

THE CATHOLIC RECORD.

The Catholic Record.

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REV. GEORGE R. NORTON, Editor. Author of "Mistake of Modern Italy," "The Catholic Record," "The Catholic Record," "The Catholic Record," "The Catholic Record."

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They are certainly not different so far as the primary principle of Protestantism is concerned, on which its ethical principles must be founded; but that principle, from its very nature, must result in a difference of practical ethics, from the very fact that every individual is left to form his own code of ethics.

The cause must be sought for elsewhere, and we do not hesitate to say that the real trouble is that as a system of religion, German Protestantism and Rationalism have become so merged into each other as to make the boundaries between them indistinguishable.

There is, in fact, no cause for a distinctively Protestant party in Germany any more than in Canada, and many Protestants recognize this fact, aware as they are that the Catholic party was instituted for defensive and not aggressive purposes, and if it were not that the Catholic religion was violently attacked, there would never have been need of a Catholic or Centre party.

But why not dissolve the Centre Party now that it has achieved its object in the repeal of the penal laws? It must be remembered that there still remains one of these oppressive laws upon the statute books, and the Catholic party is resolved to remain in existence until this tyranny is also swept away; and it has an inalienable natural right to insist upon this being done, and to remain in existence so long as there exists any danger that the Protestant majority, shaken though it is by its present alleged inherent weakness, shall not cease from its efforts to keep up or even to restore any of its persecuting enactments.

If the Protestant majority is not cohesive enough to become aggressive once more, so much the better. That will be a guaranty that the Catholic party will so much the sooner dissolve of its own accord.

The Catholic party has not at any time been a menace to the liberties of the people or to the existence of Protestantism, and so Protestantism has not the shadow of an excuse for the organization of a Protestant party to fight fire with fire as the advocates of such a party have said.

A Protestant party could not have any reason but its aggressiveness for its existence; and the Catholic party has proved by its courage that it needs have no fear for any opponent. It conquered the Iron Chancellor, and brought him to Canossa; it need not fear the machinations of the pigmies who are threatening to-day to meet fire with fire.

The Catholic party has been of great benefit to Germany for it has stayed the progress of Anarchism and Socialism. The empire owes it a debt of gratitude which will not be sufficiently repaid till the last of the Falk laws is repealed.

THE CATHOLIC CHURCH AND THE BIBLE.

A despatch from Rome dated Nov. 10th, states that in an interview granted to Baron Brayne, the Holy Father Pope Pius X. spoke strongly on the necessity of Biblical research and condemned the efforts of modern writers to separate the supernatural from the historical narratives of the Scripture.

He insisted that to do this is as futile as to deny the existence of the soul while accepting the existence of the body.

The Holy Father declared his disapproval of a rationalistic interpretation of the Bible whether by layman or clergyman. The despatch adds that he conveyed the impression that he intended shortly to repudiate the views set forth in the most recent works of the Abbe Loisy.

We strongly suspect that the despatch is not accurate at least in all its details, as it would be something unprecedented that the Holy Father should thus indicate in a private interview the nature of the official action he intends to take in regard to a specific matter.

But it may be taken for a certainty that the Pope will continue to uphold the undoubted inspiration and divine authority of Scripture now and hereafter, as the Popes and the Church have always done.

The Protestant clergy have given countenance to the recent denials of the authenticity and truth of Scripture which have been uttered by self-styled higher critics, but the position of the Catholic Church that the whole Bible is a revelation from God and is the word of God, remains unchanged.

In the Protestant pulpits, all parts of the Bible have been impugned, and there is no authority which can restrain the Protestant clergy from such attacks.

If from time to time an individual Catholic priest follows a similar course, he is soon ordered to desist, as the orthodoxy of Catholic faith must be preserved untainted.

been cast. The wonder is that there are so many Protestants who still cling to their old faith with constancy. But rationalism is making such rapid strides that this faith must soon disappear entirely.

A FEDERATION OF BUSYBODIES.

A despatch of the Canadian Associated Press from London, Eng., of date Nov. 19th, informs us that the Council of the Imperial Protestant Federation have passed a resolution protesting against any effort being made by His Majesty's Government to establish diplomatic relations with the Vatican.

