NUARY 16, 1909.

from which he comes that their pravers will back to that motherly e has strayed to enter here there are nothing

DISASTER in Italy has ther evidence of the ss of our most Holy us X. A train from one thousand twelve , reached Rome on the The Mayor of Rome th the Vatican, asking place the Vatican lisposal of the wounded. orities instantly agreed is, and when the injured ed the Pope paid a visit peaking to many of the king them about their they escaped. Finally ervent benediction upon

message from Most Rev. etti, Papal Delegate, equiem Mass was celea for the deceased Italing answer has been His Eminence the Carof State : " The Holy gratified by the ardent tian charity with which lies of Canada share the istannt brethren'afflicted dling disaster, imploring e mercy, he blesses each I. (Signed) INAL MERY DEL VAL.

FROM ROME to the daily ways be received with a eserve. Some press corere are who have little th and oftentimes they h to fill up space to-day t it to-morrow. A few e appeared a report that O'Connell, rector of the ersity at Washington, was liary bishop of San Franbe true, or it may be

BRUCHESI, who is now in able despatch to Montreal a special collection be all the Catholic Churches r the benefit of the sufecent earthquake in Italy. the response to the mesrace will be the means of ly sum for the purpose in-

HING IS RIGHT.

NEGATION, SAYS DR. KIEEY NDAMENTAL DOCTRINE OF

illiam J. Kirby, professor it the Catholic University n, D. C., delivered the first es on Socialism at Delmonly, under the auspices lic Library Association of The address was given over s of the socialist's mind and toward the existing order

pointed out that before a ecome a Socialist he must he impression that the l order is bankrupt. Hope owner ament, in property s for reform, and in the f reform, is all gone, and his mind.

ession takes roo ng and the selfish have con-overnment, the courts, and the benefit of the small ng the majority. From this cludes that the present govnot and will not obtain jusand that, with selfishness zed, there is no resource in r the present order of the ership of property. to Dr. Kirby, the incipents lds that things cannot get whole present order is bank-norals undermined, religion and economic interests suurged his hearers not to ialism with a labor union some cause for discontent, wholly dissatisfied with the

JANUARY 16, 1909.

PRIVATE INTERPRETATION AND abounds in examples and warnings as to SUNDAY STREET CARS.

of Dr. Ross agree with the words of the divine founder of the church addressed

says:

the result. "God and our country" should be our accepted motto. Under it all can unite. Catholic citizens have Editor Free Press :- In your issue of a special responsibility in the welfare and perpetuity of this, the best govern-Monday evening, January 4, you report a sermon delivered in St. Andrew's Church in this city on last Sunday by Rev. Dr. Ross, the pastor, re the Sunday ment-with all its imperfections-that the world has ever known. There is given to us here the noblest of earthly car question. If the report in your paper is a correct synopsis of that revea-end gentleman's remarks then he said inheritances, freedom and opportunity -Hon. W. J. Onahan, in the Chicago astonishing things and acted in a Evening Journal. still more actorising things and acted in a still more actorising manner. He, in the first place, contrasted the methods of the Catholic Church with Presbyter-

THE TRUE ANGLICAN POSITION.

ian practice, and decided, as was natural Following a recent "mission to non-Catholics" in Salem, Massachusetts, by Passionate Fathers, was just a little exfor him to do, in favor of the latter. But in proclaiming that decision he made some rather uncomplimentary references change of polemics by local clergymen in the Church and out of it. The to the Catholic system. Here are his in the Church and out of it. The authority of Sr. Peter and the infallibil-ity of the Papaev were the cheef points of discussion. Farmer Timothy J. Murphy words as given by your reporter: "The Church of Rome (meaning, I suppose the members of that church) when in doubt asks spiritual advice. If the advice offered to supply to non-Catholics of Salem who wished fullest enlightenment given is wrong then the sin rests on the adviser. Not so the members of his congregation. With each member's on these points, with copies free, of Cardinal Gibbon's "Faith of Our Fathers," "The Prince of the Apostles," heart and conscience rested the decis-ion and on their soul the decision must Fathers, The Finite of the Angustes, by two Anglican divines, and a year's subscription to The Lamp, a monthly published in New York by Anglicans and devoted to the hope of a reunion with Rome. One of the Salem ministers, Rev. M. W. Partridge, taunts the for and on their sour decrement in a source of the source of the source of the spiritual advice, but where you fight it out in your own soul the spiritual result on your own nature is important." According to the dictum of Dr. Ross then it is not the dictum of the church the given not the office of the church to give spiritual advice. The church is not commissioned to give spiritual advice, forscoth. Is not that its chief office in Anglican editors with being used as ammunition for Rome instead of against the world, to teach, to advise, to course and command? How does the statement

