

He walked on until he came to the cottage of his childhood—a pretty cottage despite its wintry garb. It struck him that in the prairie he had always pictured it in his summer dress. He stood by the garden hedge, looking with saddened eyes at each familiar detail. Then he noted at once a written notice in the window, and read it.

"Last between Lordship Lane and East Dulwich, a rosy, the finder, on bringing it to Vine Cottage, will be rewarded."

Hillery's heart gave a bound. Here was an excuse to get foot once more in the old home.

Strong man though he was, his hand trembled as he lifted the latch of the gate.

He knocked upon the door, which he noted was still painted green, and waited.

The door was opened, and the big Canadian was so taken aback by the apparition that met his gaze that for a moment he found no words.

A pair of worried-looking Irish eyes were looking into his on inquiry.

"I have brought your rosy," Hillery blurted out at last. "At least it may be yours," he added. "I didn't figure on doing a little service to some one living in my old home."

Nora Mulligan smiled enchantingly. "Why, you must be Joseph Hillery," she said. "We have heard that the Hillerys built this little house, and that their only son went to Canada at sixteen. Come in. My mother will bid you welcome."

Hillery entered the narrow passage, noted the stairs (up which he had so often run when he had come in later than the front sitting-room, the room in which he had done his work, and which he had used in his throat. There were the little cupboards on either side of the fireplace, just as he remembered them. But his mother's work-box no longer stood on top of the one nearest the window, and on the top of the other no longer stood the little statue of St. Joseph under a snow.

"Notice" from between the snowy muslin curtains and turned and faced him. His great bulk seemed to fill the room.

"Sit down," she said gaily. "Oh, I never thanked you for bringing back my rosy! I was so taken aback to find you were Joseph Hillery. I have often thought of you, and wondered how you got on. You see, we were not one how you had to go away and seek your fortune, and I have often said a little prayer for you—a poor boy so unhappy and alone."

Hillery looked at her, a trim little figure in a blue serge frock, her pretty round face revealing two alluring dimples as she smiled up at him, her laughing, violet eyes sparkling with the sweet expression of girlhood.

"Do sit down," she said. "I am going to fetch mother, and you must stay and have dinner with us in your old room. You would like to do that."

Hillery was quite overcome. "That I should only see the cottage, and go away. I didn't know I should—"

He got no further, but sat down on the little sofa, starting in front of him. Nora ran to the kitchen, returning in a few minutes, a kindly, pleasant-faced woman.

"I am glad to see you, Mr. Hillery," she said. "Make yourself at home. We are often out to the kitchen, but the dinner will be ready—a bit of boiled mutton, not much for visitors, but you will excuse that. We are only poor folk, but you are welcome to the best we have."

Hillery, who had pondered on the fact that there was no one, not one—left of the friends of his boyhood to give him a welcome to his old home, was quite overcome. The only thing he found to say was: "I thought I was right up against it when I came up Lordship Lane, and there was no one left of the friends I had known; and now—well I guess I'm in luck. I tell you right here, I haven't felt so happy this many a year. It was a stroke of luck my finding that rosy, that of yours, the great Aquinas, the Prince of Theologians."

His early years were, like those of most Irish boys of that period, full of frolic and escapades. Over and over again he was chastised, not only for his own childish deeds but very often also for those of others, which were wrongly charged to him on the principle that "a dog had a bad name you may safely suppose him guilty, even though you have no proof, of the delinquencies of others."

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On Dec. 23, 1847, he was clothed with the habit of the Friars Preachers in the convent of Perugia, Italy. It was worthy of note that the Archbishop of that See at the time was he who years after, under the name of Leo XIII., sat upon the Chair of Peter. More than once the Archbishop, who was then young, spoke French fluently even at that early age, sent for the "young Irish novice," and the future Pope and he whose fame as a preacher was to be world-wide used to converse in that language. Before the end of his stay of two years in Perugia the young Irish student received minor orders at the hands of Archbishop Pecci. He then went to Rome, where he continued his studies in the convent of the Minerva. About this time Father Burke met Cardinal Wiseman, who, when speaking of others said: "That young man has a wonderful power of inspiring affection; he will be a great priest one day." So great was the opinion entertained by his superiors of his piety and talents that whilst still a young man, and not yet ordained priest, he was sent in 1851 to England to fill a post of great responsibility, that of assisting the young aspirants of the Order.

ORDAINED PRIEST IN 1853

On his way to Woodchester, which was his home till 1853, he arrived in London "attired more like a smuggler than a friar," and without a penny in his pocket. He had to borrow money from a priest he had known in Rome in order to continue his journey. It was during his stay in Woodchester that he was ordained priest on March 26, 1853, and stood an examination for his degree of Licentiate, which in the Dominican Order is equivalent to that of Doctor of Sacred Theology.

He had some rare experiences at this time. As the monastery was the first opened in England since the time of the

reformation," many non-Catholics visited it, anxious no doubt to see what manner of men the friars were. There turned up in Woodchester an itinerant preacher, who railed in the usual style against "Popery." Crowds of people attended his lectures and were greatly moved by the stories he told about the abominations of Rome. Father Burke, hearing what was going on, at once recognizing the necessity of contradicting the false statements of the man, got permission from his superior to attend one of the lectures. He did so, and was amused at what he heard as well as amazed at the gullibility of the audience. Amongst other statements of the lecturer was one that he had on more than one occasion "taken tea" with Pius IX. in a villa on the Tiber.

HIS ENCOUNTER WITH A MOUNTBANK

That settled the matter. Father Burke saw the fellow was a mountbank and, rising from his seat, he at once denounced him as such. "My friend," he said, "I have lived amongst you for some time, I think you will believe my word. That man is an impostor. He would put him a few questions in Italian and you will see he does not know a word of the language." There was great commotion. Sides were taken on the one man cried out: "Give the long fellow (meaning Father Burke) a hearing." This appeal was granted, and the priest was invited to the platform. Needless to say, he gave the long fellow a hearing, and the lecturer was unable to answer them. He narrowly escaped being lynched, and fled ignominiously from the town.

And now comes the crowning part of Father Burke's life, his visit to America. He was sent in 1871 to the United States as representative of the General Council of his Order. He was expected to be absent only a few weeks, but did not return to Ireland for eighteen months. When his work as "Visitor" of the houses of his Order in the United States was finished and he was about to return to Ireland, it may be truly said a crisis arose with regard to the Irish race.

Father Burke's cousin, chartered lawyer and calculator of the Irish race, had appeared upon the scene. He told the Americans that the "mere Irish" got what they deserved. He had come to see, and to appeal to an American jury for a verdict in justification of England's occupation of Ireland, and of her administration of the affairs of that island. He had a reputation. All were afraid to meet him, not that they did not regard him as a man of high character, but that he was a man of high character, and he was a man of high character.

He returned to Ireland at the end of 1877, and in May, 1879, when at the height of his fame, he delivered an oration which occupied two hours in duration in presence of some fifty thousand spectators, and on the occasion of the re-opening of the remains of O'Connell to the crypt beneath the Round Tower of Glasnevin. When Dr. Leahy, O. P., Bishop of Down, was setting forth the history of his Order, he selected Father Burke as theologist to accompany him in the journey. During the sitting of the Council they lived in San Clemente, as did the Archbishop, Bishop of Kerry, and Dr. Errington, formerly coadjutor to the Archbishop of Westminster.

