







The Catholic Record.

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 19th, 1905.

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

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability.

Following those lines it has done a great deal of good for the welfare of religion and country.

I therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1905.

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

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

The matter and form are both good; and a truly Catholic spirit pervades the whole.

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

Blessing you and wishing you success, Believe me to remain, Yours truly, J. D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, DEC. 9, 1905.

LIVING ON PLUNDER.

A communication from the pen of Rev. T. B. Clarke, Rector of all Saints Church (Anglican) of this city, appears in the Free Press of Nov. 24th, in which that gentleman endeavors to make it appear that the Church of England is not, as is generally supposed, a burden upon the people of England of all denominations, and of which they are heartily tired.

Rev. Mr. Clark objects to a statement by the London (England) correspondent of the Free Press, who, under the heading "Rich Church Begging: Bishop seeks Remedy," says of that Church: "People who don't believe in it are taxed to support it. . . . It owns multitudes of churches which, being built out of public money or public rates, involve no item of capital expenditure."

Rev. Mr. Clarke says: "People are not taxed to support the Church of England. She does not own multitudes of churches built out of public moneys or public rates."

In proof of this the rev. gentleman quotes Hon. W. E. Gladstone as replying to a question put to him: "Sir: Mr. Gladstone in replying to your letter desires me to inform you that the clergy of the Church of England are not state-paid."

Lord Salisbury in reply to the same question answered: "The Bishop receives no grants from the State, but they receive a revenue from ancient endowments given to the Church."

Appleton's American Encyclopedia states that in 1830 the annual revenue of the Church property was £3,192,885, of which less than £1,000,000 belonged to the Church in Ireland. In 1872 the Church rates amounted to £500,000.

These figures are probably doubled at the present time, so that it is true, in spite of Rev. Mr. Clarke's denial, that "the Church of England derives her revenue (in part at least) from Church rates. If this were not the case, why was all Wales, which is chiefly a Methodist community, almost in a state of rebellion a few years ago, against the levying of Church rates for the support of the Church of England?"

The Encyclopedia states that the rates are used exclusively for the repairs and incidental expenses of the Churches. Is not this part at least of the support of that Church? But in addition to these rates there are corn tithes, the exact amount of which we are not at the moment prepared to state.

And now for the "endowment" which the Rev. Mr. Clark would have us believe comes from the "generosity" of the Church of England's membership. This rev. gentleman ought to know that this is not the case. Lord Salisbury's statement as quoted by himself is to the effect that "they (the English clergy and Bishops) receive a revenue from

ancient endowments given to the Church."

There have been, indeed, certain sums donated for endowment purposes by members of the modern Church of England, but the great bulk of these endowments were "ancient," as Lord Salisbury admits, whereby it is meant that they are derived from the wholesale robbery of the Catholic Church in and about the year 1539, when an act of Parliament was passed authorizing King Henry VIII. to keep possession of the property of the Catholic Church, and especially of what was owned by the monasteries. Of this property the Encyclopedia Britannica says:

"Small pensions were assigned to the monks and nuns thus forcibly driven into secular life, and the remainder of the sum, amounting in modern value to not less than £38,000,000 (\$140,000,000) was expended in various ways."

It must be remembered that this was not money on which the monks and nuns revelled luxuriously. It was derived partly indeed from the houses in which they lived, for as a matter of course they needed a shelter over their heads; but they maintained schools, hospitals, houses of refuge, orphan asylums, poor houses, and such institutions out of this capital, for the whole people."

The churches of which the Catholic Church was robbed at this time throughout both England and Ireland are additional to the above, so that it remains true that the Church of England is a grievous burden on the people of England; and what is not levied in rates for its support is mainly derived from the wholesale robbery of the Catholic Church.

It will be remarked that Hume places the revenue of the monastic lands at a much less sum than the above would apparently show; but the £38,000,000 mentioned by the Encyclopedia is stated as the modern value, which is about nine times the actual amount of cash values in the reign of Henry. This sum being capitalized would bring in very nearly the annual revenue stated by Hume, viz., £161,100 per annum.

All the cathedrals, and nearly all the really fine churches used to day by the Church of England both in England and Ireland are ancient Catholic Churches, with the single exception of St. Paul's Church of London, which replaced the ancient Catholic church which was destroyed in the great fire of 1666. The booty derived by King Henry from the plunder of the Church was additional to that we have already mentioned. Here is one item:

"Item. Delivered unto the King's Royal Majesty, the same day, of the same stuff, four chalices of gold, with four patens of gold to the same, and a spoon of gold weighing altogether one hundred and six ounces. Received, Henry Rex."

The value of this one parcel of plunder has been estimated at eight thousand pounds of money of the present time, and there is no doubt that the king received hundreds of such parcels. The Church of England is supported to this day out of the proceeds of these robberies, along with rates levied upon the people, one-half of whom do not believe in that Church.

MARRIAGES AMONG THE GALICIAN.

The daily and other papers of the Province have published a telegram from Winnipeg in which a strange story is told of numbers of Galician girls in the North-West who were sold into matrimony by their parents, and the same tale has been repeated with some variations at the Dominion convention of the W. C. T. U. by Mrs. Chisholm of Winnipeg. This convention was held recently at Hamilton.

This lady's version of the story is that German, Polish and Galician parents sell their girls of thirteen or fourteen years of age for a consideration of from \$25 to \$30 to men for wives. "The Protestant ministers refuse to officiate at such marriages, but Roman Catholic priests do so."

In the Ottawa Free Press of 21st November it is stated that "Father Blazowski, who for seventeen years served in the United States as a priest of the Catholic Church, confirms this story, asserting that it is correct."

Mr. Matthew F. Walsh of Ottawa wrote to the Free Press a letter which appeared in that journal giving solid proofs that the whole story is a shameful fabrication. The Ottawa Evening Journal on the same day when the story was published in the Free Press gave another telegram from Winnipeg in which it is stated that the Rev. Father Kulawy, of the Oblate religious order, says: "The story is a pure invention. The Galician people are known as a most docile race, and are sincerely and deeply attached to their children. During my residence among them I saw daily proof of the devotion of the people to their children, and I never on any occasion heard of anything of this character. I think it impossible that the most positive and direct denial should be made to this statement, which is the invention of

some one desiring to create a sensation."

Father Kulawy is a priest well known in the West and North West, and likewise in Ottawa, having made, with his two brothers, the greater portion of his ecclesiastical studies in Ottawa University. These three are all members of the Oblate order. They are of a Polish family and Father Kulawy, of Winnipeg, is well-known as a zealous and pious priest who attended the Galicians for years.

It is to be remarked that in the United States' catalogue of priests there is no such person named as Father Blazowski; neither does his name appear in the Canadian catalogue, both of which are readily accessible to most of our readers, and the truth of our statement can be readily ascertained.

The United States is rather a large territory, in which there are about ten thousand parishes. It would have been in order for this individual priest to state in what parish he officiated and at what time so that we might judge what credit is due to his assertion.

And now for the story by Mrs. Chisholm. Why does she not tell us the names of some of the parties who have done the extraordinary things she speaks of?

The Protestant ministers, we are told, would not celebrate such marriages! How very great has become the respect of Protestant ministers for the marriage rite so very suddenly! Not long since a minister celebrated a marriage in a merchant's window in Montreal as an advertisement for the shop.

Within a few years we have heard of the secret society of the Elks advertising a marriage on their picnic grounds as one of the attractions of a carnival in Detroit, and another marriage was celebrated in Buffalo in a lion's den for bravado and braggadocio. Our city of Windsor, too, has become a Gretna Green for marriages, so that one minister has netted in a year from this source something in the neighborhood of \$3,000 by marrying runaway couples from Detroit and elsewhere in the States, without any investigation to ascertain whether the parties were free to marry; and within the last few days it has been said on good grounds that these marriages are all to be held as null, both in Canada and the United States.

Couples, of which one of the parties has been divorced by the civil law on the most trivial pretext, have been married by ministers all over the country without any qualms of conscience, and now Mrs. Chisholm informs us that the ministers are so careful of propriety that they would never officiate at these marriages of girls of fourteen against their will.

Perhaps Mrs. Chisholm is not aware that Catholic priests never in any country marry persons against their will, and will not marry any girl of any age, even with her own consent, until she has been freed entirely from the control of the kidnapper, if she has been kidnapped.

It is well known that Catholic priests are very particular to observe the laws of the Church in regard to marriage, and so, loath as we are to contradict a lady, we could contradict Mrs. Chisholm even if we had not the statement of Father Kulawy, but with this evidence before us there can be no doubt of the falsity of this lady's statement, whether it be by design or error that the mistake was made.

Father Kulawy's statement is made concerning the Galicians, as they alone were in question in regard to the telegram published as news from Winnipeg; but what he says of the Galicians is also true of the Catholic Poles and Germans.

We may here add that only a few years ago, before the general public had heard very much of the real habits of the Galicians of our North-West, a desperate effort was made by certain Protestant ministers, to carry on a proselytizing work among them, and to aid in this purpose it was represented that they are not Catholics, but members of the "Russian Church."

