

The Catholic Record.

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

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1786

GRANDEUR

Poor Mary Byrne is dead
An' all the world may see
Where she lies upon her bed
Just as fine as quality.
She lies there still and white
With candles either hand
That'll guard her through the night,
Sure, she never was so grand!
She holds her rosary,
Her hands clasped on her breast,
Just as dainty as can be
In the habit she's been dressed.
In life her hands were red
With every sort of toil,
But they're white now she is dead,
An' they're sorra mark of soil.
The neighbors come and go,
They kneel to say a prayer,
I wish herself could know
Of the way she's lyin' there.
It was work from morn till night,
And hard she earned her bread;
But I'm thinking she's a right
To be aisy now she's dead.
When other girls were gay
At wedding or at fair,
She'd be toiling all the day
Not a minyit could she spare.
An' no one missed her face,
Or sought her in a crowd,
To-day they're through the place
Just to see her in her shroud.
The creature in her life
Drew trouble with each breath;
She was just "poor Jim Byrne's
wife"
But she's lovely in her death.
I wish the dead could see
The splendor of a wake,
For it's proud herself would be
Of the keening that they make.
Och! little Mary Byrne,
You welcome every guest,
Is it now you take your turn
To be merry with the rest?
I'm thinking you'd be glad,
Though the angels make your bed,
Could you see the care we've had,
To respect you—now you're dead.
—W. M. LITTS in London Spectator.

HIGHER EDUCATION IN NOVA SCOTIA

(Written for the New Year's issue of the Halifax Herald by Rev. Dr. H. P. MacPherson, President of St. Francis Xavier's, Antigonish, N. S.)

No one can look over the field of Higher Education in Nova Scotia without noting the large number of persons engaged in university work in this Province, and the great number of able and educated men of sterling character our little Province has given to the higher walks of life at home and abroad. This is mainly accounted for by the following facts: 1. We have an ambitious and progressive people well endowed by nature, who, as a rule, keenly appreciate the advantages of possessing a higher education. 2. We have in the Province several universities and colleges engaged in higher educational work, and situated in different parts of the Province. 3. These institutions, scattered as they are throughout the Province, bring higher education and its ideals to the attention of all and within the reach of almost everybody.

We sometimes hear that we have too many of these institutions and that if they were all closed but one, better results would be attained. Perhaps the more one looks into this view the more doubt one will have about it. In the first place, it is by no means certain that, if we had only one such institution, its total attendance would be anything like the aggregate attendance at the various institutions we now have. Such an institution would appeal less directly and less strongly to large classes of our population, and would not be able to bring its influence and ideals home to so many. And, moreover, we should lack the important stimulus of generous rivalry which is a real force in our present colleges. Above all, our people are a sincere and earnest Christian people, and I doubt that the majority of them will ever agree to have the higher education of their youth entirely committed to any such single institution which from the very nature of the case, would have to be neutral and colorless in matters of religion. And experience shows that educational institutions which, with the purpose of being absolutely fair to all classes, begin by being merely non-religious, are apt soon to become irreligious.

Our people seem firmly to believe—the majority at least—that it is wiser and safer to have the rising generation educated under the safeguards that obtain in a moral atmosphere, namely, where definite Christian truths are definitely inculcated. I have referred to the large number of educated Nova Scotians who have taken high places in various walks of life within and without this province. It is not that most of these have risen to high places, and have done credit to themselves and their country, because they were first of all things, honest, honorable, conscientious men—men of strong and high character, men who received their preliminary training in institutions which have taken care to throw around their students

the moral atmosphere that always accompanies a definite Christian teaching.

I am putting forth nothing new when I say that the inculcation of moral principles and moral ideals is the most important part of a good education. The idea is as old as Christianity itself, and it is recognized by some of the greatest thinkers in the British Empire. This is abundantly shown by the addresses delivered at the great congress of the universities of the Empire held in London in July last—the most important educational gathering ever held within the Empire. This congress held six sessions. Of these one was mainly devoted to the discussion of the problem now confronting universities in the East, in regard to moral training. Although only six out of the fifty-three universities represented at the congress were of the East, the attention of the whole congress was centered upon the problem arising from the fact that western higher education, entirely divorced from religion, had been introduced among a people who had previously their own moral standards, which, in the words of Professor Russell of the University of Madras, have now been "replaced by something more pernicious, viz., the crudest form of a cold, calculating selfishness."

The Right Hon. A. J. Balfour, in bringing this problem to the notice of the congress, said in part: "The nature of the difficulty with which it is proposed specially to deal this afternoon will soon become apparent to everybody who puts aside our current form of speech, and remembers that every one of us knows, that education is something more than intellectual training, and still more than the acquisition of a certain amount of knowledge either useful to the conduct of life, or useful in the passing of examinations. All of us know—it is a mere commonplace, though sometimes forgotten—that education deals not merely with the imparting of knowledge on the one side and the acquisition of knowledge on the other, but deals with the training of the whole man."

In the opening paper by Sir Frederick Lugard, G. C. M. G., late Governor of Hongkong, and Chancellor of the University of Hongkong, now Governor of Southern Nigeria, and commander in chief of Northern Nigeria, we have a picture of the result of the introduction into the East of an education divorced from religion. He says: "The impact of a purely secular western education upon eastern peoples has a tendency to deprive students of their national religion and to substitute nothing for it, while the study of the philosophic theories of the west, of political economy, and of modern history, are apt to impel them to conclusions destructive alike to the family and to the community. In their efforts to achieve these novel ideals they become revolutionaries. Parents who observe these tendencies and dread their results, fear to send their sons to Western universities." Further on, he speaks of "the disastrous effect upon the rising generation of the complete severance of secular education from all religious sanction, and from the moral influences bound up with religion."

At the opening of the Hongkong University in March last, Sir Frederick declared: "The history of the greatest universities shows us that their success has invariably been associated with the moral and ethical, no less than with the intellectual training of their students—I speak of the controlling force and guiding principle which ministers, through creeds and systems of philosophy, to spiritual needs. It is additional, and greater than, the secular and utilitarian education of the classroom. It is generally founded on religious sanction and finds its highest expression in the noblest of creeds. It is an essential part of the environment and atmosphere of any university fit to train and educate a nation."

Sir Charles Eliot, K.C.M.G., late Vice-Chancellor of the Sheffield University, now principal and Vice-Chancellor of the Hongkong University, is quoted as follows: "The raising up of loyal and honorable citizens for the welfare of the state cannot be achieved by a *laissez-faire* policy in regard to the moral and religious side of education. The divorce of education from religion is just on its trial in Western countries."

Lord Rosebery, than whom there was not an abler, a more eloquent, or a more highly cultured man at that congress, and upon whom, as Chancellor of the University of London, devolved the duty of giving the inaugural address, uses language equally striking and equally significant. He said in part: "Whatever your different tasks and problems, there is one common to all of you; there is a need which you alone can supply, the great need of the age, which is the need of men. . . . So far as you, gentlemen, in your different universities can fulfill the task of sending out men—I care less about their brains than their character—you are rendering by far the greatest service to the empire that any bodies within the Empire can render. . . . If you

fail in that (i. e. in sending out incorruptible, earnest, honorable, strenuous men) I will not say you are of no use to us, but you are not discharging the function which under Providence you were meant to discharge. . . . No one who observes the signs of the times can fail to see that it will be increasingly difficult to maintain this Empire in its integrity and cohesion without an intensity of character and devotion which it must be the task of the universities pre-eminently to maintain. . . . It is not only the Empire, but it is the world itself which has need of all the character, all the intensity, developed or undeveloped, to carry it on without the danger of anarchy and chaos. I do not think any intelligent observer can watch the course of the world without seeing that a great movement of unrest is passing over it and that it is affecting not merely England and the Empire but the entire universe. Is not the whole world, gentlemen, in the throes of a travail to produce something? Now, we want all the help we can get. For the purpose of guiding this movement, for the purpose of letting it proceed on safe lines that will not lead to shipwreck, we need all the men that the universities can give us, not merely the highest intelligences that I spoke of, but also men right through the framework of society from the highest to the lowest whose character and virtues can influence and inspire others. I am looking to-day to the universities simply as machines for producing men, the best kind of men for producing the best kind of machine who may help to preserve our empire and even the universe itself under the grave conditions in which we seem likely to labor."

How are these ideals of Lord Rosebery to be realized? Surely by making the formation of character and liberal education, and this, I think, the colleges of Nova Scotia are endeavouring to do. So long as our colleges live up to such noble ideals and, at the same time, are nowise behindhand in purely secular education, the future of higher education in this Province will be such that every Nova Scotian may contemplate its results with satisfaction and justifiable pride.

POPE PIUS X. DOES NOT USE INCOME ON RELATIVES

A cable dispatch from Rome to the New York Sun says: "A great many people are blaming the Pope for having allowed his old brother Angelo, to act as village postmaster at Corazio for the sum of 50 cents a day."

Angelo Sarto takes precedence over the Cardinals at the Vatican. He is entitled to a royal salute by the Pontifical troops, has the sight of a special tribune at all Papal functions two steps higher than the Roman nobility and the diplomatic corps and must be addressed as *Excellentissimo*. "The Pope, according to the Apostolic Constitution, is entitled to a private income. This is his exclusive property, from which he is expected to pay an allowance to his relatives. Pius X., unlike his predecessors, refuses to use this income and has not given a penny to his relatives since his election to the Chair of Peter, and so his brother Angelo and his brother-in-law, Parolin, work to support their families and the Pope's three sisters, who live in Rome."

Shortly after the Pope's election the Minister of Posts and Telegraphs offered to promote Angelo to a more remunerative post nearer Rome, but the Pontiff advised his brother to refuse the offer, lest it should be said that the advancement was due to favoritism. The poor postmaster followed his brother's suggestion, and before he even made his recent application for an increase of pay came purposely to Rome to ask the Pope's consent, which was unwillingly given. The Minister of Posts and Telegraphs then, in addition to making his pay \$1 a day, with a man to carry the mails, added a bonus of \$35.

