

# 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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### A MODERN PERIL.

In a recent pastoral letter the Right Rev. J. A. McFaul quotes the New York Tribune's Magazine as follows: "A Unitarian minister in a fashionable suburb, in Massachusetts, recently called attention to the fact that on the average a little more than one child was born annually for every hundred members of the congregation in good and regular standing. All over the country, and not alone in fashionable churches, ministers are complaining that it is difficult to find enough children in their congregations to run a Sunday school. Years ago ministers appealed to Protestant women to stop the slaughter of the innocents, warning them that they were pitching their tents towards Sodom. We have heard that in Canada some people make profits from the sale of drugs supposed abortifacient, and instruments to prevent conception. Not wishing to dilly with this delicate subject we give the prelate's words: "Let not the end of marriage be set aside and its sacred relations employed for the destruction of society and of the nation. Let it be distinctly understood that every act of whatsoever kind designed to prevent conception, is strictly forbidden by the Church, and that those resorting to such practices are guilty of a heinous crime."

### PROHIBITION IN SOUTHERN STATES.

Prohibition, according to its advocates, has wrought many beneficial changes in the Southern States. The number of arrests for drunkenness has decreased more than 50 per cent. Many of the drunkards have given up the habit and are working to support their families. Crime has decreased. Debts are being paid. The number of charity calls of all kinds is lessened. The moral tone is improved. The pretense of the whisky men in the name of personal liberty is merely nith-provoking and a confession that their power is gone. But yesterday they could have rendered a liquor law inoperative and ineffective; to day they admit that, despite their efforts, the law is rigidly enforced. And we know that what they term liberty is license to prey upon the community and to laugh at the enactments of the State. Our wholesale dealers, who own the saloons and are in the capital invested in them and their influence at the polls, would do well to observe that they are confronting Canadians who are determined to oppose the unrestrained expansion of the liquor traffic and who aim at the reduction in the number of saloons. They may petition the Legislature in the name of dividends, but they have to reckon with the men and women who regard the traffic as a dangerous enemy that must in some measure be brought within legitimate bounds, and are resolved not to brook the machinations of a business that is associated with shame and degradation. The Legislature will not flout a powerful public opinion—the voters, many of whom would, if they could, inaugurate a strike that would drive the liquor traffic from the face of the earth. If the dealers force a fight they will discover that they are living in a fool's paradise, and have reason to regret a very noticeable diminution of dividends. We know that the temperance movement is in the interests of the child, the family, the State. But what does the saloon stand for? Anything that can enhance the respectability of a citizen? Must we stand idle because the saloon man must have his bank account, a fine residence, his wife and children clothed in silks and satins, and shut our eyes to the fact that the traffic is a deadly menace to the material, moral and intellectual welfare of the community.

### THE FAMILY BOOK SHELF.

In a letter to this paper a subscriber agrees with the RECORD that the family book shelf is, in the way of book adornment, but meagrely provided for in many households. We may add that according to one pastor the young men of his parish read but the "sporting" paper. Parents have never a scruple about allowing the turbid stream of divorce court news and of sin to flow in and around the hearth. It is heart-breaking to see how lightly these

people hold the souls confided to their care. Instead of protecting them they permit the yellow paper to play upon the children, to the destruction of reverence for authority, and to their defilement. Despite the admonitions, not only of their pastor but of every man who has any respect for his mind and heart, they suffer those things, with their vulgar illustrations, flippant comment on grave questions and chronicles of sin, to pollute the sanctity of the home.

We venture to say that other clergymen deplore the taste for the trashy, enervating and debasing stuff that is also served to the public in many magazines and novels. It boots little to declaim against it. But by means of a parochial library we can do something towards helping the public to form conceptions of proper range or grasp, and proper dignity and worthiness. Such a library is, we are informed, self-supporting. The books find their way into the household and fashion a taste for reading that does not offend the nostrils, and for literature that speaks of eternity. Bishop Hedley says that it is certain that if we desire to bring up a generation of well-informed and intelligent Catholics there is hardly any better way of doing so than to interest them in the Lives of the Saints. Priests who try to create and to spread this kind of taste by clubs, societies, lectures, instructions, or libraries are certainly wise and will most likely see the fruit of their labors. Earnest and God-fearing fathers and mothers who read them selves, and do their best to keep the children out of the streets and to teach them also to read, will find in the Lives of the Saints the most effectual competition with the attractions which all of us regret and deplore so deeply.

### MORE EXPENSIVE?

We do not believe, as our correspondent would have us, that Catholic publications are dearer than others. We are of the opinion that in making the assertion he is but echoing those who use it to screen the indifference that buys nothing, either book or paper, emanating from a Catholic source. Our inspection of several book catalogues warrants us in saying that our publications are not a whit more expensive than their rivals. Pamphlets on all kinds of subjects may be had from the Catholic Truth societies at a price well within the resources of the most modest pocket book.

As to the charge that many of our books "for the devout" are mushy and befuddled, we content ourselves with saying that he should be able, and without much trouble, to find some volumes to satisfy the most fastidious. As a first aid to the injured may we suggest to him the works of Very Rev. Dr. McDonald, a scholar and theologian of international repute.

### OUR OPINION.

We are also of the opinion that some Catholic publishers have archaic methods in the matter of placing their wares before the public. While their competitors advertise and "boom" their publications in reviews and the daily prints, they confine themselves to catalogues that few other than clerics ever see, and to perfunctory notices in a Catholic journal. Little wonder, then, that their sales are not large. They should neither rely all together on the priests, who have been and are their chief supporters and mainstays, nor expect the Catholic paper to give them lengthy notices for nothing. They should spend more money for advertisements so as to attract the people who, at this writing, know not that they are on the planet.

### WHINING UNDUPLY.

We have no patience with the plaint that some public librarians are averse to buying the works of Catholic writers. We have had some experience with librarians, and we have ever found them gentlemen of approved courtesy, and efficient public servants ever ready to cater to the intellectual needs of the taxpayer. But there is no need to wax lachrymose on this matter save to say that whining ill befits those who support the libraries, and can have, when they so desire, the granting of all reasonable demands. When men have a grievance they act; they leave childish railing to the young and the backboneless adult.

## THE CATHOLIC CHURCH OUR HOME.

One remarkable feature of the Catholic Church is her singular capacity for making her people feel at home; they are one family, the household of Christ. Mary is not only Christ's mother, she is our mother; the house of Nazareth is our dwelling-place; we find it reproduced in every sanctuary throughout the world.

Enter any happy and united home around you, and what do you find there? Devoted parents, happy children, a table laden with wholesome food, walls hung with pleasing pictures and portraits of dear friends or relatives; there are instruments of music, books to instruct and cheer the mind, flowers to perfume the air, kindly acts performed; and a daily intercourse of kindred minds and hearts brightens all the day.

Now, in God's house, our souls' true home, it is the same, only to a higher and more wonderful degree. Every Catholic church, whether great or small, magnificent or lowly, is God's house, His children's home. On the altar, in the tabernacle, is Jesus Christ in the Blessed Eucharist, our Lord, our Friend, our God. We feed upon His sacred Body and Blood, we are made one with Him; what marvel that we are at home with Him, in the highest and truest sense! Here the people come and go; here they find the friends of Jesus, close to His altar—Mary and Joseph, the statues representing them, bringing forcibly to mind the dear thought of them who made a home in Nazareth for Jesus twenty centuries ago.

The crucifix above the altar leads our thoughts to Calvary, as the fourteen stations, or Way of the Cross, on the side walls help us to trace our Blessed Redeemer's Passion along its various stages, and to pour out to Him the tribute of our intense gratitude and our fervent love. That is what the Catholic people are doing as they go "from station to station"; they are walking in the steps of their Saviour, through Jerusalem's streets and up Calvary's hill; they are sharing His mother's sorrows; they are kneeling beside the cross; they are watching beside the tomb.

At Christmas we kneel beside the crib; and it is not for little children only, but for the grown-up children of Holy Mother Church, that the pretty representations of Bethlehem's stable are erected in our sanctuaries. The white-haired and the heavy-headed lean to kneel with the gay, bright-faced boys and girls beside our Christ's crib; and it is not so realistic, so simple, so homelike. Oh, blessed are the homelike, for they shall see home! The evergreen decks the walls, and flowers are on the altars, and incense mingles with their perfume at solemn High Mass and Benediction, and music thrills the air.

Then other great days come: round—Holy Week and Easter, Pentecost, and Corpus Christi, the Forty Hours' Devotion; there are processions, banners, gorgeous vestments, crosses high uplifted; thrills are swung, and bells are pealing; and in God's house, that home most beautiful, the rich and the poor meet together, and the Lord is the maker of us all.

The saint's feast days of our elder brothers and sisters in our hope for home in heaven; we know them by name, and we invoke them. St. Peter keeps the keys of our heavenly home; St. Vincent de Paul is the father of the poor; St. Lucy cries for the blind; St. Benedict teaches us how to meditate; St. Anthony is like an elder brother making good our losses; and so on with numberless others. Why not? Is not our God's household? Have we not our own great share in the inheritance of the saints?

And in our home, God's household, we have our mother; we give the month of May in her honor, and the month of October is for her Rosary; we mean especially for her Rosary, for we say it also daily all the year, as our ordinary token of filial love to her. Over and over again, we repeat the angelic salutation: "Hail, full of grace! Hail, full of grace! The Lord is with thee." This our note of joy, as Catholics, all the time, in our Father's house: "The Lord is with us." And, one day, heaven's eternal day, we shall be forever with the Lord.—Sacred Heart Review.

### THE STATE AND CATHOLIC EDUCATION.

EXTRACTS FROM ADDRESS DELIVERED AT NEW YORK CENTENARY BY HON. BOURKE COCKRAN.

Because the Church believes that the system of education now furnished by the State is not adequate for youth to discharge the duties of citizenship efficiently, to bear its burdens loyally, and enjoy its fruits moderately, she has been accused of hostility to education. Had she been indeed the foe of learning she need not have raised a hand against it, she need not have remained passive, indifferent, and all education would have disappeared. There would have been no schools, no learning, no literature. It was in her monasteries that the lamp of learning was kept alight, while the barbarian hosts that wrecked the Roman empire trampled under foot the monuments of ancient civilization.

The very men who to-day charge her with hostility to education owe the knowledge and instruction which make their criticism effective to the Church they denounce. The Church has always been the friend of learning, and she is now the advocate of education.

But the Church does not believe that education is complete and sufficient preparation for the duties and responsibilities of citizenship, unless it embraces moral as well as secular instruction.

What is this moral instruction on which we Catholics insist? It embraces the same moral law which all Christian sects acknowledge, but in addition it teaches that obedience to the moral law is encouraged by the transcendent merit of sacraments, especially two, penance and the Holy Eucharist, ordained and established by our Lord Himself, the priests of the Church being His agents to administer them.

How must acceptance of these mysteries by a citizen of this republic affect the quality of his citizenship? Whatever view a sensible man may hold concerning penance as a sacrament, no one can doubt that every word of advice which drops from the lips of a confessor, and every resolve reached by the penitent who kneels before him must operate to strengthen his love of justice, hatred of vice and obedience to law. That is to say that the man who leaves the confessional must be better fitted to discharge every duty of citizenship than he was before entering it. But the strongest influence for morality and good citizenship is the Holy Eucharist.

Every Catholic Church, whether it be a modest rural or a humble chapel by the wayside, is erected to enclose a sanctuary; that sanctuary, surrounds a tabernacle; that tabernacle contains a Sacred Host, and that Host is Jesus Christ: not a representation or a symbol of Him, but Jesus Christ Himself, Creator of you and of me, of the ground under our feet and the skies over our heads, of the land and the sea, of the fields and the rivers that fertilize the soil as they pass, of the surging tides beating upon the shore, and the mountains, cloud-capped and solemn, of this earth and all the planets in her solar system, of the sun and all the constellations that sweep their silent course through the Heavens. The Maker and Lord of all these dwells in that tabernacle, but not permanently. It is His resting place on the journey from heaven to His ultimate destination, and that destination is the breast of a human being. The Catholic man or woman is the living permanent tabernacle of the living God; the tabernacle of marble but His temporary abiding place.

