

The Catholic Record.

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

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THE FRIARS IN THE PHILIPPINES.

The Methodist preachers propose to have the Friars banished forever from the Philippines. Now this is not only a charming proof of their modesty, but an unimpeachable proof of their enlightened Christianity. To the lechery and rum-drinking that have been foisted upon the natives they want to add the vagaries of religious sentimentality that has produced an abundant crop of infidels wherever it has flourished and a crime that has no horrors to their overwrought imagination. The good gentlemen never stop to think that long before they opened the revival business the Friars were teaching the natives to wear clothes and to know and serve God. They have been told repeatedly by non-Catholics that the Philippines are hospitable, reverent, pure, not addicted to profanity, of rare ability in the mechanical arts, no strangers to the pleasures of advanced education; and yet they clamor for the banishment of the man who has labored to produce that civilization. Why don't they petition for the banishment of the infidels of the islands? If they are heralds of anything that can in the remotest way be associated with religion, what possible quarrel can they have with the Friars? If they are not too hopelessly cured by unreasoning bigotry they must admit that the influences that have made for order and law and God should be respected and retained on the islands. But we are afraid that the religious buccanniers will not relinquish the Evangelical business until they have given one more proof of their inability to do anything more than distributing Bibles, manufacturing false reports for home societies, living dangerously, keeping out of the way of danger, and concealing lies about Catholic missionaries. The Philippines should certainly keep an attentive eye on the gentlemen who see no harm in the expulsion of their teachers and the wholesale confiscation of their property.

THE CORONATION OATH.

We are very pleased to notice that the Catholics of the Empire have resented the gross insults to their faith contained in the anti-Catholic oath taken by King Edward on the occasion of his accession to the throne. Catholic peers have made a strong protest, and Cardinal Vaughan commending it, hopes that it may be the means of removing the hateful fanaticism. We suppose that a few bigots will object, but we are satisfied to believe that the majority of Englishmen who, however they may be opposed to Catholicity, are no strangers to fundamental ideas of truth and justice, will give the movement their unqualified support.

When we think that our churches have resounded with sermons extolling the virtues of the late Queen, and pledging to her successor the loyalty that finds its best proof on the battlefield and in love and devotion to England's institutions, it is passing strange that so useless an insult should have been proffered to millions of His Majesty's subjects. Why should we be set apart from the myriads of the Empire and branded as idolaters, and the most sacred articles of our creed banned by contumacious epithets? Must the old prejudices and ignorance that prompted this intolerant blasphemy be allowed to have an abiding refuge on the statute books of a Government whose constitutional foundation has been laid by Catholic hands? We are not living in an age in which priests are harried and hunted, and that is disposed to reckon the priest-baiter as one of the most valuable of public officials. Nor are we subjects by sufferance only, so that any insult, however wanton, can pass unchallenged. We are English subjects, and we claim English rights. If every Englishman's house is his castle, how may our house of faith, dearer to us than any earthly possessions, be with any show of justice, broken into and defiled?

Is it nothing, said the late Father Bridgett, that so many mayors, magistrates and judges in England and Ireland are Catholics? So many of our

bravest officers in the army and navy? That the Earl-Marshal is a Catholic? That Catholics are Governors in our colonies, ambassadors at foreign courts, members of the Privy Council? Have not our Bishops been more than once thanked by a grateful sovereign for their prayers offered up for the Royal Family in that very Sacrifice which this declaration stigmatizes as idolatry?

We have "on the sand-drift and the veiled side" contributed our quota to the upbuilding of the Empire, and deserve to be paid in something better than the coin minted by departed fanatics. And we do not want any privy flogies! We demand immunity from insult, no matter from whence it comes, because we live under a flag that guarantees equal rights to all, irrespective of race or creed.

We expect in justice that a Declaration that holds up our religion to contempt and public execration and that is not only a reproach to England and a standing refutation of its claims to a liberal and enlightened policy, but a menace also to the unity of the Empire, shall be relegated forever into oblivion. Let it pass away among the noisome and slimy things that have crawled out of diseased and fanatical minds, and everyone whose sense of justice has not been hopelessly impaired will rejoice. As it stands to-day it is a stench in the nostrils of decent men; a relic of the barbarism that has sullied the pages of history whose perusal bow the head in humiliation. There is not the shadow of an excuse for the retention—not a reason that can be invented by the most astute politician.

We are quite willing to admit that His Majesty, who has been ever distinguished for his good taste, deems the scurrilous and calumnious Declaration unworthy of a place on any gentleman's lips. We believe that he would not affront the humblest menial as grossly and cruelly as an act of Parliament has done him to affront the thousands who have fought and bled for him—the millions of Catholics who in the lands that own his kinship spare no sacrifice of muscle and brain in their desire to add to the brilliancy of the crown he has inherited. But still an insult has the same meaning even when uttered by royal lips, and we should make it clear to all men that Catholics will not sit tamely down under such an insult, even from their Sovereign. Our leaders should see to it that no English ruler will be forced to swear that the Holy Sacrifice of the Mass, at which Alfred the Great and Edward the Confessor, and millions upon millions, not only of Englishmen, but of all nations, both before and since their time, have knelt and do kneel in fervent adoration is "superstitious and idolatrous."

A LENTEN SUGGESTION.

To most people, especially the young, the seven weeks of Lent seem interminable. The season of merry-making, theater-going, and general amusements which came in with such a rush after Christmas is now brought to a standstill for all who are worthy of the name of Catholic.

Even what is called society is forced by common decency to conform, at least exteriorly, to the penitential customs.

Now every one, the young and the old, should bear in mind that something is required of them during the season—all, in imitation of our Lord, must make some sacrifice. So few there are who think themselves obliged to fast or abstain that the great majority are obliged to invent some means of mortification which, while it will not injure their health or prevent them from fulfilling their duties will at least make them feel the spirit of this holy time.

"I don't see any harm in going to a theater during Lent; it isn't a mortal sin," says some young simpleton. No, it is not a mortal sin; but it shows that you have very little love of God in your heart—for you are likely one of those who maintain that you cannot fast. Would you also persuade yourself that you are capable of no practices of mortification, even so slight a denial as this?

Lent is the time of self-denial, penance and prayer, and therefore parties, ball, public amusements are all out of place. Your evenings should be spent at home with your families, "rest yourself in good reading or in the recitation of the rosary; all these things will prepare your soul for a happy Easter. No one is worthy to rise with Christ at Easter who has not

THE CHURCH AND THE FUTURE.

The Thoughtful Views of a Converted Paritan.

Hon. Judge Cortright contributes to the Catholic World Magazine for February an able article on "The Catholic Church and the Future." Judge Cortright has had more than ordinary opportunities for studying the trend of the great intellectual movements of the day. He was born of old Puritan stock, in the early half of the century, and after wandering in various pastures, hoping to find the truth, he came in his mature years to the door of the Catholic Church. When he was a young man there was nothing farther from his thoughts than to imagine that anything of good could come from the Nazareth of the Catholic Church. It was the Church of a few wandering laymen in his town, and it never dawned on him that there was any intellectual life there that could satisfy the longings for truth that were then the very breath of a New Englander's life. It was my privilege, he writes, early in life to cut away from the narrowing trammels of the orthodox creeds. My mind was not tied to any definite form of religion, and consequently it was free to investigate any new system that had any dignified thinker for its exponent. One by one I took them up as they came. Some of them held me for a few years, but they readily palled on me. Finally my intellectual life came to a state of hopeless agnosticism. It was then the consideration of the Catholic system was forced on me by a peculiar conjuncture of circumstances. The Confessions of St. Augustine fell into my hands, and from the day that I entered the Catholic Church to this present hour I have found peace for my heart as well as rest for my mind. My overlook is, then, of a half a century, and I find in the

PUBLIC SENTIMENT OF THE DAY.

some strongly marked phases, each of which well merits careful consideration as a potent factor in the present and the future of the race. They may be viewed conjointly in what may easily be a more or less veiled correlation. These phases of current thought are: The comparatively new attitude of non-Catholics towards Catholicism; the spirit of unrest regarding the satisfactory solution of certain grave sociologic problems; the apparently unreserved acceptance and enjoyment of the purely material side of things, as the best that life can offer; and, in its relation to this practical materialism, the seemingly contradictory and highly significant spirit of eager inquiry touching the delinquent existence wholly outside the domain of matter.

After noting the marked change among non-Catholics in regard to the Church, namely, where Catholicism and all thereby implied has been regarded with suspicion and hostility, there now obtains, throughout almost the entire non-Catholic community, a willingness to judge fairly such matters as the Church's doctrine and practice, and also a feeling of respect and admiration for operative Catholicism. Judge Cortright continues:

Considered simply in its human aspect, what is the cause of this great change in non-Catholic sentiment other than the observation of operative Catholicism? The cause is undoubtedly to be largely ascribed also to that tendency towards independent thinking and investigation which has made such notable strides during the past generation. And such thinking and inquiry are themselves largely results of modern education and its methods. Of course, as intimated, the Church, ever mindful of her divine mission, has done her part, not only by displaying, in the lives of her ever-increasing members and in their works the spectacle of gospel teaching in practice, but also by supplying a vast fund of information, on all and other, regarding her doctrine and practices, in forms always easily available for the honest inquirer.

CHANGED ATTITUDE TOWARDS THE CHURCH.

Is it, then, to be wondered at that, with an increased knowledge of Catholicism the watchers on the heights and far-seeing thinkers are beginning to discover, even if a little late in the day, that the only satisfactory solution of such great questions as the maintenance of the family, the nucleus of the life of the nation, the proper relations between labor and capital, and the better distribution of wealth, cannot be obtained except by a more or less practical recognition of doctrine that is essentially identical with the teaching of the gospel.

Even if the growing spirit of independent inquiry, and of fairness towards the ancient Church of their fathers, did not in themselves lead to the conclusion just mentioned, it would not be easy for the thinker to escape from it. During the last decade more than one non-Catholic of note has borne testimony to the soundness of the Church's views on the great questions of the time, with an accompanying expression of regret that Protestantism had failed to hold the confidence of even its own adherents as a guide in such matters. The almost unanimous indorsement, by the most

eminent economists of Europe and America, of the present illustrious Pontiff's encyclical on the proper relations between labor and capital was probably the most striking example of such testimony in recent years. If other proofs of the Church's care for the material as well as for the spiritual interests of the "plain people," and, therefore, of the whole community, were lacking—and they were not

THE POPE'S PROPOSITION.

that the wage earner everywhere should be enabled to maintain himself and his family in "frugal comfort" and to make suitable provision for old age, sickness and death, this showed the workers of the world that the Catholic Church is truly the Church of the whole people, of whom the great majority are and ever will be wage-earners and dependents upon these latter.

Again, when Catholicism inculcates resignation under the ills of unavoidable poverty, and enjoins submission to those exercising authority, except in cases where resistance is clearly demanded by the higher law with which all human legislation should fundamentally coincide, it has an enormous advantage over any other form of organized Christianity in dealing with such matters. The Church can point to vast numbers of her children who, in all the walks of life, and in all ages and nations, have voluntarily chosen poverty and devotion to the needs of the poor for their lot, in order to more closely imitate their divine Model; and regarding submission to all lawful authority which is directly derived from the source of all law and order—God Himself. Protestantism, on the other hand, can point to few if any voluntary renunciations of worldly wealth and comforts; and recognizing the so-called right of private judgment nullifies in advance any deliverance made on vexed questions of submission to the powers that be when, under certain conditions, opinions are divided touching the obedience due them. The latitudinarianism or belief which can exist conjointly with the most orthodox Protestantism, heavily discounts the value of the latter's teaching on any subject. So that, as intimated, even non-Catholics are beginning to realize that

IN A POSSIBLE FUTURE SOCIAL UPHEAVAL.

the conservator of law and order will be the ancient and mighty Church of Rome. With her undisputed and beneficent sway over more than 200,000,000 of devoted adherents, and her indirect power over those influenced by their example, she will again fill the role in which she has so often shone resplendent since the foundation of Christianity. Protestants themselves most loudly complain that Protestantism does discriminate against the poor man in dealing with him and his wealthy brother, and they point to the true and unostentatious democracy of Catholicism in the matter.

