

The Catholic Record.

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Messrs. Luke King, John Nigh, P. J. Neven and Joseph S. King are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1903.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, with interest and pleasure.

LONDON, SATURDAY, APR. 11, 1903.

EASTER SUNDAY.

On next Sunday is celebrated the festival of Easter, which, owing to its importance, is reckoned in the ecclesiastical annals as the first and greatest of the festivals of the Church.

The Resurrection of our Lord Jesus Christ from the dead is the greatest among the miracles wrought by our blessed Lord.

Lazarus was raised from the dead, not by his own power, but by the power of God.

Nothing can be more certain than that Christ's death was a reality.

The whole Christian faith is based upon the truth of Christ's resurrection, which is the chief miracle of which both Christ Himself and His Apostles appeal in proof of the divinity of His mission to mankind and the absolute truth of His doctrinal teachings.

There was no secrecy about the execution of the sentence, which was carried out publicly at midday, and not until He was known to be dead was His body given to Joseph of Arimathea to be buried.

The Gospel of St. John tells us (ix. 33, 34) that the soldiers found He was already dead while He was suspended to the cross, yet one of them pierced his side with a spear.

The death of Christ is, therefore, a fact as certain as any in history; and His resurrection is equally well attested.

Owing to Christ's previous prophecy that He should rise from death, the Jews obtained the extraordinary concession that a guard should be placed over His tomb to prevent His Apostles from stealing away His body lest they should have a pretext to assert that He had risen from the dead.

Their report, therefore, to the effect that the body had been stolen while they slept was an evident fraud, the explanation for which is precisely what the gospel asserts, that they were bribed to make this assertion, for the

purpose of enabling the Jewish priests to refute Christ's teachings more effectually.

For forty days after His resurrection, Christ stayed on earth instructing His Apostles how they should teach the nations the way of salvation.

He that saw it gave testimony, and his testimony is true. And he knoweth that he saith true that you also may believe.

The resurrection of Christ was a public fact, equally with His death, for it was known and seen for forty days by all the Apostles, and many disciples, as many as five hundred having seen and conversed with Him at one time during this period.

Not only was the resurrection of Jesus the greatest of His miracles whereby the divinity of His teaching is attested, but it was the completion of His office of our Redeemer.

The resurrection was needed that Christ's triumph over hell and sin should be manifest, and that we might know that "as in Adam all die, so also in Christ all shall be made alive," and St. Paul teaches us that so necessary is the resurrection of Christ, that we should ourselves have no resurrection if Christ rose not from the dead for:

"How do some among you say that there is no resurrection of the dead? For if there be no resurrection of the dead, then Christ is not risen again."

But as Christ is risen, so also shall Christ's faithful disciples rise glorious, triumphant, and immortal to enjoy His kingdom in His company for ever.

CREED REVISION.

The English Presbyterians have, after all, forestalled their brethren of the United States and Canada in the revision of their creed, and a recent General Assembly held in London by the British Free Kirk has resolved to strike out of the Confession of Faith that portion of the 25th chapter which states that:

"The Pope of Rome is that anti-Christ, that man of sin and son of perdition that exalteth himself in the Church against Christ, and all that is called God."

The speakers on the subject declared that this is a false, impudent and insulting statement, and is all the worse inasmuch as the Pope now ruling is a "mild, noble, and great man, notwithstanding the fact that the Church he rules has departed from the truth of Christ."

These wonderfully wise ecclesiastical legislators did not seem to remark the fact that their own Church must have sadly departed from the truth of Christ when it inserted the "false, impudent, and insulting doctrine" above quoted in the Confession; and at the same time declared that this Confession is "agreeable to the Word of God, and most conducive to the advancement of true piety and godliness," and that it alone is the truth of God. And if it departed far from the truth in this article, what guarantee have we that it is teaching God's truth now?

It is many years since the Rev. Philip Schaff stated that this article of Presbyterian belief is founded upon a gross misconception of the meaning of the Apostles, Saints John and Paul, and we have no hesitation in agreeing with that undoubtedly learned divine. We congratulate the English Presbyterians on their courage in eliminating this article from their creed; but that creed still needs revision on several points, yet this one change has brought that Church nearer to Catholic truth.

The American Presbyterians will undoubtedly also eliminate this article at the next meeting of their General Assembly, as the Assembly's Committee have agreed that this should be one of the points to be corrected in the Confession. The Canadian Presbyterians have made no move as yet in the direction of revising this article out of the Confession, so it appears that Canadian Presbyterians will still have to swallow the pill of false teaching, while their brethren of the United States and England will be released from the necessity of taking the nauseous dose.

HON. JOHN COSTIGAN'S HOME RULE RESOLUTION.

The resolution in favor of Home Rule for Ireland, introduced into the Dominion Parliament by the Hon. John Costigan, which we gave at length in the last issue of the CATHOLIC RECORD, was brought to a vote on Tuesday, March 31st, and adopted by a vote of 102 to 41.

It was supported by the leaders of both parties, Sir Wilfred Laurier and Mr. Borden, both of whom spoke in favor of

it, though it must be said that the advocacy of Sir Wilfred Laurier was somewhat more earnest than that of the leader of the Opposition. Mr. Hackett seconded the motion.

In introducing the resolution the Hon. Mr. Costigan exhibited all his old-time vigor, and it was noticed that he spoke with an earnestness and eloquence truly admirable. Than the Hon. John Costigan there is not a truer Irishman in the Dominion of Canada; and his words made a deep impression upon the House.

Sir Wilfred Laurier said that the settlement of the Irish problem would be a great blessing to the Empire, and he therefore gave his hearty assent to the motion. He quoted a resolution passed by the Canadian Parliament in reference to the South African embargo, and which had been approved by the whole Empire as a precedent; but added that we feel more interest in our Irish fellow-subjects. Why should not the same autonomy and freedom be given to Ireland with the same results of loyalty and prosperity as in Canada?

"Home Rule," he continued, "will not mean separation from the Empire. The Irish had spoken bitterly of England, and had even used language akin to treason, but the way to make men loyal was to trust them with liberty; and in his heart he believed that when Ireland shall have the same powers as the Canadian provinces, she will become, instead of a thorn in Great Britain's flesh, a tower of strength to the Empire."

Mr. Borden said he had at first thought this resolution inopportune, and he still thought it not the happiest in its wording; but he did not care much for the wording. Had he been favored with any confidence in the matter by Mr. Costigan, he would have suggested certain alterations; yet all should join in the hope that the measure will result well. He went beyond the Premier's belief that Ireland will be loyal. It is not only loyal but devoted to the Empire, as many a battlefield can testify. Ireland had given many men to uphold the Empire in every sphere.

He stated that it is commonly believed by Irishmen that the measure now before the Imperial Parliament which is designed to remove Irish grievances is largely due to the influence of the King. This belief will make Ireland the most loyal portion of the Empire. In spite of the defects in the motion, he thought it should be carried, and he would vote for it. (Loud applause.)

Among those who spoke for the bill, besides the Hon. John Costigan himself and others already named, were Messrs. Fitzpatrick, Marcell, Hackett and Bourassa, while among those who spoke against it were Messrs. Robinson (West Elgin), Dr. Spronle, Broder, Kemp, Hughes, E. F. Clarke and John Charlton.

Of the Liberals 90 voted for and 2 against the resolution. These two were Messrs. McLaren and Charlton. Of the Conservatives, 12 voted for and 29 against; those who voted for it being Messrs. Borden, Monk, Casgrain, Kaubach, McIntosh, Morin, Ball, Leonard, Clancy, Pope, McGowan and Hackett.

