

# 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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### 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 of 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 stuff 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 boy nine times, giving him two hundred and nineteen times the chance of 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 had been satisfied, it was feared the 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 converts.

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, and 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 motives which brought all the children, even the babies, 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.

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.

Frederick Bastiat, the celebrated 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.

PROGRESS OF SOCIETY.

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 of its 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, 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.

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.

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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, he 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 abstinence 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."

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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<sup>r</sup>. 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... ity, pride, guage" of... manifest, a... pseudo-Elija... the art of... and of de... as W. S. C... Among h... "I have... Churches... to the de... they have... "I have... Episcopal... devil, and... Masonic O... Bial wors... 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." Restorer... 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... nataral... 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... nataral... here... "pe... pock... rheu... subs... for... the... subs... Is th... ciple... Dov... hea... big... any... ute... the... ope... per... see... bu... do... wr... gu... with... th...



IN IRELAND.

extract from an English interest as the picture of the mode on the Irish people of Downing street. His experience in Ireland has seen how part of his dominions and the pressing radical change. The law, Home Rule is assistance, and a bright for the Emerald

FALSE AND TRUE MIRACLES.

A writer in the Flesherton (Ont.) Advance of 6th of August, signing himself W. S. C., treats with telling sarcasm "Dowie's sayings and doings," the Dowie in question being the notorious impostor recently of Chicago, and now of "Zion City," who styles himself "Elijah the Restorer."

RELIGIOUS CONVERSIONS AND PERVERSIONS.

Christendom, a religious magazine, published in Chicago, has an extraordinary article in its current issue on changes in church membership in the United States. A dominant idea in this article is that, while the religious leaders are discussing the question of church unity, the people of the various religious bodies are accomplishing that unity by interchanging places, Protestants entering the Catholic Church and Catholics passing over to Protestantism.

POPE PIUS X.

HIS LOVE FOR IRELAND. Rome, Aug. 11.—The Pope today received in private audience several Cardinals, Archbishops and Bishops. He also received Sir Thomas Grattan Esmonde, the representative of the Irish Parliamentary Party. Sir Thomas was left alone with the Pontiff, and when he wished to kneel, the Pope most amiably stretched out his hand and asked him to be seated at his side.

A SHEET-ANCHOR OF SOCIETY.

From Harper's Weekly. There is ground for thinking that the disposition of civilized mankind to desire the upholding of Catholicism as a force conducive to the common weal is likely to wax rather than to wane. From both a religious and an economic point of view the Catholic Church is coming to be regarded as a sheet-anchor of society.

THE TRUE CHURCH CATHOLIC.

In the third place, the Church established by our Lord must be Catholic; that is, universal. This is evidenced by His injunctions to the Apostles requiring that they go forth and teach all nations. This was a positive command that they preach His doctrines among all the nations.

THE DOUAY BIBLE.

WHY IT IS SO CALLED.—CATHOLIC ADHERENCE TO THE VULGATE. The Douay Bible is the name commonly given to the translation of the Scriptures used by English-speaking Catholics. The name, however, is in some respects misleading.

THE ACCESSION OATH.

Galway Observer. The Parliamentary Correspondence of the Westmeath Examiner, dated from the House of Commons has the following paragraph in this week's issue:

LIQUOR AND MENTAL DISEASE.

The German association for the investigation of mental disease has been making inquiries about the influence of the drinking custom on such disease. Some of its conclusions, as reported in a cablegram to the Chicago Chronicle, are startling.

BEAUTIFUL PICTURE OF POPE LEO XIII.

This magnificent painting of His Holiness Pope Leo XIII. is the work of one of New York's most celebrated artists, J. A. Mohr, who, in painting this picture, has had the advantage of the constant criticism and advice of the highest dignitaries of the Catholic Church in America.

been announced that Mr. the proprietor of the New Id, has donated \$2,000,000 pose of founding a school of a variety of subjects are to which particular attention be given in the training of a for this profession. We gest that the importance of the truth at all times be in their minds. It would also the managers of great news-build study condensation and Many and many a time a editor will give place in his matter which he would not family to read. He should name regard for the families members.

