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LETTER OF RECOMMENDATION. Ottawa, Canada, March 7th, 1903. To the Editor of THE CATHOLIC RECORD, London, Ont.

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

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

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

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. PATAGONIA, Arch. of Larissa, Adont. Delog.

LONDON, SATURDAY, NOV. 7, 1903.

THE GLORIES OF THE CHURCH.

In celebrating at the beginning of this month the feast of All Saints the Church wishes us to forget all things earthly and to show our veneration not only for the Saints with whose names we are familiar, but for those also unknown to us who kept the faith and merited thereby the reward of the vision of God.

She celebrated in that day the triumph of all those holy men and women who had the same human nature as ourselves, who were assailed by the same temptations and confronted by the same difficulties and who are now enjoying the happiness that the eye hath not seen, nor hath it entered into the heart of man to conceive.

Hence she asked us to transport ourselves in spirit to the abode of the Blessed and to see the glorious band that sought first God's Kingdom and His Justice—to behold the Apostles who gave their lives for the Church, the confessors who preached the doctrines of the Master, the martyrs who died with a smile on their lips rather than renounce their God, the virgins who kept mind and body from defilement.

These are the glories of the Church, and as the world honors the men who have made its history, so the Church also venerates those who have been associated with her origin and triumph and exhorts us to admire and to imitate them.

They understood the important truth that one thing is necessary—the salvation of the soul. This is the lesson the Church wishes to teach us, and to impress it the more vividly upon our minds she would have us look beyond to another world whose inhabitants cry out: "Have pity upon me, at least you, my friends, for the hand of the Lord hath touched me."

THE CHURCH SUFFERING.

This thought will strengthen us in the service of God and it will move us to heed the cry wrung from the anguished lips of the sufferers in Purgatory. Yes, the hand of the Lord has touched them sorely. They have died free from deadly sin, but because of some imperfection, or of temporal punishment due to sin, that has been repented of, they are suffering so keen a torture that some theologians declare that it differs from that of hell only in this, that it is not eternal.

You may ask: How do we know there is a place called Purgatory? Well, the Catechism answers that the eye of faith can see it as plainly as the eye of the body beholds the city in which we live. We profess that there is a Purgatory and the souls there detained are helped by the suffrages of the faithful, but chiefly by the Acceptable Sacrifice of the altar.

These two points contain the whole of the defined doctrine of the Church upon this subject. And the Council of Florence tells us that the more difficult and subtle questions which tend not to edification—those things which tend to a certain kind of curiosity or superstition, or which savor of filthy lucre—should be prohibited as scandals and stumbling-blocks of the faithful.

This dogma of Purgatory, which is in harmony with the rest of Christian teaching, appeals most strongly to human reason. St. John tells us that nothing unclean shall enter into heaven. From this it follows that a human being stained with the slightest defilement is prevented thereby from enjoying the Beatific Vision. He cannot on account of it be condemned to hell, for mortal sin alone is punished by an eternity of misery. There must,

therefore, be some middle state, where sin is expiated and punishment undergone for the debt which may remain after sin has been forgiven.

This truth appears so convincingly to human reason that it is passing strange that many reject it as a mere myth and superstitious fable. If it is true, as St. John says, that nothing unclean shall enter into the presence of God, who may dare to expect to appear before Him robed in the vesture of a perfect innocence? If it is true that the just man falls seven times a day, who may cherish the hope that death will find him with a soul free from the slightest fault?

A REASONABLE DOCTRINE.

And yet shall we say that the soul whose beauty is tarnished by a venial transgression only, or which has gone forth with the debt to sin unpaid, must be awarded the same fate as the soul which appears laden with every species of crime before its God? Is there to be no diversity of punishment? Must the father who did his duty and trod during the years the pathway of honor and rectitude receive the same sentence as the father who proved recreant to his marriage vow and violated every law that God has enacted for the sanctity and preservation of the family? Must the woman who was prudent and pure be consigned to the same place as the woman who lived only to sin and to tempt others? And the young man whose mind was the custodian of noble and elevating thoughts, and who kept his manhood from aught that could debase or degrade it, must he share the same abode as he who gave free rein to his passions and revelled in every species of sinful pleasure?

Shall we say that these two classes of persons are to stand on equal footing before the Judgment Seat? No—emphatically No. God will render to every man according to his works. And still the soul that bears the slightest stain cannot enter into heaven. Must it, therefore, be condemned to hell? Human reason revolts against such a conclusion, and the Church tells us that for such there is a place of temporary punishment.

ARE WE FAITHFUL?

There they await the moment when the Eternal Gates should be lifted up for them. The night in which no man can work has come upon them. We can by our prayers and good works and the Adorable Sacrifice bring them nearer the day. They, members of the Church, throw themselves upon the charity of their brethren. We can speak to them while Purgatory retouches the image of Christ that has been disfigured by sin. And many of our readers, doubtless, have promised to never forget their departed. But have we kept that promise? Or have the distractions of the world closed our ears to the cry that comes from beyond the grave? During this month it is well to consider if we have been faithful to our dead.

"I now wish, brethren," says St. Ephraim in his Testament, "to forewarn and exhort you that after my departure you make a commemoration of me, according to custom, in your prayers. Do not, I beseech you, bury me with perfumes. Give them not to me, but to God; but me, that was conceived in sorrows, bury with lamentations, and instead of a sweet odor and perfumes, assist me, I entreat you, with your prayers, always remembering me in them."

THE CHURCH CATHOLIC.

The Pan-American Conference of Bishops of the Protestant Episcopal Church of the United States and the Anglican Church of Canada and the West Indies met last week in Washington, D. C., and we are informed by telegraphic despatches that the attitude which the Anglican Churches should hold in regard to the Catholic Church was discussed at some length.

A committee was appointed to consider a set of resolutions which were proposed defining the policy to be pursued by Anglicans in America toward the Catholic Church, or, as the Conference expressed it, "toward the Church subject to the Roman obedience."

One Bishop, we are told, declared that "a large body of Roman Catholics in America are not in sympathy with the Italianizing of the Roman Church in this country." If by this the Bishop referred to (who is not named) meant to indicate than any large and respectable section of Catholics desire to create a schism by leaving the Catholic Church in order to form a schismatical body similar to the Church of England under the name of a National or American Catholic Church, he is very much mistaken. There is no such movement in the Catholic Church of America. It is well understood by all Catholics that there must be one Church for the whole world, and therefore one head of the Church, the successor of St. Peter,

without whom there can be no Church of Christ, but schismatical bodies which do not derive life from the true vine Who is Jesus Christ Himself.

It is no justification of that Bishop's words that a few discontented Poles have formed a schism by raising a National cry for a Polish Church subject to a Polish Bishop. This is merely the cry of discontent with true authority for which there is no place in the true Church of Christ. The Anglican Church must be badly off for allies if it looks to such a quarter for quasi alliances. No nominal merging of schismatical bodies into one can make up for the lack of the central authority of the Church of Christ.

The description of the Catholic Church as an "Italianized communion" is a poor excuse for the absence of authority in the Anglican Church. The head of the Church must reside somewhere, and we have no proof that Christ located him in either London, Canterbury, Washington, Berlin, or St. Petersburg. We know that St. Peter fixed his See in Rome, and the fact that the Pope is his successor makes him the one Head of the Church wherever he may be his residence for the time being. If Christ had made Matthew Parker, the first Protestant Archbishop of Canterbury Head of the Church, we should naturally look to his successor as the lawful head of the Church at the present time. But he did not do so, nor did He make Washington the Central See from which His Church is to be ruled. We may be excused, therefore, from regarding any of the pseudo-Bishops of these modern sees as the head of the Christian Church by divine appointment.

There can be but one head of the Universal Church, and that head can be no other than Pius X., who is undeniably St. Peter's successor. The Catholic or Universal Church of Christ can be subject to no other. It is absurd to raise a hue and cry against his primacy on any plea of nationality, for Christ established a Universal and not a national Church. His Church was to be the Church of all nations.

To all this we may add some lucid reflections given by the Protestant Episcopal Churchman on this very subject. We quote from a September issue of that journal some passages in reference to the Primacy of the See of Rome, and the causes which led to the fixing of the See of Rome as the primal See of the Church of Christ. The Churchman said: "The world itself was Roman."

