

The Catholic Record.

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

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The Catholic Record.

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MATERIAL PROGRESS AGAIN.

It is always a mystery to us why they who boast of a pure and spiritual form of worship should look upon material resources or worldly well-being as a test of orthodoxy. It is more curious still that preachers who are supposed to know that the Redeemer who left to His chosen ones the burden of poverty and suffering should entertain it. But judging from an exchange they do entertain it and rather glory in the fact that the adherents of their particular creed have a greater share of prosperity than others. One would expect a more uplifting message from ministerial quarters. Surely a comfortless one for the individual who is afflicted in Poverty's livery, albeit his heart be pure and his feet tending heavenwards; or for the one who is helping for a pittance in the making of a millionaire. If material prosperity be a means in itself we may adorn it with all manner of eulogy; but if it is a means to an end, and may help or hinder us, and all its treasures of art and commerce do not necessarily witness to the true development of a people, it is well to be judicious in our expressions of admiration. Material prosperity and progress cannot be taken as synonymous. Above all one must have a strange idea of the Gospel to contend that temporal prosperity is a sign that individuals and nations are acceptable in God's sight. And they who have it, look over the world and the spectacle of Protestants building railroads, and amassing wealth fill them with godly exultation. They forget the Gospel and read out for us the Beatitudes as they seem to understand them, "Blessed are the rich and powerful." This may be fitting language for an agnostic, but not for a Christian. We, however, are inclined to believe that all who conceive Christ's Kingdom as not of this world would shrink from its utterance. But, to quote an author, the fact that they urge the various successes of non-Catholic nations in the temporal order as an argument against Catholic Christianity proves that they regard worldly prosperity as valuable in itself, whereas Christianity proclaims that it, like all else, is valuable only in so far as it spreads the Kingdom of Christ on earth and opens the door of heaven to those who would otherwise still sit in darkness and the shadow of death.

We wonder how the advocates of prosperity would account for the fact that Japan has achieved within the last two decades such a brilliant and substantial success. Mayhap they would explain it on the grounds that the children of "this generation are wiser than the children of light." And, further, if Protestantism is a guarantee of prosperity, what solution have they for the problem of the comparative insignificance of such Protestant nations as Holland and Sweden?

OUR SOCIETIES.

Complaint has been made to us that some of our insurance and fraternal organizations are, to put it mildly, not all they should be.

Well; we are sorry. Perfection is rarely attained in this world, and we must not be too despondent or querulous if our societies fall short of it. We can but struggle on and derive consolation in thinking that in a distant future our young men may possibly pride themselves on other things than billiard or card playing. Not all are in this category, but enough to warrant our uncomplimentary allusion. We are, truth to tell, not serious. We take no pains to see that each day finds us better skilled to do the work given us. We waste our youth and enthusiasm upon trifles. To-day is one fad—to-morrow another—and so it goes with never a thought for the future, nor for the up-building of character, which alone can make an individual of service to himself or to an organization. Accordingly, we are pushed aside, as we deserve to be, and the places we might have occupied are filled by men who worked while we played, and who understood that self-denial is the surest guarantee of temporal as well as eternal success.

We admit that our societies are handicapped in the race by the indifferent patronage accorded them by representative Catholics. These rarely enter our club-rooms. Perhaps they are busy, or mayhap they imagine that contact with the rank and file of our organizations will cause them to lose caste. We do not know—but there is such a thing as a Catholic snob. And

by the way, the most unlovely specimen of the species is the one who has made "his pile" on rum and retired to cultivate high society and to have his name proclaimed to the public as the munificent contributor to such and such an object. He is generally an overpowering grandee, and his children are worse. But though he discards his apron and shines in silk hat and broadcloth he will be remembered as the vilest business a decent mortal can turn his hand to.

To return. Our men of influence and education can learn a lesson from the upholders of the Y. M. C. A.

From what we can learn about this organization—and we have observed it for some years—we must say that it owes much of its success to the painstaking, and to the edifying labors of Protestants of standing in the community. Its members are encouraged and educated and sympathized with. They are not talked at, but helped. The most we can do is to have one of the fold give a lecture on a subject as dead as Balthasar, or advice adapted from Smiles.

Then, again, another reason why the sphere of usefulness of some societies is restricted is the undue evidence of the disturbing element, loquacity. Some talk, of course, must be done, and a discriminating chairman will easily regulate the quantity and quality required at each session. But as all chairmen are not discriminating, it frequently happens that the amount of orating is greatly disproportionate to the business on hand. The glib talker is always on the floor, and not infrequently to the detriment of the organization. He does not mean it, but the torrent of inane verbosity dampens the enthusiasm of the sensible members, if indeed it does not cause them to withdraw from its support. This should not happen, but it does, as may be seen from societies talked into a comatose condition by the "kicker and orator."

With regard to insurance bodies one can apply much of what we have said above. Their basic principles, no doubt, entitle them to rank among the best of our organizations, and as such have been adjudged time and again by the authorities. But we may remark that the fact that they are on a higher plane than a company floated as a commercial speculation seems to be but dimly realized by some of their members. They may their assessments, but their absence, from meetings and failure to cooperate in schemes making for mutual benefit are no inconsequential factors in regarding the progress of the organization.

If we were to take seriously the speeches at festive gatherings one would imagine that all our societies are advancing by leaps and bounds. But the fact that a great many of their addresses are evolved mainly from the luxuriant imaginations of gentlemen who have their eye on possible constituents and of others who know of and care as much for our societies as a native of Timbucto, divests them of reliability.

Our organizations are progressing, if slowly. They are not perfect by any means. But they are doing good, and deserve encouragement. They are safeguarding hundreds from the perils of the street and saloon. They are trying to teach our Catholics not to mistake "rudeness for strength, boastfulness for ability, disrespect for independence, profanity for manliness, brutality for courage."

NOTE AND COMMENT.

Lord Rosebery is, we are told, a very great man. He has won distinction in the world of letters and on the race-track, and is to-day, in the hustings or within academic halls, the most popular speaker in England. Gifted with imagination and magnetism and a refined scholarly taste, with courage that goes a long way with John Bull, he may be as his recent speech would warrant us in thinking, the very man to pilot his country out of troubled waters. But then again he may not be. And for ourselves we believe that should the noble Lord quit his solitary furrow he will have abundant opportunity to increase or diminish the admiration of his friends. At all events he will discover that the making of epigrammatic phrases is not necessarily a passport to successful statesmanship. If he accept the invitation of Sir Henry Bonnerman to return to the Liberal forces he will have to do with the Irish Party that is in Parliament not for literature but for serious business. Howsoever he and others may view the Irish malcontents and Rosebery has placed himself on re-

cord as decidedly anti-Irish! Ireland's claims for justice must receive some consideration. To disregard them will be to provoke the hostility of a party united and ably led and supported by patriotic Irishmen. Its claims have been ignored in the past, but we think that any political leader who is inclined to profit by the lesson of recent history, and to understand the present condition of Ireland, will think twice before adding to the blunders of English legislation.

Englishmen may laugh and scoff at the Irish Question, but they will do well to think that the words of General Gordon have a greater significance now than when they were uttered in 1880. "It is ill," he said, "to laugh and scoff at a question which affects our existence."

CHRISTIAN SCIENCE.

(Continued.)

Referring to the supposed two documents of which some critics think the book of Genesis is composed, you say: "McCracken: 'The second of these versions (documents) contains the description of a man who cannot possibly be reconciled with the first.'"

Comment: The difficulty of reconciling the supposed two men is imaginary. It arises from your desire to find a basis for the Christian Science theory. Both the supposed documents emphatically contradict Christian Science, in that they declare that God created the material universe. And, as to man, the first chapter of Genesis, which you would call the "first version," describes a man who required material food to eat, proving him to be in part material. And the second chapter, which you would call the "second version," also describes a man in part material, requiring material food. So that whether there are two documents or one, two men or one, we fail to find your Christian Science man; that is, a man without a material body.

Chapter first—your favorite chapter—says: "And God created man to His own image; to the image of God He created him, male and female He created them. * * * And He said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat." (Verses 27, 29.)

It is clear from this last verse that the man created in the image and likeness of God had a material body requiring material food—real herbs and plants, not delusions of them.

The second chapter says: "And the Lord formed man out of the slime of the earth, and breathed into his face the breath of life, and man became a living soul. * * * And the Lord brought forth of the ground all manner of trees, fair to behold, and pleasant to eat. * * * And He commanded the serpent to eat of the tree of knowledge of good and evil thou shalt not eat." (Verses 7, 9 and 16.)

We find the two chapters agreeing, then, in presenting man as partly spiritual and partly material, or as the union of a body and a soul needing material food. It is the same man that both treat of. The second chapter is more circumstantial because it begins the history of that man and of his subsequent dealings with his Creator. The first tells us that man was made in the image and likeness of God; the second tells us wherein that image and likeness consists, namely, in that man is a living soul or spirit, capable of holding converse with his Creator. He is in the image of God in that he is a spirit, intelligent, immortal, possessed of reason.

McCracken: "The spiritual man, described in the first version, could not fall, for he was made in the image and likeness of God, immortal and indestructible."

Comment: Here you prove too much, and involve yourself in a contradiction; for if man, because of his likeness to God, could not fall, he for the same reason could not err. But that he has erred you admit, for you claim to labor to free him from his error. His likeness to God does not imply likeness in everything, for then man would have to be uncreated, as God is uncreated, and this would deny the possibility of his creation. He would have to be Creator, infinite and omnipotent, as God is Creator, infinite and omnipotent. He would have to be infinitely wise as God is, but this he is not. Since you hold that he is the victim of delusions, you must admit man is none of these; and you must further admit that his likeness to God is not a likeness in all things. And if not in all things, your conclusion that man cannot fall or err is not legitimate; it is gratuitous.

McCracken: "Christian Science teaches that man is not a compound 'constituted of a material body and a non-material soul,' but that he is spiritual only."

Comment: Yes, that is what Christian Science teaches, but both first and second chapters of Genesis teach the contrary, as we have seen.

McCracken: "Pure theism must deal with pure spirit, and can have no dealings with matter, for the latter is the opposite of spirit, and therefore cannot be a concept or creation of the One Mind."

Comment: To say that the One Mind, or God, cannot have a concept of matter, or create matter, is to deny His omnipotence and make Him less powerful than man; for man can and does have a concept of matter. You may

call it an erroneous concept, but yet it is a concept. You have a concept or idea of matter for you deny its existence, and you cannot deny the existence of that of which you have no concept or idea. Then, if you have this concept and God has not, your mind is of greater capacity than His; your mortal mind—whatever that is—is greater than the One Mind. What is to be thought of a science that lands in that conclusion? The Creator, being infinitely wise, must, in creating your mind, have had a concept or idea of all the potentialities of your mind; but your mind has an idea of matter, therefore its Creator must have an idea of matter. To deny this is to say that He could create a mind more potential than Himself.

When you say "matter is the opposite of spirit" you admit that matter is, for to be opposite is to be. And, admitting it to be, you must admit it is God or a creation of God; if God, then you fall into pantheism; if a creation of God then the One Mind must have a concept of it, because He could not create that of which He has no concept or idea.

