

The Catholic Record.

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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, AUGUST 29, 1903

1297

The Catholic Record.

LONDON, SATURDAY, AUG. 29, 1903.

PROGRESSIVENESS.

The other day we happened upon a dissertation about the superiority of the Anglo-Saxon. It takes some assurance to dally at all with this subject, but some journalists are equal to the task. It seems to please them, this fashioning certificates of good conduct, and we presume the truly good people, all Anglo-Saxons, of Ontario put them on file for future reference. It is comforting indeed to know that Anglo-Saxon is a very energetic kind of person, always in the vanguard of progress; but, as our friends say, there are others. They have cornered a good many things, but the history of even our times ought to convince them that there is some ability yet, outside the Anglo-Saxon camp.

The writer to which we refer claims that climate has much to do with the development of character. The Latins who are acquainted with sleep-inducing weather are indolent and not of the stuff that endures and suffers, while the Anglo-Saxon, accustomed to battle with the wind and the cold, are the positive men. The weather theory can be made to explain anything. For instance, some of the barbarous doings of the United States soldiers in the Philippines have been assigned to climatic influence. The individuals concerned in this business of benevolent assimilation were gentle and humane before they turned their faces eastwards, but the warm weather changed them for the worse into howling savages. Last year an outbreak of murder and suicide in England was dismissed on similar grounds. We expressed some wonderment at the time, but we were reassured by the scientists who informed us that it was due to a series of depressing fogs. This theory is very simple, but it has manifestly its advantages.

If the Anglo-Saxon is, because of his peculiar brand of weather, brave, resourceful, etc., how comes it that the Latins have done things which have made them immortal. And not only have they put visions of beauty into marble and between covers, but they have in adventurous quests on land and sea given time and again evidences of dauntless bravery.

The enthusiastic panegyrists of the Anglo-Saxon should try to understand that true progress is not necessarily connected with sky-scrapers and railroads, and that civilization is more enriched by a commonplace command-keeping citizen than by a conscienceless wrecker of markets. At any rate they should keep this hypothesis cool until the weather gets cooler. Also if they cannot spare time to see things for themselves they should give over the reading of books written by the tourist who makes life merry for the stranger, and buy or borrow anything that may rid their minds of the mildewed stories which have been called in these many years. Manhood thrives in any climate. Degenerates can and do live in tropical as well as temperate zones. But the average mortal was not learned to stultify himself by blaming them on the weather.

THE BEST MEN.

We agree with a correspondent that some selections of this country offer no alluring prospects to Catholics. The day of the bigot is not over. He may not show his fangs so often as in times past, but he—and we have reason to know this—has lost none of his vindictiveness. We may wax as sentimental as we like on his bread-mindedness, but the Catholics who count upon it, deceive themselves. This, we know, is rank blasphemy to those who adopt the "don't wake the baby air," and who believe that harmony must be preserved even at the cost of becoming lick-spittles and cringing cowards.

But in most parts of the Dominion the best man, as a rule, forges ahead. The one who perfects himself in some special line of business is always needed. The man who believes that he is not on the planet to have a good time, but to work, to develop his powers, is found responsible positions. But the individual who squanders his leisure time in amusement is in the ever-increasing army of the incompetent. And it is mystifying to notice how blithely some of us make ready to enter that army. We seem, however, to imagine that some miracle will happen to debar our entrance into it, or that at any rate our pastors may contrive to push us forward. But we grow weary with waiting for the miracle, and clergymen cannot in justice either to themselves

or to the community recommend young men who shirk hard work, who make no effort at self-improvement, who never learn to trust themselves and who grasp not the truth that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground given him to till. It is no duty of the priest to espouse the cause of foolish ignorance. It is this very thing that saddens his heart. He knows that with men who know their religion, who are proud of it—proud of their citizenship and eager to contribute their quota to the upbuilding of the country—he would be able to do wondrous things for God's glory. But to see the members of his flock throwing their time away on trifles—the young lad of whom he had expected much becoming in time a dawdler with no idea above sport—to have his appeal for better things, for more ambition, yield but little fruit—all this is an ever present sorrow.

If we but avail ourselves of our opportunities, and if parents help thereby by caring more for the souls than for the bodies of their children, we can be in a position as to either disarm hostility or to make its expression unprofitable.

DEPLORABLE APATHY.

In an address at the Catholic Conference at Liverpool the Right Rev. Abbot Gasquet declared: The curse of the Church in France has been its apathy and indifference. Montalambert at the great Catholic conference held at Malines in 1863 warned the people against the curse of apathy, and criticizing the attitude of Catholics said that everywhere they were inferior to their adversaries in public life. He also said that English Catholics do not always take their part in the life of the country and make their influence felt. A similar statement, we think, may be made of many Catholics in this country. We trench on dangerous ground, but still in the accounts of the public meetings for various purposes we rarely notice the name of a Catholic among the speakers. This may be due to excessive modesty or to indolence or to selfishness, but whatsoever the cause it denotes a lack of public spirit. We believe that with men of the fold giving their time and attention to questions which concern the public weal, many prejudices regarding us would vanish. What boots it to claim that the Church has the solution of social problems, if we do not point out the grounds on which we base that claim. What profits it to claim the beneficent work of the Church during the centuries if we do not aid her to continue it. And he can do this by giving the town in which he resides the benefit of Catholic principles. There may be gibes and taunts from his brethren, but his obligation to society remains. There may also be a disinclination on the part of the non-Catholic to hear him; but he should take heart in remembering the words of Cardinal Newman: "Oblige men to know you," he said, "persuade them, importune them, shame them into knowing you. Make it so clear what you are that they cannot affect not to see you, nor to justify you."

GIVE THE BOYS A CHANCE.

Now that vacation is nearly at an end, this paper renews its entreaty to fairly well-to-do parents to give their sons a college education, even if their daughters cannot then be sent to an academy. Give the boys the preference. They are the future breadwinners, they are the more exposed to temptation, they are out in the world to influence it—therefore they need education more than the girls do. The book called "Who's Who" gives a list of 7852 men who have arisen to distinction in this country. Of them, 31 had no schooling in boyhood, 808 had a common school training, 1245 went through high school, and 5768 were college graduates.

From these facts it appears: 1st. That an uneducated child has one chance in 150,000 of attaining distinction as a factor in the progress of the age. 2nd. That a common school education will increase his chances nearly four times. 3rd. That a high school training will increase the chances of the common school boy twenty-three times, giving him eighty-seven times the chance of the uneducated. 4th. That a college education increases the chance of the high school graduate him two hundred and ninety-nine times, giving him more than the common school boy and more than 800 times the chance of the uneducated. Too many Catholics young men fill subordinate positions, because they have not been educated for anything higher. Don't keep your sons down—give them a chance; send them to college.—Catholic Columbian.

NON-CATHOLIC MISSIONS.

Father Sutton gave some very successful and interesting missions to non-Catholics in the diocese of Harrisburg. Every year Father Sutton is made more welcome in the places where he has lectured, and finds many warm friends in the towns where he gives the second or third mission. After the reserve of some of the New Hampshire towns, where Father Sutton gave missions last year, it was somewhat of a pleasing change to commence his course of lectures in the balmy South. And though bigotry is bigotry everywhere, and the nice people are the nice people everywhere, yet there is a certain stand-offishness in the atmosphere, as it were, of the New Hampshire inhabitants that is not to be found in the South.

The opening mission was held at Easton, Md. The population numbers about 3,500, and the town is about as pretty and thriving a place as may be found along the Eastern Shore of Maryland. About thirty-three per cent. of the adult congregation are converts, and with their children form about one-half the total membership. A non-Catholic mission was no novelty in this town, as the field had been well worked by the zealous labors of Bishop Curtis, Father Mickel and Dr. Temple, the present pastor, and as the church attendance would be slight. Such, however, was not the case, as the church was filled with an intelligent and appreciative audience each evening.

The mission had been very well advertised, special invitations having been sent to every non-Catholic in town. There was no excitement or crush or jam, but it is not worth the effort to talk to seventy-five or one hundred of a week on Catholic truths? Some of the questions were silly or insulting, but were of the usual order. To all queries Father Sutton gave satisfactory replies, but he laid special stress upon the following, which perhaps has been a more widely misrepresented subject than any before the public to-day: Q. "If the Catholic Church is the true Church, and the Catholic religion the only religion, why has it done so little to Christianize and elevate the Philippines?" A. "Just because the Catholic Church is the true Church she has done so much for the Philippines. A little over three hundred years ago they were a wild, savage people without religion, but now they are civilized and educated. Now they are the Catholics of the Philippines. Some of the Protestants point to such a work which it has accomplished in any part of the world? Protestant missionaries cannot point to any nation upon earth which they have converted or civilized. General James Smith has written a pamphlet on the Philippines from which Father Sutton quoted at length, showing the good work of the Friars among the people. Several of the Protestants have announced their intention of returning to the faith 'once given to the saints,' and many have expressed themselves as greatly surprised and pleased to know just what the Catholic Church did teach.

