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ies raised against the history and authenticity of the Holy House of Loreto should prove well-founded, no inference could lawfully be drawn therefrom to the prejudice of our holy Catholic Faith." (p. 4.)

To this may be added the following from Rev. Father Tyrrell, S. J.:

"That the rule of prayer is the rule of belief (*lex orandi, lex credendi*) does not mean that every popular devotion rests on a sound dogmatic basis; or that even the most widely venerated relic is *ipso facto* genuine; or that we must believe *de fide* in the translation of the Holy House (because there is a Mass in its honor)." (Lex Orandi, p. 59.)

Father Grisar continues:

"There is still among the pious laity, indeed among the clergy too, especially of the Latin races, a strong inclination to let the light of science go out in the twilight of the sacred. Even in our time, the ill-instructed faith of many Catholics clings by preference to miraculous explanations of things. In many cases it may be harmless; but the story of this swindler Leo Tassil, and of his mythical Diana Vaughan and Bifru, the devil, has lately again shown the whole world how disastrous to the honor of his Catholic name this tendency may become. 'It is foolish and dangerous to believe doubtful things.' This melancholy case proved once more, and only too terribly, how true that saying is." (pp. 21, 22.)

Most of all should writers bear in mind that the first law of history is never to dare to say what is not true, and then never to fear to say what is true, and thirdly that no suspicion of favor nor of malice fall upon their writings." (Leo XIII., from Cicero; quoted on p. 24.)

"To none are the investigations of historical research more useful than to the Catholic Church, which has everything to gain by truth."

The question of the authenticity of relics is like other matters of common history: it is a question of fact to be ascertained by the canons that guide human reason in historical research and in weighing the elements that produce moral certainty. The Church pretends no divine guidance for accuracy or certainty in such things as relics. No Catholic is bound by his faith to accept the authenticity of such things. It is a matter of human evidence. If the evidence satisfies him, he accepts their authenticity; if it does not, he either suspends his judgment, or rejects it.

(Cardinal Vaughan, at the Catholic Truth Society's annual meeting; Newcastle, 1901.)

W. F. P. STOCKLEY.

## LENT.

Once again Holy Mother Church bids her children pause and consider in a serious way how they stand with God. That they may do this better she sets apart the Lenten season as a time of special devotion. She opens it in the most solemn way by recalling the lowly origin of man's body that he may regulate the unruly passions of his lower nature and bring them into subjection to the soul. "Remember," she says to him, "O man, that thou art dust and into dust shalt thou return." The body upon which you bestow so much thought and care is of little consequence in comparison with the immortal soul of which you are heedless. Yet your eternity of happiness or misery depends upon the state of the soul. Do not neglect the body, but do pay some attention to the soul; let it share your solicitude even if it do not engross it.

How necessary this warning of the Church is will appear plain to anyone who weighs in a balance the minutes devoted to the welfare of the soul and of the body. So light is the amount in the soul's scale that it is scarcely appreciable—some ten or fifteen minutes would represent the average—while in the body's scale the minutes mass up to hours. Yet we claim to be reasonable beings. Judge us by our actions, and do we prove ourselves worthy of the claim? Again, let us test ourselves by our aspirations, and how shall we stand? Does the desire of heaven find a place in our minds and hearts at all? Earth and its vanities are so engrossing that they fill both mind and heart, and even when death approaches and the glamour of the world should have lessened, man still clings to earth and what it has to offer, and it requires an effort to turn the thoughts of the dying man to heaven and its real enduring joys.

No wonder then, the Church, fulfilling her duty as the representative of God, endeavors to make man think seriously of his origin and his destiny. No wonder she bids him consider the superiority of the soul over the body! For the body comes from the dust and shall return to the dust, but the soul comes from the hand of God and is destined to return to Him.

In a true Catholic spirit, then, let us enter on the holy season of Lent. Let the lesson of the ashes placed on our brow on Ash Wednesday be impressed on our hearts. If we cannot observe a rigid fast or even abstinence throughout, but avail ourselves of the dispensations granted by Mother Church to those of her children who by reason of health or work have a right to them, let us make up for it by some special act of mortification or devotion. For mortification is not in the giving up of all intoxicating drinks in honor of the Sacred Host, or foregoing the use of tobacco; for women, the eating of candy or dainties. For devotion, for both men and women, the best practice would be attendance at week-day Mass, the special Lenten services of your church, the stations of the cross, a visit to the Blessed Sacrament, the recitation of the beads or some other suitable prayers. Lent thus spent would indeed be profitable, and a worthy preparation for joyful Easter and the Paschal Communion.

—Bishop Colton in Catholic Union and Times.

Be courageous. Be independent. Only remember where the true courage and independence come from.

## THE D'YOUVILLE READING CIRCLE.

The last regular meeting of the month was held on Tuesday, Feb. 16th.

Interest naturally centres in the East just now, and though it is difficult to reconcile the conflicting accounts we receive still every one is anxious to read all the war news. Though little has been said lately of the Philippines, things are by no means settled there as yet.

The agitation over the Irish university still continues.

A book which is new in every sense of the word was reviewed. It is called "The Literary Guillotine." The style is bright and clever, and at times quite sarcastic. The book will be fascinating reading for those who are well read in the latest fiction.

"The Beginning of Christianity" is a valuable book of reference and those who are familiar with such books as "Pabola" will know the charm there is about that period.