W. S. C. next admits that God can perform cures and miracles when He sees fit, as our Saviour did, but adds: but God never does for us what we can do for ourselves.

Forbear from pride, which scarcely lifts itself on high ere it falls. Love and practice humility, which is honored the more in proportion as it lowers itself.—St. Leo the Great.

The custom of burying the heart apart from the rest of the body, which was observed last month in the case of Leo XIII., dates as a Papal tradition from Sixtus V. who died in 1590.

Such sad results of the use of the liquor are not limited to the insane. They reveal themselves in all varieties of crime, poverty and disease. The lot of the world are becoming tired upon them. Politicians will do wisely to recognize this fact and not attempt to defeat the people's will.

men who occupy themselves with foolish things \* \* \* with there are souls who are occupying themselves with nothing.—Mgr. Mermillod.

W. S. C. declares that it is impossible that the bones of a dead woman (St. Ann) should have the power of healing sicknesses. We admit that those bones have no inherent power of this kind, but it has frequently been God's will to manifest the virtue of His special servants by working miracles through the intercession of His saints, and even miracles which appear to have been wrought for no other purpose than to prove that He wishes the relics of His saints to be regarded with respect and treated with reverence.

But we also know from the words of our divine Saviour that agents of the powers of darkness will do certain powers of darkness which would deceive (if possible) even the elect. We must therefore carefully distinguish between what comes by the power of God, and the deceiving wonders wrought by impostors, and those who are really agents of the devil, under which latter class it is not saying too much to assert that Dowie and his abettors and aids are to be accounted.

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THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCLXIV.

I have several times said that there are certain popular misstatements which I conceive it my duty to interrupt the course of these papers in order to refute, whenever I meet with them in any author of note.

One of these fundamental and injurious errors is the assumption that the Jewish religion is accounted by the Church of Rome a heresy, over which, as over all heresies, she has jurisdiction from God, to punish it, and where allowed, even with death, and that she has often done this, especially through the Spanish Inquisition.

No exposition of Catholic doctrine, and no authority, from the Canon Law to Lorente and Henry C. Lea, and to the Nation, seems able to kill this blunder. It is continually appearing and reappearing even in publications as high in rank as the Spectator.

It shows itself in Dr. Hodges' lectures, which, admirable in temper, conceived in the purest spirit of charity, are (always excepting that on Loyola) largely one tissue of misapprehensions. It appears in its grossest form in James Martineau, from whom Dr. Schaff lamented to me that he had inadvertently copied it.

It is declared to exist in the Jewish Encyclopedia, although here it is not improbable that the Jews are not greatly given to denying their obligations to the Roman See, which the Christian Jew Neander has so amply set forth, which the Grand Sanhedrin of Paris recalled to mind in 1801, and which I perceive that the Jews of Cincinnati have not forgotten to mention.

It has just shot up again out of the ground before me in a bright, interesting, and otherwise apparently very accurate work, "The Christian Recovery of Spain," by Henry Edward Watts.

The author, who seems thoroughly at home in history, and who writes without either prejudice or partiality, appears never to have thought it needful to consult the theological sources in a matter concerning the doctrine and discipline of the Catholic Church.

He writes writing controversially, he would, like Protestants generally, have at least consulted Catholic theology enough to misrepresent it, but he has not done even this. He plumps right into the jaws of ignorance.

Let me remark first, although this is a minor matter, that Mr. Watts, writing about Spain, does not even know what the Spanish Inquisition is. Everything historical Watts sees with the clearness of an Andalusian sky, but matters theological he never gets into his head at all or else he has never taken the trouble. His blunder is the exact opposite to that of the Methodist William Rule, in his History of the Inquisition. Rule knows perfectly well the nature of the Spanish Inquisition, although he often finds it convenient, for the purposes of his sullen virulence, to suppress or distort his knowledge.