A petition was also got up over the signature Michael Fekula which embodied this protest, and said:

"In the beginning of December 1898 a priest calling himself a Roman Catholic missionary, sent by the Archbishop, accompanied by another gentleman, went the round of the houses in the Galician settlement? The question to each was: 'Are you Catholics?' The answer was always 'Yes,' for the people did not understand the object of his visit, and did not think it necessary to say that they were Greek Catholics belonging to the Russian Church."

A short time afterwards, it was said amongst us that the gentleman with him was a school inspector, and that he would apply for separate schools for us on the ground of our being Catholics—Roman Catholics. If this was a Government school inspector, we beg to inform the Government hereby that we the undersigned are not Roman Catholics, and do not desire separate schools."

This was signed by Michael Fekula and sixteen other Galicians, who may indeed have been of the Russian

Church. But Father Albert Kulawy informed the public through the Winnipeg Free Press that these seventeen persons represented only themselves, and not the great body of the Galicians generally, who are Catholics, of the number of three hundred families. They are Roman Catholics, but of the Greek rite, the only difference being that their Roman Catholic Oriental rite is in a different language from that of the Western Catholics.

But now, when it is supposed that some odium can be thrown upon the Galicians Mrs. Chisholm is very anxious to impress upon the W. C. T. U. people that the Galicians are Roman Catholics, as indeed they are.

In connection with the above we have received from a prominent priest of Edmonton, the following letter:

Edmonton, Nov. 30, 1905. Dear Mr. Coffey:—I have received your letter of inquiry in regard to the charge made by the W. C. T. U., that the priests in the North West were in the habit of marrying very young Galician girls who had been sold for that purpose. I have been in Edmonton for eight years, and the largest settlement of Galicians is in this district. A few years ago I went to Galicia for the purpose of getting some priests of the Greek rite. There are about seventy or eighty Galician girls working in Edmonton in hotels and private houses as servants. We organized a night school for these girls and the Sisters teach them English. An average of one hundred girls pass through these schools every year. Three priests of the Greek rite are in Edmonton and constantly visit them. You will thus see that we are in a good position to know these people. I can say that there are no girls more exposed than are these servant girls, and a case of scandal amongst them is very rare indeed. Only three came to my notice in the past eight years. I have never heard of such marriages as those referred to at the meeting of the W. C. T. U.; and I challenge these ladies to make good their assertion. I desire also to say that the W. C. T. U. of Edmonton know nothing about, and does nothing for the Galicians of that town, and those temperance ladies have no branch amongst the Galicians who live from forty to seventy miles from the city. The State laws and the Church laws are the same here as in Ontario; and they are observed here quite as well as anywhere else. Everybody in the West wonders at the ignorance and credulity of some Ontario people in regard to both religion and politics in the great North-West. All the Galicians, or at least four-fifths of them, are Greeks, and there are, as I have said, three priests amongst them. It will be easy to prove that they do not marry children.

Yours devotedly in Christ, (Rev.) A. JAN, O. M. I.

On page eight will be found additional matter of an interesting character on this subject.

CHURCH UNION AND THE MIDDLE AGES.

The Rev. Dr. Milligan, Moderator of the Presbyterian Church in Canada, speaking recently at the reopening services of the St. James' Presbyterian Church, Toronto, threw a stream of cold water upon the talk indulged in for the last few years on the subject of reunion of the Churches of Christendom, saying: "There is a great deal of this talk about Church union which is astray."

His reason for this view of the case is somewhat peculiar: He says "there were no divisions in the Church of the Middle Ages, and yet this Church was dead. Just as the trust is an evil in business life, a union of all the branches of the Church on earth would do harm. It would be a trust, and individual spiritual life would be deadened; and barbed would gather, and in time a cleansing would be needed."

According to this view of the case, the Church as established by Christ was intended to be an agglomeration of organizations distinct from each other both in faith and government, according to the whims of various communities and even of individuals. Under such circumstances it would be altogether beyond the duties of the Church to control the actions of individuals; and strange organizations, rarely, would the Church become under such circumstances.

But if we had no further proof of this essential unity of the Church of Christ than the one text of Holy Scripture (St. Matt. xviii. 17), we should see that this conception of the Church is altogether wrong. In this passage, differences or dissensions are spoken of between brethren in the faith. One is supposed to have injured another, wherefore the offender is to be corrected, at first privately. Then witnesses are to be called in, if the private correction has been without fruit. Lastly, if there be not yet satisfactory result, the transgression is to be brought before the Church to be decided; and if the decision of the Church be not accepted, or if the offending brother be not willing to abide by the Church's decision, he is to be regarded as a heathen and a publican—that is, as one out from all enjoyment of the blessings which union with the Church of Christ implies.

It could not be more plainly asserted that the Church as Christ instituted it

has authority over its members to control their actions. Moreover, the Church is here, and ever where else in the New Testament, spoken of as a single organism, and there is therefore a supreme authority in it which is the last court of appeal by which an offender against faith, justice, or charity is to be judged.

It is easy to see that Rev. Dr. Milligan's idea of the Church of Christ is something altogether different from this. Individual members of the Church, according to his notions, may defy the decisions of its governing body, and to yield to its decisions would be a proof that there is no spiritual life in the individual.

Everywhere in the New Testament we find the Church described as a body having authority, to which due obedience must be given. When the Apostles are sent forth to preach to the lost sheep of the house of Israel (St. Matt. x. 14) they are told to do good everywhere, and to offer the peace of God to every house. But "whosoever shall not receive you nor hear your words, going forth out of that house or city, shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom or Gomorrah in the day of judgment than for that city."

We might quote passages almost without end which bear out our contention, but these are generally well known, and their whole trend is to the effect that Christ's Church is essentially one. Yet this unity is not such a unity as is contemplated by the advocates of a union between Presbyterians, Methodists and Congregationalists especially.

This proposed union is rather a consolidation of dissensions, a hiding of the dogmas of the Christian religion instead of their bold assertion by the successors of the Apostles, in order to bring the world to a belief therein.

The Rev. D. C. Hossack of Toronto in a letter to the Mail and Empire, bearing date May 19th, 1904, said on this question of Church union:

"When men are ready to abandon their denominations with joyful alacrity, one wonders what the denominations stood for in the past. If during the past quarter of a century the denominations had no distinct character what justification had the numerous theological colleges for existence? Was their teaching the same? Were they not asking for and receiving support on the ground that they were all teaching something distinct and vital, and that their individual existence was necessary for the cause of Christ? Now it would appear that any difference in teaching was of no vital importance. The ordinary contributor wonders if he was relieved of his money under false pretences!"

The Rev. Canon Cody, of the Church of England, Toronto, said similarly at a Ministerial Association meeting:

"During negotiations, it is not well for men to appear to state that they stand apart for no principle, or never have stood for any principle, and to throw reproach on their party. Union must not be borne out of indifference to truth or doctrine. There can be no union on a no-creed basis. However, it might be possible to secure the widest liberty of belief and worship under one common organization."

It will be seen from these quotations how widely different are the beliefs of the various parties to the negotiations for unity which have been going on now for several years. The opponents of unity are almost overborne by the strength of the current which is bearing their churches toward forming at least a union of some kind, but it is pretty distinctly seen that such a union would be an admission that the great religious reformation of the sixteenth century was no reformation at all, inasmuch as it introduced new errors into Christianity to take the place of the supposed errors of the Church of Rome which were in the first place set aside! The weakness of the divided organization which is called Protestantism is, however, felt, and the federal union which is now proposed is merely a makeshift to conceal under a veil the differences whose existence cannot be denied, and to put on the mask of a unity which has no real existence.

In our estimate of the case, the result of such a union would surely be soon the abandonment of all the distinctive doctrines of the various Churches—and at last the abandonment of all which constitutes Christianity itself in the widest acceptance of the name.

But the Rev. Dr. Milligan declares that the Church of the Middle Ages, which was one, was dead.

Was it a dead Church which sent its zealous missionaries over the whole known world to plant the faith of Christ in every corner thereof?

The work of centuries was almost blotted out during these ages by the hordes of barbarous tribes from the far East and North—never entirely blotted out at once, but locally at different times. Was it a dead Church which converted and reconverted France, and England and Spain and Italy itself, and which brought missionaries from the ends of the known world, to bring even these very hordes to the faith which they were the means of overthrowing for a time? This work went on in

spite of all efforts to put an end to it. And what has Protestantism effected in the way of converting the heathen? For the first three hundred years it did almost nothing. There was surely a dead agglomeration of Churches. During the last fifty years it has made greater efforts in this direction. But alas! while it is pushing forward in foreign lands its ideas on Christianity, it has nurtured within itself a germ of Latitudinarianism which threatens soon to annihilate the parent which gave it existence. Unitarianism is not increasing fast under its own name, but its principles have practically permeated Protestantism, and the end must be the dissolution of Protestantism itself, unless there take place a new submission to the Catholic Church, and to the Pope as Supreme Head of Christ's Church on earth.

We can safely assert that it was because the Church of the Middle Ages was one that it was able to grapple with the immense difficulties it encountered, and to plant anew the symbol of Christian faith on lands that were lost to it through the inroads of Pagan and Arian barbarians, and to conquer for Christ new lands in Europe, Asia, Africa and America. That was, surely, no dead Church.

