ARCHEISHOP IRELAND ON THE FRENCH SITUATION.

Lecturing recently in Washington, Archbishop Ireland delivered an elo-quent address on the religious situa-tion in Kennen Man Honer distantia Many distinguished tion in France. Many distinguished people from Washington were present to hear the lecture. Archbishop Ire and said in part:

The causes leading up to the action of the Government are many and com-plex. It is the old battle of the State for supremacy, not only in temporals but in spirituals, the battle which was fought by Gregory VII. against Henry V. of Germany, the battle which in England resulted in making the Sover-eign the head of the Church in spirit-uals and temporals and in lodging in the Privy Council the right to define and interpret documas. VII. against Henry

nd interpret dogmas. It is further the march of secularism which aims at setting aside God, Christ and the Church of Christ, In their rage of secularism the name of God is no longer allowed to be pronounced by Government officials. Christ can no Government officials. Christ can no longer be mentioned in colleges and longer be mentioned in colleges and schools; and religious orders devoted in the name of Christ to charity and in the education are ordered to disband. It is also on the part of many of the

multitude of Frenchmen, unwilling in their own conscience to approve the servitude of the Church, of the abrogation of God from public and social life, a strange political inertia and an themselves

life, a strange pointer increase incapacity of asserting themselves sgainst a dominant party in the State. It is also the result of political dif-ferences and conflicts of which it is hard for anyone outside of France to understand the virulence and frame of mind which they create. Under this head I am not afraid to say that certain France Catholics must take their share French Catholics must take their share of blame. Opposition to the Republic and a seeming willingness to cloak this opposition with supposed interests of the Church have angerep adherents to the Republic or have at least given occasion to those adherents to perse-ente the Church in the name of the Republic

Shall we despair of the Church in France? By no means. The Govern-ment of France, in its opposition to the Church, is not France, not the French people. The Concordat may be broken. There are inconveniences to follow: advantages along the to follow : advantages also. The French laws of corporations are such as to render difficult the possession of Church property. Many of the tem-ples are claimed by the Government as once confiscated, but since rebuilt or as once confiscated, but since repaired, repaired, wholly or in part, by the State. Bishops and pricets will be de-prived of the most of the maintenance allowed them under the Concordat in repayment of Church property confis-cated in the Revolution. On the other hand the Church will

be free. She will name bishops and priests. The loyal Christian hearts of France will easily make up the 40,000,-000 frances annually allowed by the Who can say but that ney life State. Who can say but that new me will be injected into the Church in her own re-France when thrown on her own responsibilities and brought from tutelage and servitude into the free air of unlimited liberty.

And now a glance at a country where the State protects her in her rights, grants her no favors, but leaves her to herself-the country is America. As we read of conflicts elsewhere we must we read of connects ensewhere we must rejoice in the peace and the blessings we enjoy in our own country. As to the Vatican, we need not fear for it. The condict in France is but

one of the thousands she has passed through during her history. The weakfield of hopes.

A MINISTER'S TRIBUTE.

he refused all worldly opportunities for wealth and renown, and became a plain, unassuming priest, a herald of the cross. To me there is a grandeur in such consecration and self-denial, surpassing the honors that may be earned in the more secular walks of life. I thought of St. Francis of Assisi and Bernard of Clairvaux. In address he is accurate, cultured,

showing a thoroughly disciplined mind enriched with learning from the old masters and the new. He is a good speaker, clear, distinct, simple and to the point, without much unction, but not lacking in forcefulness. He is an earnest man, believing all he says, and says it because he believes it should be said for the good of souls. The sermon said for the good of solar. The be: it was all that a sermon ought to be: it combined truth with personality in a marked degree. It was sweet in spirit, thoroughly Christian and did good to those who listened with open hearts well as ears. I got so much that I preached a portion of it to my people the next Sunday. It might have sounded to them like John Wesley of have

Bishop Ashbury. A series of such lectures blesses a community, All who heard will not join St. Mary's Church, but they will love God more and be more charitable and helpful to their fellowmen. will strive to live with less of sin and

will strive to five with fess of sin and more of holiness in their lives. I was glad I went to hear Father Sherman. I love his name, his charac-ter and his work. May Our Heavenly Father give him many years of usefulness among us !

My friend, Father Heintz, who has recently gone to St. Peter's, invited me to call at the rectory, hard by, and meet Father Sherman. But I thought he was weary after the duties of the evening and might not enjoy a visit from a "heretic" like me. T. G. DICKINSON. The Parsonage, London, Ohio, December, 1904.

SACRAMENT OF PENANCE.

We have seen that the essentials of a sacrament are present in the Sacra-ment of Penance. We have asserted that it was instituted by our Lord and that it can only be administered by a regularly ordained and duly author ized priest. A few further words on these allegations may be quite appropriate at this time.