AN INCIDENT IN HIS LIFE IN ROME

A certain English gentleman held brilliant receptions in Rome, and it was he who got the habit of St. Dominic that, according to the customs of some religious orders, he took the name he is so well known by, that of Thomas, after the great Aquinas, the Prince of Theologians.

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community who had been in the East, and used occasionally address him in what he said was Chinese. The old Father didn't believe Father Burke knew the language; and one day, to his great pleasure, there turned up at the monastery a priest who had been for years on the Chinese mission. He was invited to dinner. "Now, Father, I'll prove you are joking," said the old priest to Father Burke.

HIS JOKE ON THE OLD PRIEST

What was his astonishment, however, when at the dinner Father Burke entered into conversation with the Chinese missionary in what sounded like Chinese. After five or six minutes of what appeared like intelligible conversation to those hearing, the Chinese missionary, turning to Father Burke said: "Father, it is evident to me that you speak the language of the educated Chinese. I am only a humble missionary. I mixed with the poor and uneducated and speak only their language." The effect was wonderful. The old priest could say nothing.

UNTIL, the year after the Vatican Council, Father Burke was extremely busy. He preached at least seven hundred and sixty sermons at the lowest computation. He preached the Good Friday he preached sometimes four times a day during the twenty-one retreats he gave. It was about this time he had the great honor conferred upon him of being named, in commission of five appointed for the revision of the Rules and Constitution of his Order, a work involving no little trouble as many of them, dating back to medieval times, needed amendment and adaptation to modern life.

HIS VISIT TO THIS COUNTRY

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offered him. He pleaded his bad health, and so escaped the burden. Indeed, had he been in robust health I am sure he would have done his best to escape the dignity.

These are but a few of many reminiscences, gay and sad, which I have of Father Burke. They are only a few lights. A full, complete life, one that will do justice to the qualities of head and heart of the great orator, has yet to be written. Let us hope that some competent hand will undertake it at no distant date. These pages are a very humble tribute to the memory of one whom I loved and revered, and whom I shall ever consider a great privilege to have known. I lay this humble offering at his grave.

A LAY SERMON

ENGLISH CATHOLIC DOCTOR ON THE MYSTERY OF SUFFERING IN THE WORLD

In a paper read at the English Catholic Congress, G. W. B. Marsh, M. P., expressed some exceedingly timely thoughts on "The Mystery of Evil."

Why all this suffering, sorrow, and misery, could not God have attained His end without it, he is not sure. He should have done so. What do we know of this end that God has in view? Has He declared it to us? Has the Creator to justify His ways to the creature? Yet without such knowledge how can we judge of the means, of their necessity, of their fitness? For aught we know, evil may be necessary to the end that God has in view. Certainly He cannot be acting wantonly or cruelly, or He would not be God.

But would it not have been better never to create at all, than to have brought into being creatures who should suffer in body and mind? Again, how do we know that it would have been better?

We cannot explain the mystery of evil—for mystery it is—and that just because we have exceedingly limited faculties. This cannot be insisted on too much. What we do know is, that, as in the case of moral evil, we are confronted with facts—none, that of the existence and infinite goodness of God; the other, the co-existence of physical evil. They must, therefore, be compatible, for two truths cannot be contradictory. It is useless to attempt to explain away the existence of evil in general by saying that there is a preponderance of good in the world. That is not the question. We do not ask why the world is as it is, but why any, even the least evil, should be possible in the presence of God's omnipotence and goodness.

Every part of the whole good are rewarded even here in this world, and the wicked punished, is to go against the facts; for it is the evil-doer who prospers and flourishes, and lays up stores of wealth and honors. Scripture has told us that when God loves He chastises and scourges, and tries, as in the case of Job; and we are told that it is more difficult for the rich to enter into the Kingdom of Heaven than for a camel to pass under the needle-like eye of an Eastern city gate.

Let us review our position. We know that God exists; and that He is infinitely good, and we know that evil exists, both moral and physical. We are sure that there can be nothing cruel or wanton in God. He is equally sure that the finite cannot comprehend the Infinite, and that, therefore, there must be much in God's dealings with His creatures that we cannot understand, and much that we do not wish to understand, to contradict His goodness. But we must accept facts as we know them, not as we would have them, and if we are reasonable beings, we must bow our heads and intellects before the Infinite; the humility of mind that alone becomes us—trusting absolutely in Him, confident and certain of the rightness of His cause. Like Job, we should say, "Though he slay me, yet will I trust in Him." And this is the only reasonable, scientific, and dignified attitude the human mind can take.

To cry out against God and say "I will not serve," is but the folly of the man who dashes out his brains in his endeavor to pierce a stone with his fist. He is wise because "in all this he sinned not; nor did he charge God foolishly." In sorrow and suffering let us follow reason and religion; and say, "The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord;" and He who knows all that we endure, will perhaps one day explain these mysteries to us, and in any case He will give us the reward of our fidelity—a reward exceeding great—nor shall the dumb animal be forgotten on that day.

Father Tom's Mother

The mother of the great Dominican preacher, Father "Tom" Burke, was much beloved by her gifted son. He used to say: "Mother, the old convent in Galway, and the first dawnings of my vocation are built up in my soul to this day. The first, my mother, the most intimate and endearing of all." Yet, though Father Tom was the only son—indeed the only child—he was by no means cold. When in his youth he needed the rod (which, according to his own story, was quite often) his mother did not hesitate to apply it. He often told that his mother considered such a corrective part of her sacred duty to her boy, and she always began them with prayer. "Direct O Lord, our actions and carry them on by thy gracious assistance," she would say, "and I will be the terror of her delinquent son." "I saw my mother enter the room, and make the sign of the cross, and solemnly invoke the light of the Holy Ghost to direct her. I knew I could expect no mercy," said Father Burke. "I never got such a beating as that directed by the Holy Spirit, and I have never forgotten it. At times by way of variety the word 'direct' was changed to 'prevent.' But it never did prevent. Down the lash always came."

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Remember that every time you leave a good word for the love of God, in order to do some work that is necessary to be done for Him, you will receive an abundant reward. Happy is the Christian who is "the child of duty." The serenity of her countenance only feebly expresses that which reigns in her heart.

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey. Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is published with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. Dear Sir:—For some time past I have read your paper, the Catholic Record, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, OCTOBER 15, 1910

REV. DR. MANNING AND THE RECORD

From the Free Press of the 3rd inst. we were rather surprised to find that the CATHOLIC RECORD had formed the main topic of the Rev. Dr. Manning's sermon the evening before. We have no wish to enter into a controversy whose respective disputants will occupy the one a Methodist pulpit, the other a Catholic editorial chair.

FREE THOUGHT

My friend, the Rev. Dr. Manning, concluded his comparison between Catholic and Protestant symbolism with the express demand that at least they must have freedom. Many things are done in the name of liberty. Thinking is one of them. When it comes to be applied to revealed religion the term needs limitation and calls for revision.

WHY PROTESTANTISM EXISTS

A friend has sent us a letter under this title addressed to the Montreal Witness, with a request as a kind of postscript which, like ladies' letters, is much longer than the original. The reasons the Montreal correspondent gives for the existence of Protestantism are ten in number—formal protests against certain doctrines of the Catholic Church.

HOME RULE PROSPECTS BRIGHT

Since the time of Parnell the prospect of gaining Home Rule for Ireland has never appeared as promising as it does to-day. The Irish at home and abroad are more enthusiastic than ever, and more liberal than ever in their contributions, and the majority of the people of the Mother Country seem at long last to have become convinced that the permanency and prosperity of the United Empire depends in large measure upon making a change from the old order of things. Too long have the privileged class, the aristocracy and the landowners, been given a free hand to inflict the most despicable oppression on the people in the name of liberty.

