

# The Catholic Record.

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

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1326

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### THE SOURCE OF PURITY.

Some of the secular weeklies, notably Harpers, are beginning to see that the Church is the one great barrier to divorce or legalized adultery. The "why" they do not venture to investigate, but the fact that they do recognize Catholicity as the one determined and efficient foe of immorality is encouraging.

Threats and persecution and the resources of power and diplomacy have exhausted themselves in their efforts to make her recreant to her duty of safeguarding the divine law of marriage, but her attitude is as uncompromising to-day as when she fronted the despotic tyrants of the past. She refuses to be gagged by the laws of men. She knows no distinction between poor and rich. She declares—and facts in plenty which obtrude themselves before the eyes of the least observant are sufficient warranty for the declaration—that the state which gets its life from the polluted family cannot pretend to stability.

Says Harpers: "Of all countries in the world the country (Ireland), from which most of our Catholics come, enjoys the greatest social purity, if not the greatest domestic happiness."

Harpers is making amends for the days of Nastism.

### THE CHIEF DEFENDER OF SOCIETY.

A few weeks ago we referred to an article by Theodore Manger in The Atlantic Monthly, in which he said that no Church is doing more for the family, obedience to law, and labor, than the Roman Catholic. He did not pause to investigate the causes which gave the Church this superiority. But with a curious flippancy he intimated that the question how it happens to have this influence might go by, and then tacked on something about superstition to make his concession less offensive to his brethren. Now we have Professor Ripley, of Harvard University, telling us in the course of an article on race factors, in labor unions in the current issue of The Atlantic Monthly that the Churches, particularly the Catholic hierarchy, may do much. Protestants seem to have little influence on the industrial centres.

The Professor should make an effort to find out the cause of this effect. If, as it is admitted, the Church is looked upon as the chief defender of society, thoughtful men should enquire into the reasons. If, again, it is the barrier against the evils of the day it behooves sensible men to give it support. But the trouble is that many are content with their own devices for the curing of modern evils; content with the fiftful gleams of man-made lanterns to guide through the darkness, forgetful of the one fact that He who went about doing good still lives and continues in a human body, a human society, to teach the truth which alone can regenerate society.

### A WARLIKE BISHOP.

The Protestant Bishop Potter of New York is waxing warlike. In a recent interview he declared that the people may allow organized labour to inconvenience them for a time, but as soon as the inconvenience becomes too great they will rise up in arms and put an end to it one way or another.

The prelate believes in fighting on the side of the heaviest battalions. There are other things besides unionism against which he can direct his guns. He had the opportunity of his life a couple of years ago, to give the divorce evil a broadside, but the guns were either spiked or he feared to hurt the wealthy delegate. It strikes us that in presence of the millionaire Bishop Potter is somewhat like the French courtier who, being asked by the king the hour of day, replied "Any hour you please, your Majesty."

### AN EMBLEM OF FREEDOM.

Cardinal Gibbons, however, looks upon the labour union as an emblem of freedom. He thinks the day will come when arbitration and conciliation will take the place of boycotts and strikes. He advocates a closer relation between employer and employee, the putting ourselves in the places of those who work for us.

Some capitalists, he says, do this, but many do not. Most of the trusts are operated with regard to large divi-

dends rather than to the claims of Christian charity. They cut wages and oppress their people. Such monopolies should be regulated by law, and protection should be afforded to legitimate competing corporations.

### A SALUTARY DOCTRINE.

The cheapest and most excellent rule for the right use of money, said Leo XIII., rests on the principle that it is one thing to have a right to the possession of money, and another to have the right to use money as one pleases. If the question be asked, "How must one's possessions be used, the Church replies without hesitation in words of a holy Doctor (St. Thomas Aquinas) 'man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need. Whoever has received from the Divine bounty a large share of blessings has received them for the purpose of using them for the perfecting of his own nature, and at the same time that he may employ them as the ministers of God's providence, for the benefit of others.'

Instead of this salutary doctrine the Reformation gave the world the doctrine of individualism as the basis of property, and incidentally the workhouse and pauperism.

### CROMWELL AND THE TURF.

Our esteemed contemporary The Christian Guardian quotes an item to the effect that a Rev. E. Lloyd Jones had made up his mind to find out the truth of the relations of Oliver Cromwell with the turf. After hunting up and down the country over second-hand bookstores he discovered that all Cromwell's connection with horse racing was before he was converted, and that after his conversion he returned all that money he had made by betting, stating that as a Christian and a gentleman he could not keep money dishonestly made. It is so nice to think that Carlyle did the proper thing when he canonized Carlyle. As we read the item we thought of Uriah Heep's remarks about his mother: "I am afraid she ain't safe, immortally safe, sir. I should wish mother to be got into my state. I wish mother had come here. It would be better for everybody if the got took up and was brought here."

Now, will the Rev. Mr. Jones hunt some more and tell us something about Oliver Cromwell's Christian and gentlemanly actions at Drogheda and Wexford.

### CATHOLIC WRITERS.

Dissertations on literature on this side of water are characterized by an excessive reticence so far as Catholic writers are concerned. And yet we have to mention a few names, Maurice Francis Egan, Miss Guiney, Father Tabb, James Jeffrey Roche and Bishop Spalding. The works of the prelate of Peoria should be read and re-read. Thought-impelling, glowing with love and hope, they can, and do, render assistance to all who are trying to move upward. They seem to our mind to image that clear, calm, accurate vision—heart-searching knowledge of human nature and almost supernatural charity from their freedom from littleness and prejudice. He who has them as counsellor will be invigorated in mind and heart and have a safeguard against the magazine mush that does duty as literature.

Brownson also, we notice, has rarely a place among those who have influenced American literature. We bow willingly before Hawthorne and the rest, but no account of American literature can be considered complete without the name of this great publicist and philosopher. We should remember that he played his part in days when the cultured were in serried ranks against the Church and when the idea of Catholics being able to make a stand against or to help the new order of things was not entertained. He rendered noble service to the faith, and we are not likely to forget his rebuke to the little critics who lamented his allegiance to Rome.

### ENCOURAGING CATHOLIC WRITERS.

But it would be interesting to know what support Catholic writers get from the Catholic reading public. Or do our writers realize that Ruskin's dictum about good work being either ill paid, or not paid at all, is true. People, as a rule, he says, only pay for being amused or being cheated, not for being served. So surely as any of the world's children work for the world's good, honestly,

with head and heart, and come to it saying, "Give us a little bread, just to keep the life in us," the world father answers them: "No, my children, not bread, a stone if you like, or as many as you need to keep you quiet."

### "SOCIALISM OR THE CATHOLIC CHURCH."

For the CATHOLIC RECORD.

The above is rather a startling title. Under it an article appeared in the columns of the New York Independent, Feb. 25th. It was written by a Socialist leader of Belgium.

After the elections in Germany, last summer, I met a German tourist of education in Switzerland. In conversation, I inquired of him as to the result of the ballots. He informed me that the Socialists had again made heavy gains over any and all other parties. "This too bad," it might prove a dangerous thing," the gentlemen continued; "yet these elections will bring influence to bear upon the Government. The condition of the poor and tax payers will be benefited by them. At any rate," he continued, "I prefer to see the red ganging in power to the black. I wondered whom he meant by the latter? "Why, of course, the Clericals, the Central Party."

Very aptly is, therefore, our friend's paper headed by "Socialism or the Catholic Church." Such seems to be the common opinion.

Judging from the opinions gathered from the Socialist press the Independent article might sound better reading something like this: "Socialism against the Catholic Church."

We quote from the Independent: "Always and everywhere the Church attacks Socialism and by cunningly encouraging the fears which Socialism inspires in the class who have property to lose, it succeeds in holding its old position."

That this is a sample of mixture of truth and falsehood anyone will readily see. The Church, like all right-minded men, will and must oppose extreme or radical Socialism, which means in its last analysis, nothing but anarchy and revolution. She puts forth the dangers which Socialism inspires against private property, because the decalogue declares: "Thou shalt not steal."

What body of principles does the writer mean by his socialism to which the Church is opposed? For a socialist may be a theist, or an atheist, a spiritualist or a materialist, a Christian or an agnostic.

As Bishop Spalding in his "Socialism and Labor" correctly puts it: "Though we cannot accept the fundamental principles of socialism as true, and though we are persuaded that the society cannot successfully be established upon them as a basis, there are none the less bonds of sympathy between us and the Socialists."

"The desire, which in the case of many of them is doubtless earnest and sincere, to come to the relief of the poor, to find some means by which their lot may be made less miserable, springs from a divine impulse. It is Christian and human, but the anti-religious spirit of modern Socialism comes from an unphilosophic and unchristian view of the forms which create civilization and give promise of a better future. Hence, he concludes the Socialism of atheists logically leads to Anarchy."

Van Develte, the author of the paper in question, further states, in Belgium, in France, no particular creed numbers hundreds of thousands, years, millions—and as the hopes of a heavenly kingdom dissolve—other hopes assert themselves with a growing intensity. Wherever free thought penetrates socialism enters also!"

The writer forgets, or does not care to know, that there are also hundreds of thousands of Catholics in Belgium, in France, in Germany, organized in guilds of a Christian Democracy. What about the thousands of workmen who year ago journeyed to Rome to thank Leo for his Encyclical on "Labor and Capital?"

How gratuitous and contradictory a statement that wherever free thought penetrates, socialism enters also! Personal freedom and radical socialism, who will dare assert they may ever thrive together. That there can be no shadow of liberty under a socialistic regime is evident to any thinking man. Extreme socialism carried into reality would be a death blow to personal freedom and individuality—two things we value most.

In the name of freedom, at the altar of liberty, liberty has been annihilated in past ages.

Free thought! who will dare do his own free thinking? who our humanitarian friends the socialists, have a monopoly on thought and theory! Whoever will not think as they do, whoever will not join their ranks, shall be boycotted—ostracized: yea, guillotined.

For reference read the column of their press.

The writer concludes a lengthy paper with the following remark: "To those who are interested in the social movement of Europe we say: 'Observe, above all else, if you wish to consider only the essential factors, the political activities of the Roman Catholic Church and those of International Socialism.'"

The picture seems to be a true one of European social forces. In Europe socialism may have a mission to fulfill. It may serve as a check to a great future social upheaval. For who can read the descriptions about the poorer classes in Europe without feeling that a social order which makes such things possible ought to be changed?

