

A MENACE TO THE COUNTRY'S PEACE AND PROSPERITY.

In the Toronto Globe of Oct. 19th appeared a very remarkable editorial. In calling attention to the death of Mrs. Jefferson Davis, wife of the late President of the Southern Confederacy, the editor draws attention to the fact that "the bitterness of the mighty struggle has largely disappeared. In the haste of magnificent progress the republic has left those great historical events so far behind that they seem like records preserved from a past age, and it requires a reminder from some of the actual participants or spectators to help us realize that the mighty struggle was within our own time."

The Globe then draws the following parallel between Canada and the United States well worthy of consideration:

"In Canada we still celebrate the battle of the Boyne, and the anniversary is marked in Ireland by renewals of the rancor and bitterness of an historic struggle. Two hundred years have not softened the hostility and antagonism of the opposing elements in that political and sectarian conflict. While this antagonism is kept alive as a thing of yesterday, and the battles and engagements are kept fresh in the public mind, the great struggle for human liberty in the trial time of the republic is passing into forgetfulness, and the men who faced each other on the field feel no remaining trace of their once destructive hostility. Our neighbors have shown an excellent capacity for forgetting, and their example is worthy of emulation. Compared with the great clash of arms which they have so splendidly forgotten, the engagements of two hundred years ago, so unfortunately remembered and publicly celebrated, were mere skirmishes. This should make it all the easier for those who have inherited the bitterness of the earlier struggle to forget it and unite in a warmer and truer friendship. The men who defeated the forces of the Southern Confederacy in the struggle for freedom do not celebrate their victory nor engage in any demonstration likely to keep alive the scars of hatred and antagonism. The soothing influence of good industrial conditions and general commercial activity has certainly helped them, and they are already moving forward with a spirit of unity. So far as their example can help us to bury our lingering antagonisms of creed and race we should endeavor to adopt it as a guiding principle."

It is encouraging to note the outspoken condemnation of Orangism by thoughtful, intelligent and prominent Protestants of the Dominion. They recognize the fact that the existence of this society adds no strength to, and reflects no credit upon, Protestantism. Those who read its official organ and study its methods will unhesitatingly arrive at the conclusion that the main object of its existence in Canada is to provide a means whereby mediocrity may be enabled to occupy a prominent, even if not creditable place, in the minds of the public. It would be far from the truth to state that the average Orangeman cares a farthing for the memory of the battle of the Boyne, and why he should set himself upon the ramparts, with gun in hand, as the defender of Protestantism, when he is not often seen inside a Protestant church, and is seldom known to contribute a dollar toward its maintenance, is one of the puzzles of the day. There will be a Dr. Spruille, a Sam Hughes, and a Hocking so long as there are "innocents abroad." Those who are made to believe that the Catholic Church would, were it not for the existence of the Orange association, deprive us of civil and religious liberty, belong to the class who purchase shoddy cloth and wooden nutmegs.

So far as Catholics are concerned, they may well treat the organization with contempt.

EDITORS WHO ARE COARSE.

It is to be deplored when there appears an evidence of coarseness and unfairness in the utterances of our Canadian newspaper press. The Toronto papers, notably the Mail and Empire, are, we regret to say, frequent offenders in this regard. At the Home Rule meeting recently held in that city, some person, it is said, raised a hiss when "God Save the King" was played, and thereupon one of the editors of the Toronto Mail and Empire, having been asked if he were at the meeting, made reply as follows:

"I should no more think of attending a Home Rule meeting than I should think of going to a monkey show. The tramp patriots (meaning, of course, Mr. T. P. O'Connor, M. P., and the Hon. Daniel O'Connor of Australia) go abroad calling meetings when they can. They hog the dead horse, froth out the usual amount of national blather, call a collection, tear up the Union Jack, and hiss our national anthem. Then Pat goes dancing home."

And is this the same Mail and Empire which declared in its prospectus that it was to be published by gentlemen for gentlemen.