How must this living tabernacle be prepared for its Divine Guest? By making the living temple as like Jesus Christ on earth as human nature will allow. Now, my friends, how must that preparation affect the quality of a man's citizenship? Suppose for a moment that we are victims of a delusion. Suppose that Sacred Host which we Catholics receive is in fact but the water which it seems to be. The mental preparation for the Holy Eucharist remains the same, and the man leaving the communion hall believing himself to be the living temple of the living God, must be the best and fittest pillar to support the system of government built on the word of God.

What thought inconsistent with the loftiest citizenship can the Catholic harbor in his bosom while approaching the communion-rail? What act inconsistent with the loftiest public interests could he consider while his mental attitude remains that in which he receives the Sacred Host? What influence so powerful to maintain obedience to its laws and the peace which they are intended to preserve, as this preparation of the Catholics for the highest exercise of their faith? And the whole purpose of the Church is to make this exalted moral excellence the habitual condition of the men who shall exercise the duties of citizenship, and of the women who shall bear the future citizens of the republic.

While we insist that no education is complete that does not embrace religious instruction, we are quite free to admit that the State by its own means cannot furnish this moral teaching without establishing some State religion, and this Catholics would regard as the greatest calamity that could befall the country, to be re-stated by all the weapons of citizenship. We believe it is of vital importance for the preservation of the State that the citizen who rule it shall be educated. We believe that education should be compulsory on the rich as well as on the poor. This State should prescribe the limits of instruction which it considers essential to its own safety, but parents should always have the right to select the agency by which the instruction should be imparted. The State should have the right to inspect the schools selected by the parents and ascertain for itself that its requirements are fully observed. With that power of inspection is linked the obligation of support by the State. Every school should be made an agency of the State to enforce its policy. Wherever instruction is afforded boys and girls in those branches which the State prescribes as necessary to its citizenship, the State should pay for it. If, in addition to this curriculum which the State prescribes, instruction is afforded in other branches, in music, in fencing, in dancing or in religion, that is something with which the State should not concern itself. It should not pay for them. Neither should it penalize an educational establishment by excluding it from the scope of its inspection and the benefit of its contribution.

No one will deny that the religious instruction given in the Catholic schools redounds to the benefit of the State, yet to day the Catholic is penalized. He is compelled by the State to support a system of education which he considers inadequate, and by his conscience to support another which he considers essential to prepare his child for manhood and citizenship.

It is said that the existing system is non-sectarian, and that we who would overthrow it aim at sectarian education. I deny it. Were the actual system truly non-sectarian we would be left free to select Catholic instructors for their children, and the Jew to select Jewish instructors, and the Presbyterian to select Presbyterian instructors, and the Methodist to select Methodist instructors, and the Episcopalian to select Episcopalian instructors. Agnostics should have the same right as others if the existing system were not so flagrantly godless to satisfy them. We are willing that the agnostic shall share the school fund, but we are not willing to give him exclusive right to the whole of it. While we hold that the existing system is sectarian, inequitable and inadequate, yet until the sense of justice among the American people relieves us from this injustice we bear it cheerfully. The Church here discharges the role that she has always filled since the establishment of modern civilization.

When there was no refuge for weakness against reckless power, she opened her sanctuary, where neither the power of the baron, nor the writ of the king dared pursue the fugitive. During the rude ages when society recognized no quality but strength, those unable to bear arms were turned out on the highway to die, the Church received the sick and the infirm in her monasteries, not with the ostentation of magnificence but with the welcome of tender love. And so she will continue to furnish from her own resources the complete education which the State fails to supply, confident that the sons of justice in the American people will finally take this oppressive burden from the shoulders of Catholics, realizing that the scope of instruction upon which they insist is no questionable element to be penalized, but a valuable contribution to be accepted gladly, as it is offered, freely, and gratefully.

And this time is coming. More imposing than the monuments of piety which Catholics have erected, is the evidence of public opinion which they have effected. Even twenty years ago, many Americans, probably the majority of them, looked upon the Church as an institution essentially alien, if not hostile to our institutions. To-day she is recognized as a bulwark of order, a rampart of liberty, and a light of progress. An expression of opinion by one of her prelates on matters of public interest no longer provokes instinctive distrust, but compels respectful attention. Twenty years ago to mention the attitude of the Church on education was not to raise discussion but to provoke profanity. It was not a subject of argument but an occasion for screams. Now, men are beginning to examine it candidly, and this means justice will soon be done. For truth is so excellent that she reveals herself inevitably to whomsoever seeks her honestly.—New World.

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### CATHOLIC MISSIONARY UNION.

Father Doyle, the Rector of the Apostolic Mission House, has been commissioned by the Directors of the Catholic Missionary Union to visit some of the seminaries of Ireland, England and the Continent and explain the special methods and policies of the Mission Movement for non-Catholics that have secured such notable results within the United States.

This action was taken at the recent meeting of the directors. There has been a very deep interest aroused across the water by the eminent success that has been attended the efforts of the missionaries to non-Catholics in this country and lengthy articles have been published in the English and French reviews concerning the non-controversial methods of this movement and in them all has been stated by implication at least the possibility of instituting just such methods over there. The writers seem to see in the inauguration of such a movement some hopes of reconverts to the Church many who have fallen away.

It is very strange and yet it is true that in Europe the Church leaders know nothing of the ironic methods that make so many converts in the United States. The line of cleavage between the Catholic and the non-Catholic is sharply drawn over there and very little is done by the Church to reconvert the non-Catholic that in the Church may be found the following of the truth. And yet this must be done some day if the Church is going to regain her former kingdom in the hearts of the people. And the sooner the first steps are taken to bring back non-Catholics the sooner the ultimate day of Church supremacy will come again. The leading men across the water are studying and are beginning to comprehend the non-controversial methods that are followed in the United States. They are realizing that an organized system of exposition of Catholic doctrine that eliminates entirely the element of rancor and attack would be very fertile in results for the Church in France, Italy and the British Isles. It may be that in the providence of God the methods that have been so successful in this Western World will be

the means of reconverts many of the countries of the old world to the Church.

The work of the missionaries in the Southern dioceses who are affiliated with the Missionary Union and who receive each one of them an annual subvention of \$500.00 was reported to the Directors. It appears from the report that since last November 59 missions have been given with an aggregate attendance of 58,935 people and of this number 23,625 were non-Catholic. There were received into the Church 76 converts and 98 were left under instruction to be received later. The Directors commended the showing very highly and warmly praised the work of these missionaries. The missionaries who have been particularly successful in their work are Rev. J. F. Mahoney in South Carolina, Rev. J. Bronnahan in Florida, Rev. Edmund Weisnech, O. S. B. in Alabama and Rev. W. Huffer in Oklahoma.

It was also officially announced that the next Missionary Conference will be held at the Apostolic Mission House in June 1909 and it is expected that a number of delegates from Europe will be at this Conference.

### CATHOLIC NOTES.

It is not generally known, says the Dublin Freeman, that Daniel O'Connell's piano is still in excellent preservation, and is actually in daily use for teaching and practicing in the Presentation Convent, Cahirciveen.

Bishop Hendricks of Cebu, Philippine Islands, as an illustration of the religious character of the Filipinos, gives the fact that one of the large tobacco factories in Manila has a chapel where Mass is said every morning for the employees.

Four new churches opened in the diocese of Brooklyn last month accentuating the growth of that fertile vineyard of the Lord under the beneficent leadership of Bishop McDonnell. In addition to the churches is a new parochial school, costing \$120,000, which was blessed Sunday, April 26th.

At the conclusion of the New York centenary celebration President Roosevelt wrote to Archbishop Farley congratulating him personally on its great success and congratulating "all our people on the impulse to higher patriotism given by the way in which the celebration was conducted."

On May 21 and 22 the Catholic Order of Foresters, which is one of the largest fraternal insurance societies in the world and the oldest of the Catholic insurance societies, will celebrate the twenty-fifth anniversary of its organization throughout the United States and Canada.

Fire swept through Mercy Hospital, B'g Roads, Mich., Tuesday of last week, causing a loss of \$70,000. Patients and Sisters were removed safely, to adjoining buildings and heroic efforts were made to save the buildings, but inadequate water supply retarded the work of the firemen.

In the presence of the largest gathering of prelates ever witnessed in this country, Rt. Rev. Denis J. O'Connell, rector of the Catholic University at Washington, was consecrated titular Bishop of Sebaste, by Cardinal Gibbons. The ceremony took place in the Baltimore Cathedral on Sunday May 3.

The Rev. Dr. William McGarvey, of St. Elizabeth's Church (High Episcopal), Philadelphia, has resigned his rectorship. He preached his last sermon there Sunday, May 10. With him will go from the Church three of his assistants. It is intimated by the Philadelphia press that Dr. McGarvey takes this step for the purpose of entering the Catholic Church. It is well known that he has long been dissatisfied with the trend of things in the Protestant Episcopal communion.

The Right Rev. Ignatius F. Hortsmann, Catholic Bishop of Cleveland, died at Canton, Ohio, on May 13th, in the parish house of St. John's Church. He was stricken in the morning after celebrating Mass. He was unconscious for some time, but revived. There was a second and a fatal stroke. Bishop Hortsmann was born in Philadelphia in 1840 and ordained in Rome in 1865. In 1885 he became chancellor of the Philadelphia diocese, serving as such until Feb. 25, 1912, when he was consecrated Bishop of Cleveland.

It is not often we hear a staunch Protestant beseeching Rome to canonize one of her children. This is what Frederick V. Holman does in his life of D. John McLaughlin, whom he would make the patron saint of Oregon. Dr. McLaughlin who is called the "Father of Oregon" was a devout Catholic, and though it treated him ill while he lived and caused him to die of a broken heart, the great State he made no reverence to his memory and showers honors upon his name. "He was God-like in his great fatherhood; he was Christ-like in his gentleness," writes Mr. Holman of him in his book, "Dr. John McLaughlin, the Father of Oregon."

Mrs. Bloomington, of Elizabeth, N. J., gave the church at Lawton, Okla., a bell weighing four thousand pounds. She is not a Catholic; another non-Catholic lady, Mrs. Mackay, of Davenport, Ia., gave the tower for it. Bishop Moerschaert blessed it. Mrs. Bloomington, the giver of the bell, during her stay at the hospital in that city, noticed the frequent visits of Father Lamb to the hospital and his kindness to a poor old man who was a country patient suffering from a cancer that was gnawing his life away, who was also a non-Catholic, and one day she called Father Lamb to her room and told him she wanted to make him or the Church a present and he suggested the bell, which she promptly gave.

THE LION OF FLANDERS.

BY HENDRIK CONSINCENCE.

CHAPTER XII. CONTINUED.

A knight, whose dress sufficiently betokened his rank, now approached; and after ordering his men to keep a secure hold upon the prisoner. "So, secondly!" said he, "we know another of old you: the ruffian that, in the forest near Wynandael, killed one of Messire de Chastillon's men at arms, and even went so far in your insolence as to threaten us knights with your knife; and now I find you murdering one of my best soldiers on my own ground. But you shall have your reward; this very day shall you be gibbeted upon the castle wall, that your friends in Bruges may see you dangling, and know what comes of rebellion."

"You belie me foully," exclaimed Breydel; "I have killed my opponent in fair fight and in self-defence; and only give me fair play, and I will show you the same over again."

"You dared to insult the royal banner of France!" "I spoke up for our own Black Lion, and so I will to the breach; let me but see a blow, either lift me up, or fling me at once; don't let me lie here like a slaughtered ox."

"At a word from St. Pol, the soldiers raised their prisoner from the ground, but without, for a moment, losing their hold, and cautiously led him to the door. Breydel walked slowly and quietly along, two of the strongest of his captors holding him by the arms, and as many closely preceding and following him, so as to render resistance useless and escape impossible; and many a taunt had he to listen to while from the soldiers who guarded him."

"Be easy, my fine fellow! cried one; show us a brisk dance upon nothing to-morrow, and we will keep the ravens from you afterwards."

"Breydel answered only by a look of withering scorn. "If you dare to look at me so, you accused Claward," cried the soldier, "I will give it you across the face."

"Coward Frenchman!" retorted Breydel; "that is ever your way—to insult your enemy when he is in your power, base hirelings of a despicable master!"

