

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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LEO XIII'S LATEST POEM.

COMPOSED AFTER READING "THE SECRET OF FREEMASONRY" BY MGR. KAYS, ARCHBISHOP OF GREENOILE.

Extulit ecce caput vesano incensa furor
E stygis ignibus color eruptit lateribus.
Hivium Nubem inestatemque verendam
Aggreditur; Christi Sponsam modeste cruen-
to Dente audet, premere insidias atque arte ma-
ligna;
Prælia mox effrons certamine miscet aperto.

At sacra iura Dei, sua iura Ecclesie Christi
Assuetas infernas durare infortia pugnas
Vindictæ erectoque animo, virtute superna
Hostiles letus, hostilia tela refringit,
Et fera tartaræa detruit monstra sub um-
bras.

Tum palmas referens, illustri clara triumpho,
Altoque æthere radiantia iustitia coram
Incedit merita fronte redimta corona.

TRANSLATION.

Fired with mad rage, from out its Stygian
lair
Lo! bursts the hostile train and rears its head,
God send His awful majesty it dare
Assail, rending with fang ensanguined
And harassing Christ's spouse with wily
strives.
Ere brazen grown it wars in battle red,

Yes, but Christ's Church, lo! now to stand
hell's might,
Fearless as ay, upholds God's sacred right.
Anders, Alert and heavenly armed, always
Shuts out aside the deadly shaft, and lays
The monstrous brood low in Tartarean night.

Glorious anon in triumph's wreathing rays,
Her eyes raised radiant to the Throne of Light,
She moves a queen, bedimmed with praise,
—St. Kilian More.

WHY NOT GO TO THE FRONT?

N. Y. Freeman's Journal.
That egregiously old crank and vagrant and Catholic lecturer, Justin Fulton, is at it again. He imagines our war with Spain is a war against the Catholic Church. Why, then, does he not get him a Rosinante and go to the front?

SAVONAROLA

London Catholic News.
Appropos of the Savonarola celebrations the Roman "Rosario" has unearthed a letter of Savonarola's proving that although the great Dominican had stood up against Alexander VI. for a time, he had nevertheless given positive declaration of his submission in the long run. The letter, the language of which is unquestionable, was suppressed by Savonarola's enemies before it could reach Alexander VI., and so history falls to be written as if the letter had never existed. The Dominicans, by the way, are highly pleased at the Franciscan members of the Sacred College and the Episcopal in Italy joining in the Savonarola celebrations.

RELEASE DYNAMITERS.

Life Sentence Will be Commuted to Twenty Years—Will be Soon Released.
The British Government has notified John Redmond, Parnellite member of Parliament for Waterford, that in the coming revision of the sentences passed upon the Irish dynamiters implicated in the alleged conspiracy of 1883, when there were numerous explosions or attempts at explosions in London, Liverpool, Glasgow, Birmingham and elsewhere, life sentences will be regarded as twenty-year terms. This means that H. H. Wilson, Timothy Featherston, H. Dalton, Terrence McDermott and Flannagan will be liberated during the present year if their prison records are clean.

"ROCK'S" RELIGIOUS LIBERTY.

London, Eng., Catholic News.
A "Cambridge Undergraduate," writing in "The Rock," declares:
"So far from passing a measure for the relief of the Jesuits, Parliament ought to decree their total expulsion from this country."
"The Rock" is the organ of Evangelical Protestantism. It writes for English Protestants of the Orange type who are accustomed to regard the Reformation "as the fount and character of religious liberty." And yet that is what it comes to. "Religious liberty" in the eyes of these people means liberty for themselves to believe what they please and do what they please. Jesuits—who believe differently—are not at liberty to do that. They are to be expelled the country—a good sample of religious liberty as "The Rock" and "Rock" readers construe the phrase.

JOHN MORLEY.

Catholic Standard and Times.
The contemplation of the misfortunes of other people, as Montesquieu said, is not infrequently a means of alleviating our own. So it is comforting to know that "yellow" journalism is not confined to this country. It shows very yellow in the news recently published in the capital of the Green Isle, that Mr. John Morley had become a Catholic. The statement was quoted from the Irish Daily Independent by the New York Sun. We commented on it last week, yet we did not by any means unreservedly accept it. Mr. Morley has been put to the trouble of making a public denial of the invention. We hope it is only a prophetic anticipation. Mr. Morley is a literary man, not a scientist and Herbert Spencer, like Huxley and Herbert Spencer, and so has not, like these agnostics, put forward any scheme of constructive philosophy retreat from which would be humiliating to scientific pride. So while he lives there is hope for him.