McCracken: "This is pantheism: To make God the creator of matter, and to place Him, or supposed parts of Him called human souls, within matter."

Comment: You have an astounding, if not an erroneous, idea of pantheism. Pantheism, instead of making God the creator of matter positively, and as one of its fundamental principles, denies creation and as a consequence the Creator. It teaches that all that is, is God, and all phenomena were evolutions or evolutions of Him.

McCracken: "But Christian Science is 'Pure Theism,' because it deals only with God and with His infinite manifestations."

Comment: If Christian Science be pure theism because it deals only with God and with His infinite manifestations, Pantheism can also claim to be pure theism, for, believing as it does, that there is nothing but God, it must necessarily deal only with Him and His manifestations. In this your theism differs in nothing from pantheism.

McCracken: "Christian Science certainly does not deny the existence of both Creator and creature, for this would attempt to wipe the All out of existence, but Christian Science explains this Creator and His creature as Spirit expressing itself spiritually."

Comment: To deny Creator and creature is not to deny the existence of any being; it simply denies to beings the relation of Creator and creature; it denies only that God is Creator or that the universe is a creature. Pantheism does this; and Christian Science in explaining creation to mean nothing more than an expression of the Creator's self, does the same, but it does not do it with the frankness and explicitness of pantheism. Creation must mean that the Creator caused beings to come into existence, beings distinct from Himself; or that He evolved these beings from His own substance or nature, and that they are consequently nothing more than modes or forms of Himself, and not distinct from Himself. The first meaning is that of the Christian. The second is that of the pantheist. You agree with the latter when you explain creation to mean in your sense, the Spirit, or God, expressing Himself. For if He expresses only Himself there is besides Himself no real things, no creation, nothing but evolutions of different modes or forms of His own being. There is, therefore, a radical difference between such expression and creation in the Christian sense. After this Christian Science "expression" there remains nothing but modes and forms of the Divine Being, just as pantheism teaches. But after creation in the Christian sense, there remain real beings distinct from the Divine Being who creates them—beings that result from an act of Divine free will and power, and not from Divine nature and necessity.—N. Y. Freeman's Journal.

THE CHURCH AND THE LABOR QUESTION.

N. Y. Freeman's Journal.

During the nineteen hundred years of her existence the Catholic Church has never once failed to grapple with the various problems that have presented themselves and demanded a solution in the interest of humanity. She has ever been Catholic, not only in the sense of being at home in all lands and with all races, but likewise in the sense that she has a sympathetic interest with all that affects the welfare of mankind. She truly can apply to herself the saying of the Latin poet: "Nothing that is human is foreign to me."

She not only devotes herself to the spiritual welfare of men, but likewise to their temporal well-being. Her hospitals, her infirmaries, her asylums, her homes for the aged, her orphan asylums, and other organized methods for ameliorating human suffering speak for themselves. Not in any one part of the world, nor for any one race, but in all lands and for all men, whether civilized or uncivilized, are these agencies for good in full operation. They are the outward expression of the visible evidence of the Church's all-embracing love for man—a love that refuses to recognize human limitations of nationality, race, color, or social condition.

It was this love that in our own times penetrated the heart of Africa and established outposts of Monks, who devoted their lives to freeing the black savages from the horrors of chattel slavery. It has sent a Father Damien to nurse abandoned lepers and has commissioned another soldier of charity to take Damien's place when

the latter fell a victim to a horrible disease. It is this same love that has sent and is sending daily devoted priests and sisters to the uttermost ends of the world to minister to the spiritual and physical wants of men and women buried in Cimmerian darkness and barbarism.

With her all-consuming love for man the Catholic Church could not be an indifferent spectator of the efforts she is making to improve his social condition. She imparted to him nineteen hundred years ago a sense of his own dignity as a son of God, which, during the intervening centuries has been for him a shield and a buckler. She taught him to regard himself something more than a mere earning tool for the production of wealth—a conception of him that in our days is altogether too common.

Leo XIII. in his encyclical on the labor question gave voice to the Church's view on the exalted station occupied by the workman in his character as a son of God. The note the Holy Father struck on that occasion vibrated throughout the world calling men's attention to the need there is of viewing wage-workers from quite a different point of view from that occupied by the recognized authorities in "The Dismal Science." The endless babble about the law of supply and demand has bogged men's minds as regards justice, which can never be safely violated.

The successor of St. Peter has summoned the world to discard the pagan view of human relations and substitute for it the Christian view, which does not regard the mere piling up of wealth the highest aim in life. That Leo XIII.'s advocacy of the cause of labor has not been without effect is shown by the renewed interest Catholics, both cleric and lay, have taken in the social question which has loomed up so large in our days. Take, for instance, Italy, where a thoroughly organized movement has been started under Catholic auspices to solve the social problem in accordance with Christian principles.

Rome is the radiating center from which this movement for the amelioration of labor is spreading all over the peninsula of Italy. Already one hundred and fifty local committees have been formed, which are sending out lecturers on social questions in every direction. They have two newspaper organs, *Cultura Sociale* (Social Culture) and *Il Domani d'Italia* (Italy's Morrow), both of which have a good circulation. The Italian Bishops have interested themselves in the good work and have held in almost all the seminaries the meetings for social study are held in the Cardinal-Archbishop's palace and are attended by the seminarians as well as by laymen.

One of the aims of the new movement is to extend the social activity of all the Italian clergy. The New York Sun's correspondent who signs himself "Immonato," writing from Rome thus describes the practical work done by those who have been aroused to the importance of responding loyally to Leo's appeal in behalf of the wage workers:

"Following the express wishes of the Holy Father, Cardinal Ferrari is establishing each parish on this eminently popular basis. The Milan Osservatore Cattolico, to which competent and enthusiastic writers contribute, like Don Alberto, Don Vercesi, Meda, Mauri, provides a resounding pulp for their young hopes and generous action. Bergamo imitates the capital, its martial and faithful people in a whole net-work of associations. Florence, once indolent in walking up Benevento, under the presidency of its Archbishop, extended its hospitality to a district congress of priests, on the brilliant model of that at Bourges. The Cardinal, with the Pope's approval, invited Mgr. Servonnet. There was no opposition; all priests and all Catholics praised the undertaking. The social budget shared in it, rural saving banks, consumers' co-operative societies, mutual benefit clubs, professional unions and so forth. In his speech the Cardinal laid stress on contact with the people."

This Catholic social movement which is sweeping over Italy has its counterpart in France and Germany, where Catholics are in a marked degree interested themselves in practical plans for the amelioration of the condition of labor.

We may confidently anticipate that the movement thus inaugurated will have a wider sweep in the near future and that before the influence of the Catholic Church in the just settlement of the labor question will be deeply felt. She, in the centuries that have gone by, has successfully solved more difficult problems than the one Leo XIII. has called attention to. Who can doubt that she will succeed in this new undertaking upon which she entered in the interest of humanity and civilization?

FATHER FAGAN FACES DEATH.

Heretic Priest of Great Bend Anoints Small-Pox Victims and Quarantines Himself.

Catholic Standard and Times. Montrose, Pa., January 28.—That dread disease small-pox has invaded the quiet town of Hallstead and removed a loyal Catholic from the scenes of life below to the life beyond, namely, Postmaster Richard A. Barber, a communicant of St. Lawrence's Church at Great Bend, across the river from his home.

In the postmaster's home, which is a house of woe and sorrow, lie six persons dangerously sick. Three generations were represented in the house. The postmaster was "Dick" Barber, the genial postmaster—was, because "Dick" is dead. Now his brother Jim and his widowed mother, Mrs. Mary Codding,

ton, his sister; also little Marion Coddington, daughter of the latter, and another sister, Miss Alice Barber, comprise the stricken colony. In one part of the house the men are confined, attended by a negro who had the small-pox years ago. In another part lie the women, attended by a woman who also had the small-pox years ago. And so it is with the attendants except the doctor. No close relatives nor kind friends could dare venture in this woeful place.

It was into this house that the brave priest, Rev. Father Joseph S. Fagan, of Great Bend, came, prepared to administer the last sad rites and anoint the fevered brows of the poor, suffering patients with the holy oils. And so it was that Dick Barber passed away with the knowledge that all Holy Church could do for him on earth had been done through the efforts of a noble priest.

The holy Sacrament administered to all the sufferers. Father Fagan started for his home at Great Bend. The night was dark and the snow was deep, but Father Fagan, careless of his own safety, was not careless of his neighbors'. He left the walk and tramped the mile and a half through the middle of the icy streets. Arrived at the rectory he called to his hired man to go home and not to come back. Then he changed his clothes and took a bath, read his matins and went to bed, willing that the God he served should leave him or take him, as He saw fit. And so far Father Fagan has shown no ill effects from his midnight journey to that house, where it seemed as though death must lie in wait. He drives about the roads as genial and happy as ever. But he talks to no one, and the little church at Great Bend has not been opened for services for several Sundays. Alone in the historic little church the good Father undoubtedly prays for his afflicted people. Willing to risk his life in giving the comforts to a dying man, cannot the beautiful words of the Christ, "Greater love than this hath no man, that he lay down his life for his friends," be safely applied to the noble act of this priest?

At midnight on January 16 two hundred masked men followed "Dick" Barber's coffin to his lonely resting place in Saint Lawrence's Cemetery, and it is stated the electric lights were extinguished, and as the winds sighed a requiem, by the dim light of a lantern Father Jefferson, another priest, read prayers for the dead.

A CONVERT.

THE TWENTIETH CENTURY.

Great Master of the Church in these Glorious Years

BY ARCHBISHOP IRELAND.

The twentieth century! It stands out on history's pages unparalleled for its agitations of mighty intellectual problems. Intellectual life grows more intense; no limitations of knowledge are recognized. The human mind, in the success of its investigations into the mysteries of nature, becomes intoxicated with the belief in its absolute self-sufficiency, and bids reckless defiance to all existing intellectual authorities, even to Christ and to His Church. The defender of Christ is compelled to follow his adversary through all the domains of natural knowledge; to show him that there is no argument against supernatural truth. He must follow his adversary even to the farthest frontiers of nature, to prove that there is a Beyond, of which revelation brings to us no fuller tidings.

Humanity is in throes to give birth to new forms of social and political life. "All things must be made new!" is the cry everywhere heard. Revolutions are upon us, in which, if wisdom and righteousness do not prevail, chaos and death will hold sovereign sway.

America in the twentieth century! Those mighty social problems which press upon the world will be agitated with special intensity, and will move toward a solution with special rapidity in our own country. In America more than elsewhere, men are impatient for results, and enter more fearlessly upon changes.

The Catholic Church in America during the twentieth century! O Church of ages and of nations, was there ever opened before thee an opportunity so glorious, so worthy of thy power and majesty! Be thine, then, to reign queen of truth! Be thou the guide, after truth journey, be thou their guide, illuminating their way with thy light, and crowning their conquests with thy supernatural revelation. Be thine to reign queen of humanity!