Taken as a whole, these discourses have produced an excellent effect upon the citizens of the town. FARMERS MAKE GOOD LISTENERS. St. Joseph's Church, Eastern Shore, as the Jesuit Fathers are wont to call it, is one of the oldest Catholic churches in the diocese of Wilmington. It was begun as a mission by the Jesuit Father Mosley was sent from St. Mary's County to locate on the Eastern Shore. Here he erected a brick church and dwelling, which he completed in 1782. From letters in which the trials of his missionary life have been preserved, we learn that even in Catholic Maryland during the Revolutionary War it was forbidden to build a Catholic church. Father Mosley was obliged, therefore, to build the church as an annex to his simple house, and it was known legally as Mr. Mosley's private chapel. Both church and house have been used uninterruptedly ever since. Small additions have been made to both, but the original building stands as a monument to the missionary who labored single-hearted and single-handed for the faith in these parts.

The church is situated in a fertile agricultural section, and most of the Catholics are well-to-do farmers. As Father Sutton lectured in a hall in the neighboring town of Cordova, situated three miles from St. Joseph's. The hall would accommodate about 300 persons, and every available object was used to give the people a seat—chairs, some without backs; benches, boxes, nail-knives, butter-tubs, and plain boards laid from box to box. The place was jammed every night. The mothers brought all the children, even the babies, and the good farmers, with their wives and children, sat for over an hour every evening and drank in the word of God as the parched earth drinks in the rain. Two hundred copies of Clearing the Way were distributed each evening to the non-Catholics, and each evening the pastor and Father Sutton wending their way pleasantly at the entrance as they came in. After awhile their shyness wore off and many of them would remain for a few minutes' chat with "Preacher." Some few questions were dropped in

the box; among them a list of Stumbling-Blocks, which Father Sutton quickly disposed of:

"STUMBLING BLOCKS." "Is the Roman Catholic Church identical in doctrine with the old Apostolical Church? Historical identity is fully and freely admitted, because she can trace an organized existence back to Apostolic times; but in doctrine has she not widely departed from Apostolic faith from time to time, since the year 600, by additions?"

"The additions are based upon the decisions of the Council of Trent, which closed its sessions December 1563. They were formally published by Pope Pius the IV., November, 1564. The Article of the Immaculate Conception of the Virgin Mary was added by Pius the IX., December, 1855. The Article of Papal Infallibility was added July, 1870."

(Signature given.) ANSWER.—The "Stumbling-Blocks" arise from the confounding of the definition of the existing faith of the Church with the creation of new tenets not flowing from the legitimate principles and application of admitted definition for the words of creation. Many Protestants erroneously date the commencement of a doctrine from the time it was made binding by an explicit definition, although it had always existed in the Church. Such definitions are inseparable from the nature of man, and when there is a judicial power to settle and determine the full meaning of the law, etc., etc.

One old farmer, in talking it over, remarked that he had not read much about religion; that his reading consisted mainly of the papers, the almanac, once in a while the Bible, and an old volume of philosophy which he had found lying about. "But I'm a great one to think out things," he remarked. "And, though I ain't thinking of joining any of the churches—at least just yet—it strikes me that the Catholic Church argues pretty fair for herself: it's a pretty reasonable sort of a worship." Dr. Temple is delighted with the good results. Several fallen away Catholics have been brought back, and the non-Catholics seemed delighted to have had an opportunity of hearing these lectures. Old St. Joseph's seemed to take on new life. On Sunday at Mass the church was crowded with worshippers.

Some of the inhabitants of a neighboring town, where there is not a single Catholic, have expressed the desire that Father Sutton give them a course of lectures, as they had heard such good reports of his work in other places. DENTON. The next mission was at Denton, or Edentown, as it was once called. A small church was built here many years ago. Jesuits who travelled about attending to the scattered Catholics of the Eastern Shore often visited Denton; but now things are changed. The old Catholic population and their descendants have either moved away or become lost to the faith, as none remain.

The first two nights of the missions the weather was unfavorable, and the attendance was small. The third night and after, the church, a new one built and now filled, was filled. The non-Catholic population of Denton are shy about going to a Catholic church, but were no Catholics in the town to invite the non-Catholics to go with them. However, when they once got started they showed an interest and continued to attend. Some non-Catholics drove six and eight miles every night to attend the lectures. On Friday night Father Sutton lectured on the "Mystery of Love." This lecture seemed to win more words of praise than any other in the course. Father Xavier showed that the cross of Christ was the greatest mystery of love ever seen by mankind. He spoke beautifully of the great love of Christ in dying for man on the cross. He also showed how the Catholic Church keeps the cross before her children, and that it is the central figure in her worship. What were the results? One Catholic who has long years received the sacraments, many non-Catholics heard the doctrines of the Church explained and many of those who attended expressed to Father Sutton their pleasure in what they had heard. One lady volunteered the information that she had been baptized as a Catholic. Among other good results may be mentioned the fact that a gentleman holding an office in town showed Father Sutton an offer of professional services to the American Publication Company, of Beaver Springs, Pa., against a book they publish on the doctrines of the Catholic Church.

In a community like Denton, which is entirely non-Catholic, it is difficult to make converts; but it is a great work to bring the Church in a correct attitude before such people, in order that they may see it in its true colors, thus lessening prejudice and bad feeling. The good seed is sown. Perhaps in twenty or thirty years from now those who come after Father Sutton and Father Temple will reap the harvest of the seed sown now.

The local papers contained long reports of the lectures. An amusing incident occurred in one of the missions. An old lady came up to the railing after a mission to receive one of the books. She remarked to Father Sutton, "You say some good things, and you may be honest enough, but I don't like your Church; no, sir, I have no use for the Catholic Church; I knew a man," she continued impressively, "and he was the worst man I ever knew—and he was a Catholic." "Now, now," said Father Sutton, laughing, "you are like lots of people

I meet; you get the doctrine and the people mixed. Of course there are black sheep in every fold. Even Judas was a pretty bad man; but he did not learn it from Christ, and he was with Christ and heard Him talk face to face. This man may have been a pretty hard sinner, but he did not learn it from Christ; he would have been just as bad if he had been a Methodist or a Presbyterian, wouldn't he?"

She shook her gray curls emphatically. "No, sir, I don't get them mixed at all. I am talking of the doctrine. It is all wrong. I know a woman who is a Catholic too, and she is a perfectly dreadful woman; why she performed the blackest hypocrisy for the glory of the Church!"

"My goodness, what did she do?" "Well, her husband was a Methodist, and a good man too, and he trusted her; but while he was away she went and had her children baptized Roman Catholics, deceiving her husband for the glory of Rome!"

But the conversation was interrupted, and it is likely that the lady still argues doctrine on the plan of "Some sinners I have met."—The Missionary.

AN ESSAY BY LEO XIII.

THE RELATIONSHIP OF THE CHURCH TO SCIENCE, LABOR AND CAPITAL.

Herewith is presented a remarkable essay by the late Pope Leo XIII., which was prepared by him shortly before his last illness. The essay shows the most intimate familiarity and understanding of many of the great social and industrial problems of the present time and will be read with interest by all, regardless of denomination:

It must be clear to everybody that God organized the human race into society, for no man can get along without society; everybody's progress and development depend on society.

French sociologist, catalogued the various benefits man derives from society as follows: "Look at the least potent of your fellow citizens, a small artisan. How many people, how many industries were needed to furnish him with the things essential to his civilized existence, with his clothes, shoes, food, drink, petty luxuries and so forth? "This man, small as he is, has certain rights.

"There are always lawyers to fight for rights, judges to rule on them, and soldiers to uphold them, if necessary." The above furnishes full proof of the necessity and desirability of organization. Man must live in society, for society alone makes it possible for him to satisfy his endless and unavailing demands of life.

Society is progressive and continues to improve. Each century inherits from the past certain requirements, discoveries and improvements, and thus the sun of physical, moral and political benefits grows wonderfully.

The various grades of progressive advancement achieved by man are called civilization, and the question has been raised: Is not civilization a plant that can grow and develop only in a society enlivened by the spirit of Jesus Christ, a society gathered 'round the Church and recognizing the voice of the Church as that of its mother and mistress?"

Again, it is given out that a man enjoining the Church and obeying its rules cannot achieve the highest joys of civilization that he might attain if independent, free from domination and restrictions of any kind.