THE MOVEMENT FOR THE CONVERSION OF ENGLAND.

The appeal which his Holiness Leo XIII. addressed to the Catholic of the world for prayers that those who are separated from the Catholic Church in England may return to its bosom is being responded to in more than one foreign country. Germany has now taken up the "crusade of prayers." An association has been formed to this end, and already it numbers twenty thousand members. Mgr. Kieser, of Freiburg, in Switzerland, has been commissioned to introduce into German-speaking lands, with the approbation of the Bishops, the Archconfraternity of Our Lady of Compassion, founded by the Sovereign Pontiff. The movement has been placed under the patronage of the Blessed Canisius, and it will, no doubt, spread rapidly in those parts of Germany which were evangelized by missionaries from England and Ireland. We should like to see the German Catholics entering into rivalry with their French co-religionists in this matter. It is noteworthy that since the establishment of the Archconfraternity of Our Lady conversions have been particularly numerous in England.

THE OLD GALILEO FALSEHOOD.

Catholic Review.
A Western parson has been reviving the old Lutheran falsity that Galileo, the Philosopher, was imprisoned and tortured for demonstrating that the earth revolved around the sun! Even Protestant historians (notably among those Mr. Wegg Prosser of London in his book published in 1889 by Chapman and Hall entitled "Galileo and His Judges") have shown that Galileo never was tortured nor subjected to physical pain; nor was imprisoned for his astronomical opinions on the Copernican system; but that being a Catholic priest and cautioned not to become too speculative in criticizing the tenets of Scripture as construed by the Church respecting the creation of the world he ventured to defy the caution. The censures pronounced by Cardinals on his priestly contumacy were disciplinary enactments and not at all dogmatic decisions refuting his astronomical discoveries. Says the Protestant historian Prosser at p. 167: "I have maintained that the Catholic Church has a right to lay her restraining hand on the speculations of natural science just as much as she has in the case of other speculative inquiries."
Notwithstanding history Protestant books used even in our New York public schools continue to falsely teach that Galileo was persecuted by the Church for maintaining that the earth revolved on its own axis.

A CATHOLIC TRIUMPH.

Catholic Columbian.
While they may not, perhaps, have in the new Reichstag, the full strength they wielded in the last, the German Centrists are morally certain of being still the most numerous party in that body, for in the elections held in the Fatherland last week, they elected eighty-five of their candidates, and they stand a chance of seating sixteen others in the supplementary elections that were then rendered necessary. Evidently the reports which were recently sent to this country to the effect that dissensions were rife in the ranks of the Centrists, threatening the dissolution of that Catholic party, were without foundation or, at least, were gross exaggerations.
The Conservatives came nearest to the Centrists in the number of candidates they elected last week, thirty-four of their representatives winning their seats. The third place went to the Social Democrats, thirty-two of whose candidates were seated. The Conservatives stand a show of electing, in the supplementary elections, twenty-five other candidates, and the Social Democrats will participate in sixty secondary elections. It is, however, certain that the Social Democrats will lose a large number of these contests; while it is equally certain that the Centrists will carry a fair share of the seats they failed to win in the first elections. As the Centrists have already a long lead over the Social Democrats, it is safe, consequently, without waiting for the results of the second elections, to assert that they will maintain their former supremacy in the Reichstag.
Germany, more particularly Catholic Germany, is to be congratulated on that fact; and Catholics everywhere will rejoice that the party which enabled Windthorst to win the splendid triumph he did in his day for the Church and faith, still lives and is again victorious.

IT'S CONSCIENCE MONEY.

Penitent Turns Over \$1,600 to a Chicago Railway.
Conscience money in the amount of \$1,600 has been restored to the treasury of the Chicago and Eastern Illinois Railroad Company through the agency of the Jesuit priests of St. Ignatius college, Chicago, Ill. O. S. Lyford, vice-president of the railroad corporation, called by invitation a few days ago at the college and in person received the unexpected cash from the

president of the institution. The identity of the conscience smitten person is merged in deepest mystery. The railroad officials say they will try to trace the corresponding leakage of the funds so they may be able to reward the restorer of the cash with a good position at a large salary.