This refers, of course, to the time when Christ instituted the Church, and for many centuries after during which the Roman power extended to the far East and West over almost the whole known world, or at least over that part of it where there was any pretence of civilization.

The Churchman continues: "Rome had as much to give the Church in the way of organization and practical efficiency as Greece had to give of philosophic self-interpretation and expression. A first step toward a scientific impartiality is to divest ourselves of all which has become attached to the name Roman that is pure ignorance and prejudice."

The unnamed Bishop who speaks of the Italianizing of the Church may well ponder on these words, and consider whether his language is not founded upon these sources of misunderstanding, "pure ignorance and prejudice."

The article goes on to say: "That at least so long as the world was Roman, the Church also was Roman, is to be set down as one of the most fortunate circumstances in the history of Christianity. That the Church of England soon enough in her history ceased to be Irish, or Scotch, or British, and became more Catholic by communion with Rome, was a fortunate event in her history. Among the great achievements and triumphs of the Church of Christ were those due to the fact of her being Roman. We must remember that it was never the Church as Roman, nor even the Papacy, as such, against which the Church of England protested. If we are to maintain a Catholic case against Rome we must narrow down our contention to matters of pure principle, without one vestige left in it of mere prejudice or passion."

This is something more honest than we have been accustomed to from Anglican journals in general. It is an admission that the Church of England was really Roman for centuries—though it is coupled with the mistaken notion which Anglican divines frequently set forth, that the pre-reformation Church in England was formerly non-Roman, or was independent of the Pope. Some of these divines even go so far as to assert that it was always so, excepting at times when the Roman See succeeded in usurping some authority over the Church in England.

In reply to this we may point out that both Ireland and England were converted by missionaries sent from Rome. St. Patrick was sent to Ireland by Pope Celestine and Fulgentius and Damien, were sent by Pope Eleutherius in 183; and afterwards, when the Britons were driven into the western part of

the island, the Saxons were also brought to Christ by St. Augustine, who was sent by a Pope—Gregory the Great.

At the Councils of Arles and Sardica, held in the beginning of the fourth century, British Bishops took part in acknowledging the primacy of the Holy See, so that the non-Roman character of the early Church of England is a mere myth. There was, indeed, a difference between St. Augustine and the British Bishops, arising from the fact that the Britons would not co-operate in bringing the faith to the Saxons, who were their enemies. But this difference was political and not having regard to faith, the only question on which the dispute between them had any religious aspect being concerning the date when Easter should be kept. The Britons, owing to continuous warfare with the Saxons, had fallen into an error on this point, which could not be rectified owing to their forced isolation from Rome for a long time. But it was not long before the British Church coalesced with that of the Saxons and formed one Church with it, subject, like the Christian Church everywhere, to the authority of the Pope.

It is clear from all this that the universal Church from the beginning acknowledged the Pope's authority, and there is no foundation for any opinion that the universal Church ever made any pretence to withdraw from the Pope that universal authority which was originally admitted to be vested in him. In fact Catholics deny that individual Churches, or even the whole Church, would have authority to make any such change in the Church's constitution. The Supremacy was given by Christ to St. Peter and with St. Peter's successor it must remain.

From the beginning Christ intended that His Church should be one, and He always refers to it as the one, and one judicial body, and the Apostles do the same. It never could have remained one Church without the Primacy of the See of Peter, and this consideration alone is sufficient to vindicate the necessity of the supreme authority of St. Peter's successor.

DIVORCE AND THE PROTESTANT SYNODS AND COUNCILS.

At the meeting of the General Council of the Lutheran Church held recently at Norristown, Pa., the question of divorce was carefully considered, with the result that resolutions were passed declaring the dissolution of the marriage contract which is so prevalent throughout the country with the sanction of the decrees of the law courts, is "a crime against God which cannot be mitigated or apologized for by any defects, or any lowering of the standards prescribed in God's word on the part of the community around them, or those who may be regarded as leaders of public opinion."

The resolutions add that "Licenses issued by the State cannot be a guide to the conscience of either pastor or applicants. Every movement to promote a general uniformity in legislation by State governments is worthy of hearty encouragement in the interests of sound morality, so that ultimately prescriptions concerning marriage and divorce may be the same in all the States and territories of the United States."

There have been similar pronouncements by ministers individually and collectively, including the Presbyterian General Assembly, which has declared that divorces should not be allowed in any case outside that which is laid down in Scripture as the sole case in which the marriage tie may be dissolved.

The question has also been debated in the Pan-American Council of Anglicans which met recently at Washington, and the general opinion which prevailed among the Bishops there assembled was that divorces should not be allowed. This Council, however, has, admittedly, no legislative authority, composed as it was of the Protestant Episcopal Church of the United States, and the Anglican Churches of Canada and the West Indies, which are all independent organizations having no control over each other, even when thus assembled in a kind of general Council.

We cannot but approve of any movement which may tend to lessen the gigantic evil of divorce, which in the United States is spreading like an infectious disease over the whole Protestant community, but as clergymen of all these denominations are always to be found who are ready to marry persons who have been divorced by the courts, it does not appear very probable that any decrees sent forth by the synods, conferences, or councils of these Churches will have any practical effect in stopping the evil which they deprecate so strongly.

Anything else than what is happening at present in regard to divorced couples can scarcely be expected when

we reflect that both Lutheranism and Anglicanism have been committed from their beginnings to the practices of polygamy and divorce respectively. Luther, Melancthon, Beza, and the other leaders of Protestantism in Germany sanctioned over their signatures the second marriage of Philip Langrave of Hesse while his first wife was living, and actually permitted him to have two wives at once, with the proviso that the fact should be kept secret. The object in view in granting such a permission was to obtain Philip's adhesion to their cause in the German diet, and this purpose was attained. Anglicanism also was founded on the fact that Henry VIII. desired a divorce from his wife Catherine of Arragon that he might marry Ann Boleyn. This he could not do while he remained a Catholic, and so he founded the Church of England, which was always thereafter ready to accommodate him in anything he wished for. It is not much to be wondered at, therefore, that in practice the clergy of these Churches should be ready for a fee to ignore what the gospel may say in regard to the indissolubility of marriage, in order to follow the way their own fancies and personal interests dictate to them. In fact these clergymen in one parish will stand on the gospel principle, while in another they will have no objection to marry divorced persons. And in other Churches every one will follow the dictates of his own fancy, or, as he will call it, his conscience, because it is the characteristic of Protestantism to do this. In the Catholic Church there is uniformity of action. No priest anywhere will marry divorced persons under any pretext, for the Catholic Church has the same teaching and practice everywhere and at all times where the law of God is concerned.

A LEGAL DECISION ON FAITH-CURE.

A recent decision of the New York Court of Appeals will be a severe blow to the practice of Eddyism, Dowieism and similar fads of the so-called Faith-Curists in that State. By the decision of the Court, the guilt of J. Luther Pierson, who was fined three years ago for criminal neglect in not furnishing medical attendance for his infant daughter of sixteen months old when she was seriously ill of pneumonia, has been established.

Pierson is the Dowieite, and in accordance with the Dowieite practice, would not employ physicians or medicines for his child.

It is regarded as a remarkable coincidence that this decision was pronounced on the day before Dowie and his followers began their New York crusade for the conversion of that city. The District Attorney of Westchester County, Mr. J. Addison Brown, states that it is the first time in the history of the United States that the law defining the duty of parents to furnish medical attendance to their children has been made certain by a decision of the higher courts.

The conviction is based upon provisions of the State penal code which enact that "a person who willfully omits without lawful excuse to perform a duty by law imposed upon him to furnish food, clothing, shelter, or medical attendance to a minor under his charge . . . or neglects, refuses, or omits to comply with any provisions of this section . . . is guilty of a misdemeanor."

Pierson was convicted by a jury in the local court in 1901, and fined \$500, or condemned in default to five hundred days in jail; but the Appellate Division of the Supreme Court reversed the decision. The original verdict is now confirmed by the State Court of Appeals.

The defence was that the law does not order the use of medicine, that medicine is not an exact science, that doctors have lost the confidence of many people, that they disagree among themselves in regard to the manner in which diseases should be treated, and that the prosecution should prove that, in this particular instance, medical attendance would have saved the child's life. It was also contended that the parents of the child are guaranteed religious liberty by the Constitution, whereas they believed conscientiously that the services of a physician would be useless, or even harmful.