A blow on the cheek from the soldier next him was the reply. Breydel ceased to speak, and bowed his head upon his chest, as though utterly cast down; but in truth his spirit burned within him all, like the fire which smoulders deep in the bosom of a slumbering volcano. The soldiers, however, misinterpreted his silence, and jeered him all the more bitterly now that he answered them not a word.

Just at the moment, however, that they were about to step upon the drawbridge, their laughter suddenly ceased, and their faces became pale with terror. Breydel had suddenly collected all his strength, and cried to his arms from their grasp. Like a panther, he sprang upon the two soldiers who had been the most forward in jerking him, and like the wild beast's jaws his iron fingers clutched their throats.

"For you Lion of Flanders, will I die!" he cried; "but not on a gallows, and not an executioner."

And as he spoke, so fiercely did he grasp the throats of his two enemies, in a moment they hung senseless in his hands; then dashing their heads together with such violence that the gloop re-echoed from the castle walls, with one tremendous throw he cast them from him helpless upon the earth. This feat of strength and energy was the work of less time than it is taken to describe it; and for a moment the surprise so paralyzed the whole party, that Breydel gained time for flight, and was already at some distance from his enemies before they had fully recovered their senses. The soldiers were soon in pursuit of him, however, with shouts and curses; and the chase was vigorously kept up, till at last he succeeded, by a tremendous leap, in putting a wide ditch between himself and his pursuers, of whom only two were bold enough to follow him. On reaching the ditch, and attempting to cross, both fell into the water, and the pursuit was thereupon at an end. Without further molestation, the courageous Butcher returned to the city, and arrived safely at his own home.

On entering the house, Breydel found a messenger, who had come from the town, with a young journeyman, who was himself just in the act of going forth.

"What is this? Where are my men?" he cried in a hoarse voice. "Well, master, answered the youth, they are all gone to our hall; a heavy message came to tell us that we were all to meet there."

"What is going on then?" "I don't rightly know, master; but this morning the city crier read a proclamation of the magistrates, enjoining all citizens who live by work or trade to pay every Saturday so much of their week's earnings to the tax-gatherers; and we suppose that this is the reason why the Dean of the Cloth-workers has ordered all the trades to assemble at their halls."

Masters and journeymen alike pressed eagerly around their Dean. Never before had they seen him so excitedly excited; all eyes were so cordially fixed upon him as he continued: "You, like myself, are true born citizens of Bruges; you, like myself, have too long been suffering under the disgrace and burden of bondage; but all that is nothing to what I have had to endure to-day. By heaven! I hardly know how to tell it for very shame."

The bronzed cheeks of the butchers already glowing with wrath, though as yet they knew not the cause of offence; every hat was clenched, and muttered curses rose to the lips of all.

"Listen, my brothers," pursued Breydel, "and bear the shame as you best can; listen attentively, for you will scarcely believe your ears: a French dog has smitten your dean upon the face—yes, on this very cheek!"

If the butchers had been wroth before, they were furious beyond all measure on hearing these words. Cries of rage re-echoed from the vaulted roof, and fearful oaths of vengeance burst out on every side.

"How!" continued Breydel, "can such a blot be washed away?" "With blood!" was the unanimous response.

"I see you understand me, brothers," said the Dean; "yes, that is the only way. Now, you must know that it is the soldiers of the garrison at Male that I have thus been handled. Will you not say, with me, that when tomorrow's sun rises upon Male, he shall find no castle there?"

A unanimous cry of assent followed this appeal. "Come, then," pursued Breydel, "let us go! Every one to his home. Let each take his keenest axe, and any other arms he can provide; we shall want, too, what may serve for scaling ladders. At eleven o'clock to-night we assemble in the altar-ticket behind St. Cross."

After a few special instructions to the Ancients, the assembly broke up. That night, a little before the appointed hour, might be seen in the moonlight, upon the divers paths in the neighborhood of St. Cross, a multitude of figures, all wending their way in one direction, and finally disappearing in the alder thicket. Some of them carried cross-bows, others clubs; the most of them, however, were without any visible arms. Already in the thicket of the little wood stood Jan Breydel, taking counsel with his fellow-leaders as to the side on which they should attack the castle.

At last it was unanimously determined to make the attempt from the side of the drawbridge, first falling in a portion of the ditch and then endeavoring to scale the walls. A number of the young journeymen had been busily at work cutting brushwood and small trees, and binding fascines; and everything needful for the escalade being ready, the Dean gave the order to set forward.

The chronicles tell us, that the men forming this expedition were seven hundred in number; nevertheless so intent were they on effecting their purpose, that the most perfect silence prevailed amongst them; not a sound was heard but the wayward cry of their dogs, the dragging of the branches along the earth, and the baying of the dogs, disturbed by the unquiet noise. At a bowshot from the castle they made halt, and Breydel, with a small party, advanced to reconnoitre. The sentinel, meanwhile, from his station above the gate, had caught the sound of their approach, though yet uncertain of its import, and now came forward upon the wall the better to pursue his observations.

"Wait a moment," cried one of the butchers; "I will quickly rid you of this listening dog."

And as he spoke a bolt from his crossbow rapidly winged its way towards the sentinel. The aim, indeed, was good, but the missile shivered itself upon the tempered steel of the sentinel's breast-plate; and at the same instant the stranger with locks of curly hair and a beard of iron, after a short experience of his prowess, no one of his opponents dared to venture within its sweep. St. Pol, whose horse, irritated by a wound, was no longer fully at his command, perceiving now that the assault was less than he had anticipated, made a sign to the soldier on whose horse the prisoner rode to make his escape by his charge.

But the black knight was as vigilant as he was valiant. By a sudden movement he barred the way, and dexterously parrying the blow which rained upon him, "For your life, set her down!" he cried in a voice of thunder; and as the soldier turned off on the road, and sought to slip him on one side, the mighty sword descended quickly upon his head, and clef him to the seat. In two red streams the blood gushed from the unhappy man, crimsoning the white drapery of the young girl, and bedabbling her fair locks. For a moment the arms of the dying man convulsively retained their hold, and then both sank together to the ground. The consciousness of the young maiden had failed her under the alternate agitations of hope and terror, and she lay beside the corpse of the soldier motionless and senseless.

Meanwhile the black knight had already laid prostrate another of his foes, of whom now only three remained. But these seemed rather exasperated than intimidated by the fall of their companions, and the fight continued with increased fury. The horses tore up the ground, and seemed themselves to take part in the conflict; wonder, it was that the unconscious maiden was not crushed by the trampling of the drawn sight; and ever and anon he motioned with his hands, as though engaged in an animated discourse. At last, after many anxious and suspicious glances around him in every direction, he ventured to raise the visor of his helmet, so far as to make his features visible. They were those of a man far advanced in years, deeply wrinkled, and with grey hair. Although his countenance bore all the signs of old age and severe suffering, yet the extra-

ordinary vivacity of his eyes testified of the fire which still glowed within his breast. For some moments he remained lost in thought, gazing fixedly upon the ruins; then a bitter smile passed over his lips, his head sank upon his breast, and he seemed intent upon something at his feet; at last a tear fell from either eye, as he thus spoke: "O my brave brothers in arms! these stones have been wetted with your noble blood, and here beneath my feet you sleep the long sleep of death. But happy you who have left this troublous life in your country's cause, and without having seen our beloved Flanders in bondage. The blood of him to whom you gave the proud name of the Lion bedewed this ground along with yours; but, less fortunate than you, he still survives—an outcast, left to sigh over your silent graves, like a helpless woman, impotent for aught but tears."

Suddenly the knight rose from his seat, and hastily closing his visor, turned towards the rattle parading over giving his ear to some distant sound. A noise as of the tramp of horses was now audible in the distance. As soon as he had convinced himself that his first impression had not deceived him, the knight seized his spear, and hastily mounted his charger, with up his station behind a portion of the wall, so as effectually to conceal himself from view. He had not long occupied this post, however, when other sounds fell upon his ear along with those which it had already caught; through the clank of armor the rapid tramp of the horse could now distinctly hear the lamentations of a female voice. At this his cheeks grew pale under his helmet, not with fear—for that was a thing his heart knew not—but his honor as a knight, his feeling as a man, urged him to succor the helpless, and above all, the duty of a Christian, urged him to the same time a high mission and a solemn vow forbade him to expose himself to recognition. The mental struggle which he had thus to undergo showed itself plainly in his countenance.

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ordinary vivacity of his eyes testified of the fire which still glowed within his breast. For some moments he remained lost in thought, gazing fixedly upon the ruins; then a bitter smile passed over his lips, his head sank upon his breast, and he seemed intent upon something at his feet; at last a tear fell from either eye, as he thus spoke: "O my brave brothers in arms! these stones have been wetted with your noble blood, and here beneath my feet you sleep the long sleep of death. But happy you who have left this troublous life in your country's cause, and without having seen our beloved Flanders in bondage. The blood of him to whom you gave the proud name of the Lion bedewed this ground along with yours; but, less fortunate than you, he still survives—an outcast, left to sigh over your silent graves, like a helpless woman, impotent for aught but tears."

Suddenly the knight rose from his seat, and hastily closing his visor, turned towards the rattle parading over giving his ear to some distant sound. A noise as of the tramp of horses was now audible in the distance. As soon as he had convinced himself that his first impression had not deceived him, the knight seized his spear, and hastily mounted his charger, with up his station behind a portion of the wall, so as effectually to conceal himself from view. He had not long occupied this post, however, when other sounds fell upon his ear along with those which it had already caught; through the clank of armor the rapid tramp of the horse could now distinctly hear the lamentations of a female voice. At this his cheeks grew pale under his helmet, not with fear—for that was a thing his heart knew not—but his honor as a knight, his feeling as a man, urged him to succor the helpless, and above all, the duty of a Christian, urged him to the same time a high mission and a solemn vow forbade him to expose himself to recognition. The mental struggle which he had thus to undergo showed itself plainly in his countenance.

But soon the party drew nearer, and he could distinctly hear the maiden's words, as with an agonising voice she cried: "Father! oh, my father!" a voice, too, which he recognized it not, had yet something in its sound that spoke irresistibly to his heart. In an instant all hesitation was at an end; giving the spur to his horse, he hastily made his way over the heaps of rubbish, came forth upon the open road a little in advance of a body of six horsemen, who were preceding along it at a rapid pace, and who, by their accoutrements, appeared to be French. They were without lances, though otherwise armed at all points, and one carried before him upon the saddle a female, whose wild and terrified air, irrespective of the suggestions of distress which occasionally burst from her lips, sufficiently indicated that she was an unwilling captive in their hands. Well leveled spear the black knight awaited them. The Frenchmen no sooner beheld this unlooked for opponent, than they reined in their horses, and regarded the stranger with looks of wonder not unmixed with fear; while that seemed to have the command of the escort advanced to the front, and called out in a loud voice: "Out of the way, sir knight, or we ride over you!"

"Stand, false and dishonorable knight!" was the answer, "stand and let this lady, or you will have me to deal with!"

"Forward! down with him!" cried the leader to his men.

But the black knight gave them no time to make their onset; stooping upon his charger's neck, he dashed in full career upon the astonished Frenchmen, and in an instant one of them fell motionless wounded from his saddle. The rest meanwhile had fallen upon him from all sides with their drawn swords, and St. Pol, the leader of the band, had already with a tremendous blow cut away one of the sable champion's shoulder-plates. Seeing himself thus beset, the knight dropped his spear, and drew his giant sword, and with a single stroke he speedily cleared a space around him; for, after a short experience of his prowess, no one of his opponents dared to venture within its sweep. St. Pol, whose horse, irritated by a wound, was no longer fully at his command, perceiving now that the assault was less than

HIS EASTER COLLECTION.

BY HUMPHREY MACMAHON.

I sat with him in the parlor of his house in the backwoods. He was a grown grey-headed man, was Father MacMahon. He had long and wavy hair, and his eyes were deep-set and full of wisdom.

It was a night in February of which I would now speak. We had come home from a remote part of his parish on a twelve mile drive through cold, cold, frosty air that made the blood race in one's veins.

"Ah!" I said, for I was feeling in that cynical mood in which a selfish comfortable man loves to feel—"Ah!" I said, "be generous for twelve months and all your life after be a beggar—despised!"