AN EXCELLENT APPOINTMENT.

Those who were amongst the first members of the Catholic Mutual Benefit Association in Canada will remember what an energetic, conscientious and straightforward Grand President during two terms was Mr. D. J. O'Connor of Stratford. The old members who knew him then, and the new members who will shortly become acquainted with him, will be delighted to know that he has been appointed Grand Organizer for the Province of Ontario. A better selection could not have been found; and we congratulate the trustees upon having secured Mr. O'Connor's services. The responsible position which he has occupied upon the Grand Trunk Railway for many years, and which he has relinquished to accept the position of Grand Organizer for the C. M. B. A., is sufficient guarantee that the work to be done in the new field will be done well. As a result of Mr. O'Connor's labors we feel assured the organization may look forward in the near future to a large accession in its membership. We sincerely trust that every member in the province will second Mr. O'Connor's efforts. They know by experience the great advantages of membership in the association. This experience should be made known to others with a view to increase the membership. We need scarcely say that Bro. O'Connor wherever he goes will receive a bumper reception, especially from the old members. We hope the measure of success which he will achieve will be in keeping with his energetic efforts.

ARCHBISHOP BRUCHESI ON IMMORAL PLAYS.

His Grace Mgr. Bruchesi, Archbishop of Montreal, on Sunday, the 26th inst., deemed it necessary to condemn in St. James' Cathedral, in strong terms, theatrical plays and representations against faith and morality, and whose purpose is to bring religion into odium and contempt.

In France it is a common thing for such plays to find a place on the stage, and as there is in that country a large percentage of the people who have renounced Christianity in practice, there is proportionally a large number who attend such representations and applaud them. As they are found to be attractive to large audiences, these representations are becoming still more common, and dramatic authors devote themselves more assiduously to writing them.

His Grace the Archbishop expressed his deep regret that these plays, which ignore and even denounce Christian marriage, has been imported by degrees into Canada, and some months ago a certain actress had actually exhibited in Montreal ignoble scenes which it had been her custom to produce elsewhere, "scenes and plays in which morality and modesty are vain words." He was sorry that such plays should have been exhibited in the Catholic city of Montreal. He knew, indeed, that many persons of that city had shown their indignation that the plays were produced, but people who have respect for themselves should not have attended these representations at all.

His Grace said in continuation, that a certain theatre of the city had announced for the week which was to follow, a programme most condemnable, and he regretted to learn that large audiences would in all probability be attracted thereto. We are told, indeed, that the actress who is the chief attraction in this instance is a genius in her art, but if this be so, the danger of assisting such plays is all the greater.

It was generally understood that the plays objected to by His Grace were

chiefly certain Sarjot, which were composed of padded by represent of these cause Mgr. Bruchesi not to We are informed as an unusual We are not very fact that demned the denunciation was by all the was quite a crowd as were to listen to usually immoral and priests, Shepherd the forger, and blackguard was installed our London the purpose Orange Youth delight in po Sarah Bern took the lead was Sardou's is described as one of the ever written the days of Like Eugeen the "Sarcelle priest corrupt, and able. But to admit the concocted endeavors to his story is here that graphic was found guilty plagiarism. We are Inquisition an ecclesiast say that it exaggerated whatever inflicted by approved by the ecc Pope man Spain for leniency, capital an were not tribunals quision of M against the numerous was used when all ting to o ties.

We should cause Sarquisition Mgr. Bruchesi is to be destroyed in the Church to scorn whom St. "We are Christ, G. us."

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chiefly certain conceptions of Victorian Serjon, which are immoral, and others which were written for the express purpose of pandering to French Atheism by representing the Catholic Church in the most odious light possible. Either of these causes was sufficient to justify Mgr. Bruchesi in his request to Catholics not to attend the representation. We are informed, however, that there was an unusually large audience present. We are not surprised at this, for the very fact that a Catholic prelate con- demned the play, and that the con- demnation was given great publicity by all the papers of the country, was quite sufficient to bring such a crowd as were on other occasions drawn to listen to lying revelations of habit- ually immoral conduct of Catholic nuns and priests, as described by Margaret Shepherd the polyandrist, liar, and forger, and the equally mendacious blackguard who for a couple of years was installed as acting pastor in one of our London Methodist churches, for the purpose of regaling the ears of the Orange Young Britons and others who delight in pornographic tales.

Sarah Bernhardt was the actress who took the leading part in this play which was Sardou's "Sorceress." This play is described by those who have read it as one of the most keen denunciations ever written of the Catholic Church in the days of the Inquisition. Torquemada. Like Eugene Sue's "Wandering Jew," the "Sorceress" describes the Catho- lic priesthood as the most wily, corrupt, and cruel organization imagin- able. But Eugene Sue had the honesty to admit that his story was entirely concocted in his own brain. Sardou endeavors to give the impression that his story is the truth, and we may add here that Sardou, though a very graphic writer, has been by critics found guilty of a large amount of plagiarism.

We are not apologists of the Spanish Inquisition, which was a state, and not an ecclesiastical tribunal, but we must say that its horrors have been greatly exaggerated. We must also add that whatever excessive punishments were inflicted by the Inquisition were never approved by the Church, nor inflicted by the ecclesiastical authorities. The Popes many times blamed the kings of Spain for such excesses, and advised leniency, as well as the abolition of capital and other punishments which were sometimes inflicted by that tribunal. The kings employed the in- quisition chiefly at first for the detec- tion of Moors and Jews whose plots against the Spanish monarchy were numerous and dangerous. Later it was used against Protestants at a time when all over Europe they were plotting to overthrow all Catholic dynas- ties.

We should remark that it is not be- cause Sardou's play condemns the In- quisition that it was interdicted by Mgr. Bruchesi, but because its purpose is to destroy morality along with faith in the Church of God, and to hold up to scorn religion and its ministers, of whom St. Paul says: (2 Cor. v. 30) "We are, therefore, ambassadors for Christ, God, as it were exhorting by us."

The commission which Christ gave to His chosen disciples whom He sent forth to preach the Gospel, has come down by successive ordination to the priests of His Church, and of the house or city which rejects them He says: (St. Luke x. 12) "I say to you it shall be more tolerable at that day for Sodom than for that city;" and "He that heareth you, heareth Me; and he that despiseth you despiseth Me. And he that despiseth Me, despiseth Him that sent Me."

**BAPTIST UNION.**

A despatch from New York of date Nov. 21, says:

"The doctrinal differences which once divided the two Baptist denomina- tions have passed away, and there now exists no doctrinal difference which should prevent their acting together as one denomination."

This is the substance of a resolution adopted at a meeting of representatives of three national organizations of Baptists in the United States: the Baptist Home Missionary Society, the Baptist Missionary Union, and the Baptist Publication Society. The differ- ences referred to concern the close and open communion views of two sects of Baptists which are the principal divisions of American Baptists, and which have been the principal cause of dissensions among Baptists for one hundred years.

This question regarded the admission of adherents of other sects to be com- munionists in Baptist Churches. The Close-Communionists would not do this, as they regarded Baptism as a rite com- manded by Christ, and to which all should submit themselves under pain of being excluded from the Church of God.

It does not appear from the despatch that the actual union of the two de- nominations has been effected, it being agreed upon only by a preliminary con-

sultative committee, but undoubtedly a long step has been taken in the direc- tion of union—but at what cost? At the sacrifice of what has been hitherto admitted to be a dogma of faith re- vealed by Christ to His Church!

It is easy to effect a union of sects if it is lawful to give up the teachings of our Divine Redeemer for the sake of inducing people to call themselves Christians while refusing to accept the teachings of our Master.

**THE AUTHORITY OF THE CHURCH ASSERTED.**

A despatch from Omaha, Nebraska, dated Nov. 30th, states that the Right Rev. Bishop Scannell of that city has declared that all members of the Catholic Church who participated in the wedding of Congressman Kennedy and Miss Pritchett on Monday, Nov. 27th, are excommunicated *ipso facto* (by the fact itself). There were many Catho- lics, the despatch adds, among whom were Mrs. Edward Cudahy, wife of the packing house magnate, and Miss Mae Hamilton, the lady millionaire. The latter, it is said, was one of the brides- maids.

The cause of the excommunication was that Congressman Kennedy has a former wife living from whom he had been divorced. Neither Mr. Kennedy nor any of his family or of the bride's family are Catholics; but it was an- nounced beforehand that certain Catho- lics would participate in the ceremony. Bishop Scannell on hearing this issued a pastoral letter which was read in the Cathedral on the Sunday before the marriage, explaining that the co opera- tion of Catholics in an unlawful act is itself a sin, and that, therefore, any participation in an unlawful marriage is sinful, the marriage of a divorced person being an unlawful act according to the laws of morality laid down by our Lord: "What God hath joined together, let no man put asunder." Accordingly, as the despatch states, the Bishop pronounced an excommuni- cation against any Catholics who should participate in the proposed marriage, or be present thereat.

The Pritchett family are said to be members of the American Protestant Episcopal Church, which allows by its canons the re-marriage of divorced persons although the prayer book of that denomination, which is one of its standards of Faith, plainly lays it down as the law that the married couple must continue their plighted faith as man and wife "so long as ye both shall live," and "till death do you part."