Who can consider the mental, moral

and physical state of a certain class of emigrants who land upon our shores and claim their countries are civilized? Who feels not that the cancer of large standing armies eating away at the vital parts of the social body will produce a reaction?

But what about America? Has Socialism been also imported here and found a congenial soil for its growth? Is it gaining in strength and numbers? Will it prove a panacea against our trust combinations? Will radical socialistic doctrines better conditions here? Will our people be more satisfied with their lot having been imbued with socialistic fallacies?

We will not fear: Extreme Socialism is a Utopian idea. Revolutionary socialism will never become a reality as long as thinking men use their reason and guide the destinies of their fellowmen. But we are to guard our people against its deceptions. Socialism appeals to the greedy instincts of our nature. It tends to pervert the minds of our working classes.

Says Bishop Spalding "There are reasons which should lead us to look upon the assertions of the socialistic agitation with a certain distrust. The temper of reformers is enthusiastic and they almost inevitably exaggerate the evils which they seek to correct. The crowd is fond of reckless statements. Its leaders are not unfrequently won by the boldness with which they deal in passionate rhetoric. It is well known, too, that when patients begin to improve, they become irritable, and this is true also of suffering bodies of men. The hopeless become resigned. The discontent and agitation which now exist among the working classes are not then a proof that their condition is altogether evil and that it is growing worse while the testimony of their leaders is open to suspicion."

We would like to hear from others on this question. We would welcome a list of works on the social problem. It seems a timely subject for the study of our clergy. Though rather late, the clergy in Europe are studying the social questions in their conferences.

Father Kress of the Apostolate has given in the larger towns of the Cleveland diocese, a series of lectures on Socialism. These deal with Socialism viewed both in its economic and moral aspects, "Is it a remedy? Socialism and Christianity!" He has scattered broadcast among his audiences, copies of Leo's encyclical, which Carroll Wright pronounced to be the best tract on the Labor Problem.

His lectures have enlightened our men. They have converted false notions on this perplexed question. They have proven a store of ammunition with which our Catholic and non-Catholic laborers may meet the walking delegates.

The question box placed at the entrance of the church was filled with questions after each lecture. Difficulties were explained and falsehoods exposed.

Ours are the laboring classes. They are our pride and our strength. The Church, like her Founder, gives evidence of her sympathy for the masses and safeguards their true interests.

(REV.) J. P. SCROEDORFF,  
Kelley's Island, Ohio.

### CHARITY.

WHAT THE SPIRIT OF CHRIST HAS ACCOMPLISHED FOR CIVILIZATION.

Recently Hon. Bourke Cockran delivered a stirring address at the dedication of the new Daly Industrial School, Dorchester, Mass. Thousands were in attendance, including many distinguished churchmen. The eloquent speaker said:

I should be repaid for thrice the struggle described by your reverend chairman by this cordial greeting and the spectacle of this gathering. I have always been proud of my faith, proud of the divine sacrifice in which it was revealed, proud of the tongues of fire with which it was preached, but never am I so proud as when I see it engaged in a work of philanthropy and of charity such as this. My friends, this civilization of ours which we call Christian civilization possesses many elements in common with the civilizations that have preceded it. It has one unique feature, and that is the charity which animates it, and this finds expression in such enterprises as the one in which we are here engaged.

The nations that have risen to greatness in the past, founding civilizations which have then disappeared, have equalled and surpassed us in our intellectual accomplishments; in many respects they have exceeded us in their material achievements. I suppose it is no exaggeration to say that the five qualities in which we generally consider the capacities of man to be exhibited are not in any respects at their highest in this condition of ours that we call Christian civilization. In literature the ancients far surpassed us; in architecture, their monuments show that they exceeded anything we can hope to imitate; no sculptor of modern times has wielded a chisel that summed up the human anatomy like that of Praxiteles; if we judge their paintings from their sculpture, they must have excelled, and if, while we have no trace of their music, we can judge of its quality from the effects we know it produced, they must have excelled us in music as they have in literature, architecture and sculpture.

ANCIENTS LACKED CHARITY.

But there is one quality in which they have never equaled us—one quality they did not possess and did not understand—and that is the element of charity, that love of man for his neighbor, that interest in his well-being and well-being, that disposition to uplift

the weak and benefit the lowly, which has called you together here, which finds visible expression in that building now approaching completion, and which all over the world, wherever the Catholic Church has exercised her influence, brings forth such results as these for the benefit and welfare of the race.

Now, friends, we must attribute this spirit of charity to the Christian revelation. We cannot account of it in any other way. All other forms of human society have possessed laws; they have possessed commerce; they have possessed government; and, as we have seen, they possessed intellectual development, but nowhere have we found man studying anybody but himself. Nowhere have we found the best—the very flower of our intellectual light—not laboring for individual improvement, not seeking to pile up material possessions, but, like these sainted women upon this platform, studying the welfare of others—like these men here around me, devoted to the cause of religion and justice, giving their lives for the benefit of their fellows, for the improvement of the race, and, thank Heaven! I may also say, for the glory of their country.

Let us stop for a moment and consider the condition of this world when then Christian revelation was first given to us. Remember, I have said that everything of a material character which we possess existed in this world long before the star shone over the stable in Bethlehem. Man had made great intellectual progress—as great perhaps, as has ever been achieved since—before the Angel of the Lord declared unto Mary that great mission in the accomplishment of which she should be the chief instrument. But when she shepherds at Bethlehem heard the song in the clouds, "Glory to God in the Highest, Peace on Earth to Men of Good Will," they knew it must be an utterance that came from heaven—that could not have risen from earth. All over the face of the globe there was not a single human society or human organization or human existence which was capable of understanding the sublime philosophy which underlay it and animated it, and in which we are so triumphant to-night throughout the whole world.

THE FRUITS OF THE REDEMPTION.

Now, conceive what that society was wherein all labor was servile—where every man was bound to his neighbor not in the bonds of affection and mutual assistance, but in the bonds of hate, in the bonds of fear, in the bonds of revolt where the slave hated the master, and the master distrusted the slave—where there was a ruler called Caesar, and all beneath him were on one plane of common degradation—where no man understood any other pursuit in life except the gratification of his passions or the accumulation of wealth. And on that earth should be regenerated to meet the divinity of that Divine Blood which it had swallowed. All around us we see the fruits of that sacrifice, of that redemption. The first effect of Christianity, and its economical effect, which has been going on ever since, was the substitution of free labor for slave labor. Why, my friends, you must see that, as the religious belief was accepted that all men are equal in the sight of God, it was impossible that any political or social institutions should survive which were built upon the assumption that one man could exercise ownership over other men, and control them to the extent of depriving them of life and liberty.

BARBARIENESS OF PAGAN CIVILIZATION.

As Christianity has spread slavery has disappeared, and the labor which, because it was servile, was degraded, was elevated by the Christian monks who took labor from choice, and not from necessity, and who made it reputable in the eyes of the world when they chose for their motto the words, "To labor is to pray." That free labor immediately changed the relationship of men to each other. All men must now profit by mutual assistance, instead of taking things from each other they must combine together in taking supplies from the bosom of the earth. It is the spectacle, not of splendor, but of comfort—not of huge palaces which we cannot imitate, and which are forever gone, but of comfortable homes, increasing in numbers with the persons living with them and leading better and longer lives. Look back to the spectacle of anything produced by that ancient civilization of old and you will see much that gladdens the eye, but you will see nothing that rejoices the heart.

MEN MUST LOVE GOD ABOVE ALL.

We can look upon the ruins of ancient temples, and as we see the graceful columns, the stately portico, even the immense solid steps that yet remain, the eye is gladdened. But we must remember that these foundations were laid in wrong, in oppression, in the plunder of some by others—that the mortar was watered by human tears, and the stones cemented by the blood of the victim. All that has passed away and everything we see to-day is the fruit of human labor—is something in which we can rejoice—something in which we can be proud—something which is the product of many men banded together for the benefit of all and the profit of each—that the development of our modern society is the outcome of that element of Christian charity which was first contributed to the world when the Saviour of mankind, our blessed Lord, declared that the whole law of life was the duty of man to love his God above all things, and that the supreme duty of man was to love his neighbor as himself. The whole world is now organized on

the basis of mutual assistance, and that is very closely akin to mutual love. No man can make anything for himself except by consulting the well-being of all others. This is the object of modern civilization—it is that improving the condition of all men by taking from the bosom of the earth treasures in more abundance than was ever known before. But it is not the accumulation of wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of many.

WOMAN'S CONDITION IMPROVED.

That is the lesson which we must draw from the application of Christianity to industry. Here we see one of its noblest forms in the attempt of these saintly men, these pious women, and this generous neighborhood, to provide occupation for weak and helpless women, as well as for the children who, deprived of parents, are without any other means of guiding their youthful steps. One of the most consoling reflections I have drawn from my observation of life has been the wonderful improvement that has taken place in the condition of women. Often men have asked me what we are to do to meet certain conditions which are appalling. I say there is but one open pathway of improvement, and employment—a pathway opening wider and wider to the footsteps of women. Let every young woman feel that there is some place in this world where she can gain a living in honest toil, and where, by every exercise of her labor, she may widen the circle of her usefulness, attaching herself by stronger and stronger ties to the life of the world.

No young girl in any Catholic community should ever be wholly orphan while the sanctuary remains open, while the priest is on the altar, and while the spirit of Catholicism animates a parish.

### THAT ENDLESS-CHAIN PRAYER TO ST. JOSEPH.

AN UNAUTHORIZED PROCEDURE CALCULATED TO FOSTER SUPERSTITION AND PROMOTE SCANDAL.

Catholic Standard and Times, Philadelphia.

Editor Catholic Standard and Times:

Enclosed you will find an alleged "Prayer to St. Joseph," of the endless chain variety. I have received several of these prayers lately, but have never seen the imprimatur of any Bishop accompanying them. I presume it would be quite relevant to call to your readers' attention the recurrence of this fictitious prayer, and at the same time free me from an unjust amount of censure and criticism to which I have been subjected because I questioned the value of the prayer and the propriety of the manner of its circulation. I give you my name, not for publication, but as a guarantee of good faith.

SUBSCRIBER.

Philadelphia, Feb. 29, 1904.

