

# 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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LONDON, ONTARIO, SATURDAY, JUNE 7 1902

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LONDON, SATURDAY, JUNE 7, 1902.

### CATHOLIC COLLEGES SUPERIOR.

We have spoken somewhat on education in recent issues because we wished to call attention to the advantages of Catholic training and to note the fact that the dislike which has been intensified by Catholic snobs for our institutions is passing away. We are getting proud of our own. We certainly have no reason to be otherwise. Without being adulatory in any way, we affirm that our colleges are as good as the best, and our duty is to support them. The snobs will be all ways with us, but we are satisfied to have the confidence of the plain people, who even if they do have a few dollars, do not go around as if they were small tin gods.

### AN IMMORAL EDUCATOR.

A New York paper denounced as sensational, albeit oftentimes quoted by godly men, is warning up to the statute business. Representations of distinguished worthies should be in every street corner for the edification and inspiration of the young. They should be in every flat, we suppose, to quicken the artistic and spiritual development of the inmates. And think of the celebrity the paper wants to have pedestaled in park and thoroughfare—Rousseau, father of modern education. We do not blame the editor for this. He heard it from a so-called educational authority. He forgot it ere his paper was crised in the streets, but it went on its way of destruction. It, mayhap, sent the inquisitive youngster to the nearest library to find out that with Rousseau as guide he can do what he likes; that he must spurn all authority and look upon the possession of property as robbery. Far from us to say that such principles are advocated in the schools. But it looks very much as if a country were on the down grade when they who are in the forefront of its educators evince a respect for a teacher of immorality and atheism—of everything in fact that can be a menace to national stability. They do tell us just how their pronouncement should be understood, but the man in the street—and he is the man to be reckoned with—takes it at its face value. It is had enough to have a system without God and a morality bred of sentiment and etiquette without garnishing it with the raving of an unclean rascal like Rousseau.

And yet these educators give us weighty documents against anarchism. Why do not they begin right and abolish the system that tends to make anarchists? They may speak softly to desperate men—men without food—who look upon their rags and then wonder upon their well-groomed brothers—upon their hovels and then upon the mansions of millionaires, but they will not be understood. It is a puzzle—an injustice to them. The glib talk of economists will not quiet their discontent. They will chafe under the yoke, and mayhaps throw it off when they become less fearful of the policeman's baton. And is it not a monstrous injustice to a child to fling it into the hurly burly of life without a key to its mysteries and benefit of aught that can console and heal when its feet are bleeding through much trampling on the stones. And it is being done every day. Far better for a child to remain unlettered than to run the risk of becoming, as St. Paul said, "haughty, proud, blasphemous, disobedient to parents . . . lovers of pleasures more than of God."

### AN UP-TO-DATE CONFESSION.

The Westminster Confession has had a history, and a long one. Begun in 1643 by divines who wrangled over its provisions for five years—fought for by Scots as grim as their creed, defended by learned and eloquent preachers, it has been for years the standard of Presbyterian orthodoxy. But the minds of the present members are not cast in so rigid a mould as their ancestors. Some of them, indeed, have a sentimental regard for it, but others—and they are not a few—are of the opinion that the age has outgrown it. They are willing to correct its mistakes, and to erase its unnecessary references to the Pope. They are more than anxious to draft a creed containing more mercy and love and less vengeance and destruction.

Needless to say that revision of the Confession will be a shock to simple-minded Presbyterians. It is, however, entirely complimentary to the promoters to rid it of false and offensive

articles which have not, we venture to say, been regarded seriously for years by a good many of the Presbyterian body, but it must make them dubious as to their present position. If they succeed in getting their expurgated Confession adopted, what guarantee can they give Presbyterians that it is free from error. However scholarly, they are as fallible as the Westminster divines. They may appeal to the Scriptures, but so did the framers of the original Confession. They may claim that the doctrines of the up-to-date programme are in accordance with Scriptures; but the claim has nothing more solid to rest upon than human judgement, and, moreover, is rejected by other sects which also profess to be rooted in the Bible.

When the questions at issue transcend human reason it is evident that the amendments are nothing but matters of opinion which may or may not be true, and liable to be modified or changed by a future generation.

Any supernatural religion, says Mallock, that renounces its claim to absolute infallibility can profess to be a semi-revelation only. It is a hybrid thing partly natural and partly supernatural, and it thus practically has all the qualities of a religion that is wholly natural. In so far as it professes to be revealed, it, of course, professes to be infallible; but if the revealed part be, in the first place, hard to distinguish, and in the second place hard to understand, it may mean many things, and many of these things contradictory. It might just as well have been never made at all. To make it in any sense an infallible revelation, or in other words a revelation to us, we need a power to interpret the testament that shall have equal authority with the testament itself.