The Episcopal Church is the form which Anglicanism takes in the United States, and these two Churches hold common with each other.

We give the substance of the de- spatch as transmitted, but without vouching for its accuracy in all details. However, on the assumption that the facts are as stated, the denunciation by Right Rev. Bishop Scannell was quite just and proper. Catholics must not assume to themselves the right to set at defiance the laws of God and of His Church, and when they do so, they bring upon themselves the censures of the Church. The Holy Scripture declares that the Holy Ghost has placed Bishops in the Church to rule it, and rebels against the authority of the Church and its lawful pastors have only themselves to blame if they incur ecclesiastical cen- sures through their contumacy. By these censures the guilty parties are cut off from participation in the benef- its and graces which are available to good Catholics.

Our readers will understand that there is no sin so great that it may not be forgiven; but the conversion of the sinner must be real and must come from the heart, joined with the firm purpose of sinning no more. We may therefore express the hope that the guilty parties in the present instance may feel that wrong they have done, and may hasten to be reconciled to God through penance and a true contrition, with the firm purpose to be more careful for the future.

It may be noted that when St. Paul excommunicated a sinful citizen of Corinth "delivering such a one to Satan," the final purpose was "that the spirit may be saved in the day of our Lord Jesus;" and this was accomplished through the conversion of the sinner. (1 Cor. v., 2 Cor. ii.)

**The Reformation.**

Last week we gave our readers some idea of the sort of matter which ap- pears in the correspondence columns of the English Churchman. This week, by way of contrast, we shall publish the concluding portion of a letter written by a Church of England clergyman to another Anglican journal, the Church Times:

"Surely our 'glorious Reformation'—which isolated us from Catholic Christendom; which has made possible (unbroken, or even connived at by our Bishops) heresies on the very founda- tion truths of the Catholic Faith: which has proved the prolific parent of endless little Protestant sects—can be pretty well judged by its results, after more than three hundred and fifty years; and many men are getting to

see at last that it was the most intol- erable curse that ever happened to this country."—Antigonist Casket.

**THE OUGHT-TO-BE'S.**

[Written for The Catholic Standard, and Times by Rev. A. J. F. ...]

**INTELLECTUAL STRAYS.**

A missionary priest of wide experi- ence has asked me to touch upon a class of fallen away Catholics who are a thorn in the side of the Church where- ever they are found. He refers to those "intellectual strays" whose researches in the domain of science have led them to reject Christianity, and, with Christianity, all that it stands for in doctrine and morals.

These people are a very difficult class to deal with. As a rule they are proud, self-opinionated and much given to controversy. Their wisdom is so self-evident that it is impossible to escape it. They are liberal as yet, of course, and are quite willing that the Church should remain in this country, at least until such time as advanced thinkers shall decree that every form of super- stition be banished from the land. They pity, rather than blame, the poor, deluded followers of religion, and par- ticularly their former brethren, who are in a special manner deserving of com- miseration. With the priests they have less patience. Men of education, such as they are, ought to know better!

They keep the ignorant masses in a spiritual bondage, and in this way are the greatest foes of liberty and light!

The medical profession has supplied many of the members of this class. Medicine, the most exact of all the sciences, seems particularly averse to Christian teaching. The soul, the vital principle, is not discernible under the microscope and successfully eludes the dissecting knife; hence it follows, as a natural consequence that it does not exist. The doctors have not yet suc- ceeded in fathoming half the mysteries of mind and matter of life and death, but the mystery of an immortal soul is rejected at the very outset as entirely unworthy of the consideration of raw student and amateur scientists.

**ONE OF MANY.**

There was, in one of my former mis- sions, a young doctor who helped to bring this matter to my immediate at- tention. He was the son of worthy Catholic parents, and a good education for their boy was the dominant idea of their lives for many years. They sent him to a Catholic college, and when he had graduated therefrom they deter- mined to make him a doctor. Although there was almost at his door an excel- lent medical college conducted under the auspices of the Jesuits, it was not good enough for a young man of so many brilliant parts. Nothing would do but that he must himself to the far East and enter a "non-sectarian" institu- tion to fit himself for his chosen pro- fession.

He had been an exemplary boy up to that time, and, like his parents, I had looked forward with many hopes to the hour when he would complete his course and take up the practice of medicine amongst us. Good Catholic doctors are rare, and I had always been desirous of having one of the right kind in the parish. Imagine my surprise upon find- ing that the young man upon whom we had all built so many hopes came forth from the Eastern institutions of a non- Catholic of the most pronounced type! And his story is the story of hundreds of our young men who have entered what are sometimes incorrectly named "the learned professions." Unbelieving professors and profligate associates have done the work. The thin veneer of so-called learning has been made a pro- text for rejecting the science of sci- ence, the knowledge of God.

The Church has always feared igno- rance. It has feared more, if possible, that half learning in which intellectual pride so easily takes root. It challenges the whole range of science to produce a single demonstrated fact at variance with Catholic truth. It points to num- berless scientific conclusions which re- ligion has demonstrated to be false and untrue. It has proclaimed time and again that there is no war between science and faith—that faith is the handmaid and guide of right reason, and that without faith as a guide, reason is liable to encounter a thousand hidden pitfalls. The man who, in this day and age, proclaims that learning is incon- sistent with faith demonstrates clearly that he himself is destitute of real learning, that the science of which he boasts is of the counterfeit variety.

We have seen many of those learned perverts in our day, and we have never seen one of them whose standing in the community was to be envied. At bottom their difficulty is one of morals rather than of dogma, and the public is not slow to recognize this fact. Their learning, like their system of morals, is sooner or later discovered to be a sham. The humblest Catholic in any community has been found by experi- ence to be more worthy of the honor and esteem of his fellow-men than the whole generation of unbelievers, learned and otherwise, despite their boastful assumption of superiority and their freedom from the trammels of faith and conscience.

**THE VERDICT OF THE AGES.**

The true scientist ought to be the humblest of men. There are so many things in creation of which he is and must remain ignorant. The more he knows the more truly must he realize how much there is still to learn. He ought to be the last man in the world to attack the science which unfolds the relations between the knowable and the unknown, between man and God, be- cause his belief is nothing more nor less than the weakness and blindness of human pride. A little handful of brains sits in judgment on the infinite, and because he cannot comprehend in- finite he must, perforce, reject it. He looks down into his own soul, and because he cannot see and taste and touch and handle that spiritual and immortal element, he denies its im- mortality—saying even every fibre of his being, when every instinct of

his heart registers its protest against such a denial.

Unbelief is the most unscientific of all the creeds. The ages have rejected it as it is human and impossible. The existence of a Creator, the immortality of the soul, the rewards and punish- ments which wait upon men's deeds—these are great truths to which the world has clung from the beginning, and it will be found clinging to them long after Science has climbed the topmost peaks and discovered all those things which lie within the reach of human ken.

**MISSIONS IN ALASKA.**

INTERESTING LETTER FROM ONE OF THE PAULIST MISSIONARIES.

The following letter has been re- ceived at the Apostolic Mission House, Washington, D. C., from the Rev. John Marks Handly, C. S. P.:

Three numbers ago, Rev. M. P. Smith, of the Paulist Fathers, gave a series of missions in the Yukon terri- tory at the invitation of the Oblates. On his return southward he was invited to preach at Sitka, Alaska, by the pastor, Rev. F. Tarnell, S. J. This assignment was transferred to me, and at my first opportunity, in June of this year, I undertook its fulfillment. The Mission was followed by others at Seward, Valdez, Fort Liscum, Sitka, Juneau, Douglas and Ketchikan.

Sermons were preached in churches, barracks, dance halls, on board ship and in the open forest at the railway construction camps. Everywhere Catho- lics rallied with fervor to the mission cross, or dogged the opportunity, in traditional proportions of good and bad. I am happy to report, however, that each mission brought a godly harvest of consoling mission reconcilia- tions. With the exception of a few established parishes of Juneau, the non-Catholic attendance exceeded the Catholic in numbers and enthusiasm. Alaska is a capital ex- periment station for the study of American tendencies, and my work there confirms my belief that non-Catholics are more eager than Luke- warm Catholics to welcome Catholic preaching.

I was fortunately able to leave every- where copies of Father Wyma's ex- cellent book, "Certainty in Religion," to complete their instruction. The several conversions resulting should be placed entirely to his credit, as the ex- pedition was mainly due to his generous and indefatigable zeal in spreading the non-Catholic missions along the West- ern frontier.

I covered less than one-half of the main Alaskan coast line, a space of some fifteen hundred miles, which is cared for by three Jesuits, assisted by one newly ordained diocesan priest and the Jesuit prefect-apostolic. The un- weary, unflinching devotion, in the midst of oppressive colds, grim poverty, rigors and gloomy climate and bitter hostility of lawless men, is the high water mark of apostolic self- sacrifice in the whole range of my mis- sionary observation. I learned to re- verence them as piteostotal heroes.