A PROTESTANT EDITOR ON CATHOLIC MARRIAGE

ATTENDING THE NUPTIAL CEREMONY FOR THE FIRST TIME, HE IS MOVED TO WRITE IN PRAISE OF ITS DIGNITY AND REVERENCE

From the Desler (Ohio) Flag
For ages there has been considerable said and written, both in jest and in all sincerity, about "marriage a failure," and yet, with all that has been said and done along this line, marriage, in too many instances, we are sorry to say, still continues to be a failure, and perhaps always will be until some different forms and laws are adopted in this country making the marriage vow more sacred and worthy of reverence.

A few weeks ago we had the opportunity and the pleasure of attending our first Catholic wedding held in the Catholic Church in this city, and we were glad that we availed ourselves of this opportunity, as it has furnished us with the thought for this article, and it what we have to say results in one good turn we will be doubly glad that we witnessed this ceremony.

Upon entering the church, filled with friends of the contracting parties, we noticed that there was an air of sacredness pervading every nook and corner of the sanctuary, something that we seldom observe at a Protestant wedding. When the bridal couple entered and took their places at the altar to the sweet strains from the choir orchestra, the scene was a subject for an artist, and one that will require years to fade from the memory of those who were present.

While the entire ceremony was "Greek to us," the Mass and chants all being given in Latin, yet we realized that there was enough in it to impress the sacredness of the covenant to make it an obligation to be observed through life, and we said to ourselves, "No wonder there are so few

divorces among the Catholics—these people realize the solemn vows they are taking."

Then we drew a contrast between the scene before us and the day we Protestants get married. After a courtship of a day, a week, or perhaps of only a few months' duration, we rush to a minister, a mayor or justice of the peace and flip, presto, change! Another man and wife have been ground out to travel life's rugged path in almost the twinkling of an eye, giving little if any, thought to the obligations they were entering into while this Catholic marriage required about a hour or more.

Quite a difference. Something to it, eh! There must be something to such ceremonies that will cause men and women to dwell happily together "until death do us part." There is another feature about a Catholic marriage that should not be overlooked. The admonition, "What God has joined together, let no man put asunder," is a command that is highly revered by their faith. We cannot call to mind now that we ever knew of a case of "free love" among the Catholics, and we have covered considerable territory during our existence.

While we sat there in the church watching, to us, the very impressive ceremony, the question came to us, "If this ceremony will cause men and women to live together until parted by death; if the Catholic faith will cause man and wife to be honest and true to each other, then, in the name of God, what is wrong with our Protestant religion, for we regret to say the divorce and free love evils are increasing at an alarming rate among the people of the Protestant faith."

We are glad to present these thoughts to our readers, especially those of the Protestant belief, and ask them wherein are we wrong? Why does not our religion bind men and women together with that same devoutness the Catholic faith does? Is it because they are so frivolous that they are worthy of no consideration—only a joke, is it were? If these be true, let steps be taken to right the wrong at once. Give us more Catholic marriages—marriages that will cause men and women to dwell together in union as God intended them to. Then, and not until then, will we have a better world.

A PROTESTANT VIEW OF CATHOLIC SISTERHOODS

A STRIKING INSTANCE OF HOW RELIGIOUS BIGOTRY CAN BEFOG THE MIND

New York Freeman's Journal

Recently a daughter of the Earl of Ashburnham, England, became a nun in the convent of the Sacred Heart at Beauchampstead. She is one of the hundreds of Catholic young women who every year abandon the world and its vanities to consecrate themselves to the higher life. Had she been the daughter of a commoner her determination to enter a convent would not have evoked any comment outside the circle of her personal friends. But her father being an earl has caused the newspapers to take note of what they would not pass on in silence if it were not for the parentage of the Sister novice. Some of these comments show what an erroneous view many Protestants take of the life led by Sisters. The manner in which the Western Christian Advocate moralizes over the step taken by the daughter of the Earl of Ashburnham illustrates what we mean. "The other day," it says, "we read in the press that the daughter of the Earl of Ashburnham, England, had become a veiled nun and entered for life the Convent of the Sacred Heart at Beauchampstead. The family from which she springs is one of the most eminent in England."

Taking this fact as its text, the Western Christian Advocate proceeds to preach this homily on the regrettable "misconception" of Christ's teachings displayed by Catholic Sisters: "We saw this item almost immediately after having read Mrs. Cecilia Bullock Clark's romance called 'The Jesuit,' in which the tragedy and pathos of the nun is very graphically and movingly pictured. It made one feel as if those who take the veil thereafter simply exist in what might almost be termed a living death." Then follows this lamentation over the wasted potentialities that are mured up within the four walls of every convent: "When one thinks of the necessity for social welfare workers to-day, and of the great need of religious people with tender hearts and willing hands to go to their relief, such a conception of the following of Christ as entering a convent and saying there one remains as a prisoner for the rest of one's days seems to us a misconception, trivial in its greatness, of the teaching of the Master, the spirit of the Gospel and the claims of Christianity."

It would be difficult to condense into the same number of words a

greater perversion of facts. A Catholic is amazed that such an erroneous view of the lifework of Catholic Sisters as is set forth by the Western Christian Advocate could be entertained by any intelligent Protestant. One finds himself asking how it is possible that a writer living in a great American city could pen the words we have quoted above? The work of Catholic Sisters in Chicago—work that includes within its scope all human needs, however varied they may be—is surely known to every one who is interested in relieving human suffering in the city where the Western Christian Advocate of Chicago these noble self-sacrificing women have under their charge twenty-two academies for girls, six orphan asylums, two infant asylums, five homes for old men and women, three working girls' homes, sixteen hospitals, an industrial school for girls, four communities for nursing sick in their homes. The Catholic archdioceses and dioceses throughout the United States have within their territorial limits similar institutions in which Catholic Sisters are spending their lives in works of beneficence which proclaim that they are in very deed following "Him Who went about doing good."

And yet the writer in the Western Christian Advocate, in the fullness of his ignorance, bewails that young women cast in a heroic mould will become members of a Catholic Sisterhood when there is so much need for "social welfare workers to-day." When we think of Sister Rose and her devoted co-workers who in this city are tenderly caring for cancer patients in the home with which they have provided them, we can realize the obtuseness of those Protestants who, like the writer we have quoted, believe that convents are a species of prison houses whose inmates are shut off from all participation in work for the benefitting and uplifting of humanity.

To enable women to perform that very work more effectively was what the Church had in view when she established religious orders in which her daughters, whilst sanctifying their own lives, would be able to render invaluable service to others. How well her hopes in this respect have been realized is known to all. She has breathed her spirit into weak women, who thereby have become veritable heroines of charity. Gerald Griffin, the Irish poet, in his poem entitled "The Sister of Charity," gives this pen picture of one of these heroines:

Unshrinking where pestilence scatters his breath,
Like an angel she moves 'mid the vapor of death;
Where rings the loud music and flashes the sword,
Unfearing she walks, for she follows the Lord;
How sweetly she bends o'er each plague-tainted face,
With looks that are lighted with holiest grace.
How kindly she dresses each suffering limb,
For she sees in the wounded the image of Him.

This is no mere reverie of a poet. The description corresponds to actual facts. This statement will be confirmed by all who have any knowledge of what Catholic Sisters accomplished in the past, and are accomplishing to-day. Yet with that glorious record spread before the world the Western Christian Advocate dares to say of those who have made it that they misconceive "the teaching of the Master, the spirit of the gospel and the claims of Christianity upon any who would follow Him Who went about doing good."

We have here a striking instance of how religious bigotry can befog the mind and warp the judgment.

THE SOLID MEN OF THE PARISH

"Let Catholic young men who are meditating marriage remember, says America, that the contract is a holy Sacrament conferring on those who receive it worthily the grace to bear with patience the burdens of their state. This light and grace from on high, moreover, when once given, can always be revived or renewed by earnest prayer. Matrimony, after all, is the vocation in which God intends that most men should save and hal-low their souls. Hence another argument for marrying early. For how many young men through a selfish love of independence and a craven fear of the responsibilities of the wedded life have ended by neglecting completely the practise of their religion. The money they squander in sinful dissipation, if saved, would make a joyful home for wedded holiness. Finally, who are the men in our churches that are most conspicuous both in numbers and in prominence for assisting at Mass, for frequenting the sacraments, and for promoting with enthusiasm every Catholic enterprise? Are they not the married men of the congregation?"

Undertake not what you cannot perform, but be careful to keep your promises.
In the curriculum of the school of experience there are not many optional studies.

CATHOLIC NOTES

Mr. Anthony Brady, of Albany, N. Y., will, through the Bishop of Albany, build and equip a maternity hospital whose cost will be from \$100,000 to \$150,000.

The crucifix has been restored to the tribunals and schools of St. Paolo, Brazil, after an absence of twenty-three years, by an enormous concourse of Deputies, Senators, physicians, lawyers and commercial men.

Some idea of the activity of the Church in France, despite the law of spoliation, mis-called the Separation law, may be gathered from the fact that since the law went into effect nine new parishes have been created in Paris.

A posthumous work by Cardinal Newman is in press. It is two manuscript volumes of notes, memoranda, catechetical instructions and sermons dating from 1847 to 1879, embracing his priestly years.

During the brief Pontificate of the Holy Father Pius X., the Church has grown greatly. Thirty-three of the Cardinals are the creation of Pius X. He has erected 15 archdioceses, 44 bishoprics and about 56 vicariates and prefecture-Apostolates.

The priests of Portugal number about 3,600. Of this number only about 500 accepted the Government pensions and of this number only about 200 so far have retained the pensions.

Last Friday, in the Cathedral parish of the Immaculate Conception, Denver, a theatre was opened. It will present a model standard of theatricals for adults and instructive moving pictures for the children. The rector, Rev. Hugh McMenamin, hopes in this way to offset the evil influence of the cheap theatres.