### THE BIBLE.

The Presbyterian Banner says that the Bible is not only still being sold, but is being sold in enormously increased numbers. Within the last twenty-five years six great Bible houses have been established and the sales of the book have more than quadrupled. It is sent everywhere to China—to the Philippines, where, it assures us, it had practically for three hundred years before the American occupation, no circulation. "Practically" is good and elastic. There are in all probability no large publishing houses in the Philippines, for the dreamy Oriental has as yet not awakened to the advantages of strenuous hustling for the dollar. However, they manage—and this on the testimony of reputable witnesses—to furnish us with no inconsiderable proof of their Christianity. They have the Bible, but they do not get garrulous over the fact. And they read it, not through the eyes of the colporteur, but as in the days of St. Ignace, with the aid of those who are priests in the church, and in whose hands, as we have shown, rests the doctrine of the apostles." Hence they read intelligently, and, undisturbed by the cries of creed fashioners and critics, hold to it because the authority of the Church commands them to receive it.

For our part we confess to an inability to understand why some of our separated brethren look kindly upon the senseless scattering of the Bible. It is certainly a good thing for the publishing houses, but its merit as a factor in the work of conversions will not bear any scrutiny. In fact we are informed that the spectacle of women and men parading foreign countries and finding in the same Bible authority for contradictory opinions has confused and mystified the natives and rendered them indifferent if not hostile to Christianity. This is so evident to the sects that their workers in the Philippines are endeavoring to veil the deformity of disunion with a semblance of unity in order to beguile the people into believing that they are one happy family.

Time was when the experiment of propagating Christianity by the Bible, was new, and, in the eyes of those behind it, secure of a bountiful harvest of converts. Its friends were enthusiastic with never a thought of the absurdity of constituting every man the fit interpreter of the many-sided and mysterious Bible. It had an abundance of material resources—missionaries of all kind, and yet its success has been far below the anticipations of its adherents and utterly inadequate to the outlay of money and energy. The wonder is that they have clung to it for so long a time. It may be that they are loth to give over the dream of their for-

bears or that hope of ultimate triumph abides within them.

But if they failed in their palmist days, what do they expect now when block after block of the Bible is sinking annually into the waters of hostile criticism, and many of its exponents are befuddling the minds of their auditors with opinions as to which parts of it must or must not be believed.

It is not surprising that the bigoted Froude said that "considering all the heresies, the enormous crimes, the wickedness, the astounding follies which the Bible has been made to justify and which its indiscriminate reading has suggested, I think certainly that to send hawkers over the world loaded with copies of this book, scattering it in all places, among all persons . . . . . the most culpable folly of which it is possible for man to be guilty."

### WORK AMONG NON-CATHOLICS.

Excellent Prospects and Good Results are Reported from the Mission Field.

The missionaries associated with the Catholic Missionary Union have given within the last few months forty missions, during which they have received seventy-eight converts and left one hundred and thirty-eight under instruction with the resident pastors.

There is nothing, perchance, which better indicates the growth of this movement than this simple statement of fact. A few years ago we were very content if we were able to record that there were some interested listeners. Now it is actual converts that are reported. It will be remembered that these converts have been made in out-of-the-way places, where the Catholic Church was scarcely known, or if known at all, was not known very favorably; in places where bigotry was rampant and ingrained prejudices prevailed; in places where the Church was timid, and hiding itself on a back street, and where it had no influence on public sentiment. Now all this is changed. Catholic doctrine has been preached. An aggressive attitude has been assumed and an appeal to truth has been made. The attractive power of the Church has been aroused. This change has taken place all over the country as the result of the past Catholic missions, and the reports that are made to-day will be deemed as meagre ten years from now, as we now consider the reports of five years ago, when the work first started. The Church is moving on into that larger era of activity and usefulness when she will become one of the dominant factors of our national life.

The missions of Paulists have been notably fruitful in converts. Fathers Conway and Doherty had a long list of missions in the large centres of the West—at Minneapolis, at Winona, at Holy Angels, Chicago, and at other places. The eastern bands have been equally busy in New York, Philadelphia and Buffalo, while Fathers Handy and Healy have been working in the South. Since the beginning of the year there have been received on these missions the remarkable number of 376 converts, and nearly as many have been left under instruction. If there be added to this number the 161 converts who were received last fall, we have 537 converts as the fruit of the mission work of one of the smallest of the missionary communities engaged in the work. The other missionary bodies will probably double this number.

Interesting letters descriptive of non-Catholic mission work from a number of priests connected with the Catholic Missionary Union are given in The Missionary for the current quarter. Rev. H. E. O'Grady writes from the Diocese of Mobile. The season was opened this year in Greenville, a very promising town situated about half way between Mobile and Montgomery. It has a population of about 5,000, and out of that number there are two individuals who claim to be members of the old Church. For the last fifteen years, twice a year a priest from Montgomery has paid a visit to these children of the faith. At the request of Bishop Allan I went to Greenville for the first time last May. I received a very cordial welcome from Mr. J. C. Cassidy, a prominent young merchant of the city and a most devoted and energetic Catholic. Through the kindness of Mr. Cassidy I had the pleasure of meeting many of the prominent people of the place one or two days before the lectures were advertised to commence. The opera house was secured and the town was thoroughly billed.

The oldest citizen of Greenville attended the lectures regularly and seemed to be well pleased. He remained with me, and in the presence of quite a number said many nice things about the Church. He had been a life-long member of one of the churches of the city, but, expressed himself about them in this odd matter: "There is too much Paul in our churches and too little Peter. They must give us back Purgatory also. The Scriptures are too plain."