The Council states that its resolution desires to point out that the holding of such communication with the See of Rome is distinctly forbidden by the laws of the realm, and that an overwhelming majority of His Majesty's subjects in the United Kingdom and the Colonies are utterly opposed to any attempt being made to restore diplomatic relations with the Pope of Rome.

We are not at all surprised at any graceless action taken by any or all of the societies which compose the Imperial Protestant Federation, the bond which unites them being unalterable hatred of everything which relates to the Pope and the Catholic Church.

It was one of those associations which endeavored unsuccessfully a short time since to close the doors of admission to England against the Jesuits and members of other religious orders who have been driven out of France under Premier Combes' infamous laws which, after treating the members of those orders with unprecedented cruelty, drove them from their native land.

England has earned the character of being the most hospitable of the nations of Europe, having been ready to offer the shelter of its homes and the comforts of its firesides to the oppressed of every nation who sought a refuge on its free soil, that refuge being granted ungrudgingly by a generous and large-hearted people.

But the Protestant Federation must not be reckoned among the generous people of the nation. They would grudge a home to any Catholic, and would restore the penal laws of centuries gone by if it were in their power.

They endeavored not only to exclude the Jesuit immigrants who came in, but even entered a suit to turn out of the country those who are already living there, even though they are British born. These Federated societies are evidently more than a century behind the present age of toleration, but they were fittingly snubbed by the Government and the police magistrates before whom their abortive efforts at persecution were undertaken.

From the same quarter emanated the telegram which was sent to Rome protesting against the visit made some months ago by King Edward VII. to the late Holy Father, Pope Leo XIII.

His gracious Majesty had the good sense and affability to despise their intolerant interference, and the visit was made and received with cordiality.

It has, indeed, been suggested in the interest of the people of Great Britain themselves that there should be a British diplomatic representative at Rome, accredited to the Vatican, as other nations have, but we cannot assert that the British Government really intends to appoint such an official.

But this is certain, that if such an appointment is to be made, it will be done in the interest of British subjects, and for the benefit of Great Britain, more than for the Pope's sake.

The Council of the Protestant Federation is therefore only proclaiming its own idiocy by issuing its protests; but at all events no attention will be paid to them by either King or Government.

THE IRREPRESSIBLE MRS. CARRIE NATION.

Mrs. Carrie Nation, the irrepressible temperance lecturer who created so much excitement in Kansas within the last few years by herself and a number of equally fanatical companions breaking into saloons and destroying the property with hatchets, has made a comic-like appearance at the White House in Washington, where she demanded on Nov. 19, to be immediately admitted to see the President.

She presented herself at the door of the executive offices, but was informed by Secretary Loeb that she could not be admitted, whereupon she began to shout so loud that she had to be ejected from the grounds by force.

As she was being removed from the building, she shouted: "I am going to pray for a prohibitionist president—one who will represent the people, and not the distillers and brewers."

From the White House, Mrs. Carrie went directly to the Senate Chamber at the Capitol where she announced that it was her intention to make a speech to the Senate.

about ten minutes she reappeared at a door of the ladies' gallery, and, raising her right hand far above her head, shouted in a loud and clear tone: "Saloons are anarchy; saloons are treason and conspiracy."

Hereupon one of the door-keepers seized her and pushed her out of doors. The Senate was engaged in receiving bills when the incident occurred, but Mrs. Nation's voice was much more penetrating than that of the clerk, and was heard throughout the Chamber and the corridors.

There was some excitement when the unusual noise was heard in the grave Senate Chamber, but when the cause was once known the senators merely enjoyed a slight laughing and proceeded calmly with their business.

Mrs. Nation, we are told, was greatly excited and was desirous of continuing her interruption of Senate business, and was, on this account, placed under arrest—an ordeal which she took as a matter of course, being familiar therewith.

She was brought to police headquarters. She was then arraigned for disorderly conduct and breach of the peace, which we presume was just what the notoriety-loving lady wanted.

She was fined \$25, in default of which she was to spend thirty days in jail. This is the maximum penalty for the offence with which she was charged.

She appealed to the crowd for help, and sold memorial hatchets enough to enable her to pay her fine.

We presume that the uproarious lady got up the whole scene for advertising purposes, and though the cost of the advertisement seems considerable in the present instance, it does not appear that she lost anything thereby, as the advertisement may answer her purpose very well for future hatchet sales.

