

The Catholic Record.

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

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The Catholic Record.

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JUST BETWEEN OURSELVES.

Bishop Billings is a "plain blunt man." That he does not mind matters is evident from the following extract from an address given recently in England before a St. Vincent de Paul conference:

"You wealthy Catholics—at least a very large proportion of you—think you can save your souls while following out your epicurean ideas, said the Bishop. Your motto seems to be: 'Eat, drink and be merry, and reduce religious duties to a minimum.' You avoid contact with poverty, live in comfortable suburban houses, and seek pleasures not only on six days of the week, but often on seven. Do you know that in the big cities there is flowing a great tide of life, and that there your presence is needed? The waves of religious indifference are washing away the weak and the young. What are you doing to help them? Have you no practical sympathy for them? The miseries of the poor are torturing flesh and blood. Why are you not offering solace—why not tendering assistance? Youth who are surrounded by temptations. Why have you not held out to them the friendly hand which they require? You are afraid your respectability would suffer. Away with your respectability. What we want is genuine Christianity."

Montaigne said truly: "Men are most apt to believe what they least understand." Perhaps that accounts for the unlimited faith given by some persons to the oracular pronouncements of secular publications on questions pertaining to theology.

A very hard-worked phrase is "splendid executive ability." It sounds melodiously in addresses, and gives one the impression that the individual thus designated must be somewhat above mediocrity. Generally it means nothing at all, like many of the other phrases that find their way on the blessed bits of parchment figuring on Commencement days and other occasions. The man who does little, for example, in the building line because of a paucity of funds at his disposal must not sport the appellation; while the individual who has dollars galore, and ability enough to pay his bills and get proper receipts, is a very Napoleon of finance. If he have what is vulgarly termed a "pull," he will, so as to save precision, be credited always with "splendid executive ability." The phrase is on a par with the time-honored "eloquent and powerful discourse."

We have attended a few entertainments this winter simply because, for reasons good and otherwise, we deemed it our duty to do so. They were very good in their way—much warbling and piano playing and choralized in a gorgeously adulatory article indited by the scribes who write patent medicine advertisements for the newspapers. What made the most impression on us was the appearance of little children on the stage. We might refer to "upper and lower register," and dally a little with counterpoint, but we know our limitations. Charming little artists, the reporters termed the children; but we should say they were charming little mistiffs, as much out of place as a bull in a china shop. Better far for them to have been in refreshing sleep, than to have been decked out in finery to do a turn for the delectation of their foolish parents, and incidentally to benefit some worthy object. The aforesaid object covers, like charity, a multitude of deformities.

Not for one moment do we entertain the idea that because of our poor words there will be any lessening of juvenile display at our entertainments. But what we should wish to call attention to is that, if we wish to have sound thought and action, it is surely unwise to expect it from heads addled by meaningless flattery and carried away by the glare and fascination of the stage. Not indeed for us the insinuation that all our children are allowed to make fools of themselves to make a parents' holiday, for, thank God! there are some who believe that the restraints and privations enjoined by Christian antiquity are eminently useful in the rearing and training of children. "The gardener," says St. Anselm, "gives space and freedom to young plants that they may grow and spread forth their sweet branches, and so should masters provide indulgence for the young, who by oblation are planted in the garden of the Church, that they may increase and bear fruit to God."

Our experience would justify us in stating that some school teachers are,

in dealing with their charges, lacking in judiciousness. For instance, they drill a little girl who happens to be good looking and well dressed in a recitation and forthwith trot her out on every occasion. A school magnate or a clergyman visits the room, and the little one is invited to speak her piece. She is potted and spoiled more or less, much to the amazement and repining we suppose of her gingham comrades in the back seats. There may be no harm in it, but how much better if the teacher kept her blundering hands off the little girl's soul. How much better to let the soul grow and not to force it to bud out into vanity and self-consciousness in a hot bed of pedagogical foolishness. This may not happen, but we have never seen the exception.

Were we a teacher we would pin our faith on combined effort. We would have no quavering solos from smirking little women, but a chorus from the class—from the children of the comfortable as well as from those who come from the tenements. We would have no distinction between the possessors of good and bad footwear. We do not say there is, though one, considering that in some school rooms the "show pupils" are invariably the children of the well-to-do, may be pardoned for thinking it.

This, we may remark, is always done in a business way. The parents who love to see their darlings shining as stars, and basking in the sunshine of complacency as worthless as it is insincere, may thereby be made more responsive to an appeal for a donation. The parents, however, who have not a substantial grip of things earthy do not count, as they are not on the donation category. Moreover, it is quite a privilege for an institution to be able to inform the public that Miss—, the daughter of our distinguished townsman (what he is distinguished for is immaterial so long as he has the deuces) played the bass drum or extracted several varieties of music out of the oboe. The children of parents in trade or destitute of a bank account might have done all this, mayhap more artistically, but any notice that that effect would lack an air of distinction, and would not be an advertisement.

We may be told that, like an opponent of Sheridan's, we are indebted to our imagination for our facts. However, we have noticed once in a while that the dollar has a fascination for those even who have a theoretical dislike for it. We do love to dilate on poverty in the abstract; but we imagine that if a Francis of Assisi made his appearance, we should think twice before extending the glad hand of fellowship. We might let him in the side door for God's sake; but unless attired in fashionable garments we might deny him access to the front entrance.

Now we do not want our readers to gather the unkempt and miserable round about them into their drawing rooms—not even for an "at home" which is usually attended by everybody who is not a somebody. We wish merely to say that we should not allow our principles to be obscured by the customs of the world. Wealth is a desirable thing, but a self-respecting mortal will not cringe before it, nor reserve his approval for those only who possess it. Let us speak and act so as to convince all men that the charity in which we set store is not something on which to string a few pious platitudes, but a reality.

There is, we understand, a scheme being evolved from the brains of altruistically inclined gentlemen for the purpose of benefitting the clergy. The details are simple—the soggarth pays some cash for stock and will receive a respectable dividend sometime before his death, if not sooner. And, bear in mind, that it is merely for the purpose of enabling our reverend friends to amass a fortune. It is certainly consoling to know that such 18 karat unselfishness is lying around promiscuously. But we remember what Ruskin wrote to a promoter of railroads, who contended that he should be rewarded for having acted so benevolently towards the public. He said that if the British public were informed that they could make a railway to hell they would instantly invest in the concern to any amount and stop church-building all over the country, for fear of diminishing the dividends. If we desire to go a journeying to the temple of Mammon let us avoid the short cuts which are dotted with swamps and pitfalls for the unwary and inexperienced.

Every now and then one hears some-

thing about the degeneracy of the stage. Ferid denunciations disturb the atmosphere, but the stage keeps right on and the manager fishes up objects (psychological studies, you know) from the cesspools of indecency and exploits them with the assistance of ladies who have pasts and clothes. He keeps a watchful eye on the public, and can, if accused of contributing towards the deterioration of the stage, point to the respectable people who applaud his productions. Should anyone, whosoever culled from the purities of past history, or from the divorce courts of the present, bid fair to be popular, he will stage it and get a dramatic critic to write it up for those who "think with the back of their necks."

There were, we are told, some pretty bad specimens of drama in the fourth century. To counteract their degrading influence St. Gregory of Nazianzen contrived to put on the boards dramas of a pleasing and instructive character, and succeeded to a great extent. If we cannot have that, we can at least, by declining to witness the performances now in vogue, touch the manager in his most vulnerable part of his make-up—his pocket. We should do it for higher reasons, but with many of us there is a wide divergence between theory and practice.

A LENTEN SUGGESTION.

What are you going to do during Lent? You will, we know, receive all the advice you need from approved sources, but let us suggest a few things: First: "Let every man mind his own business." This is easy for sensible people, but contains no end of difficulty for those who, as a good friend says, are forever trolloping around the streets and keeping a jaundiced eye on their brethren. This will be quite a mortification to them. If they would go to some far distant island and stop there indefinitely or until Easter they might succeed in minding their own business—that is if each had an island to himself and no means of transportation. Even then one of Marconi's instruments might play havoc with this plan. But if they must stop with us let them strive, for a season at least, to keep their little heads interested in whatever they may have to attend. Let them cultivate a dignity and reserve which, like a soft voice, are excellent in anybody. If they must talk, let them do it from out the fullness of wisdom and charity. We are not, though it may seem, making a plea for a wilderness of silence; we merely advise less verbosity, and vane utterances which grate on the nerves and set us wondering why some people cumber the planet. Now if we do this, what a glorious Lent it will be for a suffering public!

We will ask no impertinent questions nor pry into what concerns us not. We will save shoe leather by keeping of the streets, and our soul's beauty by keeping aloof from the defilement of gossip. We will stand a chance of acquiring some knowledge of ourselves. We will strive to convince people that we are not unmitigated nuisances, so that when we meet them on Easter morn they will talk to us unafectedly and not guardedly as they do at present. We will try to be genuine Christians through and through, though we may not carry big prayer books and belong to all the societies in sight. We will give up all our sighs and tears and hard luck stories and just be glad. We do not expect they will pay the slightest attention to our advice; but if they did we would implore the editor for an increase in salary on the grounds that we were a potent factor in the moulding of public opinion.

AN OBSTACLE TO ADVANCEMENT.

Bishop Spalding tells us that games and other amusements doubtless have their uses, especially for the young, and for all who are feeble in body and mind. The learned prelate lives on mountain peaks where the air is too rare for ordinary lunged mortals, but we can agree with him when he says that games are generally occasions for wasting time, and so a chief obstacle to human advancement.

CARDS OR MARBLES?

We suppose that Lent will exercise a discouraging influence on the "enchre party." Any disposition to look askance at this popular mode of entertainment is, as we are well aware, regarded as a manifestation of eccentricity, but for the life of us we cannot understand why this should be the case.

We are willing to concede all that may be alleged in favor of it, and we respectfully submit that it is not the noblest way of killing time. Once in a while is quite enough, but to have them week after week—to invite people to shuffle cards for hours at a time—denotes a very poverty of invention on the part of their promoters. Suppose we try "marbles," for a change?

IMMORTALITY.

From a mass of letters to the New York Sun on Immortality we select one which may prove of interest to our readers. It will be seen that the writer, a scholarly clergyman of the diocese of Halifax, N. S., uses, and with adroitness, the "learning of the Egyptians," in order to score his point:

To the Editor of The Sun: Sir—I ask the writer in a recent issue who referred to immortality as one of the "nickel-plated inventions" of ecclesiasticism, to follow me in a brief argument.

I first put it in syllogistic form, thus: No existing matter, substance, energy, is ever totally lost, destroyed. But man, besides physical, has intellectual, moral, spiritual energy. Therefore the immortality of the soul is a necessary consequence of man's existence. If the first two of these propositions be true, then the argument is conclusive for immortality. Let us examine. That no substance that exists is ever utterly annihilated is merely the enunciation of a scientific truth. The old axiom that "the corruption of one thing is the generation of another" always holds good in the physical world. The decay of the human body results in the massing of the atoms that now compose it under other forms. Its chemical elements and energies escaping to enter into other groupings, forces, combinations. There is no exaggeration in Hamlet's surmise as to the possible noble uses, in some future day, of the noble dust of Caesar. My first proposition, therefore, is an undisputed scientific fact.