A LARGE SUM.
The magnitude of the sum returned is considered by the recipients the most remarkable feature of the act of restitution. Conscience money in small sums has often been restored to the owners anonymously by mail or through clergy members acting as agents for penitent wrong doers. When large sums are involved, however, the holder is popularly supposed to have a tendency to take longer chances in the other world or to indulge in colloquial sophistry in fruitless quest of justification. The instances of restitution of large sums come almost entirely as results of auricular confession.

THE RAILROAD OFFICIALS AMAZED.
When the president of the Chicago and Eastern Illinois railroad found in his mail a communication from President Hoefler of the college conveying the information that a sum of money was being held at the institution to be placed at the disposal of the directors' impromptu meeting at the general offices of the company in the Ellsworth building.

As Father Hoefler had requested that someone be authorized to call and receive for the money, Mr. Lyford was detailed for service in negotiating the mysterious deal.

Upon his arrival at the college the railroad man, was ushered into the parlor. He made known his mission and was given sixteen \$100 bills by Father Hoefler. Then he signed for the same in the receipt made out to Father Hoefler. The priest declined to reveal the identity of the person, as the act of restitution is made under the seal of the confessional.

THE MODEL OF TRUE WOMANHOOD.

Catholic News.
Now that the commencement seasons is upon us there in the usual flow of speeches. The fair and the brave among the graduates read their essays and declaim their orations, and receive commendations, medals, diplomas and much good counsel from their wise elders. Usually there is nothing novel about these speeches to the graduates. But we venture to express an opinion to the contrary in regard to an address delivered lately by a minister in Waterbury, Conn., to a class of young lady graduates from a seminary in that locality. The minister, the Rev. Dr. Riley, actually held up as the type and model of true womanhood the Blessed Virgin Mary. These words are attributed to him:

"There was one sublime womanhood, that of Mary. Its chivalry, modesty and majesty should appeal to woman. Here was the model womanhood of human society. She was gentle, retiring and modest. She was a true woman, while never weak. No, she was not weak nor ungifted nor unintelligent."
"My dear young friends, the example of Mary has made womanhood what it is. True womanhood devotes itself to the silence and the sweetness of the home. She was always Mary, and even though she was a reigning princess, she would be the same."
"Young ladies, I commend to you Mary, that model among women, whom all generations call good, as the model the woman to love and keep before you. Young men and women have no idea of how they are drifting. If one has the ideal of honor, how thankful he or she may be to God! The ideal may be the brave and true, the chivalrous, or truth, dignity or uprightness. Use your gifts well, and to whatever place you are called perform the duty with the sweetness of Mary. So that you may be a benediction. A good woman is the companion and solace of man. Womanhood is beautiful, when one thinks of it on all of its beautiful sides. Beware of false ideals. Womanhood is content to abide where God has wished to place woman. Remember the model, Mary, and you cannot have a false ideal."

Graduates of our Catholic schools and colleges are familiar with such precepts, but the girls to whom this advice was addressed must have been surprised, to say the least. A few years ago such an address would not have been tolerated, but we have not heard that there was any expression of disapproval at the reverend doctor's tribute to Mary. The ministers are realizing, perhaps, that if the life and purity of the Blessed Mother were to enter more largely into the thought of the women of to day certain social evils which are too numerous among us might be lessened.

SOME RECENT CONVERTS.

Who and What They Are.
London, England, Catholic News.
Mr. A. B. Sharpe, M. A., late Vicar of St. Peter's Anglican Church, Vauxhall, whose reception into the Catholic Church about three weeks ago excited so much interest in South London, had been in Anglican Orders for twenty-two years, and had done most energetic and earnest work as a clergyman of the Establishment. He is an Oxford man, and was a junior student (i. e., a scholar) of Christ Church. He took a second class in classical moderations in 1872, and took his B. A. degree, with a third class in the final school of "Literæ Humaniores," in 1874; and he proceeded to the M. A. degree in 1877.
Mr. Sharpe's first clerical appointment was at Epsom college, where he

