

The Catholic Record.

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

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HIGHER CHRISTIANITY AND QUEBEC.

In The Presbyterian, (Nov. 8.) we have an article entitled, "Progress in Quebec." The editor speaks of the good reports of mission work among our French-fellow citizens and echoing the words of the colporteur, says:

"Quebec can be lifted to a higher Christianity and a truer citizenship if the Presbyterian church in Canada realizes its opportunity."

His call to arms is couched in decorous language and we recommend it to the Protestant ministers who use words of war, and occasionally, words which ill befit lips which should be wedded to charity and truth.

We did not know that Christianity was divided into lower and higher. That citizenship was of two grades—true and truer—was also hidden from us. But the scholarship that shines in the saccotum of our friend should not blind him to the facts that some Protestant writers are of the opinion that the Christianity which he concedes to us has produced good fruit.

For example, Mr. Lecky, (History of Rationalism, Vol. II.) says:

"The Catholic Church was the very heart of Christendom. . . Catholicism laid the very foundations of modern civilization."

The Church, says Canon Farrar in Hulsean Lecture for 1870, was the one mighty witness for light in our age of darkness; for order, in an age of lawlessness, for personal holiness, in an epoch of licentious rage. We might adduce other testimonies of similar import from Protestant writers but they would have no meaning to those who prefer fiction to fact.

The Christianity of Quebec is high enough for the Rev. Dr. Kerr who tells the readers of the Baltimore Sun that "The Roman Catholic Church is very powerful in the Province of Quebec and nearly all of the French are found within its pale." I find a great reverence for law and for the Sabbath day. The churches are filled at both services on Sunday, the evening service being as well attended as that of the morning.

Some time ago Mr. Murdoch Mac Kinnon wrote from Ottawa to the Presbyterian Witness, (Halifax), a protest against the work of the French Evangelization Board in the Province of Quebec. They, (the Catholics), he said, "are doing their part, and a very good part it is of the Master's work in the world. It ought to put us to shame how they tolerate our French Evangelization work among their people."

True, it may be admitted more special light is needed in Quebec and other Roman Catholic districts, just as it is needed probably in many a Protestant district over this Dominion. But how and by whom should this work of enlightening Roman settlements be done? Surely by their own clergy and not by rural sects which would only lead to jealousies and strife as it does wherever attempted. We all admit, at least we cannot deny, that the Roman Catholic is a Christian society and have now, as they always had, even in the darkest times, the witness of the Spirit of God in their work. How, then, can we hope for the approval and co-operation of the same spirit in breaking up his own work in the Roman Catholic settlements and recasting it according to our Protestant shibboleths. To this broad-minded Presbyterian gentleman Quebec's Christianity is high enough.

"Quebec," says the Presbyterian, "can be lifted to a higher Christianity if the Presbyterian church in Canada realizes its opportunity." Onitting comment on the assumption of higher Christianity, may we venture to ask the editor to submit to the public his plan for the lifting of Quebec. Our demand, because we are Canadians, interested in everything that can develop our civilization, is well within the limits of propriety.

If he says that his plan is the preaching of sounder views of revelation we answer him in the words of Dr. Schaff, whose Protestantism is as orthodox as his own, that the Catholic Church "stands like an immemorable rock bearing witness to the fundamental truths and facts of our holy religion."

In a lecture on "Ethical and Social Reactions of Religious Systems," the positivist, Frederick Harrison, refers to Catholicity as the most permanent form of Christianity compared to which

"all the other forms are more or less perversions or transitional and morbid, and sterile offshoots."

The great Unitarian, Channing, reviewing the deeds of Catholic missionaries asks: "Do not these teach that in the Roman Church the Spirit of God has found a home." (Works of W. E. Channing, P. 275.) John Wesley says: "What wonder is it that we have so many converts to Popery and so few to Protestantism when the former are sure to want nothing and the latter almost to starve." We commend these testimonies to the editors of The Presbyterian.