Father MacMahon put up a puff from his pipe and said in reply, "Be generous for twelve months, and then be affluent ever more."

I laughed a scornful laugh. Father MacMahon did not speak again for some time. I saw that the remark had thrown him into reflective mood, and I waited.

"I think," he said, at length, "that it is just thirty-nine years this very month, and this very week of the month too, since I went to Pocomo to act for the old Father Lawrence—God be merciful to him! He was a lovely old soul. The poor old man had killed himself breaking in, and working up, that parish, the bounds of which lay forty miles apart in one direction, and sixty miles apart in the other. He killed himself. There's no second word about that."

"But, Father Thomas," one of them said, "when the congratulations were over, 'we have come to see you to day, to give you' and he placed a bag upon the table—the proceeds of the Easter collection," I started. He went on very calmly, "Seeing that you were determined not to aid and abet in the collection yourself, we had the courtesy to take the matter into our own hands, and accordingly, we went around the parish with—and he put his hand on the bag—this result."

"I spent a happy year, if a hard working one, at Pocomo—perhaps I should say, because a hard-working one. Old Father Lawrence came back, restored in health, and hearty, and as full of energy as he had been in his hey day. I parted in sorrow from people whom I had learned to love dearly—and I think they too were somewhat sorry at parting from me. At least they said so."

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"I am not going to have an Easter collection," I said to them. They were one and all surprised. "And why?" they asked. "Well," I said, "You have been so very generous to poor old Father Lawrence, that not only would it be unfair to ask you to open your purse for the support of the Church so soon again; but besides in doing so the great kindness you did, you have done me as much real good as if you had already given me my Easter collection. I thanked them cordially for their good intentions, and dismissed them."

"I felt proud of myself that I had been, for once in my life, able to conquer my selfishness, and that I had foregone the possible two hundred and fifty dollars that an Easter collection usually commanded. This I felt for that night. Next day I was about my work, forgetting all about it, and I had a busy time till Easter. I had a great congregation on Easter Sunday, and preached to them a well prepared sermon of which to tell the truth, I was not a little vain myself. I consider, to be candid, that my congregation was with me in thinking it a good one. I felt sure of this when I found a deputation come to me after Mass—to thank me, and congratulate me I know. I received them urbanely. As I rightly anticipated they took me by the hand, each in turn congratulating me heartily on my sermon which they were pleased to name 'touching and beautiful.' I was feeling prouder than if a fashionable throng were congratulating me on a sermon delivered in St. Patrick's Cathedral, New York."

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There is a Mass in the missal called the daily Mass for all souls, and priests say it very often. About one fourth of all the Masses I or any other priest says are for 'the poor souls,' 'for the souls in purgatory' as per intention of the offerers. And often his intention is made so as to include the 'most abandoned and who have no one to pray for them.' So, just as various individuals who are charitable and have the means, and various societies provide Christmas presents and Christmas dinners for the poor and the waifs and the abandoned, so Masses are said not only for particular souls in purgatory, but for all; and as the State officials over prisons and reformatories (and they are good types of Purgatory) provide good things for their wards, so does holy Church and her officials provide for the general alleviation of all her children who are imprisoned and being purified in Purgatory.

Answer 6. The benefit of a Mass said for the repose of the soul of John Jones, whose spirit has already gone to heaven or hell, is no more lost than a check sent to the same John Jones on earth. The check is returned to the sender if possible; if not, it is sent to the common treasury and used for purposes specially designed by the Government. So if his soul is either saved and gone to heaven, he does not need the benefit; or is gone to hell, it is of no use to him; it goes to the treasury of the Church, and is passed out to those whom it will benefit. God is the superintendent of this treasury and He knows how to dispense its treasury. The Pope as his vice president, sometimes calls on it for indulgences for those who have done a service with the intention of gaining indulgences.

It is true of all Masses that they are offered first to Almighty God, but particularly of Masses said for the departed which are offered by way of suffrage to God to apply them to these souls mentioned, or as He sees fit. These questions came not through the mission question box, as usually, but, by letter and we are pleased because they give us a chance to bring out interesting things on this subject.—The Apostolate.

For love of us, one by one, Christ taught, and suffered, and died. Each one of us, however lowly and unworthy can say with the Apostle: "He loved me and gave Himself for me."

We shall find our Lord to be a true and faithful friend, a friend Who will severally of us, Who will put up with our shortcomings and our selfishness, and be always ready to listen to us and help us.

CHARGING FOR MASSES.

1. Way do priests charge for Masses they say for the repose of the souls of the dead? 2. Is the practice of charging a fee for such service sanctioned by the Church? 3. Why are priests permitted to charge a fee of one dollar for each Mass they say for the repose of a soul when no fee is allowed for the remission of the sins of the living? 4. When on November 2, each year the priest secures from a number of the members of the congregation a list of deceased members of the family and one dollar with each list, are the Masses which he afterward says for the dead offered only for the repose of the souls of the persons whose names are on his lists? 5. Why are Masses sometimes said for the repose of the soul of some particular person, instead of having each Mass said for the repose of every soul in Purgatory? 6. If a Mass is said for the repose of the soul of John Jones, and his spirit has already gone to heaven or to hell, is the benefit of the Mass lost so far as the souls in Purgatory are concerned? Answer 1. It is scarcely proper to say, and Catholics do not say it, that priests 'charge' for Masses. An offering is made to the priest by the party who wishes to engage his services in saying Masses for the departed. That offering puts upon him the Ouns and obligation in justice of setting apart one or more of his morning Masses for that intention and offering up to God the Mass or Masses so intended. The Mass is offered up to God for the dead as well as for the living. It is of faith to be believed by all Catholics that the souls in Purgatory are helped by our prayers, and especially by the Holy Sacrifice of the Mass. The offering thus received by the priest goes to himself for his material service and time and trouble, and helps to feed and clothe him.

Answer 2. The practice of offering and accepting a fee for such service is sanctioned, and has always been sanctioned and regulated, by the Church. It is a very laudable custom, which the Church encourages in various ways, to have Masses said for departed ones. This is a part of the priestly duty, and when one wishes his services in that line he is expected to receive something for his time and special ministerial work. The universal custom of the Church is proof enough of its sanction. The offering is not an alms, either—it is something given for some thing done, for labor, special attention, time and talent. It is not a price paid for the Mass; that is spiritual, and cannot be exchanged for money. The pill the doctor gives you is not worth the two dollars you give him for his professional 'call,' his labor and his medical talent. You pay for your

EVOLUTION THEORY IS BRUTAL.

ARCHBISHOP GLENNON OF ST. LOUIS GIVES KNOCKOUT BLOW TO SYSTEM ADOPTED BY NUMEROUS MODERN LEADERS OF SOCIALISM. The fact is incontrovertible that modern socialists very greatly favor the theory of evolution. Hyndman, Babel, Robert Blatchford and William B. Blandy have urged the followers of Marx to adopt the holding of Darwin. In brief, this means 'the survival of the fittest.' Acceptance of this means the destruction of the socialist system itself, since it is clear that according to the Darwinian system, the great oppressors of humanity are doing just as they should in eradicating the weak. Socialists therefore are wrong in attempting to preserve the weak from the capacity of the strong, and their system is not only a contradiction of other demands of theirs, but one held in defiance of an alleged law of nature.

The theory of evolution in so far as it proclaims the doctrine of the struggle for existence and the survival of the fittest was assailed and philanthropy was contrasted with charity by the Most Rev. John J. Glennon, Arch-bishop of St. Louis, in an address at Chicago, last week, for the benefit of the House of the Good Shepherd. The Archbishop contrasted the 'charity' of the Middle Ages, which he said was a 'brutal philosophy' of the day, which he declared is the product of a 'brutal philosophy.' 'In the history of the Middle Ages,' he said, 'the ages that are called by some 'dark,' there is not a chapter devoted to pauperism. And for a simple reason. There was none. That has been left for modern days. In those days wherever the cross of Christ arose there was help and welcome for the poor or the sick. Then it was the monastery; now it is the poor house. Then it was free gift with a benediction; now it is taxes. Then it was the self-sacrificing, consecrated service; now it is paid employe. In those days the rich and the noble did not turn away the poor from their doors for they believed that if they did the spirit of Christ would go with them. 'Why this change? It dates from the French revolution, when Christ was outlawed and 'the rights of man' proclaimed, when charity was branded as ignoble and debasing, when the Sisters of Charity were driven from the country, charity from the hearts of men, and the blood saturated M-rat and R-espierre and their ideals set up in their place. Philanthropy became the idol of a large class of the people and it is their idol to day. 'There is a system of philosophy taught in our schools, our colleges, and our universities to day that is as brutal as it is popular. It is the philosophy of Darwin, of Huxley, Tyndall, and Spencer. It is a philosophy that tells us that all life—plant and animal and human—had a common origin in the ooze of prehistoric river beds. It tells us that one great law governs all life—the law of the struggle for existence and the survival of the fittest. This brutal philosophy tells us that it is an inexorable, universal law, that each must fight for his own existence and rise on the sufferings and defeats of others. And they tell us that this contemptible, transitory triumph is all. 'Where is there room for charity in this system? Where is there room for the House of the Good Shepherd? There are three thousand people in this city whose names are not known to you or to the world, but who form a mighty, silent force working among the poor, the weak, and the friendless. Their lives and hearts are consecrated to others. Where in their lives is the law of evolution, the struggle for existence? Where is the struggle, but not such as our philosophers contemplate. The Sister is consecrated to humanity and by herself offered up. Her struggle is not for herself. It is not for pay. It is not for advancement, it is not for experience, not to be abandoned at pleasure—it is the consecration of a life. 'This is the highest form of charity as we know it to day. Do not say that the school, the libraries, the settlement houses, and the various institutions that philanthropy, that compromise between Christian charity and the brutality of the doctrines of evolution, has raised up are bad. They are doing much good, but they are based upon sand. The people engaged in this philanthropic work are good, self-sacrificing people, but philanthropy divorced from true charity inspired by Christ will never satisfy the social needs of the people. 'There is a terrible crisis coming to this land and to the world. There is a

PRIEST AND PHYSICIAN.

DEATH OF FATHER MORRISSEY, WHO WAS FAMED FOR HIS MEDICAL SKILL.

Death recently removed a figure unique in the ecclesiastical circles in Canada, that of Rev. William Morrissey for thirty years parish priest of Burt-bogue, Diocese of Chatham, N. B. Born sixty eight years ago in Halifax, Father Morrissey originally intended to adopt the medical profession, but after spending some time in study, discovered that he had been called to a higher field of labor, the priesthood. His theological studies were completed in Rome.

With the passage of time the priest became widely known as a physician of the body as well as of the soul, his fame extending over the whole continent, and many people came to him from as far as Vancouver, in Canada, and Minnesota and Wisconsin, in the United States, to consult him and receive the benefit of his medical knowledge. His cures were marvelous and many, and all were done without price and without stint, for the glory of God and the benefit of humanity. His first patients were among the poor of his own parishes, who were aware of his knowledge of medicine and went to him for relief. He compounded his own prescriptions, using in most cases nature's remedies of herbs, balsams, etc. He gave his advice and his medicines when sought, always using his favorite expression: "I will do what I can for you, and if you are benighted it is the holy will of God."

Knowing that certain members of the medical profession looked upon his action with disfavor, Father Morrissey continued his studies, and in due time passed the examinations then required by law for the regular practice of medicine. After a few days' rest at Burt-bogue, in the enjoyment of the kind

Advertisement for CURZON BROS. Tailors, featuring the text 'We Send to Canada Every Week London & New York Latest Styles' and an illustration of a man in a suit.