The Court in rendering its decision said: "The peace and safety of the State involves the protection of the lives and health of its children, as well as obedience to its laws. Full and free enjoyment of religious profession is guaranteed, but acts which are not worship are not. A person cannot, under the guise of religious belief, practice polygamy, and still be protected from our statutes constituting the crime of bigamy. He cannot, under the belief or profession of belief that he should be relieved from the care of children, be excused from punishment for slaying those who have been born to him. Children, when born into the world, are utterly helpless, hav-

ing neither the power to care for, protect, nor maintain themselves. They are exposed to all the ills to which flesh is heir, and require careful nursing, and at times, when danger is present, the help of an experienced physician."

The various religious opinions held by people are stated in regard to the best manner in which diseases are to be treated so far as the Providence of God is concerned, and the decision continues:

"But sitting as a court of law, for the purpose of construing and determining the meaning of statutes, we have nothing to do with these variances in religious beliefs, and have no power to determine which is correct. We merely declare the law as given us by the Legislature. We have considered the legal proposition raised by the record, and have found no error on the part of the trial court that calls for a reversal."

There is a remarkable unanimity of opinion of the press in approval of the finding of the Court, and the following from the New York Commercial Advertiser may be taken as a fair sample of what is said of the matter:

"Judge Haight, who wrote the opinion handed down by the Court of Appeals, goes directly to the heart of the whole matter, which is the exact interpretation of a specific statute. He does not allow himself to be lured into any discussion of the value of faith cure or absent treatment, or the clash between different schools of formal medicine."

Another paper, the Philadelphia Ledger, says:

"The statute is a wise, provident, and humane enactment, and it should be incorporated into the criminal codes of all the States." There is nothing in all this to condemn the prayer of faith for the sick; but the neglect to make use of the ordinary care of the infirm is condemned, and justly so. We have even the declaration of Christ that they who are ill have need of a physician. We are also told that God Himself hath declared that He hath given "fruits for food, and the leaves thereof for medicine."

It is a mockery of religion when Eddyites (Christian Scientists) and Dowieites proclaim that they are the sole teachers of Christian truth while they deny these plain words of Holy Scripture. If the law as defined by Judge Haight errs at all, it is on the side of too much leniency toward fanaticism, whereas it does not authorize the agents of the law to enter homes of faith-curers to save the lives of the little ones by obliging fanatical parents to furnish adequate medical attendance for their children; but it is well that it will insure the punishment at least that Mr. J. Luther Pierson has brought upon himself. It is like the punishment inflicted upon the ordinary murderer. No law can entirely prevent murders from being committed, but when they are perpetrated, it is well there should be a punishment inflicted as a terror to other evil-doers, to deter them from the commission of the same crime.

HONORE DE BALZAC.

W. G., of Ridgeway, Ont., enquires: "Was the French writer Honore de Balzac, who died in 1858, a Catholic?" He was nominally a Catholic, and from his infancy was educated as a Catholic; but, like many other French novelists, he practically laid aside his religious convictions in his writings to gain favor as an author with those who delight in prurient reading. Most of his works are not fit to be read in decent society, or by decent people, owing to his pandering to the morbid passions of his readers. Many of his books were written in his poverty merely to be sold, and to this end he labored strenuously, though with poor success, for he did not acquire wealth until in 1848 he married a rich Polish lady. His extravagance was one of the causes which stood in the way of his financial success. All Balzac's works are on the Index or list of prohibited books issued by the authority of the Pope.

The Priestly Stole.

The stole is the consecrated emblem of sacerdotal power. As he places it around his neck the priest repeats this prayer: "Return unto me, O Lord, the stole of immortality which I lost through the prevarication of our first parents and although I approach unworthily the holy mystery, may I nevertheless deserve to attain to everlasting joy and felicity." As the stole is the outward token of priestly power, it is worn by him whenever he exercises solemn jurisdiction. Only those who are admitted to major orders are allowed to wear the stole. The manner in which they wear it indicates the order to which they belong. The deacon, who has as yet no power to consecrate or absolve, places it over his left shoulder and crosses the extremities under the right arm. The priest whose power is limited and dependent crosses the stole on his breast. The Bishop who has received the fullness of the priesthood lets the two sides hang down. The Pope alone has the right to wear the stole always and everywhere, because he alone is the viceregent of Jesus Christ, our high priest who said of Himself: "All power is given to Me in heaven and on earth,—Catholic Columbian.

SOME PRACTICAL ACUOUS

BY RIGHT REV. BISHOP

In his sermon at the Cathedral some statements were made in regard to "vision" at Oswego. The Bishop's follows: "Unless you will not be perfect. He had and wonders per healing the sick blind, cleansing even the dead to that Christ posed storing to health at the point of the stricken Him the strong and Mathew. He be sonal presence power was nee turion exclaim worthy that T rool; say; but shall be healed. "Christ hereo bne while deo son was at that "Unless you w will not believe EVIDENCE "The seell of faith and of Jews sought af wisdom. Not St. Paul prea Christ crucife Cross, to the J a scandal, and but to them t wisdom of God they were wor the Christian known God is earth and of v visible ever p and move and redemption w spring.

He preache the remission truths, death and life ever! "If modern tans and refor banks, who I but their ow pagan fancies catechized, they would o ignorance a shame.

AGE O Ficklene characteristic nature. We or satisfied e spiritual. I be entirely f When we a be better of to be richer become poor are miserabl everything i "In their age of Egyp Israelites w heaven, yet called it m nured again and longed pots of Egyp "Our age And the Ap sins that ex God, hereti driving int wisdom an knowledge o religious fancies and "We hav and priest faith curer signs and v osities.

"After t the reforme the Bible i dora's box gods, conta legend, the curses if no evil and o opened her miseries th "Every and religio Paine and Dowie, the of a new r the Bible a fancies.

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SOME PRACTICAL HINTS ON MIRACULOUS "VISIONS."

BY RIGHT REV. PATRICK A. LUDDEN, BISHOP OF SYLVAEUSE.

In his sermon last Sunday morning at the Cathedral Bishop Ludden made some statements that were of unwonted interest in Catholic circles. He referred to "visions" and incidentally referred to the recent miraculously "vision" at Oswego.

The Bishop's sermon was in part as follows:

"Unless you see signs and wonders you will not believe."

"This ruler's faith was weak and imperfect. He had heard of the miracles and wonders performed by Christ in healing the sick, restoring sight to the blind, cleansing of the lepers and raising even the dead to life. He was convinced that Christ possessed the power of raising the dead, and he would not have invited Him to do so. But he had not the strong and perfect faith of the Centurion spoken of in the Gospel of St. Matthew. He believed that Christ's personal presence for the exercise of His power was necessary, while the Centurion exclaimed: 'Lord, I am not worthy that Thou shouldst enter my roof; but the word and my son shall be healed.'

"Christ here administered a mild rebuke while declaring that the ruler's son was at that hour restored to health. 'Unless you see signs and wonders you will not believe.'

"The seeking after miracles, signs and wonders is an evidence of weakness of faith and often of superstition. The Jews sought after signs and wonders did St. Paul preach the Gospel, but by Christ crucified and the following of the Cross, to the Jew a stumbling block and a scandal, and to the Gentiles a folly, but to them that are called, both the wisdom of God and the power of God."

"When addressing Areopagus on the Hill of Mars he charged the Athenians with superstition. 'I see that in all things you are too superstitious. They were all employed in giving their experiences and in telling or in hearing some new doctrine. Each had a religion of his own, and all worshipped an unknown God. They had no creed and no dogmas, and He began to instruct these philosophers, wise in the world's wisdom, but ignorant of creed and dogmas, in the simple rudiments of Christian faith and of Christian worship and morals almost as if they were children. A Catholic child is taught the rudiments of faith in the child's catechism. He defines for them the unknown God whom they were worshipping just as we teach the Christian Catholic child that the unknown God is the Creator of heaven and earth and of all things visible and invisible ever present. 'In Him we live and move and have our being,' but by redemption we are His heirs and offspring. He preached to them of penance and the remission of sins, the great last truths, death, resurrection, judgment and life everlasting. 'If modern fakirs, faddists, charlatans and reformers and religious mountebanks, who have no creed or dogmas but their own fads and superstitions, pagan fancies, would study these plain and simple truths of St. Paul, and catechetical instruction, they would cease adorning their own ignorance and glorying in their own shame.'