And it is Protestants who most loudly complain of the conspicuous lack of high moral principle, and the subservience of right to mere expediency, which to-day obtain to a dangerous extent among non-Catholics holding high office. And, as a corollary to this, there is a rapidly growing belief that a true Catholic holding some great public trust and called on to choose between right and mere expediency would most certainly act in the spirit of the Pope's memorable pronouncement, *Non possumus*, when deciding against the divorce sought by the brutal Henry VIII. of England. Assuredly such office holder would but rarely—if ever—become the tool of "corporate greed" or the "communism of self." Whenever necessary he would remember he was the servant of all the people, and not of a class or a clique. In fact, such an attitude would be an almost inevitable result of his true Catholicism. The Church has neither respect for riches nor contempt for poverty. Her aim is the saving of souls; not, as some non-Catholics seem to think, the acquisition of worldly power. The answer given by the

SUPERIOR GENERAL OF THE JESUITS TO CAUVOR.

to Cavour, when pressed by the latter to "disclose the secret of the order and of its marvellous success," admirably expresses the true spirit of the entire teaching Church: What doth it profit a man to gain the whole world and to lose his soul? To-day the belief that this does express the true aim and spirit of Catholicism is rapidly making way among the great mass of the non-Catholic community. And all indications point to its continuous growth. The twentieth century will see a far wider recognition of the Church's priceless service to all humanity; her hold on the respect and confidence of even non-Catholics will grow and deepen with the years when it is still more generously recognized, as it will be, that it is her teaching alone, which can furnish an enduring and satisfactory solution of the great sociologic problems of the day. So much for the relation between Catholicism and the unrest regarding the future of the race which so strongly characterizes the spirit of the time.

In the very nature of things, it may well be that the growing eagerness of inquiry touching a possible disembodied existence, which the writer proposes to consider before the materialism of the day, will also have a strong

and favorable influence on the future of Catholicism. Of course this phase of investigation exists almost wholly among non-Catholics, and for very obvious reasons. The Church, speaking with divine authority as the sole repository of the whole truth in revealed religion, has, once and for all, solved for her members every question regarding another state of existence where a solution was either necessary or advisable. And as the properly instructed Catholic well knows, in accepting the Church's dicta in such matters he uses his God given reason in a manner not only eminently pleasing to the Giver, as thus fittingly recognizing God's authority exercised through His Church, but also in a manner which can be proved to be eminently in accord with the claims of reason, even when the latter is considered wholly apart from its divine origin. But as every rule has its exceptions, so occasionally a Catholic of more or less intellectual prominence refuses to submit his reason to the Church's authority, and blinded by the pride of intellect, may even temporarily withdraw from her fold. However, the rarity of such defections, and their usual termination by a proper submission, serve to emphasize the rule itself.

But with the non-Catholic the case is very different. When pressed by the demands of his higher nature, and in different to or doubtful regarding ecclesiastical dicta, he ventures forth into the vast, and to him,

SHORLASS OCEAN OF INQUIRY outside material existence, he most truly resembles the ill-fated voyager without chart or compass, to whom he has been so often compared. His wanderings almost invariably terminate in one of three ways. Finding himself confronted on all sides by conditions which either obstinately refuse to accord with his theories at all, or else accord with these latter only in part while still baffling the earnest search for a satisfactory answer to his inquiries, he gradually drifts into a species of agnosticism, almost inevitably accompanied by a resolve to live for the pleasures of the present alone; he becomes a downright atheist, still with the same resolve; or he gradually finds his way into the fold of the one true Church.

Judge Cortright shows that Catholicism is the best spiritualism, and that even the materialism of the present day is exercising an influence not wholly unfavorable to Catholicism. Unlike Protestantism, he says, the Catholic Church does not, on the one hand, injudiciously repel the mere worldly by ultra Puritanical denunciations of even those pleasures of life commended by common sense; nor, on the other hand, does she refrain from vigorously teaching, regardless of who may hear, that all men are strictly accountable to God for the use or abuse of the good things of life, and that, at best, the riches, honors and pleasures of this world are but poor things to engage the eager pursuit of beings with immortal souls. So that to-day a large and increasing number of Protestants find themselves regarding the society salon, the theatre, the ball, the latest novel and Sunday recreation from the Catholic rather than from the Protestant standpoint. They find that, touching all such matters, the attitude of the Church is eminently that of common sense; and that while she teaches a rigid adherence to right principles, she is far less concerned with the letter of the law than with its spirit. Regarding the subject of Sunday recreation, especially, a large and growing number of non-Catholics are practically indorsing the Church's view that "the Sabbath was made for man, and not man for the Sabbath."

Thus, the very materialism of the day, which, again in the last analysis is a misdirected enjoyment of the gifts of God, which lacks many of the coarser features of the materialism of the past, and which, for reasons already mentioned in this article, is as it were, compelled to a quasi-recognition of spiritual potentialities, this very phase of current thought will, in all probability, have its share in the growth of Catholicism and Catholic influence.

It is not, then, surprising that many among the more thoughtful of other creeds look forward to a great increase of Catholic prestige and to large accessions to the Church, during the coming century. While, in the strict sense, in the world but not of it, her profound and God-given insight into the needs and aspirations of humanity; her Christian-like sympathy with the upward struggle of poor, fallen, blundering man; her divinely modelled pity for his errors; and, above all, her great compassion from above, as the guide and teacher of the nations; all these, necessarily, bring her very close, in one form or another, to the human heart. So that, in the very nature of things, the rapprochement between Catholicism and the spirit of the times will grow and deepen with the march of time; not because of any vital and impossible concession from the Church, but because, in the main, the progress of the race is onward and upward; and because God is ever all-making; and coming the day of the final resurrection of all things.

LEAVES FROM A MISSIONARY'S NOTEBOOK.

In the Southland—The Objections of Ritualists—The Missionary's Hardest Cases.

By Rev. A. P. Doyle, C. S. P.

The Paulist Fathers gave a mission in the Cathedral of Richmond, Va., last fall, and so awakened the non-Catholic people to a desire for the truth that forty-two were converted. They went back to the same city again last week to give a mission at St. Patrick's, and a dozen more were received into the Church. Old Virginia, which was ploughed and planted by such good missionaries as Cardinal Gibbons and Archbishop Keane, when they were younger, is now ripening into a harvest.

Some twenty years ago a book called "Romanism," by a Rev. Witherspoon, was circulated very largely throughout the Southland. It had a very bad influence, and to-day it constitutes the origin of the "queries" which the missionary is obliged to answer from the question box. The book has done its foul work, and to-day there is a re-accusation from its lies.

The missionary in his work of bringing non-Catholics to the Church is confronted by all sorts of Protestant objections, but perhaps the hardest opposition he meets with, the most difficult cases for affecting conversions, is a certain class of Episcopalians. These people call themselves variously Ritualists, High Churchmen, Anglo-Catholics, and the point of difficulty with them lies in the fact that they pretend to possess Catholic truth. They themselves form the Church. One such said recently to a missionary: "Why should I come to the Roman Church? Here I have valid sacraments, and a valid priesthood. What more can you give me?" The missionary tried to explain, but too often he finds that such persons have some perverted ideas as to what valid sacraments and a valid priesthood really are, and that no amount of talking can disabuse them of their error. The sad thing is the real effort many of these make—especially devout women—to attain spirituality. The writer has known of such who every day attended the Communion service of the Episcopal Church and were, really believing that they received the Blessed Sacrament. Sometimes, however, such people are being prepared by God in this way for embracing His truth when it is shown them. One such good woman, who for years had lived a simple and devoted life according to her light, was induced to meet a Catholic missionary.

At first she refused pointblank; she had no wish to know such a man; finally, however, she allowed herself to be persuaded. "He spoke to me," the woman said, when telling of her experience, "so kindly so gently, he seemed to guess at difficulties which I was trying to conceal even from myself, that my heart went out to him. I said, 'Here is a real priest,' and I told him all. The result was that, by God's grace, I became a Catholic." Now, there are many such simple souls who would learn the truth who are really anxious to please God, but they too seldom have an opportunity of conversation with a missionary.

Then there are others whom the missionary meets with who prefer no religion, and yet practice virtue to a high degree. "I have always tried," one man said to a missionary, "to serve God, to be honest and pure, but I never could bring myself to join one of the Churches because they were so divided among themselves. So I have kept away; but when I heard the description of your Church, Father, I said, 'Why, that is the Church I have been looking for all these years; that is the Church for me, and now I want you to instruct me and give me baptism.'"

There are many such instances. Every missionary knows of them—men whom God has instructed, and whom the missionary finds ready. The more missionaries there can be sent out, the more of such converts can be made, for of the seventy million people in the United States a very large proportion are like this one earnest, honest man, who need only one thing to become Catholics; that is, that the missionary should place the truth before them.

The Jesuit Fathers in New York announce that during the past year they have received forty converts into the Church in their Church on Sixteenth street.

ECONOMICAL.

Did you ever notice how religiously economical some Catholics (?) are? They always practice the economy on the Church. They give up their sitings and are not well enough to go to Mass on collection Sunday. They are too plous in Church to see an invitation to contribute; more fixed in adoration than the statues. Anyhow, the Church asks too much. But dress, amusements, luxurious living, theatres—Ah, well, one must be up with the fashion. And they do tell their children how much grandfather on mother's side used to do for the Church. And woe betide the priest that won't take a short cut to the house when they send for him.—Catholic Citizen.

clergy? They were by no means idle. Annoyed themselves by the government in every petty way, many of them seized every occasion to show their sympathy with the Religious—notably last year, when the Government was persecuting the Assumptionists, the Edists, the Picpus Fathers and the Good Shepherd Sisters. Our readers will recall Cardinal Langenieux's stirring challenge to the Government published in these pages last April. So long as this or that party only of individuals in the Government, attacked the Religious, and so long as it was merely rumored that the Ministers of State meant to limit their rights and functions, it was proper for members of the hierarchy in France to speak in their behalf; but when the question became national, when the Premier announced his programme of persecution against the Religious Orders, no individual Bishop, nor even the whole hierarchy in France, could with propriety make public protest. Since there is a binding compact or treaty, the Concordat, between France and the Holy See, it rests with the Pope, the Head of the Church in France as everywhere else in the world, to tell the Government and the Bishops of the country his mind as to the interests of religion and its citizens. Pope Leo spoke, and spoke quickly, in no uncertain tones, not to his Nuncio directly to the Head of the Republic—as he might have done had the French Cabinet observed the propriety of referring a matter which concerns the Church in France to the one to whom they are bound by solemn treaty—but he wrote to Cardinal Richard of Paris, and through him to the French Bishops; and already fully seventy of the eighty bishops of France—about eight sees are vacant—have publicly expressed their indignation at the anti-religious action of the Government and their sympathy with their threatened auxiliaries, the Congregations.

If Cardinal Langenieux wrote last April, Frenchmen did not take either the Government or their Masonic and socialist supporters seriously, the Holy Father's letter has made them appreciate the disaster threatening them. He wrote "to prevent as far as possible, any irreparable misfortune befalling the Church and France;" he is anxious for society in France as well as for its religion; "The disappearance of these champions of Christian charity would, it is evident, bring on the country an irreparable loss;" he warns the French Government that to suppress the Religious at home would be to lose the prestige won for their nation by the labors of their mission aries in their colonies, that it will not do to spare the missionary congregations, since these depend for recruits on the religious who preach and teach; and finally denounces the measure as "an assault on the liberty of the Church, which is in France guaranteed by a solemn treaty, for everything that hinders injures the free exercise of her divine mission."