At nearly every public meeting one or more persons are accustomed to bring themselves into prominence by imbeciling behavior. This might have been the case at the Home Rule meeting in Toronto. But why should our contemporary make such ado about

this occurrence when he said not a word in condemnation of the Orange body in Belfast, when they solemnly decided at a public meeting that they would kick the Queen's crown into the Boyne if Ireland were granted self-government. The board of directors of the Toronto Mail and Empire offer an apology to the Irish people of Canada for this lapse of one of its editors, let us charitably say, in a moment of weakness. If it does not come, and come quickly, we trust every Irishman in Canada, Protestant as well as Catholic, will do what many men should do under the circumstances. The law does not compel us to buy the wares of those who insult us.

"THE RACE FOR THE KINGDOM OF HEAVEN."

CARDINAL GIBBONS RESUMES HIS MONTHLY SERMONS IN BALTIMORE CATHEDRAL.

Baltimore, October 28.

"The Race for the Kingdom of Heaven" was the subject of Cardinal Gibbons' sermon at the Cathedral Sunday morning. It was the Cardinal's first sermon at the Cathedral since he left his summer vacation, and the edifice was thronged with worshippers. The Cardinal preached with his usual force and vigor, saying:

"St. Paul praises the Corinthians for their faithful correspondence with the grace of God, so that they are rich in faith and in the practice of good works. 'In the same epistle he stimulates them to renewed efforts in co-operating with the gifts of God, and he calls their attention to the Olympic games, which took place in Corinth and other cities of ancient Greece. Among those games there was one in which a number of athletes entered to lists as contestants in a foot race. These competitors, as the apostle remarks, were subjected to a very severe regimen several days before the race began. They were compelled to eat sparingly, and were restricted to the plainest and coarsest food, being forbidden all kinds of delicacies. They were obliged to abstain from sensual gratifications, which were calculated to weaken their bodies and lessen their chances of success. The successful competitor was crowned with laurels by the judges and was greeted with the plaudits of the multitude."

"St. Paul, with admirable tact, takes occasion to remind his dear Corinthians that they also are candidates for a prize; that they also have a race to run—a race immediately more important than that of the Olympic exercises. He tells them that life is the race course on which they have to run; that death is the goal; that the degree of sanctity is the measure of their speed; that the invisible angels and saints are the spectators of the contest; that God Himself is their judge, and that a crown of immortal glory is their recompense. 'Now, if these contestants, adds the apostle, abstain from enervating pleasures and sensual gratifications for the sake of a little temporal glory, will you, oh, Corinthians, refuse to lead a life of denial and holiness, who have a higher and more lasting reward to expect? Every one that strives for the mastery abate himself from all things, and they indeed that they may gain a corruptible crown, we an incorruptible one."

TRIALS OF CANDIDATES FOR PRESIDENTIAL HONORS.

"Let me present to you another illustration with which you are more familiar. I refer to our quadrennial Presidential elections. Although two years will elapse before the next election, there are already several prospective candidates in the field. One evening a few months ago, in Washington, I had the honor of conversing separately with six distinguished statesmen, all of whom are available candidates for the Presidency. I found them all in a receptive mood, and any one of them, in my judgment, would fill the office with credit to himself and with honor to his country."

"Every candidate that is to be nominated will leave no stone unturned to insure his victory. Hundreds of thousands of dollars will be expended where they will do the most good. An army of campaign orators will advocate the claims of their respective champions in every part of the country. All the candidates will be compelled to stand on the pillory to be lashed with the scourge of vituperation. Their family record will be searched, and all their shortcomings and those of their fathers will be laid bare. And if the record is not dark enough, it will be blackened by the brush of calumny. Indeed, a man never discovers what a miscreant he is till he has the temerity to run for a public office. Oh, my brethren, if you and I were to endure so much for the crown of eternal glory we would be regarded as idiotic or fanatical."

THREE POINTS OF DIFFERENCE.