But he imagines the Inquisition to have been set up in Spain by the mere will of Ferdinand, and Isabella's assent to have been patiently solicited only out of courtesy, as having brought her husband his chief kingdom, of which Rule fancies her thenceforward simply the queen-consort. On the other hand, Watts, like Prescott, points out that in Castile, Isabella was the sole source of authority, and her husband entirely subordinate, losing the very title of "King of Castile" as soon as she died, which even in his subsequent regency for his mad daughter Joanna he never ventured to resume outright.

Watts says that the Inquisition was set up in Castile in 1511, having long subsisted in Aragon. Now the Spanish Inquisition was entirely different from the old Dominican Inquisition of Aragon. This, having of course, like the Holy Office in every form, no authority over Jews and Moors, seems to have had little to do after Manichaeism was rooted out, and to have vegetated on very comfortably to general contentment.

On the contrary, the new Institute, so suspicious and eager, was a wholly different thing and utterly hateful to the Aragonese, who murdered the first Grand Inquisitor sent them, and are thenceforward noted as peculiarly implacable against the new engine of tyranny. Says Cardinal Ximenes of the great enemies of the Holy Office, "The great enemies of the Holy Office, as we have it, are the Pope and Aragon."

Mr. Watts says that when the Inquisition was set up notice was given by the King and Queen that up to a certain term, time would be given for those who were infected with heresy—defining heresy as meaning non-acceptance of the Catholic faith, a portentous mistake,—to reconcile themselves to the Church, on pain, beyond that term, of being burnt alive. Accordingly, says he, many thousands of Jews were reconciled, and two thousand, being obstinate, were burnt alive.

Now here we see that he imagines the Catholic Kings to have given the Jews the option between baptism and burning. Of course they never dreamt such a thing. They knew that to do it would bring them both under the ban of the Church. The Canon Law excommunicates every one who shall, not to say murder, but even molest a Jew in the exercise of his religion. Therefore, as history shows, and Lorente, Helele, and Lew point out, the Inquisition, in neither its elders nor its later forms, ever summoned Jews or Moors to answer for their religion. Any inquisitor who had done this would himself have fallen out of the Church. The Church has jurisdiction over heresy and schism with her bounds, but over the professors of alien religions she pretends to have no authority whatever.

For instance, let two men agree in maintaining eternal life to rest on keeping the law of Moses. Let one be baptized, the other unbaptized. Then the former is a heretic. The latter is simply a Jew. The former is judged by the Church. The latter is assured by

the Church of his indefeasible right to practice his own religion. If he will not be converted, he is not to be molested. The Holy See had never interfered with the prerogative of princes to banish the Jews from their territories, although she has never done this herself, but, remaining, she guarantees them their religious rights. Against popular massacres she sternly lifted up her voice.

We see now how this portentous misapprehension has arisen. It comes of confounding the two senses of "Jew." For instance, we call the historian Neander a Jew, as being of Jewish descent, although he became a baptized Christian. We call Lord Rothschild a Jew, because he professes the Jewish religion. If he were in race a Saxon, we should still call him a Jew.

Now in Spain the Catholic Kings gave to their Jewish subjects, not the option between baptism and burning, but between baptism and exile. About 160,000 accepted the latter alternative, and left Spain. The hundreds of thousands who remained had largely received baptism already, and the greater numbers who had not, received it now. Remaining, of course, Jewish in race, they ceased to be Jewish in religion. They gained the rights of Catholics, and lost the immunities of Jews.

Now the talk about the burning of Jews in Spain means simply that in three hundred years the Inquisition sentenced to death about 30,000 persons for heresy, and that most of these cases of heresy consisted in secret attempts to practice the Jewish religion within the Catholic Church. This, of course, neither Church nor State could allow. Men could not be both Jews and Christians. They could not have the two opposite rights at once. Judaism within the Church was a deadly heresy. By baptism the men and women of Jewish descent had renounced, for themselves and their posterity, all Jewish rights and exemptions. Those ages knew nothing of any possibility of reacquiring them. Nor did they any more know of any right to compel the unbaptized Jews, by fire or sword, to enter the Church. Even Luther's furious zeal stopped short of this. Even Duns Scotus' proposal, at least to take away the children of Jews, was not approved by the Church, and St. Thomas Aquinas has condemned such a thing as contrary to natural justice and parental right.