"The evidence of Scripture (II. Mach. xii, 43-46) shows the belief of the Jews in a middle state where the dead can profit by the good works (sacrifices) and prayers of the living: 'And making a gathering, Judas Machabeus sent four thousand drachmas of silver to Jerusalem to sacrifice to be offered for the sins of the dead. * * * It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from sins.' The historical value of this book of Scripture cannot be denied by those who reject it as canonical, for we have even to this day the witness of the orthodox Jewish prayer-book to the fact of such prayers. Its inspiration rests on the same authority as Genesis and the Apocalypse—the divine witness of an infallible Church of God. If the doctrine of Purgatory were an innovation of the Pharisees, surely it would have fallen under the condemnation of the Saviour, for there can be no doubt that in His day it was, as it is now, a Jewish belief.

"There are, moreover, proofs of the doctrine in the New Testament, as we learn from the interpretation of the Fathers of the early Church, viz., Matt. xii, 32, in which Christ speaks of slight sins being forgiven in the world to come; I. Cor. iii, 13-15, in which St. Paul mentions the fire shall try every man's work, and through which he himself shall be saved; I. Pet. iii, 18-20, in which St. Peter tells how our Saviour preached the fact of His redemption to 'those spirits that were in prison.' (Cl. Matt. v, 26.)

"It is indeed strange how, in the face of this overwhelming testimony, the early Reformers deny the doctrine. They believed that nothing defiled could enter heaven, and that 'the eyes of God were too pure to look upon iniquity' (Apoc. xxi, 27; Habacuc. i, 3). What then, was to become of the millions of souls who were not perfectly pure from sin at the hour of death? The cruel doctrine that the greater number of even devout Christians are lost which in the reaction to-day outside the Catholic Church accounts in some degree for the common denial of eternal punishment; or the unwarranted and unproved assumption that God, by 'some sudden, magical change' purifies the soul at the 'instant of death.' (Möhler, 'Symbolism,' Book I, ch. iii, sec. xxix; Oxenham, 'Eschatology,' ch. i, pp. 26-40.)

"How logically is doctrine interwoven with doctrine in the clear, consistent gospel of Jesus Christ, so that a denial of one central dogma means the overthrow of all. Luther's new theory of justification by faith alone, led him to the denial of the temporal punishment, the distinction between mortal and venial sin, the efficacy of indulgences, the existence of Purgatory, and the usefulness of prayers for the dead. The doctrine of Purgatory follows clearly from the doctrine that some die with the burden of venial sins on their souls, or with the temporal punishment due to forgiven sin still unpaid. How few souls are fit to be ushered into the awful presence of God! Are there not many slight sins in our life time that we never even ask pardon for? And, again, do you believe that a perfectly just God would grant heaven immediately to the death bed penitent who had not time to satisfy for all his sins, or to pay to the last farthing the debt of temporal punishment? Indeed, Protestants have admitted that they have felt instinctively that some of their own relatives were neither wicked enough to deserve hell nor good enough to deserve heaven at the hour of death, and that in spite of their doctrinal denial, they had prayed for them. One Lutheran woman, in Baltimore, had for years gone to the grave of one she loved, and prayed there as earnestly as any Catholic. Even the pagan philosopher Plato distinguished between curable and incurable offenses to be punished hereafter—the one for a time, the other forever. He writes in his Gorgias, 'But those who are benefited, at the same time that they suffer punishment both from gods and men, are such as have been guilty of curable offenses. In Hades, however, there, through means of torments; for it is not possible to be freed from injustice in any other way.' (Cary's translation, vol. i, p. 230, n. 171.) Many non-Catholics to-day are, therefore, coming to realize how irrational and unchristian was the Reformation rejection of this most consoling doctrine. Mallock writes: 'It is becoming fast recognized on all sides that it (Purgatory) is a belief in future rewards and punishments into anything like accordance with our notions of what is demanded at once by reason and morality; and a belief in it to be an intellectual assent only, but a partial harmonizing of the whole moral ideal.' ('Is Life Worth Living?' ch. xii, p. 236.)

MIXED MARRIAGES.

SOME OF THE REASONS WHY THE CHURCH DISLIKES THEM.

By Rev. John F. Noll.

It is not my purpose to scold those Catholics who have already cast their lot with a Protestant or an infidel, for except in very few instances, they secretly concede that it was the mistake of their lives. Many Catholics, who before marriage could see no wrong in the step in their case, have told me that they would never do it over. And as to the unmarried, I shall not write them a sermon, for they have a real horror for sermons on mixed marriages, and on account of this horror, they seldom give an attentive ear to the reasons for the Church's strict position regarding such marriages. My purpose, then, will be merely to enumerate some of these reasons in a manner plain and convincing to every one who will use his "thinking powers" a little.

1. First of all let me say that it is God Himself who will not tolerate mixed marriages, and the Church merely explains and enforces His will. Even in the Old Testament, mention of God's prohibition of mixed marriages is so frequent that it would occupy too much space to quote all passages. I shall mention only a few: "Thou shalt not take of their daughters (unbelievers) a wife for thy son."—Exod. 34; 16. "If you will embrace the errors of those nations and make marriages with them, know you for a certainty, that they shall be a pit and a snare in thy way."—Joshua 23; 12.

"You have transgressed (done something forbidden), taking strange wives to add to the sin of Israel."—I Esdras 10; 10.

"We have sinned against our God and have taken strange wives."—I Esdras 10; 2. Read the whole chapter 10, of the First Book of Esdras to see how mixed marriages were viewed by faithful Jews.

2. If God Himself forbade such mixed alliances in the Old Law, when marriage was only a natural contract, how much more reason is there for such prohibition now, that must not break His law whilst entering it: I should rather endeavor to have God present at the marriage ceremony. He is not present at a mixed marriage, for He forbids such. God cannot be inconsistent.

3. No law is more reasonable and charitable than the law forbidding mixed marriages. We are on earth to work for Heaven—that is sure. And most people must do that work as husbands and wives, as fathers and mothers, in other words, in the marriage state. Wherefore their marriage should put no obstacle in the way; it should rather help them. But when a Catholic marries a Protestant, he does put an obstacle in the way. If I want God's blessing on my married life, I must not break His law whilst entering it: I should rather endeavor to have God present at the marriage ceremony. He is not present at a mixed marriage, for He forbids such. God cannot be inconsistent.

4. In marriage, husband and wife become one moral person. They must endeavor to sanctify each other. This cannot be done in a mixed marriage, for how can there be harmonious cooperation toward salvation? They cannot even speak and think alike about their duties to God. A mixed marriage makes a house divided against itself. In marriage man must have a "helpmate like unto himself" especially in religion, since thereby he strives to bring about the "one thing necessary."

5. When a man and woman enter marriage, they must be ready to be coequal father and mother. Then on the Catholic devolves the very strict duty of bringing up the children faithful members of the Catholic Church. Need I tell you that this rarely accomplished where one party is a Protestant? I say rarely, for I admit that some few instances might be referred to.

6. Statistics will show better than any argument why poor Catholics the offspring of mixed marriages become. The Literary Digest of a year ago quoted statistics gleaned from a house to house canvass, as follows: "Where both father and mother were Catholics, 92 per cent. of the grown-up children are Catholics, but in mixed marriages only 34 per cent. of the children go to church at all. That means that two-thirds of the children of mixed marriages are lost to God's Church and I might say, lost to Heaven.

7. Can you believe that God will bless such unions when they tend to pull down rather than build up His Kingdom? "Thy Kingdom come" (increase) is what we pray for. God's Kingdom would diminish fast, as statistics show, did the Church permit mixed marriages.

8. Where husband and wife differ in religion, the child must generally be trained in doubt, not in faith. The child can hardly bring itself to believe that membership in the Catholic Church is so necessary, if one of its parents be not a member.

9. What if the Catholic party should die whilst the children are still young? The Protestant party must now see that the children be instructed in the Catholic faith, that they attend to their religious duties, etc. Even if the Protestant party do this, the children will take little interest when the surviving parent does not practice what he or she preaches and inculcates.