She may, however, overdo the matter by spending more in such advertising than the receipts may justify. People easily become tired of supplying the cash to meet the whims of cranks.

We are not in favor of an excessive number of saloons or inns, nor of unlicensed groggeries, but we are in favor of any legal measures whereby the curse of intemperance may be diminished.

We by no means approve the violent methods adopted by Mrs. Nation under pretext of getting rid of the evil. She should not expect that the rule of a great nation like the United States should be put into her hands, and if she wants to become chief executive officer of the nation, she should at least gain that position in the usual way by a vote of the people instead of attempting to usurp the whole executive authority in her own fantastical fashion.

OTTAWA'S MAYORALTY.

Among the aspirants for mayoralty honors in Ottawa is Mr. D'Arcy Scott, son of the Hon. R. W. Scott, Secretary of State. We are always pleased to see our prominent and talented young men occupying high places.

It is a sign of the times for which we should feel grateful. Young Mr. Scott is one of the coming men, and it will not be long, we trust, before his talents and rectitude will be recognized and a high place given him in the public life of our country.

Mr. Scott would make a most worthy chief magistrate of the Capital of the Dominion, and would, we have no doubt, be most acceptable to the vast majority of its citizens. When the votes are counted after the polling we hope to have the pleasure of complimenting His Worship Mayor Scott on his election.

TO CORRESPONDENTS.

P. G., whose questions concerning the appropriateness of the expression "Christian Charity" we answered some weeks ago, to the best of our ability, writes to us again on the same matter. We do not consider that a continuous controversy on this point would suit our columns or the taste of our readers.

We shall, therefore, only remark that the literary ability of Thos. Hood, whom we quoted in the course of our answer, was rated more highly by Charles Lamb, Coleridge, Bowring, Procter and many other writers of considerable fame, than by our correspondent.

WOMEN AND THE SACRED MINISTRY.

would detract from the power and authority of the Council, and prevent indifferent laymen from taking an interest in Church affairs."

A crusade in favor of the representation of women is being carried on chiefly by the Low Church party, who appeal to the usage of dissenting sects, especially in America, to show that the time has come when women ought to take a part in the government of the Church, and many who take this stand argue that women ought even to be admitted to the ministry.

It is certainly true that according to the usage of the Church from the beginning women have not been admitted to the ministry, nor to take part in the rule of the Church, which has been divinely given to the sacred hierarchy.

This should be sufficient to decide the question in the manner in which it has been decided by the United Committee, inasmuch as the traditions of the Church are commanded to be observed as they have been handed down from the Apostles, thus: "Therefore brethren stand firm, and hold the traditions which you have learned whether by word or by our epistle." (2 Thess. ii., 14.)

"And we charge you, brethren in the name of our Lord Jesus Christ that you withdraw yourselves from every brother walking disorderly and not according to the tradition which they have received of us." (2 Thess. iii., 6.)

This reasoning of the United Committee would therefore be good, were it not for the fact that Protestantism of every form has made it a matter of dogma that ecclesiastical traditions, even though they can be proved by Catholics to have come from the Apostles, are not to be attended to.

This is implied in the rule of Faith accepted by all the Protestant sects or denominations, which is thus laid down in the Sixth Article of Religion of the Church of England: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as article of Faith, or be thought requisite or necessary to salvation."

It is true that elsewhere in the articles we are informed that the traditions and ceremonies of the Church are not to be broken, (Art. 34) but this is only one of the many inconsistencies into which error necessarily falls.

The crusaders of women's rights assert that the stigma of inferiority should not be branded upon the character or nature of woman. But we must point out in answer to this that the Christian tradition does not stigmatize woman's character by excluding her from the sacred ministry and the government of the Church.

The high character of a just woman is most strongly insisted upon in Holy Scripture and by the Catholic Church, which makes one woman, the Mother of God, the greatest among God's saints, recognizing her as the Queen of all saints, that one among God's special friends, and faithful servants who alone could say: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; because He hath regarded the humility of His handmaid; for behold, from henceforth all generations shall call me blessed. For He that is mighty hath done great things to me, and Holy is His Name." (St. Luke i., 46-49.)