If he says that his plan is that of the colporteur we answer in the words of Anthony Froude, an avowed hater of the Catholic Church, "that to send hawkers over the world loaded with copies of this book (the Bible) scattering it in all places among all persons—not teaching them to understand it; not standing like Moses between that heavenly light and them. . . is the most culpable folly for man to be guilty."—(The Nemesis of Faith p. 63.)

If he says his plan is to send into Quebec well trained and zealous missionaries we ask him to read the following extract from an article on "The Great Missionary Failure," in the Fortnightly Review, October 1888, by Dr. Isaac Taylor, Protestant Canon of York:

"General Gordon, a zealous Puritan Protestant, if ever there was one, found none but the Roman Catholics who came up to his ideal of the absolute self-devotion of the apostolic missionary. . . Hence these priests succeed as they do serve to succeed while the professional Protestant missionary fails."

We do not know what the editor means by lifting Quebec to truer citizenship; but we do know that in point of social purity and moral growth, Quebec need not fear comparison with any section of Canada. As to tolerance which springs from Christian charity, when was Ontario within speaking distance of Quebec. Judging civilization by the kind of man a country turns out, is Quebec so lowly that she must be lifted by the Presbyterian? We think not. And any fair-minded Canadian knows that in everything which beautifies and ennobles life, French Canadians are in the forefront. In oratory, literature, in the preservation of historical records, in observance of the laws of fraternal love, Quebec has done more than any other province of Canada; and yet with Protestants to of reputed admitting that "the Gospel as taught by the Catholic Church is sufficient to save souls and Catholic missionaries are competent to take care of their own." The Presbyterian must talk of "higher Christianity" for Quebec.

And while preachers malign the faith which the French Canadian believes is entitled to respect, Quebec, patient and tolerant, wonders at these outbursts of Catholic phobia.

THE OLD CALUMNY.

What is the real attitude of the Roman Catholic Church toward the Bible? The editor of The Churchman says in a recent issue of his paper that he is not quite satisfied with the answer given to this question by an individual who bears false witness against the faith which he once professed and preached. In an address at the Winona Bible conference last summer, he made some assertions which were not in accord with either historic accuracy or Christian truth.

"He asserts," says The Churchman, "that the Roman Hierarchy does not want the laity to possess or to read the Bible." Pope Leo XIII, granted on Dec. 13, in 1898, indulgences to the faithful of both sexes who read daily an approved edition of the Holy Gospel.

The Third Plenary Council of Baltimore reminds Catholics that the most highly valued treasure of every family library and the most frequently and lovingly made use of, should be the Holy Scriptures. Hence the assertion that the Roman hierarchy does not want the laity to read or possess the Bible is a foul calumny. He asserts that the Roman Catholic hierarchy does not want priests to be readers of the Bible.

The Winona Bible Conference must have been startled by this vulgar mendacity. Catholics know that in all seminaries in the Church, Holy Scripture enters largely into every treatise of theology and is made the chief source of religious instruction. The priest is obliged in conscience to read each day the Breviary

which is principally composed of Holy Scriptures. The Church was in the world before the first Christian penman had begun his task. She antedates the Bible. With divine authority she drew up the canon of Scripture: she preserved it during the centuries; she champions it to day against infidelity. Her children are exhorted to read it. In a word, the Church is the witness and interpreter of the Bible. With St. Augustine we say: "I, for part, would not believe the Gospel unless the authority of the Catholic Church moved me to it."

HOW THE PROTESTANT REFORMATION WAS BROUGHT ABOUT.

Written for the Press by Rev. Charles C. Conroy, S. J.

THE REFORMATION IN SWEDEN. Few American readers are familiar with the events which brought about the Reformation in Sweden; and yet it is a very interesting chapter in history. There is in it a striking absence of even the pretext of abuses to be reformed. The people generally were pious Catholics, the pastors faithful and devout in the discharge of their sacred duties, the religious male and female, led lives of fervor and charity, which endeared them to God and man. The Bishops in particular gave the good example of every Christian virtue. Sins there were, of course; but few, if any gross scandals are recorded. Here still more than any where else, Lutheranism was imposed upon an unwilling population by a cruel tyrant with the aid of a foreign army.