"The 'endless-chain prayer' is not new. Its most recent eruption was, if memory serves us, in Connecticut many months ago, when The Catholic Transcript, of Hartford, dealt with it editorially under the heading 'A Pious Fraud.'" Said the Transcript:

A vigilant pastor of this diocese writes to inform us that the "endless-chain prayer humbug" is driving a brisk traffic in his parish. He naturally reprobates the work of the pious fools who are duping themselves and others. He deplores, as he should, the fact that those who make a practice of spreading such harmful so-called devotions, should constitute themselves a spiritual propaganda in rivalry with those who are legitimately appointed to watch over the faith and minister to the piety of the people.

The practised eye of the pastor sees the rank evils which must grow out of foolery of this kind, and is naturally concerned to put an end to the blasphemy and superstition which are liable to grow up in a parish as a result of the unthinking zeal, even of those who fancy themselves engaged in a meritorious work.

The Hartford pastor was not alone in his alarm. The "endless-chain prayer" had been circulated in various cities, and in each place the Catholic Transcript spoke its condemnation of the abuse.

The Catholic Columbian, of Columbus, O., said:

All endless-chain prayer in honor of St. Joseph is being widely circulated through the mails. Its origin is shrouded in mystery, and owing to the numerous times that it has been copied and recopied, it has become incoherent, absurd and scandalous. It is a species of pious fraud, the work of a crank, and does considerable mischief.

Commenting on the above, the Catholic Transcript said:

We trust that enough has already been said to make those of our readers who have suffered themselves to be dragged into this unwise and dangerous business to repent of their folly and to destroy the mischievous sheet. In future they will do well to confine themselves to the devotions which are approved by the Church. The Lord is in no wise bound to apportion His grace according to the caprice of pious fools. The Church is only too anxious to foster the faith and piety of her members, but she cannot stand aside and behold them led into blasphemous superstition by irresponsible cranks and religious maniacs. Confine yourself to the devotions bearing the seal of the Catholic Church. She is old enough and experienced enough and wise enough and interested enough, to provide ample spiritual food for all her children.

Where sin enters happiness departs.

They who are freest from the former enjoy the latter in fullest measure.

MARY LEE or The Yankee in Ireland

BY PAUL PEPERGRASS, Esq. CHAPTER XII.

KATE PETERSHAM AT CASTLE GREGORY—DR. HENSHAW'S CATHOLICITY PROVES RATHER STRONG BOTH FOR KATE AND THE PRIEST—THE DOCTOR, LIKE MR. WEEKS, FORMS A VERY BAD OPINION OF IRELAND AND ITS INHABITANTS—LANTY PLAYS AN IRISH TRICK—ITS CONSEQUENCES.

"Is Miss Petersham engaged, please?" said a servant, opening the parlor door. "No; what's the matter?" "Father John sends in his compliments."

"Hold your saucy tongue," said the priest, slapping her affectionately on the cheek; "you're never done scolding; 'pon my word, I had better come here, bag and baggage, and live at Castle Gregory altogether."

"You'll do no such thing, sir—I hate you. You're a barbarous man. You're the most unsocial, ill-natured, hard-hearted creature in the whole world."

"O, to be sure, because I don't spend all my time playing chess with the greatest mad-pate in Christendom."

"Do you hear that, Uncle Jerry?" exclaimed Kate, turning to Mr. Guirkie; "and the man hasn't been here to see us once in a month."

"Never mind; we'll have our revenge of him yet, depend upon it. His neglect of you is absolutely unpardonable, after all your professions of regard for him."

"Pshaw! he's not worth my revenge. I renounce him; I shall take you for my confidant in the future, and leave him to his beads and breviary. So come over here, to your old easy chair, and let us have a quiet chat together; and running her arm into his, she was hurrying him away to a corner of the room, when the priest laid his hand on her shoulder.

these Catholic priests are the most ungallant people imaginable."

"O, I'm only an Irish girl, you know; I do what I please—no one minds me; Father John there once thought he could manage me, but it failed him."

"Not I," replied the priest; "I never was so silly as to think any such thing."

"You did indeed, sir—you needn't deny it; you had me in leading strings for a whole week or more."

"How was that?" said Henshaw. "He tried to convert me—ha, ha! kept me reading night and day—"

"Convert you?—what, from sin?" "No, from Protestantism. Sin, indeed! why, doctor, I'm ashamed of you."

"Well, Protestantism is sin—and a most grievous sin, my good girl."

"There, now you're at it again," muttered Uncle Jerry, still pacing the room in his usual way. "You're at it again; I vow and protest it's outrageous."

"You frighten me, doctor," said Kate; "upon my word I'll run away and leave you."

of beauties, and hampered too much with imagery."

"I think simply this: he was a very respectable songster in his way, but an immoral man and a bad Catholic."

"O, doctor, that's not fair. I must protest against your bringing up your poet's private character. It's not magnanimous of you at all."

"His poetry, take it all through," persisted Henshaw, "has done more to pervade and corrupt the minds of the young, than any other I'm acquainted with; and do you know the reason, Miss Petersham?"

"Well, it was simply because in losing his faith he lost his morality also."

"My dear sir, we have nothing to do with his faith," replied Kate. "Why, you drag faith into everything. Can't we admire a man's writings without first inquiring about his faith?"

"Yes, that's very true; but it strikes me you value faith too little, and for that reason you cannot properly estimate a man's writings. We Catholics deem approve of all books and writings injurious to faith or morals. You Protestants have no faith at all, and you let your morals take care of themselves."

"Highly right," muttered Uncle Jerry, running his hands again under his coat tails, and pacing the room as before; "he's at it again."

"Father John rose also, and turning Kate round on the piano stool, commanded her, under pain of his sovereign displeasure, to play 'The Last Rose of Summer,' with Henry Herz's variations first, and then sing it."

of the old, and carry away from their weaker neighbors, through the atmosphere, more than their share of animal and vegetable life."

"Ha, ha, ha!" laughed Uncle Jerry, quitting the sofa, and bobbing his skirts up and down the room. "Ha, ha! the man's fit for the mad house. I declare I account for the decay of nations by laws regulating the circulation of matter. O, the Lord be about us—what's the world coming to?"

"That reminds me of an article I read in some magazine last week, where the writer discovers the antipathy of the Irish to the English people to have originated in the difference between the Roman and the Celtic civilizations."

"He went far back to find it—didn't he?" said Uncle Jerry, bobbing away as he spoke.

"He was right, nevertheless," said Henshaw, who had been listening. "I agree with him."

"Right or wrong," said the priest, "of what earthly advantage is it to us to discover the cause—is not the fact enough?"

"No, sir, it is not enough; as a priest and a Christian, you should feel happy to be able to ascribe this national antipathy to a more creditable cause than the memory of past injuries."

"That rebuke is unmerited by me, Dr. Henshaw," responded the priest, kindling up a little. "I deplore those unhappy differences between the two countries as much as any man."

"And still you're never done dinning in our ears how you've suffered and bled, and all that, under the lash of the Six—in Scotland we are sick of it."

he continued, "for I shan't be plagued in this way any longer. I'll not let a beggar—I'll not let a man with a torn coat, nor a woman with a child in her arms—within a league of my house; as I live I shan't."

"Don't grow angry with me, Uncle Jerry," pleaded Kate, taking his hand. "I shall grow angry; I can't help it; a saint couldn't stand it. I'll turn off Mrs. Motherly too, for she's the cause of all this. I can't fling a copper to a beggar, but she reports it a pound. Upon my word it's a pretty thing to be taken for a simper at the age of sixty years; hump! a mighty pretty thing indeed."

"I only hinted at your generosity—I mean your goodness—in a—in—why, in giving fair prices for Mary's pictures that's all."

"Fair prices?" "Yes; and I thought you wouldn't be angry with me for saying that."

"Of course I wouldn't; but you said nothing of the kind—not a syllable," replied Uncle Jerry, softening down a little, notwithstanding.

"Because you wouldn't wait to hear me," said Kate; "I certainly think it's very good and kind in you to buy these pictures from the poor girl when you don't want them yourself. I say that, Mr. Guirkie, and I shall always say that."

"But I do want them—I want all she can paint for a twelvemonth to come; and I wouldn't give one of them for twice the price they cost me. Do you hear that, now, Miss Petersham? Not for twice the price."

"O, well," said Kate, humoring the whim, "that accounts for it, then."

"Certainly. You thought all the time, I suppose, I bought these pictures as an act of charity. He, he!" he chuckled, endeavoring all the while to belie his own heart. "When I buy, Kate, I have an eye to business."

at last, scratching his head and returning to his weary post, "begorra, it's a mighty agreeable okkipation, sittin here all alone, nurse-tendin a blackamoor, an' not a sowl within call of me. I'd like to know what Mary Kelly will say when I'm not there to take her up to Ned Callahan's christenin, I'm sayin, Mr. Blackamoor," he continued, turning to the negro, who now lay motionless on the flat of his back.

"I'm sayin, ye'd do me a mighty great favor if ye'd let me off till daybreak. I've some weighty business on my hands."

"Berry sick, massa," responded the negro. "O, I don't dispute that in the last. But there's no fear of your dyin till mornin, any how."

"Berry bad, mass; berry sick; no tink me live."

"O, masha, bad luck to fear of ye, my augenach; yer more frightened than hurt."

"Me no feel toes—none at all."

"O, botheration to yer toes—I'm not goin to stay here all night nursin them, without as much as a drop 'f drink, or even a draw of the pipe to warm me. So start, my darlin; I'll carry ye to the castle."

"You kill me, massa."

"Dang the fear of ye—come, now, get up, my fine fellow—ye'll ride on a Christian's back, any way, and that's an honor ye little expect."

TO BE CONTINUED.

LENTEN THOUGHTS.

Lent is a time of recollection and amendment. The young in their folly make light of the Lenten regulations. Yet it is only by such lessons of self-denial and self-conquest that they can hope to acquire habits that will make them masters of graver conditions in the years of maturity.

In response to the yearning of their hearts for happiness men run riot in self-indulgence. The awakening is disappointment. Were they to follow the way of self-denial they would find it opening to contentment. In excuse for their infractions of the law of fast and abstinence many are heard to argue its great hardship. This is not the true reason. But even if it were, what is there in life that can be obtained without sacrifice? Great sacrifices many make for things less beneficial. Now that half the holy season of Lent is past, it might be profitable to stop and consider the manner in which we have spent it. That ingratitude is the return for our acts of charity should not furnish us excuse for their future bestowal. The reward is from God, not man. Man's greatest power is in the possession of true humility. By other qualities he may command the admiration of his fellows, but only through true humility can he retain it.