Proclaim, with voice that none can fail to hear those supreme principles of moral virtue, of social order and liberty, of rights and duties of men, which Christ's Gospel taught thee. Proclaim then with the high authority of thy mission, and win to them the obedience of men by thy Christlike zeal and Christlike love. Reign in knowledge and in grace; reign to the glory of thy Christ, and the twentieth century will serve Him with all the energy of its intellect, and all the aspirations of its heart. The greatest of centuries will be the most loyal to Christ; and, as before, Christ will reign in glory over the world—"Jesus Christ yesterday, today, and the same forever."

The new Catholic cathedral at Westminster will be opened three days after the king's coronation. Cardinal Vaughan has decided that the opening ceremony will take place on Sunday, June 23, subject to the reservation that nothing unforeseen shall intervene to necessitate a postponement.

traditions inveighed against him. It was my turn to speak.

"King," said I, "does the wife who is about to become a mother think of the young girls who are dancing on the village green?"

"No; the thought of her pains fills her soul," he answered.

"Do we gather yards before clearing the ground or before having torn our hands setting fire to the dried trees?"

"How could we?"

"Does any one who abandons his farms and flees from the burning sun which separates the rainy seasons eat of the harvest?"

"No; for the tall weeds will have choked his harvests."

"Well, clothe yourself in beautiful garments again, put oil on your brow, be strong and prepare yourself for the day of harvest. The road which is left for you to travel is still worse than that which has led you so far, but God will carry you as a mother carries the child at her breast."

"Our conversation contained a long time, and when I left him he prostrated himself on his mat before the Madonna. Sorrows nalled to the cross. He was called upon to endure untold suffering."

"God, however, assisted him beyond all our hopes, as the following incident witnessed by Father Hummel shows:

"One day our catechumen was in the yard of the mission, when a mother in tears brought her child in the hope of obtaining some medicine from the father. The missionary saw at once that the child was dying and hastened to baptize it. Adjufo approached the mother, lifted the child in his arms, followed by its protective amulet and, followed by all present, led the way to the little altar raised in one of the rooms; throwing himself on his knees, he commenced to pray in a loud voice:

"God our Father, these people do not believe; they do not know that Thou art the author of life and death; this child is about to pass away; show these people that Thou art the Lord of its life, so that all may know that Thou art our Father."

"His prayer continued until the poor distracted mother, who did not understand this language and saw that her child was about to draw its last breath, took it in her arms and hurried away, reading the air with her cries. The mother who witnessed this scene pitied the fate of the little one and the mother's sadness.

"Without waiting to hear the reflections of any one, Adjufo left the place repeating: 'God can do anything; nothing is beyond God.' Whether it was the effect of supernatural intervention or the happy turn of a crisis that might have been mortal God alone knows; whatever the cause may be, there was general amazement when the mother arrived at her home, for her child, in agony before, was suddenly cured."

"Finally our chapel of modest proportions and neat in appearance was finished and the eve of the great day had come when we were to bless this new house of God and give to the great Catholic family the first fruits of this young mission. Our chiefs assembled his children and neighbors in his large court and made a last declaration to them. He spoke to them at length of the change that had been gradually effected in him and of the emptiness of the superstitions to which they were yet attached. He reminded them of the opposition which they themselves had made him suffer and which he had conquered, their threats and their insults, and concluded by saying in a loud voice:

"Shall I lose heaven because of my wives? Shall I lose heaven because of my children? No, no; what you, my children, should do is to follow your father, imitate your chief. I have not put you into the world for eternal perdition. I have not given you life that you should suffer eternally. Think well on it; one day we shall all be dust; it will be converted without delay; it is the word of your father; it is the word of your King."

"The result showed that this paternal counsel did not fall in vain from his lips; it was received by those of upright heart and energetic will and bore its fruits in due time.

A large number of Christians came from neighboring stations to take part in this family gathering; some were obliged to travel for seven and even eight hours; they were brethren in Christ, who formed the vanguard of the procession to this great city. The ceremony of the benediction of the church was particularly imposing. It was followed by the baptism of the first seven catechumens, led by our faithful Adjufo. Father Hummel enjoyed the consolation of pouring the blessed waters on their heads.

"Coming out of the church, all pressed around the happy neophytes to congratulate them and express mutual encouragement. One of them approached our chief, and, laying his hand on his arm, said to him briefly, but full of meaning:

"Sharpen your sword."

"Yes," answered Adjufo, there is going to be war."

"The old Christian and the young neophyte understood each other."

"Whilst I write, but a few months after the events that I have related, the children and a large number of the relatives of our Christian chief came to catechism class regularly. One by one their prejudices have disappeared; one by one, we hope, the obstacles which keep them from baptism will be removed. One day which is perhaps not far distant a vast field of ripe harvest for the eternal reapers will rise in the midst of this city."

"Toothache Cured in One Minute. Not only toothache, but any nerve pain is cured instantly by Polon's Nervine. Thousands have testified that its powerful, penetrating, pain-subduing properties make it an absolute cure for neuralgia, rheumatism, toothache, cramps, colic and all other pains and aches that beset mankind. The world is clamoring for equal relief as a household instant. Large bottles 25 cents."

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of one penny. Keep your blood pure and your stomach and digestive organs in a healthy condition by taking Hood's Sarsaparilla and you will be well."

LEAGUE OF THE SACRED HEART.

The Benefits of Penance. GENERAL INTENTION FOR FEBRUARY, 1902.

American Messenger of the Sacred Heart. Penance and all the words which express the various ways of practising it, humiliation, self-denial, mortification, are among the hard sayings of the Gospel which few can endure. Its clients, the delusions of every form of a false mysticism. Even St. Jerome, we are told, would, if living in our day, mitigate the rigor of his penances and choose some other means of acquiring sanctity. The leniency of the ecclesiastical authorities in dispensing from prescribed abstinences and fasts is misapplied as a concession, in its external practice at least, is not now a Christian life. At most it is a virtue of necessity, never to be practised voluntarily, but only under compulsion.

Now, it commonly happens that those who reject the hard sayings of the Gospel delude themselves with foolish theories instead. So they let their imaginations run on the hardships and abuses of a practice which, when properly regulated, is altogether salutary and reasonable. In vain they strive to frame a religion for our present state, which excludes penance, exterior as well as interior, from its essential requisites. A virtue it surely is, to some extent a virtue of necessity, it is true, but one which has strong incentives and rewards for its voluntary exercise. It is really a part of the virtue of justice, disposing us to make good or reparation for the injury we have done to God by sin, by bewailing its malice, suffering its penalties and taking every effective measure to avoid it in future. Surely religion, which is man's union with God, must include among its requisites the virtue which restores that union when severed, and at the same time, to effect this union is not the least of the benefits of penance. Instead, therefore, of regarding penance as a virtue of necessity, it was wiser and more grateful on our part to deem it a boon of God's mercy and not to be content with suffering the penalties we cannot avoid, but to impose on ourselves others of our own choice, or at least to accept voluntarily what proper authority may pre-cribe for us.

We cannot avoid our share in the evils of the sin of Adam and Eve. As a result of that sin, want and sorrow and sickness, infirmity and death are our lot and our inheritance. Whether men read Scripture as a divine revelation or an outward fable, the stern fact is there, that cursed is the earth in our work, that with labor and toil we eat thereof all the days of our life, that thorns and thistles are brought forth to us, and that we eat the herbs of the earth, cunningly and successfully as we may seem to master the forces of nature so as to make every creature contribute to our comfort, we are still outside the paradise of pleasure and before it is "Cherubim and a flaming sword to keep the way of the tree of life."

Compelled indeed we are by our very lot to do penance, to pay the penalty of the crime which forfeited Eden for our race. Every day brings its trials, annoyances, afflictions, and even when all for a moment seems well, if we are not consumed with remorse for the past we are forever haunted by anxiety for the future, always menaced by one or other form of human misery, by poverty, dishonor, disease, with no brighter outlook than death. It is an act of the virtue of penance to accept that judgment of God and to suffer whatever His providence has in store for us. Without this virtue, therefore, we can have no true religion; for we cannot observe His law in the circumstances appointed for each one of us; with it the trials that would otherwise afflict us are turned to our consolation and profit.

It is our lot to suffer all these things in consequence of a sin for which we are not personally responsible, but which, with reason, we assume that there might, with reason, be our own misdeeds; nay, that some of the sufferings we regard as the consequences of original sin are directly or indirectly the result of our personal sins. "Thy sin will find thee out;" "the wages of sin is death;" and such like maxims are the expressions of our own experiences as well as revealed truths. The judgment on the prophet David, even when he had acknowledged his crime and the Lord had caused it to pass away, is an instance in point. "Only because thou hast so made the enemies of the Lord to blaspheme through this matter even the son that is born to thee shall surely die." Herein is an additional reason for suffering patiently the afflictions sent us by Providence, and a motive for rejoicing that we can, by the virtue of penance, not only obtain pardon for sin but also do our share to satisfy God's offended justice. With right-minded people this motive is quite sufficient to adopt voluntary penances, such as fasting, abstinence, watching, silence and retirement, and other means of denying nature. Even without the fear that God might chastise, or the consolation found in making due reparation, it is natural that the truly contrite spirit should resort to external penance as an expression of its sorrow. The spirit depressed by its sorrow laments the body naturally seeks to remove all kinds of corns and warts, and only costs the small sum of one penny. Keep your blood pure and your stomach and digestive organs in a healthy condition by taking Hood's Sarsaparilla and you will be well."

FAITH IN CHRIST DYING OUT.

A Priest Says That Faith is the Fact Among Non-Christians.

The Rev. Owen A. Hill, S. J., vice-president of St. Joseph's College, Philadelphia, delivered a sermon on Sunday morning in the Church of the Gesù, in which he said that belief in the Divinity of Christ was fast disappearing outside the Catholic Church. His text was: "This Child is set for the fall and the resurrection of many in Israel." (St. Luke, 2.) Father Hill said:

"Israel is the church the body of believers held together from Adam down to the present time. Adam had for citizens God's chosen people, and the methods God employed to keep His Kingdom one and unbroken are part and parcel of the world's authentic history. Christ the Messiah was the cornerstone of the church, and from Adam on no one was saved except through faith in Him.

"But Christ, when He came, proved a rock of offense to the people of old Israel, and because He was rejected by His own, sought and found honor among the Gentiles. He, therefore, constituted the nations a new Israel, and established the Church anew on laws of His own. But in the new Israel, as in the old Israel, the test of salvation is the same. The Child Jesus is set for the fall and the resurrection of many. To bring the fact home to ourselves, we need not run down the ages of history.

"Whole nations have apostatized from the faith, and occupy in the providence of God a more hopeless position than the lost tribes of Israel. The sun of God's justice has set on them, and to all appearances it has set forever. Because the darkness is not complete, because their patched-up creeds possess a measure of the light of the Gospel, they are not honest searchers for the truth, and they go down to their fate eminently satisfied with themselves and their errors.

"But the question can be narrowed to yet more confined limits. Here, in our city, the prophecy of Simon is daily working itself out with an accuracy of detail that challenges wonder. Even here, at our very doors, the Child Jesus is set for the fall and resurrection of many in Israel. The decay of faith is as open a menace to religion as the growth of anarchy is a declaration of war against government. Men are dashing their lives out against the rock of unbelief, and the Child in Whom they refuse to acknowledge God is set for their fall, and as irrevocably set as He was for the Scribes and Pharisees of old Jerusalem.