Mr. Charlton was peculiarly bitter in his opposition. He believed that our Parliament should not interfere in this matter which concerned the Imperial Parliament only. It would be an impertinence to pass this motion, and if it were passed we would deserve the same reproof which had been given by the British Government in 1882.

From Mr. Charlton we could expect nothing else. He has always shown himself a determined enemy of Catholics and Irishmen, and our readers may readily call to mind that some years ago he gave expression to the opinion that the prospects of the Liberal Party which was under a French-Canadian (Mr. Laurier) were far from being bright or hopeful. It is also well known that Mr. Charlton was one of the notorious "devil's thirteen" who desired to interfere with the legislation of Quebec in regard to the settlement of the Jesuit claims for their confiscated estates.

The Hon. Chas. Fitzpatrick, Minister of Justice, replied effectively to Mr. Charlton's argument against Canadian interference, saying:

"As to the fact that in 1882 Canada had been told to mind her own business, he denied to any British statesman the right to dictate to a Canadian House of Parliament whether it had the right to pass a resolution or petition."

The precedent quoted by Sir Wilfred Laurier in regard to the resolution of our Parliament recommending leniency to South Africa was also an effective answer to the same argument.

We congratulate the Hon. John Costigan on the grand success of his motion, and we are confident that it will aid materially in securing autonomy for Ireland. As Canadians we shall feel it to be a cause for an honest pride that the Canadian Parliament has fearlessly expressed its opinion so decisively in favor of justice and humanity.

ECCLESIASTICAL DRESS.

J. B. of Chatham, N. B., asks several questions regarding ecclesiastical costumes, the chief being: "Why are a short cape and a sash worn by some secular priests?"

The cape and sash form part of the full ecclesiastical dress. This dress originates in the costumes which in the beginning of the Christian era were in use, especially in Palestine and Rome; but these have undergone modifications in the course of time.

The long robe worn by the Jews in the time of Christ dates from a much earlier period than the history of art gives us any complete account of. The Jews of the time of Christ deemed it indecorous or unlawful to carve or paint men or women; and for this reason we have not to a certainty any more satisfactory account of their dress than can be deduced from tradition, and by observation of their manners and monuments of surrounding nations who had no scruple in regard to painting the human figures.

It is certain that the manners and customs of the Orientals are preserved very pertinaciously, on which account we may safely judge that the long dresses which are worn to-day among the Arabs, who like the Jews are descended from Abraham, were worn by them for many centuries before the birth of Christ, as they were certainly in use at that time.

As Rome became the centre of the propagation of the Christian faith a very few years after the death of Christ, Roman customs had a great influence on the outward accessories of worship, and the cape was adopted into the ecclesiastical dress from Rome rather than from Palestine. As the Holy Scripture informs us that the vestments of the Old Law were by command of God made highly ornamental "for glory and beauty" (Exod. xxviii, 2), the Catholic Church followed the same rule, even when the general forms of these vestments did not differ greatly from those in common use, but they were ornamented richly through respect for the sacred liturgy in the celebration of which they were used.

When the dresses of the laity were changed for utilitarian reasons, as for convenience in the transaction of business or for warfare, the Church retained the ancient dress for the clergy, which included cape and girdle, the girdle or sash being derived from Palestine, and the cape from the Roman costume. These ancient dresses were deemed more suitable for divine worship, inasmuch as they were seen from Ex. xxviii, 33, etc. that they were so deemed by God in reference to Jewish worship. The girdle and long tunic are expressly mentioned in verses 33, 39, 40 of the chapter already quoted.

Also, there were attached to both cape and girdle or sash, a symbolical meaning, which was an additional reason for their retention. The cape was originally of such form that it was used to cover the head, especially when the priest was not engaged in the most solemn parts of the Holy Sacrifice of the Mass, and it was therefore a protection for the head; and the head being regarded as the seat of intelligence, and of faith, symbolically, faith was regarded as being kept pure by "the helmet of salvation," as in Isaiah lix, 17: "He put on justice as a breast-plate, and a helmet of salvation upon his head." The linen amice, which the priest wears at Mass, has the same meaning, and the prayer used in placing it upon his head, and then about his shoulders is:

"Place upon my head, O Lord, the helmet of salvation as a protection against the temptations of the devil."

The helmet of salvation is also mentioned in Eph. vi, 17 and 1 Thess. v. 8.

The girdle is emblematic of the virtue of chastity and the word is so employed in 1 Peter, i, 13. This symbolism is indicated in the prayer used by the priest in girding himself when vesting for the celebration of Mass.

The ribbons used by Prelates, concerning which our correspondent also asks, are a part of the cape necessary to tie it on to keep it in place.

THE CHURCH AND THE FRENCH GOVERNMENT.

Fifty-four teaching religious associations asked recently for authorization from the French Government but were refused, and on the 18th of the present month a law was passed by the Chamber of Deputies to put into effect the policy of Premier Combes to end once for all the teaching of religious orders and to substitute therefor a system of Government schools.

Under the Associations' Law passed during the Premiership of M. Waldeck-Rousseau this policy was inaugurated; but it was left to the Combes Government to carry out the measure to its fullest extent; and though there still remain many religiously taught schools in operation, under the new law just passed it is left to the option of the Government to fix a definite time when

they shall all be closed, and the Government makes no secret of its intention to close them.

The religious communities, taught by experience, have anticipated the passing of this law, and most of them have completed their arrangements to retire from the field at a moment's notice. It is now expected that within a few months all these schools will be finally closed.

But the vote which was recorded on this last occasion has furnished the Government with some food for thought; for though its arbitrary new law was passed by a considerable majority, it has been remarked that twenty-five of M. Combes usual followers refused to follow on this occasion and voted against the proposed law, while four others did not vote at all. A few Nationalists, however, contrary to the general expectation, voted for the law, and it was carried. But the defection of so large a number of his usual followers is an indication that the Premier has already gone too far, and that his supporters have grown restive; and if this is the case so soon after a general election, it may readily be inferred that this restiveness will soon become general enough to result in the overthrow of the Government in the near future.

We cannot doubt that this is what will happen, for even the Liberal Republican papers of Paris have stated plainly that the Premier's brusque policy is too arbitrary to succeed or to be approved of by the people of France. And on the other hand the indignation of the Catholic party grows more and more intense as new persecutions are being invented to be inflicted upon Catholic sentiment.

The breach between the Government and the Church has grown so acute that notwithstanding the anxiety of the Pope to be on terms of amity with the Government, Leo XIII. has positively refused to yield to the demand of the Government that he should admit its sole right to nominate Bishops. He has declared that as a matter of fact, the Bishops are named to the Pope by the Government, and to ignore the fact would amount to the conferring of a privilege liable to serious abuse.

The Bishops of Ancy and Carcassone, who received their Bulls of appointment from the Pope over a year ago, have not yet been allowed by the Government to take possession of their Sees, for the reason that in the Bulls instituting them the Holy Father writes: Emile Loubet, President of the French Republic, has named to us such a person to be Bishop. The French Premier demands that the Bulls be changed by the omission of the Latin pronoun nobis, (to us) which indicates that the Holy Father has the appointment in his hands, whereas M. Combes insists that he shall do the naming absolutely.

Pope Leo has refused decidedly to make this change, declaring that he would rather end the Concordat than admit of absolute right in the Government to appoint Bishops.

Hitherto the Government and the Pope have had an understanding regarding who would be acceptable to both authorities, and thus the Government in naming the Bishops named only those whom the Holy See would approve and invest; but M. Combes wishes to change this arrangement. Recently the Council of Ministers agreed upon three ecclesiastics who should fill the Sees of Constantine, Bayonne, and St. Jean de Maurienne, without any previous negotiation with the Pope; but there is nothing to compel the Holy Father to accept a nomination thus made, and so far he has not accepted the Government's nomination. As a consequence, besides the two Sees previously mentioned, the last three are also vacant.