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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD, London, Ont.: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

THE FRENCH CONCORDAT.

The Roman correspondent of the Paris Figaro sent recently a communication to that paper in regard to the views of the Holy Father Pope Pius X. on the denunciation of the Concordat which is likely to be taken into consideration soon by the French Chamber.

The Combes' government has not to the present moment deemed it advisable to break up the Concordat entirely, though it has violated it notoriously in many ways, to such an extent as to lead a third party to the expectation that the Pope would wish it to be dissolved, and might even declare it to be dissolved.

The Figaro correspondent does not profess to have heard from the Holy Father himself any expression of opinion on the subject of the desirability or undesirability of the denunciation of the Concordat, but he is known to be quite intimate with the officials of the Vatican, and being well informed in such matters, he is in a good position to speak with knowledge of the Pope's sentiments.

He asserts that Pope Pius X. is of opinion that the Concordat fetters the French Church to an unwarrantable degree, and, in fact, practically strangles it by restrictions. He thinks that there is an excessive inequality in favor of the State, yet he will not raise difficulties or questions in regard to its application.

So long as it does not interfere with the principles of the Church, he will even make all possible concessions, but he will go no further, and will uncompromisingly resist all attempts to interfere with the exercise of the rights and duties of the Supreme Pontiff.

He has no intention to provoke the threatened denunciation of the Concordat, but should the French Government or the Chamber denounce it, the Holy Father will not consider this to be an unmixed evil. It would be followed by a terrible crisis in the French Church, but this would be a crisis of a momentary character out of which the Church would come triumphant and stronger than before.

It is certain, however, that the Pope has his mind made up as to what he will do should the circumstances arise, and he will not allow himself to be swayed by outside influences.

The matter may well be left with confidence to Pope Pius X., who will surely comport himself with due dignity and regard for the liberties of the Church as he did on the matter of the episcopate, and France itself will suffer more from the denunciation of the Concordat than will the Church, which has passed triumphantly through greater difficulties than the threatened denunciation will be.

THE RELATIONS BETWEEN TURKEY AND RUSSIA.

It has been announced that the Russian Government, through its ambassador at Constantinople, has asked the Government of the Turkish Sultan for permission for the Black Sea Russian fleet to pass through the Dardanelles to the Mediterranean Sea.

The purpose of this demand is evidently to give the Black Sea fleet an opportunity to unite with the Baltic fleet to form a strong force to go to the scene of war to rescue from their perilous position what will remain of the fleet now bottled up in the far East.

The Turkish Government, it is said, has refused consent, except on conditions which we cannot reasonably suppose Russia will accept. The Porte asks that Russia shall withdraw from the agreement with Austria to enforce

reforms in the governmental administration in Macedonia, and a cessation of the massacres in that province.

Turkey asks not only that Russia shall allow her to settle the Macedonian trouble in her own way, but that the latter power shall assist her should Austria or any other powers dispute the Sultan's decisions.

So far, it is said, Russia has rejected the Turkish proposals as preposterous, but she has renewed her request to Turkey, and very probably this renewal is accompanied with some covert if not openly expressed threats.

But the British diplomacy at Constantinople is said to be active urging the Porte to be firm in refusing consent to any such breach of the Berlin treaty, and it is expected that Turkey will remain firm in its attitude of refusal to comply with the Czar's demand.

It would be undoubtedly a breach of neutrality by Turkey to allow the passage of the ships, if she can help herself, and Great Britain is naturally greatly opposed to the granting of the desired permission, which would be as much as to say that the Berlin treaty whereby it is forbidden to allow foreign warships to pass through the Dardanelles, is but waste paper.

Russia does not want the warships to pass through at the present moment; but if she were assured that they would be allowed to pass when they are needed, she would wait until the Baltic fleet is thoroughly ready for service, and then the Baltic, Black Sea and Mediterranean squadrons could unite and constitute a formidable armament for the retrieving of the naval losses already incurred by the fleet of the far East.

If the three fleets were to go to the scene of action separately, the Japanese could destroy them piecemeal; but combined they could not be dealt with so easily.

Should Turkey and Russia come to an understanding whereby the Russian fleet could reach the Mediterranean, it is not sure what action Great Britain should take, on account of so glaring a violation of the Berlin treaty. France was a consenting party to this treaty, but her partial alliance with Russia might induce her to shut her eyes to a violation of it by her ally.

Italy and Germany might not deem it a duty to interfere in a matter wherein their interests are not directly concerned. The conclusion is that Great Britain could probably be left alone to make objection, if objection there is to be.

Whatever Turkey might be disposed to do if Russia had not on hand a war which will require all her resources to meet it, as there is such a war now going on, it is believed that the Turkish government will be bold enough to refuse Russia's request and to go on with its policy of extermination against the Macedonians, even with the certainty which is almost absolute that it will have also on hand a war with Bulgaria, and perhaps some of the other small Balkan powers which may throw in their lot with the Macedonian revolutionists.

It is expected that as soon as the severe part of the winter is over, the revolutionists will make a new effort to throw off the unendurable Turkish yoke.

QUEER PEOPLE.

The Grand Orange Lodge of Ontario West held its annual meeting in Brantford last week. The members gave the usual exhibition of their fondness, theoretically, for civil and religious liberty, while we all know that in practice—well, that is quite another thing.

We are told that \$25 was voted to the Imperial Protestant Federation of Britain to assist in the fight against Ritualism and to help in returning Protestant candidates to the British Parliament. His Worship the Mayor of Brantford, we are told, was given an enthusiastic reception on appearing to present an address. He said they all recognized the order as a body of men organized to maintain civil and religious liberty, and he wished the Orange order long and continued prosperity.

May we not ask: If the Orange order sends a sum of money to the Old County for the purpose of having only Protestant candidates elected to Parliament, how can it be claimed that it is a body of men organized to maintain civil and religious liberty? The condition of affairs in the North of Ireland, where Orangemen predominate, is a standing proof that they are enemies of civil and religious freedom.

A Catholic will not be permitted to occupy any public position if they can prevent it. This is notably the case in the city of Belfast as also in that Canadian Belfast, the city of Toronto. The deliverance of the Mayor of Brantford is a most extraordinary one and he should apologize for the insult he has offered to the intelligence of the community. It is a nice thing to be complimentary to visitors, but compliments should not be given at the expense of truth.

Life holds no blessing of greater value than a clear conscience.

THE EDUCATION OF THE COLORED RACE IN THE SOUTHERN STATES.

It has hitherto been taken for a certain fact that the natural tendency of universal education is to elevate the people, and, as a consequence of this view, every effort is made in civilized countries to raise the standard in all educational institutions from the primary school to the university; and it has been the opinion that this view is applicable to all races of whatever color.

This being the case, it is with no little surprise that the public has heard from the lips of Major J. K. Vardaman, who has been elected Governor of Mississippi, the strange assertion that education makes the Negro a criminal and is the curse of the Negro race.

Governor Vardaman was elected to his office on an anti-Negro platform, and he now purposes to close the Negro schools of the South, and towards this end he urges an amendment to the State constitution placing the public school fund solely at the disposal of the legislature.

He says it was the worst crime of ages against civilization when in a spasm of fury the white people of the North expressed their hatred of the white people of the South by amending the United States Constitution in such a way as to vest the Negro with all rights and privileges of citizenship.

He continues: "As a race they (the Negroes) are deteriorating morally every day. Time has demonstrated that they are more criminal as freemen than as slaves; that they are increasing in criminality with frightful rapidity, being one-third more criminal in 1890 than in 1880."

Here he advances statistics to show that the Negroes of New England, where the minimum of Negro illiteracy is found, is greater than that of the black belt, including Louisiana, Mississippi and South Carolina. He then says: "You can scarcely pick up a newspaper whose pages are not blackened with the account of an unmentionable crime committed by a Negro brute, and this crime, I want to impress upon you, is but the manifestation of the Negro's aspiration for social equality, encouraged largely by the character of free education in vogue, which the State is levying tribute upon the white people to maintain."

"The better class of Negroes are not responsible for this terrible condition, nor for the criminal tendency of their race, nor do I wish to be understood as censuring them for it. I am not censuring any body, nor am I inspired by ill will for the Negro; but I am simply calling attention to a most unfortunate and unendurable condition of affairs. What shall be done about it?"

"My own idea is that the character of the education for the Negro ought to be changed. If after years of earnest effort and the expenditure of fabulous sums of money to educate his head, we have only succeeded in making a criminal out of him and imperilling his usefulness and efficiency as a laborer, wisdom would suggest that we make another experiment and see if we cannot improve him by educating his hand and his heart. There must be a moral substratum upon which to build, or you cannot make a desirable citizen."

It is indubitable that without the moral substratum of which Governor Vardaman speaks, education makes men more cunning, but does not make them better, but this is true of other races as well as of Negroes. We regret to say that the whole school system of the United States has this fault, and we cannot ignore the fact that among whites the increase of crime has become enormous, and to such an extent is this the case that very recently articles have appeared in two such wide apart papers as the London National Review and the New York Sun calling attention to the sad fact that two such progressive cities as Chicago and Philadelphia rival each other for the title of "the most corrupt city of the world."

Gustavus Meyers, in a long article in the London National Review, says: "Philadelphia now holds beyond possibility of dispute the ignoble palm of being the most corrupt city in the world; and again: 'Alone of all the great, at least the largely populated cities of the world enjoying the benefits of electoral laws, Philadelphia has been retrograding year by year, and finally reaching such a depth of iniquity as seems scarcely possible. . . Within the last few years Philadelphia has been robbed directly and indirectly, if all devious methods are considered, of an amount probably not less than \$100,000,000, and possibly far more. Tweed's robberies were done thirty years ago, when civic ideals as applied to municipalities were less understood than now. Tweed was overthrown and sent to prison, and his associates fled to the four quarters of the earth. The Philadelphia thieves were never more powerful than they are to-day. The end of the domination is apparently still remote. Well may the world contemplate this City of Brotherly Love with justifiable disgust and horror.'"