"Outside of the Catholic Church faith in the Divinity of Christ is worn to a shadow. In many quarters it is fast growing a mere matter of taste, having long since ceased to be reckoned a moral obligation. The so-called erudition of our time is against its adoption, and pulpits in what men call churches become on Sunday platforms for the advocacy of infidelity. And Jesus is jealous of His divinity. Rob Him of His prerogative, and the apple of His eye is hurt. Unsettle this stone in the edifice of religion, and the whole structure falls, to bury offenders in ruin and desolation.

"What fate is in store for the open and avowed enemies of Christ; for the demons of war, who go wrong not from frailty, but from malice? Monsters of this sort darken the fair face of God's lovely universe.

"There is abroad in our land an army of unscrupulous and unprincipled abettors of evil, whose fondest dream is the destruction of God's Kingdom on earth. They are employing, with a pernicious activity, every engine of war at their disposal. The suffrage, the schools, literature, education—everything—is diverted their foul uses. Sweet charity is being turned to hellish account; organization is being perfected to drag down to the dust the throne of the God from His throne at the head of the Universe, and the Child Jesus, at rest in the arms of Simon, contemplates, as from a judgment seat, the fall and destruction of His persecutors.

"They are embarked in an undertaking bound to fail. They are set against Christ the Lord's anointed and must fall. But passion has bandaged their eyes tight and they miss their way. Their minds are the willing victims of moral blindness, and their hearts are as hard as their heads."

"Precisely because penance restores, to some extent, the integrity of our nature, the honor of man's nature, as the Collect for Thursday in Passion week has it, and our union with God, like prayer, to obtain His favors, said the Lord to lay up treasures of gold."

"Prayer is a holy earnestness, so that as earthly attractions grow dim, things heavenly may grow clearer." It is not surprising, therefore, to read in the prayer at Mass on Ash-Wednesday the petition that we may enter with due dispositions the worshipful and solemn Fast.

It is truly a worshipful and solemn institution in the Church, the fast of Lent and the fasts and abstinences at other seasons also, prescribed as they are with the motive of making us imitate Christ in His fast in the desert for forty days, of inciting us to the practice of voluntary penance after the heroic models of the Saints who, like St. Aloysius, little need their severe penances for their own sins, of making us eager to obtain the mastery of ourselves, the contempt for material conveniences and pleasures, the high estimate of spiritual joys and of heavenly prospects, which alone can support us in the trials that come upon us in this life. Hence, no matter how weak and necessities, no matter how unable we may be to comply with her laws of fasting and of abstinence, we should never lose the strength and courage to practise it, in order to experience its benefits.

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LETTER OF RECOMMENDATION.

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

London, Saturday Feb. 8, 1902.

LENTEN REGULATIONS FOR 1902.

The following are the Lenten Regulations for the Diocese of London:

- 1st. All days of Lent, Sunday excepted, are fast days. 2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays after every meal, and on all meals on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill-health, advanced age, hard labor, or some other legitimate cause, cannot observe the law.

MORE MASSACRES IN ARMENIA.

The Kurds are again in the field fighting with the Armenians, and several sanguinary conflicts have occurred at Bitlis and Van. Twenty men were killed at Bitlis, and both sides suffered heavily at Van.

GERMANY AND THE JESUITS.

In the German Reichstag, Herr Spahn on behalf of the Centre or Catholic party questioned the Government regarding the attitude the Bundesrath is likely to adopt toward the bill passed by the Reichstag in 1899 rescinding the Jesuit Exclusion law.

Count von Posadowsky-Wehner, the Imperial Secretary of State for the Interior, answered that many Protestants have deeply-rooted apprehensions in regard to the re-admission of Jesuits into Germany, so that there is necessity on this account for most mature consideration.

Well the Emperor and his Government know that the apprehensions of which the Secretary speaks are but a sham, and it cannot be expected that as long as the force of excluding the Jesuits from the Empire is kept up, the Catholics will give more than a half support to the Government.

But the figures which have given cause to the Lutheran Observer's grief show that the Catholic Church is making very substantial progress in the

left in the lurch on details of policy if it irritate the Catholic party beyond endurance; and without the support of the Catholic party the Government cannot carry its measures.

The exclusion law against the Jesuits is the only remnant which survives of the anti-Catholic Falck laws, and it is time that this last relic of Bismarck's barbarous persecuting legislation should go into oblivion.

THE CHICAGO ELLIJAH.

Amid all the persecutions to which the prophet Elias or Elijah was subjected while he prophesied, he never had the misfortune to have his lace factories confiscated by any of those exercising royal authority who sought his life.

But it has fared differently with the prophet's reincarnation, John Alexander Dowie of Chicago, who professes to be Elijah appearing for the second time on earth.

The so-called "Zion lace industries" owned principally by Dowie were forfeited by decree of Judge Tuley issued Jan. 31, and a receiver has been appointed for the same, which must be worth between \$300,000 and \$400,000.

The suit was entered by Dowie's brother-in-law, Samuel Stevenson, for moneys out of which he was duped by the hypnotic influence of this second Elijah, the chief owner of the property.

Judge Tuley said that Dowie's Church, which is styled by its adherents "the Christian Catholic Church," is a "curious mixture of religion and business." He held that Dowie had exercised an unlawful influence upon Stevenson.

Of course, we may expect that the self-styled prophet will proclaim to his followers that he is persecuted as his great prototype was, for conscience' sake.

THE CATHOLIC CHURCH IN GERMANY.

The Lutheran Observer of Philadelphia is much concerned at statistics published in Pieper's "Kirchliche Statistik" or Church Statistics, whereby it is shown that in the German Empire the percentage of increase in the number of Catholics is unexpectedly great, being much greater than that of the so-called Evangelical or Lutheran Churches.

Much has been made recently of a certain movement in the German provinces of the Austrian Empire, in which through political motives which had their origin in the dissensions between the various nationalities of the Empire, Germans, Poles, Czechs, and Slavs, the cry of "Los von Rom" or "Away from Rome" was raised by a section of the German party who are looking to Prussia as their ultimate goal.

The cry of Los von Rome did not seduce from the Catholic Church in Austria more than six or eight thousand persons, even according to the most exaggerated accounts of its potency, whereas according to other accounts which have reached us in regard to the matter, the whole number of those who have fallen away from the Catholic Church owing to this movement does not exceed 3,500 persons.

This secession is a serious blow to the Salvation Army, from which a few years ago General Booth's son, in command of the Army in America, also succeeded in order to form the "Christian Volunteers" of America, for reasons similar to those given by Mr. Booth-Clibborn, which amounted to this that the autocratic rule of the

German Empire, which far more than compensates for the comparatively small losses in the Empire of Austria.

Herr Pieper, who gives the figures which have caused so much affliction to the Lutherans, is himself a Lutheran pastor, who is highly regarded at the universities of Tubingen and Leipzig as an eminent scientific authority.

According to these figures, the Catholic Church has increased much more rapidly than the Lutheran throughout the Empire, the only exceptions being Saxony and two other States, Alsace-Lorraine being one.

In Berlin, the Catholic increase in twenty years has been so great as 421 per cent., whereas the Lutherans have increased only 121 per cent., while in the other German States the Catholic percentage of increase has averaged double that of the Lutherans, and there is every prospect that this state of affairs will continue.

Should this prove to be the case, the time is not far distant when Germany, the cradle of Lutheranism, will become once more a Catholic country. Even as the case stands at present, the Catholics are 37 per cent. of the whole population.

The reason for the decrease of the Catholic percentage in Alsace-Lorraine is easy to be seen. It arises from the emigration of inhabitants who since 1871 preferred French to German rule, and to the influx of German settlers from other German States.

ANOTHER SALVATIONIST SCHISM.

The Salvation Army has another schism through the withdrawal of Arthur S. Booth-Clibborn and his wife, as officers. Mr. and Mrs. Booth-Clibborn, who are respectively the son-in-law and daughter of General Booth, had had the command of the army in Holland, but they have grown tired of the strict discipline whereby they were kept subject to General Booth, and in consequence have proclaimed their independence.

It is generally understood that they have determined to become propagators of the Gospel and Church of the so-called Doctor [Alexander Dowie] of Chicago who announces himself to the world as the prophet Elijah returned to earth, and who has made an immense fortune through his fraudulent divine healing, which resembles greatly the methods of the so-called Christian Scientists who are better known in this country.

Mr. and Mrs. Booth-Clibborn have addressed circular letters from their residence at Amsterdam, to their colleagues in command of the Salvation Army in America, and probably elsewhere explaining the reasons for their secession. They do not mention the Church of Alexander Dowie in their circular which was received in New York a few days ago, but they state that they believe in "divine healing as based on the Atonement"—a statement which does not commit them to Dowie's Church—and we deem it more probable that they will start a Church of their own on an independent basis, than that they will subject themselves to a new tyranny after having cast off so unceremoniously the real or supposed tyranny of their own father-in-law and father.

The Booth-Clibborn circular gives information in regard to the book-stores where pamphlets can be obtained wherein the teachings of the two seceders will be found.

Along with the circular copies of letters were forwarded to the New York Salvationists, which had been sent to General Booth, and in which Mr. Arthur Booth-Clibborn informs the General that he must resign his position in the Salvation Army as he desires more freedom to practice and preach the full gospel, and more liberty for his wife Catherine, who is styled on the Continent of Europe "La Marchéale."

Mrs. Booth-Clibborn also writes to her father stating that she resigns her position in the Army because she has long desired greater and fuller liberty for Arthur (her husband) whom she "looks upon as a mighty man of God, specially called, and remarkably qualified, and for herself." She declares that she "takes this step after much thought and prayer, and intense sufferings of heart, for the purpose of being a greater blessing to the poor lost world, for which she has felt that her life could have been better spent for many years past."

This secession is a serious blow to the Salvation Army, from which a few years ago General Booth's son, in command of the Army in America, also succeeded in order to form the "Christian Volunteers" of America, for reasons similar to those given by Mr. Booth-Clibborn, which amounted to this that the autocratic rule of the

General could not be borne with in this free country.

Notwithstanding the much which is being constantly spoken on the housetops in regard to the present yearning of the Protestant sects for unity in obedience to the wish of Christ that His disciples should be one as He and the Father are one, and that there should be one fold, and one shepherd, and one Church, which are commanded to bear, Protestantism has within itself the germ of disunion, and it must diverge into sects.

Mr. Clibborn-Booth has the same right to form a new "Church of God," which General Booth possessed in the first instance.

NEW BIBLE VERSIONS.

A recent issue of the Chicago Northwestern Christian Advocate, a Methodist organ, is severe on those who make it a fad to issue new translations of the Bible. A large number of new translations have been issued of late under the claim that they are in modern English as distinguished from the somewhat antiquated King James' version, which is commonly called the "authorized version," but which has no such authorization as has been claimed for it, though it was undertaken under direction of King James I.