HOWEVER ADMIRABLE THIS MAY BE

As an individual profession of faith, what becomes of it all in the light of the history of the Anglican communion? Where in that "comprehensive" organization (the home of all beliefs and of none) is that "definite faith" upon which Mr. Hinde lays such stress but which his own bishop is so careful to disclaim? And beyond all doubt the bishop is right and the vicar wrong in their divergent conceptions of the genius and character of the Church of England.

veyed no meaning until duly interpreted. He sent for soothsayers and wise men and bade them explain what had been written by the finger of God. To no purpose; they could only guess or surmise. They did not venture to declare for certain what was the warning. So it is with the scriptures. As Daniel was the representative of God in the kingdom of Babylon so the representative of God in the kingdom of this world is the Church. We find the apostles making mistakes about their Master's words until they were enlightened from on high. St. Augustine says of the Bible: "There are more things in scripture of which I am ignorant than with which I am acquainted."

There is one other point before concluding. Dr. Manning announces with more boldness than good taste that he knows that it was only bread which was being carried in the procession. We think that the congress was not the occasion to raise the question of the Real Presence. When hundreds of thousands were displaying at great sacrifice their belief in the doctrine, when the totum ensemble of the historic week was a magnificent expression of unity of faith and worship, we think the insignificant captious "I know" entirely out of place. It sounds so brassy amidst the silver notes, so discordant where all else was harmony. It is private judgment against the multitude of Hebrew children who were singing Hosanna to the Son of David. Had it been our case we should not have felt so certain. Our judgment would have concealed all about it. It would not have known all about it. We should have questioned the matter, and said that perhaps these prelates, priests and people are right. Dr. Manning does not know that the Lord is not present in the Blessed Eucharist. It is his opinion, his private judgment—nothing more. Endorsed it may be by the sects of the sixteenth and subsequent centuries, but not by the voice of historic Christianity. All the ages, apostolic, catholic, patriarchal, medieval and modern, are the unending procession testifying to the Blessed Sacrament and the Real Presence of Jesus Christ in the Holy Eucharist. Dr. Manning does not know what he misses when he denies this. To hedge himself behind the "I know," is to leave himself exposed to obloquy in face of the thousands whose word was: "We believe."

the epitaphs and sepulchres of the martyrs in the catacombs of Rome testify to the worship of the saints. The Breviary teems with evidence upon the subject. We read in the martyrdom of St. Polycarp (A. D. 169): "We adore Him (Christ) as the Son of God, but we rightly love the martyrs as the disciples and imitators of the Lord on account of their excellent benevolence towards their king and teacher. The centurion, seeing a contest raised by the Jews, placed the body in the middle and burned it in ashes. 'We afterwards took up the bones,' say they, 'more precious than the richest jewels of gold, and deposited them decently in a place at which may God grant us to assemble with joy to celebrate the birthday of the martyrs' not only in memory of those who have borne these contests but also that others may be aroused and prepared to bear the same things." There is in this extract clear evidence of the most ancient worship of the saints and also the refutation of the calumny advanced against Christians as if the worship of the saints was idolatrous and an injury to Christ. St. Augustine writes: "Christians celebrate the memory of the martyrs with religious solemnity both to excite imitation and to be associated with them in merit as well as to be aided by their prayers, so that not to the martyrs but to God in memory of the martyrs we erect altars. We worship the martyrs with the worship of love and association." The council of Laodicea in the fourth century decreed that both on Saturday and Sunday commemorations of the holy martyrs should be made. When St. Paul asked the faithful members of the Church militant to remember him before God, when the most ancient inscriptions in the catacombs invite the survivors to invoke the dead, we certainly are regards both time and place of the invocation of the saints as a doctrine and practice of the Roman Church from the beginning. Nor is the foundation the only strength of the building. Reason itself teaches that if we wish a favor the best way to obtain it is to seek influence with the noble and the powerful. So is it with the saints. Their supernatural excellence we cannot help acknowledging nor can we deny that God glorifies His saints. This glory belongs to God—and no one more readily accords it to its true Author than the chosen servants themselves, who, hiding themselves in their humility, attribute it all to Him to whom all glory belongs.

TORONTO SATURDAY NIGHT

We have received a courteous letter from the publishers of this weekly. They are told in a "Review of Events," asking us to subscribe. We are sorry we cannot do so, neither can we in conscience recommend it to our subscribers for family reading. Much of its contents may be found both instructive and interesting, but there is much also that is neither one or the other—even worse, misleading. When the editor essays a deliverance on the Catholic Church, he enters upon a field with which he is ill acquainted. But perhaps, after all, it is a creature of expediency. Some publications brought out in Toronto need not expect a successful career if they do not, once in a while, put in something spicy about Romanism. If our contemporary will take up a course of Catholic reading, promise to tell the truth about the Catholic Church, and make it his purpose to promote higher ideals amongst the people in general, we shall become subscribers and recommend his paper to readers of the CATHOLIC RECORD.

THE PROTESTANT MAGAZINE

A subscriber in St. Thomas sends us a copy of a publication with the above title. A few months ago its purpose is declared to be to advocate primitive Christianity and protest against apostasy. We do not deem it necessary to repeat what we said in a former issue, but will merely state that the magazine is of a piece with many other publications whose purpose is to make appeals to bigotry and whose editors have studied the Catholic Church, not from the inside but from the outside. They have not made acquaintances with historians of repute, but are on intimate terms with works written by those who have made a business to revile the Church of Christ, including of course all those who have been expelled from its communion for cause. The Protestant Magazine will find a market so long as people are willing to be humbugged at so much per annum. The Review and Herald Publishing Association, of Washington, D.C., are engaged in a very execrable business. We recommend the editor to make a careful perusal of the sermon recently delivered by the Protestant Bishop Setlow.

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ONE of those periodical disturbances to which the Church of England, by reason of her history and constitution, seems liable, has recently taken place in the diocese of Chichester. The clash this time hinged upon belief in the Real Presence, a doctrine execrated in Anglican formularies as "a blasphemous fable and dangerous deceit," but which, nevertheless, has become in recent years a cherished article of faith with a very considerable section of English churchmen. To Catholics, so accustomed from childhood to a firm and unquestioning belief not only in this consoling dogma, but in the divine authority of the Church through which it is made known to them, this latest episode in Anglicanism affords a subject for curious study, bringing out anew, as it does with almost startling distinctness, the purely human character of the English establishment. At the same time it is impossible to peruse the letters which have passed between the Bishop of Chichester and the Vicars of certain Brighton churches without a feeling of respectful sympathy for men who are ready to sacrifice so much for conscience sake. That to two, at least, of them, the Real Presence is a vital truth of faith and not a mere novelty, is demonstrated conclusively both in their letters and in their subsequent conduct, and one is led irresistibly to hope that such admirable fidelity to what they believe to be the truth, will win for them the gift of faith and bring them into that safe harbor where alone their aspirations can be realized.

WAS WITH FLORENCE NIGHTINGALE

Today there are few survivors of that little band of volunteer nurses, which sailed with Florence Nightingale for the Crimea on that early morning fifty-six years ago. To me, a young man of twenty years of age, it is Mother St. George, of the Convent of the Faithful Virgin, Upper Norwood, England. A representative of the London Daily Chronicle describes for us Mother St. George's memories of the eventful occasion. Though somewhat infirm and given to seeing few from outside the convent, she broke her rule of seclusion "just for the opportunity of saying good-bye to Florence Nightingale."