The tyrant was Gustaf Wasa, who had begun his public career as the deliverer of his country from the foreign and unbearable yoke of Christian II, of Denmark. This signal service to his native land gained him the boundless love and confidence of his grateful fellow countrymen. They had bravely flocked to his standard at the time of common oppression and when the victory was achieved an liberty secured, they enthusiastically offered him and pressed upon his apparent reluctance, the kingly crown of rescued Sweden. This was in 1523.

Before allowing himself to be crowned by the Catholic hierarchy, who would have made him swear fidelity to the Church, he planned and executed a religious revolution as thorough as his civil revolution had been. For during the tyrannous rule of Christian II, he had spent some months in Germany, and he had there become enamored by the Protestant plan, suggested by Luther, of vesting the spiritual power in the temporal ruler and allowing him to appropriate the riches of the Church. This plan he undertook to adopt for Sweden.

For this purpose, carefully concealed at first, he needed an obsequious parliament and a body of foreign heretical troops. The troops he could easily hire, and the religious treasures would readily furnish the money to pay them; and circumstances were exceptionally favorable for a total reorganization of the Parliament. In 1521 the Danish monarch Christian II, on occasion of his being crowned as King of Sweden had invited the leading nobles and bishops to a banquet and during it made a general butchery of his guests. This "Bloody Bath," as it is called in Swedish history, had left the government disorganized. So Wasa managed to have new senators chosen from among his friends, and he appointed bishops of his own choice; still even of these bishops some proved to be in time of trial faithful to their sacred trust.

His further plan of action, to make himself spiritual head of the realm and master of all the ecclesiastical property, was skillfully devised and vigorously carried out. The Lutheran doctrine was the means, not the end, intended by the monarch. But it was a necessary means for as long as Sweden remained sound in doctrine, his most violent measures could have no effect. For this purpose he invited to his court some learned Lutherans, in particular two brothers, Olaus and Lawrence Petri; and, to give them credit with the people, he treated them with the utmost reverence. Olaus was allowed publicly to defend Lutheranism in presence of the diet, and was appointed preacher in the cathedral of Stockholm, while his brother Lawrence was made to teach theology at Upsala. The former declaimed boldly against "the errors of Popery," he later instilled the poison of heresy into the young theologians.

Was next required the Church to pay his foreign troops out of the revenues of the clergy. He removed an obnoxious bishop, and forced the chapter to depose the archbishop and to choose another, John Magnus by name, whom he selected to fill the vacancy thus created. This was a prelude of gentle character, whom he expected to make his plant tool. But soon after, finding him unyielding in his fidelity to duty, he publicly mocked and insulted him, and banished him from Sweden. The good man died at last in poverty in a hospital at Rome.

Two recently deposed bishops, Knut and Sannarwider, true Catholics—also he would not have discarded them—were accused of stirring up a revolt of the faithful. The King appeared himself as the principal accuser, and of course they were condemned. We will let a Lutheran historian of Sweden, Anders Fryxell, describe the scene of their execution; it is a specimen page of the record of cruelty, which disgraced the reign of Wasa, even according to so devoted a patriot and pronounced a Lutheran. He writes:

"The seditious (?) were forced to make a degrading entry into St. Olofholm, riding backwards on two half starved horses, dressed in ragged pails, Master Knut wearing a bark mitre on his head, Peter Sannarwader a crown of straw and a wooden sword by his side. Crowds of people in disguise followed them mocking and teasing the unfortunates. The procession passed through some of the principal streets of the town, and stopped at last on the great square, where they were led through the whipping post, and made to drink wine, the executioner, hooded and derided by the mob all the while. Shortly after this ungenerous treatment, they were both conducted to the place of execution, beheaded and impaled; Peter Sannarwader in Upsala, 18th of February, 1527, and Master Knut three days later in Stockholm. The fame of these proceedings spread like wild fire through the kingdom. Gustaf had ordered the ignominious procession through Stockholm in order to decrease the reverence of the people for their bishops; but was interpreted as an ungenerous victor's mockery over the vanquished; and the execution itself excited still greater displeasure. Such an attempt against such men was extraordinary, nay, unheard of. The priests represented the criminals as the fallen defenders of the clerical freedom; the friends of the Stures as innocent victims of their devotion to the family; and the Roman Catholics as martyrs to the true faith, sacrificed by the hand of a heretic and godless king."

