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olics in the British Empire, the number of signers is certainly far from being

formidable. But these petitioners, belonging as they do to an age that is past, will not prevent the obnoxious Accession oath being repealed, or changed so as to be unobjectionable to Catholics. The agitation for its repeal is not over, but agitation for its repeal is not over, but again by King Edward VII.

SECTARIAN CHANGES.

Protestant Churches Gradually Adopting Our Ritual.

Many and significant are the changes which are gradually finding their way into the various sects of our separated brethren—changes which attract but brethren—changes which active but bear a deeper meaning, and teach a stronger lesson than the members of the different sects would care to recognize or acknowledge. These changes were aptly spoken of in a recent editorial in the New York Sun, which said that among the many new devices adopted to among the many leaders attract people to churches, the most re-markable "are the vested choirs, bor-rowed from Roman Catholicism and Anglicanism, which have been intro-duced even into a Baptist Church of New York, but more extensively into Methodist Churches in several places. "On Easter Sunday the Washington

Heights Baptist Church started the in-novation of a vested choir of sixty voices with cassock and cotta and the women wearing also mortar-board hats. That the vestments are the same as in the Episcopal churches. The introduction of such a choir into the Metropolit: Methodist Temple, a year ago, proved so successful, apparently, that the example has been followed by other Methodist churches, one at Chicago having come into line recently and con-

uously.

This is very suggestive because the two Protestant churches which in the past were always most distinguished by the extreme simplicity of their worship and their church architecture, and were most violently opposed to anything like mere æstheticism in religious services, were the Baptist and the Methodist. They were plain people, and all worldly display, in rainment and in social life, was eschewed by them. Methodists were enjoined Wesley, in his "General Rules," evidence their desire of salvation" by refraining from putting on of gold and costly apparel. Like austerity of life was the Baptist rule, and the meetouses of both denominations were usually without steeples or any other marks of a distinctively ecclesiastical

'The change from all this to the pomp of vested choirs and the imitation of purely ritualistic features is revolution-

repeat and extend the innovation. Will these ritualistic Baptist and Methodist churches stop with vested choirs merely? Will they not go on, naturally and logically, to the adoption of other features. of other features of the liturgical churches they are imitating? We are likely to see the cross introduced, and perhaps the time will come when the plain Communion table will give place to a veritable altar, with all its religi-cus significance. This is, therefore, a serious innovation, suggestive of a radi-cal doctrinal transformation in the future. We have seen how ritualism in the Episcopal Church has advanced to

a bold teaching of the Real Presence. "Meanwhile the Paulist Fathers tell of conversions from Protestantism to the Roman Catholic Church increasing at a rate so great and rapid that the time seems to be coming when the Catholic throng will be too large to be contained within the walls of their churches. On the other hand, the propagandas of Mormonism, Christian Science and the New Thought are described by their votaries as pushing ahead astonishingly, and, on their side, the agnostics are confident that belief in all Christian dogma and all engagements. all Christian dogma and all supernaturpassing away not less rapidly. Our correspondents continue to discuss the question of individual immortality to so great an extent that their letters exceed in number those

we get on any other single subject. "The religious waters seem to be more disturbed at this time than ever before in the history of Christianity, and signs of unprecedented revolutionary changes appear in many direction. -Catholic Columbian.

Each reader, according to his age and peculiar tastes, will find whether his reading be poetry, philosophy, history, or biography, new thoughts and passages which appeal especially to him. To make a practice of memorizing, in bising appears the most inspiring in leisure moments, the most inspiring of such passages, is one of the surest means of self-improvement.—" Suc-

the face of the twelve millions of Cath-dics in the British Empire, the number of signers is certainly far from being formidable.