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is full and equal justice. It is to me the only spot on the Government today, that Ireland is not given the right of local self-government. Let that be granted as it has been in Canada and in South Africa, and I am sure there will follow among the Irish people an abiding loyalty to the British crown, content with British rule, and adherence to imperial unity, just as that has followed the granting of autonomy to the people of Canada. Liberty spells loyalty."

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England. If, as the resigning vicar asserts, the doctrine of the Real Presence has been taught in Brighton churches for fifty years, it was just as certainly denied in all the official formularies of the English Church, during the entire period of its existence up to that time, and with the majority of its members to this day. While Catholics then will be disposed to sympathize with men so evidently in earnest, they will none the less marvel that they should so persistently mistake their own fallible opinion for the divine authority of the Church to whom alone it is given to decide through the voice of her Pontiffs what is true and what is false in religious teaching. And they will not fail to contrast the faith of the Catholic Church maintained unwaveringly amidst the persecutions and revolutions which have so fiercely assailed her, not for a short fifty years, but through the nineteen centuries of her existence. The recent Eucharistic Congress at Montreal was but a testimony to the world of the faith of the Church from the beginning. And it had its object lesson in particular for Anglicans, who in their most laudable yearning for Apostolic teaching and the reunion of Christendom have not hesitated to repudiate so many of the false maxims of the "Reformers." There remains, however, the most pernicious of them all, the fundamental error of private judgment. While this remains the exercise of faith will be deemed impossible in the Church of England.

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remarkable." What, however, is still more remarkable is the attitude of the episcopate towards those who hold it and to the ethics of belief generally. The Bishop of Chichester has in his correspondence with the Brighton vicars given public expression to his conception of the episcopal office and of his functions as a guardian of the "Faith once delivered to the Saints." He frankly disclaims any interest or concern in the private beliefs of his clergy. They may, he seems to say, think as they please, and in the privacy of their homes practice what devotions are congenial to them, so long as they are kept out of the "conduct of public worship." "I have no desire," he says, "to encroach on the personal freedom of conscientious thought and belief on the part of my clergy, but an dealing, as is indeed my duty, with their conduct of public worship." And again: "I do not claim that everything done without my sanction amounts to an act of disobedience. * * * I give in my letter my fatherly advice but I am not so sanguine as to expect that all, High or Low or Broad, should see their way to fall in with my every wish, nor do I condemn as contumacious those who are unable to do so." At the same time he "commands the discontinuance of the use of the Blessed Sacrament reserved for the sick for any public service, such as exposition and devotions."

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As the London Tablet, commenting on this incident, remarks: "We should have expected the Bishop to be very anxiously concerned with both the benefits and devotions of his clergy, but that he is not he makes quite clear." To the ordinary mind this seems a complete abdication of his presumed functions as a teacher and guide. If he were dealing with a purely human philosophy such as Confucianism or Buddhism, his attitude would be understandable, but the religion of Christ is of another sort. Alone among all religions save Judaism, it is of divine origin—is the direct revelation of God to man, and to secure it forever to his people the Son of Man has set the seal of His Precious Blood upon it, and under the guidance of the Paraclete, has committed to His Church the duty of perpetuating and preserving it. How different this from the Anglican idea as voiced by the Bishop of Chichester. Could a more effectual excommunication be imagined of the human origin and character of the Anglican heresy?

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There were no anaesthetics used, and the wounds were awful, and the patient in full consciousness. Once I remember when an artilleryman's leg was shot off, he was being dug out of a comrade's breast, and I was under my arm, not being tired! They were straggling to be up again and the Irishmen, who were chiefly to attend to me, I well remember one Irishman, struggling to his feet, and shouting "Roohans!" But with it all I am not another Cromwell, and I would give out, I another Cromwell.

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At a sacred convent New Westminster, McBride, Premier well deserved the Order of priests, by the Rev. W. P. The Premier said to meet such a large his home city, p. Fathers. It specifies the work to be done early days he spent what the government the eastern part of the province. The Premier said to meet such a large his home city, p. Fathers. It specifies the work to be done early days he spent what the government the eastern part of the province. The Premier said to meet such a large his home city, p. Fathers. It specifies the work to be done early days he spent what the government the eastern part of the province.

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CONVERT M

There were no anesthetics, the shell wounds were awful, and the soldiers had to have horrible operations performed in full consciousness. Yet they were nearly always gentle and gallant to us. I remember when I was young an artilleryman's leg was cut off, while the bits of shell were being dug out by the surgeon, a comrade crawled over and put a cushion under my arm, so that I should not be tired!

They were strangely keen, all of them, to be up again and fighting—especially the Irishmen, whom, of course, I had chiefly to attend to as being Catholics, and I well remember one of them, in a delirium, struggling to his feet, clenching his fist, and shouting out, "At them! Koo-hus! Koo-hus!"

But with it all if I were younger, and another Crimea were to break out, I would go out again to-morrow.

CONVERT MINISTERS

SIX EPISCOPALIAN MINISTERS ENTER CATHOLIC CHURCH

Seven ministers of the Protestant Episcopal Church recently have entered the Catholic Church. They are: the Rev. Dr. William McGarvey, former Rector of St. Elizabeth's Protestant Episcopal Church and one of the most popular ministers in Philadelphia, left the Overbrook Seminary and went to Washington, where he was in the priesthood course at the Catholic University of America. Dr. McGarvey was a student at Overbrook for two years.

Six of the Episcopal Ministers, according to Mr. McGarvey, who left their own church and are studying at Overbrook, are: The Rev. William L. Hayward and Charles Bowen, who formerly were associated with Dr. McGarvey at St. Elizabeth's; the Rev. Edgar M. Cowan formerly curate at St. Mark's; the Rev. William Hineckel, one of the most popular clergymen of Reading, and the Rev. Edward Hawkes, and James Bourne who held responsible charges in Philadelphia.

According to one prominent Episcopalian, this exodus from the Episcopal to the Roman Catholic Church is caused by the high churchmen of the former religion.

Many of the younger clergymen, especially, said the clergyman, "have had an experience with the confessional through the 'High Church' notion, and they seem to favor it. That is the real reason for the exodus."

PREMIER MURKIN AND THE OBLATES

At a sacred concert lately given in New Westminster, B. C., the Hon. Mr. McBride, Premier, paid a graceful and well deserved tribute to the Oblate Order of priests. He was introduced by the Rev. W. L. O'Boyle, M. P. The Premier said it gave him pleasure to meet such a large number of friends in his home city, particularly the Oblate Fathers. In speaking of the order and the work it does, he said that in the early days he said that they had done what the government had tried to do in the eastern part of the Dominion in the early days. "The Indians when they were practically savages. The Oblates had civilized them and had acted as pathfinders and explorers in the wilderness of the province. In educating and attending to the spiritual needs of the past owners of the country the Oblates had performed work in which they can stand side by side with the martyrs of the Old World. Not alone in their educational and religious work the Oblate excelled, but also as agriculturists and farmers. The farms around City, William Lake, in the Okanagan Valley, and in the Kootenay country show years of hard work as well as a labor of love.