The handful of Catholics in Greenville being desirous of building a little church, were anxious to secure one of the best sites in town. The price asked for it was \$1,000. The non-Catholic people contributed at least \$700 of the amount. This fact speaks for itself and proves what can be done.

After leaving Greenville my next stop was in Pensacola. This city is the largest one in Western Florida. St. Michael's congregation is one of the oldest in America. There was a time when Pensacola was entirely Catholic, but alas! this is not the case now. All of the sects have churches here. The lectures usually preached to non-Catholics were given here every night for eight nights to mixed congregations. The result was that many indifferent Catholics were made practical and quite a number of non-Catholics asked for further instruction.

After leaving Pensacola I went to Molino, Fla., a little mission attended from St. Michael's, Pensacola. About twenty Catholics live in the little town, and they have a nice little chapel. The non-Catholic portion of the community attended very well, and all of them heard a priest for the first time. There is a great deal in that expression, "Heard a priest for the first time."

They came up after the lecture and give you the information that they got their information out of about priests. I never fail to remind them of the character of the books, and put it to them in this way: "Now, if I want information about any of your Churches I will not go to a minister who has been expelled from the Church for one cause or another, but I will consult one of your standard authors. This is all I ask you to do when you want information about the old Mother Church."

After Molino I made return engagements to Buddad and Milton, Fla. Under the circumstances I met with a most cordial reception in Milton. It is a town of your Churches in Florida. There are two converts among this number and this is the strength of the Church here. They heard a priest here for the first time. The lecture I gave in Marianna was attended by all the ministers and the teachers of the High School. They all expressed themselves as well pleased and promised to unite in praying for Christian unity. I will have something to say about other missions in my next.

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Rev. A. K. Gwynne and Rev. John J. Hughes write from Charleston, S. C.: The inconveniences of a severe winter, such as the South seldom experiences, prevented our giving the missions in many places during the past three months, as the churches and halls we have to use were never intended to keep out the cold.

However, we feel gratified with the interest shown in a mission which we gave a few weeks ago in the town of McCormick, South Carolina. The population of McCormick is three hundred and a widow we have one Catholic family with four children. The mother was baptized two years ago. To this little band we are greatly indebted for advertising our mission among their townspeople.

McCormick was once a gold mining town; that was before the war, when, as tradition has it, great quantities of the precious metal were mined. Although it does not pay. The only marks of the town's former prosperity are large shafts sunk in the earth, about two hundred yards apart, and vast ruins of costly machinery.

The people are intelligent and were quite willing to give us a fair hearing; many even expressed surprise when they heard that the lectures were to be free. The use of the Academy of Music, as the hall over the school-house is called, was freely given for the asking. From the mayor of the town, a prominent Methodist, we borrowed a Bible.

The hall was well filled our first night when we had about seventy-five present; only three of these Catholics, sickness preventing the other two from coming. Strict attention was paid during the entire course and great respect shown. At the close of the lecture thirty came to receive copies of "Clearing the Way." This afforded us great pleasure, for it was almost more than we dared hope for, that they would accept the books from the hand of the missionary.

The lectures were to begin at 8.30 p. m., but the second night at that time only three persons were in the hall; others came in a little later, and after a wait of ten minutes we began with twenty-five present. We learned afterwards that there were three other attractions that same night—a party given a few doors away from the hall, a lodge meeting, and a prayer meeting.

The next night was better than the first, eighty-five coming in the course of the lecture on the subject of the doctrine of Purgatory. We again gave out literature—twenty more copies of "Clearing the Way" and twenty-five leaflets, "What Catholics do Not Believe."

We were not overburdened with questions, only two being asked. One person requested an explanation of the doctrine of Purgatory, and another gentleman, who noticed us making the sign of the cross at the close of the lecture, asked his companions, why we did that. When leaving the hall the doctor told us about it, and he said he tried to bring him up and have it explained, but the man got away from him, so he asked us to explain it the next night. The other questions we had to supply ourselves.

We have reason to hope that the seed sown in McCormick will in time bring forth good fruit, for there is no doubt that many heard the Catholic side for the first time in their life, and we heard that many read "Clearing the Way" the same night they received it. A gentleman told one of our Catholics that the only thing keeping him from becoming a Catholic was that he belonged to a secret society. A few others are on the right road and with God's help some gold in the form of true converts will yet be found in McCormick.

An interesting account of mission labors among the Mormons is given by Rev. W. J. A. Hendrickx, who writes from the Diocese of Boise: In October I opened missionary work in the valley of Dempsey. About one hundred and eighty Mormon families inhabit this fertile valley. The Mormons there have not been able up to today to build a house of worship for themselves because their Church leaders in Salt Lake City strictly insist on them paying their tithes, which keeps that deluded people in continual poverty; and what do they receive in exchange? To be called saints already in this life and to be leaders in the coming millennium of Christ! On a Sunday afternoon I went to the school house at the time they finished their services. The building was packed to the doors. I begged them to remain, and not one left. For an hour I addressed them on the claims of our holy Church, which made some impression upon them. They said, as St. Paul's time those of Athens did, we will hear you at another time. It just happened a couple of months afterwards that an old lady, Mrs. Emily Potter, who had been baptized by the priest of Pocatello, became dangerously ill. She was duly prepared for death, and at her funeral I had another occasion to address them. Since then the number of converts has increased to such an extent that I built a shack for them. It is not strange that the idea of building shacks originated in the West about the same time as it prevailed in the South? There are at present twenty-seven persons worshipping in that little chapel. Our work in Dempsey caused the anger of the Mormon authorities, who forbade the priest from receiving any tracts from the priest. They sent prominent men to confirm the brethren, but to no avail.