The next proposition asserts that man possesses two kinds of energies, essentially distinct one from the other, and of absolutely different natures—the physical or material and the intellectual or spiritual energies. If this be true, then the argument need be carried no further, in view of our conclusion as to the perseverance of all existing energy. But it is precisely here where the adversaries of immortality bid us go slow. They object that both the intellectual and physical parts of man are one reality—the physical energy exercised in the making of man. Not to go outside the wording of the controversy as now carried on in your columns the objection as put by Mr. Ellis reads thus: "Embryology and heredity clearly prove that each individual—soul and body—consists of factors the result of the union of germs of both parents." The objection was obvious, and is worth considering.

It will immediately be seen that the difficulty centres round the question: Are the physical and intellectual powers of man of essentially different natures, or are they both the resultant of man's physical make-up? I contend that the latter position is by no means clearly proven. It will be admitted, to begin with, that man does possess intellectual energy, as he is able to reason, calculate, argue on the immortality, which the brute cannot. It should not be necessary to adduce proof of this, any more than of one's existence. On the strength of his ability to think, Descartes was led to acknowledge that he existed: "I think, therefore I am."

It will likewise be admitted that this intelligence has power over certain of our physical energies, but not over all. I can control the movement of my fingers as I put the present argument on paper, but it cannot control the circulation of my blood, nor the neuralgia in my cheek. Such vital functions as pulsations, digestion and respiration are utterly beyond and independent of the control of the intelligence. On the other hand, not the most ardent opponent of immortality will ask me to state, argue on my hair, or the expansion and contraction of my pupil can have the slightest possible influence on the course of my thoughts.

If this radical and evident independence of the physical and the intellectual in man does not demonstrate an essential difference of nature of the two energies, then I may as sensibly conclude that neither mind nor matter exists, or that a man may reason with his heels.

Now, if it be admitted, as it must on scientific grounds, that not one atom of man's physical organism is lost, even after death, then, if there be virtue in logic, with equal certitude must it be admitted that man's intellectual energy lives on, which is only another way of saying the soul is immortal. Millions of years ago the sun's rays fell upon that portion of the earth from which I indicate this letter. They remained locked up in the coal beds, geologists may tell you how long, I care not; but they are now being brought forth to furnish light and heat and power. Here is resurrection and immortality for the humble candleflower. And we are seriously asked to believe that man's spiritual energy is not immortal, that the idea of immortality is one of the "nickel-plated inventions" of the clergy, that the highest and noblest element of the universe is the only one to perish at once and utterly.

I borrow no argument from Christianity, from the propriety of immortality, or from any authority that ever proclaimed that the soul is or is not immortal. I have endeavored to reach a conclusion from scientific premises admittedly and demonstrably true; and I conclude that before going over to the "wicked New Yorker's" way of thinking, I will need to hear a deal more of argument, and a deal less of undignified and denunciatory phrasing: Belief in immortality is coeval and coexistent with the human race. A phenomenon of such magnitude is not to be laughed off the stage nor brushed aside by a catch word. Not only is this idea not one of the "nickel-plated inventions" of ecclesiasticism, but precisely the other way about: the fact of immortality is accountable for the presence, in this interesting world of ours, of ecclesiastics; some the pure article, others nickel plated, whose mission is to prevent wicked New Yorkers and others from shaking off this mortal coil in such a state of conscience as necessarily to persevere in wickedness. J. D. CURRY.

Joggins Mines, N. S., Jan. 4.

CHRISTIAN SCIENCE.

(Continued.)

McCracken: "Much of the comment which deals with paragraph numbered 5 brings up the question of mortal Mind. The patient who asks questions about Christian Science would not be told that 'the angry gun-shot wound that eats the flesh away' is nothing but a 'creation of his imagination.' It is mortal mind in general, the father of lies, which tells the various lies that go to make up the discord called gun-shot wound." Comment: If Christian Scientists are consistent with their own doctrines they must tell the wounded patient that his wound is a delusion or a creation of his own imagination. They deny the existence of material bodies and of the disorders of material bodies called sickness, disease, etc. The wounded man believes he has a material body and that it is disordered by the wound. Therefore, in applying your doctrines to his case you must eradicate his belief by telling him that his wound is imaginary, a delusion, that he falsely imagines or believes that he has a material body, and therefore, falsely believes that he suffers from a physical disorder; and that physical disorder is impossible.

This we say, you must teach or give your doctrine in regard to matter. You may know your doctrines better than the outsider; but once that you state them the outsider is as competent as you are to draw conclusions that necessarily flow from them. In the case of the wounded man, it is with his own personal belief that you must deal and not with "mortal mind in general," for it is his belief, whether true or false, that is immediately concerned. He cares nothing about what others may believe, he knows what he himself believes, and it is this belief of his that you must displace by persuading him that it is a delusion. If you tell him "mortal mind," by its lies, made up his wound, he will ask you, Whose mortal mind, yours, or his, or the man's who shot him? You will tell him that no one mortal mind did it, but mortal mind in general. He will reply that mortal mind in general is no particular mortal mind; that it is a mere abstraction, a universal, and as such cannot be the agent of any action whatsoever. He will tell you further that he never consulted mortal mind in general, and that it never expressed an opinion on his particular case. He would very properly conclude by telling you to dismiss mortal mind in general from your diagnosis.

McCracken: "Man is spiritual and immortal, and his real and only body is not material, nor subject to gun-shot wounds; nor are the objects in the universe material." They are very real and true objects, but we apprehend them falsely as matter, through our deceptive physical senses."

Comment: Here you prove conclusively that you cannot talk of your doctrines without contradicting them. You say man's "real and only body is not material." Now Webster defines "body" as "the material organized substance of an animal, whether living or dead, as distinguished from the spirit, or vital principle; the physical person. Any mass or portion of matter." When you use the word "body" then, you affirm the existence of a material thing, an extended thing having length, breadth and thickness. Your statement, therefore, is equivalent to this: "Man's real and only material body is not material." That is to say, it is material and not material at the same time. Your next contradiction is when you say the objects of the universe are real but false; apprehended "through our deceptive physical senses." Here you attribute false apprehension to the physical senses whose existence you deny.

But passing that, we ask, if the physical senses be deceptive how do you know that you know the doctrines of Christian Science? All you know or suppose you know of them you have acquired through the teachings of Mrs. Eddy, through your "deceptive physical senses." You either heard them through your sense of hearing or read them by means of your sense of sight. How, then, do you know that you know them, since what you suppose you know through a medium which you declare to be deceptive and untrue? May not "mortal mind in general, the father of lies," have played on your deceptive physical senses and produced a delusion

in your mind as to what Christian Science really is? With such a defective medium of receiving knowledge how can you affirm with reasonable confidence that you know what Christian Science is, or teaches? How can you be assured that the defective physical senses have not given you a false apprehension of it, as you say it has given mankind a false apprehension of the created universe?

McCracken: "Mortal mind is not created by God, it is not an expression of God, and its lies cannot, therefore, be traced to God."

Comment: It is a Christian doctrine that the minds created by God are immortal. But what is that thing you call "mortal mind," which God did not create? It is, according to you a something that lies; it is even the father of lies. It is then an agent, a being that can do something, namely, lie. Now you tell us that this being was not created by God. As it could not create itself it is, therefore, eternal, because uncreated. You have then an eternal liar eternally lying and defying God; one the origin of good, the other the origin of evil. This dualism is the necessary result of what you say of mortal mind. It is Manicheism, that combination of Magic and Buddhism that was condemned by the Christian Church in the third century.

McCracken: "Christian Science does not teach, and, therefore, makes no provision for the absorption of the individual into the divine mind, such as Pantheism presupposes."

Comment: Mrs. Eddy says in "Science and Health," "Soul is Deity. There is but one soul. The term souls is as improper as the term gods." If this be not an absorption of individual souls into the Divine Mind, it is even more; it is annihilation of individual souls or minds. According to this doctrine of Christian Science, you, Mr. McCracken, must hold that the letter you wrote to us and which we are commenting on, was dictated not by your mind or intelligence, which has no existence, but by the Divine Mind, which is the All of intelligence that exists. As, according to Mrs. Eddy her mind and your mind and our mind have no existence, the supposed clash between us exists only in the Divine Mind; in which case the Divine Mind is at war with itself; it is the home alike of truth and error. A doctrine that leads logically to such a result has within itself the demonstration of its own fallacy.

McCracken: "Christian Science teaches the immortality and indestructibility of each individual expression, or idea, of the One Mind, but it also emphasizes the impossibility of man being separated from the author of his being." Comment: According to Mrs. Eddy's words above quoted, individual souls or minds are either nothing, or they are identical with the One Mind. They go further than she does, and make them ideas or mental expressions are not something distinct from the mind possessing them. They have no existence except as states, or modifications, or evolutions of the mind in which they exist. They must exist in it or cease to exist altogether; as material forms must exist in material bodies or cease to exist. You, therefore, do not differ essentially from Mrs. Eddy. She teaches the One Mind, and you teach this One Mind with its modifications or modes of being. Pantheism holds the same thing that you do when it teaches that all that is, is God with His modes of being. As there is no difference in principle we cannot understand why you so persistently deny that you are Pantheists.—N. Y. Freeman's Journal.

Trust.

Off in the Highlands of Scotland there is a mountain gorge twenty feet in width and two hundred feet in depth. Its perpendicular walls are bare of vegetation, save in crevices, in which grow numerous wild flowers of rare beauty. Desirous of obtaining specimens of these mountain beauties, some scientific tourists once offered a Highland boy a handsome gift if he would consent to be lowered down the cliff by a rope, and would gather a little basketful of them. The boys looked wistfully at the money, for his parents were poor; but when he gazed at the yawning chasm, he shuddered, shrunk back, and declined. But filial love was strong within him; and after another glance at the gift, he said, "I will go if my father will hold the rope."

And then, with unshrinking nerves and heart firmly strong, he suffered his father to put the rope about him, lower him into the wild abyss, and to suspend him there while he filled his basket with the coveted flowers. It was a daring deed, but his faith in the strength of his father's arm and the love of his father's heart gave him courage and power to perform it.

And shall we, children of God, be less trustful of the protection of the Almighty Hand when we have difficult duties to undertake? No; rather let us say with the Apostle, "I can do all things in Him who strengtheneth me."

Sleepy Catholics.

In some countries of Europe the Catholics are very sleepy. They are like the husbandman in the Gospel who was asleep while the enemy sowed cockle in his field. If we Americans wish to avoid falling into their unfortunate condition, we have merely to carry out the Pope's injunction—to organize and to establish a vigorous Catholic press. Wherever the Catholics are intelligent, wide-awake and organized no harm can befall the Church.—Holy Family Church Calendar, Chicago.

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of the cross, which sign she often failed to complete, her hand dropping from weakness before the devotional act was accomplished.

When at home poor Jean would sit by her side, scarcely taking his eyes off her, and she in the intervals of her fitful sleep would talk to him as much as her waning strength allowed, talk to him about the "little Jesus" and her mother, both of whom she said she was going to see.

Her father, heart-broken at the idea of her leaving him, would ask if she had no love for him, as she was so glad to go. She would then put her arms around his neck, press her cheek to his and try to comfort him; but say she had some good news for her mamma, and wanted to go to heaven to tell it.

He, poor man, knew what the "good news" was, and he also knew, for the good news had told him, who it was whom God had made the instrument of his conversion.

On the feast of the Assumption came the summons for his child. She had appeared brighter in the morning and he had gone to Mass with rather a lighter heart.

On his return the neighbor who was attending to her said the child had been dozing much and her mind had been wandering, for she had evidently fancied herself in church before the tabernacle. She was, however, quite herself now, and welcomed her father with her usual loving smile as he came up to her and took his accustomed seat by her bedside. But she was very quiet, being apparently too weak to speak.