her. The Anglican editors aptly reply: We have thought hitherto that it was our duty to combat the Gates of Hell,' not the Church against which our Hell, not the Church against when our Lord said those same dread portals shall never prevail. Since Henry VIII. de-clared war on the Bishop of Rome some four hundred years ago, it is true that logalty to the Anglican position has been accumed by most Anglicans to in-

been assumed by most Anglicans to in-volve a perpetuation of the Tudor quarrel 'et semper et in seacula saeculorum.' Are we wrong in thinking that this is a mistake ? "After all, what the true Anglican

divine founder of the church addressed to its first pastors: "Going, therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you, and, behold, I am with you all days, even to the consumma-tion of the world.' (Matthew xxviii, 19-20.) Who cannot see therefore that the pastor of St. Andrew's in his asser-tion quoted above puts himself in direct opposition to the divine teacher and counselor of mankind? Again Christ says: "And if he will not hear the be and the one most agreeable to the divine will, the Ecclesia Anglicana occupied in relation to the Holy See for the first nine hundred years of her "And if he will not hear the says: "And if he will not hear tobe church, let him be to thee as the heathen and the publican." (Matthew sviii, 17.) Would Christ command us under such severe penalties to hear the Church existence, or the posit on of hostility she was compelled to assume at the Reshe was compended to assume a status of the formation towards her ecclesiastical mother (for there are eminent English historians, notably the late Professor Freeman, who insist that the Church of Rove is the mother of the Church of professor was prefer if it had not the grace and light necessary to give us sound, spiritual ad-vice – aye, infallible advice? Here again Dr. Ross finds himself the antagonist of that Master Whom he professes to follow and of His infallible word, the England.) As for ourselves we prefer to think that St. Thomas of Canterbury impersonated the true Anglican posi-tion rather than Henry VIII. who de-molished the martyred Archbishop's Holy Bible, which he professes to rever-ence and believe. The great St. Berence and believe. The great St. Ber-nard writing on this subject says : " If any one makes himself his own master in the spiritual life he makes is a subject of the spiritual life here. shrine

shrine. "If the majority of Anglicans still cling to the so-called 'reformed' posi-tion they do so with ever diminishing acerbity. That the once deadly oppos-ition to Rome, which cost thousands their lives and thousands more their homes and earthly fortunes, is itself now the spiritual life he makes himself scholar to a fool." This is also the teaching of St. Jerome, St. Thomas of Aquin, St. Vincent Ferrer, and, in fact, for the most boly and enlightened of all the most holy and enlightened men whom Christianity has ever pro-duced. But Dr. Ross, of course, is pos-sessed of wisdom far more profound than their lives and thousands more their homes and earthly fortunes, is itself now dying inch by inch, even Mr. Part-ridge's 'Reply to the Passionist Pathers' illustrates in the following that of these spiritual giants of the ages of faith. It is the old question of the reformation principle of private judg-

sentences ment versus the authoritative teaching 'It is not because some of us do not ment versus the authoritative teaching of a divinely appointed guide of man-kind—the Church of Jesus Christ. A blind man can see what the principle of private judgment has done for Protestantism. It realize that the Roman Church in the United States is a tremendous power for righteousness; nor because we do not admire the high standards and unselfish admire the high standards and unselfish lives of her clergy in this country nor yet because we do not appreciate the hearty and generous institutions. We gladly admit all this, and thank God for it.' "Ought we then to hang our heads as culprite, or hold them are with has 'divided it into four hundred sects, some of which are now trying to settle their many differences and undo the evils caused by "theright use of reason," of which Dr. Ross is one of the cham-