Occasionally I am challenged to a debate on religion. Last New Year's Day three men were waiting for me for that purpose. We met in a private house. About forty persons were present. The first one got up and stated that the Catholic Church was the true one until the fourth century. That at that time she collapsed and became so corrupted that our Lord was obliged to take the faith, the sacraments and the priesthood to heaven, in order to restore them to mankind, in 1827, by Joseph Smith in Ontario county, New York State. The second one said that Jesus had been baptized by immersion and that all Catholic baptisms were invalid. The third one proclaimed the necessity of Adam's fall. He said through his fall Adam raised the dignity of manhood, etc.

I answered these statements to their satisfaction and caused general laughter in referring to the third remark, about Adam's fall, saying that I never knew that a man could fall up hill. The result of the debate is that all three asked for tracts and are now learning the catechism.

Last week I received an invitation from the Gentle Valley, adjoining Dempsey. There are four hundred families in that valley. They sent a man, who came twenty-five miles to invite me to come to see them. He said that at least seventeen families there were tired of Mormonism. I again took up the work at Kemerer, in the Diocese of Cheyenne, and the interest awakened by the announcement of the mission and the question box brought people for miles around. The result of this mission was the one following at Diamondville was the reception of eleven adults. Among the aspirants for baptism is a Mormon elder and erstwhile missionary. Not the least good flowing from the Diamondville mission was the prospective building of a Catholic church in the town.

Since I began my work among the Mormons there have been fifty converts received, thirty-four of whom were Mormons.

**A DEVOTION WITH A PURPOSE.** American Messenger of the Sacred Heart. The more men preach altruism, the more selfish they grow. The more they pretend to act purely for the good of others, without any thought of their own advantage, the more they are seeking it in one way or other, and the more heartless they are in respect to what others really need. No man can properly love another unless he cultivates a proper self-love. The law is: Thy neighbor as, not more than, nor not, but as thyself. Even love of God does not preclude, but supposes well-ordered self-love. We are bidden to esteem our souls above all else in the world. What doth it profit a man to gain the whole world and lose his soul? Or, what will not a man give for his soul? Even if this truth were not impressed upon us by the very tendencies of our nature, we might learn it from the fact that God has deemed us worthy of this love, having so loved the world as to send His Only Begotten Son to redeem our souls from evil and to restore them to Himself. Christ is then the expression of the love of the father of mankind. How shall we estimate, form some conception of His love for each one of us? What value do we set on Christ the expression of it? Is His love in our estimation universal, or do we limit it

to narrow bounds? Does He love all, without exception, with the greatest love, greater than which no man can have, by laying down his life for all? The proceedings in the General Assembly of the Presbyterian Church, in session in this city, remind us that a vast number of men limit the charity or what is the same thing, the application of the merits, the effects of the love of Christ to mankind. The proposal to revise the article in their Creed about the election of infants, and their tenets about predestination generally, show that the founders of their Church tended to give men very narrow views of this love. This same tendency was manifest in the Jansenist Church. In June a special endeavor to introduce among Catholics in France similar limited views about Christ's love for men. They did not succeed, thanks to the propagation in that country of an intense devotion to Christ, represented and conceived as the Redeemer of boundless love, not earnestly longing to have all benefit by his copious Redemption. This devotion was intense, not because it was unreflecting, but because it was founded on truth, and because it enabled men to grasp that truth as they had never grasped it before. It became universal and it has been for the past two centuries, and is still, the most prominent devotion in the Church. In June a special feast-day commemorates the love of Christ for men manifested to them under the symbol of His Heart. A Mass and Office, the liturgical litany and, for the laity, the Little Office of the Sacred Heart, are some of the means of giving public and private expression to this devotion. Better than every other tribute we can pay to Christ, it expresses our loyalty to Him as our King, a King who rules by love and exacts only the service of our love. It is a feast of triumph, one which means more than any other other in this commercial age, and at a time when human hearts are growing selfish and striving to justify every excess of license under altruistic protests. The purpose of this feast is to inspire every one who thinks of Christ with a sense of the great personal love of Christ. He loved me and gave Himself up for me. That is the measure of God's love, and no man has any concept of it until he has meditated on this fact and considered what it means for himself. To bring about unity among Christians and to cultivate a true knowledge of Christ, we can do nothing better than practice this devotion ourselves and pray that others may be inspired to practice it.

**ANOTHER PRIEST HERO.** The Record-Herald. Last Monday Mont Pelé again broke forth with renewed energy, and for fifteen hours scattered flame and lava and mud with terrible fury. Fort de France was bombarded mercilessly and a number of people lost their lives. The volcano gave no warning, as on previous occasions, but suddenly began and continued with alarming force. The outbreak was accompanied by the greatest electrical display yet seen.