The authority for both of these conclusions is found in the twenty-third verse of the twentieth chapter of St. "Whose sins you shall forgive John : they are forgiven them; and whose sins you shall retain, they are retained." Both the sacrament of baptism and Both the sacrament of baptish and the sacrament of penance magnity the great mercy of God. The first ordained by our Lord because as we are born in original sin there existed a need of a in the sacrament of the Divine institution to remove guilt from our souls. The second be-cause after baptism mankind frequently falls into grievous sins. Hence the necessity for another Divine institution to restore us to God's favor by remitting these sins.

It is quite evident, therefore, that such continuous power to forgive sins should exist. Furthermore, as the Church which our Lord established was to perpetuate His mission it was equally necessary that she should be as she is, the repository of such power. That she has such power is positively and undeniably concluded from the above

words of St. John. Two inevitable conclusions, therefore, follow. First that such a power one of the thousands she has passed through during her history. The weak-ening of her power in any one country is but the occasion of the strengthening of that power in other lands. The universe is its field of labor and its field of hones." But it is urged by our sectarian break-ern that faith, contrition and confession of our sins to God is sufficient: that confession of our sins to man is folly; hand go directly to God. In that we should go directly to God.

And also if he does not apply for such forgiveness to the properly constituted power then his sins are not remitted, but are retained. But our separated brethren answer,

THE CATHOLIC RECORD

such a power God alone possesses. God alone can absolve from sin. While it is true that it is God While it is true that it is God cance. Since the spealed Reforma-Who alone remits sin, because He alone can impart the interior effect, namely, grace, yet He has made His ministers the intervent of the the matter of the the speak of the s grace, yet He has make its instater a behalf of their churches, while in Pro-the instruments for that purpose- An excellent illustration is found in the natural law. The State confers certain powers on its officers, for instance the judges of our courts. They represent in England an appreciation of the Blessed England an appreciation of the State, hear evidence and pronounce sentence which the State confirms when sentence which the state contrast when in keeping with its laws. So with the priest, who represents God and whose sentence is confirmed in heaven. They, therefore, who despise the authority of the relate, so these who despise the authority of the state, So those who despise the authority of the priest despise the authority of God—Church Progress.

SO CALLED DARK AGES.

President Capen of Tufts College, at its commencement, last summer, gave yent to some views regarding pre-Re-

vent to some views regarding pre-ke-formation Europe. He said in part : "I stand in awe under the mighty arches of a great cathedral of the Old World. I look around on a vast pile which was centuries in build-ing and which it would require the ing, and which it would require the resources of an empire to repro-duce. My eye is caught by the delicacy and grace which seemed to be the response to every tap of the workman's hammer. I say, surely the men of the olden time were not inferior to the men of to day; and when I am reminded, too, that all this majesty and minded, too, that all this majory and beauty were the volve offerings of faith and love, my soul is filled with humility and gratitude "I would not put the hands back on of

the dial-plate of time. I would not have the nineteenth and twentieth centuries exchange places with the twelfth and thirteenth centuries. I would not have mankind halt in its mighty march of progress. Nor would I put out of mind the marvelous offerings for learning and charity which render our age illustrious.

"But I could wish that we had something more of the religious faith, something more of the absorbing devotion, something more of the self denying love those earlier times injected into our age, even though it might mean for all us a simpler life and a loss of some of the products which we now reckon as a part of the wealth of the world. Economies might show a diminution in its account, but ovr essential humanity would be vastly enriched."

WHY CATHOLICS LOVE TO BUILD FINE CHURCHES.

The edifice which is constructed to be for a congregation of the faithful "the house of God and gate of heaven," the chosen place for the Divine Sacrifice, the pe nament abode of Christ, really present under the sacramental specie in the sacred tabernacle, the audience hall in which is erected the mercy throne of the King of glory, should of course, be the finest structure in any locality and furnished with the richest ornaments that the loving worshipers can procure. The Temple of Solomon was such by the direct order of God Himself, and Catholics have always understood, and understand to day all over the earth, that such should be to the best of our power, our places of sacred worship. A poetic inscription sacred worship. A poetic inscription written by Fortunatus, about A. D. 550, for a church built by St. Felix in Nantes, France, bears witness to this conviction in the early ages, and the masterpieces of architecture since erected all over the Christian lands that for it in away subsequent con testify to it in y to it in every subsequent con-Rev. T. E. Bridgett, C. S. R., tury. Rev. T. E. Bridgett, C. S. has rendered the verses as follows :