The foreign mercenaries were the chief means by which Wasa was enabled to accomplish his wicked designs. He played them off on all occasions, whether to exploit his people, and especially the clergy, out of their money, or to threaten them into servile compliance with his will. The same Lutheran historian, Fryxell, writes: "At the meeting held at Westena in 1521, it was determined that the foreign cavalry should be quartered in the cloister; at the meeting of Stockholm (1525), that the tithes of that year should be employed to pay off the foreign soldiers. The priests opposed it, but the King clearly proved that these expenses were necessary, and the nobility, citizens, and peasants, glad at not having to pay themselves, were well satisfied that the priests should do it. This bait Gustaf often employed to get the people on his side against the prelates of Rome."

At last, in 1527, the king convened a diet at Westenas, at which he struck the final blow. He caused the Lutherans and Catholics to discuss the Reformation doctrines before him and the whole assembly, terrorizing the Catholic champions and putting them down as a disadvantage. Before the meeting began the Bishops held a secret session in the Cathedral, and there pledged themselves to one another, to stand firmly by the ancient faith and union with the Holy See; but they were so overawed by the dangers awaiting them that they buried the parchment recording their agreement under a stone, where it was not procured till in later years.

At the diet the law was reluctantly passed which the tyrant dictated, abolishing the Catholic religion, and establishing Lutheranism in its stead and consecrating to the king all the ecclesiastical property. Again Fryxell says:

"The diet of Westenas did not last long; scarcely eight days passed ere it was closed; but never at any diet has more been executed; never have any resolutions brought about a more complete change. The whole tremendous power of Popery in all its members was crushed. Deprived of their riches, their privileges, their great consideration, they (the clergy), were open to the continued and often unjust exactions of the crown, and the nobility, the attacks of the Lutheran priests, and left without power to protect themselves from the encroachments of enemies on every side. The crown of Sweden, which before had been utterly impoverished and unable to pay half its expenses, became rich at once."

The king now appointed the Protestant Lawrence Petri to be Archbishop of Upsala; by witty promises that the Pope would sanction the appointment, he induced four bishops, his former apprentices, to perform the consecration. Bishop Spalding makes the following important statement on this subject: "The consecration having been duly performed by bishops having undoubtedly the episcopal character themselves, though uncanonical and unlawful, was certainly valid; and thus the present Swedish Lutheran bishops, unless the rite of consecration has since been materially altered, are invested with the episcopal character, though, being severed from the communion of the Church, they have not canonical jurisdiction or any lawful authority whatever."

Soon after the consecration of the Archbishop he was publicly married in his cathedral. Then, as Fryxell says, "a general murmur was heard; the ignorant (?) populace threatened to kill the foreign heretic and the apostate king." Innovation after innovation was introduced; the people could stand it no longer; insurrections arose, were repressed, and sprung up again. But the foreign troops were well armed and well disciplined, and the skillful tyrant forced the rebels after much rising to deliver their leaders into his hands; and so new combinations to shake off the yoke of the foreign religion became impossible. Gustaf actually violated the sacredness of the altar, and the sunniest laymen died off, and the Reformation remained in undisputed possession.

THE CURSE OF GAMBLING.

REV. FATHER McPHAIL, IN AN ADDRESS TO MEN SPOKE STRONGLY AGAINST THE EVIL.

St. Thomas Times, Nov. 15.