Two representatives of the Chicago Record-Herald were present at the time, and, in yesterday's issue of that journal, tell a story of remarkable heroism shown by a priest in Marie-Rouge, a little mountain hamlet existing right under the terrible crater. They state how, intent on getting a view of the volcano, they had clambered up to the little place and were kindly received by the priest, who gave them such information as was in his possession. He insisted on a pause being made for refreshments, and in his humble home food was prepared. It was this generous courtesy of the priest that saved the expedition from destruction. The original plan was that the visit should be made to the crater as soon as possible and a quick return to Fort de France to avoid all danger.

"While the evening meal was being prepared the priest pointed out the work of ruin that had been accomplished. He said that he had refused to leave his post, though he was not at all certain that Marie-Rouge would not be swept from existence as was St. Pierre. It was while he was talking that the explosion came."

"From their homes the inhabitants of the village ran in a panic. Some did not wait to see what was happening, but hurried off in the direction of Fort de France. Others turned instinctively to the priest as their protector. He directed them to the church, telling them that they could not escape at that late hour by fleeing, and that they should pray for preservation from the danger that threatened them. This was done; scores went into the church and fell upon their knees, but by far the greater number ran without daring to look behind."

"Part of this scene of terror was witnessed by the representatives of the Record-Herald. They saw the column of smoke and ashes shoot into the air. They watched the hot and steaming mud pour down the sides of the volcano. They watched the old priest, calm and brave, giving encouragement to those whom he regarded as his children."

"This is a scene worthy of a painter. Poets sing of Casabiancas, faithful amid the storm of battle; but the priest stays with his flock so long as danger stays. Incidentally, geologists say the volcano has not reached its worst."

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**THE KING'S ACCESSION OATH.**

After all the noise and bluster made by the Protestant Alliance of Great Britain in protesting against the repeal of the King's Anti-Catholic Declaration, the petitions which have been presented to Parliament, after having been hawked about the country for a year, had only 371,831 names attached, which is a most insignificant number, in comparison with the population. This has greatly surprised and humiliated the promoters of the movement, who expected that it would be almost universally signed by Protestants. All England gave only 281,647 signatures; Scotland 59,197; Ireland 16,948; Wales 8,670; the Channel Islands, 2,369. In the face of the twelve millions of Catholics in the British Empire, the number of signers is certainly far from being formidable.

But these petitioners, belonging as they do to an age that is past, will not prevent the obnoxious Accession oath being repealed, or changed so as to be unobjectionable to Catholics. The agitation for its repeal is not over, but is merely suspended so as not to cause unseemly controversy to embitter the Coronation ceremonial. The matter can wait, as the oath has been already taken, and will not have to be taken again by King Edward VII.

**SECTARIAN CHANGES.**

Protestant Churches Gradually Adopting Our Ritual.

Many and significant are the changes which are gradually finding their way into the various sects of our separated brethren—changes which attract but little notice, apparently, and which bear a deeper meaning than the members of the different sects would care to recognize or acknowledge. These changes were aptly spoken of in a recent editorial in the New York Sun, which said that among the many new devices adopted to attract people to churches, the most remarkable "are the vested choirs, borrowed from Roman Catholicism and Anglicanism, which have been introduced even into a Baptist Church of New York, but more extensively into Methodist Churches in several places. "On Easter Sunday the Washington Heights Baptist Church started the innovation of a vested choir of sixty voices with cassock and cotta and the women wearing also mortar-board hats. The Episcopal churches, the same as the Episcopal churches, the same as the Methodist Temple, a year ago, proved so successful, apparently, that the example has been followed by other Methodist churches, one at Chicago having come into line recently and conspicuously."

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

"The change from all this to the pomp of vested choirs and the imitation of purely ritualistic features is revolutionary. A generation ago it would have stirred up violent protest throughout those denominations. Now it seems to cause no disturbance whatever, but rather to provoke an amiable desire to repeat and extend the innovation. "Will these ritualistic Baptist and Methodist churches stop with vested choirs merely? Will they not go on, naturally and logically, to the adoption of other features of the liturgical churches they are imitating? We are likely to see the cross introduced, and perhaps the time will come when the plain Communion table will give place to a veritable altar, with all its religious significance. This is, therefore, a serious innovation, suggestive in the future. We have seen how ritualism in the Episcopal Church has advanced to a bold teaching of the Real Presence. "Meanwhile the Paulist Fathers tell of conversions from Protestantism to the Roman Catholic Church increasing at a rate so great and rapid that the time seems to be coming when the Catholic throng will be too large to be contained within the walls of their churches. On the other hand, the propagandists of Mormonism, Christian Science and the New Thought are described by their votaries as pushing ahead astonishingly, and, on their side, the agnostics are confident that belief in all Christian dogma and all supernaturalism is passing away not less rapidly. Our correspondents continue to discuss the question of individual immortality to so great an extent that their letters exceed in number those we get on any other single subject. "The religious waters seem to be more disturbed at this time than ever before in the history of Christianity, and signs of unprecedented revolutionary changes appear in many directions.—Catholic Columbian.

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

**SCIENCE AND FAITH.**

BY REV. REV. J. S. VAUGHAN.