"Occasions such as this, the celebration of the Golden Jubilee of Mary Immaculate on the mainland of British Columbia, are those in which anyone having the love of humanity in his heart can very readily take part."

"History and particularly the history of Canada, is full of the wonderful work of the missionaries, those noble pioneers who without fear for themselves or of whom suffered death from privation, or the knife and torture of the Indians in the cause of mankind and Christianity."

"Such deeds as are chronicled cannot fail to arouse feelings of profound admiration—these appeal far beyond the limits of creed or religion, commendation to the Brotherhood of Man."

TRIBUTES TO SERVICES

"And we of the West, where the country is new and where the pioneer period is not yet wholly passed, are perhaps better able to realize than are the residents of the older parts of this continent the deeds of the pioneer missionaries, some of whom are yet living heroes. I am happy to state, the greatness of the services they have done in spreading the light of civilization, in making the path of progress smoother for those of us who are younger and for the generations who will succeed when our work is finished."

"Well do I remember, not so long ago taking part in the jubilee of that grand old man, Rev. Ebenezer Robson, a pioneer missionary of the Methodist Church whose work in the early days of British Columbia is well known to all of us. It is something far broader than the ties of sect or creed, a work that appeals to our common manhood, a love for our fellow-men."

WERE WELCOME VISITORS

"Not alone among the Indians, but where the scattered settlers and the miners were endeavoring to conquer the wild were the pioneer missionaries, blessed and welcomed visitors. Not welfare, but to the sick, and the afflicted. I can remember many instances where the missionary was the only physician or surgeon available. They were often the teachers and had their knowledge of the arts and a husbandry did much towards pointing the way towards developing

the natural resources of what has now grown to this noble and wealthy province.

LEFT MARK ON PROVINCE

"Wherever we go, east to the confines of the Rocky Mountains, or north to where the limits of British Columbia meet the Yukon and Alaska, they have left their mark in this province. Living frugal lives, without any desire to enrich themselves, with the single aim to benefit others, their labor was indeed one of love and charity—inspired by the noblest sentiments and highest motives. "Not seeking advancement for themselves in this world, they looked for their reward in the world to come."

"It is for these reasons that I am here gladly to take part in the Jubilee of the Oblate Order."

OBJECTS OF THE ORDER

"We are told that the Oblates whose order was, I believe, founded in 1810 at Aix, France, had for their object relations to the poor and lowly, and were the first missionaries from France to come to Canada after this country came under British Rule."

"When we look around us at the fruit of their labors, we cannot but admit that they have well kept in mind the objects for which the order was created."

"It is therefore with great pleasure that I add my word of appreciation, with every good wish for continued usefulness and success in the future."

THE MAYOR OF ROME

Eighteen hundred and seventy-seven years ago, a hounding and blood-thirsty mob gathered before the Praetorium of Pontius Pilate, in what was until then the Holy City of Jerusalem. They had been seduced from their allegiance to God, and dragged into open apostasy and rebellion by the representatives of the licentiousness, atheism and religious hypocrisy—the usual instruments in the perversion of a people. Though they had prayed for His coming as a Deliverer, they were now driving before them the crucified and mangled Christ. "Take away this man," they clamored. "He maketh himself a king; he forbiddeth tribute to be paid to Caesar; he stretcheth out his hand against the king of the Jews; he saith, 'I am the Christ, the Son of God.'"

"Barabbas! Give us Barabbas." "Now Barabbas was in the prison for sedition."

That was Good Friday morning. At noon they nailed the Christ to the cross; for sin is swift and savage. He died and His tomb was sealed, and He rose again from the dead, and His kingdom there shall be no end. But on that same day the sceptre and power of Judaea were shattered and God's people ceased to be God's people.

To-day the scene is shifted from the Holy City of the past to the Holy City of the present, from Jerusalem to Rome. The Praetorium of Pilate to the neighborhood of the Quirinal. Rumbles are heard of a coming storm which may be like that of old, and the populace may gather around the hated and hated help may be heard: "Take away this man; he maketh himself a king; he forbiddeth tribute to be paid to Caesar; he stretcheth out his hand against the king of the Jews; he saith, 'I am the Christ, the Son of God.'"

Meantime, like Pilate the political statesman of to-day who rule the nations, patter with the populace and ask: "Whom do you want in your stead?" "Whom do you want in your stead?" "Whom do you want in your stead?" "Whom do you want in your stead?"

Next year there will be an exposition to which all the world will flock as it did in former times when the Jews kept their Pasch. Will the Romans like the Jews, scourge the Christ with new whips; will they deliver Him up to His enemies; will they drive Him from the city will it be His by every sacred right; and will the curse that fell on the Lord's people of old fall on Rome? The Pope has already ruled, even in pagan cities. Finally, will the Christian statesmen of to-day, who are settling the world's troubles in Congresses of Peace, be famous enough to repeat the cowardice of Pontius Pilate? They have already done so to some extent. Would they not do well to consider what would the Jewish people and the Roman Praetor?—America.

THE MASONIC CULT

BENZIGER'S MAGAZINE ANSWERS A CORRESPONDENT REGARDING MASONRY

(1) Is it true that all Popes up to Pius VIII, belonged to the Freemasons? (2) When were Catholics forbidden to become members of this society under penalty of excommunication? (3) When was it founded? (4) Was it organized by King Solomon?

(1) The statement that any one of all the Popes that ever lived was a member of the Freemason organization is a malicious falsehood that never had the slightest foundation in fact, nor has any authentic record or document ever been produced to sustain it. (2) Pope Clement XII, by the Constitution In eminenti, dated April 24, 1738, pronounced excommunication, to be incurred by those who joined, or had any connection with the sect. March 18, 1751, Benedict XIV, issued the Bull Providas, in which, after declaring the falsity of the report in relation to the Masons that the Constitution in eminenti was no longer in force, he renewed the proscriptions and censures of Clement XII. As misrepresentations and lies are the breath of life to Masonic pretensions, the Pope, since Benedict XIV, have repeatedly found it necessary to reiterate the excommunication pronounced by Pope Clement XII.

(3) Freemasonry was founded at Apple-tree Tavern, Charles Street, Covent Garden, London on June 24, 1717.

(4) King Solomon did not organize Freemasonry. The assertion that he did, or that Freemasonry dates back to greater antiquity than two hundred years, is one among the myths with which Freemasons love to delude the credulous. Back of the year 1717 Freemasonry has no history. Albert Mackey, a Masonic writer who no Freemason can discredit as a reliable informant, says: "It is the opprobrium of Freemasonry that its history has never been written in a spirit of impartial truth; that credulity and not incredulity has been the foundation on which all Masonic historical investigations have been based; that imagination has often lent enchantment to the view; that the most frequent source of error is the prevalence of a chain of evidence have been frequently supplied by gratuitous invention; and that statements of reality have been carelessly sustained by the testimony of documents whose authenticity has not been proved."