M. Waldeck Rousseau's speech announcing the intention of the Government to frame a new law of association, which would regulate religious as well as secular congregations was scarcely in circulation when M. Roussea, formerly president of the bar and member of the French Academy, wrote condemning the proposed measure as an attack on the whole priesthood, on the monastic system and to speak plainly "on the very existence of Catholicity and of religion;" he put it all in one word, they were to do away with the very idea of religion.

At the second session, in which the bill was discussed, M. Viviani, socialist deputy, made, among other plain admissions, these two, that the bill "brings us face to face with the Catholic Church," and that "it is only a skirmish in the series of battles of the past and future! an engagement, in fact," quoting the words of Count de Mun, "between society as founded by the will of man and society as founded on the will of God." The Temps, commenting on the introduction of the bill, said it was: "Not only the first blow of the pick in the structure of the Concordat, but the first step in the radical extirpation of the religious spirit, or, as it is called, in the dechristianization of France."

It is in admissions of this kind that we find the true motive of this iniquitous bill. All the other alleged motives—the excessive wealth of the Congregations, their usurpation of the duties of the secular clergy, and their revolutionary tendencies are only pretexts used to justify this attack on liberty, and to conciliate Frenchmen in its favor. Even were they founded on fact, they are clearly insufficient to prompt a Government, which has a morbid dread of being overthrown to commit itself to the project of depriving its most law-abiding and beneficent citizens of proper civil recognition and liberty.

The Catholic Church then, is the real point of attack, and in France the Church means religion. This alone explains the audacity of the bill against the Congregations. For well nigh thirty years they have considered an easy prey, and bill after bill has been framed against them; they have been taxed almost out of existence, and in suffering they have borne the burden alone, denying themselves, and consenting to live more meagrely and austerely, so that they might meet the exactions of the Government, without reducing their allowance for charity, or calling on the faithful Importunately or ams, or suffering the Bishops and clergy to compromise themselves by a word in their defense. They are taxed for all the real estate they hold

improved and unimproved; for every door and window, as if they were shop or hotelkeepers; for personal effects, as if they had made no vow of poverty; for licenses permitting them to teach, care for the sick and other works of charity for the inheritance they are supposed to receive from their brethren who died penniless. Since 1872 business corporations in France have been obliged to pay 40 per cent. on the net profit of their business, of 5 per cent. on their original capital, being exempt from all tax if they could show they had made no profit; the Congregations are reputed to derive 5 per cent. on the gross value of personal effects and real estate, whether possessed or rented. A Congregation renting a house for \$1,000 must pay 4 per cent. on this amount, as if gaining instead of spending it. It is liable for the inheritance tax of \$2.70 for each \$100 of the share of the community possessions which the state attributes to each member.

It would be tedious to pursue the subject in detail; suffice it to say, with P. Belanger, who treats it at length in his book, Les Mesquines, that the Congregations are taxed eight times as much as ordinary business corporations, and that it is only a question of time when for lack of means they must cease to exist.

All this only makes it clearer that the Church is the real point of attack. The State is already assured of the death of the Congregations, and, from an economic point of view, has much to gain by taxing so heavily the citizens whose works of charity relieve it of the burden of millions of dollars yearly. There are in France 100 different congregations of men with a membership of 35,000 living in 874 communities, and about 873 congregations of women, numbering about 135,000 residing in 2,888 communities; these 3,757 communities have charge of about 18,000 establishments, schools, hospitals, asylums, reformatories. Their work and devotion are well known. According to M. Taine, they are "by their very instincts, benefactors of humanity, voluntary servants, vowed by their own choice to dangerous, repugnant and all sorts of ungrateful tasks. What are the tasks? Missions among savages and barbarians, infirm, incurable, insane, stragglers, and abandoned infants; innumerable works of relief, education, primary instruction, orphanages, asylums, workhouses, refuges and prisons. And all this is free or at next to no cost, because they have reduced their own needs and personal expense to the minimum. In very many communities of men and women the personal expense of each member does not exceed \$60. Among the Trappists this is the maximum."

"If one estimates the value of the work of each at 1,000 francs (\$200), which is below the mark, the total done by 180,000 Religious is 180,000,000 francs (\$32,000,000); even if one values it at 500 francs (\$100) the total is 80,000,000 francs (\$16,000,000) a year."

"Net profit for the public 80,000,000 francs, (\$16,000,000) a year."

This was in M. Taine's day, and as he says, his computation is below the mark. To replace the Congregations to-day, to apply the statist principle of solidarity for charity, as M. Viviani advocates, the State will have to assume charge of 110,000 sick, infirm and dumb—250,000 in all—all of whom are cared for by the Congregations. At 500 francs or \$100 a year, this would cost the State 125,000,000 francs or \$25,000,000 a year. Observe that this figure is based on the ridiculous low sum of \$100 a year for each person, and it does not include land, buildings, salaries of officers and servants. Add to it the cost of teaching nearly 2,000,000 of children, 1,600,000 of whom are in the primary schools, and the others in the secondary schools and colleges maintained by Religious without an cent of support from the State, at an average of \$10 a year each the State will have to pay \$20,000,000 more, besides supplying buildings and paying to officials and teachers the usual salaries which Religious do not receive. In other words, to suppress the Religious will cost the State \$45,000,000 annually, and if we compute salaries, for 170,000 persons, officials and others, at an average of \$500 a year, at least \$85,000,000 more. To this must be added the initial expense of buildings, and the outlay for sustaining the work of the 3,000 priests, 4,000 brothers and 34,000 sisters working in foreign missions to extend French civilization and influence. To do the work the Religious are now doing gratuitously, the State would need to expend fully \$200,000,000 annually.

This again only emphasizes the folly of the French Government and impresse on us the conviction that there is something more in view than the extinction of the Religious Congregations in France. With a deficit of 65,000,000 francs in the Budget of the year, and the threatened financial depression in Europe, the French Government might prudently hesitate to add an annual item approaching \$200,000,000 or 1,000,000,000 francs. Nothing less than the revenues of the Church itself could tempt them to face this new burden. It is true, they claim that the Religious in France possess a billion of francs, but this is not an annual revenue, nor is it an honest estimate of what they own. In 1890 the property of the Congregations was computed by the Government to be worth 700,000,000 francs. In 1895, when estimated honest v for purposes of taxation, less than 500,000,000; and now,

by estimates which, the agents were warned, would not be made the basis of taxation, he would not be questioned in court, it foots the notorious total of 1,000,000,000 francs!

N doubt the people to whom all this, or what will be left of it, has been promised for a superannuation fund, thought the Religious really owned it. They had no means, as the Government had, of estimating the value of the property of the 18,000 or more establishments conducted by the Congregations in France. They are not accustomed to calculate, and they could not be expected to perceive that even according to the Bill nine tenths of the property really owned by the Congregations, if not all of it, would revert to its original owners and not to them. They could not suspect, as Count de Mun pointed out in his noble speech against the bill that the Government is throwing this sop to them to win their favor and keep them quiet. To the French ear a milliard sounds so imposing that we cannot blame the masses of the people, if they fall to reckon that at most the interest on this sum would be 30 million francs, or \$6,000,000 annually, in return for the 1,000,000,000 francs taxes they would have to pay annually; so that in reality, instead of receiving the milliard of the Religious, or any part of it, the Government really means to exact a milliard from them, and that yearly.

M. Waldeck Rousseau and his allies may easily promise the people a prize that does not exist; he and his colleagues have in view the real profits of the Religious Congregations out of the property which is an easy task. It is worth more than the milliard of the Religious, and the Government could then release itself from the expense of 50,000,000 francs (\$10,000,000) yearly which it now pays as indemnity for its spoliation of Church property a century ago.

It is clear from what has been said above that the property of the Congregations in France has been rated far beyond its real value. The Government values it at the stupendous round number of 1,000,000,000 francs, under the catch word milliard; the Congregations themselves reckon their property as worth close to half that sum, 480,000,000 francs; of this sum a careful economist, M. Beauregard, in the Monde Economique, computes that the rented property is 129,403,320 francs, and the mortgaged, 206,835,802, so that in reality the clear titles of the Congregations are worth only 156,096,973 francs. Count de Mun showed so clearly that the Government had exaggerated the value of the property held by the Religious that M. Waldeck Rousseau dared not meet him on this point.

The Count found, for instance, one of his own houses, which was occupied by the Sisters of Providence, enumerated as one of their houses; the Grand Chartreux, which was confiscated by the Government during the Revolution, and never restored to them, was counted as worth 1,768,000 francs; the Hotel de Lorgues, in rue de Sevres, Paris, rented by the Lazarists, is credited to them for 2,900,000 francs; the Christian Brothers are accredited as owning the property they own of the city of Paris in Rue Ecole Polytechnique, in his book Les Mesquines, mentions a house of the Ursulines, which M. Brisson valued at 700,000 francs, the Religious themselves at 197,000 francs, and the legal estimators at 173,000! The French people know by this what to think of the fraudulent valuations of their Government.

In view of this colossal falsification of values on the part of the French Government, it is scarcely worth while to pursue further the investigation of their specious pretense. It is silly on their part to say that the Congregations are hostile to the Republic, as if the 135,000 Religious women—Little Sisters of the Poor, Good Shepherd Sisters and the other 2,880 communities of women had nothing to do but plot against the Government—women who are too absorbed in their works of charity to know that their rulers are plotting their suppression. It is false to proclaim as traitors 35,000 religious men of whom all but 5,000 dwell in the cloister heedless of the machinations of Socialism, Masonry and Protestantism, while these 5,000 are busy teaching and preaching the word of God, all too busy, we should say, to attend to their own interests. It is an audacious libel on secular and religious clergy alike to intimate as M. Waldeck Rousseau is constantly doing, either that the 50,000 secular priests of France are so inefficient as to permit the 5,000 religious priests who are engaged in the ministry to usurp their places, or that these 5,000, most of whom are employed in teaching or missionary work, are so unfaithful to their religious rule as to desert their communities to go abroad seeking worldly favor, influence and preference to their brethren in the priesthood.

The more one studies this question the more one is amazed at the situation of affairs in France. How is it possible that in a nation of 38,500,000 people, of whom all but a million are Catholics, the Government should dare to make such an attack on civil and religious liberty? We may ask, what has come over the people that they return to their parliament men who are disposed to betray their fondest interests? Have Frenchmen finally fallen under the deadly yoke of evil secret societies? The petty persecutions by which not Religious only but all the clergy, Bishops as well as priests, and the laity are daily harassed everywhere in France, are sufficient indication of the spirit which animates their present Ministry. No opportunity of

annoying faithful Catholics is left past; now an order to the navy forbidding their time honored observance of Good Friday, and then an order to the Seminary in the army not to visit their seminaries during their time of service; then all civil employes are forbidden to figure in church services; school teachers must not sing in the choir, and priests must not walk through the streets in their cassock; one Bishop is cited to court for refusing to admit Masonic flags into the church during a requiem, and another is fined for insisting on having a customary religious procession. All this the people tolerate, nay, indirectly, and directly, support by their apathy, and almost solely by entrusting with power men who are sworn enemies of religion.