"Now, I observe three important points of difference between the candidates for Presidential honors and the aspirants to the kingdom of heaven. 'First, The Presidential candidates know from the very outset that only one of them will be successful, and that all the others will be defeated and all their efforts thrown away. 'All run, but only one receiveth the prize.' But the candidates for immortal glory can all be victorious if they make proper exertions. The victory of one does not involve the defeat of the others. The apostle implies this in his epistle. He does not say, 'So run ye that one may obtain.' But he does say, 'So run ye that you (all) may obtain.' Our Heavenly Father has crowns ready for each of you. His prizes are inexhaustible. Again he says: 'I run not at an uncertainty. I so fight not as one beating the air. I know that there is laid up for me a crown of glory which the Lord, the Just Judge, will give unto me on that day, and not to me only, but to them also who love His coming.' 'Second. The successful candidate

for the Presidency enjoys his honors only for four short years, after which he retires to the obscurity of private life. But the candidate for heavenly honors inherits an eternal recompense. 'They indeed receive a corruptible crown, we an incorruptible one. Your joy no man shall take from you.' 'Third. Presidential honors, even while they last, are full of cares and anxieties. The more precious the crown the more heavily it presses on the brow of him that wears it. 'Un-easy lies the head that wears a crown.' The cares even of a Pope are poorly compensated by the splendor of a tiara. Pope Adrian IV, the only English Pontiff that sat in the chair of Peter, opened his heart one day to a friend and said to him: 'In my call I have tasted much pain, but in my ascent to greatness at every step I have been harassed by additional cares. Observers might deem the tiara a shining crown, but I find it a burning one.'"

WHEN POPE PIUS X. WRET. "And I myself can testify, for I was an eye witness of the scene which I describe. I can bear witness that Cardinal Sarto, Patriarch of Venice, now Pius X., when he saw that he was threatened with the burden of the Papacy, with tears in his eyes made a most earnest and pathetic appeal to his colleagues, to be relieved from a yoke too heavy for him to bear. 'On the other hand, the joys of the victorious aspirant to heaven are without any alloy of bitterness or solicitude. 'God shall wipe away all tears from their eyes, and shall be no more, nor mourning, nor wailing, nor sorrow any more, for the former things are passed away.'"

"But you will say to me: it is impossible for me to attain that sanctity which you commend. The temptations incident to my business or professional affairs and my domestic vexations are an insuperable bar to that purity of soul and tranquillity of heart which are essential to union with God. I should have to retire from active life in order to escape my daily delinquencies. I am a merchant, for instance. I am tempted to overestimate the value of my goods. If I don't exaggerate their price, I am in danger of losing my customers and of being over-reached by an enterprising rival in the trade. I am a lawyer. I am tempted to encourage my client's suit, though I regard the case as a hopeless one. I am a physician. I have to deal with some patients whose only disease is a morbid imagination. I am disposed to humor them, and to prescribe for instance, or some native pills which cannot remove a disease which does not exist. I am a contractor, and the competition has been so close that I feel inclined to use inferior materials in the construction of the building. Or, I am in the service of others, and for a lack of what I consider a just compensation for my labor I am tempted to appropriate to my own use the funds of my employers. Or, there is a member of my family so disagreeable in temper that I am habitually irritated and provoked to resentment."

FINDS ANSWER TO EXCUSES. "In answer to these several excuses I can say that there is no trade or profession or honest avocation which is essentially at variance or incompatible with the integrity of Christian life. For God wishes all men to be saved and to come to the knowledge of the truth. And we know that there is no salvation without sanctification. 'When John the Baptist was preaching the gospel of penance along the banks of the Jordan, among those who went to hear him were soldiers and tax-gatherers. Now, there is no class of persons who are more exposed to the temptation of deeds of violence and injustice than military men and collectors of tribute. Did John command them to renounce their calling? Did he say to them, Give up your business? Get ye to a monastery? Become hermits with me in the desert? By no means. He simply exhorted them to live within their lines of duty, and to abstain from injustice and oppression. 'To pursue this subject a little farther. Two elements are essential and sufficient for a life of righteousness: First, the grace of God; second, the correspondence of our own free will with His grace. 'God's grace will never be wanting to us. To every one He says what He declared to Paul. My grace is sufficient for thee.' And each one of us can say with the same apostle, 'I can do all things in Him that comforteth me.' God bestows His grace on each of us according to our respective needs and condition. 'There are diversities of graces,' says St. Paul, 'but the same Spirit; there are diversities of ministries, but the same Lord; there are diversities of operations, but one God. Who worketh all in all.' The same God who gives us grace to perform our ministerial functions gives us grace to fulfill your daily avocations of life. The same God that sanctifies my prayer sanctifies your labor. Labor is prayer when it is consecrated to God."