The only real grounds upon which Freemasonry can connect itself with antiquity, is the fact that it labors to revive all the errors of ancient Paganism. By searching the pages of history for traces of error opposed to divine revelation, and claiming all it finds of that kind as its own, Freemasonry identifies itself with the most hideous forms of ancient Paganism, using the myths it has invented about Solomon's Temple, and Noe and Seth, to delude the credulous. It could as well trace its origin to the spirit that tempted Eve in the Garden of Eden. In the light of this fact it is not hard to understand the opposition of Freemasonry to temporal and spiritual authority. Albert Pike, another Masonic writer, whose testimony no Mason may question, says: "Because, true Masonry, unemasculated, bore the banners of Freedom and Equal Rights, and was against the tyrant's temporal and spiritual tyranny (Masonic term for authority), its Lodges were proscribed in 1735 by an edict of the States of Holland. In 1737, Louis XV, by a decree of the Grand Council of France, proscribed the Freemasons. In 1738, Pope Clement XII, issued against them his famous Bull of Excommunication, which was renewed by Benedict XIV. Under the deep affection of devoted hearts, attracts young girls towards the tabernacle. The lives of the great saints of their sex, such as Agnes, Cecilia, Margareta de Pazzi, Theresa, Rose of Lima, and many others devoted to the Blessed Sacrament, fire the young, generous hearts of girls with love for Our Lord. They aspire to the practice of virtue and the frequent reception of Holy Communion."

If large cities abound with places of temptation and occasions of sin, they are unprovided with the means of combating evil and overcoming vice. Churches, convents, and schools in full operation, year in and year out, work with untiring zeal for the spiritual welfare of our young girls. Opportunities are many, and are freely availed of, for the frequent reception of the sacraments and the practice of a holy life.

The means by which young girls are led to frequent Communion are manifold. The fragrance of virtue and the light of good example by the mother of the family, as she is frequently in Communion, must have its effect on the young daughter. It is related of St. Magdalena de Pazzi, that when she was yet young, and before he had made her mother the day on which she was accustomed to receive Communion, that she might have the happiness of the presence of Jesus Christ. There is no object lesson so powerful as the example of the mother on the daughter. The mother who gives the example of frequent Communion to her children, who makes her daily visit to our Lord in the Blessed Sacrament, will be rewarded in proportion to the frequency of her visits. Where a love of the Blessed Sacrament is cherished and fostered in her home, there will be a holy appetite amongst the members of the family for frequent reception of the Bread of Angels, which produces

in their souls the rich fruits of eternal life.

The Catholic schools, particularly those in charge of religious teachers, and the fires of love in the Blessed Sacrament are kindled in the hearts of the little ones, accomplish much on the way to frequent Communion amongst the young girls in our large cities. The frequent instruction of the priest upon the sacraments, and particularly upon that of the Blessed Eucharist, and his explanation of the Divine Food, give the little ones an insight into the treasure which God bestows upon them in the Sacrament of His Love. Ours is an age of the cheap novel and the exciting love story. If frequent communions are to be trained, these novels and promiscuous stories should be kept from the girls during their tender years. There should be a wholesome Catholic library in every parish, which would feed the mind that craves for knowledge and the heart that pines for love.

Catholic literature will help the souls of Mrs. Aquilino, who died recently, and the appreciation of the frequent presence of our divine Lord with them. The little ones, if it is at all convenient, should be trained to assist at daily Mass during their childhood. The day of their First Communion will be to them a paradise on earth, where they are united to the Victim of the altar and the Prisoner of the Tabernacle. The day of their First Communion will be to them a paradise on earth, where they are united to the Victim of the altar and the Prisoner of the Tabernacle. The day of their First Communion will be to them a paradise on earth, where they are united to the Victim of the altar and the Prisoner of the Tabernacle.

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laborious missionaries of that once most Catholic region.

FLODDEN MEMORIAL

The Flodden Memorial, to be placed on Piper's Hill, Braxton, a commanding position near the centre of the battle-field, on a site of 16 square yards of ground presented by Mr. John C. Collingwood, will consist of a Celtic monolith cross of grey Aberdeenshire granite, standing 12 feet by 6 inches out of a rustic base 6 feet high, made of rough hewn granite blocks, having an inscription on a polished block on the north side.—Flodden, 1513. To the brave of both nations. The site will be surrounded by granite posts, standing 3 feet 6 inches out of the ground, and connected by double bars 2 inches galvanized iron. The inaugural ceremony was performed by Sir George Douglas, Bart, on September 27.

INTERESTING DISCOVERIES NEAR OTTERBURN

A good start has been made with the excavation of the ruins of the old Kirk of Santalun, lying on the northern slopes of the Carter Fell, in Jedforest, the object being to preserve what remains of the walls as an historical memorial of the famous battle of Otterburn. The church was the headquarters of a large Scottish Army encamped there in the summer of 1588, and the contemporary chronicler Froissart gives a minute and graphic description of the proceedings within its walls. Here were assembled in council all the chivalry of Scotland, including the hero of Otterburn, the second Earl of Douglas, Archibald the Grim—afterwards third Earl of Douglas; the Earl of Fife, better known as the Duke of Albany; Sir John Swinton, who died gallantly leading a forlorn hope at Homildon; Sir Alexander Ramsay, and many other famous Scottish knights. An English scout ventured into the church unnoticed, discovered their plans, and leaving the church he would have escaped through the Scottish lines but for his horse having been stolen in the interval. He was observed, captured, and brought back to the church to be "handled in such wise" that he revealed the disposition of the English forces. This valuable information decided the Scottish leaders to invade England on both east and west, and this puzzle the enemy, The larger division went by Carlisle, and a smaller army of picked men, under the Earl of Douglas, swiftly invaded the country on the east, and to them fell the glory of the fight of Otterburn.

The excavation is being carefully attended to, and so far the results are most interesting and encouraging. What was formerly a grass-grown mound now reveals several feet of the massive lower wall of the church, and distinct traces of earlier and later structures. Grave slabs with incised floral designs, a piscina canopy, numerous pieces of window tracery, and some stones of the chancel arch have also been brought to light. The massive octagonal font was found in perfect preservation, and probably the most interesting link with the past, so far revealed, is a smoothly polished small rectangular slab of freestone, 11 inches in thickness, and measuring 9 inches by 7. On its polished surface are incised five crosses in allusion to the five wounds of Christ, and it is conjectured that this formed a portable altar in connection with the pre-Reformation Church. A licence from the Pope seems to have been necessary to entitle anyone to use such an altar, with the body of St. Cuthbert, when his grave in Durham Cathedral was opened in 1827, and another of freestone was found at Coldingham in 1877.—Inverness Courier.

Good manners are neither more nor less than beautiful behavior.—S. Smiles

Fine manners are stronger than a beautiful face. The former binds, the latter only attracts.—Lamartine.

SCOTTISH NEWS ITEMS

NOTABLE CONVERSION

Lord Ribblesdale's daughter, the Hon. Laura Lister, is to be received into the Catholic Church before her marriage to Lord Lovat on October 8th. She is a niece of Mrs. Aquilino, who is a sister of her mother, and she is called after the eldest of the daughters of the late Sir Edward Tennant, who was Mr. Alfred Lyttelton's first wife, a lady whose piety and devotion to the Blessed Sacrament, and her husband's devotion to the Blessed Sacrament, are well known.

His Lordship Bishop Turner, of Galway, laid the foundation-stone of the new Catholic school, which is being erected near St. Mary's Street, Tralee. The building, which is of the Scottish Gothic style of the fifteenth century, will cost about £15,000.

THE RETURN

I rested in your easy chair,
Slept in your late abandoned bed,
And felt your pleasure everywhere
A benediction on my head.
Through sleep and waking; all the while
I was quite sure I felt your smile.
I knelt, and laid my cheek upon
The cushions that you lately pressed
All your familiar things foregone
I took to my own bed at dawn,
Quite sure your spirit leant to bless
Your daughter in that loneliness.
I sat beside your fire glow,
In the dim hours 'twixt night and day,
And knew you would be glad to know—
You who gave everything away—
I had your old room, sweet and warm,
Safe from the winter night and storm.
I rested, I rested there;
My thoughts, my dreams, were still
And glad
The dear room kept its happy air,
As in the golden years we laid;
And sleeping, waking, all the while,
I was quite sure I felt your smile.