Vertical text on the left margin, including '1908', 'whom', 'ed in', 'the Lion', 'Joanna', 'y? The', 'A dan-', 'son and', 'e knight', 'at do you', 'd that', 'that is', 'of suffer-', 'ur mind?', 'a friend', 'pursued', 'your', 'convulsive', 'it red', 'heir painful', 'red more', 'repulsing', 'is gone to', 'see him?', 'his brother', 'ing for me', 'his help', 'But what', 'see', 'of hope!', 'o inarticu-', 'was a sign', 'and grief', 'sink within', 'at do', 'len's hand', 'it with his', 'he snatched', 'r a French-', 'not touch', 'd; but the', 'tain with', 'd upon my', 'I She has', 'savored to', 'comprehend', 'her in his', 'seed her to', 'only pushed', 'relying tones', 'those arms', 'evened', 'is dishonor', 'I help!', 'perate effort', 'om her de-', 'ring her to', 'chamber. A', 'sued. Beside', 'n, he caught', 'his arms and', 'o the couch;', 'he energy of', 'ed his utmost', 'the strength', 'l for a while', 'but at last', 's succeeded', 'couch. She', 'r resistance;', 'ly to change', 'ing reproach-', 'with bitter', 'to set your', 'maiden, false', 'est death', 'e divides us', 'scans—', 'was too much', 'patch the last', 'Full of de-', 'himself upon', 'zazing upon', 'his tears, un-', 'sensation of', 'as closed, and', 'As he per-', 'lighted up', 'athr. Sleep', 'inding in this', 'oilation, he sat', 'watching with', 'every breath', 'ED.', 'ch our Lord;', 'sultate, gen-', 'light headache', 'as of work, is', 'cupied, incoo-', 'all around me', 'unto Thine!', 'ord's faithful-', 'patience. His', 'only, but for', 'allow servants', 'e earth, Chris-', 'revented', 'on Cases by', 'ion with an', 'Dr. Chase's', 'ct result of con-', 'in the abdomen', 'e appendix. Of', 'suit of consti-', 'soreness, and the', 'r centralize to a', 'the right abdo-', 'only chills sen-', 'is and expensive', 'at to avoid these', 'hips, and you', 'action that holds', 'le for a constipa-', 's Kidney-Liver', 'the bowels they', 'in a healthy cor-', 'action of this', 'ive in eliminating', 'it them. One pill', 'at all dealers.', 'Toronto, Ont.', '1908 Calendar'

The Catholic Record

Price of Subscription—\$1.00 per annum. FROES, COFFEY, L.L.D., Editor and Publisher

Advertisement for teachers situations wanted, etc. 50 cents each insertion. Remittance to accompany the order.

LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 18th, 1909.

Mr. Thomas Coffey: My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all that it is imbued with a strong Catholic spirit.

GERMAN ATHEISM.

He who sows the storm shall reap the whirlwind. Germany is feeling the force of this proverb—for over the land sweeps a wave of atheism which threatens to destroy all the marks of the Christian religion and to uproot the principles of Christian morals.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1909. Mr. Thomas Coffey:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole.

LONDON, SATURDAY, MAY 23, 1908.

BAD LITERATURE.

A case in Aylmer brings to the surface what we fear is only too common. Information was laid, in Hull, charging a confectioner of Aylmer with selling indecent post cards. They were first found on one boy, a second lad was sent to the store in order that he might be a witness. It was bad enough to sell them at all. What was worse was to sell them to the young. The worst feature still is that it is alleged that in order to encourage the sale of his nefarious goods the man suggested to send them to certain girls in the neighborhood.

WILL TURN PROTESTANT.

It was announced by the papers the other day that the Prince Helie de Sagan has decided to become Protestant. He had determined to marry Madam Anna Gould, formerly Countess de Castellane. The Church, not recognizing this or any other divorce, would not allow the marriage of the Prince with the Countess.

matrimonial legislation went into force, the marriage of any Catholic would, in order to be valid, have to be celebrated by a priest. No priest could celebrate such a marriage. Nor does his proposed apostasy help him: for he still remains a subject of the law. When society sets at naught Christ's law and the administration thereof by the Church, when men of rank try to evade the law by blindfolding their own conscience, and when the sects lend themselves to the fraud there is little hope of purifying the herculean stables of the upper classes. It makes very little difference to the Church whether Prince Helie de Sagan is true to his faith and family traditions, or whether he goes the way of so many; but we are more shocked and scandalized that Protestant sects and ministers are so ready to yield in this most important matter. Where they should refuse they boastfully consent; and those whom they should discourage and prohibit, they welcome as brands snatched from the burning.

ARE THEY THE SAME?

Away back in last October, or perhaps a little earlier, the French Baptist Church of Montreal witnessed what the Baptist organ calls an interesting and impressive ceremony. "In the presence of a large and attentive audience," says the report, "amongst whom were many Roman Catholics, the pastor administered the ordinance of believers' baptism to a distinguished priest, Rev. V. G. Bigrski, D. D."

THE PRESBYTERIAN SYNOD.

The report of the Presbyterian Synod of Toronto and Kingston as presented by the Globe of the 14th inst. is not without interest to us all. Two of the points are the only ones to which we call attention. It is perhaps worth while noticing the Scotch economy showing itself in the matter of railway tickets. It seems that the railway companies require the tickets of delegates to be vised or countersigned at an expense to each delegate of twenty five cents. A motion was made by one of the brethren to accept the report of the clerk of Synod or that the railway companies do the countersigning work at their own expense.

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the wheel turning round brings the same point to the same position so does the everlasting Being bring the world, mankind, everything to Himself once more to begin His endless round of evolution. This theory excludes personality in the Deity, and identifies the Deity with the created world. Here is the double radical difference between Christian religion and hegelian philosophy. Christianity teaches as a fundamental principle that while God is One He is three in Person—and that whilst He created the world He is beneath it supporting it, above it ruling it, and more intimate to it than the world is to itself, yet perfectly distinct from it. From Christianity spring union with God, freedom of sonship and immortal consciousness of individual exaltation and conservation. From monism spring atheism, fatalism and the ultimate unconscious absorption by the impersonal absolute Being. The problem of morals Christianity solved through the principles and example of its divine Founder. Society found in Christ its Saviour and Legislator—just as the individual finds in Him grace and newness of life. It is the world weary with the burthen? In stead of turning away from the Living Truth, let the world heed once more His standing invitation: "Come to Me ye who are burthened and heavy laden, I will refresh you." The world, it may be, is weary. Its renewed vigor lies not in abandonment of Christianity, but in fidelity to its immortal truth and its sanctifying power. As we look forth from the security of St. Peter's ship, what a consolation that we are not floundering in the stormy waters of doubt—what gratitude that the voice of the Supreme Pontiff is heard warning us against the very dangers which threaten Germany.

the celebration commemorates. And if Quebec sends a message back it will be the stern rebuke of righteous indignation at the sufferings inflicted by an atheistic republic upon devoted and patriotic Catholics. We want none of this brood out here—Combes, Briand, Clemenceau or any others of that stripe. They will not be welcome—and they will be told so. There are men in France who represent more faithfully the ancestral and parent country of Quebec. Let one of them come—a hearty welcome to him. The others had better stay home to expel a few more priests or secularize communities. War upon religious Sisters is more in keeping with their taste than the Quebec celebration.

FIRST IMPRESSIONS OF A CONVERT

CONTINUED FROM LAST WEEK. Sooner or later the time arrives, when the convert receives the sacrament of confirmation. He has, of course, already been taught, and has accepted, the tenet that confirmation bestows, among other things, a special power and strength for our struggle against vice, and the bold profession of our faith. But as he well knows that he has already been called upon to display no little boldness in abjuring a popular for a much maligned religion, it is difficult for him to realize that he is after all, somewhat deficient in that necessary courage which only in the first really severe impact of battle (and he may be sure the imp of Satan will soon put him to the test and force an issue) he would be in danger of repeating the denial of Peter. And how sure of his strength the as yet unconfirmed Apostle was when he declared to Jesus "Although all shall be scandalized in thee, yet not I!" The occasion having at last arrived, and the impressive sacrament duly administered, the convert is apt to say: Why did the Bishop give me, during the rite, a slight blow upon my cheek, saying: "Peace be to you?" The blow signifies that you will suffer pain and humiliation. Your Lord and Master suffered that, and so persecuted you. "It," He said, "they have persecuted Me, so also will they persecute you." But all revenge is forbidden, and the suffering must be in silence. This One of the delegates recommended that publicly and privately "the claims of the ministry and the missionary service be set before young men and that the General Assembly formulate a plan for the recruiting the ranks of the ministry." This scarcity is not unlike a field nearer our own home. What preference young men might give the world over any sectarian ministry we readily understand. How our youth are tending more and more in the direction of the world, how vocations decrease and the fields extend and need more reapers we fail to appreciate. It becomes our people to pray earnestly that the Lord of the harvest send laborers, zealous and learned, into His field to gather the ripening grain.

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that God exhorts to reward the devotion and exertions of thousands who visit them. Naaman of old took the ground that one place was as good as another for God to heal his leprosy, and flew into a rage with the prophet Elisha about it, but had to admit his fault. (4 Kings 5-12.15) (Prot. ver. 2 Kings) And our Lord Himself, as a condition of curing a blind man, required him to make a pilgrimage to a celebrated pond or pool called Siloam. Hence the Catholic practice is quite scriptural.

Quite a number of my non Catholic friends greet me with "So you've gone over to Rome, I hear! Tell me, what led you to do that?" but my replies seem to fall mostly on deaf ears! Why is this, for they seemed curious to know? Curious, they are, no doubt, but as a rule they merely wish to hear how you reply, not what you reply, reminding one somewhat of Pilate who asked of Jesus "What is truth?" and immediately went away without waiting for an answer! (St. John 18.38) Some others of your old friends will no doubt take the position of the indifferentist and say condescendingly "Oh well, Catholics are a religious people, and no doubt religion is as good as another." Now, you cannot be always stopping to argue with those—they are mostly too illogical to reason with, anyway—but you are bound in conscience not even to appear to coincide, and you can at least say "That is the doctrine of indifferentism which forces one to hold that, in religious matters, God, who is the very embodiment of Truth is indifferent to truth and falsehood—it is untenable." No need of further argument. It's the Catholic case in a nutshell and no amount of special pleading can make headway against it. But they urge that Catholics and Protestants ought to be able to pray and sing God's praises together, for they believe in the same God and have the moral law in common, and they see no reason why I should not accompany them to church. To this you might well ask why they and we refuse to worship with Jews. We worship a common Father and have the same moral law. Or why do we refuse to worship with the Mohammedans? We worship a common Father. The answer is perfectly clear and logical and reasonable. If we joined in worship with the Jews we would thereby deny Jesus Christ. If we joined with the Mohammedans we would be denying the Holy Trinity. If we took part in Protestant worship we would at once, and unmistakably, deny the Unity and Inerrancy of the Catholic Church founded by Jesus Christ nineteen hundred years ago! It is not bigotry, it is simple logic. As recent writer puts it, when it comes to praying we join with those only who make the sign of the cross.

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In this same letter he says: "The use of the name of Washington, to give an air of sanctity to the institution. . . is, in my opinion, as reprehensible as that of my father's name."

This information regarding Washington is in view of the claim made to day that he was a member, is very interesting as it comes from a man who had every opportunity of knowing the facts. He gives a peculiar and striking instance of the length to which Masons will go to claim illustrious men as members. He calls attention to "an affidavit sworn to before a Masonic magistrate by a Master Mason, that he sat with me (Adams) twice at meetings of a lodge at Pittsfield, Mass." Mr. Adams avers that this oath is false, and that he never entered a house in Pittsfield in his life. Again, writing to a friend under the date Sept. 22, 1831, he says:

"My dear Sir, go to the records of the courts. You will find witnesses refusing to testify upon the express ground of Masonic obligations, avowing that they consider those obligations paramount to the laws of the land. You will see them contumacious to the deplorable court, fined and imprisoned for contempt, suffer the punishment rather than bear the testimony. . . . You will find much more. You will find Masonic grand and petit juries, summoned by Masonic sheriffs, eager to sit upon the trial of a prisoner, and justice when admitted on the array, and often excluded upon challenge to the favor; and last of all you will find one of the men, most deeply implicated in murder, screened from conviction by one Mason upon his jury."

A PRESENT DAY CASE.

That the Masons of our own day violate their oaths and subordinate the interests of the State, to the interests of individual Masons, even when these are criminals, has been proved recently in the city of Hartford, Conn.