CHURCH FURNISHINGS ages of faith that the grandest churches were constructed : and they churches were constructed ; and they were provided with vessels and ornaof gold and silver, set with pearls and precious stones, to an ex-tent which far surpassed the richest ments display of kingly and imperial magnificance. Since the so called Reforma behalf of their churches, while in Pro Blessed Eucharist that a new spirit of respect for churches has been aroused first among Episcopalians, and gradually BELLEVILLE'S NEW PASTOR. The announcement that Ray D. A. Twomey the zoslous and beloved pastor at Tweed was to succeed the venerated Monsigoor Farrely at Belleville, has been reseived with universal subfaction thoughout the Dioess of King-statisfaction though the may have a difficult task be-fore him the will have the consolition of know-ing that he will have the assistance of a gen-erous and devoted pecole who comprise the parish of St. Micnaels churce, Eelleville. The new pass of is a naitive of Ireland and has been twen ytwic years in the priesthood. He was educated at the Grand Seminary in Montreal and was for some time Roctor of St. Mary's Cathedral in this city and abut twelve years ago appointed pastor as Morrisburg by the late Archbishob Cleary and for the past five years has been the uccessful pastor of Tweed, where he has done great work by reducing the debt on the church of that tawn from ±40 000 to under \$20 60). It was indeed s great work will be crowned with still core success in his new di-40 'labor is the earnest prayer of the hundrids of admirars of Father Twomey throughout the was consisting States of the to some extent among others of the sects. Pray we that they may get back the "precious Pearl," and the artistic

TEMPERANCE AND THE INDI-VIDUAL.

" As everybody freely admits, temperance is the root of many of the evils that afflict society. It is one of the most prolific of all sources of erginality. It is the angle of the sources of It is the origin of more criminality. abject poverty and human misery than result from all other causes combined. If this vice could be done away with entirely, the business of the police and of police coarts and of charitable agen-cies would be reduced by one-balf cies would be reduced by one-ball or more. The country would get along with a fraction of teh count-lesss and costly penal and reform-atory institutions which exist as a present necessity. There would be no need of anything like the vast number of orphanages and other asylms that of orphanages and other asylums that are now scarcely adequate to care for the neglected and unfortunate, innocent

the neglected and unorthing vice. "If drunkenness were abolished, the cost of government, local and general, would be cut in two, and the sum of human wretchedness reduced to the minimum. Nobody capable of ob the minimum. Nobody capable of ob serving or thinking, denies the truth o such statements. They can not. It is only necessary to consult the fiscal had yet of municipality, State or nation, examine the relation of items for preventing and punishing crime and pro viding for those thrown upon public charity, to the total cost of administrasion, to preceive that the chief burden of public taxes arises from the all-pervading evil of intemperance. .

"Any great reform, to be effective must begin at the root. In the case of intemperance no radical change can be wrought that does not touch the indi-vidual. It is not possible for each to accomplish much beyond the immediate sphere of his own individual actions, but within that limitation his will is supreme. By the salutary exercise of our power there, we may be indirectly instrumental in consummating great and far-reaching results for good. We can not, individually, abate the temptation of the family saloon as an institution, but we can certainly abolish it within the immediate field of our authority as individuals. And that much at least, is as little as ought to be expected of us, and as we ought to demand of ourselves, in furtherance of the great end in view."-Monitor.

To Fathers of Families.

\$4.50 WINTER SUITS Do you wish to have a happy and a prosperous home? Do you wish to see your children growing up to be able to take their places with honor and dignity in society? Do you wish to see your-self honored even in old age? Then be a total abstainer. Join a temperance society ; bring your boys with you, and you will have left them a legacy greater than gold, and more lasting than that of all you could have given them.

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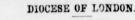
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CLERICAL APPOINTMENTS His Lordship the Bishop of London has ap-pointed the eight young priests recently or-daned in this civt to the following places: Rev. Fother Danizer, administrator of the parish of Hesson. Rev. Father Stroeder. administrator of the ev, Father Stroeder, saturation of Zarich. Saturation of State of the saturation of the set of the Rev. Father White is Rev. Father Goetz is assistant priosi to Rev. Father Goetz is assistant priosi to Rev. Father West in St. Thomas. Rev. Fainer Sourie and Laliberié assistants Rev. Fathers Huggey and Laliberié assistants o Vicar-General Meunier in Windsor. Rev. Fathers Barry and Campeau assistants in Sarnia to Father Kennedy.

JANUARY 7, 1905.

BORN. WHYTE-In Huntsville. Dec. 19, the wife of Mr. M. Whyte, twin daughters.

DIED. WHYTE - In Huntsville, Dec. 20, the infant children of Mrs. M Whyte.

GORMAN. - At Pine Valley, on Dec. 15, Clara second daughter of Mr. Thos Gorman, aged twelve years.

WALSH -In Hamilton. on Dec. 14, Mr. P Walsh. May he rest in peace ! CATHOLIC HOME ANNUAL.