But these petitioners, belonging as stumbling block to simple and pusses. agitation for its repeal is not over, but agitation for its repeal is not over, but is merely suspended so as not to cause unseemly controversy to embitter the Coronation ceremonial. The matter can wait, as the oath has been already taken, and will not have to be taken again by King Edward VII.

dealing with science versus faith, or, if you prefer it, with faith versus science. What are we to understand by these words? Well, sciences has been defined as "the comprehension of truth," or again, as "the pursuit of pure knowledge." Thus, astronomy and geology and conchology are three different sciences. Now, because they must all deal with are sciences, they must all deal with facts. Yet they are three distinct sciences because they deal with three different sets of facts. Astronomy, for instance, has to do with facts in so far as they relate to the sun and moon and stars, and other heavenly bodies, and with the siderel universe generally.

On the other hand, the facts dealt on the other hand, the facts dealt with by geology are connected with the material earth, its various component parts and the laws that govern them. Conchology is also a science, but a science that confines itself to such truths and facts as are concerned with truths and facts as are concerned with the formation, the properties and the qualities of shells and so on with the rest. In fact, however various and however numerous may be the different branches growing on the tree of science, they one and all profess to deal with facts. And now let us turn and consider the other term of our proposition and ask what is faith? What precisely is that faith with which these sciences are alleged to be in such deadly conflict? Our answer is: Faith is the sum of all those truths that God has perceled to be truths that God has revealed to us through Christ and His Infallible Church. It embraces all those doctrines which are proposed to object of our acceptance and belief.

From these two definitions it is abundantly evident there can never be, at any time or under any circumstance, any real disagreement or opposition between faith on the one side and science on the other. Apopposition between faith on the one side and science on the other. Apparent opposition there may be, and seeming conflict, but it can never amount to anything more than an appearance and a seeming, as we shall now proceed to make clear. In the first place, then, we note from the foregoing definitions that faith and science are equally occupied with truth. Truth is the subject matter of both. The chief difference is that, whereas science deals with natural truths, faith deals with supernatural truths also, it is from a supernatural truths also, it is from a supernatural point of view. But observe all truth, by its very nature, is one. Truth must necessarily be always in harmony with itself. Whether we are concerned with the natural or supernatural order, it is quite certain that one truth cannot it is quite certain that one truth cannot it is quite certain that one truth cannot possibly contradict or be irreconcilable with another truth. On this point there can be no difference of opinion. What follows? Well, this, that since faith is concerned with truth just as much as science is, there cannot be of vested choirs are solution of purely ritualistic features is revolutionary. A generation ago it would have stirred up violent protest througout those denominations, Now it seems to cause no disturbance whatever, but cause no disturbance whatever, but when to provoke an amiable desire to standpoint. Whether it be different standpoint. Whether it be different standpoint. Cod Who by means of revelation or by means of science, it is the selfsame God Who reveals Himself. For God is at once the Author of nature and the Author

of grace.

He Who in the beginning spread out He Who in the beginning spread out the heavens and established the founda-tions of the earth, and Who gave laws to everything that lives, or moves or exists, is the same Infinite Being Who taught the world by His Own Incarnate Son; and Who has promised to abide with His Church forever, to lead her in-te all truth, and to guard her from all Son; and Who has promised to abide with His Church forever, to lead her into all truth, and to guard her from all error, even unto the end of time. Now, God cannot contradict Himself. It is impossible that He should say "yes" and "no" at the same God cannot contradict Himself. It is impossible that He should say "yes" and "no" at the same time. Let Him speak to me in whatever language of pleases. Let it be the language of science, or the language of history, or the larguage of revelation. He will, under all circumstances, always be consistent with Himself. for God is the sistent with Himself, for God is the Inchangeable Truth and the Infinite Unchangeable Truth and the Infinite Wisdom, and can neither deceive nor be deceived. Hence, when I study geology; when, with infinite labor and care and patience I investigate the history of the earth, as it is recorded in the rocks, it is really God, and no other, Who speaks to me, and instructs me, just as it is God Who speaks to me through the Holy Scriptures, or through me, just as it is God Who speaks to ne through the Holy Scriptures, or through the Church. Both the rocks and the Scriptures—the book of nature and the book of the Bible—require, of course, to be properly and correctly interpreted, but—noce grant the accuracy of the inbut-once grant the accuracy of the interpretations—and it rigorously follows cause in both cases it is God who manifests Himself, and He cannot blow hot and blow cold at the same time, nor place Himself in contradiction with Himself. So far, all is clear. But you

unaided man is playing a part. Now this cannot be in matters of faith, strictly understood, for Divine faith includes only those doctrines which God Himself has revealed and which He Himself continues to preach throug the Church, which is infallible precise ly and only because He abides ever with it and safeguards it from error.