pions. After delivering himself of the above mentioned remarks who would ex-"Ought we then to hang our neads as culprits, or hold them up with some degree of satisfaction, that a Roman Catholic priest should have placed ten copies of The Prince of the Apostles' in the library of a town once a stronghold of Puritan Protestantism and given to one hundred of its non Catholic inhabiabove mentioned remarks who would ex-pect that the speaker would presume to give advice to his flock on the question under consideration? And yet we find in the last paragraph of his sermon this unlooked for statement: "Inleonclusion, Mr. Ross said that the ears were not the process theoretics wight". Why five hundred of its non Catholic inhabi-tants the opportunity of reading The necessary, therefore not right." Why does Mr. Ross here settle for his con Why tants the opportunity of reading The Lamp for one year at his expense? Should an Anglican consider that he honors most Ecclesia Anglicana by up-holding the claims of that Church's gregation a question which he had pre-viously stated they must settle for them-Oh, consistency, thou art ewil The result of yesterday's poll looks as if the good people of St. Andrew's acted on the opening words mother to receive again the fealty and devotion, which the daughter once undoubtedly rendered her, or by publishof their pastor's sermon rather than on his final "spiritual advice."—C. D. L. ing literature combatting Rome to the extent of charging her with falsehood in doctrine, corruption in morals, and an insatiable greed for domination ?"-N.

Y. Freeman's Journal.

GOOD CATHOLIC CITIZENS,

THE CATHOLIC RECORD

tura,"

morality without religion could never that is an amazing fact. The tears of have been young themselves. I know that if I hid not had the strong arm of Chri t and his council to lean upon

hould have been in prison long ago. "Do you think that these grand ideas are going to help the men who has to fight against flesh and blood come down to the concrete -- and meet his passions and temptations? Why ladies nd gentlemen, there are some people, ome parents who never seem to been children, and some grown-up people who never seem to have been young. You and I know it we are to lead a moral

If the we must have some one who is going to teach us. Morali y means the moral law, and the moral law implies the moral law-giver. Until you tell me something about his authority over me and something of his character I will not give two rows of pins for all his moral laws. So let us Christians live

"Look to-day to the employed, the un-employed and the unemployable. My friends: I tell you what it is ; we have been bringing up a generation upon the thin and meagre morality of mere Bible reading, and the consequence is there is danger lest at any moment a mob of is danger test at any moment a most of passions may be let hoose, and even, as the Manchester Guardian say to-day, perhaps blooodshed. Could you believe it that we are living in a day when mem-bers of Parliament are calling upon the unemployed to steal, and the guillotine is not avoid a? They are not gagged. is not applied ? They are not gagged. They are not run into prison. We are all afraid of the working man because we all want his vote. Let us stand up for the strong morality of the Son of

MARY IN A NEW LIGHT.

S THE MOTHER OF GOD APPEARED AT LOURDES TO A KEEN AND SPIRITUAL MINDED OBSERVER.

A very strong and impressive piece of writing, reasonable, penetrating, yet the fervent expression of intense feeling and conviction, is the summing up in his impression of Lourdes with which Father Robert Hugh Benson concludes his remarkable chapters on that famous shrine in the latest number of the Ave Maria. He describes the end of his three days visit, the strange sadness with which he left the shrine. "I felt," he says, "that it was such a home of the soul as I never visited before-of course soul as I never visited before—of course it is a home, for it is the Mother that makes the home." This impression of the actual pres-ence of the Mother of God was Father Benson's strongest feeling at Lourdes.