A prominent Mason, Dr. Griswold by name, was, not many years ago, tried for and convicted of arson and is now under a ten years' sentence in jail. The principal witness against him was another Mason, Dr. Jackson, who has just been expelled from his lodge, "and from all rights and privileges of Freemasonry," the principal charge against him being that he divulged the secrets of a brother. It seems that Dr. Griswold, the incendiary Mason confessed to Dr. Jackson, the expelled one, that he was guilty of the crime of arson, and when the latter physician was called to testify in court, he stated that fact. For this he is now expelled from his lodge, while the convicted incendiary retains his fellowship and good standing in the order.

The Hartford Courant, speaking of this matter, says: "Is it possible that there are reputable citizens of Hartford who believe that any lawful organization can compel a man to conceal his knowledge of a crime that threatens the whole community to save a man from the punishment that the law prescribes for such an offense?"

Obviously it is impossible to go into this phase of the case at greater length but we must give the opinion of a man so well known and so highly respected in this community as the late Wendell Phillips. He says:

"Secret societies prevent the impartial execution of the laws and obstruct the necessary and wholesome action of political parties. The judges on the bench, the juryman in the box, and all the machinery of politics feel the tyranny of secret societies. No judge and no executive officer, especially in a republic, can, with any self-respect, be a member of a secret society. Every fair man sees their hypocrisy (the Masons) in pretending to be a Christian body. . . . Every good citizen should make war on all secret societies and give himself no rest until they are forbidden by law and rooted out of existence."

SECRET SOCIETIES HAD THEIR ORIGIN AMONG SAVAGE AND BARBAROUS COMMUNITIES.

Hutton Webster, Ph. D., standing for the Doctorate in Political Science for Harvard University, wrote a thesis on "Primitive Secret Societies" which the MacMillan Company published last year. The character of this work is indicated by the high estimate which the Athenaeum in its April issue gives. According to Professor Webster, secret societies originated among savage tribes, and are found among all uncivilized people among the North and South American Indians, the Negroes of Africa, the wild inhabitants of the Fiji Islands, the Australian and New Guinea tribes, the Chinese, the Melanesian Islanders and the New Zealanders. There we have the whole thing—initiation ceremonies, "degrees," "lodges," etc., etc.; and the high-sounding titles those savages wear will cause our "Knights of the Brazen Serpent," "Grand Elect," "Most Excellent Master," "Perfect and Sublime Mason," and "Sovereign Inspector General" to turn green with envy. Professor Webster also shows that, as these savages come under the influence of Christian civilization, "the initiations," the "degrees," "lodges," etc., etc., disappear. It must be a source of pride to our civilized and Christian "Grand Knights" and "Exalted Hierophants" to learn from the professor that they owe their silly titles and childish trappings to the savages of Borneo and other lands. This fact suggests a subject for debate at the next meeting of the lodge: What does reversion toward ancestral type indicate?

It has been shown again and again that "the fraternal charity" cry of these organizations is a fraud, and their charity is a counterfeit of the genuine article which Christianity introduced. B-hold genuine charity which thousands and hundreds of thousands of men and women devoting their lives, without compensation, to help the poor, to nurse the sick, to bury the dead, or teach the ignorant or clothe the naked—not to the members of their own society, their own church, their own nationality, but to the members of Jesus Christ, whether their skins may be black,

brown, yellow or white. This is charity, the charity of Christ, the charity that is vitalized and finds its expression in the Church of Christ. The charity of secret societies may be mutual aid, but it is not charity, but pro quo, the result of a bargain, but it is a mistake to call this bargain a charity.

IMPORTANT FACTS.

Before going further into this subject of secret societies, we wish to say: 1. That it belongs to the Bishop of the diocese to take cognizance of such questions. 2. In this country at present, the question whether a society is or is not a secret society must be referred to a commission consisting of the Archbishops of the country or, finally, to the Holy See itself, not to any priest or layman.

Certain societies have been forbidden by name and later we shall mention some of these. But, before doing so, we wish to call attention to certain important facts which appear not to be well enough known. Lately we hear nothing from a certain section of the Protestant press but criticisms of the Holy See. The reader gets the impression that Rome is too ready to condemn, that it is unreasonable and uncharitable in its prohibitions and condemnations. The truth is there is no tribunal in the world which can compare in tolerance, patience and charity with that of the Holy See. This patience, this slowness to condemn, have been frequently commented on and even criticized. That Rome is slow and sure has become a proverb. In our day this characteristic has been well illustrated, for instance, in the case of the Abbe Loly. It is now several years since this unfortunate priest was first warned by his own immediate superiors; it is more than two years since Rome cautioned him, and finally our Holy Father, forced by the magnitude of the scandal given, has been compelled to excommunicate him. The poor man, blinded by some passion, we know not what, has been laboring for years in virtual agreement with the Rationalists of Germany to subvert the very foundation of Christianity, namely, the Divinity of our Lord and Saviour Jesus Christ. The Good Shepherd, therefore, whose divinely conferred office it is to lead his flock into wholesome pastures, has come to the assistance of this flock now too soon.

ROME NEVER HASTY.

Remember, Rome never acts hastily. The world at large has no idea of the pain it gives the Holy Father to discipline one of his children, nor to what lengths he will go and the patience he will exercise to correct the erring, or recover the straying sheep. But when this patience will have been exhausted his Holy Father will then be obliged to follow the example of St. Paul and "with the power of our Lord Jesus Christ to deliver such a one to Satan. . . . that the spirit may be saved in the day of our Lord Jesus Christ." May Pius X. experience the joy St. Paul enjoyed in pardoning Corinthians. This repentance was granted, we may be sure, to the prayers and penances of the pious Corinths, a fact that tells us plainly that the recovery of the lost sheep in the Providence of God depends in no small measure on the prayers and good works of Catholics. Our correspondent's letter brings to our mind this great important fact, namely, that underlying the disciplinary and penal legislation of the Holy See is the loving Christian heart of Pius X. who directs and controls all.

SECRET SOCIETIES WHICH HAVE CHANGED PLACES.

There is a second important truth worthy of our consideration, it seems to us, before we attempt to answer in detail our correspondent's questions. Many secret societies have chaplains appointed by the members, and a ritual which regulates various religious services. It may be useful to recall here the legislation of the last Council of Baltimore concerning such matters. It says: "If any society arrogates to itself the right to appoint a priest or any minister of worship (chaplains, prelates) and uses a ritual and religious services according to its own will, the members of such a society incur the censures against schismatics and heretics." Here is a new question altogether. Forbidding societies because they are secret is one thing, but forbidding them because they are schismatic and heretical is of course an entirely different question. God strange to say, certain societies insist on electing their own chaplains and elaborating a ritual. The Catholic members who do all this would of course recoil with horror from such a position if they suspected that they were adopting Protestant principles and following Protestant practices. What is the underlying and distinctive principle that separates, not only Protestants but the heretics of all ages, from the Church? This is the substitution of the authority of the individual or some number of individuals for the authority of the Church. Revelation has been committed to the Church; she is the only authorized teacher, she alone has power to legislate in this wide domain; she alone may appoint rituals, and these official rituals alone may be used in her churches and burying grounds. She alone has the right to ordain and authorize priests to exercise their functions. Protestantism teaches that the people select the minister and empower him, and may discharge him at their sweet will. Selecting or electing a chaplain, therefore, is in principle Protestant. Preparing or using a ritual for religious services is Protestant. Therefore the Council of Baltimore echoing the teaching of the Church says that societies which select a chapel and appoint a ritual are schismatics and heretics.

CASES IN POINT.

In illustration of the mistakes Catholics in good faith are liable to make in matters of this kind come the following clipping covering a Cambridge paper dated January 17, 1908, enclosed in a letter asking us whether the burial ser-

vice of the Elks is allowed to be used in Catholic cemeteries:

"DEATH OF JOHN T. SCULLY."

"The body was taken to St. Paul's Cemetery, Arlington, for burial, and at the grave the service of the Elks was held. It was conducted by C. F. J. McCue, E. E. Clark, E. L. K., Samuel H. Grover, E. L. K., and Peter Noonan, Chaplain. A male quartette under the direction of Mr. Varney sang appropriate selections."

One year ago last September we received a letter asking a similar question. The best answer we can make to our present correspondent will be to reproduce from the Review of October 6, 1906, the letter we then received and the reply we made as follows:

"RITUAL OF THE ELKS IN A CATHOLIC CEMETERY."

"Boston, Mass., Sept. 26, '06."

"Editor Review:

"In one of the Boston papers I read last week an account of the funeral of John H. Griffin of Quincy. Having told of the Solemn High Mass at the church, the paper said: 'At the grave the service of the Elks was read in this city for the first time by Daniel J. Deasy, exalted ruler, and a quartet composed of Miss Augusta McCarthy, Miss Josephine McCarthy, James Lee and Dr. Daniel B. Reardon, sang 'Nearer My God to Thee,' and 'An Absent Brother.'"

"Does the Church allow the burial service of the Elks or any other secular society to be used at the grave in her cemeteries?"

"Respectfully,"

"Certainly not. Our correspondent may rest assured that the Church would not, indeed it would be more correct to say, that the Church could not, tolerate any other burial service than her own. This ritual of the Elks was used, of course, without the knowledge or approval of the clergy who have charge of the cemetery."

"This incident illustrates very well the danger Catholics, who live in Protestant communities, are in, of innocently adopting ideas and practices, foreign to Catholic principles. Unquestionably, Mr. Deasy would be the Good Shepherd, therefore, whose divinely conferred office it is to lead his flock into wholesome pastures, had he known it to be unlawful."

"It would be just as reasonable for the Elks to use their ritual in the church as to use it in the cemetery. The cemetery, as well as the Church, has been solemnly dedicated and blessed and forever consecrated to the service of God and His people. In the mind of the Church, and according to the law and teaching of the Church, the cemetery is sacred ground, enjoying in many ways, the honors and privileges of a church. Indeed, in a very true sense the cemetery, the resting place for a while of her departed children, is the temple of the Holy Ghost and which one day will be the companions of the angels in Heaven. That is the reason why our Mother, the Church, will allow nothing profane to enter. Neither business, nor pleasure, nor profane rites are allowed here any more than they are allowed in a church. Holy Church ordains her ministers, clothing them with a portion of her own powers, putting into their hands her own liturgy and ritual to be used for God's people both in life and death. The Church can tolerate nothing foreign to this teaching, to this practice. She can brook no rival ritual in her churches, or in the consecrated fields she has prepared for the sacred bodies of her departed children. Nothing profane must ever intrude into the hallowed and consecrated ground of the Churches cemetery.—Ed. Review."

The mistake is sometimes made of imagining that we are free to do as we please on matters of this kind unless the Bishop or Archbishop speaks, whereas it may easily happen that he does not know, or more likely, he may beaverse to noticing such matters, preferring to leave us free to follow that Catholic instinct which seldom errs.

We now turn to our correspondent's questions: 1. "What orders are now under the ban of the Church?" Our answer, restricted to the orders existing in this country, is: The Free Masons, the Odd Fellows, Sons of Temperance, and Knights of Pythias. 2. "Has any order ever escaped the ban, or had it lifted because of the fact that large numbers of Catholic members threaten to withdraw from the Church rather than from the order?" Answer, never. The Catholic who maintains the all matter of this question could never have read the history of the Holy See. One case of such shuffling, or double dealing, or diplomatic methods, would discredit forever the claim of the Church to be the teacher of truth and the witness to Jesus Christ and His Gospel. Count Clement VIII. tergiversate in the case of Henry VIII, England would be Catholic today. Of course, our correspondent must understand that the Church is constantly changing her disciplinary laws to accommodate them to the new needs of the people. The Church has this power to change her own laws, but when it is a question of changing the laws of nature or certain positive laws of God, the Church is powerless. The illustration of this principle will appear in the reply of the ecclesiastical authorities to certain Catholic members of the condemned Knights of Pythias. These members, who had in good faith paid a good deal of money to the Knights, brought every possible influence to bear upon the authorities to save their insurance for themselves and their families. Rome replied: There is involved in your membership a violation of the natural law and we are powerless to abrogate such a law. Yet Rome tried hard to save the financial interests of these misguided Catholics. This was the solution: 1. Allow the Knights to remain in the order. Each member may plead his own case before the Apostolic Delegate at Washington and show that

he joined the order in good faith and before it had been condemned; 2, he must show that there is no danger of scandal, and declare that his sole motive for retaining his connection with the order is to save his financial interests, and that he will discontinue for any other purpose further intercourse with the order; 3, he must also show that he can not leave the order without serious financial loss to himself and his family; 4, there must be no danger to himself or family of losing their faith and, in case of death there must be no danger of an Catholic funeral. Even when all these four conditions concur, no priest or even Bishop has power to absolve. The party must have recourse to the Apostolic Delegate. In a letter dated November 10, 1896 the Apostolic Delegate wrote: "Whenever such a person is in danger of death any priest may absolve him if the penitent promises to apply on his recovery to the Apostolic Delegate."