FREE WILL A PRECIOUS GIFT.

"God has endowed each of you with the gift of free will. We hear now and then of persons being betrayed into sin by hypnotic influence. But neither men nor devils can hypnotize you will so long as you resist them. Man may assail and destroy the temple of the body, but your free will, enshrined in the sanctuary of the soul is beyond his reach, unless you voluntarily surrender to it. 'Herod had power to bind John the Baptist, to cast him into prison and cut off his head, but the will of the great procurator bore defiance to the tyrant. 'Even the pagan poet, Horace, declares that the just man who is conscious of right principles cannot be swayed from the path of duty against his will. 'Neither the shouts of the populace, nor the frown of the tyrant, nor the rage of the elements, nor Jove's thunderbolt can shake him. Though the heavens fall, the ruins will strike him undismayed.'"

Sanctity, therefore, is not impossible. In the vocabulary of a Christian there should be no such word as impossibility when it is a question of personal righteousness. If holiness of life

were beyond your reach, vain would be your hope and vain would be my preaching. You would be wasting your time in coming to church and hearing the Word of God.

"God never commands impossibilities. He knows full well what you are capable of accomplishing. Now, God commands each one of you to be holy. 'Be ye holy,' He says, 'for I the Lord your God am holy.' This is the will of God, your sanctification. He counsels you to aim even at perfection. 'Be ye perfect even as your Heavenly Father is perfect.' Nay, He exhorts you to advance higher and higher in the region of Christian perfection. 'Let him that is just be justified still more. Let him that is holy be sanctified still more.'"

SANCTITY NOT DIFFICULT.

"I will even add that sanctity is not only practicable, but is not so difficult when we consider the graces and helps at our disposal. 'Take upon you My yoke,' says our Lord, 'for My yoke is sweet and My burden is light.' Sweet is the yoke which Christ puts on us, and light is the burden which He bears with us. 'This is the love of God,' says St. John, 'that ye keep His commandments, and His commandments are not heavy.' I may apply to the subject of your sanctification what Moses said of the Decalogue: 'This commandment which I command thee this day is not above thee nor far off from thee. Nor is it in heaven that thou shouldst say: Which of us can go up to heaven to bring it unto us? Nor is it beyond the sea that thou mayest excuse thyself and say: Which of us can cross the sea and bring it unto us that we may hear and do that which is commanded? But the word is very nigh unto thee, in thy mouth and in thy heart that thou mayest do it.'"

"Have you not the assurance of God's help in the combat? And if God is with you, who can be against you? When the servant of Elisha beheld an army with chariots and horses sent by the King of Syria to capture his master he was filled with despair; but the man of God said to his servant: 'Fear not, for there are more with us than with them.' And the Lord opened the eyes of the servant, and he beheld a heavenly host surrounding the prophet of the Lord. Fear not, brethren, though demons contend against you, the angels of God are fighting more powerfully for you. You have the same help that was given to the saints in their earthly campaign, and they had to pass through the ordeal of temptations which now assail you."

"Let us, therefore, be firm in will and fervent and diligent in prayer and ask of God the precious gift of holiness. In the words of St. Paul, 'Forgetting the things that are behind, let us stretch forth to those that are before and press towards the mark to the supernal vocation of God in Christ Jesus.'"

