

# The Catholic Record.

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

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## The Catholic Record.

London, Saturday, March 15, 1902.

Bishop Spalding says that much argument has been used to show that the idea of hell, of never-ending evil, is contrary to the divine attributes, as if the real mystery were not that evil should never have an end. But an artificial world which shams, the most unwholy of which is sentimentalism, whose soul is insincerity.

### WOMEN SUFFRAGISTS.

The women suffragists have been holding another meeting, this time in Washington. There were the usual speeches, and the delegates were all "new women." In the words of the immortal Wm., "This makes us tired." We believe that if the papers refused to chronicle accounts of such meetings there would not be a woman suffragist in the country. But they are taken so seriously that the female orator with a few loose bits of infidel philosophy, imagines that her idea of the family is quite the correct one.

Artemus Ward gave this kind of a female some very good advice: "O woman, woman, you air a angle when you behave yourself; but when you take off your proper apparel and (metaphorically speak)—get into pantaloons—when you desert your freside and with your heels full of wind's rites nosisms, go round like roarin lions; in short, when you undertake to play the man, you play the devil, and air an emphatic noscence."

### SOCIAL DEMOCRACY.

Bishop Quigley of Buffalo has denounced the Social Democratic Party and has commanded that every Catholic who stubbornly refuses to forswear and renounce its doctrines shall be temporarily deprived of the benefits of the blessed sacraments and blessings of the Church. The official organ, the Arbeiter Zeitung, has also been banned. The Bishop says that the Social Democracy, which is full of hatred to the Catholic Church, has obtained some hold upon the Catholic laboring men of Buffalo. It assaults the holy right of private property. It declares that the present property right is a rotten right by which the strong became the absolute master of the weak. It teaches to upset the present order of things by force; that if Capital does not willingly abdicate its power—which is not likely to happen—it must then be made to step down unwillingly in order that humanity may advance.

We do not think there is anything like this Social Democracy existing in Canada. There may be here and there individuals who believe in doctrines akin to those of Social Democracy; but we know of no societies of workmen arrayed against religion and the right of private property. We have, it is true, heard things bordering on Karl Marxism, but they were omitted by amateurs with a mania for notoriety, and were noisily held by the average wage-earner. In fact, we rather pride ourselves that our toilers are opposed to the bullet and torch argument and look to religion to give the only practical solution of the labor question. But over the border things are different. Agitators of all kinds are at work inflaming the passions of those who cannot understand why they are toll-driven and ground down by the sweatshop system, whilst the capitalists are bedecked in purple and fine linen. It seems monstrously unjust to them. Hence they chafe under a sense of cruel wrong, and we believe that fear alone deters the sullen multitudes of great centres from springing at the throat of Authority.

It is very easy to prescribe remedies for the evil. It is easy for the man whose lot is on pleasant paths to talk soothingly to those who are treading with bleeding feet on the stones; but the trouble is to get them to believe them. It is easy to apply economic salves to the festering wounds of the toiler—to formulate plans to still for the time being the "low, foreboding cry in court and market," but the difficulty is to cure and quiet them for all time. Before you can do anything with men in societies such as Social Democracy you must give them back the God Who has been flished from them by godless schools and by professional blasphemers; and by these latter we mean the men who in pulpits and academic halls have sought to destroy, or at least to weaken, the doctrines that have brought humanity over perilous

places. Humanity, as Leo XIII. has taught us, must remain as it is. It is impossible to reduce human society to a level. The Socialists may do their utmost, but all striving against nature is vain. The law of inequality everywhere prevails. Trouble must be with man as long as life lasts. If any there who pretend differently—who hold out to a hard-pressed people freedom from pain and trouble, undisturbed repose and constant enjoyment—they cheat the people and impose upon them; and their lying promises will only make the evil worse than before. It is the Church, says the Pontiff, that proclaims from the Gospel those teachings by which the conflict can be put an end to, or at least be made far less bitter. The Church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men. The Church improves and ameliorates the condition of the workingman by numerous useful organizations.

We hope that Catholics will hearken to the wise counsels of the prelate of Buffalo and realize that a satisfactory adjustment of differences can be brought about only by a return to real Christianity.

### STAGE IRISHMEN.

Last year we had something to say of the manner in which St. Patrick's day is celebrated in some sections of the country. We do not mean the "diners" which are attended by men with Irish names and by politicians who are after the Irish vote, or, as the daily prints put it, by representative citizens, who say many and sundry things about the Church and Ireland. The non-representative citizens, however, go to Opera House or Town Hall to witness an Irish drama; and to this we refer particularly. It is bad enough to hear an outsider decrying the old land; but that it should be done, and approved of, by Catholics is unspeakably shameful. They do not mean it, but the fact is that they do it. They take any kind of an old drama, adorn it with green and sprigs of shamrock and fling it in one's face as a testimonial to the valor and patriotism and genius and faith of Irishman. In it is usually an individual who impersonates a priest. We do not want to be fastidious, but we object to any amateur caricaturing the priesthood on the stage. Even though he may distort the part of all irreverence, we still object, and contend that the sacred character which all true Irishmen revere should not be dragged before the footlights for the amusement of a pleasure-seeking audience.

Then there is the blundering buffoon who impersonates a priest, who has an impediment in his speech—which is called brogue—also a greasy cap on the side of his head and various other garments that we suppose are made expressly to accentuate the vulgarity and inanity of this kind of actor. With a bundle of quips and jokes that are a libel on Irish wit, and a variety of facial contortions more simian than human, he prances around the stage and is applauded by admiring ladies and gentlemen. They may do this to encourage the comedian; but if he be in any way comatative of their taste and intelligence, then God help them, for they are irredeemably degenerate. The Irish concert is a misnomer. It is usually a rag-time cake walk, coon song, musty ballad thing that drags its way through two weary hours and leaves one under the impression that the Irishmen in this country are dead or that the tales of storied days are unknown to their descendants. "From the high prow," sang Columba, "I look over the sea, and great tears are in my gray eyes when I turn to Erin—to Erin where the songs of the birds are so sweet and where the clerics sing like the birds; where the young are so gentle and the old so wise."

And to this land we have no more fitting testimonial to offer on Patrick's day, than our vulgar dramas and caterwauling concerts!

### St. Joseph.

We should have deep devotion for St. Joseph considering the many titles that have been conferred on him and the many favors obtained by the faithful. He is the spouse of the Blessed Virgin, the Foster-father of Our Divine Lord, and patron of the Universal Church. This last title the last Pope, Pius IX. conferred on him.

It is surprising that we have been committed to the patronage of so privileged a friend of God. For, if God made choice of him to take charge of His Divine Son and the Blessed Mother, the most precious objects of His love, surely we may well entrust ourselves to his guidance and rely on the influence he has before the throne of God!

### CATHOLICS SHOULD AID ONE ANOTHER.

Co-operation and Unity Forefrontly Treated in a Pastoral by Bishop Hedley O. S. B.

Catholic co-operation and unity are themes discussed in a timely pastoral by Bishop Hedley, O. S. B., of Newport, England.

"At the present day" writes the Bishop, Catholics nearly all the world over are a people apart. They live surrounded by a multitude more numerous than themselves, which is generally hostile to them and which at the best is out of sympathy with their faith and indifferent to their aspirations. \* \* \* The Catholic community, thus surrounded as it everywhere is by hostility, by contempt and by indifference, and in considerable as its numbers are in countries like this, is, or ought to be, a community which acknowledges Christ as its King. Whatever be the laws, the manners, the progress or the practice of the world at large, the Catholic must recognize a higher duty and a more imperative duty. For this it is bound to be ready to make all needful sacrifices, to renounce, to bear and to suffer, and to incur, moreover, the condemnation or the anger of the surrounding world. When his worship, his sacraments or the divine organization of his Church are assailed by word or act, he must summon his manhood and his intelligence to take up their defense. When he is offered the bribe of worldly advantage to become a renegade or a disloyal Catholic, he must remember the words of his Master, and never by denying Him before men incur the danger of being denied by Him in the kingdom of His Father. Above all, he must follow the banner of his King—the banner on which are inscribed the words of justice, sobriety, purity, honesty and brotherly love—and never forget that if all men are bound to lead moral and upright lives, then a Catholic is doubly bound, because he professes to be a genuine follower of Jesus Christ."

ONE HOUSEHOLD.

After distinguishing the characteristics of a community living up to such an ideal, Bishop Hedley proceeds to point out certain practical consequences following upon it.

"This living and lively faith makes one family, one household, of us all. We may be strangers to each other in race, in tongue, in class, but not one of these differences can really prevail against the sympathy which springs from our union in God and in Christ. . . . How is it possible, then, that we should not feel that every Catholic, by the very fact that he is a Catholic, is an acquaintance, a neighbor, a friend, a brother? Certainly it is only those Catholics who think more of the earthly and temporal than of the Divine things that will never pass away who can look upon their fellow-Catholics as aliens. The man whose heart is not warm and open to the children of his own Father in heaven must be a man who heeds his father but slightly and values but little that which is his true home."

Many practical consequences flow from considerations like these. First of all there should be among Catholics a marked spirit of mutual forbearance, allowance and friendly help. Misunderstandings should be avoided, or promptly set right. No man should believe evil of a fellow-Catholic on mere hearsay or on any such insinuating ground.

Next, there should be an understanding neighbor, family to understand family, and the well-to-do and the poor, who worship at the same altar, should resolutely cast out of their hearts ill mutual bitterness, jealousy and judgment.

### CO-OPERATION.

"We would go so far as to say that Catholics should associate with Catholics and deal with Catholics whenever it is possible. The Catholic householder should try to have Catholic servants; in spite of constant disappointment and of extra trouble, a master or mistress must never forget that there are few forms of brotherly love more meritorious than to afford to young men and women the protection and example of a Catholic home. 'Whatever you have done to one of these, you have done to Me.' Catholics should encourage Catholic tradesmen. This, it may be admitted, is not always possible and is sometimes more or less inconvenient. But it is certainly an apostolic precept. 'Let us work good,' says St. Paul (Gal. vi. 10), towards all men, but most of all towards those who are of the household of the faith.' No Catholic who has any influence, position or opportunity should neglect to forward interests of Catholics who are seeking situations, looking for employment or struggling to make a living. To push forward those who were with you, it is needless to say, he wrongs and often unjust to others. But men and women who are in earnest in imitating their Saviour's compassion will not shrink from the trouble that is involved in helping the needy and yet doing no injury thereby to any man."