The London News declared recently that no French Government can yield in this matter, but to a certainty the Holy Father will not yield, even though as a result of his firmness the Church and State should cease to be united as at present. The Paris Uniers has warned all priests not to accept nominations to Bishoprics offered by the Government. This warning was scarcely needed, as the priests know their duty in this regard. It may, however, have the effect of putting some few on their guard against yielding to the blandishments of the Government, as it might happen that some might thoughtlessly accept such an offer, and thus almost to a certainty bar themselves from ever receiving an appointment from the Holy See. It is certain that neither priests nor Bishops would yield obedience to Bishops intruded into their Sees by the Government, and the sure result of such intrusion would be an open breach between Church and State. But the principle must never be lost sight of that "it is better to obey God than men."

Never forget that the saint whose name you have received in baptism has been given to you for your protector. —Arvisenet.

THE DEBATE ON THE COSTIGAN RESOLUTIONS.

If professions of love for and admiration of the Irish people had availed, indeed, the resolutions moved by Mr. Costigan, congratulating the British Government on their Irish Land Bill, and reiterating the aspirations for Irish Home Rule as unanimously expressed in the address to the late Queen by the House of Commons and the Senate in 1882, and in the resolutions of subsequent years, would have received the unanimous support of the House on the 31st ult. But there was "a fly in the ointment."

According to almost every speaker in opposition, the Irish are a "noble race," "a generous people," and so on, till the praise bestowed became nauseous to the listeners. The resolutions were "inopportune, impertinent, uncalled for," etc., while one or two members would not vote for them. Why? —because they were introduced by John Costigan! One of the speakers—a would-be "wit of the House" it appears—retailed the old story of the Irishman's love of whiskey, of being in a row, etc.

However, as Mr. Costigan said in his opening remarks, the Irish people of Canada—and the Irish people in Ireland as well—can rise above these flouts and sneers; and so, no doubt, can John Costigan also.

COMPLIMENTARY.

One of our esteemed subscribers in Alderney, Channel Islands, Eng., Rev. James Brown, having loaned his copy of the CATHOLIC RECORD of London, Ont., to the parish priest, Rev. Father Bailey, received the following letter concerning its merits. We thank both Rev. Fathers Brown and Bailey for their very kind interest in the CATHOLIC RECORD:

Dear Father Brown.—I am delighted with the CATHOLIC RECORD. To say nothing of its undeniable literary excellence, it is an ideal Catholic paper. By a Catholic paper I mean a paper which deals with Catholic affairs and champions Catholic truth.

In controversy, particularly religious controversy, it is difficult to be calm and judicial. The more one prizes one's convictions, the more one is tempted to resent with heat and bitterness attacks against them. It is still more difficult to be absolutely fair to opponents. Even a critic, who gives them credit for perfect good faith, is inclined to underestimate their objections and to represent them as having less force than they really possess.

But no fault on either heads can be found with the CATHOLIC RECORD. With all its earnestness, it is temperate in tone and meets attacks with an intelligent moderation that carries conviction with it. It is scrupulously fair to its adversaries, stating their objections quite as clearly and powerfully as they could have stated them themselves. Then it keeps to the real point at issue, carefully avoiding those side issues which needlessly prolong controversy and obscure the question.

Last, but not least, though it is broad-minded and in the true sense of the word non-sectarian, it is eminently loyal to the teaching and spirit of the Church. Anxious for the truth at all costs, it always keeps in mind where the sources of all truth is to be found. With such papers to help the work of the episcopate and clergy, it is not to be wondered at that the Church in Canada is making rapid strides.

Yours sincerely, CLIFFORD BAILEY, P. P., Alderney, Channel Islands, England.

IN HEATHEN LANDS.

Recently published statistics of the work of Christian missionaries in Pagan lands show that the total number of conversions from Mahometanism and Buddhism during the year 1902 was 250,000, of whom 185,000 became Catholics, being 74 per cent.

It is also announced that the Nestorians of Turkey are negotiating for their return to the Catholic fold, and there is every prospect of a successful issue to the negotiations.

The majority of the Nestorian Bishops have become convinced that they have no good reason for persevering in their heresy, and for several years past they have been advocating and endeavoring to bring about a reunion to the Church. A meeting was recently held at Mossoul for the purpose of ascertaining on what conditions the Holy Father will readmit them, and so far as the conditions were explained to them by the Catholic Chaldean Patriarch, they have expressed themselves as satisfied, but certain details are still awaited before their actual entry as a body will take place. The Chaldean Catholic Patriarch will present these details in full at another meeting which has been arranged to take place at Mossoul shortly, where the Nestorian Patriarch Mar Chinoon with several other Bishops and dignitaries will represent the Nestorians.

The movement has very much alarmed the Russians and Anglicans of Asiatic Turkey, who are making common cause in the effort to counteract it. The Russian Consul has called in two Russian priests to assist in convincing the Patriarch that it is against his interest to give up Nestorianism and to let the Nestorians be absorbed into the Catholic Church.

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The British Consul in Mossoul in the me cooperate with the throwing obstacles Union.

The Nestorians are made its appearance Nestorius, the Patriarch, being its focus that in Christ the persons, and that, not mother of God, human person Christ, this teaching also the Divine Person so that Nestorianism foundation of the Anglicans in Turkey nize with the Nestorians with the Nestorians have never heard see has ever deposed there are two persons the other human. mit the Athanasian clares plainly the personality: "W and Man, is not * * * One, not stance, but by un the rational soul, so God and Man. But it is because to call Mary "the and because they Church and the that the British Anglicans favor t Nestorian heresy however, notwith to perpetuate it, appear when its lies.

PENAL LAWS. The Constitution requires that a question of a revision must be submitted and if a majority favor of revision called for the amendments will be able. The Convention make the amendment vote be recorded.

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Catholic Church. The Patriarch is indeed in some terror lest he should offend Russia and England, but it is expected that notwithstanding all this the union will be consummated at the coming Mossoul meeting.

The British Consul has moved to Mossoul in the meantime in order to cooperate with the Russian Consul in throwing obstacles in the way of the Union.

The Nestorians are a sect which first made its appearance in the year 428, Nestorius, the Patriarch of Constantinople, being its founder. He taught that in Christ there are two distinct persons, and that, therefore, Mary was not mother of God, but only of the human person suffered on the cross; so that Nestorianism subverts the very foundation of Christianity. The Anglicans in Turkey, however, fraternize with the Nestorians owing to the fact that both deny that Mary should be called the Mother of God, though we have never heard that any Protestant sect has ever declared that in Christ there are two persons, one divine and the other human. The Anglicans admit the Athanasian creed which declares plainly the unity of Christ's personality: "Who though He is God and Man, is not two, but one Christ."

One, not by confusion of substance, but by unity of person. For as the rational soul and flesh are one man, so God and Man are one Christ."

But it is because the Nestorians refuse to call Mary "the Mother of God," and because they reject the Catholic Church and the authority of the Pope, that the British Consul and other Anglicans favor the perpetuation of the Nestorian heresy. In all probability, however, notwithstanding these efforts to perpetuate it, it will practically disappear when its leaders become Catholics.

As he did not do so, it is said to be very probable that his chances of reelection are greatly diminished by the occurrence.

The Catholic Knights of Columbus have taken so much interest in the matter that they have appointed a committee to investigate on whom the responsibility of the exhibition rests.

It is asserted that the ballet was extremely disgusting, and there was certainly no excuse for coupling either the Sisters of Charity or Mercy with the affair. We are not surprised at the indignation excited by the transaction.