was chaplain and assistant master for a year. He was subsequently curate successively at St. Philip's, Cheam Common; St. Andrew's, Wells street, and from 1880 to 1886 at St. Peter's, Vauxhall, under the late Rev. G. Herbert. He then held for a short time the Vicarage of St. Agnes, Exning, and in 1888 he went to the States on account of his health for a year's stay, during which he assisted at St. Clement, Philadelphia. On his return to England, he accepted a curacy at St. Saviour's, Luton, Beds., but in 1891 he returned to Philadelphia, U. S. A., in response to a pressing invitation, and became assistant minister of St. Clement's, succeeding to the incumbency in 1893. On the death of the Rev. G. Herbert, Vicar of St. Peter's, Vauxhall, in 1895, the trustees of that living pressed Mr. Sharpe to accept it, and he did so and held it until his resignation a short time ago, which took place in consequence of his conversion. Mr. Sharpe is well known and much respected in South London, and his conversion is a severe blow to local Anglicanism.

One of Mr. Sharpe's curates at St. Peter's, Vauxhall—Mr. Thomas Barnes, M. A.—has also been received into the Church. Mr. Barnes was educated at New College, Oxford, and at Cuddesdon Theological College. He took a third class in Classical Moderations in 1883, and a third in "Literæ Humaniores" in 1885. In the latter year he graduated as B. A., and took his M. A., in 1889. Mr. Barnes had been curate of St. Peter's, Vauxhall, since 1886, and was previously, for nine years, curate of St. Anne's, Limehouse.

A MIRACULOUS PHOTO.

Photograph of the Holy Shroud Showing Our Saviour's Outlines.
A sensation has been created among the people in Turin, Italy, by an alleged miraculous photographic reproduction of a likeness of Our Lord. The Osservatore Romano thus describes the incident:

Among the relics of the house of Savoy is the winding sheet in which it is said that Joseph of Arimathea wrapped the body of the crucified Saviour, and on which are almost imperceptible blood stains faintly outlining the contour of the body. The relic was recently exposed in the Turin cathedral.

The amateur photographer obtained the King's permission to photograph the relic. When the negative was developed the blood stains were reproduced with such clearness that the face, hands and limbs were accurately shown. They are so life-like, says the newspaper, that the picture seems to have been taken directly from Jesus. Crowds of pious persons are now flocking to the house of the photographer, whose name is Secondo Pia.

STORY OF THE WINDING-SHEET.
Turin has just been the scene of a great pilgrimage to pay reverence to the Holy Winding Sheet of Our Lord, which is being presented to the veneration of the public for the first time in thirty years. The exposition lasted for twelve days, and it is calculated that more than a million persons visited it during this time. It was during this time that the photograph was taken.

For the first thirteen centuries of the Christian era this, the greatest of all relics, was venerated in the East; towards the middle of the fourteenth century it was brought from Cyprus to the West by Godfrey, Count of Charney, in Bourgoigne, who deposited it in his castle of Sirey, near Troye, and founded a canonical chapter to guard it. At Sirey it remained until 1418, when Champagne being harassed by war and the precious relic in danger of profanation, the canons requested Humbert della Loggia, vassal of Amadeus VIII., the first Duke of Savoy, to take it into his custody in his castle of Montfort, in Bourgoigne, together with some other relics.

BROUGHT TO TURIN.
Thirty-four years afterward Humbert's widow bestowed it on the House of Savoy. During the present century of the Holy Winding-Sheet has been publicly venerated five times—in 1814, when Victor Emmanuel I., re-entered his States; in 1849, when Pius VII. was in Turin on his return from exile; in 1822 at the inauguration of the reign of Carlo Felice of Savoy, and in 1842 and 1863, at the marriages of Victor Emmanuel and his son, the present King Humbert.

DESCRIPTION OF IT.
The winding-sheet in which Our Lord's body was enveloped at His burial is mentioned by the four evangelists. Among the Jewish rites for the dead it was customary, after closing the eyes and the mouth, to bind them with strips of cloth, to comb the hair, wash the body, anoint it with unguents and wrap it in a sheet. This sheet does not correspond exactly with what we call a winding-sheet, being a rather narrow piece of linen which covered the body, back and front, with the extremities meeting at the feet, in such a manner that a double impression of the figure would be left if stained with blood or ointments. This double impression of Our Lord's body is clearly visible in the precious relic now at Turin, with the

wounds in the hands, feet and side, the marks of the crown of thorns and the outlines of the beard and hair of Our Saviour. The impression is a little over 5 feet 8½ inches long, and every member of the body is in exact proportion.