"Judging by the intensity of faith and love and resignation that is evi-dent at Lourdes, and indeed by the numbers of those present," he writes, ' it would seem as if Mary, driven from numbers the towns with her Divine Son, has chosen Lourdes—the very furthest point from Paris—as her earthly home and draws her children after her. I do not think this is fanciful. That which

is beyond time and space must communis beyond time and space must contact on icate with us in those terms; and we can only speak of these things in the same terms. Huysmans ex-presses the same thing in other words. Even if Bernadette were deceived, he says, at any any rate these pilgrims are not; even if Mary had not come in 1858 to the banks of the Gave, she has certainly come there since, drawn by the thousands of souls that have gone to seek her there. "This, then, is the last thing I can say

seek her there. "This, then, is the last thing I can say about Lourdes. It is quite useless as evidence—indeed it would be almost im-pertinent to dare to offer further evi-dence at all—yet I may as well hand it in as my contribution. It is this, that Lourdes is soaked, saturated and kindled by the all but sensible presence of the Mother of God. I am quite aware of all that can be said about subjectivity and that can be about subjectivity and that can be about subjectivity and that can be said about subjectivity and that can be about subjectivity and that can be said about subjectivity and that can be about subjectivity and that that that that the that auto-suggestion, and the rest; but there comes a point in all arguments when nothing is worth anything except an assertion of a personal conviction. Such, then, is mine.

A MUTILATED CHRISTIANITY.

"First, it was borne in upon me what a mutilated Christianity that is which practically takes no account of Mary. This fragmentary, lopsided faith was that in which I myself had been brought This fragmentary, lopsided faith was that in which I myself had been brought up, and which to-day still is the faith of the majority of my fellow-countrymen. The Mother of God, the Second Eve, the

The Mother of God, the Second Eve, th

that is an analog fact. The cars of the young man in the pische were the only tears I saw at Lourdes. " Mary, then, has appeared to me in a new light since I have visited Lourdes. I shall in future not only hate to offend try of the Catholic Church. What would the Methodist Protestant candid-

to crawl across France to her feet, and to crawl back again. She is one of the Maries of Chartres, that reveals herself here, dark, mighty, dominant, and all four years in theology, courses in but inexorable; not the Mary of an Scriptures, exegesis, canon law, he ecclesiastical shop, who dwells amid tinsel and tuberoses. She is "Sedes Sapientiae, Turris Eburnea, Virgo Paristrong and tall and glorious. pierced by seven swords yet serene as she looks to her Son. that has prevailed : but now the Pope has decreed an advance on this. No wonder the Catholic priesthood is such "Yet at the same time, the tenderness of her great heart shows itself at Lourdes almost beyond bearing. She is so great and so loving! It affects those

a power. It is not possible to accom plish a good mechanical job with dull cools ; how can good ecclesiastical wor be done without sharp tools ? The place to sharpen the edge of the ministry to whom one speaks—the quiet doctors, even those who through some confusion of mind or some sin find it hard to beis the seminary. Jesus did not begin his ministry until he was thirty years ieve: the strong brancardiers, who carry lieve: the strong brancardiers, who carry their quivering burdens with such infinite care ; the very sick themselves, coming back from the piscines in agony, yet with the faces of those who come old. HOME IS NOT HEAVEN. FATHER PARDOW PAYS HIS RESPECTS TO

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down from the altar after Holy Com-munion. The whole place is alive with Mary and the love of God—from the in-MR. CARNEGIE'S NEW BOOK. In his talk on " Revelation the Source adequate statue at the Grotto to the orazen garlands in the square, even as of the Christian Life "before the Dangh-ters of the Faith, at 120 Central Park, ters of the Faith, at 120 Central Park, South, New York, the other day, Rev., William O'Brien Pardow, S. J., dealt with some of the statements made by Andrew Carnegie in his new book, "Problems of To-day." "Mr. Carnegie declares in this book," said the speaker, "that our motto must not be heaven is our home but 'home is our heaven.' I should think Mr. Carnegie would be afraid that if the poor get to believe that they will look at his home, which is so different from the illuminated castle and th far as the illuminated castle and the rockets that burst and bang against the steady stars. If I were sick of some deadly disease, and it were revealed to me that I must die, yet none the less I should go to Lourdes; for if I should not be healed by Mary, I could at least learn how to suffer as a Christian ought. God has chosen this place — He only news why as He too alone chooses

knows why, as He, too, alone chooses which man shall suffer and which be at his home, which is so different from theirs, and draw a few simple conclu-sions, they might say, "Your home is lad-He has chosen this place to show His power; and therefore has sent His mother there, that we may look through much better and more comfortable than our fourth-story. We will take a few of your pretty things and make our

or to Him. "Is this, then, all subjectivity and ro-antic dreaming? Well, but there are omes like heaven." Then Father Pardow turned to "the the miracles !