On the other hand, the New York Sun's correspondent states that Chicago is "the most lawless city in the world."

He compares the crime record of London with that of Chicago, and says that though London is three times as large, it has only about one-tenth as many murders: "Furthermore, Chicago does not catch its criminals, and when it does apprehend them, they are not punished adequately if at all. In twenty-seven murder cases last year no arrests were made, and there was but one sentence of death, and one of life-imprisonment imposed during an entire year. . . . In 1902, one hundred and thirty-six murders were admitted by the police to have occurred, while many a fractured skull case at the hospital docketed 'cause of accident unknown,' might well have been charged up to sandbags or to bludgeons. But merely the cases reported in the newspapers for 1903 up to Dec. 28th numbered one hundred and fifty-eight." Highway robberies accompanied by assaults are said to have numbered "not much less than two a day for every day upon the calendar."

These crimes are certainly not to be attributed to the colored population, and we may justly infer that if increase of crime is at all due to education, the rottenness is to be found not merely in the education given to the negroes, but to that given to the whites as well. We ourselves believe that it is in a great measure attributable to the total absence of religious and moral training in the schools. If the hand and heart of the negroes must be trained, and not the head, the same rule should be applied to the white population. Governor Vardaman draws the inference from his statistics that State support should be withdrawn from the Negro schools, but we are not aware that any one maintains that the school system of the white population should be suppressed for similar reasons.

No doubt education is an advantage for the comfort and convenience of mankind; but to the great Duke of Wellington is attributed the saying that "education without religion only makes men clever devils." Would it not be well for the legislators of the United States to ponder on this saying and on the statistics of crime, and to repair the evils of godless education as far as possible?

It is not to be expected nor is it desirable that the State should teach religion, but it should not, by taxing them doubly, throw obstacles in the way of those who do teach religion in the schools, as it does now by charging them for the maintenance of the godless schools, while they are supporting out of their own pockets the schools in which their own children are taught morality and religion.

It is much to the credit of the press and people of Governor Vardaman's own State as well as of other Southern States, that his theory on the remedy for the crimes of the negroes is not accepted by them, but is ridiculed without mercy. The comments of the Jacksonville Times-Union may be taken as a sample of what is thought on the matter. This paper says: "Major Vardaman is the first high official in any State who has prescribed ignorance as a preventive of crime. Mississippi is welcome to her new governor. We don't think there is another Southern State that envies her the leadership of a man of his views."

SCHOOL INSPECTORS' SALARIES.

The News of Toronto in commenting on the bill which the Minister of Education has introduced into the House respecting salaries of County Public School Inspectors, very pertinently points out that inspectors as well as teachers and others engaged in educational work are poorly paid in comparison with the salaries paid in other walks of life to men of equal education and ability. It is true we pay the men who manufacture articles of food, who make our wearing apparel or even those who manufacture our beverages, salaries that are princely compared with the salaries we pay those who direct the education of children.

The County Public school inspectors have been paid at the rate of \$10 per class room since 1871; half this amount is paid by the County Councils and half from a sum granted by the Legislature for this purpose. Of the forty odd County inspectors less than half a dozen have received salaries that can be said to be even fairly good. Mr. Harcourt's Bill proposes to increase the pay of the County Public school inspectors to \$12 per class room, half this amount to be paid by the County Council and half by the Provincial Treasurer. No one will contend that this is not a modest and well-deserved increase.

Mr. Harcourt should also make provision for an increase in the pay of the Separate school inspectors. Their remuneration amounts to less than \$8 per class room, less than two-thirds of what the county inspectors are to receive under the new regulation. The work of inspecting the Separate schools is very arduous. The schools are scattered over various counties. This necessitates travelling at all times and in all sorts of weather conditions. The Separate school inspectors are compelled to live in the cities where the cost of living is much greater than it is in the rural towns. The Separate School Inspectors receive the same salaries as was paid fifteen years ago when economic conditions were entirely different; the cost of living in the city has increased probably 40 per cent. during the last five years. The Public School Boards in Toronto, Ottawa and Hamilton, taking cognizance of this fact, have granted their inspectors increases varying from 15 to 25 per cent., and it would be but fair and just for the Minister of Education to grant a similar increase to the Separate School Inspectors.

Of the total amount expended on the inspection of Public and Separate schools only 7 1/2 per cent. is expended on Separate school inspection, while the average daily attendance of the Separate schools is 11 per cent. of the total daily average attendance.

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LENT IN THE PROTESTANT CHURCHES.

Public Opinion, a New York City weekly Magazine, has in its issue of February 25th, an article which we may call a symposium of opinion of non-Episcopal Protestant Churches on the necessity of a penitential observance of the Lenten season.

The Presbyterian Larger Catechism does, indeed, mention "religious fasting" as one of the numerous duties of Christians required by the second commandment, which according to the Protestant arrangement of the commandments forbids the use of images in worship and requires the love of God and the observance of God's commandments.

And, further, the annotated catechism quotes in proof of this: "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. (Joel ii. 12, as well as 1 Cor. vii. 5): "That ye may give yourselves to fasting and prayer. But it has been a thing unheard of that either Presbyterians, or Methodists, or Congregationalists, or Baptists command or urge fasting or works of mortification of any kind as a duty which Christians should observe in practice. On the contrary, they have ridiculed them as useless works practiced only by Catholics in their gross superstition.

From the symposium in Public Opinion we discover that these denominations have begun to change their views entirely, and we are told seriously that "the tendency of many non-Episcopal Churches toward some observance of Lent has of late become marked. Thus the Outlook says:

"Many Protestant churches in the cities now stand open at all hours for meditation and worship, and during the Lenten season in the Episcopal Churches, in addition to the usual daily services, brief special services are held, sharply, limited in time, and largely attended."

The Christian Work and Evangelist calls attention to the fact that "only within the last few years has Good Friday been observed by non-liturgical Churches, and that now Ash-Wednesday is added to the list, and religious newspapers are beginning to say that it is a good thing that the Christian year should be observed."

The Congregational and Christian World also calls attention to the "Lenten Opportunity" saying: "We may not recall the prescribed forms and the disciplinary practices traditionally associated with the Lenten season, but there is not one of us who does not need that quieting and steadying of the inner life which may be the fruit of calling to mind the forty days preceding the Saviour's passion."

To those extracts we may add that the Toronto Globe, edited by a well known and talented Presbyterian clergyman, had at the beginning of Lent a series of articles urging on its readers the observance of Lent as a penitential time in accordance with the spirit of the traditions of the Christian Church—and why should it not have been said plainly, "of the Catholic Church?"

It is clear that all the Churches represented by these various religious papers are now beginning to feel that it was an empty boast in the past that by abolishing Catholic devotional practices, they were restoring the Primitive purity and simplicity of the Christian religion. They have discovered that the practices they condemned contributed greatly to the devotion of the people; and we welcome them back in their resumption of Catholic practice, and to the Catholic doctrines which are essentially connected with those practices.

But while we acknowledge that we are pleased to observe the return to Catholic usages and belief not only in regard to the observance of Lent, but also in other matters, we leave it to be explained by those who are making these advances, how they can re-

concile their re adoption of such practices in the face of the declaration of the Presbyterian Larger Catechism (Q. 109) that it is "a sin forbidden in the second commandment to counsel, use, or approve any religious worship not instituted by God Himself." The season of Lent was instituted, not by God Himself, but by the Church of God on earth, in fact by the Catholic Church, and it certainly comes under this condemnation by Presbyterians.

The Catholic is aware that the Church of God, "the pillar and ground of truth," has power and authority to make laws binding on the conscience, as was done by the Apostles (Acts xv), and to these laws the Church could prefix the words "it hath seemed good to the Holy Ghost and to us;" but surely Presbyterians cannot consistently make such laws while they profess the belief that it is sinful to do so.

POPULAR APPOINTMENTS.

We congratulate the Hon. Charles Fitzpatrick, Minister of Justice, and the other members of the Cabinet on the appointments recently made to the County Court Bench. Amongst those mentioned are D. J. Donohoe of St. Thomas, Mr. J. J. O'Mara of Pembroke, Mr. Talbot Macbeth of London and Mr. J. L. Dowling of Ottawa. These men, from a professional as well as from every other point of view, will reflect honor upon the Bench; and we trust they will live long to enjoy the distinguished positions to which they have been assigned.

THE MORMON SENATOR, REED SMOOT.

The United States Senate Committee on Privileges, which is now engaged in investigating the case of Senator-elect Reed Smoot of Utah, has summoned before it President Joseph Smith of Utah and seven of the twelve Apostles of Mormonism to give testimony.

These eight officials are said to be all polygamists, and the object in summoning them is to prove that the Mormon Church still sanctions polygamy. President Smith is reported to have five wives and forty-five children, of whom twenty-two have been born since Utah was admitted to be a State. Should the officials deny that they are polygamists, a mass of witnesses will be brought forward to testify that they are such and their wives will be among the number.

Senator Dabois, who is opposed to Polygamy and Mormonism, brought forward the census figures for Utah, taken in 1890, to show that 2 1/2 per cent. of the Mormons who are of an age to be polygamists, are actually such, instead of 3 or 4 per cent. as President Smith testified before the committee. Senator Dabois gave it as his opinion that there has been no material reduction in the number of polygamists since the census was taken in 1890.

President Smith on being further examined stated that the duty of the Apostles is to preach the gospel and send missionaries to other fields. They have nothing to do with the judicial affairs of the Church, and consequently do not issue excommunications. Mr. Smith also stated that the real government of the Church rests in the people, and not in himself as President, and that this was the case even when a revelation came from heaven naming a successor to the first President. The people had the power in their hands to accept or reject the (divine) nomination! He stated that Reed Smoot had become an Apostle on April 9th, 1900. Mr. Smoot had never advised either the continuance or discontinuance of polygamy, as the polygamy question was at that time already settled.

Mr. Burrows received a telegram from E. F. Schupe, President, and A. E. Tabor, Secretary of the Eastern Colorado Conference of Mormons, denying the testimony of Mr. Joseph F. Smith of the Utah Church, that Joseph Smith, Jr., was the originator of the doctrine of polygamy. "For that pernicious doctrine," the telegram says, "Brigham Young alone is responsible, and polygamy was introduced first by Brigham Young in 1852, nearly nine years after the death of Joseph Smith, who never had but one wife."