A historical study proper was postponed until the next meeting, but the members were advised to read in the interim Shakespeare's Henry VIII., paying special attention to Cardinal Wolsey.

The remainder of the time was devoted to a study of what might be called the "new old" poetry of Ireland. Though Erin has not produced a Shakespeare, a Dante or a Milton she has always had sweet singers. There is a remarkable awakening of interest in the old Celtic poetry and stories. We might divide modern Irish poets into two classes. Father Sheehan in his "Celtic Mea" has Christianized the old pagan ideals, while Yeats in his "The Wind Among the Reeds" gives us an idea of just what this old poetry was like.

A memoir of Ethna Carberry (Mrs. MaManus) was read, together with several of her sweet little poems from "The Four Winds of Eirinn." "A Prophecy" by Father Sheehan is full of hope.

As a contrast to these two, several poems were read from Yeats and Richard Loeve. There is something strangely mystic, almost weird, about all this poetry which is very difficult to understand, but is still charming. Perhaps we have too much common sense and not enough of genius to appreciate it as it should be appreciated.

Every one is disappointed that Seamus MaManus has been obliged to cancel his Ottawa engagement. Mr. MaManus is doing for Ireland what Ian MacLaren and Barrie have done for Scotland, and would have been very welcome to Ottawa.

B. DOWDALL.

## NON-CATHOLIC MISSIONS.

Philadelphia Catholic Standard and Times.

The mission for non-Catholics conducted at St. John the Evangelist's Church by the Apostolate Fathers of New York closed on Sunday evening. Its results promise to be far-reaching. Twenty-one converts have been baptized, fourteen are left under the instruction of the priests of the parish and there are a great many others who have attended the class of inquiry, several of whom have declared their intention of undergoing instruction for reception into the Church. One of the number of Protestant ministers who attended the lectures expressed his pleasure with the course and thanked one of the missionaries personally, not only for what he had learned of Catholic doctrine, but for the opportunity of becoming acquainted with a Catholic priest, as he had long desired. The question boxes at the entrance with their conspicuous lettering and large interrogation mark in another color, attracted much attention and were liberally patronized. The time allotted for answering queries was fully taken up each evening, and on Sunday, the closing night, one hour and ten minutes was devoted to brief replies to all questions previously unanswered. During the week about four hundred copies of Father Conway's "Question Box" were given to non-Catholics who applied for them. Many of the questions put referred to the Church's attitude toward marriage and divorce.

The closing lecture on Sunday evening was on "Christ's Christianity and Modern Christianity," and was delivered by Father Courtney. After prefacing his remarks by saying that his lecture was not intended to criticize or judge the beliefs of honest minds and hearts, but was simply an examination of the analysis of present-day Christian Churches, he spoke in part as follows:

"Unrest, insecurity, division and revision without are signs of disturbance, uncertainty and powerlessness within. Whatsoever society is uncertain of its mission, doubtful of its origin, without authority to command and without faith, must inevitably totter and fall. If it be a civil society it will fall, though another may rise on its ruins. If it is a religious society or Church, it is a sign that that society was not established by Christ, but by men; that it is not divine, but human; for not even the gates of hell can prevail against Christ's Church. The Church of Christ is divine in its origin, end and mission. 'Peace be still,' spoke Christ to the troubled waters. That voice still rings over the world. But the troubled waters of the present-day religious world do not obey the voice of the Master.

"Since the secession from the Church of Rome in the sixteenth century, even the very days of Luther and Henry VIII. and John Calvin, there have been no periods of doctrinal calm in the Protestant world, no strong Apostle to guide the way and no authoritative voice to still the storm and silence the unruly soul. There has been no organization, for the spirit of Protestantism cannot and will not organize. To-day the bold, substantial human changes in the creed, presumably divine; the longing and yearning for the once repudiated title of Catholic, the return of the rejected symbol of the Crucifix, the constant and acrimonious quarrel over the nature and form of worship in Protestant Christianity are

signs of disturbance, uncertainty and powerlessness. Though they are but straws on the bosom of the great religious time-stream, yet they tell us of the unrest, they mark the confusion of the currents and the flow of the tide. The thinking Protestant, aware of the confusion and division, does not abandon all religion, but, conscious of his immortal soul, seeks the causes of this unrest. The thinking Catholic, strong in the faith of Christ and alive to this confusion, does not headlessly or sneeringly pass it by; but, like the good Samaritan, prepares by example, by a practical knowledge of his own religious security and by prayer to help his fellow-men find all the truths of Jesus Christ.

"The Christian religion to be a soul-power which will elevate and control mankind and which will move, guide and help him to God, to be a world-power which will attract all men, righteous and unrighteous, must needs be an organization, an authoritative organization. This authoritative organization is the Church. The Christian religion would not exist without the Church; the Christian Church is a divine, unending and authoritative universal society; for its origin, its end, its mission, its all are rooted in Jesus Christ.

"In the religious world, outside the Catholic Church, there is, admittedly, no such visible authoritative society. Here is the first cause of confusion and dissolution. Private judgment, private individual opinion of the word of God is the corner-stone of Protestantism. Private judgment and individual opinion constitute the sole religious guide of men, then there is no room for an authoritative organization; for individual opinion as a basic principle excludes authority, and without authority there can be no living organization. If there is no living organization, there is no living faith. Here is the first cause of confusion and dissolution. Private judgment, private individual opinion of the word of God is the corner-stone of Protestantism. 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