Some explanation, if not excuse for this apathy and connivance is found in the activity with which the enemies of the Church are working against her. Father Belanger tells us: "Every morning unobtrusive lies crowd the columns of the newspapers like a swarming of the ancient harpies. They tell honest men that the Congregations are scandalously rich, bent on controlling everything, enemies of the republic, they falsely impute crimes to the members, ignore their virtues and services or even attribute them to bad motives. At the outset one scarcely believes them; a secret instinct makes one discern the falsehood of calumny in these denunciations; but daily the baneful swarm returns screaming its incessant refrain, piercing the ear and then the mind. At length, however, ever fond of justice and gratitude, one is overcome and dispirited by this deluge of lies." We need not go to France, nor read French newspapers, to realize that the modern newspaper press, like the history so often written about the Church, is a conspiracy against truth. The present crisis in France makes this very clear; but it has also made clear the diabolical purpose of this conspiracy of falsehood: "Iniquity hath lied unto itself;" and before the world, as well as before the better classes of Frenchmen to day, the members of the French Government and of the majority supporting them are pilloried as masters of duplicity, as enemies of all religion, as depollers of private property, destroyers of liberty of conscience, and oppressors of the poor whom they are preparing to tax beyond endurance while deluding them with the hope of a share in their spoils. Even should the bill pass this result of its discussion is precious beyond reckoning. It has brought out clearly the fact that the attack on the Religious Congregations is only the first skirmish in a war on the Church itself.

Will the bill pass? Will the Government yield to the pressure brought to bear upon it by the Holy See? Will the Socialists prove inexorable in demanding the passage of Article XI of the bill forbidding association with foreign members or superiors, and the insertion of a clause against the religious vows, hereby implying that Bishops are wrong in obeying the Pope and making "unlawful" even the secular priest's vow of chastity? It is idle to speculate on these and similar questions. Thus far four articles of the bill have been passed, the fourth with an odious discrimination against Religious Congregations, which the Socialists passed in spite of the Premier's protest. It is said that the Government is alarmed at the arrogance of its Socialist allies, and that it may resign, modify the bill or protract or postpone the discussion of its crucial Article XI until autumn. In any case, the Congregations which, overtaxed as they are, have little to lose by suppression, have already gained by the noble vindications of the Holy Father, M. M. Lorieux, Piu, Comte de Mun and the Abbe Gayraud, as well as by the letters of the Bishops who have espoused their cause. In no event, for purely charitable and missionary Congregations to reorganize under its patronage; the Pope's letter has had this effect and his threat to deprive France of her missionary protectorate has brought her Ministers to terms. Still, it would seem that the teaching orders must go, and none of their members may exercise his profession of teaching until he shall have forsworn his vows. While following this legislation, and praying for France and for the bishops and priests who are threatened with the loss of their best auxiliaries, as well as for the Religious men and women who may soon be impoverished and driven out of home and country, it will not be amiss for us to consider our own affairs and try to realize that quite as much as our French brethren we need to shake off our apathy and unconcern about our religious interests in our own country, and prepare ourselves to resist the aggression of too many of our Protestant fellow-citizens, if not the oppression of our Government, at home as well as in our new possessions.

THE LENTEN SEASON.

Lent is the soul's accounting-time. As the man of business at stated times sets his affairs in order, so during Lent the practical Catholic turns his attention more closely to the things which concern his eternal salvation. He inquires more diligently into his relations with God; and he endeavors to place himself in his true position of a creature towards his Creator. Strive how we may, we are so imperfect and surrounded with temporal concerns that we lose sight of our spiritual affairs almost unconsciously. The holy season of Lent, with its solemn reminders of religious truths and religious duties, helps to awaken in us a sense of our dependence upon God, and to inflame us with a desire to serve Him more faithfully. Begin Lent with Ash Wednesday, with its significant reminder that we are but dust after all, despite our riches, honors, titles, hopes and ambitions, and that, be our time on earth long or short, we must finally return to the dust whence we sprang, the Church day by day, and week by week, constantly calls upon us to remember God and the things of God; to remember death, and to bear in mind the eternal consequences of mortal sin. Every Catholic should listen to the voice of the Church especially during Lent, and so live according to its spirit that the sea may be to him truly a holy season, so that he may rejoice at Easter in the Resurrection of Our Lord.—Sacred Heart Review

MARCH AND THE LION.

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HISTORIC LANDMARKS.

The partial destruction of a noted Canadian landmark a few weeks ago, the house at one time occupied by the Irish poet—"the loved of all circles, the pride of his own"—Tom Moore as Lechine Que, has been quickly followed by the total disappearance of another and still more ancient edifice, or witness the following:

One of the oldest, if not the very oldest house in Three Rivers, Q.B., was burnt to the ground at an early hour on Saturday morning, 9th inst. Cause of fire unknown. As may be supposed, it was built in the style peculiar to those days in Canada,

The Catholic Record

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1904.

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

London, Saturday, March 9, 1901.

BLOODTHIRSTY MINISTERS.

The Washington correspondent of the Chicago Record has telegraphed to that journal to the effect that the only bloodthirsty communications received at the White House and the Department of State on the Chinese question come from ministers, and especially from returned missionaries.

It is scarcely necessary to add that the missionaries who make these demands are Protestants. The Catholic missionaries have made no such demands.

MR. CHURCHILL.

At a public meeting in London, (Eng.) Mr. Winston Spencer Churchill, who are told by a Press despatch, related a story making fun of the Irish, whereupon a workingman mounted the platform and told him that the meeting was called for the discussion of municipal affairs.

We are not at all surprised at Mr. Churchill's conduct on the occasion. We have had some experience with that young man in Canada. He went to the war as a correspondent and did a little fighting.

A DISCOURAGING OUTLOOK.

The Austrian Reichsrath had a stormy session on Feb. 28th. The Czech delegate Herr Silenz taunted the Germans with equating toward Germany, whereupon Herr Stein, a German member cried out: "We do not equate, we look. We wish to go over to Germany, as you do to Russia."

to go on without attempting to check it, from which it may reasonably be inferred that with such racial antipathies existing, the Austrian Empire is in a fair way to fall to pieces, and the matter looks all the worse as the Ministry were not able to put a check on such disorder.

CARDINAL VAUGHAN ON THE "CORONATION OATH."

Cardinal Vaughan, Archbishop of Westminster, has issued a pastoral letter which was read in all the Catholic Churches of London on Sunday, Feb. 24th, dealing with the oath taken by King Edward VII. at the opening of Parliament, and which has been frequently styled the "Coronation Oath," but which is not necessarily taken at the Coronation if it be taken, as was the case with King Edward VII., at the opening of Parliament.

His Eminence urges Catholics at home and abroad to take such constitutional steps as will bring about the repeal of the objectionable part of the oath, and directs that a general Communion should be held in every Catholic church within his jurisdiction in preparation for the insult offered to God, and to the recitation of the divine praises after Benediction of the Most Blessed Sacrament, the words "in reparation" are to be prefixed.

The Cardinal states that he brought the matter to the attention of a Cabinet Minister three years ago, who told him the Government would not take up the subject. He has now brought the matter before the King in a letter in which he showed the injustice and insulting nature of the oath.

THE CORONATION OATH IN PARLIAMENT.

On Friday last the Hon. John Costigan introduced into the Canadian House of Commons a resolution respecting the Coronation Oath taken by the King of Great Britain. There has been much discussion in regard to this oath in almost every part of the British Empire, and it is generally conceded, even by the majority of Protestants, that it is time the insulting reference to the Catholic faith should be eliminated therefrom.

Mr. Costigan introduced his resolution in a very able and temperate speech. It was seconded by Mr. Arthur S. Kendall of Cape Breton, in a manly and forcible address. The speeches of the Hon. Sir Wilfred Laurier, leader of the Government, and Mr. Borden, the Opposition leader, were far above the ordinary. They are well worthy of perusal. These gentlemen proved conclusively that the time has come to petition the British Government to remove from the Coronation Oath a clause which is not only uncalled for, but highly insulting to the loyal Catholic subjects of the empire.

As was to be expected, Mr. Clarke Wallace, the Orange champion, assumed his customary role. The debate had been carried on in a temperate and judicious spirit, but Mr. Wallace donned his 12th July war paint and endeavored to raise the race and creed cry.

On the vote being taken, it was found that Mr. Costigan's resolution was carried by 125 to 19. Of the majority, 95 were Liberals and 30 Conservatives. Of the minority, 18 were Conservatives and one Liberal. Below we give their names.

The following Conservatives voted against the motion: Wallace, Sproule, Taylor, Wilnot, Carscallen, Reid (Greenville), Clarke, Wilson, Roche (Marquette), Alcorn, Robinson (Elgin), Sherritt, Johnstone (Cardwell), Tolton, Lavell, Kidd, Blain and Lennox.

Mr. Oliver (Liberal) also voted against the motion.

TO CORRESPONDENTS.

FAIRFAX, Moncton, N B.—Your communication was mislaid, and thus the answer was delayed.

1. The 1st question asked regards the doctrine of the Immaculate Conception of the Blessed Virgin Mary and her immunity from sin, as our correspondent was requested to solve this difficulty raised by a friend:

"If the Blessed Virgin was conceived and born without sin, her parents must also have been born without sin, and their parents likewise, and so to the beginning. A corrupt stream is not purified by beginning at the middle, but we must begin to purify it at the source."

ANSWER. There is no reason or necessity that sin should descend from parents to their children, and therefore the difficulty is based on a false assumption. It is true that original

sin thus descends, but we know this, not by reasoning, but by revelation; because,

"By one man (Adam) sin entered into this world, and by sin death, and so death passed upon all men, in whom all have sinned. But death reigned from Adam unto Moses, even over them that had not sinned after the similitude of the transgression of Adam, who is a figure of Him that was to come, (Christ.)" (Rom. v. 12-14.)

By this and other passages of Holy Scripture, and by the teaching of the Catholic Church, we know that original sin is transmitted from our first parents. But we learn from the same sources that the power of our Redeemer to redeem and save goes beyond that of Adam to transmit sin; for,

"Where sin abounded, grace hath abounded more (or superabounded in the Greek original, *hyperperissuon*) through Jesus Christ our Lord." (Rom. v. 20, 21.)

Hence, there is no good and valid reason to assert that it is beyond the power of Christ to save the Blessed Virgin from the consequences of Adam's sin at the moment of her conception. In fact, He Who was able to save us during our life, by His passion and death, could save us equally at the moment of our conception or before our birth, and this is what was done in the Immaculate Conception of the Blessed Virgin.

From the moment of her conception, and from all eternity Christ knew that she was marked out in the designs of the Adorable Trinity as His mother, and we must infer that He loved her as such, and that He could not suffer her to remain under the power of God's enemy, a child of wrath, even for a moment. (See Eph. 1, 3.) The Immaculate Conception of Mary is implied in the title "full of grace," given to her by the Angel Gabriel. (Luke, 1, 28) and in other passages of Scripture. The doctrine was also declared to be of Catholic Faith in a decree of Pope Pius IX. issued Dec. 8, 1854.

By this decree it is declared that Mary was preserved from every stain of sin by a special grace and privilege from Almighty God, and by virtue of the merits of her Son, Jesus Christ. Sin would, therefore, have been transmitted to Mary under the usual law of the transmission of original sin, had it not been that she was specially delivered from it by the grace of God, and the merits of Her Divine Son.

2. The next question is: Is the dragon a real or fabulous creature? And what are we to think of the dragon which Daniel is said in the Bible to have killed?

ANSWER. In Daniel xiv, 22, (Catholic version) we read: "There was a great dragon in that place: (Babylon); and the Babylonians worshipped him." This was the dragon killed by Daniel.