It must be admitted that this version is remarkable for the purity of its English, though it is equally so for the evident inaccuracy of translation which appears in many places, the aim of the translators having been to indicate that Catholic doctrine and practice are scriptural and anti-scriptural, and that Protestantism is a return to the primitive and pure teaching of the Apostles.

It is not our purpose here to give a treatise on the errata of the Protestant Bible. This has been ably done by Ward, but we may point out the glaring instance of dishonesty found in the translation of the 14th chapter of St. Paul's first epistle to the Corinthians.

For the proper understanding of this chapter it is necessary to remark that the Corinthians held in exceedingly high estimation the miraculous gift from God which at that time was frequently given to the teachers of and converts to Christ's Faith, the Apostles and others of the early Christians: this gift was that of "speaking in divers tongues the wonderful works of God."

It was given first on the day of Pentecost when the Apostles received the Holy Ghost who descended upon them in the form of cloven tongues of fire so that they were enabled to speak to the multitude of devout men of every nation, Jews who had come to Jerusalem to celebrate the great feast, announcing to them in their own various languages the great truths of salvation which Jesus Christ had commissioned them to teach all nations.

These strangers, "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia and Judea and Cappadocia, in Pontus and Asia," and in other lands, heard the good tidings of the gospel proclaimed, every one in his own tongue, and were greatly amazed until St. Peter explained that all this was done by the power of God, who wished thereby to make manifest the truth that Jesus the Messiah who had been crucified by them some few weeks before had risen from the dead in the Lord and Christ and now sits at the right hand of the Father that they who believe in Him may obtain remission of their sins, and receive the gift of the Holy Ghost.

In Acts x, 46 and xix, 6, we have this gift again spoken of, wherefrom we learn that even the Gentiles who were converted to Christ "spoke with tongues and magnified God." This occurred at Caesarea and Ephesus, and in other places where the gospel was preached.

In the 12th and 13th chapters of the first Epistle to the Corinthians the same gift of speaking with divers tongues is mentioned, and more fully in the 14th chapter—but it is in this last mentioned chapter that the dishonesty of King James' translators is specially seen, for in almost every instance here the word unknown is introduced into the text before the word tongues simply because in this chapter the Apostle speaks in a manner which might seem to the careless or unlearned reader to disparage the speaking in unknown tongues, and they might thus be made to believe that the Apostle condemns the use of the Latin language in the Catholic liturgy.

Thus the Apostle really means to commend more highly the gift of prophecy than the gift of speaking the works of God in many languages, unless these languages or tongues be interpreted so as to be understood.

By prophecy is here meant the teaching of the Christian doctrine, which is indeed more profitable to an assemblage than would be the speaking in languages which are not understood. But after all, the Apostle expressly says that the speaking with tongues becomes profitable if it be accompanied by interpretation. (verse 5 and 27.)

Six times in that chapter the translators introduce the word unknown into the text, because St. Paul may thus be thought by the careless reader to condemn the Latin language for the Catholic Mass and Vespers, and in fact these passages are commonly so understood by the average Protestant reader, whereas: in the first place, the Apostle is not speaking of the liturgy of the Church at all, but of a power given to many Christians by God Himself for the manifestation of His glory.

2ndly. So far from condemning this gift of tongues coming from God the Apostle praises it as conducing to the edification of the congregation, for "he that speaketh in a tongue . . . in the spirit he speaketh mysteries; and 'I would that ye all spake with tongues,' though he would prefer the gift of prophecy. Yet even so, he expects from this preference the case when 'he that speaketh with tongues interprets, that the Church may be edified.' The liturgy of the Catholic Church is interpreted in most of the prayer-books used by the people, and in the instructions given by the priest from the pulpit. But there are besides wise reasons on account of which the Church uses the ancient liturgies in their original tongues, that faith may not be subject to changes owing to the constant variations and changes which are taking place in all vernacular tongues. Besides, the universal Church requires a universal language by means of which the people of all countries may unite in worship when they meet in the same Church, that they may not be disturbed by the difference of language in the great act of public worship, the Holy Sacrifice of the Mass, but that they may join therein just as if they were hearing Mass in their countries.

The word "unknown" so frequently prefixed to "tongues" in this chapter is admittedly not in the Greek original text of St. Paul, and this is even indicated in the English text where for this very reason, unknown, is in italics. The dishonesty is seen in the fact that wherever the Apostle seems to depreciate the value of tongues, the word "unknown" is introduced, whereas where the gift of tongues is exalted, "unknown" is omitted.

It might be said in excuse for the translators that the very fact that they have put the interpolated word in italics exonerates them from the charge of fraud; but this does not excuse them, as the purpose is clearly to induce the ordinary reader to believe that the Catholic practice is contrary to holy Scripture.

In further confirmation of what we have stated we may refer to the "Revised Version," which has restored the correct reading by omitting the word "unknown," but during the interim while it held its place, it served the purpose for which it was interpolated, and it is still read by the great majority of English-speaking Protestants as the word of God, and is believed to be a condemnation of the Catholic Church.

In regard to the new translations of the Bible which are being issued, the Northwestern Advocate already mentioned holds that they serve only to destroy the reverence with which the Bible is regarded. It says:

"There are already at least half a dozen of these so-called modern English Bibles, written in what the authors or editors claim to be the language of the people, each of which in many vital respects differs from the others, and none of which equals in sublimity and power the language of the old version which God has spoken to the hearts of men for centuries, and which has been simple enough to enable all to grasp its meaning."

These so-called modern Bibles are helpful as commentaries to the average reader, but as substitutes for the version which the people are wont to accept as the holy Scriptures, no one of them has yet justified such a place.

It is almost inconceivable that men should expect some of these to be considered seriously as the Bible. If such readings are confined to the Bible-reading and Bible-loving world, every man who has ability to write, and may be unsatisfied with the Bible or with the versions which have already appeared, may produce a Bible in his own language and present as good claim for its acceptance as those which preceded it.

Catholics have the security for the correctness of their version of the Bible, that it is approved by the lawful authorities of the Church whose office it is to guard the sanctity of God's word; but what security has the Protestant that he has the correct version, when every man has the right to produce a Bible according to his individual fancy, and to pass it upon the multitude as the only correct and true Word of God?

The Christian Advocate, continuing its remarks, says very justly:

"The Bible should be interpreted into the language of the people so that they may understand it; but if it is to be written to conform to the ever-changing language of the people, for many it must needs be filled with slang, which is more nearly than any other the language of vast numbers."

We will conclude this article with the remark that, highly as the King

James' version of the Bible is praised for the purity of its language, we are of the conviction that the Catholic Douay Rheims version is fully equal to it in this respect, and is vastly superior to it in the accuracy; with which it represents the original in meaning.

CATHOLICS IN GERMANY.

In the German Reichstag, the Imperial Secretary of State, Count von Posadowsky-Wehner announced on behalf of the Chancellor Count von Bulow, in the absence of the latter, that the Government is negotiating with the different Federal Governments of the Empire to secure uniformity of law in the various States in regard to the treatment of Catholics. In some of the States Catholics are subject to disabilities, but the Secretary says that Mecklenburg and Brunswick have already agreed to enact laws granting Catholics full liberty of worship.

AN EXTERNAL VIEW OF CATHOLICISM.

"How I became a Catholic?" for the benefit of those who may be struggling between the promptings of truth on the one hand, and the teachings of Protestantism and education on the other, as I was for a period of fifteen years, I propose to answer the above question, or rather describe the obstacles that I found in my pathway toward the Catholic Church, after my judgment became convinced of the correctness of its claims as the one, only true Church, writes N. F. Thompson, in Truth, of Nazareth, near Raleigh, N. C.

Reared under Protestantism, I had imbibed all the prejudice and embraced all the errors regarding Catholicism which any one could have experienced in any place or under any circumstances—excepting none. Truly I was a "Pharisee after the strictest sect." I was superintendent of a Methodist Sunday school at the time of my marriage to a Catholic, and had never met a Catholic to converse with, to my knowledge, before making the acquaintance of the woman who became my wife. I promised her before marriage that I would investigate for myself the claims of her Church, after our marriage, and that promise I at once set about fulfilling.

Being religiously inclined by nature and training I not only took up a series of the studies on Catholic doctrine, but I extended my investigation into almost all the religions of the world, past and present. I found much to admire in the teachings of Confucius, the wisdom of Aristotle and philosophy of Plato, I became a strong admirer of the Hebrew religion, which, more than any other, taught the existence of one God, who was the Supreme Ruler and Creator of the universe. If by any means I could to-day be convinced that there never existed a Divine Person, Who came on earth to establish a teaching medium for the salvation of mankind, I should feel obliged in conscience to enter the Jewish Church, as coming nearer than all others toward my ideal of a doctrinal religion, and teaching nearer than any others the conception of Divine Creation and rulership over man. While a Protestant I felt and claimed myself to be a "Christian," but never, until I began to investigate the claims of the Catholic Church, did I fully realize what that word meant. I soon learned that it embraced more than was usually conveyed in the word as understood by Protestants. I found it meant the acceptance of the teachings of a divinely established and divinely guided Church—an infallible teacher and an incorruptible body, founded by Almighty God Himself, for the salvation of mankind! I found the Roman Catholic Church the only one claiming to be an infallible teacher and unerring guide for mankind in matters of faith and morals. I found it fulfilling that function and exercising that sphere, not only through a period of time beginning with the apostles and extending down to the present; so that my judgment became convinced of the fact if there was such a thing as Christian religion it existed only in the Roman Catholic Church. From the very nature of logical reasoning, this became to me an irresistible conclusion.

The arguments on which Protestantism sought to establish itself, viz.: that the Church had become corrupt and needed reforming, proved entirely too much. If true, it destroyed Christianity itself, for Christ, being God, could not have established a corruptible Church, or left an uncertain guide to men in so vital a matter as the salvation of their souls! A Divine Founder could only establish a Church possessing His characteristics; hence man could not "reform" the Church of God. It remained alone to Protestantism to attempt, such a work, the inconsistency of which must become apparent to any reflecting mind.

Now, all these truths I accepted, and yet for fifteen years thereafter I remained outside of the Church, and why? I was a member of a number of secret orders, among them the one known as Freemasonry. I learned that to become a Catholic I would have to renounce Freemasonry, and while I sought in various publications, and from a number of priests, to find reasons that I could accept as justifying the requirement, I did not find them. I loved its broad humanitarian principles and noble charity. I ceased attending any and all churches, until I began to feel that the practical work of Masonry embodied the highest form of religion—sufficient for the most exalted of the humblest of mankind.