The Mr. Goldsmith at whose house the disgraceful exhibition referred to took place is a Jew, but judging from the decisive manner in which his reprehensible conduct was repudiated and denounced by Rabbi David Philipson, of Mount street Jewish Temple on Saturday, March 28th, the Jewish population of the city have no sympathy with the insult offered to the pure and self sacrificing ladies who belong to the Catholic sisterhoods.

Rabbi Philipson said in his sermon that it was "a disgraceful occurrence which rightfully agitated the communicants of the Catholic Church." He protested that it is unfair to the Jews to hold them responsible for the reprehensible act of an individual Jew, and expressed regret that the fact of Mr. Goldsmith's being a Jew should have been mentioned at all in connection with what was said by the press regarding the occurrence. He notes, however, with satisfaction that the venerable Archbishop of Cincinnati has stated publicly that he understands the true state of the case, and completely exonerates the Jewish people from all responsibility for the offence. The Rabbi adds to this that

"Not one Catholic in the city feels more outraged and scandalized than do we Jews. Words are not strong enough to condemn the disgraceful proceeding in which the sacred garb of a Catholic Sister of Charity was used as a masquerade to furnish sport to a party of revellers. There are very few, if any, self-regarding Jews, who would be guilty of such an act of impropriety—yes, of indecency. We respect the feelings of our neighbors of every religious faith too much to travesty anything that is sacred to them, however radically we may differ from them on points of religious belief, and we need scarcely assure our Catholic fellow-citizens that we sympathize with them to the fullest extent in the indignation they feel at this outrageous act."

It is but fair to say that the Catholic papers of the United States did not at all accuse the Jews of any complicity in the matter. They denounced Mr. Goldsmith's conduct, and rebuked the politicians who were present without protesting against the occurrence, but they perfectly understood that the matter was an individual affair for which the Jews in general were in no wise responsible.

The Cincinnati branches of the Catholic Knights of America, at a meeting held to consider the matter, denounced strongly those who participated in the revellings, and in a series of resolutions in which the exhibition was denounced, declared that the public officials who took part should resign their commissions, to give the public "an opportunity to have in their stead officials less depraved and more pure in character."

THE CHURCH IN FRANCE.

From a vote taken in the French Senate a few days ago it does not appear that this chamber has come as yet to the point of desiring to suppress the Catholic religion, or even of weakening to any great degree the ties which bind the nation to the Catholic Church and the Pope.

M. Clemenceau moved that the French Embassy to the Vatican be suppressed, but the motion was declared by M. Delcasse to be not warranted by existing conditions, and the motion was not pressed. A vote was taken, however, as a test on the proposal of M. Clemenceau, to reduce the appropriation for the Vatican embassy. This was defeated by 182 votes to 82.

This was in accordance with the recent declaration of M. Combes that the people are in need of and desire religion, and that the religion desired is the Catholic religion and no other.

It is astonishing that with such views the Government should be bent upon destroying the religious orders, and throwing obstacles in the way of the administration of Church affairs in the nation by demanding that the Pope should practically give up his sole right to appoint Bishops, which he certainly will not do; but consistency is not to be expected from an infidel Premier and Government. Infidels are always loud-mouthed in their professions that all should enjoy the fullest liberty of conscience; but the only liberty they are willing to grant is that of believing as they do. This was the only liberty which the French infidels of 1792 and 1871 were willing to grant, and which they enforced by putting to

death all who would not accept their dicta in regard to religious matters.

M. Combes has not threatened with death all who have remained faithful to their religion, but we know very well the diabolic character of the spirit which animates himself and his followers, which is the same with that by which Robespierre, Danton, Ledru-Rollin, Dombrowski, etc., were inspired, and it is only the fact that the present rulers of France dread an uprising of the people against their truculence which prevents them from following the traditions of Red Republicanism.

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The day of retribution can scarcely be delayed much longer when the people of France will rise to punish M. Combes and his Government for their impudent interference in ecclesiastical matters.

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About a hundred young Irishmen attended, and when the vulgarisms began

a shower of ancient and ill-odorous eggs were thrown at the actors on the stage, many of which hit the target. The eggs were followed by a storm of decayed onions, carrots, cabbages, and other vegetables to the great discomfort of the players, who were soon obliged to leave the stage.

They were not rowdies who took this method of showing their disgust at such exhibitions. They were respectable young men who were determined to put an end to the outrageous caricatures of Irishmen who are so frequently brought forward at similar exhibitions. We are not generally in favor of these violent methods of remedying such an evil, yet we cannot but feel that these young men under such provocation were justified in putting a stop to the proceedings which have been so frequent that it would seem that they could not be brought to a close by any gentler means.

In Harlem an exhibition of the same character was stopped in a similar way. We can only express a hope that the lesson given will result in driving the so-called "stage Irishman" into obscurity, and no doubt it would be gratifying to all true Irishmen if he were to disappear from the stage in Canada as well as in the United States.

THE MUTUAL LIFE OF CANADA.

In last week's issue appeared the thirty-third annual report of the above named company, a careful examination of which will show that the Company is in every respect worthy not only of the confidence but also of the active support and encouragement of the insuring public. It stands to-day in the forefront among the most progressive and substantial life companies of Canada.

It closed the last year with the large sum of \$34,467,420 insurance in force and with assets amounting to \$6,459,780. And after paying to its policyholders during the year \$483,350, it held in surplus over all its liabilities the very handsome sum of \$738,256. The Mutual Life of Canada enjoys the unique distinction of being the only purely native life company in Canada dividing all its profits among its policyholders only, as it has no stockholders to claim the lion's or any share therein. This fact alone gives the Company an individuality all its own and entitles it to be looked upon as the policyholders' Company, par excellence. The management while always conservative has been very progressive, as the steady and healthy growth of the company abundantly shows. We have, therefore, much pleasure in congratulating the President, Mr. Melvin, the Manager, Mr. Wegenast, and the Secretary, Mr. Riddell, as well as the Directors and agency staff, upon the truly national prominence the company has attained and the great future it has before it as one of the largest insurance and financial institutions of the country. We have no hesitation to recommend the Mutual Life of Canada to the favorable attention of our readers.

In the Dublin Freeman's Journal of March 9, appears a report of a public meeting held in the town of Galway for the purpose of nominating a candidate for Parliament. Mr. Devlin was the choice of the people, and the speech he delivered on the occasion was one which reflected credit on Canada, his native country. He is a Nationalist of the best type, and we have hopes that our young Canadian will make a name and a fame for himself in the House of Commons.

THE KNIGHTS OF COLUMBUS.

A Catholic society that is spreading with marvelous rapidity is the Knights of Columbus. Founded in Connecticut only a few years ago, it now has branches in almost every State from the Atlantic to the Pacific ocean. It attracts men to it by its sociality. It offers opportunities for the making of nice acquaintanceships, by its splendid ritual, and by the entertainments that it gives. It also has a fraternal insurance feature.

It is well for Catholics to get together occasionally even in their amusements. There is a tone of life to be kept up by them, from which they should not fall to a lower key. So that, even at recreation, they must not lose sight of their high vocation.

The Knights are expected to cultivate courtesy, friendliness, and brotherly love. They admit to their councils only practical Catholics. They exclude persons engaged in the liquor traffic. They intend that their organization shall have all the attractions of the forbidden secret societies and none of the latter's drawbacks. They hope that it may always be animated with a spirit of attachment and docility for the Church, take a foremost part in all movements for the advancement of Catholic interests, and help to form a body of ideal Christian gentlemen.—Catholic Columbian, Columbus, Ohio.

Amongst all the devotions, after that of Holy Communion, there is not one more agreeable to our Lord, or more advantageous to ourselves, than that of making Him frequent visits before the holy altar. Detach yourself, then, sometimes from the company of mankind, in order to go and taste the delightful companionship of your adorable Saviour.—St. Liguori.