The words translated dragon in the Bible are Greek *drako* and Hebrew *tanin*, in the plural *taunim, taunin*. Gesenius understands thereby several animals, but it appears to us that it means primarily a huge poisonous serpent, whether of the land or sea. In Deut. xxxiii, 33, its gall, equally with the venom of asps, is declared to be incurable. In Jer. li, 37, it is declared that this creature infested Babylon, while in Ps lxxviii, 13, and Isaiah, xxvii, 1, it is spoken of as a sea monster. In Apoc. xii, 3, 9, 13, the devil is described as being a great red dragon, and the old serpent.

It is seen from these and other passages that the dragon is a real creature, but on account of its subtlety, voracity and venom, and because the devil appeared to our first parents in the form of a serpent, the serpent or dragon is made figuratively to represent the devil.

3. What is a cubit? Also, how much is the talent of Scripture?

ANSWER. The cubit is a little less than 22 inches; though some reckon it at about 18 inches.

The talent as a weight was 9 1/2 lbs. avoirdupois: as a sum of money about \$1700.

4. Where did Professor Starbuck get knowledge of Catholic Theology?

ANSWER. We cannot tell. Probably by reading standard Catholic works on theology, and by conversation with Catholic priests.

5. What is meant by crocodile tears? And do crocodiles make any noise whatever?

ANSWER. Crocodiles make a noise. They make a cry very like that of a child, apparently to attract unwary people to come within their reach. Crocodile tears are hypocritical tears, so called because some travellers related the fabulous story that crocodiles make a noise like crying and shed tears when they are devouring their victims.

Wealth arises from nothing else than the union of nature with work.—Liberators.

THE ANGLICAN SYNOD OF MONTREAL ON CATHOLIC AGGRESSIONS.

The now famous Delpit case was the occasion of a comico-serious discussion in the Anglican Synod of Montreal on Feb. 14.

Evidently to give prominence and importance to the decision arrived at, the motion adopted was proposed by the Very Rev. Dean Carmichael and seconded by Rev. Dr. Davidson, as follows:

"That in view of the public challenge and denial by the Roman Catholic Church of the validity of the marriage of two Roman Catholics by other than a Roman priest, notwithstanding the authority of the Lieutenant-Governor's licence, produced therefore, and of the questions raised as to marriage between a Protestant and a Romanist under the like authority, the Lord Bishop of the diocese be respectfully requested (with the advice of the chancellor), to issue a letter of direction to the clergy of the diocese regarding the solemnization by them of any such marriage, and for their justification, should they disregard the licence of His Majesty's representative in this province, and also to instruct the clergy as to other cases where they should refuse to solemnize marriage."

We have been so accustomed to the brow-beating tone of pronouncements from the same quarter from which this emanates that we are not surprised at the bullying tone of this resolution, but we are surprised that the Anglican Synod of Montreal, which comprises many gentlemen of refinement and education, should endorse the braggadocio and vulgar use of nicknames found in this resolution; and still more surprising is it that a religious body which usually makes profession of the belief that marriage is a sacred institution, should subject that institution entirely to the control of the State.

The braggadocio of the resolution lies in the fact that it represents the position of the Catholic Church in regard to the Delpit marriage as a public challenge to Protestants, which the Synod takes up, just as a mad bull is angered at the sight of a red cloth.

The Catholic law on clandestine marriages existed before Protestantism was known in the Province of Quebec, and, therefore, it could not have been intended as an act of defiance, or a "public challenge."

The ecclesiastical authorities decided that by the laws of the Catholic Church the Delpit marriage was null and void. They had nothing to do with the civil judgment, but the judge held that the Catholic law in the matter is also the civil law of the Province, and thus the ecclesiastically invalid marriage is also void under the civil law. It follows that the Protestant minister who professed to marry the two Catholic parties, did not merely set at defiance the law of the Catholic Church, but actually disobeyed the law of the Province by marrying parties whom he was not authorized to marry. And now we have the absurd spectacle of a Church Synod which proclaims that the civil law is always and everywhere supreme, denouncing the civil law in the case, and calling it a public challenge to Protestantism on the part of the Catholic Church.

But here Dean Carmichael tells us of the awful crime which was committed, inasmuch as "the authority of the Lieutenant Governor's licence" was set at naught by the courts!

On this point the gentleman waxes wrathfully eloquent. In the speech in which he expatiates on his motion, he says:

"This licence was issued by the highest authority in the Province—the Lieutenant-Governor. The Governor-General represents the authority of the King over the whole Dominion: the Lieutenant Governor in a smaller degree, but no less representatively represents the King in the Province. Reflectively the licence came to him (the Protestant minister aforesaid) with the authority of the King. The licence authorized any Protestant minister of the Gospel to join the said A. B. and C. D. in the holy bonds of matrimony, and then to pronounce them man and wife. There was not a word said of the religion of the parties. This licence was issued by the Lieutenant Governor. It was to be assumed that all pre-requisites had been complied with, and he, as a minister, had nothing to do but to carry out the act, which the licence warranted him to perform."

This is astounding logic in a country where popular government is in vogue. According to this reasoning the King's licence overrides all laws—all acts of Parliament, and of course the laws of Quebec, and Ontario too, for that matter. With due respect for the authority of his Majesty Edward VII. we do not thus understand the King's prerogatives in this country, or even in England.

The fact is the gentleman who issued the licence was not King Edward, nor Queen Victoria, nor even the Lieutenant Governor of Quebec, but the subordinate official who issues marriage licenses; and it will surely be admitted that sometimes subordinates do transcend their authority, even though we take it as certain that "the King can do no wrong." In the present instance, a gentleman who is a member of the Montreal Synod and was present at the discussion of Dean Carmichael's motion, admitted that it was he who issued the Delpit licence.

It was his duty to observe the law, and not to issue an authorization to a Protestant minister to marry two Catholics over whom the latter had no ecclesiastical jurisdiction, and it was the minister's duty to know that he had no authority in the case. It looks as if these gentlemen, in their anxiety to receive the fees, did not care whether or not they observed the law, and the present trouble comes out of their negligence. It is a cheap way for them now to cover their remissness and gain popularity by throwing the blame on the aggressiveness of the Catholic Church.

"Throw dirt plentifully: some of it will stick," was Voltaire's maxim in attacking Christianity, and Dean Carmichael appears to act on the same principle in his assaults on the Catholic Church.

In the resolution proposed by him to and adopted by the Synod, he once calls the Catholic Church Roman Catholic, and once, by implication, Roman. The members of the Church he styles "Romanists." This last is a mere nickname, invented by the enemies of the Catholic Church and it is a sign of vulgarity to use it.

In regard to the proper name of the Church Dr. Davidson, the seconder of the resolution said:

"It is arrogance in the Church of Rome to call itself the Catholic Church. It is a branch of the Catholic Church, but so is the Anglican Church to which I belong. I am a member of one branch of the Catholic Church. I am an Anglican Catholic, and as true a member of the Catholic Church of Christ as any who worship before the chair of St. Peter. The proper title of the Church of which Archbishop Bruchesi is head in this diocese is Holy Roman Church."

Dr. Davidson does not seem to be aware that the Holy Roman Church is the local Church in Rome. It is that part of the Universal or Catholic Church which is in Rome, and is not the distinctive title of the whole Church. In the same way the parts of the Catholic Church which are in France and Spain are often called the French and Spanish Churches. They are not different or distinct Churches, inasmuch as Christ instituted but one Church, which He commands us to hear, under penalty of being "as the heathen and the publican." He built one Church only on the rock Peter, and one Church only, "the Church of the living God," did St. Paul call "the pillar and ground of truth." There is, therefore, only one true Church of Christ, built upon the rock St. Peter, one Church which teaches Christ's truth, and whose teaching we are bound to hear. The Church which answers to this description must teach everywhere the same doctrines, and must have one organization and one head, for it could not otherwise teach everywhere the same truths, and issue definite commands which we are bound to obey. Branches which do not derive their life from the same stock must be rotten and dead branches, and in no other sense than this can the Church of England be called a branch. It is not a branch of the Universal or Catholic Church, nor has it been such since it substituted the ruler of the State for its head, instead of the successor of St. Peter, who alone was appointed by Christ to feed His lambs and His sheep—His whole flock. They who do not recognize St. Peter's successor as head of the Church, cannot be members of His flock, because they do not partake of the nourishing food of Gospel truth from the one Shepherd who has been divinely appointed to guide, guard and feed the flock.

By what claim is the Church of Christ called Catholic? She is Catholic because of the commission given to her by Christ to teach all nations all things revealed by Him, and because Christ Himself will remain with her pastors teaching all days to the end of time. The Church is, therefore, Catholic in extent or place, teaching all nations; in doctrine, teaching all that Christ taught; and in time, not ceasing to exist till time shall be no more. These characteristics cannot belong to a Church which was started only three and a half centuries ago, which has several times changed its teachings and its creed, which even now does not teach any set of doctrines definitely enough to preserve unity of faith among its members and especially its clergy, and which is a purely local institution, having for its head a local or national monarch. Only the Catholic Church in communion with the successor of St. Peter possesses the characteristics of Catholicity. In fact, only one Church can be truly Catholic; and as Dr. Davidson admits that the Roman Catholic Church is at least a branch of the Catholic Church, the Church of England which, has changed or abolished the essential teaching, organization, headship, liturgy, sacraments, and sacrifice of the Catholic Church, can have no claim to its distinctive name

or title. The tradition which kept up throughout ages the article of the Apostles' Creed: "I believe in the Holy Catholic Church," has no reference to the man made churches of the sixteenth and subsequent centuries.

Another amusing feature of the discussion is the innocent way in which the mover of the resolution brings in the "justification" (of the Anglican clergy) "should they disregard the licence of His Majesty's representative," while proving, or attempting to prove, that under any circumstances such a licence ought not to be disregarded.

O Consistency! thou art a jewel; but that jewel is but rarely found in the proceedings of an Anglican Synod.

THE GERMAN KULTURKAMPF.

Subscriber, Hamilton, Ont., requests us to give some account of the causes which led to the expulsion of the Jesuits from the German Empire; and this request is supplemented by another from Querist of St. John, N. B., asking for a brief account of the German Kulturkampf. As the two matters are so intimately connected we will answer them together here.

It is somewhat difficult to discover by what motives the Emperor William I. and his Chancellor, Prince Bismarck, were influenced in commencing the war upon the Church immediately after the unification of the German Empire. There was not at this time any conflict of jurisdictions between the Catholic Church and the German Government, such as are recorded in history as having occurred in past ages between Popes and Kings, nor was there any excuse offered by the German Government that it had anything to fear from disloyalty on the part of the Catholics of the small States which had been absorbed into the German Empire, making it necessary to oppress or persecute them or the Catholic Church. The laws depriving the Church of its liberty of action appear, therefore, to have been a gratuitous persecution, undertaken solely with the view of separating the Church of Germany from the Pope and creating a schismatical German National Catholic Church, so called, which, being independent of the Pope, and distinct from the Universal Church, should, in time, become as completely the slave of the State, as are the Churches of Russia and England; and the less important states of Servia, Montenegro, etc. It may fairly be presumed that the dominating thought which led to this course of action was that a Church which should be the slave of the Emperor would so shape the consciences of the people as to strengthen in the course of time the Emperor's authority, as there is no doubt that the State Churches of Russia and England have done in spite of the spread of socialistic democratic principles in modern times.

The Catholic soldiers of the diverse German States which took the side of Prussia during the Franco-German war of 1870 marched under the flag of Prussia with as much determination as their Protestant comrades in arms, and numerous decorations were distributed among them when the war was over in acknowledgment of their bravery. Many priests and religious, male and female, were also decorated for heroic services rendered on the fields of battle.

Notwithstanding all this, no sooner was Germany unified, and the war ended, than the Government inspired press of Germany began to point out dangers which menaced the newly constituted German Empire from the fact that the supreme head of the Catholic Church was a foreigner who might be suspected as being a friend of France.