Therefore this perpetual confusion between the two senses of the word "Jew" must be perpetually combated, for it leads to the most bewildering and pernicious results. But above all, the statement, recently and placidly made in the Spectator, that in Catholic Europe, until lately, the profession of the Jewish religion has been punishable by the stake, is, in a periodical of so high a standing, beyond all excuse.

We may almost say that such unintelligence combines the dual obstinacy of invincible will with the criminal responsibility of visible ignorance.

CHARLES C. STARBUCK, Andover, Mass.

CAUSED BY THE HEAT.

A RASH ON BABY'S SKIN THAT OFTEN ALARMS CAREFUL MOTHERS.

During the summer months a rash often appears on the face, neck and body of babies and small children which is liable to alarm the careful mother. It is due to the excessive heat, and while not dangerous, is the cause of much suffering.

Given by dusting the eruption liberally with Baby's Own Powder, which may be had at any druggist's, but to cure the trouble a medicine must be given that will cool the blood of the little sufferer. Baby's Own Tablets will be found a positive blessing in such cases and will soon restore the clearness and beauty of baby's skin.

Mrs. Clifton Caylor, of Kincardine, Ont., says: "My baby had a rash break out on her face and all over her body. I gave her medicine, but the eruption never left her until I gave her Baby's Own Tablets, and after using them a short time the rash entirely disappeared. I have also given her the Tablets for constipation with the best of results; they act gently but promptly, and always make the baby quiet and restful. I think the Tablets a splendid medicine for young children." Baby's Own Tablets may be had from all druggists at 25 cents per box, and Baby's Own Powder at the same price. If you prefer to order direct they will be sent post paid on receipt of price by the Dr. Williams' Medicine Company, Brookville, Ont.

NEWMAN ON THE PAPACY.

"In the midst of our difficulties I have one ground of hope, just one stay, but, as I think, a sufficient one, which serves me in the stead of all other arguments whatever, which hardens me against criticism, which supports me if I begin to despond, and to which I ever come round when the question of the possible and the expedient is brought into discussion. It is the decision of the Holy See. St. Peter has spoken, it is he who has enjoined that which seems to us so unpromising. He has spoken and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no doctor upon the dead and gone, no projector of the visionary. He for eight hundred years has lived in the world; he has seen all fortunes he has encountered all adversaries, he has shaped himself for all emergencies. If ever there was a power on earth that had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts, and whose counsel demands prophecies, such is he in the history of ages, who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ, and the Doctor of His Church."

Our Lord calls us to Him, calls us by our name, one by one. He bids us take Him to our hearts as the nearest and dearest of our friends, who alone can stand by us when all others fail.

FIVE-MINUTES SERMON.

Thirteenth Sunday After Pentecost.

CHRISTIAN EDUCATION.

What shall I do with my child next year? To what school shall I send him? These are important questions that are being asked by the anxious parent during those days when the school-term about to begin, and they must soon get a practical answer.

Of course it is the ardent wish of every good parent to give his child a thorough education, so that he might not only be fitted to cope with others in the race of life, but also to secure his eternal salvation. Both these objects must be secured by any education that is worth the name. A school that does not either teach the child to read, write, and reckon well, or does not carefully train the child's soul, is no school at all, and should never be patronized, by a parent who is sincerely anxious for his child's welfare.

Both these aims are essential to a good education. Neither the one nor the other can be omitted without detriment to the child. The child's mind must be filled with knowledge, so that a child can earn a living for itself, and even more particularly, its heart must be trained to virtue, so that it can do God's will in all things. Virtue will not grow spontaneously in a child's heart.