The clergy of the diocese of Rochester presented Bishop Hanna at his consecration a cheque for \$8,000, and two episcopal rings; one that had been worn by Bishop McQuaid and the other by Bishop Hickey. Bishop Hanna received another gift—a golden crozier from Archbishop Riordan of San Francisco; also a solid gold pectoral cross.

Mrs. Etta Dahlgren Rhett of James-town and Washington, has lately embraced the Catholic faith and has been received as a member of St. Mark's Church, Jamesstown, R. I., by the Rev. P. J. Sullivan, the pastor. Her husband, Dr. Henry J. Rhett, a short time prior to his death last summer, also embraced the Catholic faith.

The first Sunday of Advent the good people who attended Mass at the Abbots Church of Notre Dame des Ermites, France, beheld M. and Mme. Benoit Kaelin, followed by their twenty-four children, approaching the Holy Table to receive Holy Communion. The oldest child was fifty years, the youngest ten.

After gaining admission to the residence of the Bishop of Kansas City, a demented man demanded \$100,000,000. The man said his name was Patrick T. Kelleher. He was admitted to the house by Rev. Francis J. Tiel, who invited him to the library. Then making a pretense of summoning Bishop Hogan, the priest telephoned the police. Kelleher told the police he had intended to assassinate the Bishop if his demand was refused.

The International Historical Congress at its meeting in Burlington House, London, offered to make Abbot Gasquet, O. S. B., who has charge of the revision of the Vulgate, vice-president of the section of ecclesiastical history. He has accepted the office with the full consent and approval of the Pope, who has always recognized the great value of historical truth and the Abbot's unique knowledge of the subject.

In round numbers, says Rome, there are 1,500 Catholic Bishops in the world, 1,050 ruling dioceses and 450 with episcopal "titles," at the head of vicariates, acting as coadjutors, auxiliaries, representatives of the Holy See, etc. In the consistory on December 2, 103 Bishops were "preconized" to residential or titular sees. Thus it would seem that the whole hierarchy of the world is renewed about every fifteen years.

The advantage a Catholic convent school is to a community is fully appreciated in Georgia, and three cities, Augusta, Atlanta and Washington, are strong bidders for the new St. Joseph Academy, which, recently burned, is to be rebuilt. On the invitation of a committee of business men, headed by the mayor-elect, Linwood C. Hayes, Bishop Kieley of Savannah, visited Augusta and was shown three sites, with which he was favorably impressed, but reserved his decision.

The official press in Serbia has turned its attention to the differences of religion prevailing in the kingdom and the consideration to be given to Catholics, whose numbers will be greatly augmented under the new state of affairs. The official organ, *Shmuprava*, goes so far as to recommend "the creation of a Concordat with the Vatican, which would give the State, as is the case with Montenegro, the opportunity of showing to its Catholic subjects the consideration it has for their rights."

TALES OF THE JURY ROOM

By Gerald Griffin

THE FOURTH JURYMANS TALE

THE MISTAKE

CHAPTER III—CONTINUED

At last came the joyous wedding day, and with it, from far and near, the guests came gathering to the merry house of the bride.

"What's the matter with you, darlin'?" exclaimed Maggy, terrified at the change which came over him.

"No better on Ireland ground," exclaimed Davy, slipping his hands in approval of the communication.

"I don't know what's the matter, but I'm sure I'll be quite well when this business is over. Let us go on."

man? the pig that I reared from a bonfire? 'twid my own hands. Yes, two hands, look at em, not so white as Maggy's may be, but belonging to Mrs. O'Rourke for all that, thankie.

"Dear as a doornail," returned Davy, "and 'tis just on the stroke of 5!"

"Think o' that Davy," uttered Phelim faintly, and squeezed the hand of his friend.

"Oh! trust not that form so aged and dear, Amid the wild crash of target and spear."

"I don't know, gentlemen, said the fifth juror, after pausing for some moments to collect his thoughts, what your opinions may be of Irish parish priests in general, but it was my lot at one time to have an individual of that class for a neighbor, and a more civil, worthy kind of man I have seldom."

"I'm not a man of letters, but I have a few words to say on this subject, and I think I'll be glad to hear what you have to say on the subject."

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er, who was hanging drowsily over the dying embers on the hearthstone.

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side or his own. A gentleman by birth, a foreign education had added to his natural benevolence a costly demeanor, under which, if I might say so, he used to disguise his fundamental stubbornness.

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self to religion. The care of this he left in the hands of a younger brother, one of the most unprincipled ruffians that ever set foot upon the earth.

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lying at anchor off Ahanish of a winter's night, when the Pounder an' his men (if the likes could be called men) boarded her an' the crew asleep, an' murdered every one of 'em!

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for her home over the sea. Suddenly she became aware of some one standing by a lamp-post she was approaching, and looking searchingly at her.

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HOW GOD REPAYS

The factory gates were thrown open, and the throng of toilers poured out, pressing on with the eager, though weary feet to where a spell of well-earned rest awaited them.

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heaven. Nothing that we do for His sake is lost in His sight.

Twelve months passed away, Nora was still at her post, a little saddened by her experience of the previous year. On leaving the house one morning setting out for the factory, her landlady handed her a letter just delivered. Nora looked at it in surprise. The ill-formed writing was unknown to her. She opened it, and with feelings difficult to describe read the illegible scrawl:

"This ain't no trick. I'm dying, an' before I go I want to see you. You told me God loved even the likes of me. For His sake come to me, for I'm afraid, oh, afraid, an' I've no one to turn to. E. W."

In a tumult of conflicting emotions Nora spent the hours of that day's work. Yet not for one moment did her resolution of attending to the pious plea she had received waiver. Before even coming to the concluding initials of the note, she knew instinctively from whom it came. She recognized in the few, halting words the cry of a despairing soul. Unconsciously the humble factory girl was putting into practice the sublime of the great apostle: "Charity is patient, is kind, believeth all things, hopeth all things."

The moment she was at liberty she started to discover the address given in Emma Willis' note. It was in a part of Manchester quite unknown to Nora. Indeed, she was the quarter in which she found herself, that she was glad to see a policeman on his beat near at hand. She groped her way up an ill-lighted stairs, following the directions of an unkempt, ragged woman whom she questioned, and opening a door that hung half off its hinges, stooped into a dreary garret. There on a miserable pallet, lay a wasted form, the wreck of the girl she had last seen in robust health. She turned her head at the sound of the opening door and stared wildly at Nora.

"Ah! You've come," she cried in a hollow voice. "I wanted to beg your pardon for that trick I played on you. For 'twas all a trick to get money out of you, that talk about the river. But now, oh now, 'tis a river of fire I see creepin' up about me, an' I'm givin' you down into it. Oh, how can I die? How can I go before the Judge?"

Shudderingly she clutched Nora's arm and continued to pour forth a flood of wild words, which made her hearer realize the abyss into which the poor creature had fallen. Alas! She was now tasting the bitter wages of sin. It seemed as if the demons, secure of their prey, were already wreaking their cruelty on her, and were giving her a foretaste of eternal doom.

But all the demons of hell are powerless before the might of the Precious Blood which was shed for all poor sinners. After a long struggle Nora succeeded in persuading the poor erring girl to see a priest.

There was no time to lose. The sands of life were fast running out. And this was a case far beyond Nora's power to contend with. She hastened to seek a saintly old priest, one who had rescued many a strayed sheep. With tender charity he immediately devoted himself to the work of mercy. Who shall describe the depths of ignorance, prejudice, and now black despair in which he found this unhappy soul? For hours there was a struggle, all but visible, of the powers of darkness to keep it in their grip. But grace triumphed. Poor Emma Willis turned to God with all her heart, begged to be received into the holy Catholic Church, and, having been conditionally baptized and purified by the holy sacrament of penance, received in her poor failing heart the God Who had come to call, not the just, but the sinners to repentance.

From that moment, until she breathed her last, her peace was undisturbed. The divine Shepherd had gathered the wanderer to the shelter of the true fold. He would no longer suffer her to be molested. In sentiments of heartfelt sorrow and humble trust her last hours were passed. A little before the end she said to Nora:

"When I am gone I will do my best to prove my gratitude for all you've done for me."

To that speedy realization of her cherished hopes while she also understood that in reward of her act of charity, God had granted her the salvation of an immortal soul.—Capel I. Lande, in the Messenger of the Sacred Heart.

A STORY OF ST. FRANCIS

St. Francis of Assisi once stepped down into the cloister of his monastery and, laying his hand on the shoulder of a young monk, said: "Brother, let us go down into the town and preach."

So they went forth, the venerable father and the young man, conversing as they went.

They wound their way down the principal streets, round the lowly alleys and lanes, and even to the outskirts of the town, and to the village beyond, till they found themselves back at the monastery again.

Then said the young monk: "Father, when shall we begin to preach?"

And the father looked kindly down upon his son, and said: "My child, we have been preaching. We were preaching while we were walking. We have been seen, looked at, and our behaviour has been remarked, and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach, unless we preach as we walk."

THE PEACE OF GOD

Rev. Thos. N. Burke, O. P.

"Now, when it was late that same day, being the first day of the week, and the doors were shut, the disciples were gathered together, for fear of the Jews, Jesus came, and stood in the midst, and said to them: 'Peace be to you.' . . . The disciples, therefore, were glad when they saw the Lord, and He said to them again: 'Peace be to you.' . . . Now, Thomas, the son of Didymus, was not with them. . . . Jesus came and stood in the midst of them, and said: 'Peace be to you.'" (John xii. to xiii.)

This mode of salutation was adopted by Our Divine Lord after His resurrection, and not before. Invariably, for the forty days that He remained with His own, after He had risen unto His glory, He saluted them with the words, "Peace be to you," as He had said elsewhere, "My peace I leave unto you; My peace I give unto you." After His resurrection, I say. He said these words. Before His passion He could scarcely say this with truth; for up to the moment that He sent forth His last cry upon the cross, saying, as there was war between God and man; and how could the Son of God say, "Peace be to you?" But now, when He has reconciled all to Himself—omnia reconciliavit et in semet ipso pacem faciens—creating peace—that which He Himself produced, He gave to His Apostles in the words which I have just read for you.