A DEVOTION EXPLAINED.

The following letter was recently received at the True Voice Office:

Editor True Voice—Rev. Dear Sir: We live several miles away from any Catholic Church, in the western part of Nebraska. Would you be so kind, for the benefit of a few isolated families, to explain fully the Devotion of the Sacred Heart? We want to know fully what this devotion is, what are its principles, and its underlying motives?—A Subscriber.

The writer of the above letter makes a rather comprehensive request and a demand on our space which we could not satisfy in any one edition. We will, however, divide the answer into two or three sections and publish them in different issues. If we answer the questions: What is the Devotion of the Sacred Heart, and what is the authority for this devotion? We shall probably be able to satisfy the enquirer."

What is the Sacred Heart? The answer to this question is that the Sacred Heart is the real substantial, human heart that beat in the breast of our Divine Lord while He was here on earth and is now in glory in Heaven. The real heart of flesh and blood? Yes, the real heart of flesh and blood, and not a symbol or figure, although symbolism is also used in connection with the devotion, and this will be explained.

The ceremonies of the Church are full of symbolism. A symbol is one thing which represents or interprets another. We stand to sing praise. We kneel to show our repentance, and to pray. We sign ourselves with the sign of the cross as a symbol of our belief in the mystery of the Holy Trinity.

Now, all these actions, beside being prayers in themselves, are symbols of things deeper and more important than the mere actions themselves. I could pray, or make the most fervent act of contrition without kneeling. I could have the most firm faith in the greatest of all mysteries—that of the Most Holy Trinity—without making the sign of the cross. And so on through not only our own personal devotion and religious life, but also of all ceremonies of the Church.

Why does a man wear the habit and veil? Could not one be a good religious without these? Why, for instance, are all the pictures and statues in church covered with violet cloth during Holy Week? It is symbolic of our grief at the sufferings of our Divine Lord during His passion. And why violet clothes rather than white, or green, or any other color? Because violet the world over is said to symbolize sorrow and grief.

In fact, this symbolism enters into our natural lives and very existence. Why does a person wear black clothes and crepe? It symbolizes the sorrow felt for the death of one near and dear to that person. And why does a bride wear white at a wedding? Is it not to symbolize the joy that is in her heart? For the same reason we fill our houses and adorn our altars in May to show our joy at the return of our Lady's month. In fact, we live in a world of symbolism. The very words we use are only symbols or signs of our ideas, for the name of a thing is not the thing itself.

Our Divine Lord, in these later

times, desiring to see in the world a more earnest and filial love and devotion to Himself as the Christ, the God-man, revealed to a very holy nun—the Blessed Margaret Mary—this His strong desire.

Being infinitely wise, He knew the nature and tendency of the human mind to attach symbolical meanings to things, and in these revelations He used His heart with which to teach men a personal love for Himself.

Every one knows that the heart is always regarded as the seat of the affections. It is so regarded because it is the most sensitive organ of the body to the impressions of the soul. Great joy, for instance, is not experienced in my hand or my foot. It is felt in my soul. Now, the soul is so intimately connected with the body which it informs and vivifies that any emotion of the soul is reflected, as it were, on the body, and that part of the body which is most sensitive and most responsive to the soul's emotions is the part which is the heart. This can easily be proved. A person receives a great fright. We know very well that the hand or the foot is not frightened; but it is the soul that is frightened. Owing to the close connection which we have mentioned between the soul and the body, this fright of the soul will sometimes so influence the heart that it will stand still. Then the face turns pale, because the heart is not pumping up the blood to keep it red under the sudden effect of fear. Sometimes the heart is so affected that it ceases to beat altogether and the person faints or even dies.