### THE LAY AND CHURCH WORK.

"A second consequence that results from our belonging to the Catholic Church is the duty of being zealous for that kingdom of God which that Church embodies and carries on. The laity, as you need not be informed, are bound to interest themselves in the means of promoting God's glory, forwarding the interests of our Saviour's passion and saving the souls for whom He died. These things are not by any means exclusively the business of the priest. If a church is wanted, it is the laity, well as the priest, who are responsible to Almighty God. It is the business of the flock, each man or woman in

his or her degree, to help on the elementary school by contributing, by seeing that every child attends and sometimes by sharing in the management and the collecting. Provision for orphans, for workhouse children and for bonded offenders is the most absolute necessity, if the kingdom of God is not to suffer heavy loss. Yet how few Catholics there are who show themselves anxious to lessen the anxieties of the Bishop by contributing to our poor schools, by watching the police courts when Catholic children are dealt with, by making in efforts to rescue our homeless and neglected boys and girls and by providing refuges or homes in large towns for those who are continually drifting into non-Catholic institutions or Salvation Army shelters and are mostly lost to our holy faith. No one can be a thorough Catholic who is not animated with this zeal for souls and ready to make sacrifices for the cause of the great Shepherd of souls. To wrap oneself up in one's money-making, in one's family, in one's comforts, and take no share in saving the souls of the children of poverty is to be a poor and contemptible Catholic. And no toiling man or woman, however hard they may have to work, will ever be any the wiser, temporarily, for sacrificing a little time or a shilling or two occasionally for such good purposes as the Church pleads for."

### COMBING FOR PUBLIC PURPOSES.

"Besides this kind of co-operation in missionary and rescue work there is another kind which is becoming more and more needful every day. It is necessary for Catholics to combine for public purposes. Politics, in the usual modern sense of that word, the Church does not meddle with. Bishops and priests, who have a right, like of her men, to their views and their opinions, are landably anxious, like St. Paul, to suppress their political sentiment whenever there is any danger of scandalizing or dividing a flock which cannot or will not distinguish between the priest and the citizen. Besides, however lawful and laudable political activity may be, rightly considered that a priest should not imperil his sacred character by descending into the arena of politics by occupying himself too much with secular matters. This feeling, however, must not be exaggerated. There are many subjects which touch politics on one side; but which on the other intimately affect that faith and morality which it is the Church's office to uphold, such as freedom of worship, civil disabilities arising from religion, primary and secondary education, proscription in public institutions and the various injustices of the civil law in a non-Catholic country. Whenever the Church can prudently intervene in questions like these, she has no hesitation whatever in doing so. And in this she has a right to the intelligent and willing aid of the whole flock."

### THE JUBILEE OF THE POPE.

Description of a Memorable Occasion.

New York, March 6.—John Wamaker cables the following to the New York World from Rome:

"Nowhere but in this imperial city, the ancient 'Capital of Christendom,' could there be such a gorgeous setting for the august ceremonies of this day, when the unnumbered world of Catholics laid reverent homage at the feet of Pope Leo XIII. Overhead was the brilliant blue of the Italian sky; under foot the historic pavements of the once mistress of the world; on every side the towering monuments of sacred and profane history, the pomp and glitter of stately processions and countless moving throngs of worshippers.

In the centre of the great scene, dominating it all, rose the majestic pile of St. Peter's. The wide plaza before it and adjoining thoroughfares were packed with eager crowds, who waited from before the dawn that their eyes might light once more perhaps for the last time, upon the venerable man who to them is the vice-regent of God.

Within the great structure were gathered thousands of the princes and nobles of the Church in their gorgeous and sombre robes of office; the full legation of Cardinals, prelates from far and near, priests and dignitaries from all the capitals of the world. And massed in the open spaces, filling the nave and transepts and galleries, overflowing on to the broad porticoes, covering the outer square, stood one hundred thousand loyal people—over them all the solemn hush of religious veneration.

The significance of to-day's celebration was that it marked the beginning of the jubilee year, the twenty-fifth since His Holiness assumed the triple crown. But underlying this was the feeling that this might be the last occasion on which the people might behold their ever-shrinking Pontiff. Ninety-two years have passed over him, and, though still the fire burns, the day approaches when it must flicker and go out.

Stirred by these emotions, the multitude was moved by an affection that was over-powering in its manifestation and pathetic in its throbbing fervor. As the white-haired frail-looking Pontiff was borne to his place there rose from the great crowds a soft murmur, pitiful, appealing: "Long live the Pope and King! Hall, Papa, beloved!"

The cries swelled upward and rolled through the lofty arches and echoing dome until the whole vast edifice was filled with a sound like the sound of many waters.

On every side the senses were smitten with the gorgeous pageantry of the ceremony. Here shone the military uniforms of the Papal Guard; there were the Cardinals in their stately robes; yonder the clustered dignitaries from a score of empires and kingdoms. Silver trumpets sent forth their solemn pealing music and from hundreds of strong voices rose the great throbbing harmonies of the coronation service.

Yet these things counted not, it seemed, in the face of one tremendous fact—that the feeble frame and great soul of the aged man who was the centre of all the adoration exercised a moral power transcending all the other forces of earth; that within the frail grasp of his white, transparent fingers was

### FAMILY OF SEVEN EMBRACE THE FAITH.

New York, March 5.—It was learned yesterday, says the Sun, that the Rev. Rudolf Altschul, formerly a minister of the Reformed Episcopal Church, was recently received into the Catholic Church with his wife and five children. The ceremony was performed in the Church of St. Paul the Apostle, at Fifty-ninth street and Ninth avenue, on the afternoon of Washington's birthday.

No announcement had been made, and there were few in the church. Mr. Altschul and his wife are middle-aged. Their children, three girls and two boys, range in age from twenty-two to eight years. M. Altschul moved a short time ago to New York from Philadelphia. Since coming here he has devoted his time to lecturing, literary work and preparation for entrance into the Catholic Church. The entire family were instructed at the same time.

Mr. Altschul and his family are now living at 438 East Eighty-ninth street. Mr. Altschul is now in the employ of a large Catholic book publishing concern. He said last night that he had studied the question for a number of years before he made his mind to abandon the Reformed Episcopal Church. Finally, he said, he called upon Archbishop Corrigan, who gave him a letter to the Paulist Fathers. He and his family were under instruction for a number of weeks.

One of his daughters is twenty-two years old, one fifteen and one eleven. His boys are thirteen and ten years old, respectively. He says he came to this country about twenty-five years ago, but went to London some years later to prepare for the ministry. He was graduated, he says, from the Reformed Episcopal Theological Seminary in London and was ordained by Bishop Richardson. After doing missionary work in the West, he had begun to travel and lectured in many parts of Europe.

Speaking of the causes that led him to become a Catholic, he said: "I found indifference in the Protestant Church and a great disregard for the sacred truths of Christianity. I also became satisfied that the Church of Christ can be ruled by only one visible head."

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gathered the leadership of the greatest army the world has ever seen, honoring, loving, following him.

All of those who stood to-day in the shadow of St. Peter's, might not feel the mental and spiritual exaltation which thrilled the great multitude. Yet no matter what creed a spectator held it was impossible for him to resist the common impulse to reverence the lofty character and noble life of the man whose hands were outstretched in blessing.

For two hours and four minutes his venerable figure remained the centre of a mighty host, while solemn chants and stately harmonies filled the air. Then he spoke to his people. In the hush that fell, while ears were strained to catch the words, the voice of Pope Leo rose clearly and distinctly.

It was his word of parting, a tender farewell, that might be but for a time and might be for all time. In a great silence he was heard, and then, as the last words fell from his lips, a thrill ran through the throng and the low sobbing of many voices filled the space.

Out through the kneeling crowd into the sunshine he was borne, twelve stalwart guards carrying his chair. In the great plaza the waiting throng fell to their knees. Once more the venerable man looked upon his people and his heart was touched. He stood up and turned slowly to his side and with his white hands outstretched in benediction, his face alight with the glow that might be on the face of an angel. Then he was borne on again, and the people bowed their heads and wept.

### INDULGENCES EXPLAINED.

Father Pardow Amazed at Ignorance of the Subject Among Non-Catholics.

The Rev. William O'Brien Pardow, S. J., preached last Saturday in the Church of St. Ignatius Loyola, Park avenue and Eighty-fourth street, New York, on the "Bible and Indulgences."

Our great work is in overcoming the prejudices against our Church. It is like the snow on our streets just now—you don't know where to step so as not to step into a puddle. But remove the heaps of snow and the streets again become beautiful. There are some people who pull down the blinds, close the shutters and then say there is no sunshine. The Catholic Church stands for light with reasoning.

I suppose the greatest prejudice the world has ever reared up against us is because of Indulgences. The question can be made just as plain as any other in the Church. There need to be an opinion among non-Catholics that indulgences meant forgiveness for sins committed and sins to be committed in the future and on that false definition the Church was severely criticised.

We protest in the name of Jesus Christ against having this lie circulated against us and even forced upon Catholic children in some of our public schools. Catholics know that the definition of Indulgences is false and feel it to be a shame that education should impress such teaching on the mind of the young when it is so easy to learn the truth. Not a day passes but this calumny is repeated against us. Our Catholic people are getting tired of it because the non-Catholic does not take the trouble to investigate it.

The principle of Indulgences is the remission of the penalty of the guilt of sin when the guilt has been washed away by penitence. The principle is founded upon Scripture and in the story of David's sin when the Lord forgave him after he had expressed repentance, but told him that the penalty of his sin was not altogether absolved, and that as a further punishment his son would die. The man who says confidently that the Lord will not be so severe upon us as to exact the full measure of our punishment for our transgressions does not deserve to be argued with. It is not what people think the Lord should do; it is what the Lord has said He would do.

I never could understand how Protestant people who read the Bible so much do not fully comprehend the subject of Indulgences as to the remission of sin in the Catholic Church. They seem to think or pretend to believe that indulgences means remission of past and present sins and permission to commit more, because they are already forgiven by the Indulgences. They say the word signifies that, to indulge. This theory is held by people of education, and that fact is amazing in itself. Indulgences do not apply to guilt, but to the penalty that attaches to guilt. We are often told that the Catholic Church is very lax, and all you have to do is to commit sin and then get Indulgences. That is false. The Lord says that the sinner must be held until the last farthing of the penalty shall be paid. Hence, we believe in a middle state, or purgatory, and I have observed that many Episcopalians are now praying for the dead after having abandoned that doctrine. I am glad that it is so. They are beginning to believe in purgatory.

The Catholics are the only ones who strictly adhere to the teaching of the Bible in this matter. The principle of Indulgences is very clear. Now, as to the declared sale of Indulgences, that is another calumny against us. An essential part of the efficacy of Indulgences is repentance for sin, and if there is no sorrow nothing else can absolve the guilt and the penalty.

It is not the place nor the condition, but the mind alone that can make one happy or miserable—L'Estrange.

Never lay out all you can afford; for he that lays out everything he can afford often lays out more than he can afford.

A bad woman is the best helper the devil has on earth.





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DEATH OF REV. FATHER RYAN.

By the death of Rev. Father Frank Ryan, rector of St. Michael's Cathedral, Toronto, the Church loses one of the most brilliant and estimable priests in the province of Ontario. We publish an interesting sketch of his life in another column. We need scarcely say that the news of his death will be received with the utmost regret throughout the length and breadth of the land, for Father Ryan, wherever he was known, was beloved. He was an ideal priest—a Father to his people at all times and under all circumstances. May the God of Mercy, Whom he served so well, receive him into His Eternal Home!