EXPOSE CANARDS OF HOSTILE PRESS.

I. C. T. S. AFFILIATES WITH THE CATHOLIC BUREAU OF INFORMATION AT BRILLAN.

Philadelphia Catholic Standard and Times. Brooklyn, N. Y., February 28.

Your readers will be pleased to learn that this society has now perfected arrangements with the Catholic Bureau of Information (Central-Auskunftstelle der Katholischen Presse), the headquarters of which are in Berlin and the energetic, able superintendent of which is Mr. Ernest Kley. This Bureau was established during the latter part of the year 1900 for the sole purpose of investigating the veracity of articles, dissertations, telegraphic despatches, etc., heavily charged with anti-Catholic virus, appearing in the various secular papers of Europe.

Of late years the imperative need of some such central agency has been made apparent to all thinking Catholics in Europe of an agency which would be in a position to get at the real truth of the alleged "scandals," "rebellions in the Church," "defections among the clergy," etc., and which might be in a position to give the exact truth to personal inquirers, and above all to supply the various Catholic papers on the Continent with authoritative information on the subject. During its brief existence this Bureau has merited the highest esteem and gratitude of thinking men by its admirable spirit of justice and impartiality. Should the facts in any reported scandal in the Church be true, they are with regret but openly and plainly admitted, but the average reader has not the slightest conception of the number, variety and quality of the canards put before the reading public of every country in Europe by the anti-Catholic daily press.

With the affiliation of this bureau the efficiency of the International Catholic Truth Society is greatly increased, because not a few of these mendacious attacks upon the Church are reprinted verbatim in numberless dailies of the United States.

It is unnecessary to dilate upon the advantages which must needs accrue to the Catholic press of this country from this systematic intercommunication, and we ask the co-operation of Catholics at large, and particularly of the editors of our Catholic papers, to assist us in carrying out the obligations which we have assumed towards the Berlin management. As it is good for us to refute for the benefit of the Catholic people calumnies against the Catholic Church in Europe, so it is necessary for us to perform like service for the fair name of the Catholic Church of these parts, frequently misrepresented in the anti-clerical organs of Europe.

The sample given in the following correspondence from Herr Kley are characteristic illustrations of the unscrupulous tactics of European anti-clerical persons. As a question of Catholic interests, we are sorry to say, is frequently adopted by not a few editors on this side of the Atlantic.

I. C. T. S. SUPERSTITION (!) IN ITALY.

The anti-clerical press of entire Europe published the following incident:

"In the small village, Coriano (Central Italy) a mad dog had bitten four children. The doctor of the village sent the head of the animal to the bacteriological institute of the University of Bologna, which found the usual indications of hydrophobia. At the instigation of the pastor the village authorities decreed to grant those who had been bitten the sum of 1,000 lire, and to send them not to Bologna to be treated according to the Pasteur system, but to Cucullo, a place of pilgrimage, where they should be cured through St. Dominic. The pilgrims, however, returned even more sick and one even died."

This report is an infamous calumny about the pastor and the Catholic authorities of Coriano. The pastor had nothing whatever to do with the affair. The authorities granted the victims 1,000 lire to go to Bologna for treatment. But the victims (they were eight, not fourteen, in number) of their own accord, without the knowledge of the pastor or the authorities, went not to Bologna, but to Cucullo, as their ancestors used to do in similar circumstances. ALL OF THEM, WITHOUT EXCEPTION, RETURNED PERFECTLY CURED, while some years ago a boy died who had been bitten by a mad dog had been treated in proper time by the Pasteur Institute of Bologna.

The Episcopal See of Rimini, to which Coriano belongs, sent me a declaration of the pastor, of the authorities and some local newspapers in which those who had been cured personally narrated all details.

FALSE STATISTICS.

"Le Jour" of January 23, pictures the French Bretagne, in which at present 20,000 fishermen are in great distress, as "darkest France," claiming that it furnishes for the "Grande Republique" the largest number of spiritual congregations and of persons who can't read or write of DRUNKARDS AND CRIMINALS.

A statistical comparison between two provinces of a country can only be just if, aside from various other conditions, the comparative size of the provinces is considered. It is wrong, then, to say: In this or that country there is the greatest number of drunkards, criminals, etc., but one ought to say: In proportion to its size, such or such a country has the largest number of drunkards, etc. Taking this into consideration we may conclude:

1. That Bretagne does not contain the largest number of congregations, for there are comparatively as many in the Auvergne, in Rhone, Soire, etc. The largest number is in the department Auvergne.

2. Such as can't read or write are as numerous in the South and South-eastern France as in the Bretagne. Even in Paris there are about 30,000 children that go to no school, or do not begin to go until they are fifteen years of age.

3. The largest percentage of drunkards is found in Normandie, especially

in the Department Seine inferieure; Bretagne ranks third.

4. The brooding place for crime is Paris and its suburbs, where there is little religion. The Protestant journal Le Temps had to acknowledge that IN THE GOOD CATHOLIC SECTIONS OF FRANCE THERE ARE THE BEST MORALS AND THE LEAST CRIMES. Among such thoroughly Catholic sections of the country there Temps justly mentions first Bretagne, then Auvergne, Bearn, Biscaye.

AN ANTI-CELIBACY CANARD.

During the past few months a few of the leading anti-clerical papers of every country in Europe have been endeavoring to create the impression that there exists a strong, widely developed movement among the Catholic clergy, particularly of Italy, against clerical celibacy. Thus the Berlin daily (Berlin Tageblatt) in a recent issue gives the following despatch:

"Rome. In Apulia there has developed among the clergy a vigorous propaganda against clerical celibacy. The Bishop of Molfetta communicated with the Vatican on the subject and has suspended a number of priests from the sacred ministry."

In answer to inquiries, I have received from the Bishop of Molfetta, Mgr. Pascolo Piccone, the following: 1. It is absolutely untrue that there has arisen in this diocese even the slightest movement of the clergy against celibacy. 2. The Bishop of Molfetta has never communicated with the Vatican upon this subject. 3. By reason of some disciplinary offenses a few priests were recently suspended a *divinis*.

Can you, readers, by any stretch of imagination conceive how the above named canard could have come into existence?

ONE RED ROSE.

The only beauty that was left the poor, frail little creature was her great wealth of hair. The heavy air of the dilapidated tenement house could not rob her of that.

The only pleasure she had ever known was when people would turn and say as she passed: "What beautiful hair!"

Her poorly clad figure, growing more thin as the chill days of winter passed, was a familiar one to the people of the grim parts where she lived. They shook their heads as she went by and murmured in undertones: "Poor thing! she will not last much longer."

The strange red rose that came to her face last fall had never departed. As her cheeks grew more hollow, the more red and vivid grew the roses. She was a little proud of the roses when they first came. After a while she knew they were not the roses of health and beauty. Her shoulders grew peaked and her chest sunken, poor thing! Her eyes bore a frightened look as she came out of her doorway to face the chill air of the morning. Dying by inches, she was still trying to earn a little to help things along in her cheerless home, where poverty and drink had placed their ghoulish seal.

High up above the busy street she worked at making paper flowers. There was no sweet perfume flowing about them. They were flowers only in form and color, still they were real flowers of the roses and lilies, and pansies and violets that grew, she had heard, where the sun shone.

Some of the girls talked about new hats for the morrow; but the girl who coughed as she worked wondered if she would ever wear a new hat with pretty flowers.

Night came and the work was over; the crowd of chattering girls dispersed, and the young thing with the peaked shoulders hastened homeward, coughing as she went. The air was heavy with fog, and breathing became a positive pain.