The soul, on another occasion, receives the impression of an exceedingly great joy. The sensitive organ—the heart—is affected, and it beats with extra vigor under the impulse of this great joy. Do we not talk of the "heart ache" for sorrow, or grief, or remorse? Do we not say that hope deferred "maketh the heart sick"? Is it not a common expression to call a person loved by another that person's "sweet heart" or that one loves with his "whole heart"? Thus our correspondent may see that the heart is always regarded as the seat of the affections, because it is the first organ of the body which is affected by the emotions of the soul.

World wide and all time experience proves that there is no stronger emotion in the soul than love. The heart, then, is always taken for a symbol of love. Those who have ever associated a Valentine know that: The love which makes the heart beat is not merely a poetic formula; it is also a physical reality. All this is an argument from nature—from the natural order of things, for we know that the heart always stands for love.

What, then, is meant by the Sacred Heart, and what does it stand for? "My son, give Me thy heart," says our Divine Lord, and we know that means, "Give me the affections of your will," and we are aware that the will is a faculty of the soul and not an organ of the body.

As the heart, as has been explained, stands for love, so the Sacred Heart—by which is meant the actual, living heart of Jesus Christ—stands for the love of Jesus Christ, although we must not forget that His Heart is itself an object of our profoundest and highest affection. The actual human, beating, throbbing Heart of Jesus is presented to us both for our worship, and as a type and picture of the overmastering, all-absorbing love with which Christ is inflamed for us. The Sacred Heart, then—adorable in itself—is an exposition and at the same time an epitome of all that Jesus Christ has done for all mankind and for each individual—True Voice.

TOTAL ABSTAINERS AND "MODERATION."

The following article is an extract from an extended address by Rev. F. Mueller, C. P. S., Professor of Philosophy at St. Charles Seminary, Carthage, Ohio, delivered at the annual anniversary of the Catholic Total Abstinence Union at Columbus, Ohio. The entire address was a strong arraignment of the drink habit, and a strenuous argument for total abstinence as the only remedy for the evil. All true Catholics were urged to enroll under the banner of total abstinence from all that intoxicates.

"Teach moderation!" I hear you say. That is very nice in theory. But experience tells us that it is in vain. Cardinal Manning for a while suffered under this illusion that "preaching moderation would suffice." But he was soon disillusioned. "Hear what the great Bishop and total abstinence advocate of Southern Germany, Bishop Egger has to say:— 'As long as I am a Bishop I have never ceased to preach moderation. But I can assure you the effect was zero. What I have accomplished since I have preached total abstinence is not yet great (it was only a year after he had inaugurated his total abstinence crusade) is not yet much, but I can feel already some change. I am convinced that if I had continued for yet twenty years to preach moderation, the drink evil would have been worse in the twentieth year than in the first.'"

"Again he says:— 'All denouncing of drunkenness and intemperance in word and print is in vain if we can not break the power of modern social habits. But this can be done by the total abstinence only. The main troops in this battle must be total abstinence. I do not blame the moderate drinker, but salvation I expect alone from the abstinent.' 'Let me add right here that most of our so-called moderate drinkers would be highly astonished if they would once take up a real study of the question, and would find that the highest medical authorities on the continent, Doctors Bunge, Baer, Krappelin, Forel, and a host of three hundred and fifty professors of the most celebrated universities, state that any quantity beyond one quart of beer or its equivalent within twenty-four hours is already physiologically immoderate."

Archbishop Keane Scores Dance Halls. "The dance hall is the wide open gate of hell, calling the young to feast on its fruits; hot beds of lust kept up by men who are vampires—men who are drawing money into their purses not caring how many are damned," said Archbishop Keane in a sermon preached in St. Raphael's cathedral Sunday morning at the High Mass. "How will it be in a year with the Church in France? The clergy deprived of their lives; everything they own confiscated and turned into the state, and Christ driven out. The spirit of Joseph and Nicodemus must animate the church throughout the world, and lend assistance to poor France."

WHAT

Fruit-atives

OR "FRUIT LIVER TABLETS"

ARE

Fruit-atives are the marvels of modern medicine. They have accomplished more actual cures—done more good to more people—than any other medicine ever introduced in Canada for the time they have been on sale.