In this state I was rapidly drifting out toward the sea of deism, or theism, although the cares and responsibilities of a parent were upon me, and I was feeling then with increasing weight as the years passed and my children were growing up around me. My family resided at Wilmington, N. C., and being in Savannah, Ga., on one occasion, my wife wrote and requested that I call on Bishop Gross, afterward Archbishop of Oregon, whose brother at

Wilmington, Father M. . . her pastor. She desired to make this the plea . . . Bishop, and talk with . . . obstacles as existing . . . obeyed her requests . . . sensible impelling impulse . . . since attributed to . . . had just made her . . . and had offered it up . . . for my speedy conversion . . . subsequently informed . . . formed me that on leaving . . . that her prayers and . . . heard and accepted, . . . version would follow . . . formed her a few days . . . surprise over it . . . After a pleasant hour . . . (and he was an exceed . . . as I subsequently e . . . most intimately. Pe . . . I brought up my . . . him if the Catholic . . . Masonry. As near a . . . —for that was twenty . . . were his words in re . . . while Masonry is . . . The tendency of Mas . . . votaries to that as . . . morals, instead of t . . . rival in its path, and . . . less than condemn i . . . its claim as being the . . . which men must rec . . . religion and moral . . . force of his reasoni . . . although I had doub . . . truths conveyed t . . . heart was prepar . . . only through the p . . . God. Who had . . . prayers, I said to . . . will you take me i . . . tomorrow morning? . . . laughed until his s . . . eyes danced with m . . . answered: "We do . . . like Protestant chu . . . instructed first." I . . . my fitness, for I had . . . catechism, and kne . . . cover. This was . . . sufficiently instruct . . . was complied with . . . And I now need no . . . lapse of twenty ye . . . have practically be . . . eminent in the C . . . thing has ever see . . . the slightly regret . . . though I severed . . . friendly relations th . . . my family, above a . . . dane sphere.

JESUS SET NOB

Catholic Priest's

Reveals

The Rev. Thom . . . of Boston College, . . . meeting of the Chil . . . Convent of the Sac . . . a series of confer . . . writings of St. Paul . . . He cast a strong . . . appearance of St. I . . . Writings. Here w . . . of Tarsus, aiding a . . . tyrdom of St. Ste . . . Christian martyrs, . . . larger field than Je . . . erise of his zeal . . . Old Law against t . . . failing letters from . . . set out for Damas . . . enings and slaug . . . Christians he sou . . . the way thither, h . . . by a vision of Chr . . . the persecutor Sa . . . Paul—for he chose . . . baptism. His con . . . the right di . . . qualities of faith, . . . and man, and dau . . . age—which before . . . for Saul was not l . . . For a right un . . . saint and his work . . . study the building . . . ter from the cradl . . . Tarsus, a prosper . . . Asia Minor, where . . . of the dispersed J . . . Gasson paid a gen . . . great qualities of . . . that day and even . . . Jews were numero . . . the Roman Emper . . . In many cities, ev . . . had prospered. B . . . in their money an . . . the intellectual a . . . them a force to be . . . strange lands. T . . . they were of God' . . . guardians of Her . . . could condescend . . . Lord Himself had . . . So the Jewish . . . held themselves a . . . recognition from . . . Ima have moved . . . tempt. They won . . . ty of their blo . . . persons, however . . . To guard the la . . . feasts, to transmit . . . children, as somet . . . than any other— . . . ambition. And y . . . fidelity in any p . . . children, as well . . . martyrdom, as in . . . ample of the yo . . . their heroic moth . . . As in Rome, so . . . was so important . . . ligions training . . . father and moth . . . tent to ground th . . . in the knowledge . . . law, and usually . . . secular education . . . law for himself, . . . ite's dearest pri . . . provided that he . . . maintain himself . . . If one reads t . . . Old Law pedago . . . Nothing is more s . . . ene on the relig . . . child. St. Paul . . . ionally as a mas . . . When he appl . . . there was quest . . . education. Did . . . to the great scho . . . might have seen

Wilmington, Father Mark Gross, was her pastor. She desired that I should make this the plea for meeting the Bishop, and talk with him regarding obstacles as existing in Masonry. I obeyed her request as from some irresistible impelling impulse, which I have since attributed to the fact that she had just made her Easter Communion, and had offered it up to Almighty God for my speedy conversion, as she subsequently informed me. She also informed me that on leaving the Communion raffle a voice seemed to tell her that her prayers and offerings had been heard and accepted, and that my conversion would follow, and when I informed her a few days later she felt no surprise over it. But I anticipated. After a pleasant hour with the Bishop (and he was an exceedingly lovable man, as I subsequently came to know him most intimately. Peace to his ashes!) I brought up my difficulty, and asked him if the Catholic Church condemned Masonry. As near as I can recall them—for that was twenty years ago—these were his words in reply: "The Catholic Church is not a human organization, while Masonry is human in origin. The tendency of Masonry is to lead its votaries to that as their fountain of morals, instead of to the Church; hence the Church found itself with a human rival in its path, and could do nothing less than condemn it, or else abandon its claim as being the divine source from which men must receive their code of religion and morals." The Catholic Church is not a human organization, while Masonry is human in origin. The tendency of Masonry is to lead its votaries to that as their fountain of morals, instead of to the Church; hence the Church found itself with a human rival in its path, and could do nothing less than condemn it, or else abandon its claim as being the divine source from which men must receive their code of religion and morals.

He cast a strong light on the first appearance of St. Paul in the Inspired Writings. Here we find him as Saul of Tarsus, aiding and abetting the martyrdom of St. Stephen, the first Christian martyr. But he wanted a larger field than Jerusalem for the exercise of his zeal in maintaining the Old Law against the New, and so obtaining letters from the high priest, he set out for Damascus, breaking through the enmities and slaughter against the Christians he should find there. On the way thither, he was stricken down by a vision of Christ and changed from the persecutor Saul to the Apostle Paul—for he chose this latter name at baptism. His conversion meant giving the right direction to the great qualities of faith, burning love of God and man, and dauntless zeal and courage—which but for his misapplied, for Saul was not less sincere than Paul. For a right understanding of the saint and his work it was important to study the building of his heroic character from the cradle. He was born in Tarsus, a prosperous little seaport of Asia Minor, wherein there were many of the dispersed Jews, and here Father Gasson paid a generous tribute to the great qualities of the Jewish race in that day and even in our own. The Jews were numerous in various parts of the Roman Empire when Christ came. In many cities, even in Rome itself, they had prospered. But their pride was not in their money and estates, nor even in the intellectual acumen which made them a force to be reckoned with in the strange lands. Their pride was that they were of God's chosen people, the guardians of His written law. Who could confound to the race which the Lord Himself had singled out for favor? So the Jewish merchants in Rome held themselves aloof, nor would social recognition from Meeenas or Messalina have moved them to aught but contempt. They would not taint the purity of their blood by alliances with pagans, however great and powerful. To guard the law, to keep the sacred feasts, to transmit this heritage to their children, as something infinitely better than any other—this was their supreme ambition. And when the test of their fidelity in any point of the law came, children, as well as parents, welcomed martyrdom, as in the transcendent example of the young Maccabees and their heroic mother.

JEW'S SET NOBLE EXAMPLE.

Catholic Priest's tribute to a Great Race.
The Rev. Thomas J. Gasson, S. J., of Boston College, began at the last meeting of the Children of Mary of the Convent of the Sacred Heart, Boston, a series of conferences on the life and writings of St. Paul.

He cast a strong light on the first appearance of St. Paul in the Inspired Writings. Here we find him as Saul of Tarsus, aiding and abetting the martyrdom of St. Stephen, the first Christian martyr. But he wanted a larger field than Jerusalem for the exercise of his zeal in maintaining the Old Law against the New, and so obtaining letters from the high priest, he set out for Damascus, breaking through the enmities and slaughter against the Christians he should find there. On the way thither, he was stricken down by a vision of Christ and changed from the persecutor Saul to the Apostle Paul—for he chose this latter name at baptism. His conversion meant giving the right direction to the great qualities of faith, burning love of God and man, and dauntless zeal and courage—which but for his misapplied, for Saul was not less sincere than Paul. For a right understanding of the saint and his work it was important to study the building of his heroic character from the cradle. He was born in Tarsus, a prosperous little seaport of Asia Minor, wherein there were many of the dispersed Jews, and here Father Gasson paid a generous tribute to the great qualities of the Jewish race in that day and even in our own. The Jews were numerous in various parts of the Roman Empire when Christ came. In many cities, even in Rome itself, they had prospered. But their pride was not in their money and estates, nor even in the intellectual acumen which made them a force to be reckoned with in the strange lands. Their pride was that they were of God's chosen people, the guardians of His written law. Who could confound to the race which the Lord Himself had singled out for favor? So the Jewish merchants in Rome held themselves aloof, nor would social recognition from Meeenas or Messalina have moved them to aught but contempt. They would not taint the purity of their blood by alliances with pagans, however great and powerful. To guard the law, to keep the sacred feasts, to transmit this heritage to their children, as something infinitely better than any other—this was their supreme ambition. And when the test of their fidelity in any point of the law came, children, as well as parents, welcomed martyrdom, as in the transcendent example of the young Maccabees and their heroic mother.

ENGLISH CATHOLICS

Statistics show notable increase during past year.

The Catholic Directory for Great Britain, published by Messrs. Burns & Oates, is now in its sixty-fifth year of publication, has just been issued for 1902. Accompanying the work is an excellent map of the diocese and missions. From the general summary we learn that the number of English Bishops is now seventeen instead of nineteen, Westminster having during the year lost a Bishop through translation and Clifton another by death. Scotland has seven Bishops, so that altogether thirty-four Bishops. There has been in England an increase of nearly two hundred priests in the year, the number last year being 2,837, and this year 3,018. The number of places of worship last year was 1,536, and this year is 1,572. The corresponding figures for Scotland are: Priests in 1901, 401; priests in 1902, 402; places of worship in 1901, 350; places of worship in 1902, 354. The total number of priests for Great Britain was 3,208 in 1901; it is 1926 this year. Of the clergy, 1,107 are regulars, in whom are included some French exiles. It is, however, evident that the number of emigres is not large, as the total increase in the regulars is only 117—from 990 to 1,107. The estimated Catholic population of the United Kingdom has risen by a quarter of a million. Last year it was set down as nearly five millions; this year it is given as five millions and a quarter—namely: England, 1,500,000 (the same figures as last year); Scotland, 433,000 (figures for last year, 365,000); Ireland (according to the census of 1901), 3,310,028.

Including British America (with a Catholic population of about 2,600,000), Australia, India and all other possessions, the total Catholic population of the British Empire is about ten millions and a half.

Reverence.

Reverence is the secret of all religion and happiness. Without reverence there is no faith, nor hope, nor love. Reverence is the motive of each of the commandments of Sinai—reverence of God, reverence of our neighbor; reverence of ourselves. Humility is founded on piety is conserved by it; piety finds in it its shield and buckler. Reverence for God, and all that is associated with Him. His ministers. His services—that is religion. Reverence for our neighbor, his goods, his person, his chattels—that is honesty. Reverence for ourselves, clean bodies and pure soul—that is chastity. Satan is Satan because he is irreverent. There never yet was an infidel, but he was irreverent and a mocker. The jester and the mime, the loud laughter, the scorners have no part in the Kingdom.

As in Rome, so in Tarsus. Nothing was so important to the Jew as the religious training of his children; and father and mother were always competent to ground their sons and daughters in the knowledge and practice of God's law, and usually in the elements of a secular education. For, to read the law for himself, was the young Israelite's dearest pride, and the law itself provided that he should learn also to maintain himself.