WHAT THE CHURCH DID FOR LABOR. To save the laboring man physically and morally the Church introduced Sundays and holidays that brings relief to the toiler and draw him into the Church, that he may forget his troubles in the joys of religion. On holidays instituted by the Church the laborer becomes a Christian family by a finer sight than an employer's workman, the wife of his bosom upon his arm, surrounded by his children, walking in God's free nature. He is the lord then, and his dominion is sweet and noble. He knows his subjects who live in his heart, and they know him, and each fully understands the other's wishes and demands. This knowledge in itself is an incentive to work and carefulness. The laboring man who loves his own does his duty to them and all members of his household are happy.

There was a time when Sundays and holidays were regarded as superfluous; calculated to create the habit of idleness; the Church has eradicated that foolish view. The employer knows to-day that his laborer, after ample and sufficient rest, does twice as good work as the tired and driven himself, after the holidays, he flies to go back to work, thoroughly rested; he does not regard work as a punishment that he cannot escape.

It is sometimes asserted that the Church is a hindrance to civilization and mental advancement. To refute that statement it is but necessary to point out that the Church is a steady co-worker in all professions and pursuits tending toward the betterment of human conditions.

SCIENCE, MISTRESS OF NATURAL FORCES. It would be foolish to deny the fact, patent to all, that science made itself mistress of various natural forces by reason of intelligent studies and well conducted experiments. I speak of natural forces, not generally understood, and that up to a certain time baffled efforts of investigation.

By harnessing these natural forces to ingenious machinery, the production of certain necessities was increased, their prices were lowered and all men put in the position to satisfy their wants quicker, better and cheaper. We admire discoveries of that kind; there is nothing finer in the industrial line.

The Church has always been honestly glad of such laudable and peaceful victories of science over nature, yet our acknowledged position, notwithstanding, certain enemies of the Church report that Rome depreciates scientific achievements and quarrels with inventors.

Such statements are as absurd as they are illogical. Why should the Church be jealous of the various achievements of the period, gained at the expense of study and nimble and resourceful intellects?

Is there anything in the human mind, in discovery and inventions, that goes against the authority of God and Christian belief?

Bacon, the celebrated forerunner of the science of to-day, says: "The mere veneer of science may put space between man and God, while science, drunk in good qualities, take him back to his Creator."

The truth of these golden words manifests itself every little while, every moment, we might say; and, while the Church dislikes and discourages the disturbances occasioned by superficial men, who think they know everything because they know a little of everything, it has full confidence in the true man of science, devoting his best energies to the serious and deep study of nature.

ATHEISM VS. SCIENCE. If an learned man of importance forsakes God, is an atheist not because of science, but, on the contrary, despite of science. It can truly be said that the phalanx of those who, through study of natural history and discoveries, achieved great and enduring fame, served as a ladder for genius to rise to God and glorify Him.

Kopernikus, the great astronomer, was a devout Catholic. Kepler, the second father of modern astronomy, and thanked God for the joys conveyed to him through admiring observation of His works. Galileo, one of the most celebrated masters of experimental philosophy, was convinced, through study, that both Holy Scripture and nature emanate from God, the one giving expression to the divine spirit, the other being worthy exponents of the Creator's laws.

The study of nature made Linne so enthusiastic and passionate an advocate of God's greatness and wisdom that his learned essays turned to psalms.

"Eternal, infinite God," he cries; "I perceive Thy omnipotence in the works of Thy creation, and am like one stricken dait with admiration and wonder. Every part of Thy handiwork, the most infinitesimal as well as the most sublime, is alive with power and wisdom, with unspesakable perfection. The benefits that accrue to us poor mortals from Thy works prove Thy infinite goodness, their beauty and harmony bespeak Thy wisdom, their perpetuity and fruitfulness Thy eternal power."

Fontenelle, who seems to have been a wandering encyclopedia, could not restrain from declaring before the France of the eighteenth century already steeped in unbelief:

"As far as scientific studies satisfy but one's thirst for wisdom, they are rather unimportant; worthy of the highest effort they are only when elevating one's mind to a proper appreciation of the Creator of the universe. Science ought to fill every devotee with feelings of admiration and worship for God, to whom we are obliged for all mundane and heavenly benefits."

RELATION OF CHURCH TO SCIENCE. Alessandro Volta, the immortal discoverer of the Voltaic pile, or electrical column, was an exemplary Catholic, though in his times it was the fashion to sneer at the faith, and he considered it an honor to profess the religion of the evangelium.

Faraday, the celebrated chemist, turned science, of which he was a most enthusiastic adept, into a vehicle to carry him to God; he never could tolerate disbelievers.

We might continue to report on the religious sentiments of many great dead and living celebrities, if we cared not for time and space, but are inclined to think that the examples given suffice to illustrate the point we wanted to make.

May those inclined to fabricate the alleged enmity between Church and science ponder well on what was set forth. As a truth, the relations of the Church and true science were ever of the most friendly character, and no one has a right to say otherwise.

Therefore we ask men of sense not to be misled by irrelevant accusations. Let it be understood, once and for all, that the Church is not opposed to the study of natural science, and that on the contrary, it welcomes every new invention turning out a benefit to humankind.

The Church, we repeat, does not quarrel with real science, but rejects, for the best of reasons, pseudo science, theories that degrade man to the level of the beast, and are apt to destroy the elements of moral, domestic and sociological order. LEO XIII.

Pope Leo and Temperance.

Catholic total abstainers should remember the attitude of Pope Leo XIII. toward the temperance movement in the United States. In 1879, when the Catholic Total Abstinence Union was founded, the Pope said:

"Especially pleasing to us is that noble determination of yours to oppose and uproot the baneful vice of drunkenness, and to keep far from yourselves, and those united with you, all incentive to it." And he closed with the wish that the Union "which has proposed to itself an end so commendable and so salutary, may, with God's blessing, day by day be further extended and more widely propagated."

adoration, are primarily directed to God, have the promotion of His honor and glory as their great object, and they excite the devotion of the people towards God because He manifests Himself to the people through them.

As well, then, might the charm which holds men entranced as they gaze on the beauties of the rainbow be attributed to the sun which paints the raindrops in the sun which paints the raindrops in colors of living light, as for men to talk of the dazzling splendor of a gorgeous ritual attracting us Catholics to our churches, as holding us captive during our worship, while these men ignore the Presence of Him who gives to those rites their substance and meaning and lends to them their charm.

KEY TO UNLOCK THE TREASURES OF OUR CEREMONIAL.

The doctrine which shows that our worship is more than mere empty form, which serves as a key to unlock the treasures of our ceremonial is the Real Presence of Jesus Christ in the Sacrament of the Eucharist. Our Divine Lord in the Holy Sacrament is the soul which endows our worship with life and intelligence; He is the centre around which it all turns; He is the point to which it all converges.

It is, then, no strain of music, no tinsel of vestment, no pomp of ceremonial which attracts us to our churches, which holds us in their thrall. No! For us Jesus in the Blessed Sacrament offers the same attractions, commands the same reverent attention, elicits the same humble adoration, and it matters not to us whether we assist at His worship amid the poverty and simplicity of an Indian chapel or assist at it amid the wealth and grandeur of a stately cathedral; it is Christ in the Eucharist who holds us captive, and it matters not to us whether He is worshipped amid the splendor of a stable as at Bethlehem by the lowly and illiterate or as afterwards when offered gold and incense He is adored by the high-born and learned, by kings and wise men.

To the eye of faith, then, every Catholic church is in truth and very deed a house of God upon which angels gaze rapturously as they did on the stable of Bethlehem on the Christmas morning; every Catholic altar is another Calvary on which Jesus is daily immolated in an unbloody manner; and it can be said of every church in which the Blessed Sacrament is reserved: "The Lord is in His holy temple, let all the earth keep silence before Him."

We can, then, in the words of the text, say of this Church: "Behold the emerald of God with men; and He will dwell with them; and they shall be His people; and God Himself shall be their God."

That this picture of a Catholic temple may not seem to be the creation of fancy, permit me to show you, to prove to you that the Real Presence of Jesus Christ in the Eucharist is as clearly and as certainly apprehended by Catholics to-day as was of old His divinity when He came on the earth by Christ's miracle, cried out: "Lord, I am not worthy that Thou shouldst enter under my roof;" as when in answer to Jesus' question: "Whom do you say that I am?" Simon Peter exclaimed: "Thou art Christ, the Son of the Living God!"

When of old Jesus entered the Temple of Jerusalem, His divinity concealed under the veil of His humanity, His mighty words disclosed His divinity, the finger of God in His miracles pointed Him out as the Son of God; so now when He enters our temples, His divinity and humanity both concealed under the sacramental veils, His own unerring, unmistakable words declare Him to be really, truly and substantially present under the appearances of bread and wine. And this is the reason of that faith which is in us.