And now, my dear friends, let us consider what is that peace of which Our Saviour speaks—what is that peace which He descended to bring to the inheritance of the elect—the great legacy that He left to the world—the peace of God that surpasseth all understanding. In what does it consist? Do we know the meaning the very definition of it? It is a simple word, and familiar to us, it is this word peace; but I venture to say that it is one of those simple words that men do not take the trouble to seek to interpret or to understand. In order, then, that we may understand what is this "peace of God which surpasseth all understanding," and in order that, in our understanding of it, by the light of faith, we may discover our own mission as Christian men, I ask you to consider what the mission of the Divine Son of God was, when He came and was incarnate by the Holy Ghost, of the Virgin Mary, and was made man. What did He come for? What work did He have to do? I answer in the language of Scripture: "He came to effect many works of peace and reconciliation." In the day that man sinned and rebelled against God, he declared war against the Almighty, and God took up the challenge and declared war against sinners. This war involved separation between God and man; and in this state of warfare did Christ Our Lord find the world. He found the world separated from God, first of all by error and ignorance. "There is no truth and there is no knowledge of God in the land," was the complaint of the Prophet Isaiah. "Truth is diminished amongst the children of men," exclaimed, with sorrow, the royal Psalmist. "Nowhere is God known."

Before the Son of God came upon the earth, the nations had wandered away into a thousand forms of idolatry and of error. Every man called his own form of error by the name of "religion." Some were "Epicureans," sensualists, beasts were made gods by them. They canonized the principle of impurity, and they called it by the name of a goddess; and they declared that this was their religion! Others there were, brutalized in mind, who worshipped their own passions of strife; and they canonized the principle of revenge, and of bloodshed, and they worshipped it under the name of Mars. This thing went so far that even the thieves, robbers, the dishonest, had their own god; and the principle of dishonesty and of thievery was canonized, or rather, deified, and called religion, and embodied under the name of the god Mercury! It is a trick of the devil, and it is a trick of the world, to take up some form of error, some form of unbelief, and to call that "religion." When He came that was the way, the truth, and the life, there was darkness over the whole earth. The world was in a state of confusion. It was the "Augustan Era," which has given a name to the very highest civilization amongst the nations, from that day to this. But what was the awful want of their civilization? They ignored God; they took no account of God in their knowledge; they thought they could be wise without God. God nullified their wisdom, and abandoned them to a reprobate sense! Thus did mankind declare war against the God of truth and wisdom. What followed from this? Another kind of war, more terrible, if you will, the effect, the natural and necessary effect, of that separation of the human intellect from God. What was this? Every form of sin, nay, the vilest, the filthiest, the most abominable sin, was found amongst men. Not as an exception; not as a thing to be hidden, but as a thing to be acknowledged, as a matter of course. The husband was not faithful to the wife, nor the wife to the husband. Juvenal tells us, that in that flourishing society of Paganism, as a man saw his wife growing old, and accordingly as the bloom of her youth passed away from her, he began to despise her, until, in the words of the satirist, the day came when she saw a fair, blooming maiden come into the house, and herself, the mother of children, summoned to go out; because her eyes had lost their lustre, and her features the roses and the lilies of beauty; and a stranger was there to take her place. There was no principle of fidelity. There was no principle of honesty. No man

could trust his fellow-man. No man knew who was to be trusted. Even the ancient, rugged virtues that the early republics of Greece and Rome produced, had passed away. The world was over-civilized for them. They were the rough forms, with some semblance of that virtue upon them that the ragged, half-civilized man possessed, and were utterly laughed at, and scorned, and scoffed at by the civilized Pagan, who was the very embodiment of sensuality and impurity!

Thus did the world declare war against God, and for sensuality. The God of purity, they knew Him not, and therefore they could not believe in Him. "There is no truth, and there is no knowledge of God in the land," says the prophet. Then, he immediately adds: "Cursing, lying, theft, and adultery have overrun and blotted out much love, because My people, saith the Lord, have no grace."

The second kind of war which Our Lord found upon the earth, was the war between men; for they who had ceased to know God, had ceased to love or respect one another. Split up into a multitude of sects, nations against nations, province against province, the very history of our race was nothing but a history of war, and strife, and bloodshed. Then came the Son of God incarnate, with healing hand and powerful touch, to restore the world, and to renew the face of our earth. How did He do this? It could only be done by Him; and by Him could it be only done by His instituting, and leaving, and declaring the truth of God Himself—and leaving it in the midst of men; the unchangeable truth, the eternal truth, the pure, unmixed, bright light of truth, as it beamed forth from the eternal wisdom of God. It was only thus that He could restore mankind to peace with the God of eternal truth. Then it was necessary, that having thus established the truth, He should wipe out the sin, by the shedding of His own blood, as a victim, and that He should leave behind Him, for ever, in the world, the running stream of that sanctifying blood unto the cleansing of the sinner and the unclean, unto the strengthening of the weak, unto the encouraging of the strong, unto the revivifying of the dead. Did Christ do this? Yes. He lifted up His voice and spoke, and the voice of the Saviour was the voice of the Eternal God. And mark, that, before He saved the world by the shedding of His blood, before He redeemed the sin, for three long years, night and day, in season and out of season, He was preaching and teaching; dispelling error, letting in the light; for mankind would not be prepared for redemption except through the light and through the truth of God. Wherefore we find Him now on the mountain-side, now on the lake; now among the Pharisees, now in the temple of Jerusalem, now in the by ways of Judea;—but everywhere—"quotidie docens" teaching every day; for three years preparing the world for its redemption; reconciling the human intelligence with the light of God's truth; opening up the mind, and letting the stream of pure light from God into the intellect. Then, when the three years' preparation were over; then, when men began to understand what the truth was; then, when He had formed His disciples, and established His apostolic college; then did the Eternal Victim go upon the cross and pour out His blood; and the shedding of that blood washed away the sin of the world, and left open these streams from His sacred wounds that were to flow through the sacramental channels, and that were to find every human soul, with all its spiritual wants here, there, and everywhere until the end of time; according to that promise relating to the Church of the Lord, "You shall draw waters of the fountains of living water!" He purified the world by the shedding of His blood. But well did He know our nature: "Et naturam nostram ipse cognovit." He made us, and He knew us. Well did He know that the stream that He poured forth from His wounds on Calvary should flow forever, because the sins which that blood alone could wipe away, would be renewed, and renewed again, as long as mankind should be upon this earth. "For," and He said it with sorrowing voice, "it needs must be that scandal cometh."

Thus in the Divine truth and the sacramental grace which He gave, did He reconcile mankind to His Heavenly Father, and restore peace between God and man. Then, touching the other great warfare, He proclaimed the principle of universal charity, declared that no injuries, no insult, must obstruct it, or break it, or destroy it, declared that we must do good for evil, declared that we must live for man, take an interest in all men, try to gain the souls of all men; and that this love, this fraternity; this charity, must reign in our hearts at the very same time that we are upholding, with every power of our mind, and, if necessary, of our body, the sacred principles of Divine truth, and of Divine grace.

Behold, then, my dear friends, the peace that passeth all understanding; the peace that He came to leave and to give. Peace means union. When there is war at war, they are separated from each other into two hostile camps, and they look upon each other with scowling eyes of hatred and anger; and when the war is over, they come forth, they meet, and they join hands in peace. So, the meeting of the intellect of man with the truth of God, the admission of that Divine truth into the mind, the open-

ing of the heart to the admission of the grace of God, and of Our Lord Himself, by the sacraments, establishes the meeting of peace between God and man. The charity of which I have spoken, the nobleness of Christian forgiveness, which is the complement of Christian humility, and forbearance, establishes peace amongst all mankind. It was the peace of Christ that that eternal peace of which I speak should also be represented by unity, that all men should be one by the unity of thought in one common faith, by the unity of heart in one common charity. And it is worthy of remark that just as Our Lord saluted His Apostles with the words: "My peace be with you," after His resurrection, so, before His passion, on the night before He suffered, He put up His prayer to God, and over and over again to the Father in Heaven, that all men might be one, even as He and the Father were one. "Father," He says, "keep them one, even as Thou and I are one." That is to say: a union of faith, a recognition of one undivided and unchanging truth, a bowing down of all before one idea, and then a union of hearts springing from that union of faith. This was the design of Christ, and for this He labored. And this the Church has labored to effect. For this she has labored two thousand years. She has succeeded, in a great measure, in doing it, but the work has been upset and destroyed in many lands by the hands of those who were enemies of God, in spoiling and breaking up the fair design of our Lord and Saviour.

Now, in this eternal and immutable truth, preached to all men recognized by all men, gathering in every intelligence, respecting all honest deviations, yet uniting all in faith, in this truth and in this sanctifying peace which is in the Catholic Church, lies the salvation of the world, the salvation of society, the salvation of every principle which forms this highly-commended and often-praised civilization of ours. The moment we step one inch out of the Catholic Church and look around us, what do we find? Is there any agency on earth, even though it may call itself a religion, that will answer the purposes of society? Is there any of these sects, or religions (as they call themselves) that can make a man pure? No. They are unable to probe and sound the depths of the human heart. They do not pretend to legislate for purity of thought. Practically, they reduce the idea of purity to a mere saving of appearances before the world, to a mere external respect and decorum. Are they able to shake a man out of his sins? No; there is no reality about them. They have no tribunal of conscience, even, to which they oblige a man to come, after careful self-examination. They have no standard of judgment to put before him. They have no agency, divinely appointed to crush a man, to humble a man, to break the pride in him, to make him confess and avow his sin, and then, lifting the sacramental hand over him, by reason of his humility, his sorrow, and his confession, to send him forth renewed and converted by the grace of God. There is no such thing.