To the last question of our correspondent we reply: every one in Boston, we may say in the United States, England and Ireland, ought to know by this time that this poor man Slattery is a priest who, after repeated warnings, was finally absolved by the present Archbishop of Dublin, Ireland, the Reverend Doctor Walsh, for confirmed and scandalous habits of drunkenness. This punishment opened his eyes to "the errors of Rome." His history, like all such histories, is one to excite our pity besides of this man, would fill several pages of this paper, but our correspondent probably has now the information he needs.

A DRAMATIC EPISODE.

CIRCUMSTANCES OF DELIVERY OF PAPAL BRIEFS IN THE UNITED STATES ONE HUNDRED YEARS AGO.

The establishment of the four Dioceses of Philadelphia, New York, Boston and Bardonia (Ky.) one hundred years ago was a dramatic episode of American history. It was partly brought about and in a way entirely governed in its carrying out by the turmoil created by Napoleon in Italy. The Pope of the time was virtually a prisoner and feared actual imprisonment in a short time.

By 1808 the Napoleonic regime had reached Italy and threatened the very home of the Church. The ecclesiastical exigencies of the times prompted immediate extension of the Church's machinery to provide against what was feared would be a prolonged lapse in its freedom of action. Until that time one Bishop, the Right Rev. John Carroll, of Baltimore had sufficed for the United States. There had been no remarkable increase in the Catholic population suggesting the need of a great extension of the hierarchy, but on April 8, 1808, the Pope made Bishop Carroll an Archbishop and created four new Bishops for the United States.

Father Luke Concanen, named as first Bishop of New York, was in Rome at the time and in fact, had never seen the United States. He was an Irish Dominican who was, however, deeply interested in the American missions and had done much to help them. He was consecrated at once, April 24, at Rome, and entrusted with the pallium for Archbishop Carroll and the bulls of institution for the other new American Bishops. Affairs were becoming warm politically, General M'Intosh, the Napoleonic military officer in command of the R man district, becoming daily more and more exigent in his dealings with the Vatican. Care was needed in getting out of Rome even, to say nothing of securing passage to America. Lehigh was tried first by Bishop Concanen, but the American ship expected had been "chopped" away by the watchful British cruisers. Hearing there was a better chance at Naples, the new prolate made his way there and his real troubles began.

THE BISHOP'S MESSENGER HELD UP.

The Bishop's messenger was available, but the French authorities got wind of the arrival in the city and the purpose of the wandering churchman. Concanen was arrested on the ground of being a British subject. He was forbidden to leave the country, and the shipping masters were warned not to take him away. The Bishop was placed under surveillance, but does not appear to have been actually imprisoned. He could not get away from Naples, however. Meanwhile, the Pope himself had been placed in custody and could not help him. The head of the Church was hurried from place to place, finally bringing up in Savona, where he was detained virtually a prisoner until 1813.

Bishop Concanen lived all the while at a monastery of his order in Naples, and it may be presumed, planned, how ever fruitlessly, some way of getting to America with the pallium for Archbishop Carroll and the bulls of investiture for the American Bishops. Church usage prescribes that insignias and documents of such importance go by special messenger only, whose powers may not be delegated except under extreme necessity. The time came in 1810 when the Bishop's health failed, and in June he died in Naples.

Just what happened to the ecclesiastical material entrusted to him has not been cleared up, but it reveals Lisbon shortly after the Bishop's death, and in September, 1810, reached Baltimore, where preparations were at once instituted to invest the new prelates. Early in October Archbishop Carroll received his pallium. On October 23 Bishop Egan, of Philadelphia, was consecrated. On November 1 Bishop Cherusus, of Boston, and on November 4 Bishop Flaget, of Bardonia—all the ceremonies taking place at Baltimore. New York's second Bishop, and the first to actually take possession of the See, Right Rev. John Connolly, O. P. D., was not consecrated until three years later.

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"PIETY NOT A GOWN"

An interesting lecture before the Christ Child Society of New York Catholic parish, Rev. Dr. C. F. Thomas, pastor of St. Ann's church, criticized the Catholic society women who he said, "lay aside their religion after each Sunday and attempt to gain distinction in the social world through the press."

Dr. Thomas spoke on "The Catholic Woman in Society," and said that no matter what social prominence a woman might attain she could still remember and practice her religion even in the midst of the social whirl.

"What definition shall we give for woman? You can answer that better than I can. I speak of the educated and refined woman, and even include the mannish woman, one who can drink a cocktail and still retain her composure. A Catholic woman is one who is influenced by Catholic ideas and principles.

"The Catholic woman should not consider her religion a gown to be put on on Sundays and during Lent. This is what some believe and profess. That belief which many are promulgating is somewhat kindred to modernism, which is the tendency of certain people in high clerical and professional places to minimize the teachings of the Catholic Church and make them accord with the up-to-date religion—with art or literature or society."

"The Church makes her children the mark—yes, and has her own views, which have been proved by time, but it does it for the sake of your immortal soul. The gates of heaven will recognize no calling card but righteousness and no dress but virtue and piety."

"A Catholic woman in society should always show pride in her religion and its practice—at the Bolvedere and Lehman's Hall and at the seaside. If you would make the sign of the cross and give thanks for a meal in the privacy of your home, should you not be as thankful when at some social function where you are getting pleasure? Remember, God gave you the food and the pleasure, too. Society teaches politeness. Why not be consistent and thank God for the good things of life?"

"The Church does not condemn society, with pleasure and a certain amount of freedom, but it does condemn license and excess. You should follow the example of Judith and be courageous. It has been said that a woman before thirty is beautiful and after that she is clever. I prefer the clever ones. They are usually more reliable."

"Such figures emphasize the reason for the comparatively slow growth of our leading Protestant churches in many places, or rather their steady decline in proportion to the growth of the population as in many great cities. They also emphasize the reason for the growth of the Roman Catholic Church in the same places. One year may not seem a great change, nor ten, nor even twenty. But the change is coming. In thirty, forty, or fifty years the changed conditions become apparent to all, and unless there comes a reversal, a century will see a catastrophe submerging our Protestantism in our great cities and the handing over of our institutions to those who, faintly in many ways, are true enough to God and His laws to suffer the little children to come to their homes."

"CHURCH SUICIDE."

LEADING PROTESTANT PAPER FORGIVES SUBMERGING OF PROTESTANTISM.

From Literary Digest.

Church suicide is viewed as one of the special cases of race suicide by The Herald and Presbyterian (Discussions). If, as has been urged by a high authority in politics, what are called the superior races abstain from the rearing of children, "the fact becomes noticeable only in the commonwealth, but in the churches as well." Consequently "if any church expects to hold its own in any city or community, it will not do to depend simply upon the training of its own children. Too often the children are lacking to continue the church in its old life and strength, and unless other elements are steadily evangelized there will be soon a real shrinking in the church enrollment." An instance illustrating the foregoing is cited in the case of the Brick Presbyterian Church of New York. We read:

"The Year Book shows 1,003 communicants, and offerings for the year of \$155,736, making a strong, influential and beneficent organization. The Sabbath-school statistics show that of the 487 families of the church only 87 have children under age, and these 87 families have only 163 children. Of these 163 children, 40 are away from home at school, and 45 are under seven years of age. It will be seen that the church Sabbath-school has comparatively little material to draw from, and we need not be surprised to notice in the General Assembly Minutes of last year that this church of 1,000 members had a total Sabbath-school enrollment of only 185. But what is the future of such a congregation and what the future of its 400 childless families? One block on Fifth avenue, in the near vicinity of this church, is said to have had but two children in its whole row of brown stone-front houses."

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"The world is governed more by ideas than by ideas; it is influenced more by living concrete models than by abstract principles of virtue. Mary is the pattern of virtue, after to maiden, wife and mother. She exhibits the virgin modesty becoming the maid, the conjugal fidelity and loyalty of the spouse and the untrusting devotedness of the mother."

"The Christian woman is everywhere confronted by her great mother. Mary's portrait gazes down upon her from her wall. Her name is recited in the pages of the book before her. Her eulogy is pronounced from the pulpit and altars, and temples are dedicated in her honor. Festivals are celebrated in her praise. In a word, the Virgin Mother is indelibly stamped on the intellect, the heart, the memory and the imagination of the Christian daughter."

"The influence of Mary, therefore, in the moral elevation of women can hardly be over-estimated. She is the perfect combination of all that is great and good and noble in womanhood, with no alloy or degradation. Hers is exquisite beauty, but a beauty more of the soul than of the body; it delights without exciting. The contemplation of her exalted no inward rebellion, as too often happens with Greek models. She is the mother of fair love, devoid of sickly sentimentality or sensuality. In her we find force of will, without pride or imperiousness. We find in her moral strength and heroism, without the sacrifice of female grace and honor—a heroism of silent suffering rather than of noisy action."—The Casket.

CARDINAL GIBBONS ON THE MODERN WOMAN.

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FIVE-MINUTE SERMON.

Fifth Sunday after Easter.

THE THREE STEPS TO HEAVEN.

"Blessed is the man whose help is from the Lord; in his heart he hath depended to ascend by steps." (Psalm lxxxviii, 6)

Next Thursday the Church will celebrate the feast of the Ascension of our Lord; the day on which His sojourn in this vale of tears came to an end, when He entered upon the possession of that glory which He had won by His obedience in this world. In the Collect which is said at Mass on this feast we ask "that we who believe that Thy only Son, our Redeemer, ascended this day into heaven, may also have our hearts fixed on heavenly things."

"We hear a great deal of talk nowadays about the dignity of man, and there are some few people who maintain that we ought to make humanity the supreme object of our care and worship. And newspaper scribes sometimes assert that the duties and discipline of the Catholic Church unduly depress mankind, and turn his care and attention into less deserving channels. Now, no one, I am sure, will find fault with those for striving to assist and help their fellow-man by every means in their power; on the contrary, the Church has always fostered and encouraged all such efforts. But when it comes to the worship of humanity, we are unable to acknowledge the rightfulness of such a claim; and if such refusal makes us the enemies of progress and enlightenment, we must plead guilty."

But so far from depressing and lowering man and his dignity, I venture to say that the doctrines and teaching of the Church raise him to a higher level, and place before him a higher motive and a loftier end than it has ever entered into the mind of the most advanced thinkers of this or any other time to conceive. This, I say, has been done by the Christian religion and by its distinctive teaching, as distinguished from natural religion and what it tells us. Natural religion tells us, and tells us truly, that there is one Maker and Lord of this world, that we are His creatures, that we must be subject to Him, and that punishment awaits us if we are not so subject. Catholic teaching takes all this for granted, and affirms it, builds upon it, and raises us above it. And how?

The first step in the Christian life is Faith. And what is faith? What does faith do for us? Faith is that virtue by which we accept as true those things which God has revealed. Faith, then, brings us face to face with God Himself and His divine verities. For the truths of faith we have God Himself as the voucher. Is not this an elevation of the mind of man far greater than that to which the loftiest philosophies can lay claim? They can at best give us opinions and guesses; faith places us at once in the possession of eternal and immutable truth.

The second distinctively Christian virtue is hope. And what is hope? To what does it raise us? The light of reason teaches us, as I said before, that we are God's creatures and must be subject to Him, and if so subject will receive from Him a fitting recompense. But Christian hope makes us look upon God not as our Maker, but as our Father; not as a Master, but as a Friend; and makes us look forward to the possession not merely of His gifts and rewards, but of Himself for all eternity.