While she lay dozing in the afternoon, there came the faint sound of voices singing the Litany. It was the procession in honor of Our Lady, but as yet only leaving the church. Nearer and nearer came the sound, and at last the voices were distinctly heard as the procession passed the cottage.

Then a bright look passed over little Marie's face and remained there until the sound was lost in the distance. For some time afterwards she lay perfectly still, seeming dead to all outward sounds; and her poor father when he spoke to her received no reply. This told him what was coming, and he knew that his darling's soul was hovering on the brink of another world, nearer to heaven than to earth. And as he watched her with that longing look which seems sometimes to stay upon her face, that he saw creeping over her face that unmistakable look which is never seen on any face but once, and he stooped to kiss the little forehead damp with the dew of death. The kiss disturbed her, and half opening her eyes, she said in whispered and disjointed words, which yet fell distinctly on her father's ear:

"Are you there—little Jesus?" Then a convulsive shudder ran over the little frame, and the heart ceased to beat and little Marie's earthly mission was ended.—Catholic Fireside.

THE POPE AND FRANCE.

The Holy Father has again made an appeal to the Catholics of France in the interest of Church and country. Monsignor Pechenard, rector of the Institute Catholique, Paris, has informed an interviewer that he has been commissioned by His Holiness to say that he is distressed at the condition of affairs in France. The monastic orders are no less dear to him than the parochial clergy, and he cannot be indifferent to the painful situation in which they find themselves. He holds a strong view as to the injustice of the Associations Law, which is, he believes, harmful alike to religion and to the State, but he is convinced that a large share of the responsibility for this legislation must rest with Catholics who have failed to observe his instructions.

There must, he insists, be no hesitation as to the acceptance of the existing form of government; the Republic must be supported frankly and unreservedly. Some there may be who would prefer other forms of government, but it is an essential of sound political rule that the few should subordinate their opinions to the will of the many. Men could not be permitted to come forward as champions of the Church and at the same time as advocates of a policy which is injurious to it. Let it be clearly understood that he is displeased and pained at the course they have been pursuing. It would be difficult to estimate the harm they are doing to their faith and their country by rejecting his advice, especially at the present moment when the lovers of liberty and order should hand themselves over to the Holy Father, will, it is to be hoped, have the effect of repressing further dissensions among French Catholics and uniting them in a compact organization.

As Leo XIII. plainly intimates, the warfare upon the Church in France is a deliberate and persistent attack on Christianity. That is the worst feature of the Association Law. The measure is part of a regular policy for destroying the influence of the Church in France. The facts adduced by Father Gerard, S. J., in the current issue of the Month, strongly tend to prove that this is the case. Not one member of the French Cabinet, we are told, would either dare or care to call himself a Christian, while more than one boasts of professing atheism. This being so, we can understand how it is that the apparatus and machinery of official life are adverse to religion. It is a sign of merit on the part of a prelate to reprimand a Bishop or a priest. When some years ago certain prelates issued a pastoral urging Catholics to exercise the franchise, and reminding them that it was a duty which they should not under any circumstances overlook, the document was seized by the Government and its circulation forbidden.

The Bishop of Ameyac contumaciously refused to obey the instructions which had been interdicted by the Congregation of the Index, and threatened to refuse the Sacraments to parents who gave the books to their children. Thereupon the Minister of Worship rebuked him for "arbitrarily disquieting consciences."

In 1892 M. Picard, keeper of Seals, sent out a circular informing the parish priests of Paris what were the questions suitable for treatment in the pulpit, and what were the subjects to be avoided. Any public utterance by a priest which may be interpreted as an expression of disapproval with regard to an existing law may involve not merely stoppage of salary but imprisonment. The practice of religion by persons occupying Government posts often have grave results. In La Vendee a postmaster was reported on the charge of going to Mass, taking a prayer book to the church and saying his prayers, and an accusation was also preferred against him on the ground that one of his daughters sang in the choir and another took up a collection from the congregation. Afraid of losing his position, the postmaster on the suggestion of the local parish priest withdrew the services of his daughters, and since that time has been hearing Mass with a church means dismissal, and unless they are ready to risk the loss of employment, they have to be careful lest they should be suspected of possessing a rosary or a pious picture.

A letter-carrier was told that he must cease going to Mass. Through dread of starvation he obeyed the injunction, and then he was called upon, under pain of being treated as a "clerk" to prevent his wife from frequenting religious services. A mayor, in inviting his fellow-citizens to an annual commemoration at Dole, in the Jura, of those who fell in the war of 1870, asked them to show that those who had passed to a life beyond the tomb were not forgotten. This simple reference to life after death was considered highly objectionable, and his placard of invitation was replaced by another in which the words in question did not appear. When such is the bent of official life it is easy to imagine what was the intention of the Government in framing the Associations Law, which provides that a complete account must be given not only of each congregation as a whole, but a history of each individual member and a record of his pecuniary relations with the body to which he belongs.

Novenas are being made at the Basilica of the Sacred Heart, Montmartre, Paris, for the purpose of beseeching God to grant France successful defenders of the faith. Prayer will, no doubt, be followed by active work. It is shocking to think that in a country where the vast majority of the people are Catholics, Cabinet ministers will not venture to declare publicly that they believe in the Catholic religion, and that the observance of God's law by the officials of the State is visited with penalties. Surely this would not be so if Catholics made use of the power they possess when the elections occur, and taught candidates the lesson that by displaying antagonism to religion they are courting defeat. A majority should not allow itself to be dominated by a small minority.—Catholic Times, Liverpool, Eng.

THE MYSTERY OF EVIL.

A pamphlet recently to hand from Glasgow, issued with the author's sign of "Eumenes," discusses the difficult subject of free-will and grace, under the title "A Glimpse into the Mystery of Evil," expressed with a view to meeting the objections of a certain class of persons outside the Church. These are fond of arguing that if God be all-powerful, as the Christian creed teaches, He could have made all men and things so that there would have been no evil in man or nature. It is a very old question, and its proper solution would seem to be dependent on the state of mind in which the subject is approached. More than on any other human element of ratiocination. "Because thou has seen Me, Thomas, thou hast believed," said the Risen Crucified Teacher; and there are those to-day, as there were when the words were spoken, who, though they profess belief in the moral truths which He taught, will not accept them in their entirety because He has not likewise told them why God created all things as well as how—said, in fact, the Divine mind to the gaze of feeble-eyed man. In order to conciliate this class of skeptics, apologists for the Christian system have to go far—and it is a grievous responsibility placed on them to observe the boundary line between the Eternal Mind and the right of the creature to inquire. In striving to meet the argument that men ought not to be eternally punished for the violations of laws of which they were ignorant, there is an extreme danger of coming out West by sailing too far East. If we concede that pagans and savages who never knew of God's law could not justly be consigned to eternal punishment, we are led on to the further position that their future must be that of eternal bliss, if they have not rejected the control of conscience and the natural law, which are inherent even in savages. From that conclusion we come naturally to the query, What is the advantage of being a faithful and enlightened Christian when a simple uneducated pagan has an equal hope in the future life? Such is the thought of the rationalist who wants religion a matter of logic or mathematical demonstration. This pamphlet on "The Mystery of Evil" is intended to correct this.

Have You Neurosis?

If you suffer in any way, and fail to get a remedy, you want to try Nervine. Its action on the brain is simply marvelous. Nervine is the most pleasant and powerful remedy in the market. Try it.

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The great lung healer is found in that excellent medicine and as Bick's Anti-Consumptive Syrup. It soothes and diminishes the irritability of the membranes of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many who were supposed to be far advanced in consumption.

Hillway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failure to remove even the worst kind.

rect such fallacious reasoning and enlighten those who have an aversion from the Catholic system because of its claim to be the exclusive depository of Divine truth and sacramental blessings. It proposes also to meet argumentatively the outcry against the justice of God, when eternal punishment for unrepentant sinners is put forward as part of His fiat. The question is, after all, can there be any completely convincing answer to the problems which captious unbelievers can raise for believers, when with impious daring they invade prohibited ground and endeavor to penetrate the mysteries of God's mind in the scheme of the universe and the unseen. But there are many other classes to whose apprehension our arguments of this pamphlet will be valuable aids in the solution of difficulties which are capable of being overcome by the correct doctrinal truth because of the disposition of their minds. The mind that is innocent will accept these teachings, and that is what is meant when we are told that we must become "as little children" in order to see heaven. But to the class of "great minds"—the cynics who sneer at the eternal justice which to them seems irrational—whose world amusements and reconstructive devices they may appear innocent, it is questionable whether any other class of arguments would be more effective with such as these, since they do not, as a rule, desire to be convinced of the fallacy of their own theories of creation and existence.

The difficulty about salvation for non-Catholics who are of the Church but not in it is thus reasoned away: "If we except the Roman Catholics, there are now but few Christians who do not see some chance of salvation at least for all their fellow-Christians. The Roman Catholics are probably the most restrictive of all, and as they are more dogmatic and definite in what they hold concerning the hope of salvation, the teaching of their Church on this point deserves some special attention. They hold that there is the one Church instituted by the Divine Redeemer, and, therefore, that outside of their Church there is no salvation. How they understand this may be seen from the following quotation: 'Just as Catholics lose the sanctifying grace, that is necessary for salvation by a mortal sin, so also do baptized non-Catholics lose it by an offense against God in a grave matter, committed with full knowledge and deliberate consent. Non-Catholics have not the natural helps available to Catholics for the recovery of lost grace. According to Catholic teaching, there is only one means for the forgiveness of sin, besides the actual reception of the sacraments, and it consists in this: That a person shall, for the love of God, have a true sorrow for his sins, joined with a willingness and a disposition to fulfill entirely God's will for the salvation of his soul. From this it is clear that the attainment of salvation is not impossible to non-Catholics, for, according to the mind of the Church, those who are in good faith and disposition are already Catholics, though they may not be aware of it themselves.'"

On the subject of free will and prevention grace this work is especially valuable for its clearness and logical power, as in these passages: "The help of God does not, as a rule, interfere with the natural flow of feelings and inclinations, nor quell the freaks or soothe the moods of temper and character; He merely enables the will to maintain a kind of latent habitual protest against unworthy and unChristian sentiments, and to withhold its consent from what is sinful or even faulty. The help of grace thus insensibly and effectually given, instead of leading to an easy but conscious practice of virtue mildewed by self-complacency, insures to the soul every possible advantage of virtue truly humble and solid. Unholy and rebellious feelings of our fallen nature continue to obtrude themselves on mind and heart, but God in His wisdom gives consent to evil, and yet so unobtrusively, that, abashed and abased by the merit of humility as well as of the particular virtue in point, practised in spite of inward as well as outward difficulties. These virtues are all the more meritorious because practised unconsciously."

In the further development of this branch of the subject there appears to be some little obscurity—especially on the point that evil is instrumental for good. This might be amended in a future edition. The dreary doom of the agnostic—on earth—is tersely but vividly painted at the conclusion of the work in these terms:

"What a horizon, narrow, dark and gloomy, hems in the views and the hopes of those who pride themselves on the superior wisdom of agnostic unbelief! The tombstone is the furthest landmark of their happiness and their aspirations. All their happiness is darkened by a shadow from the unfathomed abyss of gloom and uncertainty beyond the narrow confines of the present life. Their misfortunes and their sorrows are deepened and doubly embittered by the dreary, joyless, hopeless prospect before them. In the light of Christian faith and hope there is literally no cloud but of grief, silver lining; there is no pang of grief, but a thrilling hope of unutterable, inconceivable joy!"