There is nothing so calculated to enable a man to keep his word faithfully, No. The first principle of fidelity, lying at the root of all society, the great fundamental principle of fidelity, is the sacrament which makes the sanctity of marriage, by which those whom it unites are sealed with the seal of God and sanctified with the truth of God's Church. The man is saved from the treachery of his own passions. The woman is saved from the inconstancy of the heart of man. The family is saved in the assertion of the mother's rights, in the placing on her head a crown that no hand on earth can touch or take away. The future of the world is saved by ennobling the Christian woman and wife and mother, with something of the purity of the Virgin Mother of God! Do they do this? Oh, I feel the heart within me indignant, the blood almost boiling in my veins when I think of it, when I see under the shadow of the Crucifix, nineteen hundred years after He had sanctified the world, when I see men deified, when I see men deified liberally rooting up, I see men deified of society, loosening the key-stone in the arch, and pulling it down, in the day when they went back to their paganism, in the day when they threatened that the bond that God had tied should be unloosed by the hands of men, in the day when they gave the lie to the Lord Himself; who declared: "What God hath joined let no man separate," in the day when man is so flung out into his own temptations; and the woman, no matter who she may be, crowned queen or lowly peasant; the first or the last in the land, is waiting in trepidation, not knowing the hour when, upon some infamous accusation, the writ of divorce may be put into her hand, and the mother of children be ordered to go forth, that her place may be given to another!

Is there any agency to make men honest? No; they cannot do it. A man plunders to-day; steals with privy hand; enriches himself unlawfully, unjustly, shamefully, and tomorrow he goes to some revival, or some camp-meeting, and there he blesses the Lord in a loud voice, proclaiming to his admiring friends that "he has found the Lord!" But is there any agency to stop him, and say: "Hold, my friend, wait for a moment! Have you made restitution to the last farthing for what you unjustly acquired? Have you shaken out that Judas purse of yours, until the last dime, the very last piece of

silver for which you sold your soul to hell, has gone back again to those from whom it was taken? If not, speak not of finding Christ! Speak not of leaning upon the Lord! Blaspheme not the God of Justice!" Is there any agency outside of the Catholic Church to sift a man like this? Is there any such agency at all? No; we live in an age of shams, of pretences; and the worst shams of all, the vilest, the foulest pretences of all, are those we find in the so-called "religious world." Take up your religious newspaper, take up your religious publications outside of the Catholic Church! I protest it is more than common sense or human patience can! If the great Church of the living God were not in the midst of you, unchanging in truth, ever faithful in every commission, clothed in the freshness of her first sanctity, and sanctifying all who come within her sacramental influence, if she were not here as the city of God, this so-called "religious world" would bring down the wrath of God, calculated, as its antics are, to bring the Lord, Himself, into contempt, exciting the pity of angels, the anger of heaven, and the joy of hell.

A recent writer who has devoted some attention to the consideration of the question of religious indifference asks: "Why are the churches empty? How is it that the intellectual men of the day don't like to listen to sermons? How is it that they take no interest in the things of the Church? How is that they have no belief?" And a wise voice, a pious voice, answers: "Because, my friend, you do not know how to preach to them. If you want to captivate the intellect of the men of our day, if you want to warp them, if you want to convince them, don't be clinging to antiquated traditions; don't rest upon these so-called doctrines of a bygone time. Read scientific books. Find there the problems that are bursting up continually from modern science, and try to reconcile your ideas of religion with those, and then preach to them! Then will you show yourself a man of the age, a man of progress?" And so, henceforth, the subject matter of our sermons is to be electric telegraphs, submarines, cables, and flying ships. "If you want to learn how most effectively to preach, add this wise and able voice, read the latest novels, and try to learn from them all the by-ways and highways of the human heart." See how delicately they follow all the chit-chat of society, all the little gossipings and love-makings, and the thousand-and-one influences that act upon the adulterous and depraved heart of man, the wicked passions of man. This is the text from which the preacher of to-day is to preach in the world. And all this in the very sight, and under the shadow of the Cross of Christ, who died for man! Was ever blasphemy so terrible? And this is what is called "religion," by the world. Not a word about divine truth, not a word about divine grace! In one of the leading journals of New York, an able paper, a well-written paper, in a leading article of that paper, this very morning I read a long dissertation on this very question of preaching; and preachers; and the word "truth" appeared only once in that article, and then it came in the title of a "scientific truth."

The word "grace" did not occur even once. But never, even once, did simple "truth" occur, or even "religious truth," flash across the mind of the able, temperate-minded, judicious man that wrote it! And I do not blame him, for he was writing for the age! He was giving a very fair idea of what the world is, and what the world is sure to come to, if the Almighty God, in His mercy, does not touch the hearts of men, and give them enough of sense to turn to the Catholic Church and hear the voice of God, the divine spouse of Christ, in her teachings. Without this voice they cannot hear the voice of God. Dried-up heart of man will never grow into purity or love.

Now we come to the mission that you and I have. Grand as is the vision that rises before our eyes when we contemplate the heavenly beauty and graces of our great and mighty mother, the Church, who has never told a lie, nor ever compromised or kept back the least portion of the eternal and saving truth which mankind should know; and who has never tolerated the slightest sin, but to king and peasant has said alike, "Be pure, be faithful, or I will cut you off as a rotten branch and cast you into hell," grand, I say, as is the spectacle of this glorious Church; wonderful and convincing as are her claims to every man's faith and every one's obedience, if the advocacy of their claims were left to me, and to such as I am, and to the fathers, the world would scarcely ever be converted. You have your mission, my dear young friends, children of the Church of God; you have your mission, far more eloquent than the voice of any preacher, in the silent force of example, the example that you must give to those around you, forcing the most unwilling and reluctant to look upon you and to see in you shining forth the glories of your divine religion. *Sit lucet omni mundo.* He did not say to all, "Go and preach," only to the twelve. But to all of them He said, "Let your light shine before men, that they may see your work; and that they may give glory to God Who is in heaven." And so I say to you, let your light shine calmly, but brightly; that all men may see you, and thus give glory to your mother, the Church, triumphant in heaven, and militant for you

on earth. It is your mission to avow bravely, manfully, however temperately, yet firm as the adamantine rock, every sacred principle of Catholicity, and every iota of the teaching of that Church, when she teaches a law; because her destiny is to be the embodiment of truth in this world. "With the heart we believe unto justice." But that is not enough; with the mouth we must make loud confession unto salvation, loud confession! Why? Because the devil is making a loud act of his faith, filling the world with it, bringing it out everywhere, in books, in newspapers, in speeches, in associations, in schools, in the public academies, in the universities, in the halls of medicine and of law; in the courts, in the senate; it is the one cry, the harsh grating cry by which the devil makes his act of detestable faith in himself, and denial of God, an act of faith, an act of diabolical faith that meets us at every turn, strikes and offends every sense of ours with its terrible language. We cannot take up a book that, if we do not find a satyr peering out from its pages, it is the bald, straggled of some fool, who flings his smut or his infidelity into the sight of God. We cannot turn to a public journal that is not a record of plundering, of villainy, of robbery, and murders, and thefts and defalcations. Why, what would a dictionary of this day of ours look like, if it would be filled with modern names, page after page, for these modern sins of which our honest forefathers scarcely knew anything, these sins, the embodiment of the practical immorality of the apostate monk of Wurtemburg. We must oppose this terrible exhibition of evil which the devil makes in our public streets, and throughout every organ that comes before us; not only by the strong assertion of our holy faith, but by the silent and eloquent example of our purity of life, our uprightness and cleanliness of heart. And therefore, it is that in truth, never perhaps, before, was the word of the Lord so well fulfilled in the children of the Catholic Church as to-day, when he said, "You are the salt of the earth." And so they are the salt of the earth throughout the world. How much more in this great country, where we are, as it were, in the spring-time, only breaking up the ground and throwing in the seed, from which, one hundred fold, the fruit will come when we are lying in our cold, forgotten graves. The seedlings that we sow to-day, of Catholic faith of Catholic purity, of Catholic truth, will grow up into a fruit, and an abundance so grand, so magnificent, that, perhaps, it is given to us that the ultimate glory of the Church of God shall be the work of our hands, and of our lives to-day. It is a great thing to live in the spring-time of a nation; it is a great thing to find oneself at the fountain-head of a stream of mighty national existence that will swell with every age, gaining momentum as it rolls on with the flood of time. It is a great thing to lie at the fountain-head of that stream. It is said, with truth

"The pebble on the streamlet's brink Has changed the course of many a river;

The dew-drop on the acorn-leaf May raver the giant oak forever."

The river of America's nationality and existence is only beginning to flow to-day, and we should endeavor to direct it into the current of Catholicity. The young oak which is planted to-day, and which will, in all probability, overshadow and over-spread the whole earth, was but lately hidden in the acorn-cup. Ah, let us remember that even a pebble in the hand of the youth, David, hurled against Goliath, struck down the giant. Let us be the pebble in the hand of God that shall strike down this demon, this proud, presumptuous demon of infidelity that has entered into the land, and taking "seizing" of the whole continent of America, says, "This soil must be mine." Let us be as the pebble in the mountain brook, which turns the stream, that will one day be a mighty river, into the great bed of Catholic truth and Catholic purity that alone can save this land. 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LETTERS OF RECOMMENDATION Apostolic Delegation Ottawa, June 13th, 1912.

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.

Yours very sincerely in Christ, DOSTAJS, Archbishop of Ephesus, Apostolic Delegate

LONDON, SATURDAY, JANUARY 11, 1913

THE TREMBLEY-DESPATIES MARRIAGE CASE

The famous marriage case recently decided by the Quebec courts may go to the Privy Council for final adjudication. It will, therefore, be something more than the proverbial nine days' wonder, and it is worth while discussing its every phase.

There is a prejudice, a bias, perhaps wholly or largely unconscious, which makes it extremely difficult, even for Protestants who sincerely desire to be fair and open-minded, to approach the consideration of a Catholic question with anything like judicial impartiality.

The Record, however, declares that the church would have been only too willing to validate the marriage, but the man refused to consent to the marriage.