If one reads the Scriptures of the Old Law pedagogically, so to speak, nothing is more striking than the insistence on the religious education of the child. St. Paul was brought up religiously as a matter of course. When he approached man's estate there was question of more advanced education. Did his parents send him to the great schools of Rome, where he might have seen and heard Virgil, or to

those of Athens, for the fame of Eschylus and Euripides? Not at all, though they might easily have done so. To Jerusalem, the Holy City, he was sent to drink deeper of the Law at its fountains. He sat at the feet of Gamaliel, a great teacher and a broad-minded man, as we know later from his counsel to the Jews when there was question of persecuting the Christians.

Is there not an example for Catholic Christians of to-day in the life of these dispersed Jews, like the parents of St. Paul and others? Do not some of the Jews even of modern days put us to the blush by their courage and loyalty to their convictions, especially in the education of their children? Well were it for the Church if every Catholic mother were as devoted to the religious training of her child as the typical Jewish mother.

Then Father Gasson bade his hearers remember what should be the true attitude of the Catholics to the Jews, no matter how much, here and there, the latter have degenerated. We must never forget their fidelity to their mission in past ages, and the world's debt to them for it. From them we have the priceless treasure of the Scriptures of the Old Law. Of them it pleased Christ to take His human nature. The Blessed Mother of God was a Jewess; so were all the Apostles.

This race, even though it rejected Christ, is still the subject of an especial Providence, and will yet be won to allegiance to the Divine Redeemer.

BISHOPS CONDEMN SOME "PIOUS" LITERATURE.

The University of Louvain, correspondent of the Portland, Oregon, Catholic Sentinel, announces that the Belgian Bishops have just sent a joint circular to the publishers of religious publications which give accounts of miraculous graces and favors obtained through the intercession of some Saint whose veneration is sought to be spread. According to the terms of the circular, it will not be permitted in the future to designate favors obtained, except in a general way, nor to give names of persons contributing money in thanksgiving for a favor secured, or to ask alms to secure such.

Commenting on the Bishops' action, a leading Belgian Catholic paper expresses the wish that every issue of so-called "pious" publications bear the imprimatur of the diocesan authorities in which they are published. The necessity of securing the episcopal imprimatur would be a safeguard against abuses which creep up every now and then, in spite of the periodical warnings of the hierarchy.

What Bishop Dupanloup wrote many years ago to his clergy about pious books could be written again with infinitely more reason—especially about pious periodical publications—not only in France and Belgium, but also in this country: "Be on guard against certain kinds of pious literature. This book trade, not sufficiently watched, throws every year upon the market thousands of books of piety lacking in doctrine and solidity, full of inaccurate notions, of exaggerations and false statements, which debase religion and pervert devotion."

THE GODLESS EDUCATION OF WOMEN.

There are notable passages in the current instalment of Mary Sarsfield Gilmore's serial, "Joyce Josselyn, Singer," in the Catholic World. We quote: "The penitent mother forgot that God champions lost causes. The mission one abjures is fulfilled by another. The good seed is sown in the furrows of the day, and grows to-morrow. Even fails; but there is no germ of failure in justice. Success is within it, and immortal survival—a message for the world's reformers, lest they weary doing good!" There is a conversation between Dr. Castleton, the president of Carruth College and young Joyce, the brilliant valedictorian and hero of Class Day. The elder man, after much temporizing with his conviction, at last achieves strength with light, and is about to resign his office and enter the Catholic Church—"But the kingdom of grace, more often than otherwise, implies a thorny coronation; and the thorn of remorse surrounded the president, as Joyce Josselyn's face confronted him. 'How could I be answerable for souls, for confiding, living souls, with the convictions which I had upon me?'" The younger man, after a college career morally exemplary, though for no higher motive than expediency, is going into the world a professed unbeliever.

The president smiled sorrowfully, toying with a paper-knife he had lifted from his desk. Youthful scepticism was an old, a sad old story to him. "My boy," he said, "I am getting to be an old man, and I have seen life pretty broadly, and know the hearts—

FRENCH CATHOLICS AROUSED.

N. Y. Freeman's Journal.

The high-handed manner in which the open and avowed enemies of the Catholic Church in France are carrying on their war against her has at last aroused French Catholics to the necessity of uniting more closely to hold in check the enemies of their faith. The virtual banishment of the religious orders through the operation of the law of Association has greatly encouraged the French Freemasons, who are the backbone of the anti-Catholic crusade in France. They confidently look forward to greater victories in the near future. We find in "Annales des Sacres-Coeurs" an article entitled "La Nouvelle Année" (The New Year), in which the situation is described as one needing the utmost efforts of French Catholics to combat the enemies of the Church who are avowedly trying to dechristianize Catholic France.

The blow they have struck at the religious orders and Catholic education is only a beginning. They will later on attack the hierarchy, and the secular clergy, as their avowed object is to get rid of the Christian religion altogether. Already they are using the Concordat with the Holy See as a means to humiliate and annoy the Catholic Bishops and clergy.

A distinguished French orator, M. Pitou, in a speech delivered at the closing session of the Catholic Congress recently held at Lille, hit off the situation when he declaimed: "The Concordat, which should be an instrument of peace, has been used against itself and serves as an engine of war. It no longer protects the Church, but holds her in bondage; it is not an armor for defense, but a straitjacket." The editor of Annales des Sacres-Coeurs, commenting on these words of M. Pitou, says: "If our enemies attack the Church it is because she is the work of God, and secured by God for the purpose of leading man to God. The war against the Church is the concrete expression of hatred toward God. At the International Masonic Congress, held in 1900, one of the orators cynically proclaimed: 'What must be destroyed is religion itself, that is, belief in superstitions and the supernatural; in other words, dogma.' And recently the Socialist Mayor of Marseilles, boasting, declared: 'If humanity desires to be free, it must dethrone God.' The programme of our enemies is summed up in this blasphemy."

We have translated the above for the purpose of showing the sort of enemies our French brothers in the Faith have to meet and combat. The forces of infidelity are openly arrayed against them. It is a question whether France is to remain a Christian nation or become an infidel nation. The enemies of the Church make no secret of their ulterior purposes. Against her they direct their attack, because she is the only organized force in the world that is capable of stemming the flood of infidelity that threatens to inundate France. The well-known French academician and author, M. Brunetiere, recently stated in other words what we have just said. The Cardinal Archbishop of Lyons had invited the distinguished writer to state his reasons for hope in the same way he had given in a public address his reasons for believing. In his answer to the Cardinal Archbishop of Lyons, M. Brunetiere pointed out that the hatred manifested toward the Catholic Church demonstrated her vitality. If she were not a living force she would be left undisturbed.

The ranks of professed atheist who have climbed to high political positions in France have at last aroused French Catholics to the need there is of organizing politically in self-defense. M. Pitou, in the speech from which we have quoted above, urged French Catholics to band together and rout their enemies at the coming general election in May. The French Catholic press has responded by starting a fund to defray the expenses of the coming political battle. As soon as the fund was started \$10,000 was subscribed. Fifteen days later the subscriptions reached a total of \$40,000, and not long after they mounted up to \$60,000. The quick and generous response to the appeal for money shows that the French Catholics are alive to the danger of the situation, and are resolved to rescue their beloved France from enemies who are bent upon robbing her of her Christian heritage.

THE BOOMERANG OF PERSECUTION.

An esteemed correspondent of The Pilot sends us the appended item from the Boston Transcript of January 25, saying that it should not pass unmentioned: "General de la Roque, when presiding over a French public anti-Protestant meeting, recently advocated the use of brutal force for the suppression of the Protestants, and even a revival of the methods of St. Bartholomew's night. If General de la Roque made this barbarous and foolish suggestion he is as worthy of public execration as was those Protestants of Boston who but a few years ago at a public meeting shouted for the burning of the Catholic schools—in the spirit of their grandfathers who actually burned down a Catholic convent in the shadow of Bunker Hill."

But we doubt very much that General de la Roque ever made this infamous proposition. We are not told where he made his speech, and, moreover, it happens that it is the Catholics who are enduring persecution in France at present, and not at the hands of the Protestants, but of the infidels, to whom all faith is odious. Religious persecution is a boomerang. The massacre of St. Bartholomew's night, though a piece of political, not of religious persecution, still for many reasons was so easily susceptible of the latter aspect that it has been made a reproach to French Catholics and an excuse for counter-persecution in other lands throughout the succeeding centuries.

General de la Roque, by an invocation of St. Bartholomew's night, could but incite fresh hostility to Catholic interests, just as our school and convent-burning Know-nothing fanatics are tempting the Catholics to remember an evil lesson where they shall be in the majority.

Persecution is no part of true religion. When certain disciples asked Christ to call down fire from Heaven on the city which refused to receive what spirit he refused to receive. He answered: "Ye know not of what spirit ye are, the Son of Man came not to destroy but to save." When over-zealous Christians thought to prove the intensity of their faith by confiscating Jewish synagogues, Pope St. Gregory I. made them restore the plunder, reminding them that coercion was not conversion.—Boston Pilot.

and by virtue of my original profession, likewise the bodies—of men both young and old! Therefore, let me say to you here—not that you will heed my words, but some day they may recur to you—that the Christian system, as you miscall it, is not the burden but the liberator and exalter of both flesh and intellect; and that the man who attunes it casts away the specific arms by which to conquer life. The agnostic quails where the believer is sustained; the materialist is swamped by what the spiritual man over-seers; the children of the world curse and die, as the children of light bless the vision of deathless survival; the infidel despairs in the face of death, where faith sights not only immortal hope, but likewise its celestial fruition! You boast that you are an apostle of expediency. I say to you frankly, then, that it is expedient, from the highest even to the lowest and most selfish sense, for the creature to lean upon his Creator! The mystical, the religious, the moral, the hand is strengthened, the heart fortified, the mind exalted, the soul enlightened, even the body infused with a vigor whether in reality or only imaginatively—retain your own opinion—so that the vital fact of superhuman strength, inspiration, success in the stress of human need, remains!"

Joyce's jaw squared as he answered: "I would rather do things as they are than be the blind victim of superstitious imagination, even though my blindness react in my own favor," he said. "You are preaching a feminine creed to a masculine disciple, doctor. Women, not men, are to be led blindly!" "Religion and women—seen indissolubly associated in your mind," smiled the president. "I am surprised that you have not realized the fallacy of your argument. The relegation of religion to the woman, seldom opposed by even the most violent atheists, has always seemed to me an instinctive acknowledgment not only that religious truth exists, but also that it justifies, or rather commands survival. Otherwise, why not banish it finally—and first and most imperatively from the maternal sex, whose pre-natal influence upon the 'man-child born into the world' is inevitable and momentous? What can a man's soul ever but the spiritual battlefield, a scene of life-long contest and vital struggle, while the father's scepticism is pitted against the mother's Divine devotion?"

"By Jove, you're right, doctor!" exclaimed Joyce, emphatically. "I retract my suggestion in regard to the Annex. Free the women from religious traditions, and in a generation or two the men will have forgotten that they ever existed. Heritage is a relentless power, and there is little else to ignore or underestimate it. The true expediency is in utilizing it. I thank you, doctor, for a lesson surpassing Darwin. I shall never forget it!"