Fruit-atives are fruit juices. They are nature's cure for

—CONSTIPATION
—BILIOUSNESS
—BAD STOMACH
—DYSPEPSIA
—HEADACHES
—IMPURE BLOOD
—SKIN DISEASES
—KIDNEY TROUBLE
—RHEUMATISM
—IRRITATED HEART

Fruit-atives are the juices of apples, oranges, figs and prunes. These juices are concentrated—and by a secret process, the juices are combined in a peculiar manner. This new combination is much more active medicinally than fresh juices—yet so perfect is the union that Fruit-atives act on the system as if they were in truth a natural fruit, medicinally stronger than any other known fruit.

To this combination of fruit juices, tonics and internal antiseptics are added, and the whole made into tablets.

These are Fruit-atives—sold everywhere for 50c a box or 6 boxes for \$2.50. FRUIT-ATIVES LIMITED - OTTAWA.

How many of our so-called "moderate" drinkers will then be moderate?

"I know a few that are really moderate, but their number is rather small. And these men are far from tooting constantly the horn for moderation. On the contrary, though for reasons known to them they persist in making use of their liberty, they are much in sympathy with our work. They are very careful to show preference to total abstinence over moderate use."

"It has been said that a 'glass of beer is no more harm than a dish of ice cream.' As far as morality is concerned, I admit this. Though alcohol is a poison, in small quantities it is probably harmless to the system. But there is still one point of vast difference. Alcohol predisposes to excessive use, ice cream does not. This is proven medically. 'Its first after effect is a craving for more,' says Norman Kerr, the greatest authority on narcotics and inebriety. There are certainly characters strong enough to resist this craving and command a halt, but how many can not do so. Experience proves it."

URGE LOYALTY.

FRENCH BISHOPS, IN THEIR PASTORAL, PLEAD WITH CATHOLICS TO STAND FIRM.

The Paris Figaro published the text of a pastoral letter addressed to the clergy and faithful of France, by the Cardinals, Archbishops and Bishops who met in Paris to confer upon the Church and State Separation Law and Pope's encyclical upon it. The letter, it is said, was sent to Rome for approval and was returned and read from every pulpit the next Sunday.

The letter began by declaring that the hierarchy accepts the words of the Holy Father with filial obedience, affirms the union of the clergy around the Sovereign Pontiff and states that the Separation Law ignores the Catholic hierarchy. The Pope said the letter pointed out that he had no choice but to confirm the law. In this His Holiness had no other object in view than the salvation of the Church. Continuing the letter said that the Bishops and Archbishops have no concern save that France shall not only have the name of being a Catholic nation, but shall have true liberty of religion. They have nothing to do with the political interests. All they ask is that the constitution of the republic shall not contain falsehoods that are anti-Christian. They desire to wash their hands of all responsibility for the calamity that is threatening France. The Separation Law, it is declared, deprived France not only of its name of a Catholic nation, but of true religious liberty.

After expressing the hope that France might be spared a religious war, the letter went on to say that if the separation of Church and State shall be carried out at all costs Catholics ought at least be allowed to use the Church properties which belong to them and enjoy common liberty as it is enjoyed in really free countries. If an attempt is made contrary to the wishes of the head of the Church, to establish congregations which can be Catholic in name only, none of the faithful will join them. The priests have submitted to spoliation and poverty rather than betray their trust, and all Catholics are therefore bound, according to their means to support the Church and clergy.

Archbishop Keane Scores Dance Halls.

"The dance hall is the wide open gate of hell, calling the young to feast on its fruits; hot beds of lust kept up by men who are vampires—men who are drawing money into their purses not caring how many are damned," said Archbishop Keane in a sermon preached in St. Raphael's cathedral Sunday morning at the High Mass.

"How will it be in a year with the Church in France? The clergy deprived of their lives; everything they own confiscated and turned into the state, and Christ driven out. The spirit of Joseph and Nicodemus must animate the church throughout the world, and lend assistance to poor France."