There was not even a pretence that there was any plot among Catholics to overthrow the Empire, with perhaps the exception that the people of Alsace and Lorraine, which provinces had been annexed to the German Empire, having been wrested from France, were faithful to their old love, and were undesignatedly desirous of being restored to France.

The pretexts on which Prince Bismarck attacked the Catholic Church may be reduced to two. The first was that the celebrated Syllabus of Pope Pius IX. and the definition of the doctrine of Papal Infallibility at the Vatican Council in 1870, were dangerous to the authority of the State, and opposed to modern progress and civilization. The second was that a Catholic party had been formed in the Imperial Parliament or Reichstag under the name of the Centrum, which Bismarck declared to be a movement against the Imperial authority.

There was no foundation in truth for either of these statements, as was shown by Herr Windthorst, the leader of the Centre Party, in his speech

in reply to the imperial Chancellor. But the policy of the Government had been decided on, and as the religious orders were the bulwarks of the Church, it was part of the imperial policy to suppress them.

A Rev. Father, says an old legend, related at a synod held near Kildare, in Ireland, during the lifetime of St. Bridget, or Brigid that in a dream he had seen the Blessed Virgin and that she would appear among them on the following day.

The Jesuits have been always hated by the enemies of the Catholic Church, because they have labored indefatigably to propagate Catholic truth, and have been uniformly successful Catholic educators.

The Syllabus of Pope Pius IX was a condemnation of eighty current contemporary errors regarding God and man, the human family, civil society, and the Church.

Equally flimsy was the pretext that the formation of a Catholic party in the Reichstag was a menace to the Empire. It was only when anti-Catholic legislation was seriously proposed that the Catholic party was formed.

By these laws the clergy were bidden to exercise any supervision over Catholic schools. In them no sacred history was to be taught, and Government inspectors were appointed to see that these regulations were enforced.

These are a few of the laws which were passed during the Kulturkampf, but which were afterwards repealed through the powerful opposition offered by the Centre or Catholic party.

Calvatine, during Lent especially, that sense of loyalty to Jesus Christ, that selfless devotion which rejoices to suffer what He suffered, to choose what He chose, to bear the cross that He bore, and to fight where He fought first.

MARY OUR MODEL. The Lesson Taught by St. Bridget, Patroness of Ireland.

A Rev. Father, says an old legend, related at a synod held near Kildare, in Ireland, during the lifetime of St. Bridget, or Brigid that in a dream he had seen the Blessed Virgin and that she would appear among them on the following day.

Her feast is celebrated on the 27th of this month, and the following is a sketch of her history. She was born at Faughar, near Dundalk, some time after the arrival of St. Patrick; it is probable that she saw the saint and received his blessing.

As she grew up her parents intended to marry her, and her rank and singular beauty gained for her several suitors. But she had resolved to have none but Christ for her spouse and to rid her of all importunities for an earthly marriage.

God bestowed upon St. Bridget in a remarkable degree the gifts of miracles both during life and after her holy death. Many churches in many countries have been dedicated to God under the invocation of her name.

St. Bridget, nevertheless, looks down from heaven upon the country which honors her as its patroness, and she ceases not to interest herself in behalf of its inhabitants before the Throne of divine grace.

A custom to be commended is the abstention from intoxicating drinks during Lent, in honor of the Sacred Thirst of Our Lord.

During the season of Lent we dwell, as it were, in the wilderness, joining, in spirit at least, with our divine Redeemer in His fast of forty days.

Calvatine, during Lent especially, that sense of loyalty to Jesus Christ, that selfless devotion which rejoices to suffer what He suffered, to choose what He chose, to bear the cross that He bore, and to fight where He fought first.

GOD SAVE THE KING. The Ancestral Madonna by Raphael is not only one of the grandest portraits of the Blessed Virgin now extant, but it is also the most precious relic of the art of the High Middle Ages.

Of ourselves we can do nothing; of ourselves, we would surely fall. But with the grace of God, we can do everything; and we have that grace. Fight, then, during Lent especially, as Scripture tells us—labor as a good soldier of Jesus Christ.

Strive earnestly to live holier lives, with more self-denial, more dying to the world, more carrying of the cross, and more crucifixion with Christ.

THE POPE LEADS. The Church Times of England, and a vigorous Anglican organ say: "When anti-Papal bigots have said their all, the fact remains that the Roman Pontiff is the leading Bishop in the Church of Christ."

TO-MORROW. My baby stood upon the bed. Her little arms above her head. Her little fingers all outstretched. "I want to catch to-morrow."

TO KEEP A TRUE LENT. In this a Fast to keep The Ladder leads From fat of vesals and sheep?

THE TRANSVAAL. The victory gained by General French and his forces, mentioned in last week's summary, was a most important one, which must, in all probability, bring about the final end of the Boer war.

NEW BOOK. "The Jubilee" which His Holiness Leo XIII. extended to the whole Catholic world, for a period of six months, is a most interesting and instructive work.

CONGRUENT. In the report of the "At Home" society given at the St. Maria. The name of one of the singers was given as Mrs. Guley. It should have been Mrs. Captain Joseph Ganley.

ST PATRICK'S CONCERT. On Friday, the 15th inst., there will be given in the Church of St. Patrick, a grand concert and lecture, the proceeds to be devoted to the poor of the city.

IN CHINA. At last the Chinese have shown practically a disposition to yield to the demands of the powers that the chief criminals who took part in the slaughter of foreigners shall be punished.

On Friday, the 15th inst., there will be given in the Church of St. Patrick, a grand concert and lecture, the proceeds to be devoted to the poor of the city. The choir of St. Patrick's Cathedral, under the leadership of Mr. Miller, will also take part.

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CATARRH OF THE STOMACH. Commonly Mistaken for Dyspepsia. Why Ordinary Doctors and Patent Medicines Fail.



When catarrh has been allowed to run along for any length of time, there is a dropping in the back part of the throat. This mucus is hawked up and spit out during the day time. But at night during sleep it is allowed to flow into the stomach, thus poisoning the mucous lining of that organ.

On Monday evening, February 15, a number of friends of Miss Lena Fox, among them being Father Keenan and the members of the choir of St. Patrick's Cathedral, gathered at the home of Miss Fox on the occasion of her leaving for Colorado.

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Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN CXXVIII.

Doctor Hodges, speaking of the flight of many Protestant clergymen from England to the continent on Mary's accession, says that Cranmer remained so did Latimer, Ridley, Hooper, and Ferrar. There were five distinctively Protestant bishops; all five remained and all five were burned.

Macaulay seems quite in the right in saying (something which worries Froude tremendously, but which he can not deny) that as Cranmer had never failed to sign every profession of faith enjoined by the Crown, under Henry and Edward, so his successive and deepening apostasies from his own inner belief under Mary were simply in a line with his whole career and character.

How can we, without confounding all differences of character, put him in one class with his four episcopal fellow sufferers, of whom three had remained firm throughout, and the fourth had wavered but for a moment?

Froude compares Cranmer to Peter. The monstrousness of this comparison will appear if we think of Peter as having, during twenty years, remained all the while at the head of the Christian Church, denied his belief as often as the Roman Emperor required of him, and having only recovered courage when he saw that he was going to be crucified anyhow!

Doctor Hodges, however, declares that Cranmer at the last, honestly believing that his life was safe if and now in public, renew his previous recantations, unexpectedly revoked them all, declared that the hand which had signed them against the truth which he thought in his heart should, as chiefly guilty, be the first to burn, concluding with the declaration: "And as for the Pope, I refuse him as Christ's enemy and anti-Christ, with all his false doctrine."

Now there is no doubt that the deprived Archbishop, in St. Mary's Church, Oxford, being expected by all to renew his profession of submission to the doctrine and jurisdiction of the Church of Rome, did unexpectedly as toward the authorities by revoking his recantations, and rejecting the Pope as anti-Christ.]

once led to the stake. No promise of mercy, throughout his imprisonment, and after all abjurations, had been made, or even intimated to him, from the Queen. The Council, indeed, advised her that he had been, in his place as Primate too thoroughly involved in the whole anti-Catholic policy of the two preceding reigns, including the inextinguishable wrong done to Catharine of Aragon and her daughter, to make it possible to pardon him, consistently with public policy. He knew this perfectly, although he still clutched despairingly at straws.

If he still had a phantom hope of life when he was carried into St. Mary's Church, how can he have kept it during the sermon that was to precede his last declaration? Dr. Cole, the preacher, addressed himself to the prisoner as to one who was to die immediately. He recounted his heresies, his persecutions of the Catholic Church, praised God for his final conversion, assured him that the Divine grace would temper the flame, so that he should not feel it, more than did the Hebrew children in the fiery furnace, and that memorial Masses should be said for him in all the churches of Oxford.

Now had there been one faintest shadow of a hope in the Archbishop's mind before the sermon, how can we suppose that there was any after it? Cranmer knew himself, and his own history. He knew the Queen, her history, and the severe implacability of her character towards the man who had been her father's chief accomplice in the wrong done to her mother and herself. And now the final address made to him assured him that he was to die at once. What reason can he have had for supposing that all this was a make believe, and that after he had gratified his enemies, and above all the stern woman of Whitehall, by one more hypocrisy, he was to be safe, perhaps not from prison, but certainly from the stake? Of this there is neither proof nor probability.

Hume does not warrant it. nor Lingard nor Froude. The Britannica speaks slightly of it as a possibility, but does not urge it. The "Dictionary of National Biography," so careful to give the precise results of the latest inquiry, does not even mention it.

Now what excuse can Dean Hodges give for stating that Cranmer reverted to Protestantism after Dr. Cole's sermon, "honestly believing" that one more acknowledgment of the Church of Rome "would save his life"? Can he say that I have misremembered my authorities? That is possible, although I am not apt to misremember, especially after having gone carefully over them within a few months. Does he say that the Britannica regards this view as at least possible? Yes, but he himself states it as if, instead of being against the whole complexion of the events, and the general tenor of the authorities, it were a well known fact, which there is no occasion to discuss. I do not believe Dr. Hodges to be capable of prevarication, or I should call this, so unlike his general temper, such. I believe it is a prevarication still, but that it has been taken, in his usual temper of cheerful thoughtlessness, from some one else.

Those of us who view the English Reformation as having been, through Cranmer, saved from running on the rocks of Henry's uncertain moods, are surely not therefore bound to respect the man. Pliancy and servility may serve a providential end, but assuredly they are far from being honorable qualities. I am not willing to own that Protestantism is so scant of martyrs as to be obliged to take up this man for a martyr.

CHARLES C. STARBUCK. Andover, Mass.

THOUGHTS ON THE SACRED HEART.

If all the associates of the League will do their duty during the coming month, what wonderful things will take place! The sinners will be transformed into true Christians, the afflicted will be comforted, the impatient made temperate, and the poor will realize that they have treasures the world cannot take away.

What comfort and consolation the Sacred Heart gives to those who are devoted to it, words cannot express. Try and see what changes will come over you if you practise this devotion faithfully. Life then will be life in deed; each day you will be able to lay up stores of graces that will strengthen you for all your trials. In a word, you will be able to see what to do, and to do it well.

"What festival do we celebrate today, my Father?" asked Father de Ravignan when dying. "The Wound of the Sacred Heart of Jesus." Was the reply of his Superior. "On my Father the Heart of our Lord! What a beautiful gate by which to enter Heaven!" -Life of Father de Ravignan.

Behold what this adorable Heart requires of its friends: Poverty in intention, humility in operation, purity in object.—Blessed Margaret Mary. These alone, O my God! These alone does my soul desire, and my heart knows no peace unless it rests in Thy Sacred Heart!—St. Catherine of Sienna.