NOTHING NEW IN EMMANUEL MOVE-MENT.

Luther and Presbyterians and Bap-tists, who have been firing things at us and at President Roosevelt—or. I ATHOLIC PRIEST HAS ALWAYS OPERATED WITH PHYSICIANS TO EASI MIND OF PATIENT, SAYS FATHER

bravely, as I think—that a Catholic might some time be President, he was HERMAN. Rev. Thomas Ewing Sherman, S. J. attacked by certain Protestant minis-ters. They say a Catholic President would mean the union of the Church is interviewed the other day in Seattle here he is giving a mission, on th lely spreading Emmanuel movement the Protestant churches. Father dely and State. Why, if a Catholic became President—don't fret, none ever will be erman believes that the movemen ill at least have the good effect of off-Catholic President tried to force a mion between Church and State, the etting Christian Science.

"Unless there is something to offset he Christian Science teachings," said he had no right to force his views upor Father Sherman, "the country's asylums the people. "Our unthoughtful friends-I won't ill be so crowded that they will be a burden on the public. The teachings of Christian Science are contrary nature. It would have you believe that what is is not. But there is nothing new to Catholics in the Emmanuel move ment, for our Church has had, and used the same method of healing through the tution, it would not be the constitution mind for hundreds of years. Our conessional takes the place of suggestion. Ever since I was seven years old I have relieved my body of mental troubles by confession. The great interest with which the people are receiving the Em-manuel movement shows the desire of I didn't see any of those ministers leav-ing their pulpits to take the places of the poor Irish Catholics who died for

CATHOLIC DOCTRINE OF PATRIOTISM, Emmanuel movement is the antithesis of the Christian Science teachings, in that it teaches people that pain is real, and that evil is real, but it teaches that these pains are brought on by a wrong state of mind. For years and years the Catholic Church has used suggestion to ease the mind and mental troubles of

Catholics ask. We believe in fair play our church members. "Like the teachers and sponsors of the to all and favoritism to none. We have

new light since I have visited Lourdes. I shall in future not only hate to offend gould be ordained to the ministry in his her, but fear it also. It is a fearful thing to fall into the hands of 'hat Mother who allows the broken sufferer to erawl across France to her feet, and higher institution, which must follow? SKILFUL PHYSICIAN Puts Up Her Medicines In Most Tompe-We say exacting study, for the cours includes now two years in philosoph ing Form. Have you ever tasted anything more Scriptures, exceeds, courses in the Scriptures, exceeds, canon law, home-iletics, Gregorian chant, higher law, French, Hebrew, Italian, natural sciences, elocution and in some cases German. We say this is the course that her exceeded, but some the Desc

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delicious than the fresh, ripe, luscious fruits? These are Nature's medicines. A regular diet without fruit is posiively dangerous, for the system soon ets clogged with waste matter and the blood poisoned. Fruit Juices stir up Bowels, Kidneys and Skin, making them work vigorously to throw of the dead tissue and indigestible food which, if retained, soon poison the blood and cause Indigestion, Headaches, Rheumatism, Neuralgia and #

5

hest of other distressing troubles. But there is a quicker way to stim-ulate the organs to do their work properly. Take one or two "Fruit-dives" tablets every night, besides en-ing some fresh fruit every day. "Fruis-a-tives" combine the medicinal prop-ertices—many times intensified — of oranges, apples, prunes and figs, with the best tonics and internal disinfect-ants added lost of other distressing troubles.