A great deal is said and written in these days concerning the supposed conflict between science and religion; between reason and faith. In fact the opponents of Christianity are never weary of talking and arguing against the truths of Divine revelation. Their contention seems to be that nothing is certain, or can be certain, but what may be clearly demonstrated logically and that nothing is true but what may be shown by actual experiment, or noted by personal observation. Many of these so-called "Advanced Thinkers" flatter themselves that they have discovered serious breaches in the Church's walls. They fancy they are already shaking the very foundation of the religious edifice, and are sanguine enough to promise themselves a time when the last vestiges of it shall be swept away. As all this "talk" and proud parade of worldly wisdom and superior knowledge often proves a stumbling block to simple and unsuspecting souls, it may be well for us now to inquire somewhat carefully into the subject. Let us open our inquiry by defining our terms. We are dealing with science versus faith, or if you prefer it, with faith versus science. What are we to understand by these words? Well, science has been defined as "the comprehension of truth," or again, as "the pursuit of pure knowledge." Thus, astronomy and geology and conchology are three different sciences. Now, because they are sciences, they must all deal with facts. Yet they are three distinct sciences because they deal with three different sets of facts. Astronomy, for instance, has to do with facts in so far as they relate to the sun and moon and stars, and other heavenly bodies, and with the sidereal universe generally. On the other hand, the facts dealt with by geology are connected with the material earth, its various component parts and the laws that govern them. Conchology is also a science, but a science that confines itself to such truths and facts as are concerned with the formation, the properties and the qualities of shells and so on with the rest. In fact, however various and however numerous may be the different branches growing on the tree of science, they one and all profess to deal with facts. And now let us turn and consider the other term of our proposition and ask what is faith? What precisely is that faith with which these sciences are alleged to be in such deadly conflict? Our answer is: Faith is the sum of all those truths that God has revealed to us through Christ and His Infallible Church. It embraces all those doctrines which are proposed to us as articles of our acceptance and belief. From these two definitions it is abundantly evident there can never be, at any time or under any circumstance, any real disagreement or opposition between faith on the one side and science on the other. Any seeming conflict, but it can never amount to anything more than an appearance, and a seeming, as we shall now proceed to make clear. In the first place, then, we note from the foregoing definitions that faith and science are equally occupied with truth. Truth is the subject matter of both. The chief difference is that, whereas science deals with natural truths, faith deals with supernatural truths; or if it deals with natural truths, or if it deals with supernatural truths, by its very nature, it observes all truth, and necessarily be always in harmony with itself. Whether we are concerned with the natural or supernatural order, it is quite certain that one truth cannot be possibly contradicted or be in irreconcilable conflict with another truth. On this point there can be no difference of opinion. What follows? Well, this, that since faith is concerned with truth just as much as science is, there cannot be any real conflict between them. Or let us weigh the difficulty from a somewhat different standpoint. Whether it be by means of revelation or by means of science, it is the selfsame God Who reveals Himself. For God is at once the Author of nature and the Author of grace. He Who in the beginning spread out the heavens and established the foundations of the earth, and Who gave laws to everything that lives, or moves, or has a soul, exists, in the same Infinite Being Who taught the world by His Own Incarnate Son; and Who has promised to abide with His Church forever, to lead her in with all truth, and to guard her from all error, even unto the end of time. Now, God cannot contradict Himself. It is impossible that He should say "yes" and "no" at the same time. Let Him speak to me in whatever language He pleases. Let it be the language of science, or the language of revelation. He will, under all circumstances, always be consistent with Himself, for God is the Unchangeable Truth and the Infinite Wisdom, and can neither deceive nor be deceived. Hence, when I study geology; when, with infinite labor and care and patience I investigate the history of the earth, as it is recorded in the rocks, it is really God, and no other, Who speaks to me, and instructs me. Just as it is God Who speaks to me through the Holy Scriptures, or through the Church. Both the rocks and the Scriptures—the book of nature and the book of the Bible—require, of course, to be properly and correctly interpreted, but—once granted the accuracy of the interpretations—and it rigorously follows that there can be no discrepancy, because in both cases it is God Who speaks Himself, and He cannot blow hot and cold at the same time, nor place Himself in contradiction with Himself. So far, all is clear. But you may perhaps reply, that, as a matter of fact, there are disagreements and oppositions and contradictions. Or, at all times and contradictions. Or, at all times, if there are no real contradictions between science and faith, and events between them that there are apparent contradictions. Then how do these apparent contra-

dictions arise? How are we to account for them? They can arise in one way, and in one way only, and that is through our not rightly interpreting the facts and the various data submitted to our consideration. Nor is this to be wondered at, considering our limited faculties. When a class of schoolboys are set to work out a given problem in algebra or in arithmetic, do they invariably all get the same answer? No. Certainly not. And why not? Is it because the laws of mathematics are variable and uncertain? No one would dare say so. It is simply because one or another boy has misapplied them. And every individual in the class applied the rules in the proper way, all would have been absolutely agreed, and every one would have worked out precisely the same answer and reached the same conclusion. Error can creep in only where the limited and fallible reason of mankind is playing a part. Now this cannot be in matters of faith, strictly understood, for Divine faith includes only those doctrines which God Himself has revealed and which He Himself continues to preach through the Church, which is infallible precisely and only because He abides ever with it and safeguards it from error.