THE NEW BISHOP OF WORCESTER AND JOHN KENSIT.

The turmoil over the appointment of Canon Gore to the Bishopric of Worcester has come to a sudden and somewhat ridiculous end, through the decision given in the court of Queen's Bench that the consecration cannot be stopped by the Kensitite objectors who made trouble by raising objection to the proceedings while the confirmation of the election was going on.

The election of a Bishop in the Church of England is a very different affair from that which takes place in Canada when a Bishop is to be appointed. Here the majority of the clergy and lay delegates must be had before a Bishop is elected, but in England, as soon as there is a vacant See, the Prime Minister recommends some one to the crown for the office, and the nomination is made.

As, nominally, the chapter makes the election, the name of the person selected is sent to the chapter, with a *conge delivre*, which signifies "permission to elect." By the portentous authority of the King as Head of the Church, this permission to elect requires that the chapter should elect the person who has been nominated by the king and "no other."

In the case of Canon Gore, everything required by the law on the subject was carried out, but there is a part of the procedure which has been preserved from Catholic times, whereby the Archbishop or his Vicar-General shall call upon all who have any objections to offer to the consecration, to come forward now or never state them. Since the King has assumed the authority of the Supreme Headship of the Church, this right has become a dead letter; but the notorious John Kensit thought it his opportunity to make objection, which perhaps might result in preventing, or at least delaying the consecration of the Bishop-elect. Accordingly when the Vicar-General called upon those who had objections to offer to come forward, John Kensit and a number of his followers rose speaking all at the same time and claiming to be heard. The chief objection brought by these interrupters was that the Bishop is no more and no less than a Romanist. The Vicar-General refused to hear the objectors, whereupon Kensit claimed the right as a layman of the Church and a free-born Englishman to be heard, and others cried out loudly "farce," "fraud" and similar words.

Subsequently, to the great surprise and somewhat to the alarm of the Bishop's friends, a *mandamus* was obtained from the court of King's Bench compelling the Church authorities to hear the objections and stay proceedings towards completing the consecration of the Bishops. But on February 10 the Lord Chief Justice gave his decision that the objectors had no right to interpose, as the authority of the Crown has never been disputed, nor have any objections to the procedure been tolerated since the days of Henry VIII.

The ultra-Evangelical paper, The Rock, which has led the crusade against Canon Gore's appointment to the Bishopric, admits that "there is grave reason to fear that the attempts to prevent the consecration will be futile, and that the author of the pernicious teaching in *Lux Mundi* regarding our Lord's fallibility, and the ex-member of the English Church Union, the Confraternity of the Blessed Sacrament and other Romanizing societies, will eventually become a Bishop."

It is admitted by the press generally and by all reflective people, that it is intolerable that the farce should be kept up of asking the public to object, if the King's decree appointing the

Bishop is to prevail despite all the objections which may be offered. The Christian Commonwealth of London, a Nonconformist organ, says:

"The prerogative of preferment cannot be at one and the same time vested in the royal will and controlled by the people."

The remedy to this state of affairs is said by some to be to abolish the call to the people to make objections, while others believe that there should be no episcopal appointments without taking the voice of the people in some way, as for example through some such system of lay delegates as exists in Canada. It is not likely that the latter change will be effected; but in any case the whole transaction shows to what lengths of absurdity the Protestant schism in England has brought the Church of England, the favorite child of the Reformation.

PETER'S PENCE.

Peter's Pence has greatly fallen off the last few years, and it is stated that the Pope proposes to appoint a commission to investigate the matter. During 1901 only four hundred and fifty thousand dollars were received from this source, a sum altogether inadequate to meet the Holy Father's outlay in administering the affairs of the Universal Church. An annual grant of seven hundred thousand dollars was apportioned by the Italian Government for this purpose as a compensation for the seizure of the property of the Church in 1870, but this grant was never accepted by the Holy Father, as that would be an acknowledgment of the lawfulness of the authority of the robber government. We deem that it would be advisable to put the collection of Peter's pence throughout the world on a permanent basis so that the Pope might never be without sufficient means to act for the best in all things relating to the government of the Church. Surely every diocese in the world would willingly contribute a generous quota for this purpose.

DUELLING IN GERMANY.

In no country that we know of is duelling more savagely carried on as a national practice than in Germany. This state of affairs is a natural consequence of the legalizing of duelling in the army, and the establishment of a regular court of honor which decides without appeal when the code of honor, so-called, requires that a duel should be fought. The decisions of this court have effect only in the army itself, but its consequences reach to civilians, and it is to be expected that with such court in existence, under the approbation of the Government, the example should become widespread.

The army in its highest grades is looked up to in all countries as a pattern on which civilian life should be modelled in all things which regard public morals, and it is no wonder that the laws of duelling in force therein should be taken as the rule which civilians should follow. The army is thus regarded as the model of morals for the reason that the country depends so much on the army for the assertion of the rank the whole nation should take among the nations of the world. In practice the people do not distinguish between what the army, or rather the officers of the army should be, and what they really are.

It is but within the last couple of years that the Emperor has manifested a serious inclination to suppress duelling, though this inclination has not led as yet to the suppression of the court of honor. The Emperor has, however, insisted of late on the duty of this court to bring about a peaceful settlement in cases which, not long since, would have been decided as absolutely requiring that duels should be fought between the offender and the injured party.

It takes a longer time to move a nation than to convince the leaders of thought of what is really right, and to distinguish it from what is wrong, though it is still true that it frequently happens that a Government is not moved to action in a given direction until it is forced thitherward by public opinion. As a consequence of this principle of action we find that Governments are often brought to change their views very suddenly on a given subject, though they are frequently kept back by public opinion from putting their new sentiments into operation in the form of laws.

The actuality of the matter is that Governments and the people react upon one another so that it is frequently difficult to say which is taking the lead.

Thus it comes that the change of opinion on the part of the German Emperor in regard to duelling has not yet had its effect upon the nation, and thus it happens that the national practice has not kept pace with the Emperor's greater humaneness.

There have been several duels during the last few months which have been extremely shocking in the circumstances under which they were undertaken as well as in their results.

In one instance a young officer, while in a state of intoxication, grossly insulted a brother officer. When informed of his folly, he regretted it deeply and apologized, the apology being accepted by his adversary. But here the court of honor stepped in and decided that nothing less than a duel could be a sufficient reparation for the offence. A duel was fought accordingly, and the insult was killed. The Emperor took the common-sense view that the Court of honor should have brought the case to a peaceful solution; but it was too late.

Another case was that of an injury done by an officer to a friend in the marital relations of the latter, and a duel followed as a matter of course; but here the injured party was killed.

The third case was between civilians, and occurred very recently. It was almost precisely similar to the previous case last mentioned. A distinguished publicist, Landrath von Bennigsen, the son of a leader of the National Liberal party, was injured grievously in his family relations in precisely a similar manner to that already related, and a duel was fought in which Herr Bennigsen was killed.

The result of these three unfortunate duels has been a great uprising of public opinion against duelling. It is now seen that it is not always the injured party, or the party to which reparation is due, that escapes harm in the case of a duel, and there is now a very universal demand in the press of Germany that an end be put once for all to the barbarous practice. It is to be hoped for the interest of the nation and for the sake of public morals that these sad occurrences will be followed by effectual measures to suppress duelling entirely.

VICTOR HUGO'S CENTENARY.

An instance of the inconsistency of the present French Government is to be found in the recent celebration of the centenary of Victor Hugo's birthday which took place in Paris on February 29th, under the auspices of the Government.

It is not to be denied that Hugo was brilliant as a literary man, being eminent both as a poet and a prose writer, but conspicuous literary ability is not the only quality requisite for a man who is to be held as worthy of high honor by a great nation. He should be above all a man of pure morals, which Victor Hugo was not. His great share with the Commune of Paris which re-established the reign of terror in France in 1871 and 1872, should be enough to condemn him in the eyes of all who love their country; yet, strange to say, President Loubet, the Premier, M. Waldeck-Rousseau, and the other members of the Cabinet, together with many members of the Senate and Chamber of Deputies, delegations from the Institute, and other state bodies, including leaders in art, science and literature, and deputations from the State educational institutions, were present taking part in the celebration.

The Government is avowedly Republican, yet it honors thus one of the Communal Directorate of 1871 which endeavored to overthrow the Republican Government of the nation, and to establish in its ruins an Anarchism similar to that of the bloodthirsty triumvirate, Robespierre, Marat and Danton, in the last part of the eighteenth century. We cannot comprehend how a truly Republican Government in France could unite in doing honor to such a monster. It is true that Hugo had enough artistic spirit within him to make him oppose strenuously the vandalic destruction of the magnificent column of Vendome; but this cannot efface his participation in the brutal massacre of the Archbishop of Paris and a large number of prominent citizens who were the glory and ornament of the city and the nation; for Hugo was one of the Communal Government which perpetrated this crime, and destroyed whatever they could of what was beautiful and artistic in the city, besides endeavoring to overthrow Christianity. The destruction of the column of Vendome was one of the least among the iniquities of the Commune, which was a Government steeped in the blood of the best citizens of the nation.

The elevation of Victor Hugo to the dignity of one of the great men of France, with so many hideous blotches upon his character, is an act unworthy of a civilized, not to say a Christian nation. But it is evidently a pandering to the Red Republican people of the nation to whom M. Waldeck-Rousseau's Government had already sold itself in the passing of the Law of Associations, which was admittedly the first movement in a war against religion. We can only hope that the day is near at hand when the religious spirit of the nation shall be aroused to force its rulers to adopt principles of action altogether different from those upon which the government of France has been based for the last thirty years. The coming elections will tell whether a

new and diametrically different policy shall prevail, which shall be more worthy of a nation which in the past gained for itself the distinction of being called "the most Christian nation."

We are told that in all the Public schools of France the centenary of Victor Hugo's birth was celebrated by lectures on the life of the "national poet" and by readings from his works by the professors.

As a matter of course, no such adulation took place in the religious schools.

"France has twice too well been taught 'The moral lesson dearly bought—Her safety sits not on a throne. With Capet or Napoleon! But in equal rights and laws, Hearts and hands in one great cause.'"

The pity is that she has not profited better by the lesson.

THE CELIBACY OF THE CLERGY.

"A Reader" of Oshawa, Ont., asks:

"Is it possible for a man who has been married but whose wife is dead, to become a priest?"

"Enquirer" of Halifax, N. S., also asks:

"Is it true that Greek Catholic priests are allowed to marry?"

As both these questions bear upon the same subject we deem it advisable to answer them together.

It is possible for a man who has been married to become a priest after the death of his wife, or even if the wife take a vow of celibacy, and freely grant permission to her husband to take sacred orders.

In the Eastern Church, by which term we mean the Eastern Church forming part of the universal or Catholic Church, marriage is not allowed after ordination to the priesthood, or even to the diaconship; but those who have been married before receiving these orders may remain with their wives after ordination. An exception to this discipline is made in the case of Bishops, who must remain in the state of celibacy in all cases.