SELECTION OF BOOKS.

Cardinal Gibbons on Reading the Sacred Scriptures.

At the recent closing exercises of the closing of the Scholastic year at the University of Washington, D. C., celebrated in so grand a manner lately, Cardinal Gibbons spoke in a most masterly manner about the Reading of the Holy Scriptures. He said in part:

"Among the many advantages you enjoy in this young but flourishing institution of learning I may mention this one in particular that you are taught by your able and discriminating professors what books you are to study, what authors you are to consult in your ecclesiastical or civil career. And I regard the selection of books a decided element of success.

"While I must disclaim the ability which would enable me to recommend to you the authors you should study, there is one book which I commend to you first and last and at all times, and that book is the Holy Scripture, the priest's book by excellence. You might be familiar with the whole range of ancient and modern literature, and yet if you were but imperfectly acquainted with the Sacred Volume, your sermons would be dry and cold and lamentably defective. On the other hand, if you are well versed in the Sacred Scriptures, though a comparative stranger to human science, you will preach with a force and grace and unction that will not fail to make a salutary impression on your hearers and produce abundant fruit in their souls.

"It is a remarkable fact that our Saviour was never known to have read or quoted any book except the Sacred Scriptures. He makes no allusion to the classic literature of Greece and Rome which flourished in His day. The Fathers of the third, fourth and fifth centuries have seldom been equalled and never excelled as sacred orators. The only theology which they read was the Word of God on which they fed. St. Basil and St. Gregory Nazianzen spent thirteen years in solitude diligently applying themselves to the study of the Sacred Volume. St. Chrysostom never allowed a week to pass in which he did not peruse the 14 Epistles of St. Paul, and we know how intimately acquainted he was with the texts and spirit of St. Paul's epistles. Venerable Bede tells us that from the age of seven, when he went to a monastery, he spent his whole life in copious study of the Sacred Scriptures, and he died while dictating the last verse of the Gospel of St. John. The sermons and writings of St. Bernard are a veritable Scripture mosaic. Indeed, if the Bible were lost, a large portion of it would be found in the works of that Father of the Church.

"But I would recommend the Holy Scriptures not only to you, reverend gentlemen, but also to those of you who are destined for the practice of the law or of any civil calling. An argument from the Gospels will not fail to make a deep impression on a judge and jury in our country; for the common law of England from which ours is largely derived, is interwoven with evangelical maxims. The most illustrious statesmen of England and America have been conspicuous for their familiarity with the sacred text. The writings of the Earl of Chatham, Lord Brougham, Patrick Henry and Daniel Webster abound in passages from the Word of God. In the memorable speech delivered in the Supreme Court in '44 in the Girard will case, Daniel Webster quotes from the Scriptures twelve or thirteen times. One of his finest perorations is nothing less than a paraphrase of the 138th Psalm.

"But in order to make the perusal and study of the Sacred Scriptures profitable to your soul, you must never lose sight of the truth that the Sacred Volume is a message to us from our Father in Heaven. It is related that St. Anthony once received a letter written jointly by the Emperor Constantine the Great and his sons Constantine and Constans. When his brethren heard that the Emperor had sent a letter to their father, they were very much elated and gratified. But Anthony, witnessing their joy, remarked to them: 'You are pleased that the Emperor wrote to me. But should you not be filled with admiration that our Heavenly Father Himself should have written and spoken to us by His Son?'

"St. Charles Borromeo was urged by his friends to take some daily exercise in his garden for the sake of his health. He replied: 'The garden in which I love to take my daily recreation is the Sacred Volume.' You are destined for the same mission as St. Charles. Cultivate the garden of the Holy Scriptures, and your soul will be invigorated and refreshed. Pluck its flowers, they will be a delightful bouquet, their fragrance would be an antidote against the malaria of the world. Eat of its fruits; they will be delicious to the spiritual taste."

FRIGHTENED AT PROGRESS OF CATHOLIC PRACTICES IN ANGLICANISM.

Boston Pilot.
Mr. Gladstone belonged to the Ritualistic, or, as it prefers to call itself, the "Catholic party" in the Church of England. His conviction of the utility of prayers for the dead—it should not be forgotten that Dr. Johnson confessed his faith in Purgatory when the Protestant spirit was rampant in the Church of England—was respected in his funeral services.