It is not, therefore, because of any inferiority of character or talents of woman that the ministry of the Church is confined to the male sex, but because God wished to guard womanly modesty by setting the duties of men and women in distinct spheres of action. Hence, under the Old Law the priesthood was limited to men, the women being, in God's intention, subject to man, and under the New Law the Apostles selected by Christ to preach His Gospel were men, so also were the seventy-two disciples who were sent out on the same mission, and so were the priests afterwards commissioned to participate in the same office, Matthias, Paul, Barnabas, Timothy, Titus, Mark, etc. We thus find the rule laid down by St. Paul: "Let women keep silence in churches; for it is not permitted to them to speak, but to be subject, as also the law saith." (1 Cor. xiv., 34, 35.)

"Let the woman learn in silence with all subjection. But permit not a woman to teach, nor to use authority over the man, but to be in silence." (1 Tim. ii., 11-12.)

Nevertheless the virtuous woman, though for wise reasons not being allowed to take the office of a priest, is spoken of in Holy Scripture in the highest terms of praise: "A gracious woman shall find glory." (Prov. xi., 16.)

"A diligent woman is a crown to her husband. (Prov. xiii., 4.) "Who shall find a virtuous woman? Far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her, and he shall have no need of spoils. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. The woman that feareth the Lord, she shall be praised." (Prov. xxxi., 10-31.)

It is evident from what we have shown that the sects which have admitted women to the ministry of religion have done so in violation of God's command, and of the constant tradition of the Church of God on earth.

This matter should be decided by the law of God and not by the whims of men.

A DEFENSE AND A CHALLENGE.

BISHOP LUDDEN DEFENDS THE JESUITS AGAINST AN ANGLICAN LIE.

The old adage that "the end justifies the means," so long libellously credited to the Jesuits as their working motto, receives a strong refutation at the hands of Bishop Ludden of Syracuse, N. Y. The Bishop's words follow: "Are apophorisms always truthful? They are assumed to be and are generally accepted without question or doubt. Figures don't lie; the end justifies the means are two samples in common use. One is arithmetic, the other philosophic. That figures don't lie is of nature absolutely true, but manipulated by expert artists and educated thieves they can and often do lie like the very mischief."

Witness the number of defaulting bank cashiers, tellers, clerks, bookkeepers, accountants in and out of penitentiaries. In Sing Sing, of eight hundred criminals, seventy-five have been cheating, stealing, lying by the skillful use of figures. So much for the proverb, figures don't lie.

The end justifies the means is a fallacy used by sophists rather than by a truthman. It is a well-known pet phrase favored by its repeated and slanderous application to the Jesuits. Translated into honest phraseology it means that to obtain any laudable end or object any and every means may be used. In our neo-pagan age success in life is laudable, nay, the only laudable end held out to the ambitious and aspiring youth.

Success means wealth by the million, respectability, power, position. To attain these the so-called proverb, the end justifies the means, permits, nay, urges and engages any every means, and no matter what the deception or rascality employed in the use, provided they are not lauded, admired and held up as models for emulation in the business, social and political world.

The man of brilliant success forms trusts, capitalizes on wind, issues stocks and rakes in shekels, bribes legislators, debauches legislation and the ballot-box. He is enterprising, rich and powerful, and, if he plays the respectable, especially a religious tarn of hypocrite and cheat, leads in mind, prayer meetings, builds churches, endows universities, hospitals and asylums. He has gained the end, and the end justifies the means.

Such in practice is the real meaning of the proverb. A learned professor of the Syracuse University is reported to have written on the blackboard to be refuted by the students: "Refute the Jesuit principle, the end justifies the means." Of course the learned professor had no doubt whatever that this a Jesuit maxim. He did not conceit it or originate it. He can quote for his authority such as satisfies the credulous and gullible who are prepared to accept false witness against their neighbors, especially if against those who do not love. He accepted it as a posture in to in common use and unquestioned truth.

It is found in dictionaries and encyclopedias, in anti-Catholic tracts, and in pulpits a common text for preachers to hold up the Jesuits to popular execration. But a learned professor of a great university ought to be more scrupulous to a noted and learned body of men who differ from him in religion.

Religious tracts are always open to suspicion and encyclopedias articles have no higher sanction than that of the knowledge, accuracy and truthfulness of the writer. A cyclopedia will depend on it as final arbiter on disputed matters.