God's word can never fail. "Heaven and earth shall pass away, but My Word shall never pass away." What the Church proposes to us as "of faith" must always be true, because she is the mouthpiece of God: "Who heareth you, heareth Me." Error can never spring from the authoritative teaching of the Church; so we may dismiss such a suggestion from our minds once for all. Then whence comes it? For it must have a cause. Error may arise all. Then whence comes it? For it must have a cause. Error may arise from an imperfect or incomplete knowledge on the part of scientists; it may come from accepting false premises; or it may be due to making erroneous deductions even from correct premises; or it may exist in the false theories which are put forward to explain real phenomers; or in misundenstradings. parameters, or in misunderstandings and miscalculations, and other forms of imperfect or erroneous reasoning. We must always remember that science has no promise of infallibility. Science, especially in its more complicated and intricate researches, is by no means free from error. The teaching of science changes, and has changed, and will change. Every one who knows anything of its history and development knows that theories and deductions which are invented by the most learned and mineral.

enormous strides during the last cen-tury, viz, astronomy and geology. If they are both true in their respective teaching, then they must agree with one another, and support each other, at least where the same question is under consideration. But they do not. Put them both the same question. Set them both the same problem to work out, and you will see they do not return the same, or anything like the same answer. Ask, for instance, how long it is since the earth formed a part of the sun ; in other words, how long the earth has enjoyed a separate and independent existence; or again, ask how long it been in a condition to support life. and the answer you get will vary by hundreds of thousands of years, accordnuntreas of thousands of years, and ing to whether you address your inquiry to the one science or to the other. Both answers cannot possibly be true. Most probably neither is wholly accurate. Many other instances of the fallibility of science and of the uncertainty of her doctrines might, of course, be brought forward. Yet, strange to say, it is at the command of such fallible science that weak-minded and feelish persons are found scales. and foolish persons are found ready to abandon truths resting on the unassailable word of God! In conclusion let us now take a glance at the theological side of the question. Though the Church of Christ cannot err, any more than God can err, yet, of course, individual theologians and writers may do so. In fact, the great body of theologians and ecclesiastics may, at any given time, hold as true what afterwards turns out to be false. Be careful to observe, I say, hold as "true" not hold as "of faith," for the distinction is a

very important one. as to attribute the red and flery appearance of the setting sun to its looking down upon hell, and reflecting on its surface the lurid flames of that quenchless fire. In this and similar cases people did but accept the current ideas of their time. The Church was never committed to these doctaines. trines, nor were they ever proposed as articles of faith; and a further advance in science rendered them less and less likely, and finally caused them to be abandoned altogether. This shows how careful we must be at all times to distinguish between what was merely held "as true," and what was actually taught at 'of faith." The that there can be no discrepancy, because in both cases it is God Who sometimes originate with may sometimes originate with theo-logians and exegetical writers them-

THE CATHOLIC RECORD:

THE KING'S ACCESSION OATH.

After all the noise and bluster made by the Protestant Alliance of Great Britain in protesting against the repeal of the King's Anti-Catholic Declaration, the petitions which have been incompresented to Parliament, after having been hawked about the country for a comparison with the population. This has greatly surprised and humiliated the promoters of the movement, who expected that it would be almost universally signed by Protestants. All England gave only 281,647 signatures; Scotland 59,197; Ireland 19,197; Ireland infallible, the conclusions need not be infallible. Thus, for instance, certain