Now it is safe to say that there is not a reader of THE RECORD who has not heard and read similar comments. It is primarily, therefore, for our Catholic readers that we devote time and space to this question.

would not urge as strongly as possible that the mistake be remedied by the validation of the supposed marriage, with the possible exception of attendant circumstances which we shall consider later on.

Let us take a precisely parallel case which happened in this vicinity a few weeks ago. A man (named Wilson if we remember right, but the name does not matter) married a young woman who lived with him as his wife for some years and bore him three children.

Does any one blame the law of the land? or the courts of justice? If any one were silly enough to do so he would scarcely get or merit sufficient consideration to have the absurdity of his complaints pointed out to him.

But this does not alter the disagreeable fact that a woman married by a minister of the gospel legally recognized as a competent official, with all the formalities required by law, and ignorant of any impediment, is now branded before the world as unmarried.

We might add, and it does not alter the fact, that this has been done in accord with a law which would have been set aside upon payment of divorce fees.

Nothing but the ingrained bias which warps its view excuses the Guardian from gross and groundless discourtesy when it insinuates that Catholic Bishops grant dispensations for the sake of the fee.

"All right, on what grounds?" "What grounds! I've got the money. I'll pay for it, you get me the injunction."

"But my dear man I can't—" "But I know better, you can; my next door neighbor, Brown, got an injunction restraining Jones from putting up a stable; and he got it for \$50; now, I'll pay \$50 or \$100, but I want that injunction."

Well you can imagine the patient explanation of the law and lesson of respect for the courts that would be necessary, and after all, it would not be surprising if the would-be client should exclaim:

"Oh the law is crooked, it does for one what it won't do for another." Now the matter of dispensations pertains exclusively to the Bishops of the Catholic Church, a body of men, even Protestants will admit, of as high a type, and as far removed from mercenary considerations, as the judges.

Now we would ask the Guardian can it blame Catholics if they sometimes regard this harping on the dispensation fee as petty, dishonest, and deliberate misrepresentation?

Yes, a higher law has been disregarded. But by whom? By the civil authorities? By the judge? By those who made the law? Certainly not; but by Wilson.

In the Trembley marriage annulment, a higher law has been disregarded. The eternal principles of justice imperatively demanded that he should validate the supposed marriage.

the higher law, so the ecclesiastical authorities are equally free from blame if Trembley refuses to be bound by it.

No one, who is not a fool, thinks for a moment that Trembley's supposed wife lived in sin, or that any stigma of disgrace attaches to her because of her mistake; not a whit more than in the case of the poor woman who believed herself to be Wilson's wife.

There are far more applications for divorce from the city of Toronto for this present session of Parliament than there have been annulments of marriage on ecclesiastical grounds in Quebec in the three hundred years of its history.

Verily, some people strain out the Catholic goat and swallow the Protestant camel; and under the microscope of anti-Catholic prejudice the goat becomes a monster of such frightful mien, that the familiar little Protestant camel, garnished with a few platitudes, is easily swallowed.

A PECULIARLY RESTRICTED METHOD OF INTERPRETING HISTORY

The Mail and Empire the other day contained a lengthy, and, considering the writer's point of view, scholarly and impartial review of Abbot Gasquet's new volume of historical essays, "England Under the Old Religion."

"No intelligent man," he says, "can afford to ignore any thoughtful contribution to a subject on which so much has been said and so little settled." He praises the style which makes "the essays smooth and attractive reading"; the author's temper, which is "calm and thoughtful"; the point of view, which is "stated quietly, stated clearly, but stated firmly and uncompromisingly."

The reviewer, however, takes away any harm there might be in his somewhat faint praise, by warning his readers that Dom Gasquet is "not a judge marshalling the evidence on all sides impartially," but "a lawyer with a brief." We must do him the justice of quoting the next sentence in full:

"Yet this criticism is not as hostile as it seems, for he is remembered that in English speaking countries we have heard only one side for the past three hundred years. The public is judge—let us hear the other side."

This one-sided reading of history for three hundred years should be remembered by Catholics who would like to reconcile warped Protestant views with intellectual honesty.

And then, with a humor all the more delicious because entirely unconscious, our reviewer restates the great fundamental Protestant Dogma of English religious history, a dogma firmly based on the impregnable rock of Protestant tradition.

Next week we shall adduce further conclusive testimony from this most competent Protestant witness to show that the learned Benedictine monk is not a special pleader, however much he may appear to be so to those who have regarded three hundred years of special pleading as impartial history.

veals a peculiarly restricted method of interpreting history. As well might one speak of Mr. Lloyd George as the cause of the social upheaval in England to-day.

We doubt whether the writer of the above could drop his unconsciously patronizing tone even if he knew that the distinguished Benedictine whose book he is reviewing is one of the two greatest living authorities on the Reformation and pre-Reformation period of English history.

Fortunately the other great historian of the Reformation period is a Protestant. Dr. Gairdner has spent the best part of a long life, (he is an octogenarian) in reading, digesting, and editing the letters and papers of this period. Hitherto unconsidered sources of information throw a flood of light on the period, which is bad for the Protestant tradition that the divorce was only the occasion and not the cause of England's breaking away from Catholic unity.

When Dr. Gairdner's three volumes, "Lollardy and the Reformation in England," are more widely read, Gasquet's "somewhat limited constituency" will be indefinitely widened.

"One whom we might well take as a guide considers the Reformation as a great national revolution which found expression in the resolute assertion on the part of England of its national independence. These are the words of the late Bishop Creighton, who further tells us in the same page that 'there never was a time in England when Papal authority was not resented, and really the final act of the repudiation of that authority followed quite naturally as the result of a long series of similar acts which had taken place from the earliest times.' I am sorry to differ from so able, conscientious and learned an historian, and my difficulty in contradicting him is increased by the consciousness that in these passages he expresses, not his own opinion merely, but one to which Protestant writers have been generally predisposed.

"That Home exercised her spiritual power by the willing obedience of Englishmen in general, and that they regarded it as a really wholesome power, even for the control it exercised over secular tyranny, is a fact which it requires no very intimate knowledge of early English literature to bring home to us.

"It was a contest not of the English people, but of the King and his government with Rome. As regards national feeling the people evidently regarded the cause of the Church as the cause of liberty. That their freedom suffered grievously under Henry VIII. there can be no manner of doubt."

Here, on the part of the late Master of the Rolls, we have a distinct appreciation of what we have called the Protestant and historical dogma. Bishop Creighton, who, by the way, marked a distinct advance as a historian, from the older and more intolerant (and intolerable) Protestant distortion of English history, states the tradition very clearly.

Dr. Gairdner states quite frankly that, like Abbot Gasquet, he finds no evidence for such a statement. Only those who adhere to "a peculiarly restricted method of interpreting history" can afford to ignore the evidence of the original letters and state papers, which form the basis of Dr. Gairdner's monumental and epoch-making work, Lollardy and the Reformation in England.

Next week we shall adduce further conclusive testimony from this most competent Protestant witness to show that the learned Benedictine monk is not a special pleader, however much he may appear to be so to those who have regarded three hundred years of special pleading as impartial history.

It is to be regretted that so many people who are very pious are very censorious in their comments upon their neighbors. Piety ought to find expression in kindness to our neighbors as well as devotion to God.

If thou wouldst be happy, learn to please.

ANDREW BONAR LAW

We are beginning to feel grateful to Bonar Law, the makeshift leader of the Unionist party. His innate sycophancy and blundering incapacity have immeasurably helped the cause of Home Rule. Identifying himself with Carsonism in Ulster when that crude appeal to racial and religious prejudice seemed to offer a great political advantage, he has involved his party in the discredit and ridicule ensuing on its utter collapse.

If the bill were put before the electors, and they supported it, the Conservative party would not encourage resistance to it by the Ulsterites, but that if the Government attempted to force the measure through against the wishes of the people of Ulster he would heartily assist them in resisting it.

Loyal Ulster! Loyal and most potent Bonar Law! As he toadied to the rowdy and reckless element in the Tory ranks, he could hardly be expected to withstand the aggressive onslaughts of the Protectionist wing of the party, especially when yielding to it gave him an opportunity to pose as an advocate and champion of the vague, nebulous Imperialism that is so popular with loose thinkers and grandiose orators.

Incidentally, though unwittingly and unwillingly, Andrew Bonar Law has rendered a distinct service to his native country, the storm has cleared the air in Canada.

When we think of the scholarly, astute, self-poised Balfour typifying the best traditions of English Conservatism, and enlightened by long years of varied political experience, we feel like wishing our distinguished fellow countryman Andrew Bonar Law many more years in his exalted position as leader of His Majesty's Loyal Opposition.

AN IDEAL OF EDUCATION

That mental training is but a small part of education is now pretty generally recognized except by those who have given no thought to the matter. But mental training was a higher conception of education than that which preceded it, namely, the acquisition of knowledge.

The opinion of the Canadian Congregationalist is interesting not alone for the forcible presentation of the Catholic ideal of education, but even more so as indicative of the growing appreciation of the Catholic position amongst non-Catholic Christians:

"In the Public school, as well as in the home, the training of the conscience should be put on a level with the training of the intellect, and even above it. To educate a child mentally and neglect to train him morally is to make him an enemy to himself and a menace to society. To make a boy smart without making him good is a poor kind of education. In the tug and strain of life more people fall from lack of morals than from lack of mind.

Even amongst the apostles there was

who are trying to steal the coal fields and iron mines of the nation are not intellectually defective. They are deficient in ethical understanding. They are obtuse of conscience."

The need for moral training is here quite clearly pointed out. The Congregationalist way of meeting this need is thus indicated:

"In the future, conscience training should have a higher place in our school's curriculum. We must inculcate and develop the solid virtues of truth and justice, and encourage the young to be men and women renowned and matchless in moral character. We must elevate the ethical above the intellectual. We must teach them to love the truth, to be so loyal to truth that they would rather die than lie. We must teach them to be pure in thought and pure in speech, and show 'How divine is the blush of modesty on young human cheeks.' We must encourage them to be so sensitive to honor that they will feel a stain on their character more keenly than a wound on their body. The overtopping aim of education must be character building. To develop character as well as to impart knowledge must be the ideal of our schools, if we are to make them contributors to the strength and glory and perpetuity of the nation."