On the very night He was betrayed, wishing to fulfill all the types of the Old Law, wishing to leave us that pledge of His love of which the paschal lamb and the manna rained from heaven to the Israelites were only shadows and figures, and as the substance is infinitely more than the shadow and the reality more than the figure; wishing, then, to leave us something infinitely better than the paschal lamb and the manna, the Gospel tells us that Jesus took bread into His sacred and venerable hands, and raising His eyes to heaven, blessed it, broke it and gave it to His disciples, saying: "Take ye, and eat: This is My Body." In like manner with the chalice, saying: "Drink ye all of this, for this is My Blood of the New Testament which shall be said for many unto the remission of sins." (Matt., xxvi, 26-29.) Thus, as the Catholic Church teaches giving us to eat, under the appearance of bread, that very Body which was crucified for us, and giving us to drink, under the appearance of wine, that very Blood which was shed in the remission of sins.

Now the Catholic doctrine of the Real Presence cannot be more fully stated nor more accurately described than in these words by which Christ instituted the Sacrament of the Eucharist. This doctrine cannot be stated in fewer, in plainer, in stronger, in more unmistakable words than these words of Jesus Christ: "This is My Body. This is My Blood." To believe the doctrine of the Real Presence we have only to believe the words of Christ; as Cardinal Wiseman says, to say: "Yes, yes," what Jesus Christ says; to say: "Because Thou, O Lord I declarest it to be Thy Body, we believe it to be Thy Body; because Thou declarest this to be Thy Blood, we believe it to be Thy Blood."

No argument, no commentary, can make the testimony of these words clearer, stronger, any more than a light, outside of itself, can purify the meaning of these words. The meaning of these words shines for us in their own simplicity, their own clearness, their own light. To try to make their meaning

plainer through any light which argument might reflect on them would be just as idle as to take a candle on the brightest noonday in order to prove by its light that the sun shines.

What light is to the eye of man truth is to the mind of man. Where the sun shines darkness would not be found did not objects resist the sun's rays, and thus cast shadows on the earth. Where truth is taught error would not be found did not men doubt and deny the truth and thus bring intellectual darkness into the world. As no two objects are in all respects so similar as to cast shadows in all particulars alike, so no two men have been intellectually so similarly constituted as to agree in their errors. As one shadow differs from another almost as much as shadows differ from the light, so one error differs from another almost as much as errors differ from the truth. As shadows contrast with the light and thus become almost as strong evidence of the existence of the sun as its light, so errors so contrast with sound doctrine as to become evidence of the truth.

For sixteen hundred years the dogma of the Real Presence shod its light upon the whole Christian world, and in all those centuries there was but a solitary shadow, that cast in the eleventh century by the opposition of Berengarius to this doctrine. This shadow happily soon passed away, for Berengarius, retracted his error, abjured his heresy. When the Reformers arose in the sixteenth century, they found that this Catholic doctrine was believed by all Christians, accepted even by themselves; for they tell us that it was the one doctrine of the Old Church which they were most reluctant to abandon, the one doctrine they found it most difficult to disprove so forcible was the evidence in its favor.

Since this doctrine was in possession, and since possession is nine points of the law, the question arises: Why did they reject the doctrine of the Real Presence? There could have been but only one sufficient reason for rejecting a doctrine which the whole Christian world had believed, for more than fifteen hundred years, namely, that they had discovered that the Catholic interpretation of the words: "This is My Body. This is My Blood," was false. Now they could have discovered the Catholic interpretation was false only by discovering the true meaning of these words. If they had discovered the true meaning of these words, the world would have been of necessity one and the same with all of the Reformers. Truth is one. Those who pretend to discover it must agree as to what the truth is; if they differ about it all cannot have the truth.

For example, suppose that men in America, Asia, Africa, Australia are trying to fathom the mysteries of electricity, and suppose that all at once they find that they have solved the problem, how are we to know whether their solutions are correct or not? If these men so widely separated as to be uninfluenced by one another in their investigations, all agree in their solution, they have found the right solution. If they, however, disagree, we know that at least one of them is wrong but we cannot say which is right. It is not as with a class of boys in arithmetic to whom a sum has been given; if they all separately reach the same result we know that it is correct; if they differ, it is a question whether even one is right.

When the Reformers rejected the literal meaning of the words, "This is my body," the historical fact is that no two of them agreed as to what was the true figurative meaning of these words, or as to what word contained the figure. Indeed, they placed thirty substantially different interpretations on the words: "This is my body. This is my blood."

Now, in order to show where is light and where is shadow, where is truth and where is error, we Catholics have only to do as dida painter; to place the Catholic side with the many conflicting and contradictory interpretations put upon them by the Reformers. On hearing men reject and ridicule the Catholic doctrine of the Eucharist, this artist painted a picture of our Lord with Calvin on His right hand and Luther on His left. Under each of these teachers the artist depicted the Eucharist of each concerning the Eucharist. Under Calvin he wrote: "This is my body," under Luther he wrote: "This is the figure of my body;" under Luther he wrote: "This when it is received becomes my body."

Taking this painting and holding it before those who rejected the Catholic doctrine, the artist said: "Behold these three different doctrines; Luther contradicts Calvin, Calvin and Luther contradict each other, and Jesus Christ contradicts both Calvin and Luther. Whom am I to believe Luther? or am I to believe Calvin? or am I to believe Jesus Christ?"

Behold the question of questions; behold the only question concerning the Eucharist: "Am I to believe Jesus Christ?"

Before dismissing the words of institution, let us proceed a step further in proving the Catholic interpretation of them.

From the parable of the rich man and Lazarus we know that we have now as much certainty, through the Church, as to the doctrines we are required to believe, and the commandments we are to obey as if one returned from the dead to tell us. When Dives was buried in hell he thought of his brothers who on earth were leading the same luxurious life which brought him to that place of torment, and he was anxious to warn them of their impending fate. In this solicitude for his brothers who were in the same state of wickedness he was the only gleam of light that ever penetrated the dismal abode of the damned. When the rich man asked permission to return to earth in order to warn his brothers he was told by Father Abraham that they

had Moses and the prophets to warn them. When the rich man replied But they heed not Moses and the prophets, but they will believe one from the dead, Abraham answered: "If they hear not Moses and the prophets, neither will they believe one from the dead."

Notwithstanding the certainty we have of Christ's doctrine through His constituted teachers, let us suppose it possible or necessary for Christ to come back to earth in order to end this controversy between Protestants and Catholics concerning the Eucharist. In the supposition that Christ had returned to earth, what would He say? What could He say?

There is one thing absolutely certain about Christ's doctrine. We know that, like Himself, it is the same to-day as it was yesterday, and as it shall be forever. Christ's doctrine knows no change, no shadow even of vicissitudes. All else as a garment shall grow old and shall be changed, but the word of the Lord remaineth forever the self-same. "Heaven and earth," says Christ, "shall pass away, but my word shall not pass away." In the light, then, of the immutability of Christ's doctrine—of its unchangeableness—let us ask what Christ would say to decide this controversy about the Eucharist.

WHAT WOULD CHRIST SAY? Let us suppose, for the sake of argument, that the Protestant interpretation of the words: "This is my body," is the true interpretation. In this supposition our Lord, if He were on earth now, would be compelled to contradict, to correct and to condemn the words He spoke at the Last Supper. Then He said: "This is My Body." If the Protestant interpretation is true He would now be compelled to contradict these words and say: "This is not My Body." If the Protestant interpretation is true, He would now be compelled to correct these words and say: "This is only the figure of My Body." Then He said: "This is My Blood." If the Protestant interpretation is true, He would be compelled to condemn Himself for having used those words, and to be expelled to say: "The words I used nine hundred years ago led all Christians into error and idolatry, and I who knew all things foresaw they would lead me into such evil for fifteen hundred years, until the Reformers arose, from falling into these crimes." Can we for a moment, imagine Jesus Christ thus contradicting, correcting, condemning himself to entertain the thought!

Let us now, for the sake of argument, suppose that to be true which we know to be true; let us suppose the Catholic interpretation of the words: "This is My Body" is the true interpretation. In this supposition Christ is consistent with Himself. He has no contradiction to make or correction to make. He said at the Last Supper: "This is My Body." He has now only to repeat the words He used then; for the words: "This is My Body;" as truly describe the consecrated host on a Catholic altar as then they described the Body He gave His Apostles to eat, the Body that was crucified for the life of the world.

With St. Cyril Catholics ask: "If Jesus Christ says, 'This is My Body,' shall He have the temerity to say that it is not His Body?"

We believe, then, this doctrine, because Jesus Christ taught it. We know that He taught it, because the testimony of 1,900 years comes before us, showing that the doctrine of the Real Presence as taught by the Catholic Church to all ages and nations; and because we can go back through the centuries until we find Jesus Christ teaching it to His apostles. If we ask: "What gave rise to the pagan calumny that the First Christians assembled in order to eat the flesh and drink the blood of an infant?" The answer is found in the imperfect knowledge which the pagans had of the doctrine of the Holy Eucharist, for the Christians which the pagans did not conceal all knowledge of this sacrament from the pagans lest they in their impiety might seek the sacred elements in order to profane them.