10. The non-Catholic party in a mixed marriage either is opposed to the Catholic religion, or he is indifferent toward all religion, or he is disposed toward the Catholic religion. Now, if he is opposed to the true religion, he is surely not pleasing to God, if he is indifferent about all religion he is not pleasing to God; if he is disposed toward the Catholic religion, as long as he defers entering the Church, he is not pleasing to God. So where is there any mixed marriage that pleases God?

11. The plainest reason for God's, and consequently the Church's prohibition of mixed marriages is that God wants marriage entered into from holy, pure, supernatural motives. You are not actuated by such motives when you marry one not of the faith. Your reason for marrying a Protestant is, say his good looks, his means or even his pleasing, kind disposition it may be, but "just according to your taste." What does God care for all this, if his soul is not right, if his mind will not accept the truth and his will be not disposed to keep God's laws? God wants faith to marry faith, grace to marry grace. Grace is everything with God. If the beauty of God's image, by grace, be not on the soul, all the other good habits, fine qualities of that person taken together will not satisfy God. Now in mixed marriages grace seldom marries grace; for if the non-Catholic be not baptized he is not in grace; even if he be baptized he is most probably not in grace.

12. Of course, many Catholics who might be keeping company with non-Catholics believe that in their case things will go all right after marriage. I speak for their best interests when I say, be careful; do not deceive yourself. Others have thought the same thing but have become sadly disappointed. Remember that you will be happy or unhappy precisely as God wants them to be; and remember, too, that the devil is also very much interested in your marriage. You may later have to confess: "The serpent deceived me."

13. But do not convert others from mixed marriages? Not half as frequently as apostates. The non-Catholic should become a convert before marriage and take plenty of time, too, to acquaint himself with the teachings and practices of the Church he enters.—"Kind Words From Your Pastor."

THE LEAVEN OF TRUE LEARNING, THE CULTURE OF THE HEART.

ADDRESS AT OPENING OF GEORGETOWN UNIVERSITY BY THE REV. JOHN F. QUIRK, S. J., PRESIDENT OF LOYOLA COLLEGE, BALTIMORE.

Freeman's Journal.

"Come Light of Hearts." (Words from the Sequence. "Veni Sancte, Spiritus.")

The present scene with its academic gathering of the students and faculties of Georgetown University assisting at that august Sacrifice of the Mass is one that moves to reflection and contains a weighty lesson. The Holy Ghost has been invoked to obtain God's blessing on the work of the schools during the coming year; and the full purport of this act of religion consists in this, that Georgetown University acknowledges the Holy Spirit as the great source of all human and intellectual life, and prays Him Who created man's soul from the beginning and "enlighten every man coming into this world," to fill with heavenly grace the hearts of Georgetown's students. Or, again, to put it more plainly, we may say this occasion of the opening of schools is one which calls for a profession of educational faith on the part of Georgetown; and she confesses and does not deny that she bases her teaching on Him who made untaught man's heart in the first creation, and who alone can create a new heart in sinful man through baptism. Who alone with the leaven of His grace can temper the heart aright to any great enterprise of Christian work.

For, my dear hearers, the voice of truth is always clear and speaks with trumpet-tone. All that so-called wisdom and learning of all the schools is paltry possession unless it be accompanied by a culture of the heart, unless that well spring of human thought, and word and action be pure and wholesome at the source. What proof more weighty than the Divine Word? Has not Christ, our Blessed Lord, said, "for from within out of the heart of man proceed evil thoughts, adulteries, fornications, murders? And if indeed man is righteous or wicked, according to the nature of his heart why always seek to perfect the mind in myriad ways or tease Knowledge to unfold "her ample page," and meanwhile suffer the heart which is the very fountain-head of life to languish for neglect. This thought of the tremendous power of the heart in Christian life and of the consequent importance of its right formation comes home to us with sad and telling conviction to every one who recent the failures of mere education of the mind and recall the cases of clever, accomplished criminals who have claimed title with the educated. So true is it that man may have a treasure of human knowledge, yet fall short of true refinement; so true is it again that education must ever bespeak a relation to man's higher, nobler, moral life; so true, that the very root and centre of this life, as I have said, is the heart of which we are apt to make so little in the sum-total of education.

Ah! but I must allow an exception in favor of Georgetown and her kindred institutions. She knows the value of a piercing intellect and well-stored mind; she appreciates the worth of lordly learning and the increase of science in the healing and material progress, in the theory and appliance of law; but she values more the finely-tempered heart which ordains the equipment of science and the wealth of knowledge to just and sacred uses. Thus it is said that the Catholic idea always draws a careful distinction between learning and the basis of the moral man, which is a righteous heart.

THE LIGHT OF HEARTS.

Would that at the schools might approximate the quality of force which we term rectitude of heart, and which makes for justice! The heart as the seat and symbol of the affections manifests the bent and leaning of his nature, or rather is that very nature watered and fed by those maxims, rules and principles which govern him in his relations with other men. If these principles are merely natural, the natural heart and the natural man will form the outcome; if Christian, then the Christian heart and the Christian life will be the saving result. From these premises it is a necessary and inevitable conclusion that the culture of the Christian heart is a chief function of education; it remains to be seen how and by what means this task is accomplished.

As for the identity of the Great Teacher Who is to instruct the heart to righteousness, there can be no doubt. He is the One Who wrought its fibres together, Who made it the spring and source of supernatural life in baptism, and Who as "Searcher of Hearts," knows His pupils' needs, and hedges them round with righteous principles. In a word the Christian heart must be made the active, vital, centre of Christian and supernatural life; hence the Teacher of that heart is the very Author and Sanctifier of human life, Who is invoked as the "Light of Hearts."

The Light of Hearts! How strange sounds the title! Light is an idea usually associated with the mind or intellect—how comes it then to be attributed to the heart? The difficulty seems to be a real one, yet its explanation serves only to enhance and justify the title. For the Holy Spirit of God is Light of Hearts in a two-fold sense: First inasmuch as He floods the mind with light, making the object of thought become at once the object of love and desire on the part of the heart. And again the word "Hearts" may signify the two wills, so-called of man, or rather the two nature in him, higher and lower, both of which are subdued and led captive by the "Light of Hearts."

THE TRUE LEAVEN OF LEARNING.

Sons and students of Georgetown, I invite you to surrender your hearts to the teaching of the Holy Spirit during the coming year, and to yield yourselves to His happy guidance. But there are two of His gifts in particular that I wish you to receive, seeing that they build up in the man the Christian heart and character. I refer to the Fear of the Lord and Understanding. "Behold," said Holy Job, "the fear of the Lord, that is wisdom, and to depart from evil, is understanding." These two gifts were the great mainstay in the holy patriarch in all his manifold tribulations; they were the foundation of his splendid faith, and his unalterable hope and trust.

So to-day, not otherwise, these gifts of Fear and Understanding are the root-principles of all character that is moral; for they alone tone and temper the Christian heart, which is the source of Christian manhood. These are the gifts which make and count for Christian character; they are the gifts in which we must pray to abound, if we would have the true Leaven of Learning proper to students, scholars and Christian gentlemen. How vain, then, the inquiry: Why does Georgetown make so much of her courses in Positive Religion in Moral Philosophy, in the Ethics of Law and Medicine? As if these studies did not comprise the pith and substance of her teaching and strike these principles down into the very core of man's moral nature! As if, indeed, they were so very needful to leave by means of which the Holy Spirit quickens the heart of man unto righteous living!

Know ye not that a little leaven leaveneth the whole mass. That leaven is no mere amount of human knowledge, however vast; it is that wisdom, which begets fear of the Lord and adjusts the heart of man to the moral law so that he depart from evil. It is that leaven which His leaven is within you. He is no other than the Holy Spirit, the Light of Hearts. "If to-day you hear His voice, harden not your hearts."

Cardinal Richelieu.

Sir—Richelieu was consecrated bishop at twenty-two by dispensation from Pope Paul V. He then went to the Sorbonne, and as Bishop sat among students to learn theology. His was a "family Bishopric." After taking his degree, he went to his diocese, and seemingly was assiduous in his duties there. This diocese of Luçon had not had a resident Bishop for sixty years preceding.

All this strange old world was under Louis XIII. Richelieu died in 1642. Louis XIV. succeeded in 1643.

W. F. P. S.

A Blessing in Disguise.