After the clear-cut recognition of the need of moral training in education, this string of platitudes is disappointing. The natural virtues may be inculcated without reference to religion. Then the teacher must not only know the natural basis of the natural virtues, and their worth theoretically, but he must be their living embodiment. His personal influence will then be the most potent method of teaching this subject. To "encourage the young to be men and women renowned and matchless in moral character" is a very praiseworthy aim; but it does not touch the practical question, How shall we do it?

"Pure in thought and pure in speech," sounds well; but who will say that the schools have solved, or who will show them the way to solve, the problem of implanting in the hearts of the young a love for the holy virtue of purity.

The wisdom which is the fruit of the experience of the ages has taught the Catholic Church the utter utility of attempting to give any adequate moral training on any basis other than that of religion.

AS TO EGGS

At least one of the Canadian monopolies is showing signs of perturbation. The cold storages, with the sole purpose of course of showing their kindly disposition towards the public, have been in the habit of coralling the egg market when the supply is plentiful.

Will our Canadian authorities favor the trusts or the people? We shall see.

A SMALL BUSINESS

Dijon, France, Dec. 24.—Rev. Francois Montel, the parish priest of Ojours, was arrested to-day on a charge of stealing government bank stocks to the value of \$2,600 from an old lady parishioner. The stock was missed eighteen months ago and the police were never able to trace it.

There may be things you failed to accomplish, opportunities you neglected, fully passed up, new leaves you meant to turn over. Ah, well, they still lie before you.

one black sheep. In the London Free Press of the 2nd of January appeared the following:

Philadelphia, Jan. 1.—The Rev. Dr. Alfred G. Mortimer, who suddenly resigned last week as rector of St. Mark's Protestant Episcopal Church of this city, has been deposed as a priest, it was announced to-day by Bishop Rhinelander, following the receipt of a letter by the Bishop from Dr. Mortimer in which the latter renounced the ministry. The unfrocking took place in the presence of two priests of the Church in accordance with the canons. In making the announcement the Bishop's secretary said: "The matter is very serious and must be made known to the ministers and Bishops of the Church."

We would not publish this were it not that we deem it right to show how contemptible is the conduct of the editor of the Guardian in regard to Catholic Church matters. Almost every day we could clip news items of this sort and publish them in the CATHOLIC RECORD, but we do not care to do so. Neither do we claim that the Anglican Church should be held up to scorn because of the misconduct of Rev. Mr. Mortimer. We pity the Guardian's constituency. A family paper the editor of which becomes the purveyor of scandals, does not promote, but retards, the growth of a healthy, broad-minded citizenship.

THE TRUE STORY

A few months ago a subscriber in the East sent us a paragraph which had been going the rounds of the press which would lead to the belief that children in the Tyrol are sold as slaves and that they are taken to the market in charge of a priest, where they are put up at auction. Certain evangelicals concocted this story with the purpose of bringing odium on the Church, and we have no manner of doubt that in thousands of Protestant homes throughout the country it will always be held as a truth that Catholic priests are engaged in this abominable business.

Varied are the expedients adopted by the Unionists to injure the Home Rule cause. A real Earl, whose name is Winterton, and whom we never heard of before, is a member of the House of Commons. If Home Rule be granted, the noble Earl fears that Ireland and the United States may become altogether too friendly in their relations, to the extent even of sending a representative to Washington, therefore he it resolved, reads Earl Winterton's proposition, "that the Irish Parliament be prevented from passing resolutions on subjects on which it is to be forbidden to legislate." Sir Frederick Banbury and Sir Gilbert Parker (Toryized Canadian) fear that the Irish Parliament would greatly injure the interests of Great Britain. This is but a cunning appeal to the mob. The interests of Great Britain and the interests of Ireland are inseparably bound up one in the other. A notable feature of the week has been a sharp passage at arms between Mr. Winston Churchill and Sir Edward Carson. This latter very inopportune individual, whose anti-Home Rule escapade is admitted upon all hands to be actuated by selfishness, made the remark that Ulster would secede from the Empire were Home Rule granted, upon which Mr. Churchill asked, "Are you looking to Germany?" This created great uproar. The Ulsterites are fighting for a cause which is already lost. The sponge should be thrown up.

A LOST CAUSE

The two most precious things on this side of the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man, therefore, will be more anxious to deserve a fair name than to possess it, and this will teach him so to live as not to be afraid to die.—C. C. Colton.

There may be things you failed to accomplish, opportunities you neglected, fully passed up, new leaves you meant to turn over. Ah, well, they still lie before you.

THE CHAINED BIBLE

There are still many non-Catholics who believe the fiction of the chained Bible in the Church of Rome...

Such abuses send men to hospital and insane asylums, and impel others, who roam at large and are learned in many things...

DOCTORS COULD NOT HELP MY KIDNEYS



"Fruit-a-Lives" Cured Me. CHESTERVILLE, ONT., JAN. 25th, 1911. For over twenty years, I have been troubled with Kidney Disease...

RECENT CONVERTS AT HOME AND ABROAD

THIRTEEN ANGLICAN CLERGYMEN RECEIVED DURING THE PAST YEAR

During the past year, thirteen Anglican clergymen, at home and abroad, and six theological students, have made their submissions to the Church...

PRESIDENT SUSPENDER NONE SO EASY

CARDINAL WOISELY'S DEATH

This extraordinary character in English history has left a record of his lesson to men of ambition...

His accomplishments attracted much attention, and he was chosen chaplain to King Henry VIII...

START IT RIGHT. The New Year brings with it a return of all the old responsibilities and the addition of new ones. Shoulders them manfully...

Don't Cut Out A SHOE BOLE CAPPER ABSORBINE. Will remove them and leave no blisters. Cures any pain or swelling...

Send your Raw FURS to John Hallam. Sixty Thousand trappers now send us their Raw Furs...

WIGS. Red, White or Black. White or Black. Long Whiskers, Red, White or Black...

WENELY & CO. CHURCH BELLS. The Old Reliable Mandy Foundry, Established 1860...

O'KEEFE'S Liquid Extract OF Malt with Iron. Is an ideal preparation for building up the BLOOD and BODY...

Music Taught Free. Home Instruction. Special Offer to Our Readers. In order to advertise and introduce their home study music lessons...

LETTING THE CHILD CHOOSE FOR HIMSELF. To the people in France who (imitating Jean Jacques Rousseau) assert that a child has the inalienable right to choose...

DR. ELIOT AND HELL

Dr. Eliot, who we are perpetually informed, is "the noted Harvard educator" and is titled "President Emeritus"...

TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all desire for tobacco...

LIQUOR HABIT

Marvelous results from taking his remedy for the liquor habit...

EVERYBODY'S DOING IT

Attacking the Catholic Church has become a very popular pastime on the part of a good many people...

OTHER CONVERTS

Other converts received are: Miss Grace Basler, Columbus, O. Miss Grace Hughes, of Little Rock, Ark...

CLASSES OF CONVERTS

During November, three Japanese were baptized in Los Angeles. Forty converts were recently confirmed at Delphos, Ohio...

GOLDSTEIN ACCEPTS CHALLENGE

"RESOLVED, THAT NO MAN CAN BE A CATHOLIC AND A SOCIALIST AT THE SAME TIME". David Goldstein lectured in Baltimore, at Loyola College Hall...

FAKE MARRIAGE STORY EXPLODED

Two Protestants up in Leavenworth, Kan, lately wanted to get married by a priest...

DIocese of London

RELIGIOUS PROFESSION AND RECEPTION AT THE URSLINE CONVENT, "THE PINES," CHATHAM, ONT.

On Saturday, Dec. 28, a large number of friends and relatives of those aspiring towards religious perfection, witnessed the solemn profession of three novices and the reception into religion of four young ladies, at the Ursuline Monastery of "The Pines," His Lordship Rt. Rev. Michael Francis Fallon, O. M. L. D., Bishop of London, officiating.

This double ceremony is one which never fails to impress, breathing as it does, reverence for the sacredness of a life consecrated to God, within the cloistered precincts of a convent, and one in which the smallest detail is so highly symbolic of some exalted and idealized spiritual truth.

At the appointed hour, preceded by all the religious in procession, the four young ladies about to take the first step towards worldly renunciation, and the novices, eager to make a consumation of their sacrifice, entered the chapel and knelt before the tabernacle, the postulants to beg the holy habit of St. Ursula, and the white-veiled aspirants admission to the vows of profession, viz.,—poverty, chastity, and instruction.

Holy Mass was celebrated by Rev. Thos. Moylan, C. S. B., of Assumption College, Sandwich; Father Ford, of Bothwell, and Father Doe, of Windsor, acting as deacon and sub-deacon, with Very Rev. Father James, O. F. M., Superior of the Franciscan Monastery, Chatham, Master of Ceremonies.

The sermon, a profound and logical exposition on the life of the evangelist, was delivered by His Lordship Bishop Fallon, who laid before the privileged auditors a lucid and comprehensive explanation of the obligations assumed by those whom God, by special predilection, has called aside to desert the ordinary pursuits of life.

Taking for his text the words of sacred scripture, "What doth it profit a man to gain the whole world and lose his own soul," His Lordship pointed out in words of wisdom and inspiration, the sublimity of a religious vocation, and especially did he emphasize that in these modern days when laxities pervading the so-called social world, render life within its sphere scarcely compatible with purity of heart and conscience, those who have been singularly favored by a higher call, should deem themselves all too unworthy to be the happy recipients of so signal an honor.

"No one can ever tell you why you have been chosen in preference to million of others, or why you have been attracted to strive with all your heart and soul to follow the example and embrace the spirit of the daughters of St. Ursula. No man or woman ever was, or ever will be, worthy in the smallest degree of a life safeguarded by monastic enclosure, and it is therefore for that very reason that I exhort you to correspond with unbounded generosity and courage to the graces Almighty God has given you."