The Colorado Mormons are an offshoot of those of Utah, and do not acknowledge the authority of the Utah prophets, whom they detest. The senders of the telegram have been summoned to give evidence in the Smoot investigation.

It will be remembered by our readers that at a former election of a Senator, Mr. B. H. Roberts, a polygamist, was chosen, but was expelled from the Senate House by a very large majority from both parties. Mr. Smoot, the present Senator-elect, declares that he is not a polygamist, but it is undoubtedly that polygamy is practised and taught as a doctrine by the Utah Mormons, in spite of the Federal law prohibiting the practice, and that Mr. Smoot is one of the supreme teaching body of the sect. It

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communications. Mr.  
that the real govern-  
rests in the people,  
self as President, and  
case even when a rev-  
heaven naming a suc-  
President. The  
power in their hands to  
he (the divine) nomina-  
that Reed Smoot had  
e on April 9th, 1900.

ever advised either the  
continuation of poly-  
gamy question was at  
settled.  
received a telegram  
President, and A.  
ry of the Eastern Col-  
of Mormons, deny-  
y of Mr. Joseph F.  
Church, that Joseph  
the originator of the  
amy. "For that per-  
the telegram says,  
alone is responsible,  
is introduced first by  
in 1852, nearly nine  
death of Joseph Smith,  
at one wife."

Mormons are an off-  
of Utah, and do not  
authority of the Utah  
they detest. The  
gram have been sum-  
vidence in the Smoot

numbered by our readers  
election of a Senator,  
ts, a polygamist, was  
xpelled from the Sen-  
very large majority  
elect. Mr. Smoot, the  
lect, declares that he  
fine tablet, but it is un-  
is practised and  
ctrine by the Utah  
the [Fed-  
biting the practice,  
Smoot is one of the  
body of the sect. It

is generally believed that he will be  
expelled, as was his predecessor-elect,  
Roberts. It is said to be probable,  
however, that final action will not be  
taken on the matter till after the Presi-  
dential election, as both parties will  
convince the vote of Utah in that elec-  
tion.

We may here add the testimony of a  
highly respectable lady who resides in  
Salt Lake City in regard to the con-  
tinuance of polygamist practices in  
Normondom, in spite of the laws of the  
United States. The lady is Mrs.  
A. D. Ireland, who has resided in that  
city since 1876. Her statement was  
published in the Montreal Witness of  
Feb. 4, 1903. The witness says:

"She smiles when you ask her if it is  
not true that the Edmunds law is being  
lived up to in Salt Lake City and Utah  
generally, and will mention by the  
dozen names of prominent Mormons  
who are living their religion—that is  
crucifix towards her. A white dove is  
seen soaring aloft, and circling about  
the funeral pile, whilst several ruffians  
are piling up bushes and faggots.  
The Sculptor Rude has left a very  
expressive statue of marble in the  
Louvre. In pure white Carrara marble  
you recognize the maid in her peasant's  
dress. Simple in features yet robust  
in physique she looks in the distance,  
holding up her right as if to catch an  
echo of the heavenly voices.  
At Domremy the tourist cannot but  
realize how little of the comforts our  
ancestors have enjoyed. Yet, their  
simple, low, damp, dingy homes kept  
them rugged. Again, happiness is ordi-  
narily not confined to fashionable  
mansions.  
Such we find Joan's birthplace. The  
church where she worshipped was de-  
stroyed by fire in her days. The pres-  
ent structure is a low, unpretentious  
village church.  
The real centre of attraction at Dom-  
remy will prove to us the Bois de  
Chene and the grove of pines where  
Joan had those heavenly visions. You  
pass along vine clad hills over a  
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frigid poplars. Yonder you enter the  
Bois Chene, assigned by tradition as  
the mysterious grove.  
The modern unbelieving mind will  
ston, look about and wonder exclaiming:  
"I don't know"—others will admire,  
ascribing the wonderful phenomenon to  
hypnotism. The Christian sees in it  
another manifestation of Divine Pro-  
vidence revealing itself to its little ones.  
The historical facts are known, in  
the fourteenth century France and  
England were engaged in a war known  
as the Hundred Years' War. France  
fought a struggle for her existence. It  
is known that the English were victori-  
ous in several great battles. The  
French would claim as his own but one  
half of France, the Provinces south of  
the Loire. Orleans was to fall a prey to  
the English and their allies, the treach-  
erous Burgundians.  
Joan felt called for a mission. She  
left home unprotected and journeyed  
to Charles VII. apprised him of her  
vocation. Orleans was freed, Charles  
crowned at Rheims as King of all  
France.  
Joan's mission was now ended. She  
had been an instrument in a mighty  
cause. That heavenly protection given  
her for a great purpose had been with-  
drawn.  
Black ingratitude from men was to  
be now her reward. Maligned and in-  
sulted, she was accused of sorcery, and  
captured a year later.  
At Rouen she was burned at the  
stake, an innocent girl of nineteen.  
Twenty years later, her cause was  
re-examined and her reputation vindic-  
ated by the Church authorities.  
No such type has ever appeared in  
history. The maid has become these  
years an inspiration to the world.  
At the stake she declared: "If I  
had a hundred fathers and a hundred  
mothers, if I had been a king's daugh-  
ter, still would I have gone forth."  
France has been saved in the fifteenth  
century by Divine Providence through  
the fair Maid of Domremy. Who may  
doubt but it may again rise to fulfill its  
destiny in history, not as a conqueror, but  
as nation inspiring great and noble ideals  
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We may be permitted to quote a few  
lines from Schiller's drama. He pre-  
sents the Maid to us at the end of her  
life on the battlefield holding the banner  
of the Virgin:

Some what may, I know not guilt;  
Who sent this affliction, will also take it.  
The day shall dawn when I be avenged,  
And I will have mine eye and hand  
Will know their madness.  
Future tears will deplore my youthful ending  
You behold only the earthly side of things.  
Your sight is covered with earthly hands.  
With my eyes, I have no interest eternal dawn  
No hair shall fall without His will  
Behold the rainbow in the skies.  
The heavens opening their golden gates.  
There she is, glorious amidst the choir.  
She sleeps the infant to her bosom.  
Her arms she is tendering with smiles to me—  
Behold yonder orbit starting.  
At the sun shall rise in her splendor.  
Thus shall rise the gullible Joan of Arc in  
glory.  
What is it? Clouds from above hold me—  
My armor turns into wings,  
Up, yonder—soar behind.  
Short is the pain, everlasting the joy.  
(Rev.) J. P. SCHOENORFF,  
Kelly's Island, Ohio.

JOAN OF ARC.

For the CATHOLIC RECORD.

Now that the noble Maid of Orleans  
has been vindicated by the Church, it  
is pleasant more than ever to let before  
our minds scenes of her great career.  
I had the privilege last summer to  
pass through the classic land of Lor-  
raine—yes, it has been the home of my  
ancestors.  
It was a fine morning that found us  
alighting at the station of Domremy.  
A very insignificant village it is, with  
a few mortar houses sheltering about  
three hundred people.  
Naturally we did enjoy nature's glory  
on that morning in the month of May  
as we crossed the meadows throbbing  
with the flutter and trills of the larks  
about the village. "It is an ideal spot  
for an ideal heroine," remarked my  
companion.  
The home of Joan is an old-fashioned  
farm house still preserved and covered  
with brown tiles.  
Over the doorway you meet a statue  
of the maiden in bronze. She is bare-  
headed with her hands folded, clad in  
a suit of armor and in a kneeling position.  
Though rude and artistic, the statue  
brings out the devout and spiritual ele-  
ment, those essentially noble feelings of  
our heroine.  
A few days before we admired several  
fine paintings and statues at Paris.  
In the Louvre we found several paint-  
ings of Joan—one grand canvas by  
Ingres. The maid is presented in  
Knightly armor standing on a pedestal  
and holding the fleur de lis aloft. Her  
eyes are turned to the blue heavens.  
Again, in another section, is shown a  
fine tablet by Lepage. The maid is  
seen in those Lorraine woods, in the  
thickest of bushes looking about for these  
mysterious voices. There she is dressed  
like a peasant girl of Lorraine, simple,  
yet tidy in her strong, physical form.  
Everywhere in France one is re-  
minded of her by great monuments,—  
for she is no longer the child of

Lorraine. She has become the national  
inspiration of la belle France.  
On a panel in the Pantheon, at  
Paris, we were saddened by a repre-  
sentation of Joan's execution. There  
our Maiden is tied to a post, dressed  
in a white robe, a friar is holding a  
crucifix towards her. A white dove is  
seen soaring aloft, and circling about  
the funeral pile, whilst several ruffians  
are piling up bushes and faggots.  
The Sculptor Rude has left a very  
expressive statue of marble in the  
Louvre. In pure white Carrara marble  
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THE SALOON.

FATHER LAWLER DENOUNCES IT AS A SOCIAL EVIL.