God's word can never fail. "Heaven and earth shall pass away," but My Word shall never pass away." What the Church proposes to us as "of faith" must always be true, because she is the mouthpiece of God: "Who heareth you, heareth Me." Error can never spring from the authoritative teaching of the Church; so we may dismiss such a suggestion from our minds once for all. Then whence comes error? For it must have a cause. Error may arise from an imperfect or incomplete knowledge on the part of scientists; it may come from accepting false premises; or it may be due to making erroneous deductions even from correct premises; or it may exist in the false theories which are put forward to explain real phenomena; or in misunderstandings and miscalculations, and other forms of imperfect or erroneous reasoning. We must always remember that science has no promise of infallibility. Science, especially in its more complicated and intricate researches, is by no means free from error. The teaching of science changes, and has changed, and will change. Every one who knows anything of its history and development knows that theories and doctrines and deductions which are invented by the most learned and painstaking scientific men of one age are constantly amended and altered by the best scientific men of another. Their theories serve a present necessity. They live for a while, and then? Well, then they die, to give place to others, which are the investigations and more advanced study have rendered more probable.

Take two sciences which have made enormous strides during the last century, viz., astronomy and geology. If they are both true in their respective teachings, then they must agree with one another, and support each other, at least where the same question is under consideration. But they do not. Put them both the same question. Set them both the same problem to work out, and you will see they do not reach the same, or any, answer. They shall now proceed to make clear. In the first place, then, we note from the foregoing definitions that faith and science are equally occupied with truth. Truth is the subject matter of both. The chief difference is that, whereas science deals with natural truths, faith deals with supernatural truths; or if it deals with natural truths, or if it deals with supernatural truths, by its very nature, it observes all truth, and necessarily be always in harmony with itself. Whether we are concerned with the natural or supernatural order, it is quite certain that one truth cannot be possibly contradicted or be in irreconcilable conflict with another truth. On this point there can be no difference of opinion. What follows? Well, this, that since faith is concerned with truth just as much as science is, there cannot be any real conflict between them. Or let us weigh the difficulty from a somewhat different standpoint. Whether it be by means of revelation or by means of science, it is the selfsame God Who reveals Himself. For God is at once the Author of nature and the Author of grace. He Who in the beginning spread out the heavens and established the foundations of the earth, and Who gave laws to everything that lives, or moves, or has a soul, exists, in the same Infinite Being Who taught the world by His Own Incarnate Son; and Who has promised to abide with His Church forever, to lead her in with all truth, and to guard her from all error, even unto the end of time. Now, God cannot contradict Himself. It is impossible that He should say "yes" and "no" at the same time. Let Him speak to me in whatever language He pleases. Let it be the language of science, or the language of revelation. He will, under all circumstances, always be consistent with Himself, for God is the Unchangeable Truth and the Infinite Wisdom, and can neither deceive nor be deceived. Hence, when I study geology; when, with infinite labor and care and patience I investigate the history of the earth, as it is recorded in the rocks, it is really God, and no other, Who speaks to me, and instructs me. Just as it is God Who speaks to me through the Holy Scriptures, or through the Church. Both the rocks and the Scriptures—the book of nature and the book of the Bible—require, of course, to be properly and correctly interpreted, but—once granted the accuracy of the interpretations—and it rigorously follows that there can be no discrepancy, because in both cases it is God Who speaks Himself, and He cannot blow hot and cold at the same time, nor place Himself in contradiction with Himself. So far, all is clear. But you may perhaps reply, that, as a matter of fact, there are disagreements and oppositions and contradictions. Or, at all times and contradictions. Or, at all times, if there are no real contradictions between science and faith, and events between them that there are apparent contradictions. Then how do these apparent contra-

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**THE SACRED HEART OF JESUS.**

Friday, June 6th, was the Feast of the Sacred Heart of Jesus. The special devotion to the Sacred Heart of our Divine Lord and Saviour, as practised by the members of the League of the Sacred Heart is of comparatively modern institution in the Church. It takes its origin from a revelation of our Divine Lord Himself to a humble and saintly nun named Margaret Mary Alacoque, a member of a community in a town in France called Paray-le-Monial, in the latter half of the seventeenth century.

To understand this devotion correctly, we must have clear ideas of its object, its character, its motive, its end and purpose, the indulgences attached to it, and finally, the conditions of membership.

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

In the second place, we are to consider the devotion in its character, or the devotion due to God alone, not to be inferior in degree to that which is rendered to the angels and saints, and different in its nature, belonging as it does to God, and to Him alone. Of course the Heart of our Divine Lord, if conceived apart and separate from His Divinity, would not be entitled to this supreme homage; but it has a right to it, in consequence of its union with the Divine nature in our Divine Lord's Person.

Thirdly, concerning the motive of the devotion, it is the ineffable love of our Divine Lord, in the mystery of the Blessed Eucharist, coupled with the unworthy treatment He receives from mankind in this mystery of His love. As to His love for us, what love can be greater than His? He bestows upon us greater than Himself? And He gives Himself to us without reserve in the endearing mystery of the Blessed

Eucharist, His Body and His Blood, His soul and His Divinity, really, truly, and substantially. And how do men repay this immense love and goodness? Judas was the first sacrilegious communicant. How many bad Communions have been made since by unhappy Christians, who, Judas-like, have made themselves guilty of the Body and Blood of the Lord, at the same time that they have eaten and drunk their own damnation?