The windows on her way were gay with color and she gave a little sob as she passed them, for there was nothing back of those brightly lighted places of glass for her. Her eyes caught a glimpse of red, a rose that dropped snatched it from the curb and lifted it to her face. A rose, a real rose! Her heart gave a glad throb, for now she might wear a real rose in her beautiful hair on Easter.

The scant supper eaten, she hastened up to her cheerless room, and the rose, the beautiful red rose, she placed in a tumbler of water by her bed.

A visitor no palace gate, no tenement door can keep away. The thin hand reached out, and in the moonlight the trembling fingers found the precious flower.

When the bells rang out the chimes of Easter's dawning the morning light fell upon a face no longer pinched, and a dancing sunbeam lit the cheek that nestled in the wealth of hair adown her cheek.

WE WERE ALL THERE.

In a certain connoisseur's collection of paintings is a very old picture of the Crucifixion. It is not beautiful, but it is striking. The canvas is cracked, the figures are stiff, the colors are hard and dull. Our Lady is there and Magdalen and John. And kneeling at the foot of the cross is a nun looking up at our Lord, whose face is turned to her. The picture has a curious story. The nun was the abbess of a certain convent and a friend of the artist. Hearing he was going to paint the Crucifixion, she said to him, "Oh, do put me in. I was really roses, you know." Our Lord had me in His mind when He hung on the cross. He saw me. He spoke to me; do put me in." The picture may not be more interesting to others for her presence there, but to herself it must certainly have made the Crucifixion and death of her Saviour for her a fact more vividly realized. Let us do for ourselves what no artist is likely to do for us—put ourselves into the scene whenever we look at Calvary or any other scene of our Lord's deplorable human life. We shall soon find what a difference it makes.

As he did not do so, it is said to be very probable that his chances of reelection are greatly diminished by the occurrence.

The Catholic Knights of Columbus have taken so much interest in the matter that they have appointed a committee to investigate on whom the responsibility of the exhibition rests.

It is asserted that the ballet was extremely disgusting, and there was certainly no excuse for coupling either the Sisters of Charity or Mercy with the affair. We are not surprised at the indignation excited by the transaction.

The Mr. Goldsmith at whose house the disgraceful exhibition referred to took place is a Jew, but judging from the decisive manner in which his reprehensible conduct was repudiated and denounced by Rabbi David Philipson, of Mount street Jewish Temple on Saturday, March 28th, the Jewish population of the city have no sympathy with the insult offered to the pure and self sacrificing ladies who belong to the Catholic sisterhoods.

Rabbi Philipson said in his sermon that it was "a disgraceful occurrence which rightfully agitated the communicants of the Catholic Church." He protested that it is unfair to the Jews to hold them responsible for the reprehensible act of an individual Jew, and expressed regret that the fact of Mr. Goldsmith's being a Jew should have been mentioned at all in connection with what was said by the press regarding the occurrence. He notes, however, with satisfaction that the venerable Archbishop of Cincinnati has stated publicly that he understands the true state of the case, and completely exonerates the Jewish people from all responsibility for the offence. The Rabbi adds to this that

"Not one Catholic in the city feels more outraged and scandalized than do we Jews. Words are not strong enough to condemn the disgraceful proceeding in which the sacred garb of a Catholic Sister of Charity was used as a masquerade to furnish sport to a party of revellers. There are very few, if any, self-regarding Jews, who would be guilty of such an act of impropriety—yes, of indecency. We respect the feelings of our neighbors of every religious faith too much to travesty anything that is sacred to them, however radically we may differ from them on points of religious belief, and we need scarcely assure our Catholic fellow-citizens that we sympathize with them to the fullest extent in the indignation they feel at this outrageous act."

It is but fair to say that the Catholic papers of the United States did not at all accuse the Jews of any complicity in the matter. They denounced Mr. Goldsmith's conduct, and rebuked the politicians who were present without protesting against the occurrence, but they perfectly understood that the matter was an individual affair for which the Jews in general were in no wise responsible.

The Cincinnati branches of the Catholic Knights of America, at a meeting held to consider the matter, denounced strongly those who participated in the revellings, and in a series of resolutions in which the exhibition was denounced, declared that the public officials who took part should resign their commissions, to give the public "an opportunity to have in their stead officials less depraved and more pure in character."

THE CHURCH IN FRANCE.

From a vote taken in the French Senate a few days ago it does not appear that this chamber has come as yet to the point of desiring to suppress the Catholic religion, or even of weakening to any great degree the ties which bind the nation to the Catholic Church and the Pope.

M. Clemenceau moved that the French Embassy to the Vatican be suppressed, but the motion was declared by M. Delcasse to be not warranted by existing conditions, and the motion was not pressed. A vote was taken, however, as a test on the proposal of M. Clemenceau, to reduce the appropriation for the Vatican embassy. This was defeated by 182 votes to 82.

This was in accordance with the recent declaration of M. Combes that the people are in need of and desire religion, and that the religion desired is the Catholic religion and no other.

It is astonishing that with such views the Government should be bent upon destroying the religious orders, and throwing obstacles in the way of the administration of Church affairs in the nation by demanding that the Pope should practically give up his sole right to appoint Bishops, which he certainly will not do; but consistency is not to be expected from an infidel Premier and Government. Infidels are always loud-mouthed in their professions that all should enjoy the fullest liberty of conscience; but the only liberty they are willing to grant is that of believing as they do. This was the only liberty which the French infidels of 1792 and 1871 were willing to grant, and which they enforced by putting to

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THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCXXXV.

We shall have, for a good while yet, to employ ourselves, more or less, with the vituperations, and blunders, and malignant falsehoods, of Lansing and Christian, and other such men. However, off and on, we will refresh ourselves, and ease the evil taste out of our mouths, by revisiting to such writers as Professor Foster. Here we shall find decency, and a scholarly tone, and a disposition to be fair, and at least a much knowledge of the subject as to enable them to impart a good deal of valuable information to their fellow Protestants.

Of course a work published by the Presbyterian Church concerning the Church of Rome must be at bottom of controversial. Now, as we have seen in our discussion of the Salvability of non-Catholics, it is plain that Dr. Foster has never had any such previous non-controversial study of Roman Catholic sources as to give him any good assurance of being able to keep his footing in critical passes of argument. Therefore, in the delicacies of treatment required in the third chapter of his first part, he has, as we have seen, made a sad mess of the whole matter, perpetrating such sins of omission, commission, misapprehension and distortion, as would be amusing did not the gravity of the results check the disposition to mirth.

Where Dr. Foster is simply expository, as in the dictionary of Christian Literature, he is wonderfully accurate. He might do well to confine himself to exposition, for even in the history of Protestant theology, his scholarship can hardly be called redundant, always excepting New England divinity, in which matters requiring a little intricacy of argument, and balancing of authorities, he has not so firm a touch as Dr. Faulkner of Drew in his occasional articles. Faulkner is aided here by his non-controversial temper. Therefore he knows equally well how to hold a position or how to surrender it, if facts turn out against it.

However, in most of his work Foster, even in controversy, appears to incline rather to exposition, and to be very decently accurate. In the fourth chapter of his first part he lays down, correctly enough, the Catholic doctrine of Orders, and Celibacy, and to each he subjoins a temperate statement of the Protestant position, and of the arguments in support of it. I shall have little to do except to add an occasional expansion or modification, and so I think it will be through the rest of his work. At least I have not yet noted such another Sermonian bog of mistakes positive and negative as his unlucky Third Chapter.