If we ask: "What lighted up the dreary darkness of the catacombs where the early Christians on account of the persecution of the pagan Emperor were compelled to celebrate the sacred mysteries?" The answer is found back in the altars, sacred vessels and hymns of the Catacombs: "Jesus Christ in the Blessed Eucharist!"

If we ask: "Why in happy, prosperous lands, during ages of faith, did kings, princes and righteous kings build churches to the world? Why did they adorn their altars and tabernacles with gold and silver? Why did artists illumined by the light of faith, spend their lifetime as a labor of love, so often succeeding father in the work of designing, decorating church, altar and tabernacle until their dumb ornaments proclaimed this doctrine? Why do we find in the treasures of the old cathedrals chalices of purest gold studded with precious gems and fashioned in designs which prevailed only in the early centuries? Why all these? Why? Because those peoples believed just what we believe concerning the Eucharist; because those peoples believed the Church is the tabernacle of God with men;" because, in a word, they believed that the Sacrament of the Eucharist which Jesus Christ would dwell in their churches, repose upon their altars and be enclosed in their tabernacles, and because as we do they wished, so far as earth could, to prepare a place worthy of Him; because they recognized Him to be the Son of God, in the spirit of the Wise Men of the East, they gave to Him their gold and incense.

When religion, during centuries of persecution, was robbed of all that served to adorn and render impressive the worship of God, was robbed of everything which appeals to the mind and to the heart of man through the medium of the eye and the ear when the priest had no church but the canopy of heaven or the cavern of the earth, and no altar;

but the unheaven rock, why did Catholic peoples at the risk of their fortunes, often at the risk of their lives, attend the celebration of Holy Mass and devoutly bend their knees before their rude altars? Why? Was it, think you, to be present at the breaking of mere bread or the drinking of mere wine? or was it because it was their firm belief, as it had been the faith of their fathers for centuries before them, that that same Jesus rested upon their rude altars, the brightness of whose face had made the starless cave of Bethlehem more glorious than the temple of Solomon?

A MIGHTY CHANGE.

When impious Kings, like Belshazzar of old, dazzled with the splendors of God's house, set their covetous eyes upon the silver and gold of the sanctuary, when nations apostatized, when the ancient faith, and converted to the service of new religion, why were the lamps which used to hang in the sanctuaries like this one, and by their light proclaimed: "The Lord is in His holy temple," and commanded: "Let all the earth keep silence before Him," why were they taken down? Why were the tabernacles shattered into pieces? Why were the altars uprooted? Why? Because a mighty change was made in the religion of those peoples; because the churches no longer served the purpose for which they had been erected; because in the corruption of their hearts and the pride of their intellects those peoples had risen up against God and had driven from the temple the Lord of the temple; hence they removed the lamp, and tabernacle, and altar, lest the very presence of these things would continually reproach them for their infidelity to that Sacred Lord Whom they and their fathers before them had adored on those altars.

Why, oftentimes, when the altar was overturned, was its table placed in the pavement at the door in order that every person who entered the church might be compelled to trample it under foot? Why? For the same reason that Christians in China and Japan were formerly asked to trample upon the Cross in order that by an act more expressive than words they might renounce their inheritance with Him Who died on the Cross, so those who had abandoned the old religion for the new were required to trample the altar table under foot in order that they might emphasize their rejection of Him Whom they formerly believed had reposed on it.

Yes, from this altar to-night, looking through the mist of centuries, we can see the churches, the altars, the tabernacles, the lamps of the Christian era, just as we can see the altars of the pagan era; we can hear joyous hymns of praise, blending the most precise declarations of faith with the most expressive acts of devotion; we can see untold millions of every century, climate, and condition, differing in all else, but united in the bond of faith, kneeling in adoration before the altar, and as the little bell tinkles at Mass or Benediction, we behold that stillness, that rapt attention, that awe-inspiring reverence which prevails—a reverence which only the presence of God can command and which is nowhere exhibited except in a Catholic Church.

This is our mind carried back by the faith that stands in our churches, that is carried on altar and tabernacle, that is exhibited in the light of lamps, that is exhibited in gifts and devotion, that is written in books, that is sung in hymns as old as the Church herself, until we are carried back, back, back in spirit to the very night our Lord was betrayed, until with the mind's eye we enter the supper room surrounded by Him and see Jesus, kneeling in adoration before the altar, and as the little bell tinkles at Mass or Benediction, we behold that stillness, that rapt attention, that awe-inspiring reverence which prevails—a reverence which only the presence of God can command and which is nowhere exhibited except in a Catholic Church.

That we show that to believe the doctrine of the Real Presence, to adore Jesus in the Holy Eucharist is to offer a reasonable service to God; for in so doing we are simply obeying the dictates of reason used in its legitimate sphere. As a man in a dark cave uses a lighted torch to direct his footsteps along its winding pathway, through dark recesses, around jagged rocks, across its streams and chasms until he reaches the mouth of the cavern, the light of day, when he casts the torch aside because it has served its purpose, conducted him to a better, more reliable light, to the sun; so in our investigation of the truth of this doctrine, we use light of reason to guide us amid conflicting doctrines, to enable us to trace each error to the able us to trace each error to the origin, and while reason finishes its task by tracing the Catholic doctrine back to the Last Supper, to Christ, to the Sun of Justice, the Light of the World; until reason shows us the Son of the living God. Uncreated Wisdom, teaching this doctrine; until reason bids us hear Him, believe Him, adore Him, in the Holy Eucharist; the word of the Son of the living God is the foundation upon which it rests; Jesus Christ in the Sacrament of the Eucharist is our inheritance. To-night, we, too, with eyes of faith, can see as St. John saw, "The holy city of the New Jerusalem coming down out of heaven from God, adorned as a bride for her husband;" we, too, can hear, as he heard, "A great voice from the throne, saying: 'Behold, the tabernacle of God with men, and He shall dwell with them, and they shall be His people; and God Himself with them shall be their God.'"

THE ANNUNCIATION.

When a musician composes an Ave Maria, what he ought to try for is exactly what those nice old fifteenth century painters in Italy tried for when they painted their Annunciations. He should try to present what one would have heard if one had been there, just as they try to represent what one would have seen. Now, how was it? What would one have heard? What did our Blessed Lady herself hear? Look. It was the springtime, and it was the end of day. And she sat in her garden. And God sent His angel to announce the "great thing" to her. But she to God, the little maid of fifteen, all wonder and shyness and innocence, she must not be frightened.

She sat in the garden among the lilies. Birds were singing around her; the breeze was whispering lightly in the palm trees; near by a brook was splashing; from the village came the murmur of many voices. All the pleasant familiar sounds of nature, and of life were in the air. She sat there thinking in her white thoughts, dreaming her holy dreams. And, half as if it were a day-dream, she saw an angel come and kneel before her. But she was not frightened—for it was like a day-dream—and the angel's face was so beautiful and so tender and so reverent, she could not have been frightened, even if it had seemed wholly real. He knelt before her, and his lips moved, but as in a dream, silently. All the familiar music of the world went on—the birds-songs, the whisper of the wind, the babble of the brook, the rumor of the village. They all went on—there was no pause, no hush, no change—nothing to startle her—only somehow they seemed to all draw together, to become a single sound. All the sounds of earth and heaven, the hummily, familiar sounds of earth, but the choir of the stars, too, all the sounds of the universe, at that moment, as the angel knelt before her, drew together into a single sound. And "Hail!" it said, "hail Mary, full of grace!"—From the Lady Paramount.

IMITATION OF CHRIST.

AGAINST THE TONGUES OF DETRACTORS. Take it not to heart, son, if some people think ill of thee and say of thee what thou art not willing to hear. Thou oughtest to think worse things of thyself, and to believe that no one is weaker than thyself.

If thou walkest interiorly, thou wilt make small account of lying words. It is no small prudence to be silent in the evil time and to turn within to Me, and not to be disturbed with the judgments of men.

Let not thy peace be in the tongues of men; for whether they put a good or bad construction on what thou dost, thou art still what thou art.

Where is true peace and true glory? Is it not in Me? And he, who coveteth not to please men and feareth not their displeasure, shall enjoy much peace.

All disquiet of heart and distraction of the senses arise from inordinate love and vain fear.

One of the greatest blessings to parents is Mother Graves' Worm Expellent. It is a medicinal preparation in a pleasant manner to the little one.

GOOD DIGESTION SHOULD WAIT ON APPETITE.—To have the stomach well to have the nervous system strong and give health to the digestive organs. In some so sensitive are they that atmospheric changes affect them. When they become disturbed a better regulator is procurable than Peppermint Vegetable Pills. They will assist the digestion and the liver will suffer no inconvenience and will derive all the benefits of its food.