The Catholic Church desires and encourages the state of celibacy in the priesthood in all cases; but the living together of husband and wife when the husband is a priest is permitted, or rather tolerated in the Eastern Church by reason of an ancient custom in that Church, with which it is not deemed advisable to interfere.

The Greek Schismatics follow the same discipline as the Catholics in this respect.

As our correspondents appear to be somewhat surprised at this discipline of the Church, and especially at the difference of the laws obliging in the East and the West, we may make the following remarks in regard thereto.

The Catholic Church regards marriage as a sacrament and a sacred rite, and as such it gives grace to the married couple to fulfil the duties of their state in life. Nevertheless she holds that the state of celibacy is a more perfect state when embraced for the purpose of serving God with more earnestness. The reason of this is evident from many passages of Holy Scripture, of which we need quote only 1 Cor. vii, 32-34: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord that she may be holy both in body and spirit. But she that is married thinketh on the things of the world how she may please her husband."

Experience itself teaches the truth of this for even those who are living in the world. The young unmarried persons show generally more anxiety for the beautifying and decoration of God's House, and for their own advancement in piety than those who, like Martha mentioned in the gospel, are constantly engaged in household matters.

A person, man or woman, who remains unmarried for the purpose of continuing thus their devotedness to the things of God, is therefore in a more perfect state of life than he or she who is distracted by household cares from devoting much time to thoughts of God, or how to advance in His love, knowledge and service.

The married state is necessary for the permanence of the human race on earth, and it is a holy state blessed by Almighty God; yet there is no obligation imposed upon all mankind to be married. Thus it is certain that so far as Christians in general are concerned, there is no law of celibacy; and those who marry do well, according to the same Apostle from whom we have already quoted; but those who for God's sake remain free from the bond of marriage do better; that is to say, they embrace the more perfect state. (1 Cor. vii. 38.)

But in the choice of priests the Church desires the greatest perfection of virtue attainable, and for this reason requires that priests should be unmarried. Yet the law of celibacy is a law of the Church; that is to say, a human, not a divine law, and one which the

Church is at liberty to enforce or not as she deems most suitable to the circumstances of time or place. In regard to the divine law, she would have no option but to insist upon its observance.

It will thus be seen why the Church modifies this law in Eastern countries, just as the rules or laws are modified in various countries in regard to what holy days, fast days and days of abstinence are to be kept, and in what manner.

We may further remark concerning this law of celibacy that the Church never modifies it so as to allow priests who have taken this vow to marry afterward; and in the case of some who violated their vows, she always insisted that they should cease to exercise priestly functions unless they returned to the state of celibacy. She dealt thus with certain priests of France who during the reign of terror toward the end of the eighteenth century, violated their vows.

Several times within our memory the news correspondents of European and American papers have published in their respective journals reports to the effect that it was contemplated at Rome to repeal the law commanding priests to observe celibacy. There was never any truth in these reports, as the supreme authority of the Church has always regarded the observance of celibacy as a necessary qualification of the priesthood; and if in the future such reports be again propagated, it may be taken for granted that they are entirely groundless and false.

THE LORD'S DAY AND THE SABBATH.

"A Friend" in Kingston, Ont., asks for information "how and when the Sabbath of the Jews was abolished as the weekly festival, and the Sunday instituted in its place."

Answer. The change took place in the days of the Apostles, and was made by Apostolic authority, especially on account of the Resurrection of Christ which took place on a Sunday; the fact also that on a Sunday, the feast of Pentecost, the Holy Ghost descended on the Apostles in the form of tongues of fire, being an auxiliary reason for the change.

In the book of the Apocalypse (or Revelation, as it is termed in the Protestant version); the Apostle St. John says: "I was in spirit on the Lord's day." (Apoc. 1. 10)

It is very true that by itself this passage would not be satisfactory evidence of the particular day indicated by the Apostle, as any day of the year might have had this designation on account of some peculiarly sacred event having occurred on it; but in the writings of the earliest Fathers of the Church, we are assured that from the very beginning the first day of the week was observed as the Lord's day, and thus it is made certain by a constant chain of evidence that this was the Christian weekly festival, substituted by the Apostles for the Sabbath or Saturday, which is the seventh day of the week.

The martyr St. Ignatius, who was a disciple of St. John the Evangelist, and was consecrated by the Apostles to be Bishop of Antioch, declares expressly in his Epistle to the Magnesians that "We do not observe the Sabbath, but live to the Lord's day (*kyriakēn*) on which our life is to rise with Him." (Christ.)

The word (*kyriakēn*) is the same which is used by St. John, who wrote in Greek. It signifies the day of the Lord.

St. Dionysius of Corinth, who wrote no later than A. D. 175, is also quoted by Eusebius, the father of Ecclesiastical history, as saying: "We keep the Lord's day as the sacred day." (History of the Church iv. 22.)

St. Clement of Alexandria, who wrote about the year 193, contrasting the higher light of the gospel with the lower system of the Old Law, declares that the rest of the seventh day, or the Sabbath, is "a rest only as a day of abstinence from evil preparing Christians for their rest of the first day which is our real rest and the true birthday of light."

St. Justin Martyr, who wrote a Christian Apology about the year 140, relates that there was in his day on the day of the Sun, an established "service of the Church consisting of the reading of the Apostolic and Prophetic writings, prayers, a sermon, and the partaking of the bread and wine consecrated by prayer and thanksgiving."

The day of the Sun is identical with the first day of the week, called Sunday, or the Lord's day.

The Epistle of Barnabas, though not received as Scripture by the Christian Church, is undoubtedly of high historical and doctrinal authority, as Barnabas, the writer, received his knowledge of the truth directly from the Apostles, and he was commissioned by them to preach the gospel in company with St. Paul. (Acts xiii.) In this Epistle it is declared that "we observe the eighth

day with joy because Jesus rose on that day from the dead."

It is evident that the eighth day (following the seventh or Sabbath) is identical with the first day, being the day on which Christ rose from the dead glorious and triumphant; for we read in St. Matt. xxviii. 1-9, that the resurrection took place on the first day of the week: "mia sabbaton," in the Greek original of the gospels.

These considerations throw light on what St. Paul says in Rom. xiv. 5: "For one judgeth between day and day." This passage refers to the Jews who condemned the Christians for observing the first day of the week instead of the seventh. We can also understand from this why the same Apostle rebuked the Galatian converts who still adhered to the Jewish observance of festival days:

"How turn you again to the weak and poor elements to which you are desirous to serve again? You observe days, and months, and times, and years, I am in fear for you lest perhaps I have labored in vain among you. (Gal. iv., 9, 11.)

We certainly do not assert that the passage 1 Cor. xvi. 2, proves absolutely that the early Christians observed regularly the first day of the week, as it is for a special purpose that St. Paul commands the Corinthians to assemble on that day that they might send their bounty to the poor Christians in Jerusalem, for which city the Apostle was about to depart. But the passage adds weight to a truth already established by other proofs, and authorizes us to infer that the Apostle takes occasion through their regular assembly on that day, to receive their contributions for a charitable purpose.

We may speak similarly of the passage in Acts xx. 7, which of itself gives us good reason to believe that the change of the Sabbath to the Lord's day had already taken place at the time of this visit of St. Paul to Troas.

THE TROUBLE IN PRUSSIAN POLAND.

The Polish members of the German Reichstag have manifested deep indignation against the German Government owing to the recent harsh treatment of Polish children attending school at Wreschen in Prussian Poland.

The action of the Government appears to have been taken on account of an alarm at the great increase of the Polish population which is now over-running Poland proper and threatening to outnumber the Germans in the German provinces bordering on Poland.

Some years ago laws were passed with the purpose of Germanizing the Poles, and among them was a measure forbidding the use of the Polish language in the schools and courts, in which German only was ordered to be used.

The result of this was not to make the people German in speech, but bilingual, as the Poles very easily learned German, but continued to use Polish as their vernacular. They persisted, however, in learning their prayers and the catechism in Polish only, and it was for this persistency, which the Government regarded as obstinacy, that the children at Wreschen were punished simultaneously in all the schools.

The punishments inflicted, instead of being the usual milder methods of discipline, were in some instances extremely severe and amounting to actual torture. One child was brought by these tortures to a condition in which his life was endangered, and a state of riot was engendered in the province which threatens to become an actual insurrection.

Count Von Buelow, the Imperial Chancellor, said in reply to the questions put to him in the Reichstag, that the matter belongs solely to the Government of Prussia, and not to that of the Empire. He added, however, that the Government will not allow Prussian Poland to be degermanized.

The dissatisfaction at this answer was so great that the Centre or Catholic party in the Reichstag manifested its displeasure, and as the vote of the Centre party is necessary for the maintenance of the authority of the Government, Count Von Buelow retreated from his lofty position, and finally promised that there will be no more physical punishment used to compel the children to say their prayers or learn their religion in German.

MORMON SUCCESSES IN DENMARK.

Cable despatches from Denmark state that Mormon missionaries are now making strenuous efforts to make Danish converts to their faith, if we can call by such a name the tissue of absurdities which make up Mormonism. It is not the religion of Mormonism which causes Danes to renounce the creed of Luther, but the glowing accounts given by the Mormon missionaries regarding the earthly paradise the Mormons have built up in Utah, and the worldly prosperity which all proselytes to Mormonism may enjoy there. All this is very attractive to a

people who have professed, as is the case with a portion of the people whose teachers have the moorings of superstition and have substituted a pathless ocean of a result, Denmark a field for Mormon operations in the dried Mormon and little kingdom under a general superintendant.

Tracts are distributed and by thousands of letters, who are aided by a weekly paper with attractions of Mormon temple on which has been proposed in the most de-capital city. The Mormons have subscribed the erection of this temple begun early in the year.

HALL CAINE ON POPE.

Hall Caine, the famous novelist, is preparing the matter of a new novel, makes interesting remarks on the Holy Father:

"Leo XIII. at a much simpler period of his life produces a room in the library there are not too Pope leaves only a gentlest, the sweetest old men. He speaks effort and with no ing a speech. If he still more happily, sense of sex is strong the hand that rests his voice—the and glorious organ softest tenderness."

"He is fond of story, and—like othering back into the wonderful. . . . presence with swimming throats. He spells of the man who by place and rank, I seen the Pope very such are the impression me. They are upon a Protestant, a ole, a very firm and ole, who sees no that he will ever a anything else."

CIRCULAR LETTERS OF THE BISHOP OF THE DIOCESE OF . . .

Dear Reverend . . . the twenty-fourth election of Leo XII Pontificate, and on March next our Holy the twenty-fifth year tion as Head of the Whose representative deserves more than in the long line of time of St. Peter, he lived to see the J reign. The other and the present Hol ate predecessor, Pius memory. The reign than that attained, his is more remarkable when we consider more advanced in age entrusted the Go Church to his hands.