Foster reminds Protestants that Rome desires not to urge the special priesthood as to forget to emphasize the universal priesthood, the baptized. Yet we can hardly agree with him in citing the recognition of lay baptism in proof of this, inasmuch as the Church allows that even a pagan, man, woman or child, is always competent to give a valid, and in case of necessity a regular baptism. Foster too at least seems rather to encourage the opinion that in case of necessity Rome permits lay persons to administer other sacraments, which is administered by lay persons only, the priest being simply an authorized and confirming witness, the other sacraments except baptism are held by the Church to be in all cases whatever absolutely null unless effected by a priest. The Eucharist, it is true, may be given by a deacon, but of course not consecrated by him.

Dr. Foster hardly quite accurate in saying that Orders and Confirmation are reserved to the Bishop. It would be more precise to say that sacramental ordination is reserved to the Bishop, and in the Latin Church confirmation ordinarily. The Greeks, we know, even when subject to Rome, empower presbyters to confirm, and Rome empowers presbyters to administer the Sacrament of Holy Communion, and also the mixed Sacrament of St. Martin's in Hungary, and perhaps some other prelates, who have not the Episcopal character. Indeed it appears that before the Council of Trent there were whole branches of the Franciscan Order that had gained by prescription the right of confirming, which, however, they lost after the Tridentine reconstitution of discipline.

As to Orders, we know that the non-sacramental minor orders may be given by an abbot, or a Cardinal if he is a priest, and no doubt the subdiaconate, which was once a minor order, might be added if the Pope chose. Nay, Bellarmine, Lehmkuhl, and others, mention it as a licit, though hardly probable opinion, that a priest might be empowered to ordain a deacon. It is only the two certainly sacramental orders of presbyter and Bishop which all allow could not ever be validly given except by a Bishop.

Dr. Foster, with most, though by no means all Protestants, positively denies that either Our Lord or St. Paul teaches that virginity is intrinsically higher than marriage. True, both Saviour and the Apostle warn against going beyond the gift given, and declare it better to live in honorable marriage than to act on an unreal vocation. A real vocation is reserved to a few. Yet how any one can read St. Matthew xix. 3-12, and 1 Corinthians vii., and still maintain that the Saviour and His Apostle do not teach that for those who are called thereto there is a state more constant than the angelic than marriage, is something that I can not at all make out.

Of course the general tenor of Dr. Foster's remarks in the second part of this chapter is not one to which any Protestant will take exception. However, Catholics would object to the phrase, "enforced celibacy of the priesthood." Since entrance to the priesthood is voluntary, they would ask, how can it be said that this condition is involuntary?

I suppose, by the way, that Dr.

Foster is aware that the United Easterns have a married priesthood, and even those who have immigrated hither. How far Rome may heretofore extend the like privilege in the West, lies within her own breast.

I may remark that so very pronounced a Protestant as Frederick Robertson has written some sermons on the married and the single state which hold a very much less peremptory language than that of Professor Foster. Curiously enough, the most energetic advocate of clerical celibacy that I have ever known was an exceedingly Low Churchwoman.

Of course, as Cardinal Bellarmine says, the excellence of a virgin vocation, and the expediency or expediency of requiring it of all the clergy, are two entirely different questions. The former is a doctrine, and in my judgment, a clear doctrine of Scripture. The latter is a question of optional discipline.

Meanwhile, since we, as Protestants, are not called to obtrude our advice upon Rome, it might be not amiss for us to take the advice of some of our own number, who beg us not to treat the vocation to single life as a disqualification for the ministry, and not to refuse to send out a young man as a missionary if he thinks he can do the Lord's work better by imitating St. Paul. Farther than this of course no Protestant church even dreams of going.

The next chapter concerns the Papacy. Of course we are not thinking of contradicting his general view here, which I could not do without giving up my own convictions. However, there may be some points in which a little information would do him no harm. Here is one certainly. He says, as if in contradiction of the present Papal claims, that Innocent III. allows that he may fall into heresy, and that if he should he would be amenable to the judgment of the Church. Does not Dr. Foster know that the Catholic Church, of to-day holds this opinion as distinctly as Innocent III.? Does he not know that all divines allow that public heresy is the one offence for which the Pope may be tried by the Bishops, assembled of their own authority, and if found guilty deposed, or as the Jesuits teach, as a "doctrine of the order," he declared, as having been by public heresy, to have ipso facto ceased to be her Head?

Cardinal Bellarmine explains that while it is a pious opinion that God will never suffer so great a calamity to befall His Church, (for Bellarmine will not allow that even Honorius was really a heretic) yet it is a plain and really Providence He should suffer it in the Catholic Church. Does not Dr. Foster know that the Catholic Church, of to-day holds this opinion as distinctly as Innocent III.? Does he not know that all divines allow that public heresy is the one offence for which the Pope may be tried by the Bishops, assembled of their own authority, and if found guilty deposed, or as the Jesuits teach, as a "doctrine of the order," he declared, as having been by public heresy, to have ipso facto ceased to be her Head?

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FIVE-MINUTE SERMON.

Easter Sunday

PEACE.

"Peace be to you." (St. John's Gospel xx 19)

It was the evening of the first bright Easter day. The accounts of the rising from the dead of Him whom they had hoped should redeem Israel were being discussed, in that upper room where they had celebrated the Passover, by the disciples. Suddenly Jesus Himself stood in the midst of them and said to them: "Peace be to you." He who burst the bands of death, He who is the Author of life, came back to earth with the same message with which He first came—the message of peace. The angels over the plains of Bethlehem sang "Peace on earth to men of good will," but to-day is heard that word of Peace of which theirs was but the faintest echo. When God, the mighty One, came to His peace of triumph, well may all created things be silent.

My brethren, our Blessed Lord has for us a message of peace this day. For three years He went up and down the hills and vales of His native land, and His whole pilgrimage there seemed but a warfare. Men scorned His teaching. They despised Him and His words. He died, and it seemed as if a great light had been extinguished. But when He rose triumphant over death, when by His death He overcame him who had the power of death, then came victory, and with victory came peace.

Is this the case with your hearts to-day, my dear brethren? Has our Lord, who purchased lay, as it were, dead in your soul—has He, I say, risen in you again? Are you in Him risen up to a new and a better life this glorious Easter morning? If such be the case, peace is yours. For six long weeks you have been preparing for this day. To this hour you have looked forward. Lent has been a preparation for it. You piously entered on the performance of certain duties which you took upon yourself. You engaged to battle in a special way with sin. You have fought the battle nobly, and with the aid of the Sacraments you are in the victory, and Jesus now stands in our midst. He is in your very breasts, and says: "Peace be to you."

What means this word? It means a victory won by your hearts. It means that having overcome, and being in a state of grace by co-operating with the grace of God, you are now so strong that you can say: "I never will, with the help of God, commit mortal sin again." It means that you have the power to live new lives. So put into continual practice those means which you found so helpful in Lent. Did you pray regularly in that time? Do not let any cessation of practice now. Did you receive the Sacraments often then? Why not keep on in the same good custom? Ah! so many people when Lent is over, ruin all the good they gained by leaving it all behind them. But the person who will put into practice all the good deeds, all the prayers and devotions, which he used in Lent for the rest of his days, he is the one who will be said to have obtained the great and estimable gift of peace—our Lord's benediction on Easter Day.

Neither is peace exactly the same thing that we mean when we speak of a peace being concluded between two nations who have been at war. We are still at war with sin. There is no truce, there can be no truce with it. There is no truce, there never can be any cessation of hostilities. It is nothing else, then, than the firm purpose of amendment of life, put into daily practice, by efficaciously using the spiritual weapons which Jesus Christ in His mercy so lovingly provides for you. Be not discouraged then, though you have yet to fight and wage war. "Peace is yours, because He is on your side will conquer. What care you for such battles when Christ Himself fights for you? Your souls are in peace, for He is dwelling in you. Such, my dear brethren, is the gift of peace which our Divine Redeemer bestows upon you this Easter morning. And I can wish you no greater happiness than that which soon or late, He may grant in your midst, your ears may rejoice to hear those blessed words—"Peace be to you."