Advertisement for Gold Watch featuring a pocket watch image. Text: "It is a Gold Watch from the 'Globe' series... worth \$100 to \$150... Scott's Emulsion... CONTINUE... Those who are gaining flesh and strength by regular treatment... Scott's Emulsion... should continue the treatment in hot weather; smaller doses and a little cool milk with it will do away with any objection which is attached to fatty products during the heated season. Send for free sample. SCOTT & BOWNE, Chemists, Toronto. Box and \$1.00; all druggists."

EDUCATIONAL.

ST. MICHAEL'S COLLEGE

TORONTO, CANADA. Established 1852, in affiliation with Toronto University, and conducted by the Basilian Fathers. Tuition and Board \$160.00. No extras. Send for calendar. Address REV. DR. TEEFY

ST. MICHAEL'S COLLEGE, TORONTO.

ST. MICHAEL'S COLLEGE, TORONTO.

IT'S TOO BAD... that your Plumbing is not working right. Telephone us at once and we have us put it in first-class order.

F. C. HUNT PLUMBER. 521 Richmond St. Phone 1913. C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street. T. J. O'Meara, President; P. F. Boyte, Secretary.



Brim-full of Health and Energy. Life is worth living when one can awake after a good night's sleep—ready for anything the day may bring. Eye clear; tongue clean; liver active; stomach right; hand steady and every nerve vibrating with that splendid sense of the power of perfect health. Too few enjoy this exquisite morning awakening, but

Abbey's Effervescent Salt

can always be depended upon to restore the system to its natural condition and keep you in good sound health. A gentle laxative it helps nature to rid the system of poisons, impurities, stimulates the liver and tones up the digestive organs.

Educational.

BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full commercial course. As well as full shorthand course. Full civil service course. Full telegraphy course.

Our graduates in every department are to-day filling the best positions. Write for catalogue. Address: J. STRETT, BELLEVILLE, ONT. Address: Belleville, Ont. PRINCIPAL.

Ontario Business College

35th Year. BELLEVILLE. Most Widely Attended in America. 27 Years under Present Principals. Send for the College Catalogue. Address: Robinson & Johnson, F.C.A.

ASSUMPTION COLLEGE.

SANDWICH, ONT. THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Terms including all ordinary expenses, \$20 per annum. For full particulars apply to Rev. D. O'BRIEN, C.S.B.

NORTHERN Business College

OWEN SOUND, ONT. will enable any person to acquire shorthand and Typewriting and become a stenographer or book keeper and kindred subjects and become a thoroughly competent book keeper. Spring term now on. Students may enter at any time. Full particulars sent on request. Address: C. A. FLEMING, Principal.

BOARDING SCHOOL AND ACADEMY

CONGREGATION DE NOTRE DAME. Cor. Buxton and Johnston Streets KINGSTON, ONT. Pupils prepared for Commercial Diplomas and Professional Examinations. Special Classes in Music, Drawing, Painting, Shorthand and Typewriting. For terms, etc., apply to MOTHER SUPERIOR.

CENTRAL Business College

ST. JEROME'S COLLEGE. BERLIN, ONT. CANADA. (G.T.R.) Commercial Course with Business College features. High School or Academic Course—Preparation for Professional Studies. College or Arts Course—Preparation for Degrees and Seminars. Board and Tuition per Annum, \$140.00. For Catalogue Address: REV. JOHN FEHRENBACH, C.S.B., Pres.

LOYOLA COLLEGE

MONTREAL. An English Classical College Conducted by the Jesuit Fathers. There is a Preparatory Department for Junior boys and a Special English Course for such as may not wish to follow the ordinary curriculum. Classes will be resumed on Wednesday, September 2nd, 1908. Prospectus may be obtained on application in French. 1292-S. REV. ARTHUR E. JONES, S.J., President.

IT'S TOO BAD...

that your Plumbing is not working right. Telephone us at once and we have us put it in first-class order.

F. C. HUNT PLUMBER. 521 Richmond St. Phone 1913. C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street. T. J. O'Meara, President; P. F. Boyte, Secretary.

The Catholic Record.

Published Weekly at 481 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

Editors: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Ireland," THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

Agents: Luke King, John Nigh and P. J. Neven are fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.

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

A THREATENED SCHISM.

A telegram from Rome states that an investigation has been ordered, presumably by the Holy Father Pope Pius X., into the case of the village of Guttet, Wallis, Switzerland, where, it is asserted, a whole congregation has embraced the schism and heresy known as "Old Catholicism."

It is asserted that because of the obstinacy of the congregation, "the Bishop inflicted the punishment of an interdict upon the village, forbidding the celebration of Mass, etc. The villagers, thereupon, began to administer the sacrament of Baptism themselves, and to hold prayer meetings under the presidency of their elders. Finally, they engaged an 'Old Catholic' priest to take charge of their Church."

According to the Acts of the Apostles (xx, 28) "the Holy Ghost has placed Bishops in the Church to rule the Church of God." The interdict is employed only in extreme cases where great obstinacy is shown against the ruling of the authorities of the Church, and it is possible that the obstinacy of the congregation in the present instance has brought upon it this punishment, but the proper remedy would be for the congregation to accept the Bishop's mandate, and not to go into schism as it appears to have done in this instance.

It is not to be supposed that "Old Catholicism" is a vigorous institution which is likely to take root in Switzerland or elsewhere. It was a rebellion against the authority of the Church which originated in Germany, and was encouraged by Bismarck and the German Government after the unification of Germany, and for a while under the encouragement given to it by the Government of Germany and Switzerland, it gave considerable trouble.

It was Bismarck's policy, especially, to establish a pseudo-Catholic national Church in the German Empire, and to take the place of the Catholic Church, and he thought that by pampering such a Church while he persecuted the Catholic Church, the Catholic Church might be brought under the rule of the Emperor as completely as are the Churches of England and Russia under the control of their respective monarchs. By this means the sovereign would be placed above the law of God.

The plot, if successful, would make the Emperor of Germany the Supreme Head of the Catholic Church in the Empire, and its "Bishop of Bishops," as he is of the Lutheran Church. But it did not succeed. The staunch Catholics of the Empire were roused to determined action, and a resolute leader was found in Herr Windthorst, who, encouraged by Pope Leo XIII., organized the Centrum or Catholic party in the Reichstag which soon became the most powerful of the numerous parties of that body. The Socialists also came up with more power than ever, and the

stability of the throne itself was threatened, notwithstanding the prestige of the newly formed united German Empire, and Bismarck himself, the man of iron was terrified into making peace with the Church by having the atrocious anti-Catholic laws repealed one by one, the Catholic party being the only one strong enough to assist in the consolidation of the newly established Empire and in forming a bulwark against the efforts of Anarchistic Socialism.

The Government patronage was withdrawn from the "Old Catholics," and gradually nearly all of the few congregations which had been formed into this new heresy returned to the unity of the Church until the heresy has practically ceased to exist.

In Switzerland as well as Germany, the "Old Catholics" were encouraged by the Government; but made up as they were of a few rebellious spirits, and managed by a small number of suspended priests, they also soon became disorganized, and almost ceased to exist after a few years. The accession of the villagers of Guttet to their ranks will not restore the almost defunct organization to vitality. We may hope, on the contrary, that within a short time these new converts to an almost defunct schism may see the folly of rebellion against the authority of their Bishop, and will return to their obedience to him and to the successor of St. Peter. It is for their own good, and not for the benefit of the Catholic Church in general, or of the clergy, that unity of faith, obedience to the Pope's authority, and to his representative the Bishop, are insisted upon by the Catholic Church. If, however, it is true that the Pope has ordered an investigation into the case, it is highly probable that the matter in dispute, which is merely a minor matter of discipline, will be finally settled to the satisfaction of all concerned, and that the threatened schism may be averted.

CHEAP MARTYRDOM.

We already mentioned in our columns more than once the resolutions arrived at by the non-Conformists of England at public meetings held for the purpose of resisting the operation of the Education Bills which recently became law. The spirit of these resolutions was that "passive resistance" should be offered to the enforcement of the law; this is to say that while no actual force should be employed to put to flight the bailiffs, and no armed force called into requisition to prevent the sale of the effects of the resisters, they should still refuse to pay the school taxes levied to maintain the voluntary schools recently adopted as part of the school system of the kingdom.

The speeches made even by clergymen at the meetings in favor of passive resistance, were not passive to an extreme. Thus the resolution passed at the great Albert Hall meeting in London at which at least 15,000 people were in attendance, resolved "to offer invincible opposition to the Education Bills," and at the same meeting Pastor Thomas Spurgeon at the opening of the proceedings prayed to God in the following form which, as may be seen, is a travesty on the hymn for the king:

"Confound their politics, Frustrate their knavish tricks, God save us all!"