The paths of their hard lives is accentuated by the opulence of the best equipped institutions of each small town, which gather under their roofs mere handfuls of worshippers, at the expense of missionary donations from the States. Here again Alaska signifi- cantly points to one of the most deplora- ble defects of the Catholic propa- ganda, the failure of well-to-do Catholics to recognize their responsi- bility to the starving frontier. If we could begin, in the new settlements like Seward, with the material advan- tages of the non-Catholics the town would be predominantly Catholic.

**A MISSIONARY IN FLORIDA.**

Nov. 25th, 1905.

At the close of a year's work in Florida, Father Bresnahan, who is the Diocesan Missionary to the non-Catho- lics, reports that he is far from being discouraged at the results. Not only that but so interesting has the work become that nothing but a direct order from the Bishop could force him to give it up. This is another evidence of the fascination there is about the non-Catho- lic mission work.

When Bishop Kenny was first ap- pointed to the diocese of St. Augustine one of his first cares was the interests of the non-Catholic people. The Catho- lic people were very well cared for by a devoted body of priests, but the non-Catholic people were as distant from things Catholic as the heavens were from the earth. Many of the people were totally ignorant of Catholic teach- ing and not a little of the propaganda of evil and falsehood had been carried on by the sects. Such books as the "Devil in Robes" and others of his kind had been distributed broadcast through- out the State. Bishop Kenny, there- fore, was very anxious to have a Mis- sionary who would go up and down the State to meet the non-Catholic people and explain the teachings of the Church as they really are.

He found a young priest eager to take up this work in the person of Rev. Patrick Bresnahan. Father Bresnahan had made good studies, and after his ordination he came to the Apostolic Mission House to prepare for his special work. After a year spent in the Mission House during which he made a complete study of his chosen field of labor and thoroughly equip- ped himself to meet the religious condi- tions that exist in Florida he entered on his chosen work.

He has during the past year given nine- teen missions, and his experiences are most interesting. Most of his time has been spent in towns where a Catho- lic priest has never preached. As a matter of course he has met with many difficulties due entirely to the fact that he is pioneering his way. The difficul- ties, however, never assumed the shape of any active opposition. Ignorance, bigotry and misrepresentation were the chief obstacles. The people came readily to hear him and what troubled them most was: Father, when are you coming back? This harvest of converts was only fourteen, with forty three

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placed under instruction, but now that he has had a year of experience behind him, and is better known, he will multiply this number during the coming year. Father Bresnahan is a good type of the kind of Missionary the Apostolic Mission House is sending out.

**THE MORNING STAR.**

CHRIST WILL GIVE IT TO THOSE WHO WALK WITH HIM.

By Charles Wagner.

Christ is an awakener of souls. He raises His voice in the midst of a lost world, and from the depths that have never yet been disturbed an echo is heard. His sheep hear His voice. Follow Him in His kindness. In this world we must know how to seek and to find that which is lost to discover hidden goodness; we must believe in it and follow it, as inventors pursue their discoveries and as explorers seek new lands.

In the Apocalypse are these words: "I will give thee the morning star." When Christ draws near to a child He says to him: "My child, follow Me and I will give thee the morning star." In the early morning while it is yet dark, a flower of light shines on the sombre field of the heavens—it is hung there like a diamond on the necklace of the Night. You gaze at it, and the beautiful star appears to you more beautiful than the daylight itself or the sun, because the day and the sun are realities, and the morning star means hope and presentiment. Hope and presentiment are more human, more in accordance with our nature, which grows and awakens, than the dazzling daylight when the sun shines in the blue sky.

"I will give you the morning star! I will raise up in your heart if you will be My disciple and follow Me, a mag- nificent light that will shine in the darkness of the night, that will pro- claim to you what is coming, what you can become. I will show you in the ray of the light the whole of your destiny, and you will understand that the sufferings of this time are nothing in comparison with the glory that will be manifested in us.

"I will give you the morning star, so that it should shed its light upon your road, and steep it in tenderness and courage. I will give you the morning star, the treasure of treasures. Nothing is greater, nothing is finer. When you have understood its extent, its holiness and limpid splendor, all the things of this earth which now seem beautiful and clear will appear dull and tarnished by the side of that light. I will give you the morning star." I am fully convinced that if you

standing close to such a chief He will increase the strength and joy of your life, and you will say to yourselves, "What happiness it is to me to have known Him when young! He is the light upon my way." With Him it is good to walk through life and to pass through the door of death."

**CARDINAL NEWMAN.**

Remembering how severely an Eng- lish chief justice addressed Newman from the bench in the famous Achilli trial of 1852 it is pleasant to find another chief justice, the late Lord Coleridge, whose son became a convert, and a distinguished Jesuit, alluding kindly to the great cardinal in his letters recently published. In 1875, after the cardinal had been staying with him in London, he wrote to his father, Sir John Taylor Coleridge: "The fascination of the man, personally, is far the greatest I ever felt. He never talks controversy, hardly al- ludes to difference, and you feel all the while that you are talking to a great and holy man, unto whom dogma and opinion may, indeed have impor- tance, but who recognizes the fact that men differ on these matters, and who clearly thinks that conduct and devo- tion are the things, and it is in sympathy with goodness wherever he finds it."

In 1882 he wrote about Newman to Sir Monstant Grant Duff: "Most wonderful man certainly. I can not analyze or explain it, but to this hour he interests and awes me like no other man I ever saw. He is as simple and humble and playful as a child, and yet I am with a being unlike anyone else. He lifts me up for the time and subdues me—if I said frighten- ing me, it would be hardly too strong."

And in a letter written in 1884, he describes him as "the great cardinal, to whom it seems impossible to do anything hastily or imperfectly, the only man who now writes me polished and perfect letters." John Duke Cole- ridge had come to love John Henry Newman in his Oxford days, and, but for the counter-influence of his father and of Keble, might have followed him into the Church.

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THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

There are some assertions which are so bold, and so contemptuous of the facts of history, and of the authority of the greatest historians, that it is very difficult to answer them. There is a degree of effrontery which fairly takes away the breath. This is exemplified in the unreservedly bitter accusation which the Springfield Republican correspondent brings against the See of Rome, and which I have quoted in my last paper. I will repeat it, that we may have it distinctly before us. "The Roman Church, for centuries, has been a concentration of the most dangerous and bloody power,—the power over souls by religious conformity. In the hands of a few persons at Rome who have not scrupled to use their authority, from time to time, to promote war, protect assassination, persecute the weak and pardon the strong for their crimes when those crimes seemed to promise aid for the oppressor, and subsistence for the priests who helped maintain the oppression."

Now what is the meaning of these furious charges, taken in their aggregate and in their mutual dependence? Plainly this, that at some point in the history of Western Europe (doubtless, from his time, long before the Reformation), the Catholic Church ceased to be the chief embodiment of Christianity and of the chief agency there of civilization and of spiritual and moral good, and became the seat of a conspiracy for using every religious and civil force of Europe as the passive instrument of the ambition and cupidity "of a few persons at Rome."

These "few persons" he would have us believe, have agreed—whether explicitly or by mutual understanding—is indifferent—to bend all the doctrines, sacraments, ceremonies, offices, successions, of Catholic Christianity, which before them had been ingeniously serving their avowed purpose of advancing the Christian religion, into the passive and largely unconscious instruments of serving the diabolical selfishness "of a few persons at Rome."

Let any one examine Janssen's presentation of the customary language of the Lutherans towards the Roman See in Luther's time and down to the outbreak of the Thirty Years' War, and he will see how much this gentleman's way of speaking resembles theirs, allowing of course, for the greater temperateness of style of a somewhat more refined age. To be sure, he does not, like Luther's disciples, choose twenty-two sermons in turn to the papal chair, or consent to have any caricatures carried off bodily by the devil. Indeed, I no more suppose that he believes in the existence of Satan than he believes in the Divine authority of Christ. Yet, as we see, his animosity is so great against the Pope that it is not good to cast him a very much effort to people the Vatican with all the infernal princes of Milton's Pandemonium, each in his proper style and function. However, he has already presented an odious picture as he has presented occasion for.

Note, according to him this diabolical conspiracy still subsists at Rome in full energy of purpose, although at present somewhat lamed in some of its agencies. He does not say that the Roman Church was once such a concentration of evil purpose, but that she "has been" this "for centuries." Pius X., according to him, is just as much a servant of the devil as he would describe John XII. as having been, although I care say he would view the innocent Sixtus as a good soul put up, like various Popes before him, as a blind to cover the faces of the malignant conspirators behind.

life. We can imagine what his feelings are towards the Catholic Church, when Lucretia Borgia is the nearest approach to a Catholic saint whom he can prevail on himself to mention!

There is a story told about Mr. Froese, which I dare say is substantially true, but which I have ventured to embellish a little. It is said that he was once in the library of Trinity College, Dublin, looking over documents bearing on the insurrection of 1611. At last, gathering up a pile of them, he handed them to the attendant, saying: "There, take these away. These give evidence mitigating the crimes of the Irish Papists, and I am here to find evidence aggravating them; I am the Devil's Advocate against them." Whether Froese said this or not, it sufficiently describes his way. Now this gentleman, intellectually, is the genuine half-brother of Froese. To be sure, he is so immensely inferior to him to be supposed of the full blood and therefore is happily exempt from those occasional outbursts of involuntary admiration of the opposing side into which Froese's mental offence sometimes betrayed him. This gentleman is the Advocate Diaboli from beginning to end.