When people ask for an explanation of the "Mystery of evil" they ought to be asked themselves to define what it is they have in mind—whether they mean the evil that has arisen from the fall of man, or the far deeper questions of the elements of good and evil in the universe. The former question is capable of intelligible demonstration, and is perfectly legitimate; the latter belongs to God alone, and it seems presumptuous to press for an answer.—Philadelphia Catholic Standard and Times.

Rheumatic sufferers find Hood's Sarsaparilla a permanent cure for their inflamed and swollen joints and stiff muscles.

CHURCH AND THE BIBLE.

Religion Founded before New Testament Was Written

The Catholic Church has always taught that the Bible, which is the inspired and authoritative word of God, is not the Church's constitution or charter, because as a corporate body her existence is prior to the scriptures of the New Testament, says the Inter-mountain Catholic. The Christian religion existed in all its plenitude before the first line of the New Testament was written. It is historically certain that the apostolic Church, commissioned to teach, baptize and save souls, had entered on its mission long before the New Testament was written. It is equally certain that the books composing the New Testament were addressed to the Church already existing. All the epistles of St. Paul were addressed to Christian Churches which had received the faith from those divinely commissioned by Christ in person to teach.

The Church, then, was not founded on the scriptures, did not receive her charter from the Bible, but was founded immediately by the Saviour, who gave her the apostles, and authority to remain with her all days to the consummation of the world. Without her prior existence, divine authority and official teaching the scriptures would be valueless for the propagation of the Christian faith.

The conversion of a heathen nation by simple perusal of the scriptures has never been effected. Hence, too, the insufficiency of the scriptures, as the Bible societies who circulate innumerable copies of the Bible, realizing this fact, send their missionaries to pagan lands with doctrinal tracts to explain their creed. Even then, at the very threshold of his missionary labors, without

A DIVINELY AUTHORIZED CHURCH how is the zealous missionary able to prove that the holy scriptures are inspired, and are presented by him exactly as dictated by the Holy Ghost? Before he succeeds, the heathen must take it for granted, or on the fallible word of the missionary, that the Bible which he presents is God's inspired word. Even then the neophyte is not free to select his own interpretation of the scriptures, but must square his faith with the creed of his instructor.

The wisdom of the Catholic Church, which they condemn, is followed, namely, to read the Bible under the light of her teaching, after being first instructed in the principles of Catholic belief. Then will the inspired word be found the best of all books, conducive to good morals and both instructive and inspiring.

Another very significant fact regarding the Catholic Church's attitude towards the holy scriptures is that she always encourages the reading of the Bible as good and desirable. She has always approved of its use, and objected only to its misuse. She has defined its inspiration, and holds at the same time that when properly understood it is profitable to teach truth, to reprove evil doing, to correct error and prepare man for every good work.

She does not, however, teach that the Bible was the original medium of revelation, or that it is in itself sufficient to teach the Christian faith without primary instruction in that faith. Placing it in the hands of an infidel or pagan and asking them to search its pages and learn from its contents

THEIR SUBLIME VOCATION and relation to God, would be like asking a pupil who has not learned the first rudiments of arithmetic to begin the study of algebra.

The same principle that governs the Church's policy extends to all denominations. A Presbyterian, Methodist or Congregational pupil reads his Bible only in the light of the sect's tradition. Hence they naturally profess that creed. The Catholic pupil reads the Bible or studies his religion in the light of Catholic tradition, which dates back to the days of the apostles. The accusation against the Catholic Church of ignoring or neglecting the Holy Scriptures is both false and slanderous. She teaches no article of faith that is not expressed or implied in the Bible. Everything relating to faith and morals and which is a part of the deposit of faith will be found in harmony with holy writ. There is no straining of plain, obvious and natural meaning of texts of Scripture to make them conform to her dogmatic teaching. For twenty centuries she has, without traditions, harmonized her teaching with the written word, and in that length of time never changed one article of her creed to suit the spirit of the age, nor mutilated a text of Scripture to make it conformable to her teaching.

Nor does she interfere with her members in interpreting the scriptures, provided their interpretation harmonizes with sound doctrine. This same restriction is placed on all its members by every Protestant sect, which allows no freedom to impugn sound doctrine or

THE CREED OF THE CHURCH.

The same cannot be said of the contradictory doctrines of different churches, and sometimes of the same Church, within a decade of years, drawn from the same texts of scripture. How explain this inconsistency when both churches, or the father and child, members of the same Church, claiming the Holy Ghost as their instructor, when they read "prayerfully" the holy scriptures, take entirely different views? Taught by the spirit of God, and yet interpreting them in contradictory senses is so paradoxical that it needs to be explained. The principles of the Catholic Church are plain; simple and in accordance with common sense, as well as the actual facts in the case. She teaches that God in His wisdom revealed Himself, not in writing, but orally, to man. Christ revealed Himself to the apostles, who in turn communicated God's word to others. The early Christians believed and knew the Christian religion substantially long before the first line of the New Testament was written. This faith, orally taught by the apostles to their successors, was, has been,

and is the light by which the scriptures were and are still expounded. This light is obviously needed, and serves as a key to unlock the treasury of God's word. Without it the Bible becomes an apple of discord, full of apparent contradictions, and meaningless, ultimately leading earnest and intelligent searchers after truth on to the threshold of infidelity or agnosticism.

H/W AND WHEN TO GENUFLECT.

Genuflection before the Blessed Sacrament is intended as a most reverential act of faith and worship. But in order that this pious practice may attain the intended aim, which is to honor our Lord in the Sacrament of the altar, it is not enough to genuflect in some manner or other but to do it well and reverently, says an exchange. The writer then proceeds to give these few directions in regard to the time and places where a genuflection is proper. There are two kinds of genuflection: the simple genuflection, and the genuflection with both knees, or prostration. The first is made by bending the right knee only, until it touches the floor. The second is made by putting both knees on the floor, and bowing the head while kneeling. The simple genuflection is to be made on the following occasions:

First—Every time that you pass before the tabernacle containing the Blessed Sacrament. Secondly—In entering a church or chapel in which the Blessed Sacrament is kept, always genuflect before entering your place. Thirdly—When leaving the church or chapel. Fourthly—When the priest recites at the altar that article of the Creed, "Et Homo factus est," and those words of the last Gospel, "Et Verbum caro factum est." There are, besides, many other circumstances in which it is proper to genuflect, for instance, during these words of the Gospel on Epiphany Day, "Et Proci-dentes adoraverunt eum." The genuflection with both knees is made every time that you pass before the Blessed Sacrament when exposed. In order that a genuflection may be really a religious act, it is necessary that it should be made with composure, decency and gravity, and without precipitation. It must be on our part an act of humility, a testimony of love toward the Most Blessed Sacrament.

The soul is placed in the body only as in a resting place of short duration. She knows that it is but a part of her long journey to eternity, and that she has only the short time that life may last to prepare herself for it.—Pasal.

Valuable Advice to Rheumatics. Eat meat sparingly, and take very little sugar. Avoid damp feet, drink water abundantly, and always rely on Polson's Nervine as an absolute relief of rheumatic pains. He is five times stronger than other remedies, as power over pain is simply beyond belief. A large 25-cent bottle to be had for 10¢. If this is not so, Polson's Nervine will cure your rheumatism.

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Chloro-morbus, cramps and kindred complaints usually make their appearance at the same time as the hot weather, green fruit, cucumbers, melons, etc., and many persons are afflicted from eating these tempting fruits, but you need not abstain if they have Dr. J. D. & L. Dysentery Curative, and take a few drops in water. It cures the cramps and cholera in a remarkable manner, and is sure to check every disturbance of the bowels.

Stop the Blight

It is a sad thing to see fine fruit trees spoiled by the blight. You can always tell them from the rest. They never do well afterwards but stay small and sickly.

It is worse to see a blight strike children. Good health is the natural right of children. But some of them don't get their rights. While the rest grow big and strong one stays small and weak.

Scott's Emulsion can stop that blight. There is no reason why such a child should stay small. Scott's Emulsion is a medicine with lots of strength in it—the kind of strength that makes things grow.

Scott's Emulsion makes children grow, makes them eat, makes them sleep, makes them play. Give the weak child a chance. Scott's Emulsion will make it catch up with the rest.

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LETTER OF RECOMMENDATION.

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

To the Editor of THE CATHOLIC RECORD, London, Ont.

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

In matters of form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. FALCONE, Arch. of Leiria, Apost. Deleg.

London, Saturday Feb. 22, 1902.

MORE SENSATIONAL HERESIES.

Sensations arising out of sudden and unexpected leaps made by prominent ministers of the various Protestant denominations down into the fields of rank latitudinarianism or infidelity have become so frequent that they excite but little surprise in the general world, though they cause great commotion in the little cosmos in which they occur.

College professors seem to be the most subject to these aberrations. We witnessed some years ago the seismic disturbances caused in Presbyterianism by the idiosyncracies of two professors, one in a theological college in New York city and another in Cincinnati. The high positions occupied by these two occasioned a general turmoil in the ranks of Presbyterianism, and the General Assembly itself was moved to its foundation to such an extent that it was thought at one time that the matter might end in a schism which would range the whole Presbyterian Church into two factions, one "orthodox," and the other "heterodox."

In the conflict, the Orthodox party won in the first encounter. But it was very dubious what would have been the result if the battle had been continued a little longer. It was well known that the "Liberal" or Latitudinarian party could make a strong fight, and that it was likely to become stronger, the longer might have been the delay, and the Latitudinarians were already calculating how near they might come to the dividing of the next Assembly into two equal or nearly equal factions. The stalwarts were determined, however, and the result showed that they were correct in their estimate that the Church as a whole would sustain them in the effort to repress the rising heresy.

The Latitudinarians, however, were fairly confident that even though they might not obtain the victory at the first onset, it would be finally theirs, and prepared earnestly for the coming battle. But the chief champion on whom they relied, the Rev. Dr. Briggs of New York, gave the victory to the stalwarts by resigning definitely his position in the college, and finally leaving Presbyterianism altogether. The expected conflict thus collapsed; and the denouement was as farcical as it could well be, for the recalcitrant professor was received with open arms into the Episcopal Church, and ordained a clergyman thereof—"a priest," as that Church claims, though, so far from retracting his Latitudinarianism, he reiterated it several times in his writings both before and after his reception into Episcopalianism.

But since this incident the like heresies of college professors have become frequent. Presbyterianism gave birth to Professor McGiffert's well-known heresy, and similar instances have arisen in other sects both in the United States and Canada in several denominations. It is, indeed, the natural result of the primary Protestant principle of private interpretation of Scripture that this should be the case.

The result is saddening, but it is inevitable when the authority of the Church instituted by Christ is set aside. These professors naturally, after asking themselves by what right their Churches, which have rejected the authority of the only Church which has come down indisputably to the present time from the Apostles, claim to lay down creeds which must be accepted by all their adherents, agree in the conclusion that such a claim is preposterous.

The most recent sensation of this kind has been created in the Methodist

Episcopal Church of the United States by Professor Charles W. Pearson, head of the department of English Literature in the Methodist Northwestern University of Evanston, Illinois.

The Zion's Herald, the Boston organ of the Methodist Episcopalians, says this is the worst case of heresy "ever known to have occurred in the Methodist Episcopal Church, if not any orthodox body."