The Decree of the Sacred Congregation of Rites declares that "the sanctity of Margaret Mary consisted wholly in the ardent love by which she was consumed for the Heart of Jesus, and in that indefatigable zeal wherewith she strove to excite all hearts to render Him love for love."

FIVE-MINUTE SERMON.

Third Sunday of Lent. HUMAN RESPECT.

"He that is not with Me is against Me," (Luke 11, 23.) "He that is not with me is against Me and he that gathered not with Me scattereth." This is the dictum of our heavenly King. Our Lord wishes to say, he that has not will and the courage to declare himself openly as My disciple, him will I count among My enemies who fight against Me.

On another occasion our Lord says: "For he shall be ashamed of Me, and of my words . . . the Son of Man also will be ashamed of him." (Mark 8, 38.) You may ask, Has our Lord sufficient cause to pass so severe a judgment on those cowards who are ashamed of the faith, and who on account of poor, miserable man despise Almighty God. An honest man is ashamed only of some thing bad, despicable. Is it possible that faith, the holiest and noblest gift which God has given to man, is considered as something wicked and despicable? The coward who offends God through human respect, degrades faith. If he does not do so in words, he does so in deed; for by his actions he declares before God and the world that it is a disgrace to be a follower of Christ and a member of the Catholic Church.

What does the recreant gain by his mode of acting? What does the Christian gain by his faint heartedness? Does he expect to have the honor and esteem of those scoffers whom he fears? No, no, they may let him alone, but in their hearts they despise him as he deserves. The most wicked sneerer feels nothing but contempt for the one who, through human respect, becomes a traitor to his convictions.

When our Lord was standing before the tribunal of Pilate, the murderer Barabbas was brought from the dungeon and compared with our Lord. Then Pilate, speaking to the people said: "Whom will you that I release for you: Barabbas or Jesus that is called Christ?" (Matt. 27, 17.) And the rabble with one voice cried out: "Give us Barabbas." Pilate asked: "What shall I do then with Jesus?" and they all said: "Away with Him, crucify Him." The Christian who offends God through human respect, acts similarly to the Jewish rabble. Whom do you prefer, the devil asks him. Whom do you wish to please Jesus, or Barabbas? Jesus, your Saviour, who has loved you even unto death, unto the death of the cross, or these scoffers whose praise will bring you no gain, whose jaws can do you no harm? And you cry out: Give me Barabbas. But what will you do with Jesus? I will crucify Him, I will hold His commandments in contempt, I will scoff at Jesus and at His Holy Church.

Such are the outrages which the cowardly Christian heaps upon his Saviour, and yet this Saviour will be his Judge. What a terrible condition for the poor miserable Christian! Our Lord will act as He predicted: "He that shall deny Me before men, I will also deny him before My Father, who is in Heaven." (Matt. 16, 33.) If therefore, you expect to find favor before your eternal Judge, then away with this pusillanimity and fear of human respect; away with this idol of the world, which competes for the reign of the King of Heaven and earth in our hearts. Let us be courageous Christians, not cowards. Let us be faithful disciples of our Crucified Lord, who was not ashamed to die as a malefactor for us on the cross. Let us imitate those holy martyrs who joyfully sacrificed their lives for the greater honor and glory of God. Let us follow those numberless saints who not only knew but hearkened to the consoling words of our Lord spoken in the sermon on the mount: "Blessed are ye, when they shall revile you, and persecute you and speak all that is evil against you untruly for My sake: Be glad and rejoice, for your reward is very great in Heaven." (Matt. 5, 13.) Amen.

EDUCATION AND UTILITY.

"Intellectual culture is its own end: what has its end in itself has its use in itself also. A healthy body is good in itself; so is a healthy intellect. If a college of Physicians is a useful institution because it contemplates bodily health, why is not an Academic Body, though it were simply and solely en-

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gaged in imparting vigour and beauty and grasp to the intellectual portion of our nature? The Edinburgh Reviewers, (Jeffrey, Smith, etc.) in one passage speaks of a useful education as one that cultivates the 'understanding,' gives a 'talent for speculation and original enquiry,' and a 'habit of pushing things up to their first principles'; this is what I have called a good or liberal education."—Newman.

THE CORONATION OATH.

English Catholic Objection to its Jurisdiction by Edward VII.

(From the London Tablet.) The Archbishops and Bishops are "ordered" by the King to make certain changes in the Prayer Book. They are routine changes, of course, but there is the "supremacy" principle at work. In the impending coronation service also further expression will be given to the inviolable Protestantism of the Establishment. But on that coronation service we must be permitted a word of our own. With the internecine strife within the Established Church we are concerned only as observers, though as deeply—often painfully—interested observers.

"I do not believe," Edward VII. will be expected to declare, "that in the Sacrament of the Lord's Supper there is any transubstantiation, and that the invocation and adoration of the Virgin Mary or any other saint, and the sacrifice of the Mass as they are now used in the Church of Rome, are superstitious and idolatrous." As if this were not enough to enforce on the King, who has knelt time and again at nuptial and at Requiem Mass before our altars, the altars of God, a passage is thrust upon his tongue which causes him to impugn by implication the personal honor of Catholics as men of truth and plain speakers—and this in the very presence of his Earl Marshal.

The theory is that a Catholic would take the oath with reservations. He would have his crown and his Mass, too. So the King must stand up and say: "I do solemnly declare I make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants (the irony of it to say!) with out any evasion, equivocation or mental reservation whatsoever and without any dispensation already granted me for this purpose by the Pope, or any authority or person whatsoever, or without any hope of any other such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before man, or absolved of this declaration or any part thereof, although the Pope, or any other person or persons or power whatsoever should dispense with, or annul the same or declare that it was null and void from the beginning."

Such language from the mouth of the ruler of ten millions of loyal Catholics, we must plainly say, is intolerable. It is an insult to the Pontiff and to the Catholic world; it is an insult to the King himself, and to nobody, we are certain, will its terms be more utterly obnoxious. In this respect the King is bound while his subjects are emancipated. Until 1829 this very same oath had to be taken by members of Parliament. It was then abrogated for subjects of the Crown except in the case of the Lord Chancellors of England and Ireland and a few other high offices of state. In 1867 a bill abolished the oath for these in England with one single exception.

The Conservative party, with its great majority in both Houses of Parliament has time and power to follow this precedent and to free the King from the obligation of imposing an indignity upon an immense body of those who to day acclaim his rule.

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OUR BOYS AND GIRLS.

The Monarch of St. Elias.

There were three of us in '94—Lowden from Seattle, Eustach, the French Canadian, and myself. We were not exactly in the Klondike region that season, but in the southwestern portion—the Mount St. Elias district, says the third member of this little party, Frank L. Pollock, describing his adventures in the February St. Nicholas. We had prospected that section in July and August, and finding the richest signs on an unknown creek between the head of the Chittyna river and Lake Kushe, we built a dug-out cabin and applied ourselves to "burning out" our claim. Snow flew in October, but we kept it out of the diggings, and exhausted large quantities of dirt from the "pay streak" in readiness for the spring wash up. We were not too abundantly supplied with provisions, and as our stock diminished we became more dependent upon what game we could shoot in the hills. This method of providing took time, and we disliked it on that account, for hunting weather is mining weather; but it was on these expeditions that we heard of the "Monarch of St. Elias."

The Indians told us of it, and nobody knew exactly what it was. Their accounts seemed to indicate a sort of bear, but of a weird and novel species. They described the animal as of gigantic size and terrible ferocity, exceeding in these particulars even the northern grizzly. More than that, it was able to climb trees with facility, and did not sleep through the winter, but continued its awful career regardless of season. Few of them had ever seen the beast, and those few had not stayed to examine its peculiarities. Their fear of it was extreme, and not a savage of them would hunt in the region which it had taken for its own. About the middle of January, on my way back from an eighty miles' trip in quest of provisions, I camped out close under the central peak of Mount St. Elias.

I was awakened sharply by a nervous sensation—that night, madder feeling of peril that becomes an instinct with frontiersmen accustomed to sleep in danger. The bag was close around my head and I could see nothing; but I felt cold. I had an impression that the fire had become low; then I heard a faint underground rumble, and I unfastened the flap of the bag and looked out.

The fire had burned very low, and had sunk almost out of sight in a hollow of its own making. The heat had laid bare a portion of the neighboring rock wall, and for the first time I observed what appeared to be the upper end of a large crack, or crevice, in the rock. It seemed about three feet wide and the lower part was still concealed and came again the dead-end rumble I had heard.

Vague ideas of an earthquake entered my drowsy mind, but I had no time given me for speculation. A huge dark mass seemed to project itself from the cave. There was a snarl, a powerful wild-beast odor, and the faint light gave me a horrible glimpse of cavernous jaws, gleaming tusks, and a wrinkled, hairy face, about three feet from my own.

With a startled shout, I executed a wild roll and somersault backward, slipping bag and all, into the deep snow behind me. I went completely out of sight, I suppose, into the fluffy drifts, and continued to wallow, panic-stricken, to get as far as possible from that frightful apparition.

After several moments of frenzied endeavor to efface myself, I became conscious that I was not pursued, and paused to look cautiously back. My visitor still stood in the camp, gazing fixedly in my direction. But what was it? In the twilight it looked as big as an ox—a long, thin lank, tailless body, with almost the shape of a panther and the attitude of a bear. I could not clearly make out its color, which was probably a dark gray or brown.

Up to this moment I had not thought of the mysterious beast of the Indians, but at sight of this gigantic unknown creature I recalled the savage stories with a thrill of superstitious horror. Its appearance had been so sudden that my nerves were badly shaken. I endeavored to collect myself, and lay breathing heavily, with my eyes fixed upon the strange animal, that stood still, swinging its head with a sinuous and yet bear-like movement.

I was so involved in the drifts that I suppose I was almost invisible, and after a few curious snorts the beast turned away and walked slowly around my camp. In this promenade of it came upon something which it investigated with loud sniffs, and which I afterward ascertained to have been the flour sack. In a moment more I heard the strong cloth go r r r p. Next it lighted upon the sugar bag, and I immediately heard a piglish sound of feeding.

The action of the beast affected me with an amazing sense of relief; it was so very natural, so very bearish. The gloom and impressiveness of the surroundings, and the dramatic effect and mystery of the animal's appearance, had strangely worked upon me; but this awe began to be replaced by the hunter's instinct; besides, I was enraged at the destruction of our priceless supplies. But presently both these emotions were blotted out by the intense cold. I cannot even attempt to convey to a southerner how cold it was to the feet. The wind had gone down; so had the moon; and the silence in that ghastly desert was like death itself, and death I knew it would be if I remained long motionless in that temperature without a fire.

But my fire was in the possession of the adversary, and so were my matches, and, worst of all, my rifle. In spite of my numerous wrappings, I began to shiver, partly with cold and partly with excitement, as I tried to think of some plan for circumventing the beast, which was still gnawing its—or rather our—sweets.

If I could only get the brute away from the camp long enough for me to get my Winchester and put on my snowshoes, I would have it at a disadvantage in the deep snow. But at present I had little doubt that it could move with much more facility than I could. Thus I felt a natural reluctance to attract its attention, and at the same time I had no idea that it would return to its cave. I did not wish it to do this, in fact, for I became determined to solve the mystery while I had the opportunity, since I had no doubt that this creature was the Indian's legendary terror.

Several minutes passed which I considered the situation and grew numb. Finally I disengaged myself from sleeping bag and blankets, and waded up close to the edge of the trampled camp space. The animal ceased its operations at my approach, and bristled up, standing tensely on guard and snarling viciously. In desperate resolution, I packed a large snowball as well as I could from the dry snow, and threw it at the animal. The snow hit the animal on the ear.