Let me again remind the reader that the question is not about the existence of scandals in Catholic history. Nine hundred years are a long time and Europe and South America are a great region, and some ages have been more, some very much less favorable to religion and morality. The brighter the light, the deeper the darkness. Sin in Christendom is more conscious and therefore more aggravated than sin outside. Wickedness in a priest is more hateful than in a layman. These thoughts are common enough in Catholic theology, and these scandals are described in composed detail, by Catholic scholars, by Dr. Lingard, by Wetzer and Welte, by Dr. Pastor, and in a peculiar fullness by Cardinal Baronius.

Of course, by gloating on the worst aspects of Church history, and writing as if the endless instances of moral and religious excellence in Catholic annals did not exist, any one may easily make the Vatican, and indeed the whole Church, appear as if it were the appointed residence of Apollyon. That is the style of this writer. Yet, as we see, he is not content with this. He deliberately assures us that the Roman See has been for centuries—doubtless at least since Hildebrand, eight hundred and fifty years—an invertebrate and settled confederacy to violate all the principles of righteousness, and all the instincts of mercy for the one end of advancing the power and the vulgar pomp of a knot of evil men at Rome, continued by a secret and unhallowed succession. With somewhat more decency of speech, this is no less abominably slanderous than the incoherent brutalities of Luther and the still greater brutalities of his first followers.

Before examining this tissue of cant in detail, I will first consider how a Catholic of the same temper as this correspondent might, on his principles, deal with Protestantism.

**HUMILITY.**  
THE MOST NECESSARY OF ALL THE VIRTUES, SAYS A RECLAIMED INFIDEL.  
M. Francois Coppee, the distinguished French author, who for a time fell away from the faith, only to return filled with zeal for the spread of Catholic truth, to which work he has since devoted his rare talents, makes the following "confession": "I was brought up religiously, and after my first Communion I continued to fulfill my spiritual duties with innocent fervor for several years. It was owing, I frankly confess, to the passions of youth and to the dread of confessing certain faults that I gave up my pious habits. Many men who are in the same case will agree with me that what first drew them from religion was the severity with which she imposes on all with regard to the senses, and that it is only later that they seek from reason and science metaphysical arguments in favor of their lax lives. For me, at least, this is what occurred. I ceased to practice my religion from false shame, and all the evil came from this first fault against humility, which seems to me to be decidedly the most necessary of all the virtues. This step once taken, I could not fall in the journey of life to read many books, to hear many words and to see many examples, intended to convince me that nothing is more legitimate than for a man to obey his pride and sensuality, and I became very quickly almost utterly indifferent to all sentiment of religion. My case, as may be seen, was very commonplace. It was the desertion of a soldier, weary of discipline. I certainly did not hate the flag under which I had served. I only fled from it and forgot it. To-day, when I have found my faith once more, I ask myself whether, in fact, I ever quit my faith. In my writings a few rare pages—which I detest and renounce—can be found in which I speak of holy things with a foolish frivolity, sometimes with a culpable audacity; but not one word of blasphemy. . . . Yes, the more I consider it, the more I think that a little Christian faith always slumbered within my heart. There was no doubt a trace of it in the resignation with which I always accepted the trials of life."

On November 1, 1885, Leo XIII. addressed these words to the whole Catholic world: "The Church, it is true, deems it unlawful to place the various forms of divine worship on the same footing as the true religion. Still it does not on that account condemn those men, who, for the sake of securing some great good or preventing some great evil, allow by custom and usage each kind of religion to have its place in their respective states. Indeed, the Church is wont diligently to take care that no one shall be compelled against his will to embrace the Catholic faith; for, as St. Augustine wisely reminds us, man cannot believe otherwise than of his own free will."—Catholic Home,

FIVE-MINUTE SERMON.

Second Sunday of Advent THE IMMACULATE CONCEPTION.

The beautiful feast of the Immaculate Conception of the Blessed Virgin being so near at hand, let us consider it this morning. The doctrine of the Immaculate Conception, then, my dear brethren, is simply this: that our Blessed Lady, though the offspring merely of human parents, like the rest of us, and naturally liable to inherit original sin from them as we have inherited it from ours, was nevertheless by the special providence and decree of God entirely preserved from it. She was preserved from it entirely, I say. This may be understood in two ways. First, it was never in her. It was not taken from her at the first moment of her existence, as it has been taken from us at baptism; no, it was not taken from her, for it was not in her even at that first moment.

Secondly, she was entirely saved from its effects, not partly, as we have been. None of its consequences remained in her, as I have said they do in us. No, she was as if there had never been such a thing; except that God had willed that she should suffer together with Him, on account of its being in us.

Now, my brethren, I hope you all understand this; for a great deal of nonsense is talked about this matter, especially by Protestants, most of whom have not the least idea what is meant by the Immaculate Conception of our Blessed Mother, and who yet object to it just as bitterly as if they did. They either confound it with her virginal motherhood, in which they themselves believe and yet seem to object to our believing it, or they accuse us of saying that she was divine like her Son, our Lord. If they would only examine they would find that what the Church teaches is simply this: that our Lady is a creature of God like ourselves, having no existence at all before the time of her Immaculate Conception; but that she is a pure and perfect creature, the most pure and perfect that God has ever made; immaculate, that is to say, spotless; free from any stain or imperfection, especially from the fatal stain of original sin. And that the reason why God made her so was that she was to be His own mother, than which no higher dignity can be conceived.

Let us hope that some Protestants, at least, will not object to this doctrine when they understand it. But perhaps some of them may say: "This is all very good, but what right has the Pope, or any one else at this late day, to make it a part of the Christian faith? And it may be that even some Catholics will find the same difficulty. I will answer this question now, though it is a little off of our present subject, on account of the prominence which has been given to it of late. The answer is simply this: The Pope has not added anything at all to the Christian faith in defining the doctrine of the Immaculate Conception. He has no more done so than the Council of Nicea did in defining the doctrine of the Divinity of our Lord.

You remember, my brethren, perhaps, that from this council the Nicene Creed, which is said or sung at Mass, takes its name. It was called together to condemn the errors of some who maintained that our Lord was not truly God. And it solemnly defined that He was very well; but that adding anything to the Christian faith? Of course not; it was simply declaring what the Christian faith was, to put an end to the doubts which were arising about it. That is plain enough, is it not? Now what was it that the Pope did in defining the Immaculate Conception? Exactly the same thing. He defined what the faith really was to put an end to doubts about it. The only difference was that those who opposed or doubted the Immaculate Conception of our Lady were not so much to blame as those who opposed or doubted the Divinity of our Lord, or even in many cases not at all to blame. It was not such a prominent part of the faith, and had been more obscured by time. But the action of the Pope and the council in the two cases was just the same.

A MANIFESTATION OF ANTI-CHRIST.

The Catholic Union and Times of Buffalo says: "Anti-Christ, who never knows surcease of hatred of the Nazarene and the Church He established as His abiding representative on earth, continues to fame forth his hell-born enmity against the good, the holy and the true. He ever marshals his cohorts of evil against the imperishable Church baptized in the blood of Calvary. He never rests, never sleeps, never changes his malignant purpose to nullify the Church's mission by insulting God and exalting in his craftily woven web the redeemed children of men. . . . But in all the cohorts of Satan's ministering agents there is none so potent of evil as the pernicious literature that abounds at the present day. The vast majority of the books and pamphlets now issued from the press are conceived in hatred of the Catholic Church, brought forth in falsehood and circulated by fraud. The so-called histories to be found in the home and public libraries, when dealing with Catholic topics, teem with the gross falsehoods, as if they were penned by the very father of lies. And when this is not the case, suppression of truth and suggestion of falsehood does the misleading work of the devil in more cowardly fashion."

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RESIGNATION.

There is need for courage amidst the dangers and conflicts of life, but there is need and greater need of resignation with which to withstand the losses and the defeats which often attend them. Courage is for the moment while the danger is present or the conflict lasts; but resignation must be lasting till their misfortunes are retrieved or their consequences forgotten, which, in many cases, is never. A man is said to be great in danger and good in victory, but he is greatest and grandest when he triumphs over self and refuses to be himself to overcome by the disappointments and defeats which he has encountered, no matter how often they have come or how lasting their consequences. Resignation is not the stolidity of the brute and the unfeeling like the African slave or the lowly Arab of the desert, which nothing can move, but it is a Christian virtue, based on the higher hopes in God which makes a man strong to abide the ills and trials of life in the expectation he has that that for bearing them resignedly he will one day enjoy the happiness and glory of heaven.

Such was the resolution of the first professor and teachers of the Christian faith, the apostles who, while lay down their lives counted it gain to die for Christ. But it is not given every one to meet great dangers, or to triumph over them, or to be overcome by them as war, and for most men it is in the little trials and worries and difficulties, the ordinary temptations and trials, that life's battles must be fought, and the necessary resignation must be practiced as often as we are overcome by them. Resignation is the gift of God's grace. One may philosophize upon misfortunes and for a while, and long while in some cases, may be able to bear up against the depression they prompt. But if they continue a long while and increase as they last, poor nature, unsubstantiated by grace, gradually succumbs, as we have seen in the case of Socrates and many pagan philosophers, and as we see in the everyday life around us in those who have not the sustaining power of the Christian faith, nor know the consolations and comforts of religion. Evils long borne crush many a life that bears them.