We are informed that the Rev. J. Scott Lidgett delivered "a fighting speech," declaring that "Free Churchmen will not allow the government to confuse this great education issue at the general election." He maintains that the present parliament should not deal with the question of education, as it was elected to close the South African War, and not to settle the Educational System.

Dr. John Clifford closed the meeting with another speech which may also be characterized as of the "fighting" order. When he was about to begin, "the waving of hats and handkerchiefs by thousands of arms, and the hurrahs from thousands of throats" was terrific. At last, having succeeded in gaining a hearing, he informed the meeting that the battle was well on. He had spent a day in a magistrate's court while thirty-one Passive Resisters' were haled before the bench, and he regretted to discover a marvellous spirit of vindictiveness in the magistrates and the over-seers. . . . He appealed to the young, not merely to admire such men as Cromwell and John Knox, but in this great crisis to be as resolute and determined in carrying and handing down their hard-won liberties.

This speech was followed by an ovation to the speaker. "The resolution was put and carried unanimously with a wild burst of cheering. Then the thousands separated.

The meeting was, undoubtedly, both large and enthusiastic; but when it is considered that at the coronation of Pope Pius X., seventy thousand people are reported to have been present, in a city with less than one-tenth of the

population of London, it can scarcely be said that the London gathering was very large, or that it really represented the sentiments of the London people. At all events, it did not so terrify the Government as to induce it to drop the London Education Bill, which it certainly would have done if it had considered the Albert Hall meeting a truly representative gathering.

But the most amusing feature of this passing resistance movement is the auction sales which took place for the collection of the school rates. The first of these sales was held at Wirksworth. When the bailiffs came to seize the property of the recalcitrants, a bellman was sent round to give notice of the fact, and a great crowd assembled. The Secretary of the local Resisters, the Rev. Macdonald Aspin, telegraphed for the Rev. Mr. Clifford to attend to witness the martyrdom of the three Resisters whose goods were to be auctioned off.

A set of fire-irons was the first lot put up for sale. Bids were made first at a penny for the lot, but they were knocked down at last at five shillings. This seems to have been the whole sacrifice endured by the first martyr, for the next lot was a chest of drawers for which at first three pence were bid. The price rose 2s., the article being bought in for the owner at this sum. An overmantel, a clock, a writing-case, and a hearth rug were also bought in for the owner at 4s. and 6p.; 5s. and 6p.; 2s. and 6p.; and 2s., respectively. Possibly, also even the fire-irons were purchased for the owner; but we have no positive information on this point.

The sale was now interrupted by riotous proceedings, the crowd becoming exasperated, and making a rush at the police. There was a good deal of rioting, and some clothes were torn or made dirty. Nevertheless the sale proceeded until the sum realized more than covered the required school rates. A public meeting was then held, at which the Rev. Dr. Clifford denounced Romanism as being responsible for the whole transaction, though in reality the schools to be maintained belong, for the most part to the Church of England, and many to the Methodists as well as to Catholics. But it is a popular thing with some preachers to blame Catholics, and especially the Jesuits, for anything they regard as wrongful.

Dr. Clifford protested also against any form of religion, "even Methodism," being maintained at the expense of the State. Yet it was not really for a religious purpose that the tax was levied. It was to put those who believe that their children ought to be educated religiously on the same footing with those who advocate godless education, and to give the pioneers of education with those who came to cultivate the vineyard at the last moment. The education laws, in fact, were passed for the purpose of giving the great majority of the people of England the full benefit of public education of which they had been unintentionally deprived by precipitate and unfair legislation.

The real martyrs in the case were the supporters of the voluntary schools, but the non-Conformists should be thankful that the recent legislation has given them the opportunity to pose as martyrs at a small cost.

To what we have already stated, we must add that in several places the ministers and other Passive Resisters have been reinforced in their opposition to the law, by noisy and ill-mannered mobs. At Hastings, the sales-rooms were raided by the boldest among the crowd who brought out the impounded goods for public view, whereupon the crowd outside carried away the police and the goods, table and all, in one sweep. At last however, the police succeeded in making their sales, the goods being again bought in by sympathizing non-Conformists. Rotten eggs were thrown, windows were smashed, and the auctioneer escaped serious injury by hiding himself in a railway carriage. He asserts that the mob sought his life, which he did not lose, owing to his dexterity. Similar proceedings took place at Stroud, Gloucester.

Altogether this scene of martyrdom was something very different from the martyrdom of the mother and her seven sons, mentioned in 2 Maccabees, vii, when one of the sufferers said to the tyrant Antiochus:

"But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayest confess that He alone is God."

The passive resisters have secured their martyrdom at a much cheaper rate.

We more than once prognosticated in our columns that the martyrdom which was courted by the passive resisters would be of a novel brand, and purchased at a fairly cheap rate. Our prognostications have been fully borne out by the event.

TELEPATHY.

P. D., a respected correspondent of St. John, N. B., writes to us enquiring whether telepathy is to be regarded as a true science, whether it is approved by the Catholic Church, and what connection it has, if any, with Faith cures, Christian Science, Dowiesm, hypnotism, mind reading, and Spiritualism.

By telepathy is generally understood "the action of one mind on another at a distance and without communication by means of the senses."

In so called Faith-cures, under which term we include Christian Science and Dowiesm, there is usually a certain amount of communication through the senses, as by means of speech, touch, and action of the eyes. All this must be eliminated if we wish to speak of telepathy alone. But so far as these cures are effected or supposed to be effected by the mere influence of mind over mind, there will be telepathy in substance.

Thus to this extent only can we regard these systems as telepathic, if there be anything in them at all.

Almost the same thing must be said of hypnotism, and Spiritualism, which are supposed to be more telepathic than sensitive. Mind-reading appears to us to have more of sensitivism in it than the other two operations here mentioned.

As our correspondent only asks us concerning telepathy, we shall confine our remarks strictly to this matter, leaving out the consideration of the above mentioned systems so far as the influences of the senses are concerned in their operation.

In the case of hypnotism exercised over an absent subject, telepathy must be at work, if it be not a vulgar imposture.

We are not prepared to assert positively that telepathic influence does not ever exist, and the Catholic Church has not so far pronounced whether or not it does or can exist. The so-called "absent treatment" by Christian Scientists, or rather Eddyites, must also be regarded as telepathic, if it is a reality, which we very much doubt. At all events, whatever it is to be thought of Telepathic Eddyism or Faith-Cure, it is certain that this system has been propagated in conjunction with an absurd theory of religion which makes God the agglomeration of all existent beings, instead of His being the independent and Eternal Being Who is the Creator and Ruler of the universe. This theory is practically identical with that of the Pantheists which confounds God with everything which He has created. This is a form of Atheism, for the identification of God with the works of His hands makes Him a limited and mutable Being without personality, or infinite intelligence.

It will be sufficient to say here that such a theory is entirely opposed to Christianity which teaches that God is the Creator of matter and of the universe, both material and spiritual. He is, therefore, not identical with His creatures.

In proof of this we need only refer to Gen. I, wherein the history of the creation of the universe is told, and the distinction between God and His creatures is clearly laid down.

In Ecclesi. xlvii. 12 the distinction between God and creatures is also laid down clearly, when God Himself declares that "fruits shall be for food," and another fallacy of Faith-cure is also refuted in the statement that the "leaves of trees are for medicine."

It is not really a digression to treat of Eddyism and the other forms of Faith-cure under this aspect, as they claim to be forms of telepathy, but we shall now pass to the consideration of telepathy proper, as the term is usually understood.

It is held by telepathists that they can and do hold spiritual or mental communication with persons at great distances.

In regard to this we have to say that there does not appear to be a single well authenticated instance of such communication or influence, which could be maintained under the rigorous cross-examination of a court of law, or scientific investigation.

An article appeared recently in the New York Evening Post, from Prof. John Trowbridge, the eminent physical Scientist of Harvard, in which this view is most decisively taken, and while we do not intend to maintain that our view of the case is absolutely certain, we do not hesitate to say that it should be adhered to by cautious thinkers at least till the theory of the telepathists is proven, which it is not likely to be at any time.

The Professor thus deals with the differences between true science and telepathy:

"It is one of the chief characteristics of a science that it has a history, and no subject can arise to the dignity of a science unless it has at least the rudiments of a history. Wireless telegraphy has a past, and is the result of the patient study of almost countless facts, gathered by thousands of workers in laboratories. These facts and

phenomena can be studied, and the phenomena can be repeated by any skilled person. Telepathy has no history and if it should be ascertained tomorrow that it is possible, it will be the first instance in the history of science of the discovery of a new law of nature of energy or of a new manifestation of the discovery of a new law of nature which had not been preceded by the patient study of repeatable phenomena. It is, therefore, safe to prophesy that telepathy will not be a fact until it has a history of repeatable phenomena."