With a savage roar it rushed at me, and I flung myself on my hands and knees, and I floundered aside from its charge. In the instant thus gained I struggled into the camp, and had time to seize the gun and draw it from its backskin cover before the beast turned. The plunge into the light snow seemed to bewilder it for a second. It wheeled, however, and made at me, coming through the drifts like a snow plow; and as it came I shot full at its breast.

There was a long streak of dazzling flame, and a crashing report that mingled with a coughing roar. Through the smoke I hastily perceived the brute still plunging toward me, blood streaming down its chest and shoulders, and its little wicked eyes fairly blazing in the gloom. I fired again as it came on, and leaped aside to avoid the rush. It went blindly past me for a few feet, and then dropped, bleeding profusely, upon the snow.

It lay quite still for a few moments, and I approached the possible corpse with considerable circumspection. At a range of ten feet I fired again, aiming at a fatal spot at the base of the ear; but my hand shook as I pulled. The shot acted like magic. At the report, the animal sprang bodily into the air, horrible with extended claws and wide, gory jaws. Blood and snow flew in every direction. Without knowing how it happened, I found myself plunging into the snow again with huge strides, frantically wrenching at the level of my rifle, which had for a moment jammed. But when I looked back the foe had not followed. It had started, as if dazed, in the opposite direction, and was plowing through the snow, leaving a trail as if a team of horses had passed.

I hastened to put on my snowshoes and followed; but in the few moments thus lost the beast gained several rods, and was already out of sight in the gloom. I had some idea of what was going to happen, and shuffled over the snow at a run. When I had the animal in view again, it was near the precipice, and still charging blindly forward. I fired twice without stopping it or making it turn, and in another instant over it went. I heard a dull thump as its body struck some projecting crag, and then there was silence. I might as well have fired at the bottom of that deep abyss.

The mystery had eluded me to the last.

IMITATION OF CHRIST.

Of the Forerunners of Our Whole Life.

A religious man, who exercises himself seriously and devoutly in the most holy life and passion of our Lord, will find there abundantly all things profitable and necessary for him; nor need he seek any better model than that of Jesus.

Oh, if our crucified Jesus did but come into our hearts, how quickly and sufficiently learned should we be! A fervent religious man beareth and taketh all things well that are commanded him.

A negligent and lukewarm religious man hath trouble upon trouble, and on every side suffereth anguish; because he hath no comfort within, and is hindered from seeking any without. A religious man, who lives not in discipline, lieth open to dreadful ruin. He who seeketh to be more loose and remiss will always be uneasy, for one thing or other will displease him.

How do so many other religious do, who live under strict monastic discipline? They seldom go abroad, they live very retired, their diet is very poor, their habit coarse, they labour much, they speak little, they watch long, they rise early, they spend much time in prayer, they read often, and keep themselves in all kinds of discipline. Consider the Carthusians, the Cistercians and the monks and nuns in other orders; how every night they rise to sing psalms to the Lord. It would therefore be a shame for thee to be sluggish as so holy a time, when such multitudes of religious begin with joy to give praise to God. Oh, that we had nothing else to do but to praise the Lord our God with our whole heart and mouth!

CHATS WITH YOUNG MEN.

An old man, whose hair is gray and whose days are numbered, was asked yesterday to give the young men who read this department the benefit of some of his experience of life. He answered:

"Tell them to dread impurity. That is the first word for young men. How many of them have I seen smitten with foul disease, or struck with insanity, or sent to early graves, through impurity! They need the grace of God and grit, to fly from the occasions of sin. It takes an iron will, I know, but any youth who can train for a football game, has the stamina needed to subdue concupiscence.

"I would that all young men should prize their virginity. How beautiful is a young man who is clean of mind! There is no hang dog look about him. There is no self-consciousness. His eyes are bright. He holds his head up. He is not afraid of the sunlight. Yet purity is not mawkishness. It may exist beside knowledge of the ways of nature. Indeed, I think that a treatise on the transmission of life, teaching the sacredness of the life-giving power and the fearful vengeance that God takes on those who maliciously abuse that function, should be prepared by some sane father and be put in the hands of all adolescents.

"Moreover, young men should be trained to think of matrimony as a sacrament. Some make sport of marriage and talk obscenely of those who enter upon it. I would have them think of it as honorable, as participating in the fatherhood of God. Let them respect women for their own mother's sake. They should look forward to their own marriage from the time that they have passed the age of puberty, and take the means to keep themselves pure, and make themselves worthy of a pure wife.

"In the second place, tell them to have ambition to excel in whatever work they do for a living. Let them work in it. There is room at the top everywhere. In the third place, bid them be thrifty. They can save and yet not be miserly. And with a bank account will come opportunities to prosper.

"Warn them not to make mistakes, not to do anything that will, if known, injure their reputation, because they don't know when it will come back at them, and they should be so that they can aspire to anything honorable without fear of any skeleton coming out to haunt them. Lastly, tell them never to lose sight of the fact that they must die. Their best success must be such as they can take with them—a noble soul, a kind heart, a pure body, and a long list of good deeds. There's riches for you that will last. There's success that is eternal."—Catholic Columbian.

To Improve a Bad Memory.

You can cultivate your memory just as you can cultivate your muscle, and it will improve steadily up to a certain point. The science of mnemonics, as it is called, has recently been studied anew in Europe, where some surprising results have been achieved in the experiments that were tried. I hastened to put on my snowshoes and followed; but in the few moments thus lost the beast gained several rods, and was already out of sight in the gloom. I had some idea of what was going to happen, and shuffled over the snow at a run. When I had the animal in view again, it was near the precipice, and still charging blindly forward. I fired twice without stopping it or making it turn, and in another instant over it went. I heard a dull thump as its body struck some projecting crag, and then there was silence. I might as well have fired at the bottom of that deep abyss.

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organs it draws away the excess of blood that is crowding the brain, or some other portion of the body and this rest to these parts, by a change of action to other unused regions of the body, rests the over-used organs; strengthens the ones used; and the result is re-invigoration to the whole physical, mental and spiritual man.

I have known many a man who has worked hard, physically, all day to have been benefited by taking an hour's active class exercise and a little special work to correct weak or deformed parts of the body. Every occupation tends to over-work and so from the most used portions of the body. The function of special work is to correct this trouble. Only when you are too tired to eat are you too tired to exercise. Then rest in a supine position is what you need. But one who works so hard as that, will live only about half his life out. Live too fast and die too soon is as bad as live too easy and die too soon. Often over-eating and too little sleep may take all the life and snap out of you, or living in too hot or ill ventilated rooms. Or the use of tobacco or strong tea or coffee or dressing too tightly or over using the mental or spiritual nature, or some other thing, right enough when used temperately, but wrong when overdone, has devalitized you so that even the thought of taking off your clothes makes you feel tired, or even in the days that are past you have overdone your gymnasium exercise and so have worked yourself stale.

"Exercise like many other things, is a curse or a blessing; it all depends upon how much you take. A little more exercise than a little, for you, is all you need to keep you feeling as frisky as a colt all the time; if you do too much it will act as a destroyer and tire you out. Don't let a day pass over your head till you have exercised, not abused, every part of your body over which your brain has control, and if you don't feel like exercising find out where the screw is loose before it is too late and the casket of your body falls all to pieces and lets out the imprisoned soul before the natural time (somewhere about one hundred years of age one should pass painlessly out of this world). Daily hygienic exercise is the safest stimulant in the world to wake up the powers of body, mind and soul. Use it every day of your life."

A GIRL'S PERIL.

A Brief Story of Interest to All Young Women.

PALLOR, HEADACHES, DIZZINESS AND A FEELING OF CONSTANT LANGUOR OVERCOME—HOPE FOR SIMILAR SUFFERERS.

There are thousands of young girls throughout Canada who owe their good health, if not life itself, to the timely use of Dr. Williams' Pink Pills for Pale People. Among these is Miss Mary Patterson, whose home is in the vicinity of Strathroy, Ont. To a reporter who interviewed her Miss Patterson said: "Several years ago I began to suffer from headaches, was easily tired out, and could see that my health was not what it had been. At first I did not think there was anything serious the matter, and thought the trouble would pass away. In this, however, I was mistaken, for as time went on I became weaker. The headaches attacked me more frequently, my appetite failed. If I stooped I would grow so dizzy that I would almost fall over. I became very pale, and always felt tired and worn out. I was advised to try Dr. Williams' Pink Pills, and I have reason to rejoice that I followed the advice, and as I continued their use, it seemed as though day by day they were imparting new life to me. My appetite improved, the headaches disappeared, the pallor left my face, the dizziness that bothered me so much also disappeared, and I felt altogether like a different person. I feel that I owe my renewed health entirely to Dr. Williams' Pink Pills, and as I know that there are many girls who suffer as I did I would urge them to lose no time in giving this medicine a fair trial."

The case of Miss Patterson certainly carries with it a lesson to others who may be pale, languid, easily tired, or subject to headaches, or the other distressing symptoms that mark the outward progress of anaemia. In cases of this kind Dr. Williams' Pink Pills will give more certain and speedy results than any other medicine. They act promptly and directly, making new, rich red blood, and strengthen the nerves, and correct all the irregularities incident to this critical period. Sold by all dealers or sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Keep Yourself Strong

And you will ward off colds, pneumonia, fevers and other diseases. You need to have pure, rich blood and good digestion. Hood's Sarsaparilla makes the blood rich and pure as no other medicine can do. It tones the stomach, creates an appetite, purifies the whole system. You will be wise to begin taking it now, for it will keep you strong and well.

Hood's Pills are non-irritating. Price 25 cents.

Severe colds are easily cured by the use of Bickel's Anodyne Syrup, a safe, reliable, and extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the best medicine for colds, coughs, inflammation of the lungs, and all affections of the throat and chest. Its agreeableness to the taste makes it a favorite with ladies and children.

Mrs. Celeste Gann, Syracuse, N. Y. writes: "For several years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Farme's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." "The Pills not only cause pain or griping, and should be used when a cathartic is required.

Cholera and all summer complaints are so quick in their action that the cold hand of death is upon the victims before they are aware that danger is near. If attacked do not delay in getting the proper medicine. Try a dose of Dr. J. D. Kellogg's Dysentery Cordial, and you will get immediate relief. It acts with wonderful rapidity and never fails to effect a cure.

Safe, Certain, Prompt, Economical—These few adjectives apply to a medicine of peculiar force to DR. THOMAS' ELECTRIC OIL—a standard external and internal remedy, adapted to the relief and cure of coughs, sore throat, hoarseness and all affections of the breathing organs, kidney trouble, excoriations, sores, lameness and physical pain. Salt rheum, with its burning, stinging sensation, is due to poor blood and is cured by Hood's Sarsaparilla, the great blood purifier.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child. Ill-fitting boots and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.

When you are feeling tired and out of sorts you will find Hood's Sarsaparilla will do you wonderful good. Be sure to GET HOOD'S.

BROWN'S BRONCHIAL TROCHES
The best preparation for colds, coughs, and asthma.
REV. HENRY WARD BEECHER.

course; yet I have never known a young man, who was kept in a glass case and lectured and warned, and continually "bowed," until thirty or thereabout, that ever amounted to much, or had much practical wisdom, once outside the limits of his prison. After Church and parents and school have done their work in forming character, I believe God must be trusted to protect those who go out to battle.—Charles J. O'Malley, in (Young Men's Dept.) Catholic Columbian.

NO-TALGIA. BY RICHARD BURTON. All through their lives men build or dream them homes. Longing for peace and quiet and household love. All through their lives—though offering hecatombs To worldly pleasures and the shows thereof.

And at the last, life sick, with still the same Unconquerable desire within their breast, They long for heaven, and murmur their dear name, Deeming it, more than mortal homes are, blest.

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