he best tonics and ants added Their action on Bowels, Liver, Kid Their action on Bowels, Liver, Kid average and Skin is as natural as Na-average and Skin is as natural as Naneys and Skin is as natural as Na-ture's own, but quicker and more ef-fective. Sold by all dealers—25c. for trial box—50c. for regular size — 6 boxes for \$2.50. Fruit-a-tives Limited, Ottawa.

strange that history should be so-generally ignored in the portrayal. There could be no more suggestive commentary moreover, on the influence of pictures on the popular mind than a consideration of the almost ineradicable impression created by the first ineradicable impression created by the familiar figure of the bibulous monk. It has done more among the ignorant to defame a body of men who above all others devoted their lives to the service of numanity than all their visible and hisoric good works have done to honor them.

THE POPE'S WAYS.

One has heard of the Pope's old waters One has heard of the rope's old watch which he will not change for another be-cause it was a present to him from his mother, and because "it ticked off her last moments on earth," but he has an-other still more precious present from her, recalling those distant days when he her, recalling those distant days when he was parish-priest of Salzano. It is a little pocket edition of the Imitation of Christ, which is his inseparable compan-ion—a little volume, old and worn, and bearing many marks of long service. His private secretary Mgr. Bressan, observing it open one day on the Pope's desk, and making some remark about the poor binding, Pius X. said with a smile: "The Imitation, li'e the Little Flowers of St. Francis and the Confescall them thoughtless, but unthoughtful —say that while they don't mean to charge that the whole bulk of Catholics Flowers of St. Francis and the Confes-sions of St. Augustine seem to me out of place in rich bindings, humble and pious place in rich binnings, humble and plous-books like them look better in modest press." Pins X. does not read many books, but he never takes up a book without finishing it, and not frequently we would choose. I wonder, then, how they dared allow Catholies to fight in he makes the latest volume he has reac the topic of conversation with his secretaries. We know how he glances every day over all the Catholic papers pub-lished in France and Italy, but the Difesa of Venice is always set aside for the last war, and yet in that war against Spain, a Catholic country, one out of every two soldiers was a Catholic. And a more careful perusal. When he was Patriarch of Venice he declared more than once that he would sell his ring and pectoral cross if necessary for the support of this paper—now, when in the Vatican, he reads the whole of it, even or rather especially, the births, deaths and marriages. "Have you seen," he Cardinal Gibbons in an address at the and marriages. "Have you seen," he will say to Mgr. Bressan, "poor X. is dead?" and he will recall some of the dedication of a school in Baltimore recently, expressed in strong terms his disapproval of the criticism of Presidentgood points or some characteristic trait of the deceased. On such occasions Pius X. invariably uses the soft Veneelect Taft's creed and counseled as o obligation obedience to constituted authorities, no matter what their reauthorities, no matter what their re-ligious beliefs. "We live in a noble and glorious country." said His Eminence. "We are allowed to worship according to the dictates of our mind. And that is all Catholics ask. We believe in fair play

" Amongst the novelties in the new sects which these latter days is behold-ing wonderingly, if not admiringly, the 387 2

try. The decree of the Pope also raises the standard of education for the minis-try of the Catholic Church, What

alistic minds leap from the hership of property as the use of present-day evils, the intended, to the collective f capital as the one remedy, suppresses competition by the profit motive, permits e accumulation of property society own and operate all starves the selfishness and selfishness.

declared that the secret of the Socialist was in his deep e belief in his own system. deeply; it was a part of his he was absolutely uncom-

sion Dr. Kirby said that as expanded and developed it ite attitude toward Catholiondemns the Church, and the gainst it. He declared that even in its best form, was an ealism, wrong in its analysis as and mistaken in regard to orces.

xt lecture, to be delivered on , Dr. Kirby will discuss the Catholics as citizens and as coward Socialism, and present borate form the objections of to it.

ualities and characteristics that touch the interests and affect the permanent welfare of the country, I venture to declare as my honest conviction that the Catholic population stand on the right side.

selves ?

They will ever be found defenders of stitution and laws. They stand for order against anarchy, for the rights of property against confiscation.

They will support authority in main-taining the public peace against the schemes and plottings of dreamers and conspirators.