And in how many other ways do men repay evil for good, in respect of the Blessed Eucharist? To what lengths have infidels and heretics gone to outrage this Adorable mystery? Does not this treatment of our living and beautiful God call upon all true Christians to make reparation to Him? Now, it is in the heart that one feels any insults, indignities, and outrages he may have to suffer; so it is in the heart that he feels the consolation and comfort of whatever reparation may be made him for such treatment. Accordingly, in the devotion of our Divine Lord, as presented to us at the seat of suffering in respect of the injuries He has to endure in that most holy mystery; so, likewise, it is presented to us, at the same time, as the seat of consolation in the reparation we pay Him.

**WHENCE DID LUTHER AND CALVIN OBTAIN THE BIBLE.**

"The authority of the Church once established by the motives of credibility, she was naturally received as a competent witness of the whole Christian revelation, and among other parts of it, of the canon and inspiration of the New Testament itself. The Church thus universally acknowledged as the organ of God, put this book into the hands of her children, told them that it was the word of God, and commanded them to receive it as such, according to her own exposition of its meaning. They opened the book, and found that it contained the strongest and most explicit declarations of Christ and His inspired Apostles in regard to the authority of the Church herself, and her infallibility in her public teachings. Their faith in the Church already strong, grew stronger by this striking confirmation; and this additional argument was wielded with great strength against heretics, who admitted the inspired book, but denied the authority of the Church. . . . To go a step farther, the Roman Catholic Bible she alone has preserved the Bible; she alone can give a consistent and satisfactory account of it; she alone can settle its canon; she alone can prove its inspiration. "The children of the reformation have always prided themselves on this love for the Bible. The Bible alone has ever been their motto. They profess to have restored the Christian religion to its primitive purity and simplicity, by bringing it back to the Bible. . . . Now this question naturally arises: whence did Protestants receive that very Bible about which they make so much noise? This question must be answered, not by mere declaration, but by plain and satisfactory historical facts, before they can make good their position—that they are the peculiar friends, and that the Catholic Church is, and has ever been, the special enemy of the Bible. Whence, then, I ask did Luther, Calvin and the other founders of Protestantism, obtain their Bible? Was an Angel sent down from Heaven to place it in their hands? Did they receive it immediately from the hands of Christ and His Apostles? No, they came into the world fully fifteen hundred years too late for this. The question then returns in all its force: whence did the reformers obtain their Bible? Plainly and obviously from the Roman Catholic Church from which they separated, from that Church against which they protested with so much energy as the great apostasy and the mystic Babylon of the Apocalypse: From that Church which they bitterly accused of having corrupted the word of God, of having been stained with the blood of God's Saints, of having even been the sworn enemy of the Bible itself!"—From "Catholic Evidences," by Most Rev. Martin J. Spaulding, Archbishop of Baltimore.

**PROGRESS, THE ORDER OF THE DAY.**

Life, to be Noble, to be Successful, Must be the Order of the Day.

Energy, observation, study, a desire to excel, and close application are as necessary in every avocation as they are in the classroom of our former days. We have been richly endowed. Let us mould our lives, our character, by the highest models of excellence. By education taught to think, quick to perceive, and as quick to act, no barrier should impede our way to the continued success. Progress is the order of the day. Strong convictions, with the courage to support them, have made men great in the past; so will they for future generations. The thoughts, the aspirations, the impulses, pure and noble, which were formed in our college days, should not only be retained, but as we grow in wisdom and experience should become more and more exemplified in our life for our own welfare, for the glory of God and the education and preservation of the family. Home! What sacred memories, peace, contentment and happiness cluster around those beautifully familiar words. As much is expected from those to whom much has been given, how sacredly should we guard our home, the connecting link between the creature and his Creator.

Sad to say, how many youthfully virtuous, learned colloquial boys and men, have, by evil associations, intemperance and unbridled passion, destroyed the sanctity of the home, and in its destruction brought ruin, death, and too often dishonor, not only on themselves, but also on those whom the holiest ties they were pledged to protect.

Let us guard the home as the sacred depository of those whom God has left in our charge. Let no unhappiness ever enter there. We have our business cares, our anxieties, our disappoint-

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

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

The political corruption in public life, as but partially exposed within the past few months in our own city, strongly brings to light the apathy with which we have been treating public affairs. The dens of human degradation which are still to be found in every section of the city should awaken us to the need of action, before the primaries, at the primaries and at the polls.

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

**TOO MUCH TINKERING.**

A certain class of Catholic writers in our country is somewhat disposed to wonder at the apathy of the people of France. On many sides we hear the Catholics of that country described as cowardly and different. Actually, those who live the faith do not appear either. The trouble is that a sufficient number do not appear, not a sufficient number of fact it stays various traditions and beliefs long held sacred, with a ruthless hand. A few days ago we scanned the issues for 1901, and must confess the publication referred to left precious little of the Old Testament to worry the multitude.

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

**Father Fallon Exposing Notorious Lies.**

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

**The Only Remedy for Anarchy.**

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