"The dispersion of the religious in France may prove a great blessing in disguise," says the Pittsburg Catholic. "France is not so poor in faith that she can not spare of her abundance those faithful men and women, consecrated in religion to the service of the Church. They leave, carrying the light of faith to places where they are sorely needed. Ireland's persecution and the exodus of her children, harsh and cruel, spread the Gospel of truth, and enriched Catholicism wherever the exiles went. So will this tyranny of the French Government bear a like harvest."

Think of the ills from which you are exempt.—J. Joubert.

THE QUESTION-BOX ANSWERS.

BY REV. BERTRAND L. CONWAY, C. S. P., NEW YORK.

Catholic Book Exchange.

Father Bertrand Conway has collected from many sources the questions proposed by non-Catholics at the missions given by the enterprising Paulist Fathers to those earnest seekers after truth who are outside the true Fold of Christ. These questions cover the entire field of religious truth, and deal not merely with dogmas as such, but with many points of history and of church discipline. The answers are, in the very large majority of cases complete and conclusive. It is no exaggeration to say that every Catholic and every non-Catholic in the English-speaking world will find the book both interesting and instructive, and we trust that the leading members, both among clergy and laity, will spread the book generously and unsparsingly.—Donohoe's Magazine.

For sale at the CATHOLIC RECORD Office. Price 20 cts.

THE FIRST ENCYCLICALS OF PIUS X. AND LEO XIII.

The full text of the first Encyclical of Pope Pius X., a cable summary of which was published a fortnight ago, reached this country last week. Through the Catholic press which is publishing it in its entirety, and the summaries or copious extracts, it reaches people everywhere.

Already, an attempt has been made to show that it reveals a man of intense spirituality than Pope Leo XIII., and that the new Pope's declaration of his preference for those priests in whom the priestly completely dominates the scholar and scientist marks a divergence from the policy of his illustrious predecessor.

A brief comparison of the first Encyclical of each Pope will demonstrate the foolishness of these suggestions.

Pope Pius X. comes to the Papacy when, thanks, under God, to the piety, scholarship and statesman genius of Leo XIII., the Papacy is an acknowledged world-power, with a prestige such as it has not enjoyed in nearly four hundred years. The civilized world, without regard to religious dividing lines, stands awed with respect toward the first Encyclical of his administration?

Of a truth, it will. The first Encyclical of Pope Pius X. issued in the day of the Church's strength, like the first of Pope Leo XIII., issued in the day of her humiliation, calls back the world to Christ. "To restore all things to Christ" is the key-note of the one; "For the sin, which maketh man and nation miserable, and return to Christ," is the key-note of the other, facing the dark hour before dawn.

Pius X. emphasizes the training of priests and the utility of learning without piety. Leo XIII. dwells on the importance of that philosophy on which the right teaching of all the other sciences so greatly depends, and sets St. Thomas Aquinas in the place of honor in the ecclesiastical seminaries. He also denounces false science, or "the new science" as his successor calls it, which only masquerades as truth, and emphasizes the duty of rejecting all opinions, however widespread, that are in opposition to the teachings of the Church.

Each of them, in his first utterance as its vicar in Christ, is intent on showing the Fathers of the world as the great soul-saving institution, the Teacher of the Nations' whose help is the world's supreme need. Each of them emphasizes the necessity of the temporal rights of the Papacy for the proper fulfillments of its spiritual mission.

Leo XIII. would make a priest a better scholar than he may be a better soul-saver. Pius X. is of the same mind, only warning the scholarly priest against forgetting in his mere personal delight in curious learning or scientific research the primary and essential purpose of his state.

Leo XIII. dwells on the Christian education of the laity; Pius X. on the lay apostolate—which must be that of an educated man, if it is to be substantially furthered by the Church to-day; and he has since recognized with his special blessing the phase of that apostolate which is known as the American Federation of Catholic Societies.

For the rest, the apostolate of good example, the conquest of the Church's enemies by the methods of peace and charity, conciliation in all things lawful, as proposed to us by Pius X., were equally proposed and practised by his great predecessor, whom he eulogizes, and with whose plans and hopes he was in absolute sympathy.—Boston Pilot.

Trappists Arrive.

Expelled from their native clime by the French Associations law, seventeen Trappist monks, clad in the rough brown habit, and barefooted, passed through New York en route to Gettysburg abbey Gettysburg, Ky. They attracted much attention going down Broadway, fully five hundred people following them.

PURGATORY.

From San Francisco Monitor.

What is the teaching of your Church with regard to Purgatory, and on what authority does it rest?

The Catholic Church teaches that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but chiefly by the acceptable Sacrifice of the altar" (Trent, Sess. xxv.)

The argument for the existence of Purgatory and the practice of praying for the dead is the universal and constant witness of divine tradition as voiced in the writings of the Fathers (see "Faith of Catholics" vol. iii, pp. 139-305), in ancient Liturgies of both East and West, in the inscriptions in the catacombs of Rome (Northcote, "The Roman Catacombs," ch. vii.), and in the Councils of Florence (A. D. 1428-45) and Trent (1545-63). Thus Tertullian writes (about 204 A. D.): "We make, on one day in every year, oblations for the dead, as for their birthdays" (De Corona, n. 3).

The evidence of Scripture (II. Mach. xii, 43-46) shows the belief of the Jews in a middle state where the dead can profit by the good works (sacrifices) and prayers of the living: "And making a gathering, Judas Machabeus sent four thousand drachmas of silver to Jerusalem to sacrifice to be offered for the sins of the dead. * * * It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from sins." The historical value of this book of Scripture cannot be denied by those who reject it as canonical, for we have even to this day the witness of the orthodox Jewish prayer-book to the fact of such prayers. Its inspiration rests on the same authority as Genesis and the Apocalypse—the divine witness of an infallible Church of God. If the doctrine of Purgatory were an innovation of the Pharisees, surely it would have fallen under the condemnation of the Saviour, for there can be no doubt that in His day it was, as it is now, a Jewish belief.

There are, moreover, proofs of the doctrine in the New Testament, as we learn from the interpretation of the Fathers of the early Church, viz., Matt. xii, 32, in which Christ speaks of slight sins being forgiven in the world to come; I. Cor. iii, 13-15, in which St. Paul mentions the fire shall try every man's work, and through which he himself shall be saved; I. Pet. iii, 18-20, in which St. Peter tells how our Saviour preached the fact of His redemption to "those spirits that were in prison." (Cl. Matt. v, 26.)

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Freeman's Journal.

"Come Light of Hearts." (Words from the Sequence. "Veni Sancte, Spiritus.")

The present scene with its academic gathering of the students and faculties of Georgetown University assisting at that august Sacrifice of the Mass is one that moves to reflection and contains a weighty lesson. The Holy Ghost has been invoked to obtain God's blessing on the work of the schools during the coming year; and the full purport of this act of religion consists in this, that Georgetown University acknowledges the Holy Spirit as the great source of all human and intellectual life, and prays Him Who created man's soul from the beginning and "enlighten every man coming into this world," to fill with heavenly grace the hearts of Georgetown's students. Or, again, to put it more plainly, we may say this occasion of the opening of schools is one which calls for a profession of educational faith on the part of Georgetown; and she confesses and does not deny that she bases her teaching on Him who made untaught man

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXXIV. The French article to which I referred last week, after speaking of the...

It is curious, but not unnatural, how strongly inclined men are to treat the particular form of government under which they have been wont to live as a part of the Divine Order, a mutation of which is supposed to be an impiety.

There are some religions—at least there is one—in which this principle of absolute conservatism is constitutive. Mohammedanism, in theory, exists only under the absolute control of the one Caliph.

Whether he is likely to do so is, of course, another question. But the prerogative itself seems to be absolutely without bounds, for all orthodox Mohammedans, not counting in the Persians, and other heretics.

Of course in such a system there can be no nationalities. There are practically independent Moslem sovereigns, but every believer's salvation, as I suppose, held doubtful whatever of the Caliph, who is present the Turkish Sultan.

His right to the Caliphate is open to question, but while he holds it believers are bound to universal submission, and there must always be a Caliph, that is a Vicar of Mohammed.

Christianity, we know, developed in complete distinction from every civil government whatever, while yielding frank obedience, in all temporal matters, to any government it might find.

The form and limitations of this were entirely indifferent to the Church. It not persecuted, she was equally at ease under a King of Judea or of Parthia, or, chiefly, under the Republican dictator of Rome, elected and deposable by the Senate.