In conclusion, Bishop Fallon paid a kindly tribute to the Community of Ursulines by expressing his heart-felt appreciation of their earnest and loyal endeavors to aid both materially and spiritually in the work of Catholic education in his diocese. Particularly did he commend the Ursuline spirit of simple obedience and reverence, and his earnest prayer was that God would continue to bless their work and to enlarge their numbers sufficient to embrace other fields of labor he hoped to place before them.

After the Mass the postulants left the chapel to exchange their beautiful bridal gowns of rich white satin for the more sombre habit of the Order.

Those taking the black veil were: Sister Mary Irene, London; Sister M. St. Peter, Tilbury; Sister M. Zita, London. The young ladies received into the order were: Miss M. Theresa Hogan, Hildesheim, Ont.; in religion Sister M. Angela; Miss Nano Moylan, Toronto, Ont.; Sister M. Rose; Miss Theresa McGillicie, Cornwall, St. Andrews W.; Sister M. Isabel; Miss Mary Kathleen Flynn, London, Ont.; Sister M. Miriam.

Present in the sanctuary were Rev. Father Brady, Wallaceburg; Rev. Father Parent, Tilbury; Rev. Father Hermingford, O. F. M., Chatham; Rev. Father Murray, Assumption College, Sandwich; Rev. Father Valentin, St. Joseph's Hospital, London; Rev. Father Robert, Walkerville.

MT. ST. JOSEPH, LONDON
Free Press, January 3

The new year was marked at Mount St. Joseph, Wednesday for the reception into the order of five young ladies from different points in Ontario, in the presence of a large assemblage of friends and relatives. The chapel of the institution was decorated for the occasion with many vari-colored lights, including electric clusters, and candles and flowers hung about the room in profusion. Special music for the occasion was given by a choir composed of members of the order and several well-rendered solos were given on the electric pipe organ.

ed by Fathers Tobin and McCollough, celebrated Mass. At the appointed time five aspirants, dressed in white and wearing white veils and wreaths of white flowers, walked down the aisle preceded by two little girls similarly attired, and made a request to be received into the order, after which they returned to their rooms and after donning the habit of the sisters, returned and made their vows.

Bishop Fallon preached the sermon, taking for his subject: "What doth it profit the man if he gain the whole world and suffer the loss of his soul?" Doubtless these young women are thinking of this subject, when making a request to be received into the order," said he. "For what will it profit anyone if they attain riches, nobility and the highest station in this life if they lose their souls. These young women take three vows, one of obedience, one of chastity and one of poverty, and I think those three things are very necessary in this world to-day. Obedience is grievously needed in the world to-day. I see disobedience everywhere I go, more than I did twenty years ago, and in the vow of obedience these young aspirants have no will of their own, and promise to obey their implicitly the will of their superior.

After the ceremony the relatives of those received were entertained at dinner. Those received into the order and their names are: Miss Mary Walsh, London, Sister Mary Edith; Miss E. McGuire, Dresden, Sister Mary Blanche; Miss G. Froy, Toronto, Sister Mary Leonie; Miss A. Moran, Sister Mary Winifrida; Miss S. McDonald, Ridgeway, Sister Mary Madeline Sophia.

Other priests who assisted were Monsignor Aylward, Fathers Murray, West, Bench, Valentin, Foley, Hodgkinson and Laurendeau.

CORK AND STREET PREACHERS

To the Editor of CATHOLIC RECORD: Sir,—A Mr. Randall Phillips, "of Ireland," sees "tears streaming down the faces" of old people in Cork when he is preaching; and because they never heard the gospel before. The late Dr. Salmon, of Trinity College, advised his divinity students, anxious to put pastoral theology in practice, to hire an old woman and preach at her. "Of course," he added, "it wouldn't be very pleasant for the old woman." And Mr. Phillips may have found that it makes her cry. She is singular, if she exists; as the clerk said to a rector in a Catholic part of Ireland, announcing that his reverence need not have service one day, "for she's sick," that is, the congregation.

All of us in Cork have seen these street preachers on Sunday afternoon. They stand where St. Patrick street meets the Grand Parade, one or two or three of them, and (I speak literally) two or three young folk near: I think I never saw anything like six. Some six policemen stand dotted about between the preaching and singing and the peaceful Christians standing or passing on the pathway out of word carshop. One never felt as much inclined to weep at the sight of the preachers' gesticulations, as one might at the preacher writing his poor conscience into lying. One wished to think him and them honest in our easy judging Munster way. But your man must have his tongue in his cheek, and a tear, not of sorrow, in his eye, as he leers at each coin from each Saskatoon dupe.

A policeman one day, indeed, told me that the people thought the preachers a bad lot, abusing and insulting the religion of near nine tenths of Cork. And he added, that the people drew a distinction between them and the Salvation Army, criers also in a wilderness, who keep decent tongues in their heads anyway.

"Liars, wordy persons and drunkards," Carlyle's Stout Catholic Abbot Samson specially hated. So let us all hate. W. F. P. STOCKLEY, Dec. 15, 1912. Cork, Ireland.

CHURCH OF OUR LADY

The Evening Mercury, Dec. 30

In the genuflection of the Last Sunday of Advent Father Drummond preached on "The Apostolicity of the Church." His text was: "How shall they preach, except they be sent" (Rom. x. 15.) Apostolicity is the mark or note by which the Church of to-day is recognized as identical with the Church founded by Jesus Christ upon the Apostles. This note is supremely important because it is the surest indication of the true Church of Christ, it is the most easily examined, and it virtually contains the other three marks, namely, Unity, Sanctity and Catholicity.

The term "Apostolic" indicates a co-relation between Christ and the Apostles, showing the relation of the Church both to Christ, the founder, and to the Apostles upon whom He founded it. The word "Apostle" means one who is sent, a messenger; in the present instance, Apostle is one sent by the authority of Jesus Christ to continue His mission upon earth, especially a member of the original band of teachers known as the Twelve Apostles. Therefore the Church is called Apostolic because it was founded by Jesus Christ upon the Apostles.

It is quite true that there are two kinds of Apostolicity: Apostolicity of doctrine, which means teaching the same doctrine as the Apostles did, and Apostolicity of mission, which means being sent by Christ as the Apostles were. Of the two, Apostolicity of mission is the more striking and the more easily ascertainable.

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Apostolicity of doctrine requires that the deposit of faith committed to the Apostles shall remain unchanged. Since the Church must be infallible in its teaching, it follows that if the Church of Christ still exists it must be teaching His doctrine. Hence Apostolicity of mission is a guarantee of Apostolicity of doctrine.

Apostolicity of mission means that the Church is one, continuous, moral body, possessing the mission entrusted by Christ to the Apostles, and transmitted through them and their lawful successors in an unbroken chain to the present representatives of Christ upon earth, and especially to His Vicar, the Pope. This authoritative transmission of power in the Church constitutes Apostolic succession. This Apostolic succession must be both material and formal: the material consisting in the actual succession in the Church, through a series of persons from the Apostolic age to the present; the formal adding the element of authority in the transmission of power. No one can give a power which he does not possess. Hence, in tracing the mission of the Church back to the Apostles, no lacuna or break can be allowed, no new mission can arise. The Apostles who received their mission from Christ, handed it on to those whom they had legitimately appointed (2 Tim II. 2), and these again selected others to continue the ministry. An uninterrupted succession of bishops legitimately possessing the power of jurisdiction is necessary to Apostolicity, for legitimate authority is essential to the transmission of the unaltered faith from its origin in the God-man. A man-given mission is not authoritative.

The common non-Catholic objection to these fundamental principles is that they might do well enough for the benighted Middle Ages, but that some new church concept must be found for our progressive age. But are we progressive in anything but machinery and scientific appliances? Have any minds arisen in later years that can compare with Aristotle and Aquinas? This objection is all based on the amiable delusion that the higher faculties of the human mind are undergoing great and progressive improvement. No, we have to take our religion from the infinite God, because there is not the slightest chance of our becoming equal or superior to Him. And He has laid down the scheme of uninterrupted communion with one central authority.

The history of the Catholic Church from St. Peter to Pius X. is a strong proof of its Apostolicity, for no break can be shown in the line of succession. From "Difficulties of Anglicans," by Cardinal Newman, the preacher quoted three sentences: "Say there is no church at all if you will, and at least I shall understand you; but do not meddle with a fact attested by mankind." "No other form of Christianity but this present Catholic communion has a pretence to resemble, even in the faintest shadow, the Christianity of antiquity viewed as a living religion, of the stage of the world." "The immutability and uninterrupted action of the laws in question throughout the course of church history is a plan note of identity between the Catholic Church of the first ages, and that which now goes by that name."

For full development of this vital question Father Drummond referred his hearers to the articles "Apostolic Succession" and "Apostolicity" in the "Catholic Encyclopedia," which is to be found in the Guelph Public Library.

WISE KINGS

The word Epiphany means "manifestation," and it has passed into general acceptance throughout the universal Church, from the fact that Jesus Christ manifested to the eyes of men His divine mission on this day first of all, when a miraculous star revealed His birth to the kings of the East, who, in spite of the difficulties and dangers of a long and tedious journey through deserts and mountains almost impassable, hastened at once to Bethlehem to adore Him and to offer Him mystical presents, as to the King of Kings, to the God of heaven and earth, and to a man with feeble and mortal. The second manifestation was when going out from the waters of the Jordan after having received baptism from the hands of St. John, the Holy Ghost descended on Him in the visible form of a dove, and a voice from heaven was heard, saying, "This is My beloved Son, in whom I am well pleased." The third manifestation was that of His divine power, when at the marriage feast of Cana He changed the water into wine, at the sight whereof His disciples believed in Him. The remembrance of the three great events, concurring to the same end, the Church has wished to celebrate in one and the same festival.

He is all fault who hath no fault at all. We suffer most from the ills that never happen.

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