That it was not Father's frequent, e statement of Catholi tices, his courageous error and wrong-do inculcation of pray ments and his firm under trials and to admire and enmies amazing skill and which he deals with ing to human society persons acknowledge entire happiness suggested by His H on reason and religi and his glorious ree proof to the Faithful Providence over the ble head. Our Faith and our love for his dutiful children one and to manifest what we can to share bration of the Papal celebration may be s throughout the Chris mittee presided o Resighi, the Vicar o mended prayers, p repairs on the Catho Pope, the Arch-ba Lateran, a personal pure gold to His Hol contribution to enable the Head of t the expenses that m the administration of fairs in all Christen without exception, d with the wishes of th no doubt has the sar Father. In order to eed effective in the commend as follows:

Prayers.—All prie during the Jubilee y Papa when permitted After the public reo ary on Sundays ar prayer for the Holy The same prayer will

people who have practically no religious creed, as is the case with a large proportion of the people of Denmark, whose teachers have drifted away from the moorings of sure Christian faith and have substituted for them the pathless ocean of Latitudinarianism. As a result, Denmark is the most fruitful field for Mormon missionaries to operate in, and there are now one hundred Mormon missionaries in the little kingdom under the supervision of a general superintendent at Copenhagen.

Tracts are distributed abundantly and by thousands by these proselytizers, who are aided in their efforts by a weekly paper which represents the attractions of Mormon life in glowing colors, and it is proposed to build a Mormon temple on a piece of property which has been purchased for the purpose in the most desirable part of the capital city. The United States Mormons have subscribed liberally toward the erection of this temple which will be begun early in the coming spring.

Catholics do not join the Mormon superstition either in Denmark or other countries; hence it is in Protestant countries like Denmark that Mormon missionaries achieve the greatest successes.

HALL CAINE ON POPE LEO XIII.

Hall Caine, the famous novelist who saw Pope Leo XIII. frequently while preparing the matter for his most recent novel, makes the following interesting remarks on the personality of the Holy Father:

"Leo XIII. at a private audience, is a much simpler personality, and the effect he produces is less open to doubt. If the room is not larger than the throne room in the library of the Vatican, and there are not too many visitors, the Pope leaves only one impression on everybody—that of the simplest and gentlest, the sweetest and tenderest of old men. He speaks quietly, without effort and with no appearance of making a speech. If, happily, the nearest to his chair is a young student, or still more happily, a woman (for the sense of sex is strong in him), he strokes the hand that rests on his knees and drops his voice—the relics of a great and glorious organ—to tones of the softest tenderness.

"He is fond of talking, of telling a story, and—like other old men—of looking back into the past. His memory is wonderful. . . . Visitors leave his presence with swimming eyes and choking throats. He exercises the mystic spell of the man who is great not merely by place and rank, but nature. I have seen the Pope very many times, and such are the impressions he has made upon me. They are impressions made upon a Protestant, at least a non-Catholic, a very firm and resolute non-Catholic, who sees no human probability that he will ever allow himself to be anything else."

CIRCULAR LETTER TO THE ARCHDIOCESE OF TORONTO.

Dear Reverend Fathers—To-day is the twenty-fourth anniversary of the election of Leo XIII. to the Supreme Pontificate, and on the third day of March next our Holy Father will begin the twenty-fifth year since his coronation as Head of the Church of Christ. Whose representative he is. This fact deserves more than usual notice because in the long line of Pontiffs since the time of St. Peter, he is the third who lived to see the Jubilee year of his reign. The other two were Pius VI. and the present Holy Father's immediate predecessor, Pius IX., of glorious memory. The reign of both was longer than that attained so far by Leo, but his is more remarkable than either when we consider that he was much more advanced in age when Providence entrusted the Government of the Church to his hands.

That it was not entrusted to feeble hands is manifest from the Holy Father's frequent, clear and vigorous statement of Catholic truths and practices, his courageous condemnation of error and wrong-doing, his unceasing inculcation of prayer and the sacraments and his firmness and patience under trials and privations. Friends admire and enemies wonder at the amazing skill and completeness with which he deals with all questions relating to human society and all fair-minded persons acknowledge that the means to ensure happiness and to remedy evils, suggested by His Holiness, are based on reason and religion. His great age and his glorious reign are a certain proof to the Faithful of God's special Providence over the Church and her visible head. Our Faith in this Providence and our love for the Pope urges us, his dutiful children, to recognize the one and to manifest the other by doing what we can to share in a befitting celebration of the Papal Jubilee. That the celebration may be suitable and general throughout the Christian world, a committee presided over by Cardinal Respighi, the Vicar of the Pope, recommended prayers, pilgrimages to Rome, repairs on the Cathedral Church of the Pope, the Arch-basilica of St. John Lateran, a personal gift of a tiara of pure gold to His Holiness, and a generous contribution to Peter's Pence to enable the Head of the Church to meet the expenses that must be incurred in the administration of Ecclesiastical affairs in all Christendom. We can all, without exception, do much to comply with the wishes of the Committee which no doubt has the sanction of Our Holy Father. In order to make this compliance effective in the Archdiocese I recommend as follows:

Prayers.—All priests will say in Mass during the Jubilee year the prayer Pro Papa when permitted by the Rubrics. After the public recitation of the Rosary on Sundays and Holy days the prayer for the Holy Father will be said. The same prayer will be said by all the

Faithful, morning and evening, in family or private prayers. The devotion of the Rosary is particularly dear to His Holiness, and at least a third part of it ought to be said daily by all Catholics for his welfare and that of the Church. On the Feast of the Sacred Heart—a devotion the Holy Father has been much to spread—a Mass, at which the Faithful will be invited to assist, will be said in all churches and chapels of religious communities in thanksgiving to God for all the benefits conferred on the Sovereign Pontiff and through him on us.

On the same Feast, or within its octave, all who have First Communion will receive the Blessed Eucharist, not only in thanksgiving, as mentioned above, but also in earnest petition to our Saviour to prolong the precious life of the Pope and to grant him the fulfillment of his desires.

Pilgrimages.—No regularly organized pilgrimages will set them from the Archdiocese, but anyone desirous of showing his love for the Holy Father in this way may become a member of a pilgrimage from any other Diocese to the repairs on the Cathedral of the Pope.—The clergy will contribute to the repairs on the Arch-basilica of St. John Lateran in the manner already indicated to them.

The Personal Gift of a Tiara.—The Roman Committee recommended all to contribute a cent per head towards procuring a tiara of pure gold for the use of the Holy Father in processions, use of the triple crown denotes our belief in the episcopal, papal and regal dignity of the Sovereign Pontiff. As this gift is to be presented soon, I advise the collection for it be taken up in all churches on or before the Fifth Sunday in Lent. I recommend that the offering be made through the children of the family, or of another's family, so as to interest them in the Jubilee, and to teach them to love the Holy Father and to be devoted and loyal to him. This offering will be sent to our secretary.

Peter's Pence.—Finally all the Faithful making wages are expected to give generously in the way of Peter's Pence. This is not a matter of choice, it is an obligation imposed by the fifth precept of the Church. The Pope is the Chief Pastor and has a right to our support. In most Dioceses there is an annual collection for this purpose. Here it is made only occasionally and in justice ought to be proportionately greater. It is now five years since an offering of Peter's Pence was made, and this reason, as well as the present motive, should stimulate us to present a handsome sum. The Peter's Pence will be collected in all the churches of the Archdiocese on or before the Sunday within the Octave of the Sacred Heart, according to the convenience of the Clergy and Laity. Let returns be made promptly to the Chancellor so that the offering may reach the Holy Father for the Feast of SS. Peter and Paul.

The Roman Committee call this celebration "A Solemn Homage to our Divine Redeemer, Jesus Christ, and to His August Year." And such it surely is. In giving honor to the Visible Head of the Church, we honor her Invisible Head, Jesus Christ, her Founder and unending support. And we pay homage to the Pope because he has been, and is, faithful, to our Holy Redeemer, of whom he has been and is a truly worthy representative. Hence I have every hope, dear Reverend Fathers, that the Faithful under your care will enter heartily into the spirit of this Papal Jubilee, and that your zeal and labors in their behalf will be repaid by their love for the Sovereign Pontiff and their earnestness in carrying out your and my wishes by joining the Catholic world in manifesting its devotedness to the Father of the Faithful. This union of sentiment, of prayers and good works will bring consolation to his Father's heart, will be a Jubilee token of our gratitude to God for giving us so worthy a Pontiff, and at the same time an earnest of our desire that our Holy Father may be spared to us during this Jubilee year and many years to come."

This letter may be read to the Faithful soon after its reception. Given at Toronto this 20th day of February, 1902. DENIS O'CONNOR, Archbishop of Toronto. J. M. CRUISE, Secretary.

The Priest's Reward on Earth.

FATHER SNEEHAU in "Larks Delimoe." There be on earth one reward greater than another for the sacrifice a priest is forever called upon to make for his flock, it is the dawn of hope and comfort that shines in the eyes and on the faces of the pain-stricken or the sorrowful, or the despairing, when a priest approaches their bed of sickness or suffering, and all the phantoms that haunt poor humanity fly at his approach. The murmured "Thank God!" the little laugh, half-smothered, of triumph and peace; the very manner in which the sick and the wounded arrange themselves on their couches of sorrow, as if they said: "I have got a new lease of life now; for the Healer and Consoler is here!"—all this faith and confidence and hope, placed in his very presence, as apart from his ministrations, is a reward, so far beyond all earthly guerdons and triumphs that it can only be said to fore-shadow the blisses of eternity.

Took the "Popery" Out of It.

New Zealand Tablet. Many of our readers will remember how, in Samuel Lover's tale, Rory O'More took the "Popery" out of Denis Sweeney's tombstone, at the request of the latter's recent and apostate son. The inscription on the memorial over the old man's bones in the desolate weed-grown graveyard ran as follows:

"Pray for the Soul of 'DENIS SWEENEY, 'Who departed this life,' etc."

It was "the simplest thing in life" for the redoubtable Rory to "despatch" the Popery" in the inscription. Four letters did the business, and then the inscription read thus:

"Don't 'Pray for the Soul of 'DENIS SWEENEY, 'Who departed this life,' etc."

BIGOTRY: WHAT IS IT? The Exercise of Religious Principle on Undue Matter.

Were all men entirely agreed as to the exact meaning of the words they use, controversies would be shorter and conclusions less subject to revision. Unhappily men not only use words in a sense peculiar to themselves, but assume that their neighbors are under no misapprehension in the matter, hence the spectacle of disputants arguing at length each on a different subject which all think to be identical, since all agree in giving the same name to the object they discuss. This kind of fighting in the dark is perhaps most common in the worldly warfare which rages around religion; the commonest words, such as "Church," "Scripture" and "Priest," frequently bear as many meanings as there happens to be disputants. Often enough each writer or speaker is conscious of the truth which underlies the words he may use, but fails to recognize that he does not include the whole truth and that his adversary has fastened upon the very fragment of truth which he is neglecting. Much rhetoric consists of the noise of sounding brass and tinkling cymbals, and a vain beating of air, ending in the combatants separating with mutual charges of bigotry.