It is the true Christian belief that no trial which God sends or permits need ever overcome one providing such an one has his heart and his hopes in God. Material things may go against such an one, as, for example, his business may fail, or of his wealth he may be deprived; health may go from him and death may come for him, or those he has loved. He may, like Job, be crushed to the earth with dire misfortunes, or, like Sussara, be wrongfully accused, but, like St. Paul, "Neither stripes, nor persecutions, nor calamity, nor any, nor all these things, will ever separate him from the love of Christ." In a word, he will not lose faith in God, but will, like St. Paul, console himself with the thought "that virtue is perfected by trial," and say, "He burn, he cut, but spare, O, spare in eternity!" And, like Job, even if all should be lost—family, friends, fortunes—he would still be resigned and say, "God gave and God took away; and even should the miseries and misfortunes of life threaten to annihilate him, he would still be undaunted and invincible and like that hero of submission to the divine will exclaim: "I know that my Redeemer liveth, my my crown will not be wanting in eternity."

Resignation, Christian resignation, is nothing more nor less than conformity with the will of God. It is based on a faith in His goodness and on hope in His justice, and it finds its life in loving Him, even in the greatest crosses that it is called upon to carry, and kisses the divine hand that smites it. With such a one God is always good, and he never ceases to praise Him, and he says:

"God is good when He gives, wise when He denies, The crosses from His hands are but blessings in disguise."

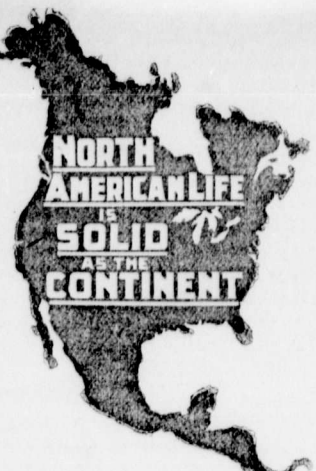
Our Divine Lord, Who has taught us all things that lead to eternal life, has taught and exemplified the duty of doing and abiding with the holy will of God. In the beautiful prayer He composed for our instruction saying this was should you pray. He said, speaking of the will of God, we should say: "Thy will be done on earth as it is in heaven."

And this perfection of His perfect yielding to the will of His Father has been shown us by St. Paul, who said of our divine Lord that He was "obedient unto death, even to the death of the cross." This, we know, was shown us by our Lord Himself, for when overcome with a bloody sweat at the thought of the persecution and crucifixion on He was called upon to undergo and poor nature weakening at the ordeal, He exclaimed, "Father, if it is possible, let this chalice, pass away from me." He added these resolute and resigned words, "Not my will, but thine be done."

Let us be resigned, or rather let us ask for the gift and grace of resignation always, for it is from God that this strength must come. We must have its spirit abiding with us always, for we know not when we will stand in need of it. We sooner or later find this life is but a vale of tears; that all is fleeting and unsatisfactory. We read that life's hopes are but phantoms, its pleasures false, its honours empty. We must then wait with firm trust and trusting hope in God, and love and adore Him always, no matter what comes for it here, waiting and hoping for heaven in the great hereafter.—Bishop Colton in Catholic Union and Times.

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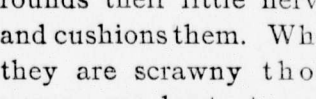
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touching by the infinite hand; she knows nothing of the goodness, of the truth, of the beauty of God, and of those that love Him. Like the masculine woman, she has no place in the world. It would be a false conception to imagine that because a woman is not performing public functions, because she is not present in the glare of the footlights, because she is not engaged in making great history, that therefore her time is lost; that she is, as it were, an outcast from the providence of God and that her days are useless. If she be a good wife and a good mother, and a good sister, and a good daughter, if she help her father to bear his burdens, if she relieve her fading and failing mother, if she restrains her brothers from wicked associations, if she gather the forsaken around her knee in the moment of distress and press them to her heart and love them and make them feel that life is worth living, because here is a human heart that goes out to them, she may perform her mission in the world.—Rev. M. P. Dowling, S. J., in St. Xavier Calendar, Chinn.



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Young men, be punctual; be always on time and never keep others waiting...

A Good Resolution.

Resolve never to be second class in anything. No matter what you do, try to be a king in it.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY.

By LOUISA EMILY DOBBER. The Presentation in the Temple.

COUNT LUIGI.

"It is not Elsie, but her friend. I mistook you, mees, for her."

"Well, supposin' as you did—now you can get on and leave me to pass," said Maggie...

"Well, I don't know yer, and don't want ter," said Maggie bluntly, for she disliked the way in which the man's dark eyes were fixed on her.

"Thank you, mees, the English are always very polite. I wish you good evening; and with another low bow and a smirk, which exasperated Maggie, though she did not know why, he went off."

The incident had surprised Maggie, for she and Lisbeth, having been friends all their lives, generally knew most things about each other's concerns, and it seemed strange that Lisbeth should have this acquaintance with her of a foreign man and not have told her of a foreign man, Maggie's deficiency in imagination prevented her attaching much importance to the episode, and beyond a little vague curiosity she did not think much about it as she walked back to Hammersmith.

The road as it approached the Broadway was increasing, thronged with people, who pushed and jostled their way, stopping every now and then in small crowds; before butchers' shops with blue-bloused men loudly encouraging the passers-by to bid for the pieces of meat, the good qualities of which they rapidly enumerated. By the side of the pavement were naphtha lights flaring up and showing the contents of the trucks on which they were placed. All kinds of things were being sold, vegetables and fruit making masses of color; clothes old and new, second-hand furniture, china, books, pictures; every here and there, a barrel organ, played usually by Italian women with colored handkerchiefs on their heads, or by dingy looking men. Maggie stopped for a minute to watch a pathetic little monkey in a red coat shivering on one organ, by the side of which a little girl danced.

She reached Paradise Gardens at length, and found Lisbeth alone in the

general living room, the children having gone to bed.

"Got back all right?"

"Yes. Here's yer hat and jacket. Thank yer for lendin' 'em. Some friend of yours, a chap I don't remember ever havin' ear'd you speak of, took me for you along of them."

"Lisbeth started. "What do you mean, Maggie?"

So Maggie explained.

"For a minute Lisbeth hesitated whether or no she should take Maggie, as she had for long been yearning to do, into her confidence or not. It was safe, of that she was certain, for Maggie was true, and to be trusted implicitly if she gave her word."

"Lisbeth made a compact that she would not repeat to any one what she was going to tell her, and with a flash of vanity on her face, and her heart beating rather faster with excitement, she began."

"That—that gentleman as you have just seen, Maggie, and me got acquainted some weeks ago, one day when I was in Chiswick. He stopped me, and told me that he thought I was losing my handkerchief, and we had a bit of chat."

"Maggie's eyes were opened wide with wonder."

"Why, Lisbeth, I thought as how you and me knew we should never talk to strange chaps."

"Oh, well—wait till you hear how this turned out," said Lisbeth.

"After that we met pretty often, and he told me all about himself, and he seemed to think it was an awful shame that a girl like me should be going to marry a working man. He thought I was a better thing—well, there, I can't tell you all he said."

"I don't like him trying to talk against your young man," said Maggie, who was loyal to her own fiancé, a man by trade."

"Lisbeth paid no attention."

"Besides," added Maggie as an afterthought, "he looked like a working man himself as far as I could see, though there wasn't much light to speak of, for all his bowties and scrappings and flourishing his hat about."

"He may look like one," said Lisbeth, "but he ain't one. His story is most romantic, and as beautiful as any I've read of in books. He's Italian, a real gentleman and a count—there now!"

Maggie was struck dumb with astonishment, and Lisbeth continued. "He lost money through the breaking of a bank in Italy, his mother died suddenly and then his father committed suicide in despair because a lady he wanted to marry after his wife died refused him. I told you it was all like a novel," said Lisbeth.

"Then he nads' any money at all, and so he went to Paris and learnt the paper-making business—hanging it and all that—and he took a place in Chiswick, not under his own name of course."

"Well, I never!" was all Maggie found to say, and Lisbeth seeing she had convinced her went triumphantly on.

"So he's working on just for the present, and in a little time he will have a great deal of money, for he has a very, very old uncle in Italy who is leaving him all his property."

"Pity he don't marry him now," said Maggie, who in some things was shrewd and practical.

"He's too independent," said Lisbeth proudly; "he preferred working on and earning his living, and I admire him for it. Well, I'm sure, Maggie, you never thought things would turn out like this, did you?"

Maggie shook her head.

"Oh, I'm glad to marry him," said Lisbeth, coloring, "and we are engaged."

TO BE CONTINUED.

IS ONE RELIGION AS GOOD AS ANOTHER?

LECTURE BY REV. B. J. OTTEN, S. J., ON THE FALLACY OF THIS POPULAR ERROR.