The Professor then remarks that if Telepathy were really a science, certain in operation, it would be peculiarly useful to card-players, operators on the Stock Exchange, and gamblers, but it has been observed that these classes of persons, even when they are professedly believers in Telepathy, do not rely upon it when there is question of dollars and cents. He infers from all considerations that telepathy is a belief of some people and not by any means a science. He adds:

"Let us, for instance, contrast the evidence for the specific gravity of lead with the evidence for telepathy. Scores of scientific observers have measured the weight of lead in comparison with that of water, and have compared the results with the strictest impartiality. The faults of the instruments employed in the measurements are given, and complete information is afforded of the means that are taken to influence in the slightest degree by the personality of the observer. There has been no secrecy, no claims for the mystical effects of moods. Compare this method with that of the physical observer who brings forward telepathic evidence."

"Suppose the evidence consists of a message between friends separated by seas and continents. In the first place, is the probability of coincidences given due weight? Is the astronomical difference in time between the places calculated? In order to be scientifically accurate, one must be able to measure this time to at least the thousandth of a second, and this measurement cannot be made by the ordinary psychical observers. How much evidence can be given to what is called corroborative evidence, such as the description of a witness at the deathbed, and the conversation of those present? How much of this is subsequent fabrication? and what care has been taken to prevent the unconscious collusion of the witnesses, and the romancing after the event?"

We can safely say that in all cases which have hitherto been advanced to prove the reality of telepathy, there has been a great looseness in regard to the noting of these details, and such looseness is fatal to the claim that telepathy has been proved to be a reality, and still more so to its being regarded as a science.

We must say we are much inclined to regard the Professor's reasoning as conclusive, as it fits well all the instances of supposed telepathy which have come under our observation for years. We have always found that the observations made upon instances where telepathy has been supposed to exist have been sadly wanting from the standpoint of scientific accuracy of observation, and they therefore fall short of being demonstrative that such a science as telepathy exist, and where its existence has been maintained, it may usually, and perhaps always be discovered on accurate investigation of the circumstances that the investigation into the way in which the circumstances have fitted into each other has been very frivolously made: so frivolously that certainly no mathematician or astronomer would rely upon the data to draw therefrom a certain conclusion.

Professor Trowbridge takes note of this fact also, and while he states that from the data he has at hand he is not justified in inferring that telepathy is an absolute impossibility, he calls attention to the undeniable fact that there have been no such exact measurements by means of accurate instruments, as would justify any scientific conclusion to the effect that telepathy is a real or demonstrated science, whereas the telepathic methods of investigation hitherto in use give "full scope to misrepresentation and romance, leading up to fallacious results."

Such inaccurate observations as have been given to the world as proofs of the reality of telepathy, can never constitute a basis for true science. Nevertheless it must be here noted that our remarks are not intended to deny the possibility of a telepathic influence existing in nature, but are intended merely to show that such an influence has not been proved to exist.

The cabled reports that Mr. C. P. Devlin, M. P., for Galway City, was to be present at the reception given to His Majesty in Galway were absolutely unfounded. As a matter of fact at the very moment that the king was passing through Galway, Mr. Devlin was in the House of Commons protesting as strongly as he could against the terms of the oath taken by the king on his accession.

Every time you are praised, fear these words of our Saviour: "Amen, I say to you, you have received your reward."—Bossuet.

THE KING IN IRELAND.

The following extract from an English paper is of much interest as the report gives a good picture of the mode of living forced upon the Irish people by the politicians of Downing street. No doubt the king's experience in Ireland will be of great benefit to that country. His Majesty has seen how miserably that part of his dominions has been governed, and the pressing necessity for a radical change. The Land Bill is now law, Home Rule is looming in the distance, and a bright future is in store for the Emerald Isle:—

The Victoria and Albert, with the King and Queen and Princess Victoria on board, came to anchor yesterday in Killary Bay on the Galway coast. Notwithstanding the wet and stormy weather that prevailed, their Majesties landed at Bundorrogia, a small village on the Mayo side of the bay, and drove in a covered motor-car through some of the most picturesque scenery of the district. In the neighborhood of Delphi Princess Victoria and Lady Gosford, who was one of the royal party, remained to fish, while the King and Queen continued their tour.

At Glenginla their Majesties entered several lovely cabins and affably conversed with the inmates. The picture presented by the King chatting and smiling with a dark-eyed colleen in a low pitched living-room of an Irish cottage was one to long remember. In the cottages the royal visitors inspected some looms for making flannel and frieze provided by the Congested Districts Board with the aid of a grant from Lady Dudley. The Queen purchased some of the home-made cloth. Their Majesties also took an interest in the children, the King patting several of the little ones on the head and the Queen speaking to them in kind and homely language.

In calling at the cottage of a man named Carrigan they had to go along a wet and muddy lane, leaving their motor in the high road. The cottage was one of those rude structures so common in this corner of Ireland. It was very low, light being admitted by the door and a small skylight a foot square. The 'smoke coming from a turf fire placed against the gable filled the room, and it was some time before their Majesties could see their way, and the reek was distinctly trying to their eyes. They, however, stayed for some time talking to the inmates, one of whom was weaving tweeds.

The remote hamlet of Reeces, situated almost within hearing of the Atlantic surf, has caught the fever of anticipation which has marked the visit of the King and Queen in other parts of Ireland. Needless to say, it has dressed itself with flags and bunting, while the countryfolk are asking themselves, "How long will they stay?" This is one of the places which the King will include in his motor-car ride to-day through the romantic and picturesque scenes of Connemara. Here at the hotel he will lunch and then make his departure for Galway. The only industry in the locality of Reeces is the working of some green marble quarries, which their Majesties have promised to visit. A rough road up a steep hill which leads to the pits has been levelled somewhat in order to make access easier. After inspecting the quarries the royal visitors will be presented with different articles made out of the marble.

An answer has been received by the Dominion Parliament from the Colonial office acknowledging receipt of the resolution passed by the Canadian House in favor of granting Home Rule to Ireland. The Colonial Secretary, Mr. Chamberlain, states that His Majesty has nothing to add to the reply returned by Her late Majesty's command to a similar address from the Senate and House of Commons of Canada in the Earl of Kimberley's dispatch of June 12, 1882. It is more than likely the King had not been consulted in the matter at all. Mr. Chamberlain is a bitter opponent of Home Rule, and no doubt allowed his prejudices to sway his action by treating the resolution as a matter of so little consequence that it was not worth while consulting His Majesty about it. King Edward will in good time, we believe, make his mind known in reference to a Parliament in Dublin. His recent visit to Ireland will have shown him what a miserable failure government from Downing street has been, and the urgent necessity which exists of allowing the people of Ireland to govern themselves on the same plan as that followed in the provinces of the Dominion of Canada.

It has been announced that Mr. Pullitzer, the proprietor of the New York World, has donated \$2,000,000 for the purpose of founding a school of journalism. A variety of subjects are mentioned to which particular attention will be given in the training of young men for this profession. We beg to suggest that the importance of writing the truth at all times be instilled into their minds. It would also be well if the managers of great newspapers would study condensation and quality. Many and many a time a managing editor will give place in his paper to matter which he would not permit his family to read. He should have the same regard for the families of his subscribers.

There are men who occupy themselves with such foolish things * * * with dress! There are souls who are occupied with nothing.—M^r. Mermillod.

FALSE AN... A writer... Advance of... himself W... sarcasm of... doings," the... the notorio... Chicago, an... who styles... storer." W. S... "Leaves of... "Extreme of... ity, pride, g... guage" of... manifest, a... pseudo-Elija... the art of c... and of deca... as W. S. C... Among h... "I have... Churches a... to the de... they have... "I have... Episcopal... devil, and... Masonic O... Baal worsh... the Head... War." Of... "Any lady... set is di... newspaper... "a genera... are the de... the hell of... The con... points out... kingdom i... world." Restor... subject o... for in the... ment as s... lows: "Zion... Dowle, qui... dull, p... colonial s... clearing." "All... are own... tions are... of his be... and ever... under his... be no p... When h... and gor... are rich... are an e... rounce... It would... true Eli... had com... with the... chief aim... for this... W. S... the se... formerly... but wh... whence... tions in... the Dow... In re... the gift... is to m... tive." "I... not que... answer... says (G... disputa... God's... is it so... natura... develop... and st... person... This w... of St... having... kind... disease... and so... ports... and st... of the... not in... the st... any v... not... "I've... the... and... natura... here... "pe... pocke... rheu... subs... for... the... subs... Is th... ciple... Dov... hea... big... any... ute... mo... per... see... bu... do... wr... gu... with... th...