Had not the gifted Robert Louis Stevenson flayed the Rev. Hyde, of Honolulu, his calumnies of Father Damien would have passed into cyclopedias and anti-Catholic tracts and scattered broadcast to propagate religious slander and religious hate.

The burden of prophecy seems to be on the Jesuits. They seem to inherit from God's Master Whose name they bear a legacy of hate and false witness. No body of men is more loved and hated—loved by those who do not know them, loved by those who know their great learning, their self-denial and exemplary lives.

Now I know that the learned and esteemed faculty of the Syracuse University will feel grateful to me for calling attention to what they call the Jesuit principle; and I hereby solemnly assert that no Jesuit ever held such a principle and would not be tolerated to hold, much less to teach such a principle.

As I do emphasize the more my assertion I hereby state that I shall pay to any student of the University the expenses of his board and tuition during the remaining years of his studies there if he can find in any of the writings or teachings of the Jesuits, or from any authentic work whatsoever that they ever taught the doctrine that the end justifies the means, and I freely permit that in his research he may invite the assistance of the learned faculty, and if he and they do not succeed I ask further for the honor and candor and honesty of the University, that whenever again shall appear on that blackboard that thesis, it will be qualified by stating that it is nowhere to be found in the teaching of the Jesuits, but is falsely and calumniously imputed to them.

Yes, happy those who mourn; for it is above all when we are in tears, that we best understand the things of God, that is to say, the only things where real happiness is to be found.—Aug. Marceau.

About a month ago at the funeral of a friend who was a member of the World. On the part of my parishioners, a came to inquire what aforesaid lodge would take at the burial. I except assisting in church service and grave." "All right, my friend, as he took my arm, I was somewhat to my astonishment, somewhat to my vexation, p. m. of the same day of said society present me with the same que that morning.

Still, I reiterated, ting forth the grounds me as the official representative of the Church to exclude from side intervention. The non-Catholic who that Father N. had Mrs N. allowed "their ceremonies."

I strove to make stand that this was matter of like or dissimilarity to the Church. It seems strange particular about you not tolerate that ours."

"Is it not reasonable that the human soul to the Divine?" My non-Catholic Catholic companion into my view. With however, we part "Good-night."

The next day was moving toward readily perceived stinate caller of the a book, apparently Woodmen seemed My forebodings were question which the final Catholic, sprang entered the buggy taken the head of "Which service will be held first? "There's to be replied. "I forbear my own. Should me, I will protest. "Why?" "I quote priests let the lo monies." "That is again Church," I purs occasions the so ruling. I hope th Fifteen minutes middle of God's circled the tomb, in hand, and prominent lawyer hymn-cards. Before blessing the last prayers, head man of into my view. "When be all over." "I will be a cerned," replied whose acquaintance night before. "I summed card. "So far," was any trouble, and the Church. oles may be pe ranks." "Go on," said "I cannot unt will desist. "Let them have interposed the taker. "I cannot," "At last the W their word that ceremonies. When I was ers of the ritual in suspense, th "Neighbors, men funeral." "Turning pale men declared would never again. Thereupon hold of the fa rather lie on t deprived of th It appear interviewed by society, had having their band's grav motives. The Church mediator betw her office to t the souls of cradle to th their entrance admission ir heaven. Fraternal w with souls, exclusive well-b the question As the coin the property, image and soul, created of its Maker. The God- over the s command, "Go certainly en of her adop and the dut ated child well as for of certain p as well as I found our bein

LODGE CEREMONIES AT CATHOLIC FUNERALS.

Rev. C. Van der Donk in Catholic Sentinel.

About a month ago I had to officiate at the funeral of a faithful Catholic, who was a member of the Woodmen of the World. On the previous day one of my parishioners, also a Woodman, came to inquire what official part the aforesaid lodge would be permitted to take at the burial. I said: "None, except assisting in a body at the church service and marching to the grave."

"All right, Father," quoth my friend, as he took his leave. "To my astonishment, and, I confess, somewhat to my vexation, at 9 o'clock p. m. of the same day, two delegates of said society presented themselves to me with the same query I had answered that morning."

"Still, I reiterated my statement, setting forth the grounds which constrained me as the official representative of the Church to exclude from my service outside intervention."