The sessions of the Minnesota Anti-  
Saloon League last week in St. Paul  
were well attended, and great enthu-  
siasm was displayed.  
The first evening was given up en-  
tirely to the addresses delivered by the  
V. Rev. J. J. Lawler, pastor of the  
St. Paul Cathedral, and Rev. I. N.  
McNash, superintendent of the Iowa  
Anti Saloon League.  
After showing that intemperance  
is the source of a very large proportion  
of the pauperism, vice, crime, disease  
and unhappiness that afflict humanity,  
Very Rev. J. J. Lawler in his address  
said in part:  
"Travel the world over and we find  
that the trail of intemperance is over  
it all. But it is not necessary to ran-  
sack history or to visit other lands  
than this. Within the borders of our  
own country can be witnessed scenes of  
drunkenness which are scarcely sur-  
passed the world over. Such is the  
drink plague, which, like a sirocco,  
sweeps over our country, blighting the  
fairest virtues and leaving in its wake  
squalor, vice and spiritual ruin. What  
is the cause of it? I unhesitatingly  
answer, the saloon is the principal cause  
of it.  
"Other agencies are at work produc-  
ing and propagating intemperance, but  
the saloon stands out among them all  
as the unapproachable chief. It is Amer-  
ica's drunkard factory par excellence.  
There excessive drinking is commonly  
done. There the morbid craving for  
intoxicants is created and cultivated.  
Not the least of the purposes of the

saloon is the development of the drink  
habit. So numerous are saloons that  
they cannot continue to thrive unless  
they set to work to develop the drink  
habit in the youth of our land.  
"Why is the saloon permitted to  
exist if it is such a destructive force  
in modern life? The survival of the  
saloon in the face of every opposition  
must be explained on psychological  
grounds. It has a social side which  
must be considered and studied by  
those who would counteract it. It  
meets their desire for recreation  
and fellowship and social expression.  
"No matter how painful the admis-  
sion may be, under existing conditions  
the saloon plays the role of the poor  
man's club. In it the workingman  
finds a minimum of sociability and re-  
creation and a maximum of expense  
and injury. It affords him a social  
center such as it is, but he unques-  
tionably pays too much for his whistle.  
"The sale of its demoralizing wares  
is the saloon's primary mission as the  
purchase of them is the patron's first  
desire; and if it provide social and re-  
creative opportunities, it does so with  
a view to increasing its own profits.  
Its power to draw customers lies chiefly  
in the fact that it is a statutory  
substitute for his social facilities  
and let it be reduced to the function  
of distributing stimulants, and a marked  
improvement will be noticed. As it  
now exists, the saloon is an institution  
into which the poor man deposits his hard  
earnings, and from which he draws out  
a small measure of sociability, and  
very large measure of harm for himself  
and wretchedness for those around  
him.  
"The saloons stand like a highway-  
man on the path of every industry, ex-  
acting a tribute from its victims far too  
heavy for their income, and keeping  
them in a state of want and depend-  
ence."  
Speaking of the saloon's defiance of  
law, Father Lawler said:  
"Saloons defy the law.  
"Defiance of law is one of the most  
dangerous lessons which a nation can  
learn, and yet it is the lesson that the  
saloon teaches day by day. We can  
not protest too strongly against the un-  
regulated saloon. There are statutory  
laws regulating the liquor traffic which  
are not enforced. It is true that you  
cannot make people moral by law, but  
it is just as true that every law which  
removes temptations, which minimizes  
the dangers of the saloon, which pro-  
tects the home, is an aid to right living  
and good citizenship. Is the saloon  
above the law? Love of country would  
incline us to answer No, but all the  
facts say, Yes.  
"What's the matter? It is a common  
thing to blame the saloonkeeper and  
the officials of the party in power, but  
not the saloonkeeper alone is at fault  
—not the administration alone is to  
blame, the lax, the conscienceless  
of the community who allows such a de-  
plorable state of things to exist. Good  
people, respectable people, who are  
supinely indifferent—who do not de-  
mand the strict enforcement of the law  
—must share the blame.  
"Let only those who are considered  
conscientious men be placed in office;  
and if they prove false to the trust re-  
posed in them, let them be removed on  
election day. In the final analysis, it  
is the man with the vote who is largely  
responsible. The people are always in  
power."  
OBJECTS TO DISCRIMINATION.  
"Would you realize how openly the  
saloon defies the law, take a walk  
through any of our large cities on  
Sunday. There is a law against selling  
liquor on Sunday. Is it obeyed? No  
sirs. The saloon is open for business,  
and much heavier business on Sundays  
than on week-days. The Supreme  
court of our state has upheld the con-  
stitutionality of the law passed by our  
last legislature prohibiting the sale of  
any goods, groceries and provisions on  
Sunday. Our state labor bureau  
promises to enforce it, in order to re-  
leave workmen from the necessity of  
working on Sunday, and to enable  
citizens generally to spend Sunday in  
quiet. It is a step in the right  
direction. It is in defense of our American  
Sunday, of which we are justly proud.  
But if the grocery store must be closed  
in order to protect the interests of the  
workman and to safeguard the sanc-  
tity of Sunday, why should not the  
saloon next door be closed for the same  
high and holy purpose? The Almighty  
said: "Remember that thou keep holy  
the Sabbath day." The saloon power  
says: "Remember that the close all  
other shops but mine, that thou mayst  
have the time to bring thy week's wages  
to my till on the Sabbath day."  
In regard to the home Father Lawler  
said:  
BLASTS THE HOME.  
"What is intemperance doing that  
it should be banished from us? For  
answer I point you to the wrecks of  
homes that are strewn along its pathway.  
It is the great destroyer of happy homes.  
The temperate home is our country's  
pride. The intemperate home is the  
grave of happiness. All the ennobling  
influences of the true home perish in its  
atmosphere. The beautiful strains of  
"Home, Sweet Home," find no response  
in the heavy hearts of its wretched in-  
mates. Drinking and dissipation in the  
saloon the earnings that are needed  
for the support of the home often pose  
as victims of uncomfortable surround-  
ings and pretend that they are driven  
to the saloon. If the home is dark and  
cheerless, while the saloon is bright  
and attractive, whose fault is it? It is  
not hard to find the answer. It is he-  
cause if the grocery store must be closed  
for the household devotes too much of  
his income to luxuries for himself,  
while he stints his family for the  
necessaries of life. If drink-  
ing men cannot support the home  
and the saloon at the same time, let  
them spend on the home the money they  
lavish on the saloon and the home will  
soon offer the warmth and light and

cheer which they desire. Intemperance  
is still with us in gigantic proportions.  
The strenuousness of our life tends to ex-  
cess in the use of stimulants.  
In summing up Father Lawler said:  
"I am against the saloon because it  
brings to my country more pauperism,  
vice, crime, disgrace, unhappiness, dis-  
respect for law and desecration of Sun-  
day than any other institution. I am  
against the saloon because I love my  
weaker fellowman, who needs the  
strength and encouragement of my ex-  
ample to rise to the plane of safety.  
I am against the saloon because my  
country is being rapidly made in-  
fernal by the saloon because my  
Church brands it as a disgraceful busi-  
ness. I am against the saloon because  
I am an American, and I wish to see  
the fetters which drink has placed upon  
multitudes of my fellow-citizens  
broken. Unhappily there are millions  
of drink-slaves in free America.  
"As the civilized nations once tol-  
erated and abolished the remarkable  
slave trade, the traffic of man in his  
fellowman—so may they restrict to  
the utmost and eventually abolish a  
more infamous slave trade, the liquor  
trade, the traffic of man in his brother's  
weakness."

PROGRESS OF THE CHURCH IN ENGLAND.

Dublin Freeman's Journal, Feb. 1.

In the current number of The Month,  
Mr. James Britten has an article in  
which he demonstrates the remarkable  
progress in recent years of the Catho-  
lic Church in England. The progress,  
he says, is not so much in numbers as  
in influence, "and still more in the  
growth of friendly feeling among those  
outside towards those within the  
Church." He notes the extraordinary  
energy with which Protestantism is en-  
deavouring to stop the growth and ad-  
vance of the Catholic idea, and after  
studying all the facts, he has come to  
the conclusion that the attempt of the  
Church's opponents to stay its forward  
march in England is a complete failure.  
"This failure of Protestantism," he  
adds, "is almost equally evident in its  
attacks upon the Anglicans. It is the  
Establishment. Here and there a  
practice is checked, ornaments are re-  
moved, a service is stopped or a preach-  
er admonished; but the ritualistic  
movement makes steady progress, and  
the process of 'levelling up' in the  
Catholic direction continues its  
course."  
This generalization is borne out in a  
remarkable way in a book just published  
by Messrs. Nisbet and Co., from the  
pen of the Hon. and Rev. W. E. Bowen,  
"Ritualism in the English Church,"  
which we find reviewed in yester-  
day's Daily Chronicle. Mr. Bowen  
gives detailed accounts of one hundred  
services held in ninety-one churches in  
sixteen dioceses. "In these services,"  
he says, "the measure of illegality  
varies a good deal; but a comparison of  
them with the 'Book of Common  
Prayer' and the Roman Catholic  
'Missal' will show that in the great  
majority of cases their general type is  
Roman rather than English." "The  
evidence," he states in his preface,  
"which taken together, show that the  
following have made their way into the  
English Church:—(a) Children's  
Eucharists or Masses; (b) the Reserva-  
tion of the Sacrament, with or without  
subsequent acts of adoration; (c) the  
use in the celebration of the Lord's  
Supper of an illegal ritual, approximat-  
ing more or less closely to that of the  
Roman Catholic Mass; (d) a doctrine of  
the Presence in the Lord's Supper  
which is scarcely distinguishable, or  
even indistinguishable from Transub-  
stantiation; (e) the use of devotions  
and secret prayers from the Roman  
Catholic Missal; (f) the recommenda-  
tion of Confession as a habitual prac-  
tice; (g) the observance of All Souls  
Day; (h) Masses for the dead, and the  
Absolution of the dead; (i) the doctrine  
of Purgatory; (j) the Invocation of  
Saints; (k) the use of Litanies and  
other devotions to the Virgin Mary; (l)  
the doctrine of the Immaculate Con-  
ception." Mr. Bowen is, of course,  
very indignant that such errors should  
have crept into the Anglican Commu-  
nion; and in order to extirpate them  
he proposes a new and drastic "Clergy  
Discipline Bill."

THE D'YOUVILLE READING CIRCLE.

FOR THE CATHOLIC RECORD.

On Feb. 20th Mr. White, of the  
Ottawa Normal School, delivered a  
very carefully prepared lecture on  
"Some Old Ideas of Education." The  
ideals were those of Sparta and of  
Athens.  
Three things, the lecturer said,  
would seem to account for the very high  
degree of culture to which the Greeks  
had attained, even at that early time,  
namely, the geographical situation of  
Greece with regard to other countries,  
the nature of the country itself, moun-  
tainous and almost seagirt, and the  
presence of so many slaves, who per-  
formed the manual labor, thus leaving  
the nobility ample time for study.  
A very definite idea of education at  
Sparta was given. The Spartan boy  
was educated by the State, for the State  
the Spartan ideal being the forming of  
a good soldier. In Sparta woman was  
highly honored and considered quite  
the equal of her husband.  
Education at Athens was then de-  
scribed and compared with that given at  
Sparta. The Athenian may be said to  
have worshipped art. Beauty of form,  
beauty of expression, in fact beauty in  
any shape, was his ideal. The military  
spirit was not nearly so important a  
factor as at Sparta. In Athens woman  
received no education and was not con-  
sidered at all man's equal.  
Nowhere else in history do we find  
mention made of a type of boy so noble  
and beautiful as that of Athens.  
These boys seem to have taken the  
place, in the hearts of the Athenian  
men, that women usually occupy in  
men's hearts. The Greeks were in  
some respects a religious people and in  
others they were not. The entire  
absence of any idea of fear of their gods  
is unique in the history of pagan  
countries. Art was really the object of  
their worship.