DO NOT SWEAR.

Let me advise you to avoid swearing, as there are reasons for doing so on which I recommend you to reflect. Swearing makes God your enemy. Swearing makes good men avoid you. Swearing shuts you out from the kingdom of heaven. Swearing drives away the Holy Spirit of God from your heart. Swearing makes the devil your friend. Swearing gives the devil power over your soul. Swearing makes bad men seek your company. Swearing hardens your heart. Swearing increases the number of your sins. Swearing opens to you the door of the bottomless pit. Let me ask you what good does swearing do you? None. What harm does it do you? It destroys your soul. Bless and curse not. Jesus came to bless mankind. Do you wish to undo all that He did for you?

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M., 75 Young Street, Toronto. References as to Dr. McTaggart's professional standing and personal integrity permitted by Sir W. R. Meredith, Chief Justice, Hon. G. W. Ross, Premier of Ontario, Rev. John Potts, D. D., Victoria College, Rev. William Caven, D. D., Knox College, Rev. Father Feely, President of St. Michael's College, Toronto, Rev. Father A. Sweetman, Bishop of Toronto, Rev. Father Thos. Coffey, Catholic Record, London.

CATHOLIC CHARITY.

"Unique in the world and in history" is the characterization of Catholic charity by a well-known Dutch rationalistic Protestant writer, in an article recently contributed to the Amsterdam Courant. "It is impossible," he says, "not to be filled with sincere respect at the sight of the immense results which are diffused by the Catholic religious orders and missionaries. Catholic faith retains a power which very soon must win a final victory over Protestantism. I know that these assertions will draw down upon me the wrath of a large number of my fellow-countrymen; but I do not hesitate to repeat that modern Protestant Christianity must end by becoming an empty phrase. In both the East and West Indies, as well as in various parts of Europe, I have had opportunities of observing at close quarters the exemplary lives of the Catholic religious and missionaries, and the prodigies of charity of both the teaching and nursing Sisters. Many of our people, before visiting these countries, either through ignorance or human respect, used to scoff at Catholicity. But I have heard them confess with shame, on seeing the miracles of the Catholic apostolate among the lepers and the despised negroes, that the heroism of Catholic charity surpasses all that can be imagined; that it is unique in the world and in history."

A VOCATION FOR A LAY-WOMAN.

Eliza Allen Starr is made the subject of an interesting biographical sketch in the Catholic World Magazine by William Stetson Merrill, of the Newberry Library in Chicago. He endeavors to bring out the salient features of her character and to state something of her long years of good work. During a long lifetime she was devoted to art and literature. It is not so much the personal characteristics of Miss Starr that interest us now as it is her entire career, amounting to a real vocation that interests the Catholic public. The fact that a woman of education and talent may have a special vocation in our day is not so often hinted at, but it is nevertheless true that such may be the case. It is a mistake to imagine that true vocations are found only in the cloister. There are men and women working and striving in the everyday life about us who are doing God's work as well, and as much under the inspiration of the Spirit of God as if they were clothed with the habit of religion. While Eliza Allen Starr has her modesty during life never hinted at such a vocation, yet she did as truly a God-given work and left the impress of her talents on the Catholic people as if she had been the founder of hospitals or the creator of schools. It is good to study a character like Miss Starr's and to realize that one with talent may work out a career for herself—may do a great work while she lives and may go down to her grave with the blessings of thousands. The recent decease of Miss Starr has removed from American Catholic life a woman eminent as a poet, a writer, and a teacher of art. Though Miss Starr came of Puritan ancestry, yet she early passed beyond the Puritan's narrowness of vision, while she retained his independence of character, his conscientiousness in the face of popular approval. She abandoned the Unitarian teaching of her childhood at the age of twenty-six and embraced the Catholic faith. For a New Englander to take such a step in the middle of the century just passed meant to encounter social distrust and to experience personal humiliation, however much the soul might be sustained by the consciousness of right action and the consolation of religion. Yet when she became a Catholic she accepted the truths of Catholicity with a joy and an enthusiasm that never abated throughout her life. Her artistic temperament and tastes found in Christian art a new field for their exercise. She found her life-mission in setting forth manifold beauties and in her own perfection of the masters and masterpieces of religious art.—N. Y. Freeman's Journal.

AT HIS LAST HOUR.

So, says James K. Randall in the Catholic Columbian, Senor Sagasta, ex-prime minister of Spain, although he is grand master of Masons in the country, called upon the Archbishop of Toledo to administer to him the last sacraments, and let us hope died penitently and in the peace of God. What was he and men like him have wrought in Spain no tongue may tell, but the good he did found merciful dispensation, at the eleventh hour, and may be rest in peace! He at least was not barred from the sacraments as Victor Hugo was, by fellow Masons, and this is a great satisfaction to his pious relations who survive him and can pray for the repose of soul. Many men similarly placed, either by their own act or the malice of others, do not have the privilege of dying in reconciliation with the Mother Church. But how can some of them, hoping for a return to God, at the last moments, continue presumptuously to live on that perilously slender expectation? If Spain were rid of the forbidden secret societies along with France, Italy and South America, how grandly would the Latin nations redeem themselves and even in this world go to the front in all concerns in life!

THE FEAST OF EASTER.

All the other feasts of the Christian year converge to Easter; from Easter diverge the countless rays which brighten the Christian cycle. It is at once the starting point of spiritual activity and the crown of spiritual endeavor. The entire liturgy of the Church on this day speaks of unalloyed joy, of boundless enthusiasm. As if unable to contain herself, every portion of the divine office rings with the mystic *alleluia* (praised be God), which is chanted again and again. Henceforth there is

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CHATS WITH YOU

We honor the good, and ward it. Even if we fall even if we decay it, yet compels us to pay it at least of a good resolution. But good? And what is this good? Is it a standard of living that is above human gains? Is it a standard of living that is above human gains? Is it a standard of living that is above human gains?

A Worthily Layman. The Very Rev. Father J. Farley, president of Niagara delivered recently, in Brooklyn, a brilliant and stirring lecture on the subject of the "haughty Bishops." Physically he was actually a haughty Bishops whom the German O'Connell was to his credit, neither knew he confronted with appalling Both warring the people Gideon, led their people Catholic Union of Time

Money is the moving day. It is the greatest. The public press proves are living lives of sin, less of the inevitable. So I say to you, soldier of man, you go without doing his every day is your battle. It is a continual soldier of Christ, he against this wealth-seekers. Your safe less faith. Handicapped by La "Side-tracked by lack of a little more would be a fitting grave of many a fall. In every departing find men switched just this side of the they did not follow through preparation. In the patent of one is impressed by embryo inventively useless, simple patient's ignorance inventiveness ability, technical know have enabled him needed to make Had he cut his his would not have been the critical point. tion, his work recee because he cannot an Edison or a Edison, and making a It is a sad sight to offices through a strong physique, r intelligent personal. They cannot keep cause they have draw upon. The weak, their prepar at every step they of their shortcom to retain in in they cannot do thoroughly.—Suec

True patriotisms without which whenever the pulpit. A patriot is a man try all the time serve her not only especially during peace. No man who is not a good citizen does session of either limit of a good duty as a citizen, his willingness, good citizen the tial qualities—medium of com who does not pro considering. We and creditably life. But w these stations fl honor and in Dismiss that sincere, which men to feel the thing. That is said as it rolled the dam, and th flooded. In the great one of us has b formation of so judged, each o us we filled, we filled them. You recall th Robert Bruce, defects, burrec tion from a le him by a spite nookburn. Ultimate an