THE HUNTER-BLAIR

Miss Cecily Hunter-Blair, who is married to Brigadier-General Wilkinson, of the West African forces, is a niece of the well-known Benedictine, St. Mary's, Okehampton, who was the translator of Dr. Bellshiana's "History of the Catholic Church of Scotland." He is a convert to the Faith.

Mrs. Hunter-Blair, who is to be married to Brigadier-General Wilkinson, of the West African forces, is a niece of the well-known Benedictine, St. Mary's, Okehampton, who was the translator of Dr. Bellshiana's "History of the Catholic Church of Scotland." He is a convert to the Faith.

One of the most interesting visitors to the Eucharistic Congress was Right Rev. Dr. MacFarlane, Bishop of Dunkeld, who during his stay in Montreal was the guest of the Jesuit Fathers, at Loyola College. He was not the only representative of the Scottish Church that notable gathering, being accompanied by several of his clergy. He reports religious as in a flourishing condition in the central Highlands, and that many conversions occur to console the

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FIVE-MINUTE SERMON

TWENTY-SECOND SUNDAY AFTER PENTECOST

MATRIMONY

The worthy and regular reception of the Sacraments during life, brethren, is our surest guarantee of saving our souls in the end. They are the special means of keeping us in close union with God, they satisfy every want of the soul, and unless we put an obstacle in the way, they will infallibly work for our sanctification. One of these sacraments St. Paul calls a great sacrament—the Sacrament of Matrimony, and with good reason, for on this sacrament rests the whole structure of civil society, and on its worthy reception depends much of the happiness which should follow every Christian marriage.

What you are to hear to-day, brethren, is intended for all—for those who are already married, as well as for those who are not; for without doubt there is not one of the sacraments about which people give evidence of so little knowledge as about this, and I think you will agree with me when I say there is none other which is open to so many so much irreverence, so little respect. And there is a reason evident enough for this. Do what we may, there is no denying the fact that we live in a Protestant atmosphere, and that our outward conduct is more or less influenced by the tone of those about us. If the Reformation has succeeded in accomplishing anything decidedly positive it is this: that while it has destroyed in the minds of many of its followers the dignity and sanctity of this sacrament, it has substituted in its stead the fatal idea that marriage is simply a contract to be entered into and broken again at the whim or fancy of the contracting parties, if they can only do it under cover of some process of law.

Thank God no one calling himself a Catholic holds any such notions of this holy and Christian state. But still there is the danger of our giving countenance to it in others, of making the violate the strict command, What God hath joined let no man put asunder, she has seen whole nations torn from her already bleeding bosom.

In such a spirit, brethren, must we live and vote, and in the conditions of our day and therefore I have a word of warning for all. And first for those who are still unmarried. There is undoubtedly among our young people too much levity, too little reverence exhibited whenever there is question of this sacrament. They speak about it in a light, frivolous, and flippant way, and not infrequently with dispositions somewhat similar. Catholics do not approach the other sacraments in this wise. Have you not been edified as you entered a church on Saturday evening, and gazed on the crowd of men, women and children, all in silence, examining their consciences, meditating on their offenses, humbly invoking God's pardon, and thus preparing for a worthy confession? Such a sight has often of itself awakened the grace of repentance in a hardened soul. The same may be said of the edifying manner in which we prepare ourselves for Holy Communion, for Confirmation, for Extreme Unction. Why should it be different with marriage? Why should people rush madly into this holy state without thought, without respect, without due preparation?

When you think of getting married, let this be your first resolution: I am going to do whatever the laws of God and of the Church require or advise; I must see the priest beforehand and make my arrangements necessary; I must prepare for this sacrament by a good confession and a worthy Communion; I am going to be married as a Catholic, with a Nuptial Mass, not in the darkness of night, as if I were ashamed or afraid of what I am doing.

THE HOLY EUCHARIST AND THE SOCIAL QUESTION

In the frequent reception of the Holy Eucharist is to be found a clear and definite solution of the manifold and distressing problems in the social order that weigh heavily upon thoughtful minds to-day. If we will carefully study the Decree of Pius X. on Daily Communion, Dec. 20, 1905, in connection with the Encyclical of Pope Leo XIII. on the condition of the working people, May 15, 1891, we shall see a remarkable and helpful connection between them. Let us consider, in the first place, that when Christ came to earth, He found a tremendous gulf existing between the rich and the poor, the employer and the employed, the master and the slave. The masses of mankind were little better than dumb animals or soulless clods in the opinion of kings and nobles. The trials, degradation, oppression, the manifold woes of the laboring people may be said to defy description.

Into this terrible condition of society came the Man-God, Jesus Christ; and He wrought therein an extraordinary change. He taught that we are all one family—that rich and poor are alike in God's sight—that the laborer is to have as much importance as is the millionaire—and that God's laws apply to rich and poor, and also to the State. As the result of His teaching, there appeared in the midst of the haughty city of Rome a Christian society called the

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Catholic Church, wherein rich and poor alike are united in the same sacrament, even closer tie than that of the children of one common Father. For they were redeemed by one Divine Saviour, were sanctified by one Divine Spirit, and were fed at one Divine Banquet on the Body of their Lord. Before these Christians there was set one sublime example, Jesus Christ, in Whom the rich man beheld the Owner and Lord of all riches voluntarily coming to earth to sacrifice Himself for all men; and in Whom the poor man beheld his God become poor for his sake—a carpenter, a workman, like himself. And this Jesus, not content to toil, to suffer, to die, for all, found out a means to abide in His Church in the Holy Eucharist, and thus unite the weary and heavy-laden, who were fed at one Divine Banquet on the Body of their Lord.

Nevertheless, as time went on, evil forces have contended against the good, and the condition of society to-day is far too like that of the Pagan days of Rome. Even with the poor man in too many cases, Christianity has dropped out of sight; poor and rich alike, to live the life of the Pagan. Pope Leo XIII. said justly, in his remarkable encyclical on "The Condition of the Working People":

"The elements of the conflict now raging are unmistakable in the vast expansion of industrial pursuits and the marvelous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual combination of the working people, as also, finally, in the prevailing moral degeneration."

This description is only too exact: self-love and injustice on the one side; self-love and impatience on the other; and, through all this, Christ's words still ringing in our ears: "I have chosen you, and you have chosen me."

With the same measure that you shall mete, it shall be measured to you again. How is this painful condition of things to be met and overcome? Pope Leo declared, in general terms, in the Encyclical from which we have already quoted:

"Those who rule the State should avail themselves of the laws and institutions of the country; masters and wealthy owners must be mindful of their duty; the poor, whose interests are at stake, should make every lawful and proper effort; and since religion alone, as we

said at the beginning, can avail to destroy the evil at its root, all men should rest persuaded that the main thing needful is to return to real Christianity, apart from which all the plans and devices of the wise, will prove of little avail. . . . Every minister of holy religion should never cease to urge upon men of every class, upon the high-placed as well as the lowly, the Gospel doctrines of Christian life; and above all must earnestly cherish in themselves and try to arouse in others, charity, the mistress and the queen of virtues.