The president's smile was ambiguous. "You have distorted and misapplied my lesson with deliberate intention, I think," he said, but let it pass. Life, as God's instruments, adjusts all things rightly, sooner or later. But remember this, my boy—when you take religion from womanhood, you take not only the 'self-protection,' as you call it, which preserves its ideal purity—but you rob it likewise of its integral essence, its vital virtue—even of its highest allotted mission as the complementary evolver of life not merely carnal, but of nobly intellectual and soulful human type! Lower the woman-standard—since change from the high to the low necessarily implies debasement, or wrestling from it its supreme composite model—the Madonna, Virgin and Mother—and you have left no spiritual beauty, and therefore no inspiring idealism; no mental altitude, and therefore no grandeur or dignity; no purification of heart, and therefore no unselfish and lofty aspiration, no sanctified affection, no sacrificial service in short, no angelic vigor; no consecrated maternity; nothing but difference of human sex, sex only—shared with the reasonless brutes! In your pride of manhood answer 'Amen!'"

JELLOW JOURNALISM AND THE CHRISTIAN HOME.

The ruin wrought by jellow journalism in many Christian homes, the intellectual and moral poison which drips from the devil's pen and flows in a foul stream from the sensational press is daily ruining countless souls. There are some sensational newspapers printed in this city to which the minds of a large number of the youth are directed. Many parents know not what danger they invite by allowing their children to read them, being that they contain nothing but low, trashy literature. The papers most seen in the hands of young people are cheap journals, all of which are filled with love stories, thrilling adventures, marriage tales, expositions of vice and crime, and other matter of similar character.

Go on a visit to some friend's house, and, if received into the parlors, the first thing to meet the eye will be one of these abominable sheets, lying in some conspicuous place, after having been laid aside by the youthful daughter of the family, who is probably receiving her education in one of our public schools or our so-called colleges. Ride in the cars or on a boat, and you will invariably find some young folk engaged in this kind of newspaper reading. Walk along any public thoroughfare in the vicinity of a school-house, any afternoon after the scholars are dismissed, and listen to the conversation of the girls, whose ages range from twelve to seventeen years—you will generally find some of them greatly interested in controversy as to the merits of the stories in each one's favorite paper. Go where you will, similar sights meet your observation.

Parents are to blame for allowing such papers into their houses. Some of them, who are more indulgent than prudent, feel indifferent as to what their children read, so long as they amuse themselves, although knowing at the same time that the minds that are applied to the foregoing sort of study could, certainly, have better mental exercise. Other parental guides who give

no literary trash any countenance whatsoever, very often get deceived by a dolted son or daughter. Both the latter will openly lie, if accused, rather than be deprived of this base and ungodly literature. They embrace opportunities of reading it when and where there is the least possible chance of detection. These self-same youngsters attend Sunday school—and receive the sacraments. They are looked upon as the models of all the children on the block in which they live; but how long they will be held in high estimation time alone can tell.

It is appalling to contemplate the consequences which follow the continued reading of the production of the devil's pen and pencil. Experience shows the consequences to be these: The young mind will naturally appear dull and stupid in every branch of study; the lessons in school will become monotonous; the enthusiasm and prayer-book will be forgotten; prayers will be of the shortest kind, if not altogether dispensed with; the confessional will be neglected; church will be sought more for a show than for worship; parents counsel will be listened to, but not heeded, and disrespect, disobedience and waywardness will take the place of love, affection and filial submission. This is not all. Every evening the son is found lounging on a seat of questionable repute, while the daughter, who leaves the house on the pretense of visiting some female friend, is seen an hour afterward promading in the company of a male companion. The son, if reprimanded by his father for keeping late hours, will desert the home of his youth to follow the romantic steps of some mythical lady, who may have read about her eventually wind up in one of our State prisons; the daughter who is gently chided by her mother, will abruptly take her departure, abscond with some worthless fellow, and finally, when ruined and forsaken, become an outcast. This is the end of those who persist in reading the vile sheets which pander to the morbid curiosity of the young and foolish. They are the dupes of the devil's policy, and should not be allowed into any decent Christian family.—American Herald.

THE POPE'S SILVER JUBILEE.

We thank God that Pope Leo XIII. is well, and pray that he may have health and strength to celebrate his silver jubilee. Having been elected Pope on February 20, 1878, Leo XIII. will on February 20, 1902, enter upon the twenty-fifth year of his glorious Pontificate, an honor and distinction which fell to the lot of but few of his predecessors. In fact there were only two in the long row of Pontiffs who enjoyed this privilege: St. Peter (33-67), who reigned thirty-four years and six months, and Pius IX. (1846-79), whose rule lasted for thirty-one years, seven months and twenty-two days. Three other Popes came very near the twenty-fifth year of their reign, but did not see the auspicious day. They were Pius VI. (February 15, 1775, to August 29, 1799), who reached twenty-four years, six months and fourteen days; Adrian I. (771-95), twenty-three years, ten months and twenty-seven days, and Sylvester I. (314-37), twenty-three years, ten months and twenty-four days. We well remember the words some people used at the election of Leo XIII. They were astonished that a Cardinal of such an advanced age sixty-eight years should have been elected Pope, and though it was soon known that Leo XIII. was remarkably vigorous for his sixty-eight years, ten years were thought to be a good span of life to give to his coming reign. But he has added another ten to his first decade, and there is every probability that God will spare our Holy Father still in the chair of St. Peter.—American Herald.

THE BOOMERANG OF PERSECUTION.

An esteemed correspondent of The Pilot sends us the appended item from the Boston Transcript of January 25, saying that it should not pass unmentioned: "General de la Roque, when presiding over a French public anti-Protestant meeting, recently advocated the use of brutal force for the suppression of the Protestants, and even a revival of the methods of St. Bartholomew's night. If General de la Roque made this barbarous and foolish suggestion he is as worthy of public execration as was those Protestants of Boston who but a few years ago at a public meeting shouted for the burning of the Catholic schools—in the spirit of their grandfathers who actually burned down a Catholic convent in the shadow of Bunker Hill."

But we doubt very much that General de la Roque ever made this infamous proposition. We are not told where he made his speech, and, moreover, it happens that it is the Catholics who are enduring persecution in France at present, and not at the hands of the Protestants, but of the infidels, to whom all faith is odious. Religious persecution is a boomerang. The massacre of St. Bartholomew's night, though a piece of political, not of religious persecution, still for many reasons was so easily susceptible of the latter aspect that it has been made a reproach to French Catholics and an excuse for counter-persecution in other lands throughout the succeeding centuries.

General de la Roque, by an invocation of St. Bartholomew's night, could but incite fresh hostility to Catholic interests, just as our school and convent-burning Know-nothing fanatics are tempting the Catholics to remember an evil lesson where they shall be in the majority.

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WANTED TEACHERS, MALE OR FEMALE, holding first or second class certificate, to teach in the S. Andrews R. O. school, No. 2 of the Northwest territory. Duties to extend from April 1st to Nov. 31. Apply to Roderick McLean, Sec. Treas., Box 12, Waples, S. C. West territory. 1244

Death of the Poet Aubrey De Vere.

Aubrey Thomas De Vere, the poet, died at Curragh Chase, County Limerick, Ireland, on Tuesday, Jan. 21. The deceased poet was eighty-eight years of age. With his death passes away probably the best known Catholic poet in the English-speaking world.

His conversion to the Catholic Church in 1851 he termed the greatest blessing of his life, and he proves the sincerity of his faith in his exquisite May carols, which, perhaps, he showed most plainly in a hymn entitled "Compline," in which occur these beautiful verses:
How oft her cradled babe beside,
Singing some mother kneelth,
While dimpling o'er the darkening tide
A ray from Hesper stealth.
Thus, but with sweeter song, the Church,
While studies the dark hillsumber,
Kneels in the twilight's starry porch
And sings her babes to slumber.
Die gate day in blight or bloom,
Sweetest an hymn round these ringing,
The bride of Heaven above thy tomb
Her compline rite is singing.

A Word in Season.

We hope that, as St. Patrick's Day approaches, those who are charged with the work of getting up concerts and entertainments for that day will be in mind the need of making such affairs creditable to the occasion. We are unhappily only too well accustomed to the St. Patrick's Day entertainment which is a libel on the Irish character and an insult to all people of Irish blood. Irish societies which think themselves highly patriotic are very often to blame for this kind of entertainment. We earnestly hope that the coming festival of Ireland's patron saint will not be marred by observances which include the antics of the "stage Irishman," or the vulgarities of the coin song. There is a great treasury of Irish music and Irish literature from which to draw. Why should those who possess the faith of St. Patrick descend to Bowery vulgarity and indecency when they wish to celebrate St. Patrick's Day?—The Sacred Heart Review.

WOULD BREAK HIS ENGAGEMENT.

Information for a young man who is ignorant of the church's law.
Freeman's Journal.
A correspondent proposes the following case, and asks for information and advice:
"A young man has been keeping company with a very estimable young lady, taking up her time, and thereby preventing other company. Owing to a limited income and the care of an aged mother, he was not in a position to marry just yet, that is, he was going to be married this year (1902). During the past summer he made the acquaintance of a real young girl, who flattered him somewhat, and he tells me he thinks he will break the engagement of ten years' standing, as he does not feel like marrying the girl. Now, after this good, loyal girl has stood the criticism of friends for all this time, he will treat her thus. I know that it is only a passing fancy, and that he will repent it. But he seems very unreasonable. He says the Catholic Church does not consider engagements of marriage sacred. Now, if you will, taking the facts I have given you, point out the sacredness and obligations of an engagement, I feel that it will set him straight, and prevent much misery and unhappiness. I know that in your convincing way you can accomplish this. Thanking you in advance, yours,
"READER OF THE 'FREEMAN.'"

The young man in whom you take so friendly an interest is greatly misinformed if he thinks the Catholic Church does not hold an engagement or espousal sacred. Not only does she hold such engagement sacred, but that it induces an obligation that cannot be disregarded without grave sin. An engagement (espousal) is a contract that binds both parties equally, and for either to break it without the consent or grave fault of the other is a sin against justice. Such contract constitutes an impediment or prohibitive impediment, so that a marriage with another cannot be contracted lawfully in the eyes of the Church.

Tell your young friend that the girl who waited for him for ten years faithfully and true, that he might take care of his good old mother is the girl that will make him a woe that an Emperor might envy him.
Considering that Brooklyn is called the City of Churches it is surprising that a young man so lacking in manly honor and Catholic integrity could be found in that town.

Herr Spain, in behalf of the Centre party of Germany, brought before the Reichstag on Tuesday the Bill rescinding the Jesuit Exclusion Law and asked that it be passed upon at once. The Imperial Secretary of State for the Interior, Count von Posadowsky Wehner, replied that the Bill required the most mature deliberation, but said that a decision might be expected during the present session of the Bundesrat.

The newly-appointed Delegates Apostolic to the Philippines has been created titular Archbishop of Ephesus, and his secretary, Rev. Dr. Broderick, has been raised to the purple of a Right Rev. Monsignor.

You weep on a gravestone, it is the threshold of eternity that you are wetting with your tears.—Mgr. Freppel.

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