Writes George W. E. Russell, in the Churchman:

Mr. Gladstone's death has been marked by a much wider recognition than is usual here of our relation to the faithful departed. The special celebration in Hawarden church; the commemoration of the name at innumerable altars; the memorial services held all over the country, composed of prayers from the burial service, special lessons, and Mr. Gladstone's favorite hymns, with generally an appropriate address; the three nights' watch by his Bier; the *Requiem in pace* on his pall; the enforcement of that thought in the Dean of Westminster's funeral sermon—all pointed in the same direction. And nothing could have been more exactly in consonance with Mr. Gladstone's own feelings. He used to declare, with that resonant emphasis which his friends knew so well and his opponents dreaded so much, that there was no stigma so entirely without foundation in Scripture as the Protestant doctrine invented at the Reformation, that prayer ceases to be operative at the moment of death. In his remarkable essay, called "The Sixteenth Century Arraigned before the Nineteenth," he drew out this point with suggestive earnestness; and he never wrote a letter of condolence to a friend without including in it some such aspiration as "May he enjoy the light, rest, and peace of the just" or "May light, and peace, and progress be his increasingly."

Strange enough, Mr. Russell's letter is immediately followed by an "Important Memorandum," agreed upon at a meeting of the Anglican clergy held in London on May 2. This, in effect, an expression of fright at the progress of Catholic ideas, forms and ceremonies among Anglicans, and an effort to turn their promoters back to a strict following of the forms prescribed in the Book of Common Prayer, "as the positive and sufficient rule and order," discountenancing all modifications.

The clergymen signing this memorandum safeguard themselves, however, against the possible charge of trying to check an irresistible development, by adding to the above, "except in so far as such modifications may be enjoined or allowed by lawful authority." Furthermore, they would not hinder "any prayers that we may desire to use for our own edification, provided that they be inaudible and be confined within the limits of the necessary, and customary pauses in the rite."

This latter proviso does not savor of the openness and honesty which many English people claim as a national attribute in religion and all other things. Many a pious Anglican prays for the dead inaudibly, for example, while conforming his act and voice of worship to the fact that the Book of Common Prayer does not admit the utility of prayers for the dead? The Bishop of Lincoln and his followers, as it has well been said, have covered the term "Protestant" with obloquy, and how shall our Ritualistic friends undo that work when bidden to hark back to the religious usages of the second year of Edward VI., and reminded that certain ceremonies "were at that time definitely 'abolished' by authority of Parliament? Nothing" was more emphatically "abolished" than the sacrifice of the Mass, which in outward appearance is to-day restored in hundreds of Anglican churches.

The signers of this memorandum make confusion worse confounded by reminding the Anglican that "subjection to authority is a first principle of Catholicism," and then thus defining the expression of authority:

Authority expresses itself, in the English Church as elsewhere, through the Bishops, jointly and severally. Jointly, the English Bishops speak with the authority of the Church when, after concordant legislation by the convocations of the two provinces, a canon or other synodical act is promulgated. Also by the custom of the Church of England all synodical legislation requires the previous consent of the clergy through their representatives in the Lower Houses of the convocations. Severally, the English Bishops speak with the authority of the Church, when, within the limits of the system of law and custom received by the Church of England, in the exercise of their pastoral charge they give instructions, directions and permissions to any or all of those under their jurisdiction.

Is there any likelihood that the Anglican Bishops will ever come to such an agreement on the progress of Catholic ideas and ritual among their flocks, that they will issue a joint order for a countermeasures back to Protestantism?

Should they do so, what would be the position of many prominent Anglican clergymen before their people, whom they have used to restore "Mass," "Fasting Communion," "Benediction of the Blessed Sacrament," "Confession," "Stations of the Cross," to say nothing of "Monks" and "Nuns"?

If this "Important Memorandum" have any effect at all, it will be, we believe, to drive earnest Anglicans numerously into the certitude and peace of the Catholic Church.

Hateful pride!—to be conquered as a man would conquer an enemy, or it will make whirlpools in the current of your affections,—nay, turn the whole tide of the heart into rough and unaccustomed channels.—Donald G. Mitchell.