The non-Catholic Woodman objected that Father N. had at the funeral of Mrs. N. allowed "the Circle to have their ceremonies."

I strove to make my callers understand that this was not a personal matter of like or dislike, but a duty on my part to abide by the laws of the Church.

"It seems strange to me," rejoined the outsider, "that while you are so particular about your rules, you will not tolerate that we comply with ours."

"Is it not reasonable," I replied, "that the human society should yield to the Divine?"

My non-Catholic friend, unlike his Catholic companion, could not enter into my view. Without further parley, however, we parted with a mutual "Good-night."

The next day as the long procession was moving toward the cemetery, I readily perceived upon seeing my obstinate caller of the past night carrying a book, apparently a ritual, what the Woodmen seemed determined to do. My forebodings were confirmed by the question which the undertaker, a non-Catholic, sprang upon me as he entered the buggy the cortege.

"Which service," he interrogated, "will be held first, at the grave?"

"There's to be but one service," I replied. "I forbade any rules besides my own. Should they attempt to defy me, I will protest."

"Why?" quoth he. "In N. the priests let the lodge have their ceremonies."

"That is against the laws of the Church," I pursued, and on previous occasions the societies deferred to my ruling. I hope they will this time, too."

Fifteen minutes later we stood in the middle of God's acre. The Woodmen circled the tomb, the leader with book in hand, and a number of others—a prominent lawyer among them—holding hymn-books.

Before blessing the grave and saying the last prayers, I walked over to the head man of the lodge, and said quietly: "When I am through, it must be all over."

"I will be, as far as you are concerned," replied the stubborn officer, whose acquaintance I had made the night before.

I smiled calmly, deprecating a conflict. "So far," I said, "there never was any trouble between this society and the Church. If you defy me, Catholics may be prohibited to join your ranks."

"Go on," said some member. "I cannot until I am assured that you will desist."

"Let them have it this time, Father," interposed the Catholic assistant undertaker.

"I cannot," was my answer. "At last the Woodmen officers gave me their word that they would forego their ceremonies."

When I was through with the prayers of the ritual, the members all waited in suspense, till the chaplain cried out: "Neighbors, there will be no Woodmen funeral."

Turning pale with anger, some lodge men declared in a low voice that they would never attend a Catholic funeral again.

Thereupon a Woodman of the household of the faith spoke up: "I would rather lie on top of this ground than be deprived of the rites of my Church."

It appears that the widow, on being interviewed by representatives of this society, had expressed the desire of having their ceremonies at her husband's grave.

MOTIVES OF THE CHURCH'S STAND. The Church is the divinely appointed mediator between God and man. It is her office to take unreserved charge of the souls of her members from the cradle to the grave, or rather, from their entrance into life or earth to their admission into life everlasting in heaven.

Fraternal orders have nothing to do with souls. Their primary and almost exclusive object is to secure the material well-being of their members.

Man's soul, waiting for the present question of his body, belongs to God. As the coin of the tribute money was the property of the sovereign whose image and inscription it bore, so the soul, created to the image and likeness of its Maker, is the Creator's domain.

The God-man gave His Church charge over the souls of all men. His command, "Go and teach all nations," certainly embraces, as a natural result of her adopted motherhood, the right and the duty of burying her regenerated children. For their burial, as well as for their baptism, she makes use of certain prayers. In composing these as well as in proposing revealed truth to our belief, the Church is assisted and guided by the Holy Spirit. "I will send you the Holy Spirit; He will teach you all truth, and will abide with you forever. Now, the Church teaches not only by propounding revealed doctrines and the principles that flow from them, but also by her public prayers and ceremonies, agreeably to the theological axiom, "The form of prayer is the worm of belief." Hence the Church

permits no prayer, no matter how short, to be published without her official examination and approval. Thus, for instance, she forbade her children to use the prayer composed by Queen Margaret of Italy for her assassinated husband.