St. Paul shows that to him the form of government is completely indifferent; the fact of government alone interesting him. The phrase he uses for civil rule in general is simply, "The powers that be," literally, "the existing authorities."

If they are only in possession, and if they show themselves true ministers of God, encouraging good and discouraging evil, they are entitled to the allegiance of believers.

The vices of Nero were yet in the shade, but at his worst his general administration was mild and equitable, and the Apostle would doubtless have equally endorsed the rule of any emperor, on whom the Emperor's authority depended, had not withdrawn it from him.

Then, of course, the right of claiming obedience would have passed to his duly designated successors.

Had there then been Christian Senators, St. Paul, doubtless would not have presumed to dictate to them whether they should vote to maintain Nero in office or to depose and execute him, as was done, or whether they should wholly forbear to act.

These were points of senatorial prerogative, with which neither the Apostle nor the Church claimed a right to interfere, any more than to decide whether the government of the United States shall be federal or consolidated, monarchical or democratic.

If we should set up a Washington for Emperor, of course the Pope would acknowledge him; now that we have a quadrilateral President, the Pope equally acknowledges him.

St. Peter, writing to the East, admonishes believers to obey "the King, as supreme." He uses the familiar Oriental term, but the Romans themselves abjured the name "Rex."

The authority of their Princeps "Chief Citizen" was in fact unlimited, but if the Senate ever could venture to repeal it, it ceased to be. Monarchical theory and tenure of the supreme office were disallowed, and even after the Emperor had assumed diadem and sceptre, hereditary right was never acknowledged.

The Chieftainship of the Republic, by suffrage, might continue three or four generations in one family, and then was easily transferred to another.

We see then that the early Church was familiar with monarchy, with aristocracy and with republicanism, and with all manner of intermixtures between them, and doctrinally never concerned herself with any questions of relative superiority or inferiority.

Whether Christians were passive under an Emperor; whether, stung by tyranny, they joined with other Romans to promote a rival; whether or not they were concerned in a revolution of the palace or the camp, were questions which the Church seems never to have addressed to them.

From the first, therefore, the Church gave her sanction to every form of wholesome government, and held herself entitled to withdraw it from flagrant and obstinate tyranny. In the Middle Ages there were civic oligarchies, aristocracies, and democracies; territorial monarchies limited in various degrees; rural democracies of the most thorough-going kind, like the mountain-cantons of Switzerland. As long as they remained Christian and Catholic, the Church blessed them all, and worked with them all.

As was the practice, so was the theory. Las Casas, a Dominican and a Bishop, a member of the inquisitorial order, and standing equally high in favor with the Government, with the

FIVE-MINUTE SERMON.

Twenty-Third Sunday After Pentecost. REVERENCE FOR GOD.

Brethren, I wish to speak to you this morning on reverence for God. But it is natural to ask, Why talk about reverence? Why not that included in the love of God? See it is, but even if one does not love God, even if he is in mortal sin, but is no reason why he should give up all respect and reverence for God. Take an example. Here is a disobedient son; yet he is not disrespectful. "I won't obey my father," he says, "but that's no reason why I should despise him; I won't spit at him, I won't insult him, even if I haven't the virtue to obey him."

So with a sinner: if he gives up the love of God by mortal sin, it is a terrible state to be in and an awful calamity. He has lost the divine love. But if in addition he has no respect for God, he talks slightly of Him, cracks his jokes about God's Holy Scriptures, makes little of the Sacraments and the Church, ridicules her laws and despises those who keep them, do you not see the difference? Do you not see that such a one has not only lost the love of God, but that, having lost all reverence for Him, you cannot help suspecting that there is something the matter with his faith?

Will you give me another illustration. Here is a man who is a hard sinner; and yet he never eats meat on Friday. Sick or well, and in all his sinfulness, he sticks to the observance of the Friday abstinence. Now, why does he do that? Because it is a test of personal reverence for what that man knows to be the true religion. It is a very conspicuous act of respect for Him Who died that day. It is one of the great outward signs of veneration for our Lord and His Church. If the sinner gives that up he drops away down low in his own opinion and considers himself a reprobate. Having been lost love by mortal sin, he has now lost reverence by slighting the Friday abstinence, by eating a big piece of meat on Friday, you see him in a towering rage. All bad enough. Such habits place one in mortal sin. But here is another man, who coolly embellishes a filthy story with the venerable name of Jesus. Are you not much more shocked? Does not this last one seem to you a worse sinner than the former, far worse? Sinner, if you have made up your mind to go to hell by a life of mortal sin, what is the sense of going clean to the bottom?

Irreverence towards God and holy things is often by word of mouth and not by deed. It is a kind of blasphemy. It was so in the case of the heathen King Sennacherib. He ravaged the land of Judea and put multitudes of the people of God to death; yet God spared him. He laid siege to the Holy City, threatened to destroy the Jewish nation, and even then God gave him time to repent. But he blasphemed, he insulted the God of Israel, he cast off all reverence and respect for Him. And the angel of God came down from heaven and slew his army; Sennacherib fled to his own country and was put to death by his two sons.

We see from all this why it is that the first petition of our Lord's own prayer concerns inward and outward reverence for the divine Name—"Hallowed be Thy name." We see, too, why the great commandment of the Lord "Thou shalt not take the name of the Lord thy God in vain," not only forbids blasphemy, and cursing, and false swearing, but any and every disrespectful use of that Holy Name. Yet how many are there not only who use words but whose whole conduct is marked with utter indifference to the name of God. "Hallowed be Thy name," His word, His Sacraments, His Church! Let us hope that such persons do not always realize the deep guilt of their offence. At any rate, let us for our part pay true reverence to God and godlike things. However conscious we may be of our own failings, let us who hope to be in the enjoyment of God's friendship, let us who have contracted a habit of sin, when we pray, let it be reverently and slowly and respectfully. When we are in the house of God, let us act with decorum as becomes children of God. When we speak of holy things, let us do so seriously and with reverence.

CHARLES C. STARBUCK. Andover, Mass.

VOICATIONS.

Catholic Union and Times.

Why is it that young men of a self-sacrificing spirit for the honor and glory of Almighty God are deprived of being members of certain religious communities because they are hard of hearing or because they are deaf in their speech? I am one of them who has contracted a defect in my heart's greatest desire—the service of Almighty God.

All religious communities have the necessary right of requiring certain conditions under which they will or will not admit applicants to their order or congregation. A certain divine vocation is necessary for any one who desires to adopt a religious life. The admission of members who have no divine vocation is dangerous, both to the individual who enters and the community that admits him. Now, a divine vocation to the religious state consists in the internal and external fitness of the applicant, and in the supernatural impulse which induces the applicant to seek admission to the religious state.

External fitness consists in such a condition of circumstances which render it both possible and admissible to enter a religious community. If one is bound by grave moral obligations which are incompatible with the religious life, e. g., obligations towards one's parents or one's absolutely necessary needs of their own or their family, or if one has contracted a large indebtedness, such external circumstances would indicate the absence of a divine vocation. (2) Internal fitness means such a condition of body and soul as enables the applicant to perform the labors and to sustain the burdens of religious life, and to promote the peaceful and joyful progress of the community which the applicant intends to join. Take, for instance, a teaching community. The proximate end of such an institution demands special qualifications without which the applicant would not be able to perform the special duties of his institute. Not only must his general health be tolerably good, his judgment must be free from any defect in his eyesight, his hearing and his speech, as such defects disqualify him from promoting the special end of a teaching community. In the absence of the qualifications, his mere desire to join such a community is no proof of a divine vocation. Nor need the questioner be anxious about being deprived of his heart's greatest desire—"the service of Almighty God." For nobody deprives him of this desire. He can serve God in the world with the same, or even higher perfection, than in the cloister. What is the real test of supernatural perfection of the service of God? Is it the state of life in which man lives? Certainly not! The real test is the degree of sanctifying grace in which a man dies, and, consequently, the degree of eternal glory. There are millions of saints in heaven who have obtained their sanctity in the world and now enjoy a greater glory in heaven than many a religious person who loved God less fervently than they and obtained a lower degree of sanctifying grace. Let the questioner fulfill his Catholic duties, join some sodality or the Society of St. Vincent de Paul, love God with daily increasing fervor and his neighbor accordingly, and he will in full obtain "his greatest desire—the service of Almighty God."