It has been stated by more than one close observer of the present trend of religious thought that in the United States four men out of every five hold, in theory and practice, the practice that one religion is as good as another.

Nominally they may still belong to some particular sect, but their adhesion to that sect is no longer based upon the firm conviction that theirs, and theirs alone, is the true Church of Christ.

Their religion has been despoiled of all dogma, and their worship is fast losing its definite form. Their profession of faith simply amounts to this, that a man ought to do what he thinks right, and not worry about things unseen. They are religious indifferentists of the first water, and before long they will join the great army of unbelievers, whose name even now is legion.

This being the case, would it seem very timely to examine somewhat in detail the nature of religious indifference, adding by way of further elucidation such remarks as are obviously suggested by the fundamental principle of this most pernicious of religion errors.

Religious indifference, as the term itself suggests, implies the absence of firm religious convictions, at least as far as any definite doctrinal system comes in question. It has been defined as "a popular theory which teaches that all creeds find equal favor in the eyes of God, and that it does not matter to what religious denomination a man belongs, provided he be a good man after his own fashion."

It most frequently finds expression in phrases like these: "All religions are good." "One religion is as good as another." "Religion is a matter of the heart, not of the head." "All religions lead to God." "Do what you think right, and don't worry about creeds."

As appears from the propositions indifferentists are agreed that some sort of religion must be practiced by every reasonable being; because the fact of creation necessarily points to the obligation of worshipping the Creator, and that worship, in whatever manner he expressed, is an act of religion.

Yet whilst they admit this essential obligation, they contend that all else connected therewith is more or less a

matter of taste and expediency, pretty much as is the cut of one's coat or the shape of one's hat.

According to them if a man finds one form of religion too exacting, he may try another; if that doesn't suit, he may try another still, and if none of the existing systems are to his taste he may invent something new, provided he will generously concede that previously existing forms are about as good as his own.

The vast majority of those who profess indifferentist principles are an easy-going set of people, whose aspirations seldom rise above the world of their senses; yet others there are who treat the matter scientifically, and are pleased to pose before the world as religious reformers. These latter, however, do not like to be called indifferentists, for somehow that name is in bad repute.

They mean prefer to style themselves liberals, thereby intimating that they are men of great mind, whose keen intellects discern beyond the multiplicity of doctrinal opposition the one grand idea of undogmatical unity as the world's true religion.

With them religion consists in feeling as opposed to faith. All clinging to dogma they regard as bigotry, and every effort to defend time-honored doctrines they put down as fanaticism.

In their own estimation they are the only true philosophers, destined by Providence to prepare the world for universal religious toleration, not only civil but dogmatic as well.

Whether or not these men are really the philosophical prodigies they claim to be, will, I think, appear from a brief examination of their fundamental principle that one religion is as good as another.

If this proposition be true, in honor to the men who had the genius to discover and the boldness to defend it; if it be false, their philosophy is a sham and their boldness but folly. With the truth or falsehood of this proposition indifference must stand or fall.

Now, the proposition that one religion is as good as another means, in its concrete significance, nothing less than that falsehood is as good as truth, that vice is as good as virtue, and that idolatry is as good as true worship.

This, you will perhaps object, is a hard saying. Yes, it is a hard saying, but it is a fact, and facts are stubborn things to deal with.

First, then, I say if one religion be as good as another, then falsehood is as good as truth. For of the hundreds of existing religions there cannot be found two that agree in principle and practice. What one teaches as true, others reject as false; what one commends as holy, others condemn as impious.

According to Catholics, for instance, Christ is a Divine Person; according to Unitarians and Socinians he is a mere man. By Catholics infant baptism is considered valid; by Baptists it is rejected as invalid.

Bishops were divinely instituted to rule the Church; Presbyterians teach that Bishops were not so instituted. And so all along the line, when one religious body teaches a certain doctrine, others almost invariably deny it, and hold the contradictory. Yet it is the very first principle in philosophy that two contradictory statements cannot be true at the same time.

If it be true, that two and two make four, it cannot be true that two and two do not make four. And so also if it be true that Christ is a Divine Person, or that infant baptism is valid, or that Bishops were divinely instituted to rule the Church; it cannot be true that Christ is not a Divine Person, or that infant baptism is not valid, or that Bishops were not divinely instituted to rule the Church. Hence as existing religious systems teach de facto opposite and contradictory doctrines, some of them must necessarily be false; consequently if it be true, as indifferentists hold, that one religion is as good as another, it must also be true that falsehood is as good as truth, unless, indeed, we are prepared to maintain that no religion is good, which is the very opposite of what indifferentists have been hailing heretofore.

Again, if one religion is as good as another, then vice is as good as virtue, idolatry is as good as true worship. For in that case Buddhism, Mohametanism and the worship of Moloch and Astarte, are as good as the present form of Christianity, though they teach two that agree in principle and practice. There were so many different forms of religion, and one religion is as good as another. Hence vice and virtue, idolatry and true worship are equally good.

Of course, argue these advocates of indifference, when we hold that one religion is as good as another we refer to the various forms of the Christian religion. We are Christians, and as such we must reject Paganism.

Well, supposing you do apply your principle to the various Christian denominations, will that mend matters so very much? Let us see. If one Christian religion is as good as another, then the Catholic religion is as good as the Unitarian, and the Unitarian is as good as the Catholic. Both are equally good. And yet objectively considered either Catholicism advocates idolatry, or Unitarianism is but a system of blasphemy; because the Catholic Church teaches that Christ is the Son of God, divine in person, and equal to the Father in all things, and as a consequence she binds her members to pay Him divine homage, to worship Him, to adore Him; whereas Unitarians regard that same Christ as a mere man, liable to error and sin as any son of Adam.

Now, either Christ is a Divine Person or He is not a Divine Person. If He is a Divine Person, then Unitarianism is but a system of blasphemy; and if Christ is not a Divine Person, then the Catholic Church advocates idolatry, because on that supposition she forces her members to give to a creature the honor that is due exclusively to the Creator, and that is idolatry.

Oh, well, some will say, let us put aside the Unitarians and Socinians, and all others who do not admit the divinity of Christ. Let us take Christians strictly, so called, who are willing to profess according to the Athanasian creed that Christ is true God of true God, consubstantial with the Father, and then our proposition that one

religion is as good as another may readily be accepted. It may not. For even in that case Baptists and Methodists and Presbyterians must still regard their Catholic brother as an idolater, when bent knee and bowed head adore his Sacramental Lord abiding upon the altar under the appearance of bread. So, too, must they brand as idolaters a large number of Anglicans, who believe as firmly in the Real Presence as any Catholic. Nay, they must fix the stigma of idolatry even upon all orthodox Lutherans, who hold that Christ is really present in the reception of the sacramental species.

Perhaps some are willing to go farther in the process of elimination, and strike the Catholic Church from the list of eligible religions to which their much vaunted principle may be applied. Perhaps they are willing to place side by side with the worshipers of Baal, Jupiter and Thor, the two hundred and seventy million Catholics who people the earth to-day, together with one hundred and ten million Greek and Slav Schismatics, and some twenty million Anglicans and Lutherans, who believe in Christ's personal presence in the Blessed Sacrament, and honor Him as a Divine Person. Perhaps they are willing to condemn as infected with idolatry the whole Christian past up to the time of the Reformation—the Church of the Apostles, of the early Fathers, and of the Middle Ages—and keep for their choice the seven hundred odd other religious denominations which have sprung into being since that time, and which now number perhaps a hundred million adherents. I say perhaps there are some who are prepared to go that length, though, through respect for the dignity of human nature, I sincerely hope there are not; yet if there be, it avails them little. For in that case, whatever may be said of idolatry and other similar horrors, it still remains true, on indifferentist principles, that falsehood is as good as truth, as I have shown a little while ago. Take what religion you will, by the very fact that they are different from one another, there is necessary opposition in principle and practice. The pitiful complaint of Theodora Beza, one of the earliest reformers, is as true now as it was in the sixteenth century. "Our people," he says, "are carried away by every wind of doctrine. If you know what it will be to-morrow, you cannot tell what it may be to-day. In what single point," he continues, "are those Churches, which declared war against the Pope, united among themselves? There is not one point which is not held by some of them as an article of the faith, and by others rejected as an impiety."

Hence to whatever number of different religious denominations you apply the indifferentist principle that one religion is as good as another, you are always forced to hold that in religious matters falsehood is as good as truth—you are forced to hold that God Himself is indifferent to truth and falsehood. And yet what could be more unreasonable? What could be more blasphemous? God is truth itself, the eternal and unchanging truth, and can be worshipped except in the spirit of truth. A religion that teaches falsehood is necessarily evil, because it is an insult to the God of truth, who not only hates falsehood de facto, but must hate it on principle—must hate it with an everlasting hatred as something that is essentially opposed to His very being. Religious beliefs and religious practices are concrete realities, and God cannot be indifferent to them, because every false belief, and every practice based upon that false belief, is in direct opposition to His essential truthfulness. And as God cannot be indifferent to them, so neither can men, whose views, by a fundamental law of their nature, must reflect the views of God, their Creator, whose images they are. God is so infinitely to hold that one religion is as good as another, is an insult both to God and to man.—Church Progress.

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