With reference to the third great Christian virtue—Charity—I have time only to mention that it makes the ruling motive of our lives the love of God for Himself because He is what He is. For, before concluding, I wish to point out the greatest elevation to which we are raised. Take a man who is in the grace of God; what is his position? What does the possession of God's grace make him? I should not have dared to answer had it not been revealed by God and sanctioned by the Church. It would not have entered into the mind of man to guess; for that which man in the grace of God possesses is nothing less than a participation of the divine nature; to use the words of grave theologians, man's very being is placed in a divine state. If these things are so, and they are elementary Christian truths, have we not reason enough to have our hearts fixed, even in this life, on heavenly things?

LIBERTY OF THOUGHT.

By R. Rev. Bishop McFaul.

That Catholics do not enjoy liberty of thought because their religion is dogmatic is an accusation that is often made against them. The arguments brought forward are specious, and therefore calculated to deceive minds of ordinary education. Liberty and freedom! These two words are frequently employed without a proper conception of their meaning. They appear at first sight very simple, and easily grasped on account of their wide application to various subjects. They express, it is true, certain fixed ideas, but they extend to such a large field that, without close thought, we do not always see clearly their strict significance. For example: We give the prisoner his liberty; we speak of the liberty of the press; of freedom of conscience, civil liberty and political freedom. The celebrated Balzac maintains that: "Whatever may be the acceptance in which the word liberty is taken, it is apparent that it always implies the absence of a cause restraining the exercise of a power. Hence, it follows, that, in order to fix in each

case the real meaning of the word, it is indispensable to pay attention to the circumstances as well as to the nature of the power, the exercise of which is to be prevented or limited." Certainly no reasonable man will claim that he has the liberty to think and act as he pleases. Reason, unless it would lose itself in the labyrinths of error and confusion, must conform to the laws of thought, and man must harmonize his acts with the laws of morality. An infringement of either the laws of thought or those of morality is not liberty but license.

Mr. Mallock thus elucidates the freedom of thought enjoyed by Catholics in religious matters: "It (infallibility) is not a letter only; it is a support also; and those who cling to it can venture fearlessly, as explorers, into currents of speculation that would sweep away altogether men who did but trust to their own powers of swimming." \* \* \* It is said that the Pope might any day make a dogma of any absurdities that might happen to occur to him; and that the Catholic would be bound to accept these, however strongly his reason might repudiate them. It is quite true that the Pope might do this, in the sense that there is no external power to prevent it. But he who has assented to the central doctrine of Catholicism knows that he never will."

Just as the scientist, when he has conquered and made his own the truths of physical knowledge has narrowed the field of his speculation to the extent of the truths ascertained, so does divine authority, acting through its duly commissioned teachers, take possession of the field of divine truth, and thus the dogmas of revealed religion support, strengthen and elevate human reason, place it upon a reliable basis, and by illumination, enable it to pierce more safely into the realms of undefined and speculative truth.

Permit us to quote another passage from the author already mentioned: "The Catholic Church is the only dogmatic religion that has seen what dogmatism really implies, and what will, in the long run, be demanded of it, and she contains in herself all appliances for meeting these demands. She alone has seen that, if there is to be an infallible voice in the world, this voice must be a living one, as capable of speaking now, as it ever was in the past; and that as the world's capability for knowledge grows, the teacher must be always able to unfold to it a fuller teaching. The Catholic Church is the only historical religion that can conceivably adapt itself to the wants of the present day, without virtually ceasing to be itself. It is the only religion that can keep its life without losing its identity; that can enlarge its teachings without changing them; that can be always the same, and yet be always developing."

As this is an important point, we should like to make its explanation very clear, and therefore, may be pardoned for presenting another quotation. The celebrated Dr. Brownson says: "The Protestant is fond of calling us slaves because we recognize the Pope as our head, and obeys him; unless he is fibbing, he is, to say the least, as great a slave as we. He is no more at liberty to believe or to do anything contrary to the teachings and precepts of the Bible than we are to believe or to do anything contrary to the definitions and precepts of the Holy Father."

How then are we less free than he? The only difference between us in respect to authority is that he places it in the record of what God said by men in ancient times, and we in what He teaches and commands through the voice of a living Pontiff. \* \* \* If he holds that in believing and obeying the Bible he is believing and obeying God's word, so we hold that in believing and obeying the living Pontiff we are believing and obeying God. He asserts an apostolic authority that was, and we an apostolic authority that was and is."

SECRECY OF THE CONFSSIONAL.

INTERESTING DISCUSSION BY THE HON. WILLIAM J. ONAHAN.

A rejoinder to his luminous article on the Secrecy of the Confessional, published in last week's Telegraph from the Chicago Record-Herald, has called forth another interesting communication from the Hon. William J. Onahan. Writes Mr. Onahan: "There is scarcely occasion or necessity that I should make any rejoinder to the courteous notice by Mr. David of my article on 'The Secrecy of the Confessional.' Substantially he is in concurrence with it on the essential point—the justice and necessity for exempting priests from disclosing the confession of a penitent."

I need not say that, law or no law, a priest would under no circumstances yield to such a demand. Indeed, it is hardly conceivable that any court or judge in this country, or indeed, any other country would seek to enforce a requirement so repugnant to every consideration of religion, of honor or of common justice.

Mr. David seeks to place the professional privilege of the attorney and the physician—and also the press—on the same plane as that of the priest. The position of the priest in his relation to the penitent is of a different character, involving a solemnly higher responsibility, and far deeper and graver consequences.

The confidence entrusted to the attorney and the physician presupposes the obligation of professional and personal honor, which should be respected, but is far, very far, from carrying with it, or imposing the degree and conditions of sanctity and solemnity which attaches to a sacramental confession made to the priest, with all the restrictions and obligations—and I may add penalties—joined to the sacrament.

The force of this point needs no further demonstration. The Catholic Church guards by the most solemn injunctions and by the most rigorous and severe ecclesiastical penalties the

secrecy and individuality of the confessional.

In the decree of the Council of Trent on the subject of the sacrament of penance it is declared:

"As all are anxious that their sins should be buried in eternal secrecy, the faithful are to be admonished that there is no reason whatever to apprehend that what is made known in confession will ever be revealed by any priest, or that, by the penitent can at any time be brought into danger or difficulty of any sort."

All laws, human and divine, guard the inviolability of the seal of confession, and against its sacrilegious infraction the Church denounces the heaviest chastisements."

The great Council of Lateran admonished priests in the most solemn manner to "take especial care, neither by a word nor sign nor by any other means whatever, to betray in the least degree the secret trust confided to him by the sinner."

It is a striking and significant testimony to the inviolability of confession—the sanctity attaching to the sacrament of penance—that scarcely an instance has ever been known of the violation by a priest of the obligation of secrecy.

In the period of the atrocious penal laws, when Catholics had, I may say, no rights and their religion and their priests were under ban, attempts were sometimes made to enforce the priests to disclose the confidences given to them in confession. The prison, the most barbarous torture, every diabolical device to inflict pain that inhuman ingenuity could devise, were employed without avail. The scaffold did not daunt, and death, with its attendant horrors peculiar to that evil period, never once found a priest weak enough to betray his sacerdotal obligations.

More remarkable still, in the case of priests who have abandoned the faith and who, in instances have fallen into evil ways otherwise, no example is known, as far as I am aware, that any of the class proved unfaithful in this regard.

My purpose in taking up this subject was suggested by the publicity given to the case lately before a local court, in which it was sought to obtain from the priest information which appeared to have been acquired in confession. The New York case, which I cited, similar in character, appeared to be little known—even to the profession—hence I thought it would serve a useful purpose to present a summary of it, which I accordingly did. The authority of a name as well known in American history as that of Governor De Witt Clinton, who presided over the court, seemed to me to give special weight to the decision, which was unanimous, there being four sitting magistrates.

Still more I was impressed by the lucid and luminous reasons given by the court in the judgment exonerating Father Kahlman, and upholding the sacredness and inviolability of confession to a priest.

The court found justification for this action in the principles of the common law, and even higher and more binding force in the constitution of the State, which assured religious freedom to all, and guarded the rights of conscience with scrupulous jealousy. To maintain the contrary, as that court declared, would be "to render the liberty of conscience a mere illusion, to subvert all the principles of sound reasoning and overthrow all the convictions of common sense."

MASONRY LEAVES CHRIST OUTSIDE HIS WORSHIP.

WHY THE CHURCH'S CONDEMNATION OF THE CRAFT IS WORLD-WIDE.

"Freemasonry" was the subject of a lecture delivered by Rev. Joseph M. Woods, S. J., of Woodstock College, in Gonzaga Hall last Sunday night, says the Washington Catholic.

"The principles of Freemasonry are anti-Catholic and anti-Christian," said Father Woods. "It is not so hard to understand why the Catholic Church should be opposed to Freemasonry in countries like France and Italy, judging from the way in which the lodge have shown by their deeds, by their persecuting treatment and by their open rejection of religion that they are emphatically not only anti Catholic, but also anti Christian."

"But in America and England it is quite different. Here Freemasonry poses as the friend of religion and professes to be a staunch holder of all Christian and human law. In all its proceedings God is recognized with an outward show of honor and respect. The lodges boast of their benevolence and their charity."

"It is not because of these things that the Catholic Church condemns the craft. It has not a word to say against the good it does or may do. But these good things, like the benevolence of the sect, are only the accidental and secondary element of Freemasonry. Men's lives are happily often better than their principles, as happens, indeed, with many Masons."

"What the Catholic Church does condemn in Freemasonry are its principles, and these principles are the same in all Freemasonry. In America, in England, on the continent of Europe, everywhere the principles of Freemasonry are a staunch holder of all Christian and human law, and here the Catholic Church has placed the organization under the ban."

To prove his statement that the principles of Freemasonry of America and England, though not carried to their natural consequences, were anti Catholic and anti-Christian, Dr. Woods argued that the theory of Freemasonry as founded in England, and changed by the Masonic architects and authors, had adopted the universal creed, based on the Fatherhood of God and the Christian creed, and all it implies was replaced by a universal creed that any man of any religion might accept.

This is not Christianity as understood by orthodox Christians," he added. "The only God they may acknowledge is the God of Pantheism, the Jew the Baddhist, the rationalist. He is

not the God of revelation, and, therefore, not the God of the Bible. This certainly is not true Christianity. "Masonry in America and England leaves Christ outside its worship. In its basic principles it has set aside Christ. This it must do to be true to its fundamental principle."

Admires The Irish.

Father Bernard Vaughan, S. J., the eminent preacher, although a thorough Englishman, is a great admirer of the Irish people.

Speaking in the East End on the Feast of St. Patrick, Father Vaughan enlivened the Irish as a race of brave men and pure women whose faith, to borrow the language of St. Paul, "was spoken of throughout the world." He was glad to read that Mr. Diamond, the Irish leader had told them how the Irish party were going to fight for the rights of Catholics parents. The Education Bill had overlooked the legitimate claims of Catholics. Instead of being penalised for their religion, Catholics ought to be subsidised for it. In the not distant future, if the birth-rate continued growing horribly less, the country would have to rely on Catholics for school-going children. Father Vaughan exclaimed: No words of mine can express my admiration for that race of men and women who, recognizing God's claims upon them and the sacred trust committed to their care, continue in spite of bad example and of sin in the face of poverty, to uphold the laws of God and to transmit to the children lent them by the Almighty a physique untainted, a nature unsoiled and a faith "unspotted from the world."—True Voice.

The Open Pulpit

Rev. J. B. Haslam was a member of an order known in the Presbyterian Episcopal Church as the Companions of the Holy Saviour. He was born in England and had been in charge of parishes in St. Paul and Chicago. He was received into the Church in Philadelphia, and has taken up his residence with the Paulist Fathers in New York. In a short time he will enter the Paulist House of Studies at the Catholic University, to prepare for the priesthood.

In an interview he was asked: Did the adoption of Canon No. 19, on the open pulpit, by the last general convention of the Episcopal Church, influence you? "No, but the adoption of that canon accentuated the dissatisfaction which exists among the High Church party by throwing open the pulpits and handing over the Episcopal Church to Protestant revivalists during Lent. In connection with the open pulpit, too, the increasing domination of the laity is a growing and alarming feature. It was the laymen who so readily compassed the passage of Canon No. 19."

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