But each belligerent means by "bigotry" something different to that in the mind of his adversary. Each declares the other "bigoted" for sticking to his own opinion, and usually is blind to the fact that in making the charge so crudely he likewise convicts himself. The aim of the present paper is to arrive at a true description of what a "bigot" is, and how far his seeming courage of conviction is rightly esteemed to be Christian courage. It seems tolerably certain that the word "bigot" became a part of our language about the time of the "Reformation." Probably it is of French origin, but the scholars differ in their accounts of the word's early history. In a glance at the quotations given under the word in Dr. Murray's great dictionary, now being compiled, shows that it has been used by many of our best writers in the common sense of adhering to a creed, opinion or system with obstinacy and unreasonableness; it is mainly, though not exclusively, associated with things religious.

A VAGUE DEFINITION.

But if we define "bigotry" to be an obsolete and unenlightened adhesion to a creed, or a little or nothing towards removing vagueness in matters of religion and application, for obstinacy in clinging to what one knows or thinks to be true is scarcely a fault when it is considered, but "bigotry" implies fault. Martyrs are held by some to have been obstinate, but they do not thereby merit the reproach of bigotry. A Catholic holds the teaching of his creed in the face of death itself, but that does not warrant his being styled a "bigot." Nor is it reasonable or "unenlightened" to adhere to the obstinacy; for what in religion is unreasonable? or what is meant by unenlightened? who in Protestant England is to decide what is or is not unreasonable? to whom are we to look for enlightenment? Obviously in a land where the principle of private judgment holds so wide a sway each person will have his own pet ideas, and his reasonable and enlightened in matters of religion, and, as far as the proposed definition goes, he will deem all who differ from himself to be bigots.

Every man not prepared to follow the lead of fashion in religion would be marked as obstinate, unenlightened, and, consequently, bigoted. If, however, he is content to be broad-minded and assert all forms of religion to be equally good and bad, he will cease to be a bigot only by becoming a fool; for Christianity without dogma or creed is in no sense Christianity. The connection of dogma with the idea of bigotry, as so far dealt with, has been observed long ago by Watts in 1741, who wrote, "a dogmatist in religion is not a long way off from a bigot." This is a hard saying for Catholics, for of all creeds the Roman Catholic is the only one truly and uncompromisingly dogmatic, a fact which the use of the word "bigotry" in English literature only confirms, for it is nowhere so freely used as in connection with Catholics and their religion. Granting the suggested definition of bigotry and assuming the right of private judgment, a shrewd mind of the "Reformation" period might have predicted that the word "bigot" would inevitably in the long run attack itself to Catholics; for Catholic faith to the non-Catholic is obstinacy, and the Catholic acceptance of impenetrable mystery seems to the natural man unenlightened and unnatural.

From what has been said the thoughtful reader will perceive that a hazy notion as to the real meaning of bigotry must have led to many a one being styled "bigot" who in truth was only conscientious—a very different thing. The man who watches himself and scrupulously obeys the dictates of his own conscience may certainly act erroneously, but he should not, therefore, be blamed as a "bigot." So the question returns as to what is a bigot properly so-called? Definition is proverbially a difficult and delicate matter, therefore before attempting to formulate one let us take the more method in inquiry known as example; we will thus attain to description if not to definition.

The following examples and facts which have come within the range of my own experience will illustrate what it may be presumed everybody will pronounce to be bigotry.

EXAMPLES OF BIGOTRY.

The wife of a Church of England minister was a poor invalid whose doctor prescribed a diet consisting mainly of chicken. The clergyman's parish was very small and was situated in a remote country region, the inhabitants of which were entirely of the agricultural laboring class. There were but one or two cottagers who reared chickens, and the supplies for the invalid soon failed. The anxious clergyman, finding all other resources of no avail, applied at a large monastery in the neighborhood and, of course, found his difficulty at once solved. On returning

to his wife the unsuspecting clergyman told her of his success, whereupon she flatly refused to take nourishment which had its source in a stronghold of Romanism! Again, at a meeting convened in a London suburb with regard to a social charity, a Catholic priest was invited to speak. There were several clergymen on the platform, one of whom, perceiving the presence of the priest, rose and publicly declared that he, the speaker, could not remain on the same platform with a priest. And again, a dissenting family of musical tastes frequently lent their aid in concerts given in a Catholic room, but when a near relative of the lady entered the ministry it was considered improper by the family to make further appearances under Catholic auspices. In this case it is so observed that the concerts were in no way sectarian. Once more, a Catholic institution wishing to help in local social movements provided one year a string band free of cost to add to the attractions of a flower show in the neighborhood. As may be imagined, the fact that the band was a good one and the terms so easy gave satisfaction to most people. But the unlucky show was marred by the presence of one of its lady patrons. This lady on learning that the music provided was the result of Catholic energy and talent threatened to withdraw her support from the show if such an arrangement was allowed to occur again. That the lady's feelings were not unshared by others may be inferred from the fact that the Catholic fiddle has never entered the show since.

Space forbids detailed accounts of how professional men have forfeited much of their prestige on embracing the Catholic faith; of how other professional men convinced of Catholic truth remain outside the fold for fear of the consequences of real or imaginary bigotry; of shops shunned simply because the proprietors were Catholics, and, in short, of hindrances set up in every walk of life by religious prejudice and bigotry. The examples given will suffice to indicate what is meant exactly by bigotry and lead us to distinguish the veritable bigot from the man who merely acts according to his conscience. In each instance there is something more than an obstinate and unreasonable adherence to a creed, something more than even intolerance; there is an attempt to make religions that which is not religious. In the examples above mentioned chicken broth, music, concerts, law and medicine were quite beside all religious principles. And that would seem to be the peculiarity of the bigot properly so called; so far as he holds tenaciously to his creed he may be allowed to be conscientious, but when he makes his creed a thorn in the side of his neighbor he exercises not religion, but bigotry.

ANTI-ROMAN PREACHERS ARE BIGOTS. I cannot suggest then that a bigot may be defined as one who exercises religious principles on undue matter. But some Catholics may urge against this that when a non-Catholic minister in his pulpit inveighs against what he calls Romanism we believe ourselves right in calling him a bigot, and this though he be only acting in harmony with his belief or form of creed. True, but can it be shown with any force that our religion or our practices are "due matters" in the non-Catholic pulpit? Surely this must be answered in the negative in spite of the fact that non-Catholic sects so often seem to have no reason for their existence but to protest against the Catholic Church. It is absurd to suppose that one body of Christians should exist simply to oppose and calumniate another. No sect will admit such a reason for its being, as it implies a breach of the great law of charity. Catholics in a dissenting pulpit is "undue matter," and preachers who indulge in tirades against Rome are bigots.

But may not a Catholic be a bigot also? Certainly he may, and he is a bigot when he brings his religion to bear on undue matter, when he is lacking in charity to his neighbor on religious pretences, when he questions that any non-Catholic can be secure or when he refuses to see good in anything simply because it does not happen to be Catholic. In ways such as these a Catholic may be a bigot, but he is wrongly called bigot when he refuses support in any way the teachings and religious efforts of any other form of Christianity than his own, yet it is on this ground that Catholics are usually styled bigots. A Catholic may and ought to exercise all charity towards a non-Catholic neighbor; in charity he must be as the Good Samaritan, but in faith he must be as the Jew and cannot pray with the Samaritan. A Catholic who is true to his faith under all circumstances will be called by the non-Catholic a bigot, meaning thereby dogmatist; with him a dogmatist is not a long way off from a bigot. However dogmatic he be, the Catholic does not allow his dogma to blind him to his duties in things social and charitable, and he deems him a bigot who does so allow.

THE BIGOT'S MISTAKE.

The bigot mistakes his bigotry for Christian courage; he boasts of being religious in season and out of season, as he certainly is, but not in the sense intended by the Apostle. True Christian courage consists among other things of always allowing our light to shine before men. While to exercise religious principles on undue matter is bigotry, we must not go to the opposite extreme and hide our faith or shame the Catholic teachings. The Good Samaritan was none the less a Samaritan for doing his excellent work of charity; so likewise a Catholic in no way compromises his faith by being active for good among all, irrespective of creed; even as he pours in oil and wine to the wounds of his non-Catholic neighbor he neither hides nor denies his Catholicity. And it is in such acts that the Catholic manifests his true courage.

The rule for the Catholic is never to hide your religion, but do not exercise it on false principles or on undue matter. As Catholics and their religion become better known bigotry wanes; bigotry is a thing that loves the darkness and cannot survive the light.

With Catholicism triumphant the word would seem to do service in things purely secular or, which is far more likely, sink into oblivion. This paper may fitly close with an incident which has just come under our notice. A Protestant lady unwittingly engaged the services of a Catholic dressmaker; in the course of conversation the lady observed that the only people she could not bear to know or to converse with were the Catholics. That was bigotry. After some further talk on the lady's part the dressmaker told her that she had been actually conversing with a Catholic—namely, herself. That was Christian courage. The lady was surprised and apologetic. She redoubled her order and procured other customers from among her friends. That was the victory.—St. Andrew's Magazine.

CATHOLICITY IN SCOTLAND.

From the London Universe we take the following report of the celebration of the silver jubilee of a zealous member of the clergy of Glasgow. Our contemporary says: "What has been the most successful celebration for a long time amongst Glasgow Catholics was held in the National Halls on Thursday evening, the occasion being the celebration of Canon Macluskay's silver jubilee. His Lordship Bishop Maguire presided over a large audience and accompanying him to the platform were the Lord Provost, Mr. Samuel Chisholm, the various missionary societies and nearly all the priests of the diocese. The Rev. John Charleson, the late minister of Thornliebank, whose conversion created such a sensation in Presbyterian circles, was also present.

The address was read by Mr. J. Murray, and set forth the many good qualities of the Canon, and his labors for the faith by his re-erection of church, presbytery and schools, his work on the School Board, secretary of the Whitevale Refuge, and his founding of the Catholic Seaman's Institute. In conclusion the address asked the very reverend gentleman to accept a handsome cheque as a feeble expression of appreciation and esteem.

Before Canon Macluskay replied His Lordship Bishop Maguire said a few words on behalf of His Grace the Archbishop, who would have been present that night if his health had allowed. They had heard a letter read from His Grace, but that letter did not half express His Grace's feelings with regard to the Canon. There was not one of his priests on whom he set higher value than Canon Macluskay. The south side of Glasgow had been blessed in its priests. There was too much, but since then he had gone to live on the south side and had changed his opinion (laughter). Canon Macluskay had been always true to the idea of being a priest, and an excellent one. The work of St. John's Mission had been done twice over. They had built church, school and presbytery, and had built them over again. The second foundation was more handsome and more solid than the first, and that was due to the Canon's energy. In conclusion His Lordship again congratulated Canon Macluskay on behalf of His Grace and himself, and on behalf of the whole diocese, and expressed the hope that many more years would be given him and his parishioners to live together.