The Grecian games played a very  
important part in the national life.  
Mr. White gave an exact account of the  
manner of conducting these games.  
Rev. Dr. O'Boyle, of the University,  
made few remarks at the close of the  
lecture, on education in general, at the  
same time moving a vote of thanks to  
Mr. White for his lecture.  
A regular meeting of the Circle was  
held on Mar. 8th.  
While there is no new topic to be  
introduced under the name of current  
events, history is being rapidly made  
in many parts of the globe. In the  
March number of the Messenger there  
is a timely paper by a Jesuit Father on  
"Japan and Western Education."  
We get from it an idea of just what  
progress the Japanese have made.  
Everything authentic we see regarding  
the Philippines should be carefully  
read. In the Catholic World there  
is an article on "Portraits of Dante."  
It is interesting to know that  
until the fifteenth century portraits  
were not made as we make them.  
Painters imagined their subjects in  
certain conditions, moved by certain  
feelings, and then painted them as they  
thought they would appear. This will  
account for the great variety of pic-  
tures we see of such men as Dante.  
In the same magazine is a paper on  
"Early Irish Bards." In Men and  
Women, is a portrait and accompany-  
ing sketch of Wm. Butler Yeats, some  
of whose poems we read at the last  
meeting.  
Since there is such widespread  
interest in the "Irish Renaissance,"  
we shall make that our subject of  
study at the next meeting. Mem-  
bers would do well, in the meantime,  
to review Irish history in a general  
way, since the time of Elizabeth. The  
two papers on this subject mentioned  
previously will be very useful, too.  
The review was sent confined to one  
book, "Ideals in Practice," written by  
a Polish countess, who has devoted her  
time and fortune to ending and con-  
ducting a school for girls. The book  
is an appeal to all women and girls to  
consider work as one of the noblest  
things in the world. Work, according  
to "Ideals in Practice," has a real  
ethical value, and we should cultivate  
a love for it for its own sake. The  
author divides work into three kinds,  
physical, intellectual and spiritual.  
Some splendid pamphlets have lately  
been received from the International  
Catholic Truth Society. Some general  
remarks on that ever interesting  
personality in history, "the peer behind  
the throne," introduced Cardinal Wol-  
sey. Nowhere can we get a better  
account of this great statesman than in  
Shakespeare's "Henry VIII." What  
a warning to the over-ambitious in these  
few lines addressed by Wolsey to  
Cromwell: "O Cromwell, Cromwell!  
had I served my God with half  
the zeal I served my king, he would  
not in mine age have left me naked to  
mine enemies." The readings were  
taken from Chas. G. D. Roberts and  
from Arthur Weir. We find some-  
thing of the charm of Long-  
fellow in Robert's poems. Both  
seemed to have loved Acadia. We can  
easily understand this in Roberts since  
he is a native of Nova Scotia.  
Many old French Canadian legends  
are preserved in Arthur Weir's work.  
On March 21st Mr. Waters, M. A.,  
will deliver his lecture on Mary Tudor.  
B. DOWDALL.

DR. BRIGGS AND BROAD ANGLICANISM.

DR. BRIGGS, who not long since sought refuge from Presbyterian persecution in the more liberal realm of Anglicanism, naturally became an advocate of the broadest of its principles; and these he has now emphatically proclaimed, to the great scandal of the High Church theorists. A number of the latter have made severe attacks upon him; they declare that a man with such views has no right to remain in the Episcopal Church. Certainly it is hard to conceive how the High Church can at all pretend to be one established by the law, and to be the Broad Church; circumstances like the present disagreement emphasize the awkwardness of the situation. Yet, how the former party can bid the others get out, without sacrificing the principle of self-judgment, for which Ritualists are so conspicuous, is equally difficult to understand. We Catholics can only say to them: If you desire unity, come back to the Church of your fathers; if you claim the right to dissent you cannot blame others for following your example.—C. COPPENS, S. J., in "Latest Phases of Anglican Thought," Messenger for March.

THE MUTUAL LIFE.

The business of the Mutual Life of  
Canada shows the most satisfactory  
progress. Reports of 1903 were laid  
before the thirty-fourth annual meeting  
of the company on March 3rd, and were  
adopted, the retiring directors being  
unanimously re-elected. Mr. Robert  
McLain, President; Mr. Alfred Hoskin,  
First Vice. The gain of \$117,482.72 in  
the surplus, which now totals \$611,433.46  
is the strongest evidence of the pro-  
gress made. The insurance in force  
amounts to \$3,188,631 more than that  
at the same date in 1902, being now  
\$37,587,551.58 and the total assets  
show an increase of \$838,772.04 over  
the year before. During the year all  
the funds were invested at better rates  
of interest than commonly prevails and  
on securities entirely non-hazardous  
and non-speculative in their nature.  
The financial statement shows total  
assets of \$7,292,857.65, and liabilities  
of \$6,676,224.19. The income was  
\$1,561,076.03 and the payments to  
policy-holders \$376,449.74. Elsewhere  
in this issue a full report will be found.

New Shorthand and Typewriting School in Ottawa.

Miss Torrey has recently opened an Acad-  
emy for shorthand and typewriting at 124  
Rideau street, Ottawa. We had the pleasure  
of visiting the school last week and were  
pleased to notice the proficiency displayed  
by the youthful scholars, who gave practical  
evidence of the superiority of the system  
adopted by Miss Torrey, and of the excellent  
facility with which it is acquired. Miss Tor-  
rey gives instructions in the French as well  
as the English language in both shorthand  
and shorthand.  
Those of our readers in Ottawa and vicinity  
who desire to have their children attain  
through knowledge of the above very useful  
branches should not fail to see Miss Torrey.

If the perfection of good manners is simplicity, the perfection of literary culture is simplicity.—Maurice Francis Egan.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXCIII. Catholics often reproach Anglo-Catholics in praising the Mass...

To return now to the Springfield Republican letter. The writer dwells on the large control which the monastic Orders have had over "the secular world..."

No doubt the Eastern monks, for several centuries, had a very powerful influence in doctrinal disputes...

During our Revolution George III. had a strong control. Edmund Burke, in opposition to the Crown...

St. Patrick can hardly be called a monk, but the Gaelic Church, which sprung from his labors...

On the Continent, likewise, the English missionaries, headed by St. Boniface, were rather organizers than converters...

The same may be said of the great Benedictine order, which, originating in Italy in 529, spread gradually throughout the Western world...

What is our attitude towards the House of God? Do we love to frequent it? Do we set with due reverence in it?

In the English histories of our youth, (of which Hume's is the chief example) we Protestants were of course taught that, especially before the Conquest...

Let us teach our children to behave with the utmost decorum before the altar; let them understand that no word should there be spoken that is not addressed to the throne of God...

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Written for the CATHOLIC RECORD. VERY REV. LOUIS K. GUENTHER, O. C. C.

Kansas City, Kan., Feb. 27, 1904. Feast of St. Margaret of Cortona.

From the verge of an unknown land, Came many a striking mortal, At the touch of a woman's hand.

It was not the divine will though, That the subject of this brief sketch should return from that dark portal.

All that medical science and human skill could do was done to save so precious a life.

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTE SERMON.

Passion Sunday. BEHAVIOR AT MASS.

"But Jesus hid Himself and went out of the temple." (St. John viii. 59)

We gather from the Gospels that our Divine Saviour frequented the Jewish Temple. Whenever He came to Jerusalem, His first visit was to the Temple...

There is a special reason for the desire to see those feeble lines appear in the columns of that staunch orthodox and free-from-new-fangled fads, THE CATHOLIC RECORD of London, Ontario...

Do you look for proofs? Come in spirit to sunny Kansas and behold the profusion of the sweet smelling flowers that bank high his pier.

People whom you see come habitually late to church, though they live in the very next block, have no true devotion to God's House or its services...

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soil, their plous suffrages. As was mentioned in the funeral sermon, priests pray perpetually for the good and bad, friend and foe, but do we all pray for our pastor, our pastor, always our trust friend?

To return to the point. Rousing it here in the wild and woody West nearly half a century ago did not make the life of a priest an easy one, not to speak of untold dangers, hairbreadth escapes, want of food, etc.

As I said Father Guenther was all to all, and although born sixty-eight years ago, in the "Fatherland"—which received its gift of faith from the great English Bishop, St. Boniface, and also the disciples of St. Patrick—still although German at heart—and he could justly boast of it—nevertheless, his administrations knew no bounds of nationality.

There were many religious orders represented at the funeral, particularly the Benedictines and heretics by hangs a touching incident. The golden link that unites us all into the mystical body of Christ is our daily Bread which is in our tabernacles.

As is generally known Father Louis laboured long in Canada, a country whose people he esteemed for the lofty ideas of piety, civic and political probity.

The celebrant of the Solemn Mass of Requiem was the Rev. P. Alphonse, O. C. C., the present superior of Carmel College at beautiful Scipio. As was fitting, the funeral oration was pronounced by request by his old friend, Rev. Philip A. Best, O. C. C., the former editor of the new defunct Carmelite Review—

Not to be tedious and to come to the preacher's eager awaits, finally brethren, let me say that the funeral oration was befitting so good a man. It was what the almanac call mid-winter; and we read of some freak of Nature called "snow" by those who inhabit North and Eastern zones.

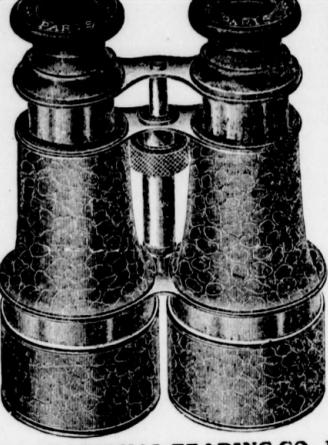
Amongst those who came to show their respects to the memory of the deceased were the two Bishops of Leavenworth and Concordia. Also the pastors of the dozen flourishing parishes circling the mother Church of St. Boniface at Scipio, where, by labors untold, Father Louis had planted the mustard seed that has grown and increased a hundred-

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