persons started with the proposition
"Whatever the Bible says is true."
Then they went a step further and
added: "But the Bible declares that in six days God made the heavens and the earth." And then they concluded:
"Therefore, it is true that God created the heavens and the earth in six days, of twenty-four hours, that is to say in all one hundred and forty-four hours." The premises were true, but the conclusion was false. For a time these false conclusions were accepted without any opposition. But little by little, as men studied and read, and the six days theory seemed to be less and less probable; at last the arguments against it began to grow so strong and

deductions which are invented by the most learned and painstaking scientific men of one age are constantly amended and altered by the best scientific men of another. Their theories serve a present necessity, They live for a present necessity, which has been rendered more prospectively. But this original feature, the Roman Catholic Church alone has preserved the Bible; she alone can give a consistent and satisfactory account of it; she alone can prove its inspiration. "The children of the reformation have always prided themselves on this place be construed "day," in almost every transtation, is "yom." But this original feature, the Roman Catholic Church alone has preserved the Bible; she alone can give a consistent and satisfactory account of it; she alone can give a consistent and satisfactory account of it; she alone can give a consistent and satisfactory account of it; she alone can give a consistent and satisfactory account of it; she alone can give a consistent and satisfactory account of it; she alone can give a consistent and satisfactory accou thing is stated as to their duration. Whether they were periods of a few hours, or periods of many thousand years, is not determined by the sacred writer, hence when we come to understand the expression of the Bible cor-

rectly, we find that the discord between geology and revelation disappears.

If we take an inaccurate translation of the Bible, we way, find the Bible, we may find a conflict be-tween it and science; but if we take the actual words as they were originally written, or if we take an accurate translation, and give to every word its translation, and give to every word its due and proper meaning and interpre-tation, we shall find there is the most perfect concord and harmony between the teaching of God as it comes to us through His inspired writers, and the teaching of God as derived from cer-tain science and the study of the book

its origin from a revelation of our Divine Lord Himself to a humble and saintly nun named Margaret Mary Alacoque, a member of a community in a town in France called Paray-le-Monial, in the latter half of the seven-

teenth century.

To understand this devotion correctwe must have clear ideas of its object, its character, its motive, its end of purpose, the indulgences attached to and finally, the conditions of mem-

bership. First, then, as to the object of the devotion, it is, literally speaking, the Divine Heart of our Divine Lord, the very Heart of flesh which beat within breast for the three and thirty years that He lived here on earth, that years that He fived here on earth, that forms part of His human nature at the right hand of His Eternal Father in Heaven, and of His Body and Blood, as really present in the adorable Mystery of the Blessed Eucharist. But we do not consider it as having a separate existence, but as existing in conjunction with both the Humanity and Divinity

of our Divine Lord.

In the second place, we are to consider the devotion in its character to be adoration in its strictest sense, or the devotion due to God alone, not course the Heart of our Divine Lords, if conceived apart and separate from His Divinity, would not be entitled to this supreme homage; but it has a right to it, in consequence of its union with the Divine nature in our Divine Lord's Person.

Thirdly, concerning the motive levotion, it is the bivine are the motive of the consequence of the motive levotion, it is the bivine are the motive levotion, it is the bivine are the consequence of the motive levotion, it is the bivine are the motive levotion, it is the bivine are the motive levotion in the

hot and blow cold at the same time, nor place Himself in contradiction with Himself. So far, all is clear. But you may perhaps reply, that, as a matter of fact, there are disagreements and opposition and contradictions. Or, at all events, if there are no real contradictions between science and faith, we must admit that there are apparent contradictions.

Then how do these apparent contradictions and contradictions.

The how do these apparent contradictions with and blow cold at the same time, nor place Himself in contradiction with selves. As has already been observed, devotion, it is the ineffable love of our devotion. As to His love our devotions the homselves, but also on those whom by the

comfort of whatever reparation may be made him for such treatment. Accord-ingly, in the devotion of the Sacred Heart, as the Heart of our Divine Lord is presented to us at the seat of sufferis presented to us at the seat of suffering in respect of the injuries He has to endure in that most holy mystery; so, likewise, it is presented to us, at the same time, as the seat of consolation in the reparation we pay Him. the reparation we pay Him.