This paper says "there can be no condonation of his (Professor Pearson's) deliberate and libellous utterances," and it demands his immediate dismissal from his professorship. It continues: "The Methodist Episcopal Church allows marked tolerance in individual opinion on non-essentials, but it has no place in its fold for any man who attacks the very citadel of its faith. Let the institution immediately purge itself of the unbearable reproach which this man has brought upon it, and upon the denomination at large."

According to Professor Pearson, the infallibility of the Bible is a "superstitious and hurtful tradition, and the miracles recorded in the Old and New Testaments are 'mere poetic fancies incredible and untrue. Among these incredible fancies he specifies the stories of the fiery furnace, the ravens which fed Elijah, the dividing of the waters by Moses and Joshua, all being equally declared to be puerile legends, and the writing of the ten commandments by the finger of God on the tablets of stone is placed in the same category."

A Washington paper says of the Professor's pronouncement: "As a professor of English literature, it was not incumbent on him to meddle with theology. . . . and as an employee of a Methodist Board he had no right to attack or declare his disbelief in anything which the Methodists uphold as a part of their faith." Other Methodist papers are calling for the expulsion of Professor Pearson from his professorship. But a large section of the press openly take the side of the professor, and call upon the Methodist Church to modify its statutes and discipline so that revelation may be reconciled with evolution and the views of such thinkers as Ralph Waldo Emerson, "or otherwise," say they, "it will be so much the worse for Methodism; for Emerson, evolution, and the Bible, are to remain joint and harmonious factors in the religious life of the future." These are the words of the Chicago Unity, so-called undenominational paper of that city: that is to say, a Rationalistic paper which still keeps up a show of Christianity.

In all this we have the theory practically asserted that revealed truth must give way to human theories. We certainly can have no sympathy with Rationalism, and we would regret to see either Methodism or any other form of Christianity becoming less dogmatic or more Latitudinarian than it is at present, for even an imperfect religion is somewhat better than none; but we must remark that Professor Pearson has only followed to its natural consequences the principle which Protestantism has always maintained, that the supreme judge in all controversies of religious faith is the individual judgment. This principle leads directly to the denial of all revealed truth, and it does not surprise us that Methodist and other sects are to-day reaping the fruits of the teachings of Protestantism for the last three and a half centuries. Methodism and all the other sects are finding all their energies insufficient to stop the current of infidelity which they themselves have set in motion in the first instance.

The statement of the case by Zion's Herald, as quoted above, deserves special notice. That journal admits that the Church in which the present scandal has arisen "allows marked tolerance in individual opinion on non-essentials."

We may well ask what is meant here by "non-essentials." It is easy to see that the subject spoken of is the general body of revealed truth, which not only Methodism, but all the denominations of Protestantism have come to regard as non-essentials, regarding only a few of these truths, namely, such as the vast majority of the sects admit to be fundamental, to be absolutely essential to true Christianity.

According to this theory, which is now very common among Protestants, the great bulk of the teachings of Christ and His Apostles consists of non-essential doctrines. They are revealed, indeed, but every man is free to reject them from his creed without forfeiting his claim to be a Christian. It is easy to see that such a theory sets man as a judge over God Himself. It is a theory for which there is not, and there cannot be, any warrant in reason or Scripture. It is, besides, injurious to God and entirely subversive of Christianity, which declares by the mouth of Christ that "He that believeth not shall be condemned." (St. Mark xvi, 16.) That is to say, we are bound to believe all that God has taught. If we refuse to yield to God the homage of our understanding by believing whatso-

ever God has taught, we are certainly guilty of receiving another gospel than that which constitutes the "faith once delivered to the saints," (Jude 3) and we so incur the anathema pronounced by the Apostle St. Paul against the teachers and disciples of such strange gospel. (Gal. i, 7, 8, 9.)

The Catholic Church is the only harbor of safety against these dangers, because the Apostles who were sent by Christ, and who provided for the future teaching of Christ's faith by perpetuating the sacred ministry which Christ conferred upon them, through the ordination of a priesthood which should continue to the end of time, intended that the authority of Christ's Church, "the Church of the living God," should be always what it was in their day: "the pillar and ground of truth." (1. Tim. iii, 15.)

We have learned that since the Chicago Professor made his utterances which have given so much offence, he has volucarily tendered his resignation as professor in the Northwestern University. He has asked for a letter of dismissal from the Methodist Episcopal Church, but the authorities refused to grant this, as compliance would imply that he is in good standing in the Church, which they deny to be the case.

A THEOSOPHICAL VIEW OF RELIGIOUS RITES.

On behalf of the Theosophist sect, Mrs. Annie Besant in a recent work entitled "Esoteric Christianity" takes the ground that religious ceremonies are to be approved on the principle that the ethical character of ritual and the impressiveness of ceremonial are made certain by the fact that the Pagan nations made use of ceremonies in their religious worship. She asserts that the ceremonies used in the Catholic Church, which are also used by many Anglicans who imitate the Catholic ceremonial, are derived from Paganism, but this she considers to be rather a proof of their instructive and moral or ethical value than their evil character as the followers of Calvin and Knox have maintained.

As regards the matter of fact, Mrs. Besant is wrong in her assertion that Catholic ceremonies are derived from Paganism. There are indeed certain ceremonies of the Church the like of which were in part used by Pagans, but it was not from the Pagans they were derived. Sacrifices and the use of incense and holy water are derived from the Old Law, and were prescribed by Almighty God to Moses. Thus we have direct evidence that their use is lawful, and well calculated to raise the human mind to heavenly thoughts; and we cannot doubt that these symbols were used in the divine worship by command of God Himself from the creation of the world.

Sacrifices were offered up by Cain and Abel, and every reader of the Bible knows that it was because Abel's offering was made with a pure heart, whereas Cain's heart was fixed on things worldly, that "the Lord had respect unto Abel and his offering," whereas Cain's sacrifice was not acceptable to God, wherupon "Cain rose up against Abel, his brother, and slew him."

Noah's first act on going forth from the ark by means of which he had been saved from the waters of the deluge, was to build an altar unto the Lord, and to offer thereon as burnt offerings "clean animals and fowls" of every kind. This was a sacrifice of thanksgiving and homage or adoration. Abraham and Jacob also offered sacrifices, and thus we find this rite among the people of God long before it was practiced by Pagans.

The first record of the use of incense in God's worship is found in the laws given by God to Moses, but we cannot doubt that it was used by the people of God at an earlier date, and the same is to be said of blessed or holy water. That these were used by Pagans with in the historical period is no proof that God borrowed their use from Paganism, but it would rather show that the Pagans retained the use of the symbolical rites which had been employed previously in the worship of the true God in accordance with commands given to mankind in some primitive revelation. The abuse of this revelation by Pagans who offered to false deities what was due to the true God could not deprive God of the right to what was due to Him. Mrs. Besant's theory, therefore, is not founded upon the facts of the case, or, to say the least, it is a gratuitous assumption.

This same Theosophical leader then gives a reason for a use of religious rites; but though she admits that they are reasonable in worship, her explanation of their reasonableness is absurd and farcical. She says Latin is used in the Catholic Church chants, "not to hide knowledge from the people, but that certain vibrations may be set up in the invisible worlds which cannot be set up in the ordinary languages of Europe, unless a great occultist (presumably a Theosophist) should compose

in them the necessary successions of sounds."

Thus, according to Mrs. Besant's theory, there is a system of wireless telegraphy instituted between earth and heaven whereby the vibrations of the air or ether are communicated to God in the Latin language, whereas He would not understand them if they were addressed to Him in any other tongue. In fact, it would require a Theosophist to compose a prayer which God would understand in English, French, or German! In absurdity, this cannot be surpassed.

The Sacramental rites are also explained as having "a magnetic effect" which "summons to the celebration the angels specially concerned with the materials used and the nature of the act performed, and they lend their powerful aid, pouring their own magnetic energies into the subtle counterparts, and even into the physical ether, thus reinforcing the energies of the celebrant."

It will be readily seen by our readers that this is arrant nonsense. The sacramental matter and the words used as the form of the sacrament are not based upon any magical forms such as those employed by the priests of the Egyptian Gods and goddesses whom the Theosophists appear to adore; but they symbolize the graces given to man through the sacraments by virtue of God's institution, and they signify and explain the effects of the sacraments, and it is for this cause that they are used. Other rites of ecclesiastical institution are used with the same purpose. There is this difference, however, between these two classes of rite, that those which have been instituted by God are essential, and cannot be changed by man or the Church, whereas those which are of ecclesiastical institution may be changed or modified by the proper ecclesiastical authorities by whom they have been instituted.

The ceremonies of the Old Law are not obligatory on Christians, but there is nothing to prevent that the Church should make use of them in public worship, so far as they may be deemed appropriate towards raising men's thoughts to heavenly things, the essential difference between the Old and New Laws being duly regarded. The Old Law established by Moses was divine, but it merely prefigured Christ, Who was to come to open by His sufferings the gates of heaven which had been closed by the sin of our first parents. The New Law is the law of grace in which we have the work of Redemption accomplished, and the ceremonies used by the Church in offering up the sacrifice of the New Law, which is the Mass, differ from those of the Old Law, because they signify that the work of Redemption has been accomplished. It is the office of the Church of Christ, therefore, to order and arrange the ritual or ceremonial of the Church so as to effect this purpose. This is what the Catholic Church has done, not from any thought that her ceremonies have any magical effect by the vibrations which, according to Mrs. Besant's theories they produce on the atmosphere or the suppositions ether which surrounds the earth and reaches the angels, but because they have in their allegorical or symbolical signification an effect upon believers which makes them contemplate more effectually God and His attributes, and His mercies to mankind.

A REBUFF TO THE PROTESTANT ALLIANCE OF ENGLAND.

The Protestant Alliance of London, England, have met with a setback which ought to be of some use to the artificially excitable people composing it who see the threatening finger of the Pope influencing every movement which takes place in the country. These are the people who wish to keep the King's accession oath just as it is, through a pretended fear that if the King were not obliged to perjure himself and insult Catholics as soon as possible after coming to the throne, the country would not be safe from Papal domination. They are made of the same material and cast in the same mould as our Canadian Orangemen, and those who were for a time members of the defunct P. P. A. in our own Canada.

The Alliance, of which John Kensit is a leading light, had summonses issued against the Jesuit Fathers Sidney Smith, Thurston, and Jules Gerard, as representing Jesuits resident in England, and those who had been driven from France by the iniquitous Law of Associations which recently became law in that country. The charge was that under the Emancipation Act of 1829, known as the "Catholic Relief Act," Jesuits are forbidden to come into England from abroad, and persons residing in the country are forbidden to become members of the order, and all are subject to banishment who contravene these tyrannical laws.

The Court decided that these laws are obsolete and must be considered as a dead-letter, whereas there is no record that they were ever enforced. Consequently those living in the country may remain undisturbed, and those coming into it cannot be expelled.

Besides, Judge Kennedy decided that if there were to be a prosecution under the Act in question, proceedings should be taken by the Crown and not by any private persons. The information was therefore dismissed and the Jesuit Fathers were discharged.

It is said that Attorney-General Sir Richard Webster, and Solicitor-General Sir Robert Finlay advised the Judge to render this decision, as the Government is adverse to engendering religious feuds at the present moment when recruits for the army are badly needed, as an anti-Catholic decision in the matter might seriously interfere with the recruiting which is now going on. In addition to this reason, it is deemed unwise to encourage the excessive and dangerous zeal of the imbeciles who see the menaces of the Inquisition on the slightest occasion, and who, whenever a new Catholic chapel is erected, imagine that the fires of Smithfield are to be relighted.

The officials of the Protestant Alliance assert that the matter will not be allowed to rest here, but will be appealed to the High Court, but the probability is that the appeal will not be granted.