Canon Macluskay in reply thanked His Lordship and the Lord Provost for their presence. He could easily understand that it was on public grounds that the civic chief of a great community honored them with his presence. He was deeply grateful to them all for their goodness to him. They had been kind and indulgent to one whose only wish was to serve them (applause). The Lord Provost of Glasgow said that it was with the greatest satisfaction and pleasure that he witnessed the Canon's address and esteem in which they honored the man who for nineteen years in season and out of season had labored to promote their welfare. No doubt the Canon claimed them as his people, and the Bishop claimed them as his spiritual subjects. For himself he was not an ecclesiastic; he was only a plain, simple layman, but he also claimed them as citizens. His Lordship then spoke in terms of eulogy of the Canon. An enjoyable concert afterwards took place, and votes of thanks terminated the proceedings.

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CHRISTIAN UNITY.

Chicago New World.

What is more loving and sweeter to the human heart than these words of our divine Lord: "That they all may be one as Thou, Father in Me and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent Me." (John 17-21.) No one can read these words attentively without feeling the desire of unity among Christians beginning to kindle in one's heart. Besides, the delicate chords of the sentiments of the human heart are beginning to be tuned to the sweet note of charity of the heart of Jesus Christ, "love one another." Good Christians are now ashamed in reading history of the non-charitable conduct of our ancestors. The gospel of hate, the bitterness of heart, the cruel annoyance of unrelenting persecution of former days are set aside; as the chief obstacle to the progress of the gospel of our Lord Jesus Christ, and to the conversion of the world, is the existence of divisions among Christians. Our hearts are getting tuned after the heart of Jesus, Outside of the Catholic Church, we hear sweet sounds set to the music of heaven that tell of the universal desire for unity and peace. Creeds are being revised, what is harsh and anti-Christian in them is being pruned down and cast aside; the reign of ill-feeling and animosity is passing away. There is a broader and more tolerant spirit among professing Christians. Men no longer are hating one another for the love of God. It is found that Catholic and non-Catholic can do business, even be the best of friends, though they differ widely on matters of religious belief.

The words of Jesus, "There shall be one fold and one shepherd," touch the hearts of many of our non-Catholic brethren, with their souls soar to heaven, with the hope in the near future of being illumined and dissipating all error and be readmitted into the one fold under one shepherd. We invite our friends to reflect seriously and see if they find the true notes of the Church of Christ in their communion. These notes are: One, Holy, Catholic and Apostolic.

It is one because all its members have the same faith, the same sacraments, and are all in one communion, under one head, the Vicar of Christ. It is Holy because its Founder, Jesus Christ, is holy; it teaches a holy doctrine, invites all to a holy life, and because of the eminent holiness of so many thousands of its children. It is Catholic or universal because it subsists in all ages, teaches all nations, and maintains all truth.

It is Apostolic because it was founded by Christ in His apostles, and is governed by their lawful successors, because it has never ceased and never will cease to teach their doctrine, the doctrine of Jesus Christ. Now if any, or even one note of these many marks of the true Church, is noticed to be wanting in any of the churches of our non-Catholic brethren; then it is evident that their Church is not Christ's Church, and from that moment they should begin to follow the voice of their conscience, which, accompanied by prayer, will lead them into the one fold. Solemn and impressive are the prayers offered up to our Lord Jesus Christ crucified, on Good Friday, by our Holy Mother, the Church, for our brethren who differ from us on several points in Christian faith.

The Church in her prayers asks God to eliminate all error from their minds and hearts and bring them back to their mother, the Catholic and Apostolic Church. She, as the common mother of all, has long been calling you back to her. The Catholics of the world await you with brotherly love, that you may render holy worship of God with them in the profession of one body, one faith as there is but one fold, one shepherd and one God.

How beautiful it will be to see the massive crowd of individuals going along the streets in a solemn but cheerful way, called by the chime of bells on a Sunday morn, to the church built with harmony of feeling and united hearts, to pay their respect and homage to God Who is the Father of us all.—Rev. J. M. McVeigh.

THE CHURCH AND THE BIBLE; The Pope Alone is Champion of the Bible Against Destructive Critics.

For nearly three months the New York Sun has held its columns open to a fierce discussion as to whether or not the soul of man is immortal. Throughout the country the question has been argued in other great dailies printed in English. The conflict has been waged in the journals of nearly every large city. Now the Sun recently declared its columns closed, and sums up the result. It says that during the time articles on immortality have come to it from every quarter of the United States and from foreign countries. It ought to be capable of forming an opinion, hence Catholics and many others will be interested in seeing this statement:

"We are reminded of this extraordinary voluminous and embracing correspondence by a sermon preached last Sunday in this city by Rev. Dr. Lorimer. It was on the present condition of thought in Protestantism. The rock on which Protestantism was built was belief in the absolute authority of the Bible. Now, criticism of the Bible which reduces it practically to a book of purely human authorship, and with the consequent inevitable imperfections of human knowledge, has entered into foremost schools of Protestant theology and proceeds without restraint. Thus the miraculous element of the Bible is made to disappear, and with it passes away the foundation on which alone Christianity is based, for that, necessarily as miraculous. As Dr. Lorimer says, only the Pope, only the Church of Rome, comes to the front as the champion of the Bible against the destructive critics."

In our correspondence on immortality, therefore, we find that the uncompromising defenders of belief in everlasting individual life for the soul are usually Roman Catholics. \* \* \* In Presbyterianism there is considerable, if not a great part of the ministry, in the theological seminaries of that Church more especially of whose views of the Bible Dr. Briggs is the representative, though he has passed over to holy orders in the Episcopal Church. The movement for the revision of the Westminster Confession, upon which a committee of the general assembly is now engaged, may be said to have received its impulse from the new thought concerning the authority of the Bible. Into the Congregational Church the same skepticism has entered, probably even more extensively, and the Baptist and Methodist Churches and their theological schools are feeling its influence, probably to a less but a to profound degree. Protestant religious papers are declining almost universally in circulation and influence, and some of the more important of them have secularized themselves very completely, or, if they treat of religious matters at all, they are permeated with the skeptical "spirit."—New World.

A Thought for Lent.

If I only wish for clear water, it is of little consequence whether it be brought in a vase of gold or glass. I should even receive it with more pleasure when presented in glass, because I can then see it more clearly than in a golden cup. In like manner, if I seek only the will of God, I should be indifferent whether it be presented to me in tribulation or consolation, provided I can clearly discern it. It should be even more agreeable in suffering, because it is then more visible, and the only amiability of tribulation is that which it borrows from the Divine Will.—St. Francis de Sales.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXXX.

The Novatian and Donatist schisms were by no means fundamental in the sense of Arianism, or even of the later heresies of Nestorianism and Eutychianism.

Both Novatians and Donatists were thoroughly orthodox concerning the Trinity and the person of Christ. Indeed, the Christological controversies were yet to come.

The Novatians and Donatists also held the general Catholic view of the sacraments, with two profoundly important differences, which distinguished them alike from the Catholics and from the other heterodox parties.

First they denied that a sacrament administered by an open offender was valid, and then, on the ground that the Church held communion with such offenders, they went on to deny the validity of the Catholic sacraments generally.

Secondly, the Novatians denied that the Church had power to forgive mortal sin, at least to forgive homicide, adultery, robbery or idolatry.

Here, we see, the existence of Christianity was not at stake, nor the fundamental doctrines of the God head and the Incarnation.

The origin of these two parties was not even so widely divergent from Catholicity as that of Montanism, for it did not substitute prophecy for the priesthood.

The originating impulse was hardly heretical, although it became exaggerated into heresy. It was rather an extreme rigorism or puritanism of discipline, ending, as excessive puritanism is apt to end, in the assumption that its adherents alone constitute the Church of God.

Deeply as the Catholic Church felt herself injured by these two movements, she did not confound them with the great heresies, least of all with Arianism. Indeed, she took no exception when the Novatian bishop Acesius was asked by Constantine to sit in the Nicene Council.

one of senior consecration should become the pastor of the united flock and should then be succeeded by the junior.

These proposals failed of acceptance, but only through the obstinacy of the Donatist leaders and the fury of the Circumcellions.

Had they succeeded, the great schism would quietly have melted back into Catholic unity, and the question how much occasion the Catholics had originally given for it might have been peaceably discussed as a matter no longer of practical concern.

How absolutely inconsistent this mild readiness of the Church, especially of the Sees of Carthage and Rome, to forget the past, on condition of unity in the future, is from the stiff and proud determination which Foster ascribes to Rome as of her very essence, not to own that there can be any seed of salvation in any Christian party whose visible unity with her has been interrupted for a while!

The Catholic scheme of reconciliation plainly rested on Augustine's assumption, that if the Donatists would listen to reason, it would show that at heart they had kept a sense of unity with the Church, notwithstanding that this had been visibly interrupted for a while by human infirmity and a praiseworthy but ill-balanced zeal for purity of discipline.

In like manner, temperate Catholic writers (see the "Catholic Dictionary") do not hesitate to acknowledge in the Jansenist movement a laudable zeal for purity of administration, although distorted into partisan excess.

Accordingly, notwithstanding the maudlin *De la Trinitaire Communion* was almost a symbolical book of the Jansenists, Rome could not be moved to condemn it. To be sure, the French Jansenists did not, like the Donatists, set up a counter-organization.

Yet was St. Augustine at all hesitating as to the essential visibility of the Church, and as to the normal necessity of being in visible communion with her? No more than St. Paul. Dr. Foster's assumption, that, under Roman influence, the doctrine of the Church's visibility has steadily gone on increasing in rigor, and with less and less account taken of modifying principles, is so far from being true that it is very nearly the precise opposite of the actual course of history.

I do not hesitate to say that there was more proportional emphasis laid by the apostles, and certainly by St. Augustine and St. Jerome, St. Damasus and St. Leo, on the necessary visibility of the Church, and on the necessity of manifest union with her, than is at present laid on it by Leo XIII. Not that the now reigning Pope holds it any less firm than the first of his name, but that there is more occasion now than there was then for weighing St. Augustine's question: "Has Christ nothing of His own outside the Church?"

Let us consider some great differences of situation between the earlier and the present Roman Catholic Church. CHARLES C. STARBUCK, Andover, Mass.

is no truer test of our religious spirit than this.

What is our attitude towards the House of God? Do we love to frequent it? Do we act with due reverence in it? If we are indifferent or reverent, our religion is a mere sentiment, and our worship worse than a pretence.

Let us teach our children to behave with the utmost decorum before the altar; let them understand that no word should there be spoken that is not addressed to the throne of God. And then we shall not grieve the Sacred Heart of Jesus, so soon to bleed for us on Calvary.

CATHOLIC HIGHLANDERS OF SCOTLAND.

No one who has lived amongst the Highlanders and studied the character of the people can fail to love and admire them. Their ordinary life, occupied in quiet, pastoral occupations, induces a shyness with strangers, but under the calm exterior there is a deep fund of emotion, ready to well up when stirred by religious enthusiasm.

The position of a priest in a Highland community is, as may be imagined, one of exceptional authority. The deep reverence and enthusiastic devotion with which the people regard their faith, extends to the person of the priest, and not only in spiritual things, but even in many of the everyday affairs of life which even remotely concern his interests, his will is obeyed with childlike docility.