They stand for the marriage tie and the sanctity of the home against the scandal and abomination of divorce and the disruption of the family-to which divorce surely leads.

country's best interests.

They stand for liberty as against license, and whenever the issue shall be fairly presented I am persuaded that they will also be found on the side of temperance and temperance reforms, as against the evil and curse of the drink their adoption of this view. plague. The Catholic citizen who loves God

and faithfully follows the teachings of the Church must love his country, and cannot be otherwise than loyal to that country's best interests. We know no allegiance that can affect our loyalty and

fidelity to the constitution and laws of the United States. The duty of Catholics in public life lies in acquitting themselves faithfully of their obligations as citizens, bearing always in mind what that obligation im-plies and imposes. A faithful regard for the just administration of government, national, state and municipal ; a conscientious exercise of the franchise without fear or favor, so as to promote the welfare of the State and the best interests of the community, and stead-fast adherence to principles of order,

MORALITY AND RELIGION.

A timely address on the container re-that morality may be divorced from re-A timely address on the current cant ligion was delivered recently in Man-chester, England, by Father Bernard Vaughan, the great English preacher. "Can you divorce morality from re

ligion or can you not ?" asked Father Vaughan. "I listened to two schools of thought at the Moral Congress in Lon-don the other day—the modern French school and the old English school—the modern. French

modern French school represented by Buisson, and the old English school by the Bishop of Southwark, Russell and others. Now we are told by M. Buisson and his French supporters that morality can be taught and taught efficiently and

taught to be a working concern, a going concern, when divorced from religion. when placed merely on the secular basis and the Frenchmen who visited our island home the other day were very strong in I think M.

Buisson would have told more for his aspect of the case if he could have pointed to his own country as a fine illustration in the present day of a nation living up to a high morality with-

nation living up to a high morality with out any religious basis. I I know that there are a great many in this country who think that a man can live up to a high standard of morality or private and the standard of morality. live up to a high standard of morality from a sense of honor, of patriotism, of duty, and the rest of the abstract ideas. A man may go well enough with these far-reaching and far-away thoughts when he is in fair weather, but take a when he is in fair weather, but take a man on his average, and you know, es pecially the young man is assailed by a mob of passions rising up from within and asaulted by a host of enemies try-ing his virtue from without. He wants something stronger to lean upon, to look straight, to talk straight, to go straight,

Immaculate Maiden Mother, who, like Eve at the Tree of Death, stood by the Tree of Life, in popular non Catholic theology is banished, with the rest of those who have passed away, to a position of complete insignificance. This arrangement, I had become accustomed to believe, was that of Primitive Chris This and of the Christianity of all tianity and of the Christianity of all sensible men: Romanism had added to

the simple Gospel, and had treated the Mother of God with an honor which she would have been the first to deprecate "Well, I think that at Lourdes the

startling contrast between facts and human inventions was, in this respect. first made vivid to my imagination. I understood how puzzling it must be for "old Catholies," to whom Mary was as real and active as her divine Son, t inderstand the sincerity of those t whom she is no more than a phantom, and who yet profess and call themselves Christians. Why, at Lourdes Mary is seen to stand, to all but outward eyes in exactly that position in which Nazareth, at Cana, in the Acts of the Nazareth, at Cana, in the Acts of the Apostles, in the Catacombs, and in the whole history of Christendom, true lovers of her Son have always seen her —a Mother of God and man, tender

authoritative, silent and effective. LOURDES GREATEST MIRACLE.

all the ordinary and conventional char-acter of a merely tender mother that re-veals itself at Lourdes—one who is simply desirous of relieving pain and giving what is asked. There comes upon one instead the sense of a tremendene personage—" Regina Coeli" as well as "Consolatrix Afflictorum"—one who says 'No' as well, as 'Yes,' and with says 'No' as well, as 'Yes,' and with the same serenity, yet with the 'No' gives strength to receive it. I have heard it said that the greatest miracle of all at Lourdes is the more than ally prepared or unprepared. Of course, if a man is to be superanuated by his church at forty years of age, under the Catholic rule he would have little time to work. But, as we have said the

believes that the American people have elected an able President.