THE CATHOLIC PRESS.

The following wise admonition has been issued by the Holy Father, Pope Leo XIII., to Catholic editors in Italy who have so far forgotten the charity with which they should treat each other as to indulge in harsh language when they differ in opinion from other Catholic journalists. The advice is equally applicable to Catholic journalists on this continent. It must be remarked, however, that it would be a mistake to suppose that the rebuke is intended for the Catholic editors of Italy in general, as only a small number have offended in the manner indicated by the Holy Father:

"Certain writers in Catholic newspapers, or periodicals, allow themselves at times to address injurious words to their conferes and to give to their discussions a tone of haughtiness and acrimony which, while it is utterly inconsistent with their professions as Catholics, embitters minds ever more, and cannot but produce fatal divisions in the field of Catholic action. These methods of discussion must cease forthwith, in obedience also to the august desires which the Holy Father has repeatedly expressed and recently confirmed in the Brief addressed to the Catholic Congress at Toronto; wherein he gravely warned and exhorted those who devote themselves to Catholic activity to remove every conflict, and thus to direct the forces of all to one and the same scope, so that the fruits of harmony and concord among themselves shall no longer be desired in vain."

AN ILLIBERAL LIBERAL.

On Friday, 14th inst., Lord Rosebery addressed a great meeting at Liverpool and spoke pointedly on the various matters which bear most directly upon the respective policies of the Conservative and Liberal parties. He praised Dr. Kuyper, the Prime Minister of the Netherlands, for his efforts to bring about a peace in South Africa, and expressed his opinion that notwithstanding the limited power of the Boer delegates in Europe, it would have been wise for the British Government to have considered the propriety at least of giving them passes to enable them to consult with the Boers on the field in South Africa. In his opinion no honorable means should be left untried to bring about a peace.

But he is not in favor of bringing about a lasting peace with Ireland, and on behalf of his wing of the Liberal party, he repudiates any alliance with the Irish nationalists. Their claims, he says, cannot be conceded. He continued: "The Irish Nationalists have declared that nothing short of absolute separation will satisfy them, and no sane man will ever advocate the granting of independence to Ireland, which in time of war might turn the balance between the success and defeat of the British army."

It appears to us a strange position and a confession of great weakness on the part of a would-be leader of one of the great parties of the British Empire to apply rules so opposite to each other to two or more countries which form parts of that Empire, viz., Ireland and the late South African Republics. To Ireland, which is not in arms at all, and which has no intention of taking up arms, the wisest leader would apply the harshest of coercion, while to the Boers in arms he would be most lenient, and would grant almost everything they ask.

A would-be leader who would thus give a premium to armed resistance is not worthy ever to occupy the position of leadership.

The late Mr. Parnell, and Mr. John Redmond himself have many times declared their desire to be at peace and

harmony with the English people, and their readiness to live with them on such terms if Ireland's admitted grievances be redressed, and it is only on the assumption that a deaf ear is to be turned to the legitimate demands of Ireland that the Irish leaders have spoken from time to time in such a way that they might be understood to ask for the entire separation of Ireland from the British Empire.

It ought not to be forgotten that Ireland was impoverished by oppressive legislation favoring the few who constitute the British garrison in Ireland, and that she now asks that this legislation be reversed by legislation favoring the people. This is what Lord Rosebery by implication declares cannot be granted, while he is ready to do for the Boers who are in arms all that they demand. Such tergiversation would be as disgraceful to the Liberal party who might adopt it, as to their hypocritical leader who propounds it.

CHEAP WIRELESS TELEGRAPHY.

A very satisfactory arrangement has been made between Mr. Marconi and the Canadian Government whereby a contribution will be given from the Federal exchequer toward the erection of a station at Cape Breton for the receipt and transmission of messages to Cornwall by wireless telegraphy, in return for which Mr. Marconi guarantees to send commercial messages at 60 per cent. discount on present prices: that is to say, messages which now cost 25 cents per word will cost only 10 cents per word by the new system. In addition to this, light houses are to be equipped with instruments so as to communicate to the shore messages for help in the case of disasters at sea in all kinds of weather, and such messages will be sent free by the Marconi System. It is expected that by this means much life and property will be saved, as ready relief can be sent as soon as these disasters shall be known to have occurred. These arrangements will certainly be of immense advantage to Canada, if the communication with England by this system can really be effected. We have Mr. Marconi's assurance that he really received messages from Cornwall, and hitherto he has never made announcements of successes which have not been realities. It must be supposed, therefore, that his success is real, so far as he has announced it; yet the public will await with anxiety a tangible proof that the messages can be really transmitted across the Atlantic. There is no doubt, however, that the messages can be sent to and from the lighthouses, along the coast, so that the benefits to be derived from this quarter may be taken as a certainty, while those to be derived from telegraphy across the Atlantic remain as before very highly probable.

THE BIBLE AND CHRISTIANITY.

A remarkable article appeared recently in the columns of the New York Sun which treats of the commission recently appointed by the Holy Father Pope Leo XIII., "to consider all questions connected with Biblical studies." It is understood that the aim of the commission will be to ascertain the limits of the freedom which can be made use of by Catholic exegetists in their treatment of matters referred to in Holy Scripture and which are connected with the conclusions drawn by scientific investigators of the present day, namely, what conclusions of modern scientists are incompatible with the teachings of revelation, and where is to be found the debatable ground where both theologians and men of science are free to hold such opinions as commend themselves to their minds, inasmuch as these opinions do not trench upon the domain of faith.

All Catholics must hold that the Bible has God for its author, and that the Latin Vulgate is an authentic translation which does not depart from the original truth in any thing which concerns faith or morals. Upon these two propositions, and especially on the first, all Christian doctrine rests, so that, if it be denied, no reliance can be placed upon Christian teaching.

This being the case, the Catholic Church can have no fear of the result of any solid scientific investigation. Truth cannot be opposed to truth. Mathematics can never demonstrate the falsity of a historical fact the truth of which is known by the testimony of witnesses who were themselves certain of the fact, and were not deceivers. The miraculous facts, and even those which are not miraculous but are attested in Holy Scripture as historical, can never be shown, and therefore never will be shown, to be against reason or science, whether mathematical, astronomical, geographical or historical. But the so-called higher critics who have pretended to find contradictions to Scripture in their scientific researches, must have erred in their conclusions drawn from unskilful inves-

tigations. The inference under direction of the fore, be of great students and scientists undoubtedly show as standing upon the of scientific research. The article from to which we refer the true state of t out that Protestant part already succed of higher criticism of ing all sorts of de so-called higher cr Hence it will not Pope's Biblical Con late criticism of fashion now so gene but to silence it an final pontifical ju The Sun adds, ve "Undoubtedly, i is to stand at all, supernatural inspir Even for Catholics acious authority Scriptures is essen strove the author will be involved The assault of the n critics) is on all naturalism . . . however, but the Protestantism whic commission or con sideration of all with Biblical studi now, the Pope is ive, and incompre the Bible as the W The first thing y about this stateme Sin is the admis Protestant yet Ch Protestantism ha changed its attitu that it has now ce sacred volume as a human book full of whereas until a ve the boast of that s almost the first t tories of its existo and the Bible anal ants to be the Wo So-called High Rationalism have open Protestant reasonable think that it can no longer believing the Bib at all, but rather fables.

On the other ha Catholic Church, v stantly accused by hostile to the Bib not merely as def an inspired book, God, but they ar But here we h Catholic Church h tude in regard to a statement her foundation. If w work treating of found that the Bil with the most pr vory word of Almi this reason that L Leo has instituted sion to investig tween it and the s That the Cathol maintained the sa the few following here adduce on the 1. The letter c on April 1st, 177 on the Most Rev Archbishop of Tu the publication by sion of the Holy S culr. This lett fixed to all our E Douay version. 2. The thesis i the greatest of St. Thomas of Aqu Summa, Part I, q "God is the au ture." This was writ 3. Pope St. Greg A. D. 600, writ Theodore reprove to read diligently God to mankind, ture is nothing e Almighty God to These testimon are sufficient to s of the Catholic C has always been lie Church has cept of St. Paul ven, stand firm; which you have word or by our 14.) From all this just and uncall of the Sun that O the Bible as the Word. This ins in the words al for Catholics, b authority of the essential." Her put the word " vine." The Pope's co three Cardinals a number of emin nationalities a

tigations. The inquiry to be made under direction of the Pope will, therefore, be of great utility to Biblical students and scientists alike, as it will undoubtedly show to both when they are standing upon really solid grounds of scientific research.

The article from the New York Sun to which we refer rightly appreciates the true state of the case. It points out that Protestantism has for the most part already succumbed to the attacks of higher criticism on the Bible, accepting all sorts of decisions at which the so-called higher critics have arrived. Hence it will not be the aim of the Pope's Biblical Commission "to stimulate criticism of the Bible after the fashion now so general in Protestantism, but to silence it and to oppose to it the final pontifical judgment."

The Sun adds, very reasonably: "Undoubtedly, if Christian theology is to stand at all, belief in the Bible as supernatural inspiration must continue. Even for Catholics, belief in the miraculous authority of the canonical Scriptures is essential, for if it is destroyed the authority of tradition also will be involved in the destruction. The assault of the neotheological higher critics is on all miracles, all supernaturalism. . . . It is not the Pope, however, but the great Churches of Protestantism which need to appoint a commission or commissions for the consideration of all questions connected with Biblical studies. . . . As it is now, the Pope is the sole, bold, positive, and uncompromising champion of the Bible as the Word of God."

The first thing which is remarkable about this statement of the case by the Sun is the admission by that thoroughly Protestant yet Christian journal, that Protestantism has so completely changed its attitude toward the Bible that it has now ceased to regard that sacred volume as anything more than a human book full of errors and absurdities, whereas until a very recent date it was the boast of that system of religion for almost the first three and a half centuries of its existence that "the Bible and the Bible alone is held by Protestants to be the Word of God."

So-called Higher Criticism and Rationalism have made such inroads upon Protestant belief that every reasonable thinker must now admit that it can no longer be regarded as believing the Bible to be God's Word at all, but rather that it is a tissue of fables.

On the other hand, the Pope and the Catholic Church, who have been constantly accused by Protestants of being hostile to the Bible, stand forth now, not merely as defenders of the Bible as an inspired book, and the true word of God, but they are alone in so doing. But here we may be told that the Catholic Church has changed her attitude in regard to the Bible. For such a statement there is not a shadow of foundation. If we read any Catholic work treating of doctrine, it will be found that the Bible is spoken of always with the most profound respect as the very word of Almighty God. It is for this reason that the Holy Father Pope Leo has instituted the present commission to investigate the relations between it and the sciences.

That the Catholic Church has always maintained the same may be seen from the following testimonies we shall here adduce on this point:

1. The letter of approbation written on April 1st, 1773, by Pope Pius VI. to the Most Reverend Anthony Martini Archbishop of Turin, on the occasion of the publication by the latter of a version of the Holy Scriptures in the vernacular. This letter may be found prefixed to all our English Catholic Bibles, Douay version.

2. The thesis propounded by one of the greatest of Catholic theologians, St. Thomas of Aquinas, who says in his Summa, Part I, question 10: "God is the author of Sacred Scripture."

This was written about A. D. 1270.

3. Pope St. Gregory the Great in about A. D. 600, writing to the physician Theodore reproved him for "neglecting to read diligently the letters written by God to mankind, for the Sacred Scripture is nothing else than a letter from Almighty God to His creatures."