Five-Minute Sermon. Passton Sunday. BEHAVIOUR AT MASS. "But Jesus hid Himself and went out of the temple"—(St. John vii. 39)

We gather from the Gospels that our Divine Saviour frequented the Jewish Temple. Whenever He came to Jerusalem, His first visit was to the Temple, and while He remained in the City of Zion most of His time was passed in the Temple. This, the great sanctuary of the Old Dispensation, was, without doubt, the true Temple of God, and our Blessed Lord loved its courts; for here alone was His Heavenly Father truly known and glorified among men.

If you recollect, the only time that our meek and gentle Lord gave way to angry indignation, and acted with down-right severity, was when He found the buyers and sellers in the Temple. In such a profane manner, He at once turned upon the sacrilegious traffickers and drove them and their wares out of the Temple, using a scourge and saying: "Take these things hence, and make not the house of My Father a house of traffic."

Now, the attitude of Our Lord Jesus Christ towards the old Jewish Temple teaches us two very important lessons—first, to love the House of God and to frequent it; and second, to behave with the greatest reverence within its walls. Surely the Lord of the Temple did not need to be told that. Yet, behold, His attitude to her, how often He visited it, and how increased He was against all who profaned it! And if the sanctuary of the Old Law was so sacred in the eyes of Our Lord Jesus Christ, how much more so the sanctuaries of the New Law? Was it not said of Him that "zeal for God's house hath consumed Him?"

obligation, and men who treated their wives as though they were slaves or servants were acting on the worst principles of pagan times.

THE QUESTION OF PROGRESS.

Meeting the Old Accusation Against the Church.

The Priest was an elderly man, at least threescore and ten, with a quiet and unobtrusive manner. The Editor, apparently under middle age, was a man of our times, animated by the spirit of the age, and a firm believer in our glorious nineteenth century.

"The great objection, Father," said he one day to the priest, "to the Church, is her unprogressive character. She fails to keep up with the times, refuses to advance with modern society, and the world goes on without her."

"Whither? Why, on its progressive march."

"Do you mean that the Church herself is not progressive, or that she opposes progress in individuals and society?"

"Both. The Church is stationary—remains what she was in the Dark Ages, does her best to keep society back to where it was a thousand years ago, and to prevent the human race from taking a step forward."

A MOTHER'S ADVICE.

She Tells How Little Ones Can be Kept Well, Contented and Happy.

When baby is cross and irritable you may rest assured he is not well, even if you are unable to see any symptoms of his illness other than fretfulness. It is not natural for a baby to be cross and he is not so without reason.

These Tablets are a certain cure for all the minor ailments of the little ones such as constipation, indigestion, colic, diarrhoea, sour stomach, and simple fever. They break up colds prevent croup, and allay the irritation accompanying the cutting of teeth.

These Tablets are a certain cure for all the minor ailments of the little ones such as constipation, indigestion, colic, diarrhoea, sour stomach, and simple fever.

English Cardinal on Divorce. Cardinal Vaughan, preaching on Sunday in the Catholic Church at Chiswick, England, referred to the advantage taken in that country of the existing divorce laws and regretted that the Legislature of England had deprived from the Divine and revealed law of God respecting marriage. The indisolubility of the marriage tie, said his Eminence, was broken by legislative enactments and he deplored the fact that a large number of people unhappily availed themselves of this facility.

People who were divorced and married again were simply living in adultery, according to the teaching of the Catholic Church which had no power to legalize the condition of things or administer the sacrament to those who were thus living in the breach of the Divine law. Marriage was a solemn

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She Could not Stand on Her Feet

THIS WAS THE RIGHT ONE

Quebec, 9th January, 1900. Gentlemen—I beg to bring the following fact to your knowledge: My wife had been ill for a long time suffering from extreme weakness; strange to say, since she always preserved her appetite.

She could not stand on her feet, although she made a constant consumption of the various medicinal wines, so loudly advertised since many years. Recently the doctor prescribed VIN DES CARMES, and the result was that her strength was restored as if by magic. My wife is now as alert as myself, and our friends and customers, who had always known her as an invalid, can hardly believe their eyes. It is the best advertisement that your VIN DES CARMES has ever had.

J. PEPIN, Grocer, 132 Massure Street, Quebec. Vin des Carmes is sold in London by J. G. SCHUFF, ANDERSON & NELLES, W. T. STRONG & CO., Druggists.

BRISTOL'S Sarsaparilla. It purifies the blood, a bright eye, a clear complexion, a keen appetite, a good digestion and refreshing sleep, TAKES.

Bad Books and Filthy Newspapers. An English Bishop has given a warning to his dioceses which all Catholic parents ought to take to heart. In Pastoral he reminds his people that writers of books and editors of papers too often unscrupulously pander to depraved tastes, and thus whilst they are the cause of much sinful pleasure to their readers, teach the young in particular that lustful excitement is no harm.

Bed Time Cordova Candles. They give a light that is rich and brilliant. No odor. Many styles. Sold everywhere.

The Cause of Nervous Headache. This most distressing and common malady doubtless has its origin in some unbalanced condition of the nervous system. Probably the simplest, safest and most efficient remedy is PAIN-EXPELLER.

O'KEEFE'S Liquid Extract of Malt. The best cannot be too good, especially if you are sick. Leading Doctors all over Canada pronounce O'Keefe's the best Liquid Extract of Malt down.

OUR BOYS

Think of the St. Lawrence boys! When Alfred Tenney once gave a very wise letter to his older brother, the latter was going out to the fire post, who used to do his time in the street, said to him: "Frederick's great star pat soon get over all that."

Self-forgetfulness is the cure for this troublesomeness. The remedy is to be very shy at first, to be very bold in the end, to be very thoughtful at first, to be very unthinking in the end, to be very modest at first, to be very conceited in the end, to be very nervous at first, to be very calm in the end, to be very timid at first, to be very bold in the end, to be very shy at first, to be very bold in the end, to be very thoughtful at first, to be very unthinking in the end, to be very modest at first, to be very conceited in the end, to be very nervous at first, to be very calm in the end, to be very timid at first, to be very bold in the end.

It is not in social life that we suffer from ourselves too prominent world of our ideas, and in adult life the shams when we are to ourselves more high think of ourselves more to think. The remedy is to be very shy at first, to be very bold in the end, to be very thoughtful at first, to be very unthinking in the end, to be very modest at first, to be very conceited in the end, to be very nervous at first, to be very calm in the end, to be very timid at first, to be very bold in the end.

Graciousness, kindness, manners will cover a multitude of sins. Exhibitions of selfishness—they are quite well down the road of selfishness. The old is as beauty does to true. When beauty to people, and has the rights and privileges beauty is decidedly is.

It is nice to be left the room, shows thoughtful should not be thrown one forgets, or even that such evidences peevish. But—well, he sweet-mannered not a cross word a little thought a thoughts into effect.

Good manners sh and off like one's S due to strangers own family, even the of-all-work and the entitled to a certain position. Who has a girl who prattles makes a great trust girl who has more social position, and annoy and show up in her kitchen maid, hers are for display, perishable. It is good as it was last, and even better. The thought, consideration, ness, the broader will these attributes girl's soul grows shine forth.—Helen.

The Right to America, the father, eldest sons had mat- versity with the in college course. He they could go to co- them to also learn a- ing his argument by- tion of a railroad, h- suring time, for a tin expert bridge-build- the first advertisement of applicants, includ- old men, university- young men, clerks, others, who made obtain the position. ters of recommenda- tions; others so- sional influence, h- eration was only s- one man responded- vertisement. He- hands in his pocket- back of his head.

What are you ch? What are you



THE DEAD SINGER.

JOHN BOYLE O'RIELLY. "She is dead!" they say, "she is reposed for ever in the grave; there lies upon her breast..."

DEATH OF FATHER RYAN.

Rev. Father Francis Ryan, Dean of St. Michael's Cathedral, died at his residence, 100 St. George Street, on Saturday afternoon at 5:10 o'clock...

DEATH OF FATHER RYAN.

The decease of Father Ryan will be regarded with sincere regret, not only in the Roman Catholic denomination in Toronto, but in all denominations throughout the Dominion...

"NON SERVAM."

Who resigns in reality above loud downy mercy and the sound of his children gathered here...

MARTYRS OF THE COLISEUM.

We have a supply of this fascinating and thrillingly interesting work—both bound and loose leaf...

OUR BOOK LIST.

- BETHLEHEM. By Frederick William Faber, D.D. ... 1.00
CARDINAL FACTS AND CANADIAN HISTORY. By James P. Taylor ... 1.00
CHRISTIAN FATHER, THE. By Rev. Fr. Lambert ... 1.00

For the Catholic Record. I wedded my soul to the mighty King Who rises over earth and heaven...

Patrick Alban Sheahan, R.S.O. On the 23rd inst. occurred the death of Patrick A. Sheahan, aged 50 years...

ST. PATRICK'S CONCERT. Judging by the arrangements already made by the Committee, we have no hesitation in saying that the concert...

NEW BOOKS. "Hunt and Bill," by Clara Mulholland, Cloth, 12s. 6d. ... 1.00

MARKET REPORTS. LONDON. London, March 13.—Dairy Produce—Eggs, fresh laid, white, 4s. 6d. ... 1.00

ORIGINAL INV. We think it was W. who said that the de would, were they to co planet, be amazed to see their literary and sci was worn by their suc is never a tag in it to came. There are indec added here and there ments in details of e the idea of the gar ottimes elaborated ver though Marconi's ach placed him among el wireless telegraph y 1617 by Father St credited with the in steam engine, thou due to the Marquis who received a in 1663. We are all v stitutes the fame of Ro yet the propulsion of was demonstrated long by a Spaniard, the battery, etc., which to the credit of presu invented years ago b lists. They first dre which others have And when we read the discoveries of our o light of this knowledg of admiration may be and our adjustment this and that one m and just

DIocese of Hamilton.

POSTAL MASS. Solemn Pontifical Mass of thanksgiving in honor of the Pope who is now beginning the twenty-fifth year of his pontificate...

DIocese of Saint Albert.

A month ago it was commonly rumored that no hopes were entertained of Right Rev. Bishop Grandin's recovery...

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C. O. F.

RESOLUTIONS OF CONDOLENCE. Toronto, Ont., March 1, 1902. Sacred Heart Court, No. 23. It having come to the knowledge of our Court of the death of the brother of one of our members...

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FORTY HOURS AT COBDEN.

On Feb. 24, the devotion of the Forty Hours at the Church of the Sacred Heart of Jesus, Cobden, and continued until the 26th...

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OBITUARY.

Mr. JOHN CONNOLLY, O.R.S. It is with deep and profound sorrow we record the death of Mr. John Connolly, one of our members...

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A MERITED TRIBUTE.

Our Own Experiences of the Comforts of Travel on the Grand Trunk. The Ladies' Journal had occasion to visit Chicago recently on a matter of business...

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