"Taft has had just the experience that is necessary for a President," he said. "He has been a judge, a governor and an administrator. I predict a good administration.

THE CATHOLIC PRIEST A SUCCESS.

The Methodist organ, the Methodist Recorder, has this to say about the Catholic priesthood :

"There is no question but that the ministry of the Catholic Church is a success. This is partially due to the fact that there is no recognition by the Church of a deadline, and because medieval monk for the popular misrepre-sentation that has so long held the boards in current periodicals. We have seen monks tippling and feasting and frolicking so long that it is a relief to of the high standard of education and preparation for the ministry which the Church exacts. But, not content with find an artist who has learned that they the standards which now prevail, Pope Pius X. recently on the fiftieth annihad other occupations. Quite from the detail of historical truth, it would be interesting to know why paint-ers of monks have so unanimously chosen versary of his admission to the priest hood gave orders for a universal ad-vance of the standards to be applied to depict them in wine cellars when they have much more might placed them in libraries, patiently transcribing the literature of the world or engaged in that exquisite illuminating which makes jewel-caskets of half the archives of Europe; in studios, amid canas early as possible, whether education-ally prepared or unprepared. Of course vases that still teach painters how to paint; in the fields in which they preserved the arts of peace while the was at war; in the cloisters and schools and hospitals where they kept alive the

Again, where there is any organic trouble, the priest does not try to cure, but to ease the mind of the one suffer-wanted to know if he should obey and better and handier. It might well being, thus lessening the trouble and eliminating the mental anxiety." Father Sherman, who is the son of Gen. William T. Sherman, was a student at Yale with President-elect Taft and believes that the American provide the sector of the the trouble and respect the orders of Judge William H. Taft, whose religious belief does not prompt him to believe in the divinity of Christ. I was surprised to receive such an inquiry. The Catholic Church Disponention? Church of the 'New

he amended, "at President

Roosevelt and us. "When President Roosevelt said-

-but if such a thing happened, and that

ope would be the first to tell him that

s disloval-a d that is nice of them !

till they fear that if it came to a choice

between the hierarchy and the Consti-

their country."

must respect and honor higher officials, The teachings of the Catholic Church in culcate respect for civil magistrates, whether they be pagans or Christians, be pagans or Christians, Jews or Gentiles.

THE TYPICAL MONK.

Collier's Weekly deserves credit for substituting on the artistic cover of its latest issue a new conception of the medieval monk for the popular misrepre-

effectively

world

Saved by a Bartender.

It is not often that a bartender preaches an effective temperance seron, but one instance has come to our knowledge. A young man, who has been for the the last three or four years a faithful and earnest member of the League of the Cross, told us a short time ago that he gave up drinking owing to a remark made by a bartender. He entered a bar-room one day, and as he stepped up to the bar, and not wishing to drink alone, he asked the bartender to fill a glass for himself. To his astonishment the beer slinger replied = "Thank you, I don't touch it at all." "And why?" he asked. "Because," answered the bartender, "if I take whiskey I am not fit for business.' The and characteristics constitute the ideal of the conduct and career of the Catholic citizen. You cannot "run" a country without God. That experiment has been at-tempted again and again; history remark struck home. "If it makes hime unfit for Lusia. is, it does the same to me.

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him to believe in the divinity of I was surprised to receive such quiry. The Catholie Church s obelience and respect to all officers and magistrates, and we senect and honor higher officials, an inquiry. The Catholie Church teaches obedience and respect to all civil officers and magistrates, and we must respect and honor higher officials. I which it is proposed to win the ignore-irrespective of their religious beliefs. The teachings of the Catholic Church in-culcate respect for civil magistrates, whether they be pagans or Christians.

to avoid the saloon business, here is once of the Protestant ones getting into it, under the guidance of one of its min-isters. This is assuredly a novel mode of 'getting religion.' It is certainly a bright idea to bring the church to the saloon-keeper when the saloon-keeper can not be coaxed into going to the church."