These testimonies of successive ages are sufficient to show that the teaching of the Catholic Church on this subject has always been the same. The Catholic Church has alone obeyed the precept of St. Paul: "Therefore, brethren, stand firm; and hold the traditions which you have learned whether by word or by our epistle." (2 Thes. ii. 14.)

From all this it will be seen how unjust and unequal for is the insinuation of the Sun that Catholics have not held the Bible as its true value as God's Word. This insinuation is contained in the words above quoted: "Even for Catholics, belief in the miraculous authority of the canonical Scriptures is essential." Here the Sun has evidently put the word "miraculous" for "divine."

The Pope's commission will consist of three Cardinals of high learning, and a number of eminent priests of different nationalities as consultants. Among

these are two English clergymen and one Irish American. These are Father David Fleming, head of the order of Friars Minor, Secretary; Very Rev. Robert Clarke D. D. of Westminster, and Very Rev. Father Grannon of the Washington University. We have every confidence that these will do their work thoroughly.

THE THREE TEMPLES.

Subject of Cardinal's sermon.

Baltimore Mirror.

The following is the complete report of the sermon preached by Cardinal Gibbons at the Cathedral on last Sunday:

"There are three temples which have been sanctified by the presence of God our Saviour: The temple of nature, the Temple of Solomon and the living temple of the soul."

Christ our Redeemer sanctified the temple of nature when He descended from the bosom of His Father and became manifest to the world, which He had created. On entering into this planet the choir that greeted Him on the night of His birth were the angels, when they sang 'Glory to God in the highest and on earth peace to men of good will.'"

"The first temple in which man ever worshipped His Maker was the dome of nature, under whose mighty arch all mankind are assembled. It was only in this God-created temple that the human family gave praise to their Heavenly Father for 3,000 years from Adam to Solomon's time. It was under this majestic vault that Abraham, Isaac and Jacob offered prayers and sacrifices to the Lord."

"It was under this roof of heaven that the Royal Prophet received his inspiration to compose those immortal psalms which have been the delight and consolation of all succeeding generations. It was while contemplating the works of creation that he uttered those sublime words: 'The heavens declare the Glory of God, and firmament announces the work His hands.' 'O Lord, our God, how admirable is Thy name throughout the entire world!' And if we could contemplate the works of God, not with the cynical eye of the agnostic or of the undevout astronomer, but in the fervent spirit of the Psalmist, we would, like him 'rise from nature to nature's God.' Then all of God's creation would be a mirror reflecting His omnipotence. We would find 'tongues in trees and books in running brooks; sermons in stones and good in everything.' Nay, we would find God Himself in everything, for, with the apostle of the Gentiles, we would be convinced that the invisible hand of God, His attributes, His power and divinity are clearly seen, being made manifest by the things which are created. But, alas! we walk the earth as thoughtless children who move through ancestral halls without recognizing the ancestral portraits looking down upon them from the walls. We fail to observe the portrait of our Father stamped upon the palace of nature which He created."

"Did we contemplate the works of the universe with a devout spirit we would behold the image of our Father suspended from the dome of heaven and marked on every star of the firmament and on every leaf of the forest. For they all cry out with one voice, 'Thou, O Lord, hast made us, and not we ourselves.'"

"The second temple erected to the worship of God was the Temple of Jerusalem. The gospel tells us that the infant Saviour was brought into the temple by His parents to be consecrated to the Lord, in accordance with the Mosaic law. At the same moment an aged man, Simon, devout and God-fearing, was admonished by the Holy Spirit that the promised Messiah was in His temple. Prompted by the same Holy Ghost, he entered the sanctuary and instantly recognized the infant Saviour. Taking the Child in his arms, and filled with holy joy, he exclaimed in the memorable words which are daily recited by every priest in the divine office, 'Now, O Lord, dost Thou permit Thy servant to depart in peace according to Thy word; because mine eyes have seen Thy salvation, which Thou hast prepared in the sight of all nations, a light to the revelation of the Gentiles and the glory of Thy people, Israel.'"

"If Simon had not responded to the inspiration of Heaven he would have died without ever contemplating the promised Redeemer. By obeying the secret voice of the Holy Ghost he was rewarded by beholding in the flesh the Saviour of mankind and thus he enjoyed a privilege which was not even vouchsafed to Moses, Abraham, Isaac or Jacob or any of the prophets. Thus it is that every grace we receive is a link in the chain of our immortal destiny. Let us see no link in the chain be broken or lost through our fault. The same Holy Ghost that inspired Simon to enter the Temple of Solomon has moved you to come to this Church today. The same Lord that greeted Simon welcomes you also. If you receive the hidden Lord into your heart with as much faith and devotion as Simon had when he received Him into his arms you will return home with God's peace and benediction upon you."

"The third temple in which the Holy Ghost dwells is the sanctuary of the devout soul. The noblest material edifice that ever was erected by the hand of man, from Solomon's Temple down to St. Peter's Basilica in Rome, is but a perishable, decaying monument compared to the temple of the soul when it is illumined with the light of faith and adorned with the jewels of virtue. Even the temple of nature itself is as inferior in grandeur to the temple of the soul as matter is inferior to spirit, or time is to eternity, for when the great dome of nature shall be demolished, when the stars shall fade away and the sun grow dim with years, the temple of the soul will live and move and have its being."

"Of all material temples in contrast with the sanctuary of the soul we can truly say, in the language of the Psalmist, 'They shall perish, but Thou shalt endure, and all of them shall grow old as a garment and as a vesture: Thou shalt change them and they shall be

changed, but Thou, O immortal soul, art always the self-same and thy years shall not fail.' The self-same, indeed, in immortal existence, but how different in eternal destiny! The soul shall survive as a desecrated monument of God's wrath or reflecting His glory for all eternity. It is of this living temple of the soul that the prophet Jeremiah speaks when he says, 'Behold, the day shall come, saith the Lord, and I will make a new covenant with the house of Israel and with the house of Juda, not according to the covenant which I made with their fathers in the day I took them out of the land of Egypt. But this is the covenant which I will make with the house of Israel: I will write My law in their hearts and I will be their God and they shall be My people.'"

"I will no longer write my law on pillars of stone or marble, but on the fleshy tablets of your hearts. I will no longer, as of old, command Moses to come up to Me on the mountain, but I will come into the recesses of your hearts, and all thy children shall be taught of God, and great shall be the peace of thy children.' I will no longer fix My throne in Jerusalem alone, but I will establish My abode in every righteous soul. There will I lovingly dwell. My eyes shall be open and My ears attentive to the prayer of him that shall pray to Me from this living sanctuary."

"As for the faithful Christian recognizes the presence of the Blessed Sacrament in the tabernacles by the lamp that is burning before the altar, so are we made aware of the presence of God in the temple of our souls by the light of conscience that shines within us—that 'light which enlighteneth every man that cometh into this world,' that light which enables us to read God's law, and to discriminate between right and wrong. The law written on our hearts is immutable, and no priest or bishop or Pope can dispense from its imperative behests."

"Not only do we read God's law written in our hearts by means of this interior light, but we can hear the voice of the lawgiver Himself secretly preaching to us. Who can say that he has not heard that Preacher? whether he be Christian or Infidel, Jew or Gentile, civilized or savage, learned or unlearned. Tell me, don't you every this interior voice every day, every hour whispering to you in the sanctuary of the soul? At one time He commands, exhorts, entreats and impels you to noble and generous deeds. At another He restrains, holds you back, cautions you against the precipice to which your passions carry you. Now He thunders in your ears words of condemnation and reproach: He fills you with bitter remorse and denounces you as a wicked, unfaithful servant. Again you hear His sweet voice praising and commending and diffusing through you joy and consolation, saying to you, 'Well done, thou good and faithful servant.'"

"Oh! brethren, listen with docility to the voice of the Eternal Lawgiver speaking in the temple of your souls. 'To-day if you hear the voice of God, harden not your hearts. If you feel bound to listen with attention to me who am a sinful man, with what reverence should you hearken to the still, small voice of the Holy Spirit whispering in your hearts? Say, then, with the prophet, Samuel, 'Speak, Lord, for Thy servant heareth.'"

"It is of this temple of the soul that the Apostle, St. Paul, speaks when he says: 'Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you.' 'For the temple of God is holy, which you are.'"

"You observe that on the principal festival days in the year the altar is ablaze with lights and is tastefully adorned with flowers. These decorations, as you know, are in honor of the sacrament, and in reposing in the tabernacle, and is not the Holy Ghost also worthy of our homage? And does He not dwell in every chaste and devout soul? Try to be pure of heart and the Spirit of God will dwell in you. Adorn the tabernacle of your heart with spiritual flowers, with the rose of charity, with the lilies of purity, with the violets of meekness and humility, with the evergreen of reverence. Lay them on the altar of your hearts. Their fragrance will ascend as a sweet odor to the throne of the Most High."

"It is of the temple of the soul that the same Apostle speaks when he says: 'If any one profane this temple, him let God destroy. And what fellowship hath the temple of God with idols? Once when our Saviour entered the temple, He found the money-changers there, and those that bought and sold victims for the sacrifice. And seizing a scourge He drove the money changers from the temple, exclaiming: 'My house is a house of prayer, but you have made it a den of thieves.'"

"When you enter the house of God, my brethren, banish from the temple of your hearts all thoughts of trade and commerce, of purchase and sale, of stocks and bonds, of commercial and professional occupations. Above all, let your soul never be desecrated by the demon of lust, revenge or intemperance."

"And you, members of the gentler sex, drive from the temple of your soul all thoughts of dress and fashion, and of social triumphs and domestic cares."

"Seize the scourge and with righteous indignation repel those impertinent intruders, saying: 'My soul is a house of prayer and must not be profaned.'"

"It is of the temple of the soul that our Lord speaks when He says: 'If any one will love Me, My Father will love him, and We will come unto him and make Our abode with Him.' Mark these words: 'We will come—the Father, Son and Holy Ghost. For where the Father and the Son are, there also is the Holy Ghost by concomitance.' 'We will make Our abode' with Him. God, it is true, dwells in the souls of all men, of the sinner as well as of the righteous by His knowledge which is omniscient, by His power which is omnipotent, and by His essence which is all-pervading. But He dwells in the souls of the just in a special manner, by His grace, His friendship and His love, and it is to

this kind of presence that our Lord refers.

"How unspeakably transcendent is your dignity when you are in a state of righteousness. You are honored by the true, real and substantial presence of the Holy Ghost. You possess not only the grace of God, but the God of all grace. You receive not only the gift of the Giver, but the Giver of every perfect gift. Not only is your soul permeated by the aroma of the heavenly Flower, but the Root of the Flower itself is planted in your breast. All this we know and believe, though it is beyond our comprehension. We can only exclaim in grateful admiration with Solomon when he had finished the temple: 'O, Lord God of Israel, if heaven and the heaven of heavens cannot contain Thee, how is it Thou condescendest to dwell in this house of clay, which Thy hands have framed and fashioned!'"

"Behold," says our Lord, "I stand at the door and knock. If any man hear My voice, and open the door to Me, I will come in to him and sup with him and he with Me." Christ knocks at the door of every heart, but how differently He is answered! There are some who absolutely reject Him even as the innkeepers of Bethlehem rejected Him when Mary knocked at the doors. There was no room for her. There are others who give Him a temporary admission, perhaps after a mission, or a stirring sermon, or some grievous visitation of God. But His sojourn in these hearts is very brief. Other guests soon enter, with whom Christ can have no fellowship, and He quits a place where He finds no welcome."