Set up by God Himself for the purpose of teaching His truth, the Church alone has the authority and the duty to carry out the mission given her by Christ. She cannot tolerate any rival or usurper. She cannot permit any human organization to encroach upon her rights. To do so in any manner, and to come to the particular case under consideration, to let lodges append their ceremonies to her's, would be injurious to God's honor and contrary to her divinely imposed duty, as it would be tantamount to owning either that her liturgy is deficient or incomplete, and that she leans upon a human society to have the finishing touches put to her work; or, that she is not the exclusive teacher and guardian of souls, but that the fraternal orders, for instance, are entrusted with a like mission. To hold either horn of this dilemma is simply blasphemy.

It is to be desired and hoped that thanks to explicit diocesan statutes, the world-wide uniformity of the Church shall no longer be marred in regard to funerals, so that nowhere a priest shall again be asked which service—that of the Church or of the lodge—shall be held first over the remains of a Catholic and that the faithful, enlightened by pertinent and timely instructions, may see the incongruity and unlawfulness of joining a human appendix of the divine liturgy.

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But there is something more to be said in behalf of this feature of modern fraternity life. The idea of "knighthood" as a distinguished mark of our societies is an inheritance and prerogative of Catholic societies, despite the fact that it has been adopted by societies of other religions. The abuses and deterioration into which the Knights Templar and other mediaeval orders fell after the original incentives which had called them into life had passed away, are a matter of history. But so long as there was room for the exercise of their devotion to the defense of Christian interests in the East, we have served a magnificent cause. We have before us the original text of the constitution and rules of the old Knights Templar and of the Knights of St. Bernard of Clairvaux, and we wonder how it was possible to bring together such a body of loyal, devout and self-sacrificing men for more than a century seen to have kept intact the spirit and letter of their observance. What destroyed them was their abandonment of a definite purpose after the original aim of their institution had ceased. Their withdrawal from Palestine. They became involved in politics; wealth and luxury were their ambition of their social life; and thence issued scandal and defection. The purpose of the Knights of Columbus is less circumscribed. It must subsist as long as the Church needs defenders of her faith and her precepts. And can have no sympathy, because their oath-bound profession alienates them from legitimate control in religious and civil as well as social life. This aping of titles, together with certain forms of initiation peculiar only to the Masonic lodges, makes some of us who do not belong to the 'Knights,' yet who are convinced of their being capable of rendering much service to the Catholic cause, at times distrust the wisdom of their hierarchy and clergy, encourage the movement, which has undoubtedly reached a very large class of the best element among our Catholic manhood."

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The Dolphin replied as follows: "No one who has at heart the growth of Catholic influence may be indifferent to the development of an organization which carries with it great powers for good. We understand that the membership of the Knights of Columbus is now on to one hundred thousand (including associates and insurance members). The condition of the association exclude non-Catholics, merely nominal Catholics, and, if we are rightly informed, all classes of men who are engaged in any kind of traffic which might be regarded as a direct occasion to the development of the community. Such an organization, so long as it is true to its constitution and laws, must of necessity operate for good. The fact that on various public occasions the Knights of Columbus have been entrusted with functions representing the Catholic laity, as co-operating with the hierarchy and clergy in works of higher education and charity, shows that this influence is being estimated by leading churchmen. The Knights, on their part, have apparently understood the importance and dignity of their position in the far, it appears, leaders have thus far, it appears, shown not only unflinching respect for the authority of their Church, but an admirable readiness to harmonize their action with that of the hierarchy, wherever there has been any indication of a desire for lay co-operation."

All this has placed the association of the Knights of Columbus in a favorable light even with those who, in the beginning, had their misgivings as to the outcome of its formation. Under the circumstances it would be not only a short-sighted but also a destructive policy to neglect a factor in the development of American Catholic social life which is plainly shaping itself into action. Here we have an almost spontaneous concentration of the Catholic lay element with purpose and power similar to those of the "Centesimo" in Germany, or the "Cercle Catholique" in Belgium. To take no interest in it, or merely to complain of the accidental and local errors of the members or branches, is to mistake the value of an opportunity which, in times of anti-Catholic agitation, we would surely make every effort to foster and utilize in the defence of Catholic interests."

As for the name of the old forms of initiation there is enough truth in what our correspondent says to make us set a proper value upon the traditional feeling against the assumption of names in Christian warfare. Nevertheless, there is here a question of fact, not of a theory. The fact is that the modern tendency to revive the spirit of chivalry, mutual defence, and industrial and industrial good has called forth a revival of some of the methods which sustained the medieval institu-

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