WHENCE DID LUTHER AND CAL-VIN OBTAIN THE BIBLE,

"The authority of the Church once established by the motives of credibil-ity, she was naturally received as a com-petent witness of the whole Christian revelation, and, among other parts of it, of the canon and inspiration of the New Testament itself. The Church thus universally acknowledged as the organ of God, put this book into the hands of her children, told them that it was the word of God, and commanded them to receive it as such, according to her own exposition of its meaning. They opened the book, and, found that it contained the strongest and, most ex-

is: "In six periods God made the its primitive purity and simplicity, by heavens and the earth." These priods "may be of any length. Nobringing it back to the true Bible stand-ard. Now this question naturally arises: whence did Protestants receive that very Bible about which they make so much noise? This question must be answered, not by mere declaration, but, by plain and satisfactory historical facts, before they can make good their position—that they are the peculiar friends, and that the Catholic Church is, and, has ever been, the special enemy of the Bible. Whence, then, I ask did Luther, Calvin and the other founders of Protestantism, obtain their Bible? Was an Angel sent down from Heaven to place it in their hands? Did they receive it immediately from the hands of Christ and His Apostles? No, they came into the world fully fifteen hundred years too late for this.

"The question then returns in all its force: whence did the reformers obtain their Bible? Plainly and obviously from the Roman Catholic Church from THE SACRED HEART OF JESUS.

Friday, June 6th, was the Feast of the Sacred Heart of Jesus. The special devotion to the Sacred Heart of our Divine Lord and Saviour, as practised by the members of the League of the Sacred Heart is of comparatively modern institution in the Church. It takes its origin from a revelation of our Divine Lord and Saviour, as practised by the members of the League of the Sacred Heart is of comparatively modern institution in the Church. It takes its origin from a revelation of our Divine Lord and Saviour, as practised by the members of the League of the Sacred Heart is of comparatively modern institution in the Church. It takes its origin from a revelation of our Divine Lord and Saviour, as practised by the members of the League of the Sacred Heart is of Country and Catholic Church from which they separated, from that Church against which they protested with so much energy as the great apostasy and the mystic Babylon of the Apocalypse!

From that Church which they blindly accused of having been stained with the blood of God's Saints, of having even been the sworn enemy of the Bible itservation. by Most Rev. Martin J. Spaulding, Archbishop of Baltimore.

PROGRESS, THE ORDER OF THE DAY.

Life, to be Noble, to be Successful, Must be Active.

Energy, observation, study, a desire they were in the class-room of our lot-mer days. We have been richly en-dowed. Let us mould our lives, our character, by the highest models of ex-cellency. By education taught to think, quick to perceive, and as quick to act, no barrier should impede our way to continued success. Progress is the order of the day. Strong convictions, order of the day. Strong convections, with the courage to support them, have made men great in the past; so will they for future generations. The thoughts, the aspirations, the impulses, pure and noble, which were formed in our college days, should not only be retained, but as we grow in wisdom and experience should become more and more exemplified in our life for our own welfare, for the glory of God and the education and preservation of the family. Home! What sacred memo-

greater? What favor could He bestow upon us greater than Himself? And He gives Himself to us without reserve in the advanced mystow of the Research and the gives Himself to us without reserve in the advanced mystow of the Research and the sacred depository of those whom God has left in our charge. Let us guard the nome as the sacred depository of those whom God has left in our charge. Let us guard the nome as the sacred ligion assigned its rightful authories in the schools, we have little hope enter there. We have our business

ments: let us keep them from the family fireside; they belong not there. Should we be gloomy or despondent, let us dispel these feelings as we enter the home. Why should we cause others needless pangs of pain? Leave the sorrows of the day die with it. Most likely in the smiles of our loved ones we will forget present mental care to be likely in the smiles of our loved ones we will forget present mental care to be followed in the near future by unexpect-ed happiness.