"There are others in whose hearts Jesus finds a permanent home. He knocks and they open unto Him. He sups with them and they with Him. They enjoy His familiar friendship. 'God grant that you may be of the number of those who thus receive! May He sit upon the throne of your hearts. May He preside over your intellect, your affections, your memory, and your imaginations, and over all the congregation of your thoughts, so that you can say with the Apostles, 'I live, now not I, but Christ liveth in me.'"

"May you never be divorced from Him. Say with the Apostle: 'Who shall separate us from the love of Christ? Tribulation or distress, or famine, or nakedness, or persecution, or the sword? No, I am persuaded, that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor might nor depth, nor any other creature shall be able to separate us from the love of God which is Christ Jesus our Lord.'"

THE FAITHFUL DEAD.

High Mass for Low Mass for the Departed, Which?

In a recent pastoral letter the Archbishop of Montreal treated the subject of Masses for the dead and lamented a practice that is every day becoming more common among ourselves. It is the practice of substituting several Low Masses for a High Mass on the occasion of a "month's mind" or an anniversary. It is true that we, too, recall the intention and the teaching of the Church on the subject.

Certain persons—and not always for reason of economy—no longer have High Mass sung for the souls of their departed, but have offered instead several Low Masses, reasoning that five or ten Low Masses are better before God than one High Mass. Are they right? It is by no means sure such is the case, and the weight of probability is on the other side.

From the very beginning the Church has recommended a solemn service for the dead, not only on the day of the funeral, but also on the seventh and thirtieth day thereafter as well as on the anniversary. Here, then, is a recommendation as well as a constant practice of the Church that must have sound reasons to commend it. The Church teaches that the Sacrifice of the Altar is of infinite value and could satisfy not only for the sins of one soul, but also for the sins of all mankind, and could deliver not one soul, but all the souls in Purgatory. But she knows, too, that God in His inscrutable wisdom applies the fruit of the Mass only according to our dispositions, to the dispositions of the souls for whom it is offered and the circumstances which He in His infinite wisdom alone can understand. Yet the Church, requiring these solemn Masses, proclaims at least implicitly that these services and ceremonies and additional splendors of exterior worship have a value apart, independent of the value of the sacrifice which honors the majesty of God and redounds to His greater glory. These special prerogatives are attached to such a service and in all likelihood benefit the souls in purgatory more than many low or private Masses, which all these accessories are wanting.—Guidon.

Cease your Wanderings.

Quit wandering after the things of this world, and prize the gift of true repentance more than all the world can give. Learn how to make an act of true contrition for the past and begin a new and better life with the Sacred Heart for your guide, helper and counselor, and then the new century will mean for you a new, happy and most joyous life, a joy and a peace that the world cannot take from you.

Lenten Prayer.

Dear Lord, I do thank Thee for all Thou art, and all Thou hast ever done and art still doing. For all the good things which come to me, for all the experiences of my life, whether of sunshine or shadow, for all the better things I anticipate, I bless Thee with my whole heart. Make my gratitude, dear Sacred Heart, a part of my nature, so that I may in everything give thanks, and know that however disguised the gifts of Thy love may come, they are still always from Thee and filled with Thy dear truth.

Do not forget small things. It is by them that you will gain the Heart of Jesus. Lord! draw all souls to Thy love.—Blessed Margaret Mary.

THE DUTY OF LAY ACTION

BY MOST REVEREND JOHN IRELAND, ARCHBISHOP OF ST. PAUL, Baltimore Catholic Mirror.

The mission of English-speaking Catholics is immense. God has provided them, I may say, with many dispositions required for this mission. As Catholics they must put into the service of religion those noble qualities which have made them conquering and triumphant in the world. They must have in the service of religion that great personal initiative which tells each man to do his very best; which tells each man to seek out wherein he may serve its great purpose. They must put into the service of religion that aggressiveness which has characterized the English people throughout their history, and that perseverance which never stops before obstacles, and to which so much of their victories are due.

It is well under many regards that the future of the Church in so many countries to-day depends upon the English-speaking Catholics having in the service of religion those great qualities which in other regards have placed them so well to the front. I would speak to the laity of the country. I love to speak to the laity anywhere. I am a Bishop of Holy Church, and it is my duty to sustain the dignity of the office and to maintain all its rights; but as a Bishop known well, and knowing in some degree the world, I say that the Church must not be in practice on the field of battle too ministerial. We need soldiers; we need the laity more than ever. In former days and in countries Catholic, the Church moved along, as it were, of itself. All that was necessary for the officials of the Church was to give directions. Not so now. It is a day of conquest; and the Bishops and priests of the Church without the laity are as so many captains on the field of battle without soldiers. The great sermon to be preached to Catholics nowadays is the sermon of lay action. There are a thousand things to be done which priests and Bishop cannot do; a thousand things to be done which priests and Bishops alone by themselves cannot know. The laymen out in the world see what is to be done. Let them do it at once.

Let them not be waiting to report back to headquarters that here and there some services may be done to religion, but do it and report that it is done. By their example, they may preach better a hundred times better than we can from the pulpit, I mean the country at large. Their fellow-citizens will not come to hear us, but will see the lay Catholic, and if they find in him the true citizen and the devoted patriot, they will say, 'Oh! the Catholic Church serves some great purpose. If they see exemplified in the laity the true qualities which priests and Bishops preached from the pulpit, they will believe in the truth of the preachings of Bishops and priests and from what they see will be willing to make a step forward and examine into other doctrines and practices of the Catholic Church which they did not see at first.

Let the Catholic laity, then, be vigilant and zealous for work in favor of religion; let the Catholic laity be exemplary in every way; and one thing which the laity can give, and which is so necessary to-day is this—the public influence of religion, the public influence of the Church.

Men judge by what they see. If the Catholic laity remain on one side quiet, saying their prayers, no matter how well they say them, if they do nothing else, the country will move along without them; will move along without being influenced in the least by them; will move along believing that they are half-dead, or believing that they take no interest whatsoever in the welfare of the mighty nation. And, if I do not mistake much, the American likes to see people at work for America. He likes to see tangible results, he likes a fair, courageous fighter, and if the Catholic laity of the country come forward with the full courage of their convictions, determined to do the best for their Church and for their country, he will say, 'Well, you are a good fellow and you ought to have your rights!'"

Catholics, owing to the circumstances of the past, owing to the ostracism which declared against them socially and politically, got into the habit of being very quiet and believing really that they were not called upon to go right out into full daylight and take part in all great public, national, social, moral and intellectual movements. I, in my small sphere, preach to the Catholics of America:

You must be public spirited, you must do your first of all to show yourselves the most ardent Americans, the most devoted citizens, and you should be ready, if the opportunity offers, to put yourselves forward in public life, so as to be able to serve your country and to serve it honestly; and there should be no intellectual movement, there should be no literary club, there should be no moral reform movement going on in the country without Catholics being largely representative in the membership. I am discouraged whenever I find in any place a good movement for the betterment of humanity, for the elevation of citizens in general, when I discover one unless I discover Catholic names in the membership.

On the whole, however, the situation is hopeful. I can only say, may it be better yet. I can only say of every great movement of citizenship, let the Catholics be more numerously represented than ever. Let no Catholic remain away on his little domain, thinking he is doing well, by taking care just of himself and of his little family around him. And let the great newspapers of the day, the great reviews, put forth Catholic names. It is said that the pen is mightier than the sword—a common expression, but it can well be repeated because of the truth it represents. If you wish to know what will bring influence to a people, it is the ideas that will go abroad from them. Everything has been done to make it easy for ideas to travel the world over. Say anything worth being said in Baltimore, and away

in St. Paul and San Francisco tomorrow we will read it. Write anything deserving to be read and on our Western prairies we will find the book, the pamphlet or the review. And what we say in America our friends will find it in Australia, and in all the islands of the Oceanica, all through India and China.

Why, what a temptation, what an irresistible temptation it is for Catholic talent, to produce itself when it has a great channel to carry it over the world in the omnipresent and omnipotent English language.

Thank Providence the position of the Catholic Church in the United States to-day is most encouraging. We have received accessions from every country in the world; every country has sent its emigrants to us. We have received Catholics from England, from Ireland, from Germany; and they are now coming to us from Eoemia, from Poland and the Slavic regions of Austria; from Italy, and even from the Lebanon itself. And with all these different accessions we are not a disunited, divided Catholicism. America has the wonderful talent of assimilating all the different peoples that come to her, and of making out of them a great race for the future. And so the Catholics of all nationalities thrown together are nearly ten; that we are about ten. But I am sure, with others who have carefully examined the case, that we are fully twelve to thirteen millions—about one-sixth of the whole population exclusive of our new brethren who have come into our fold from the West Indies.

What is most markable during the last ten or fifteen years in the Church of America is that the Catholics are growing in social and civil influence. Necessarily in the past they were in large numbers, and comparatively poor, and the prejudice did arise to some extent that Catholics were not thoroughly American. Well we went to work, and for the last ten or fifteen years we have shown ourselves so thoroughly American that all have said: "Why, the best Americans are Catholics, in peace and in war!"

I would render this tribute to my American non-Catholic fellow-citizens that they are fair-minded, that they are honorable in their dealings, that they are neighborly, and the prejudice of the past has almost totally disappeared—certainly has totally disappeared in public life.

We have had a few years ago a Catholic in the Cabinet; we have two Catholics on the Supreme Bench to-day; and so throughout all the great public life our Catholics are represented. It remains with themselves, I say that of my country, it remains with the Catholics themselves to conquer position and honor. The American people will only help them to gain all that they deserve.

WHAT IS A MIRACLE?

A correspondent writes about miracles and asks some important questions. We answer in the words of the Rev. Father Gerard, S. J.:

"A miracle is an occurrence due to a power beyond the forces of nature and for which the laws of nature cannot account.

"Thus the laws of nature cannot account for the restoration of a dead man to life. Supposing this to occur, it must be a miracle.

"The possibility of miracles is vehemently denied by infidel philosophers, on the ground that there is no such preternatural power as is required to work them.

"But the study of nature herself demonstrates the existence of a power beyond nature and its exercise. As we have seen, the first impulse given to the forces of nature must have been a miracle, being motion in accordance with the laws of nature and beyond the power of her forces. So, too, the first beginning of life. In nature can get life only from a living parent; the first appearance of life was miraculous.

"There must, therefore, exist a power capable of doing what nature cannot do, and as it has certainly once acted, there is no impossibility that it should act again.

"The question of miracles resolves itself, therefore, into one of the evidence on which they rest. If we have sufficient evidence that one has been worked, we cannot refuse to admit it on the *a priori* ground that it is impossible."—American Herald.

Guard your Tongue

St. Francis de Sales, writing about detraction, gives the following advice: "When you hear any one spoken ill of, make the accusation doubtful; if you can do so justly; if you cannot, excuse the intention of the party accused; if that cannot be done, express a compassion for him, change the topic of conversation, remembering yourself, and putting the company in mind that they who do not fall owe their happiness to God alone; recall the detractor to himself with meekness, and declare some good action of the person in question, if you know any." If these words of the saint were only heeded and followed out, this "bane of conversation," as the saint calls it, would soon disappear, together with the host of sins which spring from it. "He who would deliver the world from detraction would free it from a great number of sins."

May we with the blessed Wise Man always seek for and worship Our Lord in spirit and in truth; ever offer Him the gold of burning charity, the frankincense of fragrant devotion, the myrror of perfect mortification; and spend the whole strength of our soul in praising and worshipping Him, according to His holy will.