The heart is like a field where, if we want to have a crop, we must sow the seed and let it germinate and grow to maturity. It is then only that we can reap a harvest. So in the child's heart the seeds of virtue must be sown and tenderly nourished and cared for. Only after this has been done can we expect a harvest of Christian virtues in the child's soul.

This kind of an education that trains both soul and mind is only given nowadays in the Christian school.

There are other schools that may train the child to read and write well, but they overlook the most important duty the child has—that is, the duty towards his God. They never instill into the child's heart sound principles of Christian morality. They teach him to be smart, but not honest. They teach him to be clever, but not dutiful. They teach him external respectability, but say nothing of what is vastly more important before Almighty God—internal cleanliness of heart. "Blessed are the pure of heart, for they shall see God."

Knowing the things well, a good parent cannot long hesitate where to send his child. If he is within reach of a Christian school, he fails in his duty to Almighty God if he does not send his child to that school.

Home training is very good, but in the home-life seldom supplies an adequate amount of religious training to a child. Practically, it is in the school where it must be done, if done at all; for there the child spends the best part of the day; there the child's mind is being developed, and the education of his heart ought to go hand-in-hand with the development of his mind; there the child spends the best years of his youth, the time that is particularly set apart for learning. So that it is during this time, while the child is at school, that he must be taught his religion.

Hence, dear parents, do you wish your children to grow up to be honest to you?—do you wish them to be good men and good women?—do you wish them to be a strong staff on which you might lean when you own step will grow unsteady? Train them, then, to virtue when they are young; let the knowledge of their religion be thoroughly instilled into their minds; let their hearts be solidly anchored to the eternal principles of morality. This is best done nowadays by sending them to the Christian school. A wise parent will not long hesitate, then, in deciding the question for himself where his child will go to school.

Devotion to Mary.

We read in St. Bernard that devotion to the Mother of God is the most certain sign that we shall obtain eternal salvation. And the Blessed Anselm, speaking of the "Hail Mary," says that he who often invokes the Virgin with this angelic salutation has a very certain sign of predestination. And again, he says of perseverance in the daily recitation of the holy Rosary: "Let it be to thee a most probable sign of eternal salvation, thou dost perseveringly honor the Blessed Virgin by daily reciting her Rosary."—St. Alphonsus Liguori.

Thought for To-day.

Remember that our Lord loves you with a degree of love with which you have nothing to make a comparison, and is more anxious to make you happy than you even are yourself to be so. When you are weary, then, do not think the time lost which you spend even with nothing to say, if your eyes are on His wounded heart.—Father Dignam, S. J.

To be an Apostle.

There are a number of hearts in the world that are hard towards God as iron and steel. He must have furnaces of love in which to melt them. To be an apostle, a saviour of souls is the only thing worth living for. What a blessing it is when God sends us souls to save!

LIQUOR AND TOBACCO HABITS

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OUR FAVORITE NOVENAS. Containing novenas to our Lord, to the Holy Spirit, to St. Joseph, to St. Michael, to St. Anthony, to St. Francis, to St. Ignace, to St. Vincent, to St. Elizabeth, to St. Anne, to St. John the Baptist, to St. John the Evangelist, to St. Peter, to St. Paul, to St. James, to St. Matthew, to St. Mark, to St. Luke, to St. Andrew, to St. Thomas, to St. Philip, to St. James the Apostle, to St. Simon, to St. Jude, to St. Matthias, to St. Barnabas, to St. Nicodemus, to St. Joseph the Carpenter, to St. Joseph the Patriarch, to St. Joseph the Betrothed, to St. Joseph the Foster-Father, to St. Joseph the Worker, to St. Joseph the Guardian, to St. Joseph the Protector, to St. Joseph the Comforter, to St. Joseph the Redeemer, to St. Joseph the Saviour, to St. Joseph the King, to St. Joseph the Lord, to St. Joseph the God, to St. Joseph the Father, to St. Joseph the Mother, to St. Joseph the Child, to St. Joseph the Man, to St. Joseph the Saint, to St. Joseph the Hero, to St. Joseph the Martyr, to 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