The same good example, the same wholesome precepts which endearing now, mayhap forever silent, taught us in our youth, should in turn be ours to give to those who are to take our place when the tide of earthly life is spent. Keep the home pure. Let contentment, domestic felicity and happiness, ever reign therein: and life to us and to ours shall indeed be profitable and well spent. To sanctify the home, to pre-serve the family—there is a still further obligation incumbent on us -the duty of good citizenship. How often is this forgotten, and with what evil results to

occiety and the home!

The political corruption in public life, as but partially exposed within the past the city should awaken us to the need of action, before the primaries, at the primaries and at the polls.

We have been wont to take our polities as we do our morning coffee—hastily and with indifference. Whilst the wise ones sleepeth, the ward heeler, the political "boss," and the illiterate boodler, have been making the laws or nnmaking them as may have best suited their wishes and their pockets. Let us, at least as far as local affairs are concerned, think for ourselves. Untrammelled, let us seek for places of trust not so much the men of any political addictions, but rather those in ical affiliations, but rather those in whose hands we feel our interests, and the interest and safety of those in whom are most deeply interested, will be st secure. From address of Jos., Alumni Banquet, St. Louis, Mo., May 22.

TOO MUCH TINKERING.

A certain class of Catholic writers in our country is somewhat disposed to wonder at the apathy of the people of France. On many sides we hear the Catholics of that country described as cowardly and different. Actually, those who live the faith do not appear either. The trouble is that a sufficient number do not appear practical Catholics. A writer in a recent number of Etudes, an able review conducted by the Jesuits in that country, states it a fact that "in a number of towns of from 10,000 to 15,000 inhabitants not one hundred men go to their Easter duty, although

all are supposed to be Catholics Now we maintain this lamentable condition is not without a cause. Socialistic and Masonic and Free Thought, literature no doubt has done deathly work; nevertheless other forces forces literature no doubt has done deathly work; nevertheless other forces have helped. There is in France a school of Catholic higher criticism which we should hold particularly deathly, if published in English and accessible to the people. This school of critics publishes a review devoted to Bible studies, and while little appearantly is known lishes a review devoted to Bible studies, and, while little apparently is known of its work in this country, as a matter of fact it slays various traditions and beliefs long held sacred, with a ruthless hand. A few days ago we scanned the issues for 1901, and must confess the publication referred to left precious little of the Old Testament to worry the multipude.

the multitude the multitude.

Apparently this periodical has been issued for years. We are certain it has not helped the people of France to a belief in revealed religion. As we see it, it has been sowing the seed of spiritual death. Possibly we ought not blame the French people so much as those destructive higher critics. There has been altogether too much tinkering with the base of faith, and by some of the very people who have been shocked at a thing they called "Americanism." Surely the Catholics of this country need not look to France for a proper example.—Catholic Union and Times.

Father Fallon Exposing Notorious Lies.

Father Fallon is doing good work in exposing the notorious bundle of historic lies known as "Seeley's History," used as a text book in the Northey is the mal School, this city. This is the to exeel, and close application, are as school in which teachers are supposed to be fitted and fashioned for their they were in the class-room of our foryouth. Drawing their information regarding questions pertaining to the Catholic Church from so infamous a source, we can easily see the accuracy of their historic knowledge, and how well qualified they are to impart im-partial history to their future pupils. Every priest should examine the text books used at public expense within his parish. And the strange thing is the baby act which Prof. Cassety invokes. He really don't know much about it! How innocent! What is he there for but to know just such things? He refers to Miss Bacon. Nice work! Does she run the whole thing there."—Buffalo Union and

The Only Remedy for Anarchy.

We have given the subject of Anarchy some attention, and have come to the conclusion that the best remedy must be administered in the schools. The roots of morality must be more deeply fixed, and it is there only that the work can be effectually performed. work can be enectually performed. In recent years the educational policy adopted by the Frenct and other governments has prepared the ground for Socialist and Anarchist doctrines. Religion has been banished from the schools, and deliberate efforts have been made to prevent the young from being inspired with the fear of God, which is "the beginning of wisdom." Until this policy is abandoned and religion assigned its rightful authority

seeing Anarchy suppressed-American