Charity, which is the mother of all virtues, makes a patient hearer, because it is written: "Charity is patient,"—St. Gregory the Great, O.S.B.

HER ONLY SON.

Abijah Powers felt moderately sure nobody would recognize him when he registered under an assumed name at the little inn. It was more than twenty years since he left the town—a hard, reckless boy, running away from a good father and a devoted mother because he hated goodness and loved lawlessness and his own way.

For years he had led the life of a vagabond. Then the spirit of adventure was roused in him by the stories of the wealth in the Klondike. He joined one of the earliest parties in that hazardous search for gold and succeeded beyond his dreams. Now he had come back with his old instincts, but with the wealth of a millionaire, and some strange compulsion led him to the village where he first drew breath.

He did not even know whether his parents were living or dead. It was altogether likely they were dead. With that conviction and without asking a question he made his way in the August twilight to the graveyard and to the spot where for three generations his ancestors had been laid.

Yes, there were new stones placed there since he had been there. The sight moved him strangely. He bent to read the inscription on the first one. It was to the memory of his father. "Died 1881." Blessed are the dead who die in the Lord. Now he had the date cut the man to the heart. His father had died a year after the only son had run away! And his mother had been left alone! But perhaps she had followed her husband mercifully soon. Again he bent to read this time with tear-filled eyes. "Died 1902." And God shall wipe away all tears from their eyes.

His mother had been alone for eighty years! She was but just dead—in poverty perhaps; certainly in loneliness. He drew himself up as if to shake off a hideous dream.

But the other stone—whose grave could that mark? They had no relatives except some distant cousins. Perhaps some distant had done for his mother what he ought to have done in her long, desolate years. Again he stooped to read his own name. "Abijah Powers. Born 1886, died—" The only son of his mother, and she was a widow.

It was his own gravestone, set up by his mother when her hope of his return was dead. Out of the depth of his memory there flashed up the story of the widow of Nain and the gracious presence which spoke the word of life to her dead son. How many times his mother must have read and re-read the page, and how frequently she must have prayed that her boy, bone of her bone and flesh of her flesh might be given back to her arms!

The thought was anguish to the graceless son, and it brought him to his knees beside his own empty grave. With his hand resting over his mother's head he wept as he had not wept since he was a child. They were gracious drops. Out of the mother's love which had found its way into the words of Scripture for the grave that was no grave, there came, indeed, the resurrection of the real living soul.

The widow's son went out of the graveyard that night a new man. The world wondered what had happened to him. Money did not often make a man over from a devil to a saint, but that miracle seemed to have been worked in Abijah Powers. Nobody knew that the transformation did not come from the touch of Klondike gold, but from the power of love—reaching from beyond the veil and speaking from the cold marble of a grave.—Youth's Companion.

IMITATION OF CHRIST.

DISREGARDING ALL THINGS CREATED, THAT SO WE MAY FIND THE CREATOR. Far more noble is that learning which flows from above, from the divine influence, than that which with labor is acquired by the industry of man.

Many are found to desire contemplation, but they care not to practice those things which are required thereunto. It is a great impediment, that we so much regard signs and sensible things and have but little of perfect mortification.

I know what it is, by what spirit we are led, or what we pretend to, who seem to be called spiritual persons; that we take so much pains and have a great solititude for transitory and mean things, and scarce ever have our senses fully recollect to think of our own interior.

Alas! after a slight recollection we presently wander out of ourselves again, neither do we weigh well our works by a strict examination.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References are made to professional standing and personal integrity permitted by: W. R. Meredith, Chief Justice. Hon. G. W. Ross, Premier of Ontario. Rev. John Potts D. D., Victoria College. Rev. William Caven D. D., Knox College. Rev. Father Teely, President of St. Michael's College, Toronto. Right Rev. A. Swetnam, Bishop of Toronto. Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are coughful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business and society of cure. Consultation or correspondence invited.



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It is a great imperfection to complain unceasingly of little troubles.—St. Francis of Sales.

A CAREFULLY PREPARED PILL. Much time and attention were expended in the experimenting with the ingredients of the Pills before they were brought to the state in which they were first offered to the public. Whatever other pills may be, Parnelle's Vegetable Pills are the result of much expert study and all persons suffering from dyspepsia or disordered liver and kidney may confidently accept them as being what they are represented to be.



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The Catholic Record, London, Ont.

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THE CATHOLIC RECORD OFFICE, LONDON, ONT.

CHIATS WI

The great silent men. The world would have been a different place, in sitting to say, by hard and long things, and great quality in language and extending most other send Brady.

Man's The service fellow-men do gratitude upon. There is a legitimate even out legitimate com. It may throw of the act. His who satisfied public or having from his work and heard no then retreated self, and an even that, and fourteen spontaneous joy which the world undisturbed was pre-

One of the tory of colli may cease to ceived their day they re- mark, but aff- ebb, and just again.

When just graduates in promise; but remain pros- they never h- They study perhaps, en- do not hold at anything grip; and, they drift do- As a rule, to realize his he receive need for tur part. He i- laurels, and upon them. Begin to c- covered the diploma, he Parpocesse definite lin- most hopele- beings—a d- "How can hundred of- Begin to c- allow it to a deserted the thought- less.—Succ-

The wag across the boy of the back seat- since he c- with his f- condeled w- desirable no sympathy. "Ho! I skip across girl pick throw out- acted as in- fine. I sav- ing after- waved to- Let's h- desirable, cept them c- crowded c- like a some com- thing to cannot r- pleasures might co- the m- worthless keep us h- who have often to- who are i- whom a i- beautiful.

In lite from be- that in s- seems to- genius v- tree mu- before it- —as the more so- the have be- autence- If Alex- hunchba- one con- written pretty- pain, as- can't be- the saires, been a- instead- still en- et, a- a- night- Man," with a- poetry— all- diamon- a- ducte- and pos- Lock? — Had Johns- should magnit- The it- not- Cowpe-

CHATS WITH YOUNG MEN.

The great men of history have been silent men. The great nations of the world have been silent nations.

The service that a man does to his fellow-men does not bring down his gratitude upon him. And what then?

A virtue, and great as it is rare. We remember when we thought, the courage of the field everything.

One of the saddest things in the history of college graduates is that so many cease to grow when they have received their diplomas.

When just from college, many of these graduates impress one as men of great promise; but, somehow or other they remain prosaic all their lives.

As a rule, a graduate who thus fails to realize his promise thinks that, when he receives his sheepskin, there is no need for further mental exertion on his part.

The wagon was filled for its journey across the country, and Johnny, as the boy of the party, was crowded into a back seat—a very back seat, indeed.

Life's back seats are not considered desirable, but many must persevere accept them, and if we find ourselves crowded out of more prominent places, we, like Johnny, may be sure there are reasons for it.

Beautiful Songs Have Been Written in Pain. In literature, indeed, so far is health from being indispensable to success, that in many of the finest writers the genius with disease.

Had the serotinous and gloomy Samuel Johnson been blessed with health, should we be enjoying to-day that magnificent strain of melancholy music, "The Vanity of Human Wishes"?

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MONASTIC SECLUSION, MADE HIM, AS A POET.

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UNSATISFACTORY THAT HE RETURNED IT.

Expressage both ways cost him \$20 he could very ill spare. However, he got the money's worth in experience and the lesson more valuable than a telescope of the very first class.

To get money for such a one he worked and saved. A shabby coat had no terrors for him if the shabbiness meant something toward the desire of his heart.

His friends were almost as happy—particularly that first friend who had given him the aerial job. The roof became a favorite resort for everybody in the city who had the least hankering after a sign of the stars.

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When the Lamp of Life Burns Low

the strain on all the delicate organs of the body is very great. The stomach and bowels are weakened, the liver more sluggish. Constipation paves the way for dizziness, kidney and liver diseases.

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THE MASTER'S SORROW.

JERUSALEM A TYPE OF THE HUMAN SOUL. By Rev. Alexander Doyle, C. S. P.

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Amore hard Soap. SURPRISE SOAP. CHILD'S PLAY OF WASH DAY.

TIME'S RECKONING.

REFUSING TO FEEL OLD IS THE SECRET OF YOUTH. The secret of youth is to refuse to feel old. There are moments, at any stage of life, when it is easy to yield, to lay down one's arms and to be as old as Methuselah in spirit.

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