"The Catholic House Arnual for 1965" (New York: Benziger Bros.) has just reached us, and we have nothing but words of praise for the manuer in which it is turned cut. This publication has now reached its twenty-second issues, and in addition to the usual fea-tures, it contains an interesting and timely article on "Catholic Japan," by Father F. J. Camphell S. J., and an Irish article entitled "The Little Liand Over the Sea." There is a record of the principal Catholic events of the year now drawing to a close, and a number of short stories. The book is copiously illustrated from photos and drawings all of which are excellently reproduced.-London. Eng., Catholic but the stories. olic News offe News. For sale at the CATHOLIC RECORD Office, London, Ont. Price 25 cents

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For sale at [the [Catholic Record].Off London, Ont postpaid. HER FATHERS DAUGHTER—By Katharine Tynan Hinkson—With 12 fine illustrations, Lx ge 12 mo cloth HIS FIRST AND LAST AFPEAR-ance—By Father Finn, with original drawings by Charles Szendesn. Cloth HARRY DEE, OR, WORKING IT OUT with front spiece. By Rev F J Finn, S J

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to the public in both Latin and English Cloth GUIDE FOR CATHOLIC YOUNG WOMEN-especially for those who earn their own living-By Rev. George Des-hon, Peulist. The peculiar charm of this book is its simple and straightfor-ward earnestness. A working girls whole life is gone over, and the guid-ance given is of a most practical kind and a most sympathetic spirit. Cloth GOLDEN EOOK OF THE COMMAND MENTS AND SACRAMENTS OF THE CHURCH-By St. Alphonese Lig-ouri, Paper....

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A METHODIST BROTHER HEARS FATHER SHERMAN-HIS OFINION.

We have received the following letter

from Rev, T. G Dickinson, a Method-ist minister of the Southern Ohio Conference, now located at London, in reference to the recent mission Rev. Thomas Eving Sherman, S. J. The kindly and generous spirit manifested, will commend the communica-

tion to all readers : Dear Friend : Not long since I was visiting in Chillicothe among my for-mer parishioners of Wainut Street Methodist Episcopal church. When evening come my friend inquired what I would like to do. He said we could hear a lecture on art that was being hear a lecture on art that was being given by a literary club in the city, or we could go down to St. Mary's church and hear Father Sherman, who was delivering a series of lectures. I said "by all means let us hear Father Sherman," for I had wished for years to both each bin and hear him. to both see him and hear him. I never knew him but I had associa

tes in college among Lancaster boys who were associates of his. They knew his worth as a scholar and his devotion to the cross of Christ. One of these friends remarked to me, "Tom will honor his Church, and be a type of man who will make a Cardinal." So may it

We went to church. I felt at home We went to church. I felt at home in this house of God, for 1 had often before been in St. Mary's. I saw many members of my church and all the churches and the holy place was well filled with the intelligence, culture and spirituality of Chillicothe.

The introductory service was brief, a prelude on the organ and a prayer. Father Sherman in the plain garb of his order, with a Bible in his hand, entered the pulpit, read his text from St. John, 20-23, laid the Bible aside St. John, 20-23, laid the Bible aside process required and began his sermon. He was an in-teresting study to me. I saw in that pulpit the product of the Sherman and Ewing blood, two families Ohio will ical research. not forget: we have no better blood. He resembled his distinguished father

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a word, that sacrai put it in its mildest form, is unnecessary.

That this contention is without truth That this contention is without travely or merit is made plain from the very concise words of our Lord Himself : "Whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained." If these words mean anything at all, they mean that man must apply to the power or-dained by our Lord for forgiveness if he would have his sins remitted.

"The sacred Body of the Lamb Divine-A prioriess pearl-demands a golden shrine, In wealth and ariwith Solomon's to vie, More rich, more fair to faith's discerning eye,"

The more fully a people realize the The more thiry a people relative the holiness of a church, the greater, naturally, will be their eageness to lend a beauty and dignity to the edifice and to all its furniture and ornaments. This truth is evidenced by the facts of history. For it was in the

Beauty has a distinct mission. God loves beauty, and has made the little Alpine flower to grow where none but He and the angels can see it. There is something better in life than dollars and cents and straight lines and angle and neutral colors. - D. R. Radcliff.

In every creature, however small, we may see a striking image of the Divine Wisdom, Power and Goodness.— Ven. Bartholomew of Martyrs.



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- Marchander

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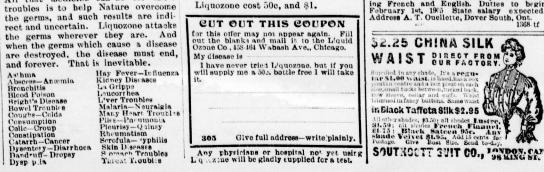
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