Now where is this queen of virtues—the true love of God and man—so, be so surely obtained, as in that furnace of divine charity, the Holy Eucharist? For the Holy Eucharist is Jesus Christ, and Jesus Christ is love. Our Holy Father, Pope Pius X. in his chosen aim, "To restore all things in Christ," points out to us the best way by which we may return to that "real Christianity, apart from which all the plans and devices of the wisest will prove of little avail;" he has hidden us all to come frequently, even daily, to feast upon Christ in the Holy Eucharist. Rich and poor, the leisure and the laborer, the old man and the little child, he bids them all alike to come to Jesus Christ Who is the Source of Holiness and Love. By this one decree, he has cut the Gordian knot of our many ills; he says, in this Decree, that if we approach with "a right intention, not out of routine, or vain-glorious, or human respect, but for the purpose of pleasing God, of being more closely united with Him by charity, and of seeking this Divine remedy for our weakness and defects, . . . it is impossible but that daily communions should gradually emancipate themselves even from venial sins, and from all affection thereto."

At this source, then, shall the rich employer learn the spirit of love, and of justice to the employee, who is his brother in God's household, and his fellow-guest at God's table, as much esteemed there as himself, and often more so; and there shall the employer learn to grudge no man his wealth or social position, when he shall receive a just compensation for his labor, and is himself justly treated as an equal before God. Herein lies the remedy for the social difficulties, and the answer to the social problems of to-day—in daily, frequent Communion with Jesus Christ. —Sacred Heart Review.

WHAT IS AGNOSTICISM?

We are all familiar with the term "Agnosticism," says Father Gerard, S. J., and recognize the attitude of mind it denotes as the most formidable of the lists of Christ in our present day. It is doubtful, however, the Jesuit goes on to say, whether the majority of those who use it to describe even their own position, attribute to it its proper meaning. Very many signify by the term that they are atheists, believing that science has disproved the existence of God. This is, however, a misapprehension of the term. The agnostic indulges in no dogmatic assertions or denials. His attitude towards the divine architecture of the world and God is simply that he does not know—agnostic. His principle is that true knowledge can be obtained only by means of sensible experience, i. e., touch, sight, hearing and so on, and all that is outside the sphere of human sensibility is beyond the grasp of the intellect. Huxley, the first to style himself by this name, declares, for example, that "to occupy ourselves with such matters is as futile as proceeding as if we were what is the politics of the inhabitants of the moon."

No doubt says Father Gerard, our intellect is limited—very limited. Yet it is patent that in no single such of inquiry can the mind stop where observation and experiment cease to be available; and were it to stop there, it would inevitably deprive what observation and experiment have taught it all possible significance. Physics, for example, deals with Matter and Force. Of the former we know but little, and of the latter just nothing at all. We see its results, but being able to describe a cause. As the scientist, Lloyd Morgan, says:

"Physics know nothing of force as an efficient cause of things, and concludes with deals. The planets are in motion round the sun; the molecules of

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crystals move in an orderly fashion. What makes either planet or molecule move we simply do not know, as men of science. Under assignable conditions they do move, and there's an end on't for science. . . . But the limitations of science are not confined to the extra-terrestrial world. What about the phenomena of the mind—esthetic emotionalism, for example, that science is unable to define or even guess at. The sense of beauty, humor, and other manifestations of the soul. Why the emotions we experience on hearing beautiful music, on seeing Hamlet, on reading soul-stirring poetry. Read for example theoration of Mark Antony, even "The Raven" listen to the Jewel Song in "Faust" or the Spring Songs of the great composers, and try, however great your scientific attainments be, to explain your sensations from the point of consideration of molecules and atoms. Even the agnostic Huxley declared his belief that to accept the spiritualized influences that the inexplicable or the unknowable undoubtedly convey to us through our emotions and aesthetic senses is part of the higher and better education of man. He says: "We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable, somewhat less ignorant than it was before he entered it."

The natural theologian argues from Nature to Nature's God in the following way: "Taking the three factors of the Universe, namely, matter, force and mind we find this state of things: From the reality of these phenomena, we infer a real basis, matter; from their actual occurrence, we infer an agent or power at work; force; from their orderly character, we infer a controlling and guiding intelligence, mind. We are able to read the existence of two of these things in their effects, why not of the third as well? The evidence is as plain in one case as in the other. The special and exclusive strength of the Catholic's position is manifest, says Father Gerard. He does not stand alone, or merely rely upon his own private convictions. He has with him the Communion of the Saints, the millions who for two thousand years in every region of the earth, in every race and class of society have found peace for their souls where he finds it, and recognized the workings of the same spirit which he recognizes. Over and above all this, is the supernatural virtue of faith, which enables us to believe without doubting whatever God has revealed.—New York Freeman's Journal.

FREEMASONRY IN THE OPEN

(From Correspondent of London Tablet.) The Holy See has long been aware of the international character of the Masonic attack on religion and religious, and there are signs appearing from day to day that the Continental Freemasons now think their position as dangerous as that of the province in the attack on Spain that no association of religious shall be recognised who come from another country is proposed for the purpose of containing and concealing, to the religious houses. It is not to be expected that, if they are allowed to work their will in France, Spain, Italy, and Portugal, they will hold their hands, and it remains to be seen in what form the attack on England will begin. In this connexion it might be out of place for Catholics among others to watch carefully the origin and progress of any attempt at disestablishment and disendowment of the Church of England, study the forces and endeavor to estimate how far it is likely to go, how much good it is likely to do, and what harm may follow for religion in general if the movement continues after its original work is accomplished. In Italy it is becoming increasingly evident that the Anti-Bloc and other similar bodies is extending far beyond its legitimate sphere. A city councillor with considerable influence acknowledged that his position in the Bloc would be the guiding factor in his course of action with regard to the present election of a member of Parliament for the first division of Rome. Such is the activity and, it must be added, the capacity for organization of the Masonic rulers who are in charge of the destinies of Rome and other large cities in Italy, that unless an equally strong organization can be formed to oppose them, they will sooner or later hold undisputed sway over all Italy. That the situation is very difficult and delicate cannot be denied in view of the

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CHATS WITH YOU

THE SHAM GATH By many an honest and noble the question is frequently asked, "Why is it, that so many who ought to be steering clear to be critical, snobbish, faith, carried on honor, at least, are seldom seen at luncheon, and are frequently after they have acquired a business or political life?" It is a matter of general knowledge that they are not the fellow Catholics, who pay principally because, in addition, they are supposed to be religious. After their exaltation down the ladder by which was made possible, effective, of haughty superiority, by old-time friends and benefactors, the society of the "smart" manners and their views flattered, patted on the back, and which, they are supposed to be, out from the others of their class used as tools to advance the interests of those who notice them except for their "feathering their own nest" by this "set," these Catholics are necessarily proud independence in word as well as in deed, and are willing to be convinced of their business ability as well as to attribute to the success of their business to their own brains to submit an organization like that which Christ said, "The always with you." He said, "I will be with you, whether Catholic or not, would always be with you. He knew only too well that he was more often arrayed against his friends than for them, and that he could never serve God and man.

Not with the Church's proscriptions, sacraments, clergy are ignored, least. Not with the poor race, who are despised and who know it. Not with Messrs. Smith after these gentlemen, they like Mr. Topfolt, leader by which they Dumpty gets a great deal of the results of lives of renegade Catholic or political influence the weak-minded distinction is to be gained against the Church. Their own rejection of religious principles, and what is the result? It is justifiable under the "Business is business"

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