Holy Angel's Church was well filled last night with men. Rev. Father McPhail said he was pleased to see so many of them attending the mission regularly and faithfully, and he was especially pleased to see the large number before him last evening, as his sermon was directed more to the men than the women. Quoting the text, "Watch ye and pray that ye enter not into temptation," the speaker spoke strongly against the great number of gambling dives that exist everywhere, and the prevalence of the gambling habit among the men. A persistent gambler, he said, is always found to be an idler, a loafer and without ambition. What little judgment a man shows, when his works hard all week or all month, and as soon as pay day comes goes to the dens and delivers his earnings to the sharks. A gambling man never moulds for himself a successful career, and he makes his own life miserable.

"Now, men, be men," continued the speaker. "Show that your ambition is higher than to become a confirmed gambler. If you have indulged in this vice in the past, now is the time to stop it, but you will never be able to do so unless you avoid the proximate occasion of it. You must stop frequenting the places where gambling exists, and in order to do this you must pray."

What is prayer? Prayer is simply conversing with God, praising or thanking Him, expressing our love or seeking favors of Him. To pray it is not necessary to know any special form of prayer; neither is it necessary to know how to read. It is only necessary to give an humble expression of the heart. Christ Himself says we should always pray. How can we always pray? We can do so by offering to God all our thoughts, words and actions, and by keeping ourselves in the state of grace. It is not necessary to pray in any special place. Of course, the Church of God is the house of prayer, but we can pray on the street, in the workshop, or any place. We should pray as the poor publican did, who simply smote upon his breast and said, "Lord, be merciful to me, a sinner." One moment of sincere prayer will help us to overcome temptation.

Father McPhail gave an admirable address on the Lord's Prayer, taking it clause by clause and applying it to the moral and supernatural lives of his hearers. The Reverend Father's address was a clear explanation of the duty of prayer and its importance. "God has a right to our prayers; everything belongs to Him," was the thought impressed. Pray in temptation and especially on Sundays—not necessarily the whole day, but more than on the ordinary day—it is a day of refreshment for both body and soul. The Church has legislated regarding Sundays as holy days. She obliges all to hear Mass at a minimum, but the spirit of the Church is that the faithful also attend vespers and benediction, which are offices of prayer and praise; and they abstain from servile works, except those of necessity and mercy, and that they pass the remainder of the day in rest and innocent recreation.

Let the evangelists come. Let the rebels continue. We need them, and if they do no good they certainly can do no harm. While I haven't much faith in wholesale conversions, yet out of all who profess to have been converted, there may be one who really repents and sticks to it; and that's worth while.

I am not an atheist (as some have seemed to think). I am not a Roman Catholic, but was reared in the strictest kind of Protestant atmosphere, but I want to say right here that if all the denominations of Protestantism were as faithful and zealous to their religion and their Church as are our Roman Catholic brethren, there would be more genuine Christians and less church people for revenue only. The Redeemerist priests, Father McPhail and Father Holland, of Montreal, are conducting a mission at the Church of the Holy Angels. They have services at 10 o'clock in the morning, and at various hours during the day and evening. And the people are there to do homage at the altar of their belief. How many Protestants are there in St. Thomas who would turn out of their cosy beds at 4 o'clock these cold, dark mornings, to prepare to go to their churches to implore pardon for past transgressions or render devotion and thanks to the Supreme Giver of all good things? Mighty, mighty few, and many of them cannot manage to get there once a week at 11 o'clock in the morning. I'm not what you would call a persistent church-goer myself, but I'm not making any loud professions. At the same time, my belief is that the Protestant religion will never be so firmly grounded and ingrained in the lives and characters of its followers as that of the Roman Catholic belief among its adherents, till Protestants take hold of their religion with the same zeal and devotion to duty as animates every worshipper in the fold of Roman Catholicism.—"Onlooker" in St. Thomas Times.

The Lord is far more tender than a mother. And we know how tender a mother is, and how readily she forgives her child's shortcomings. Did any reprover ever move us so much as our mother's kindness?

There is a great difference between a wish and a dogged resolution, between desiring to do a thing and determining to do it.

THE PRESS AND THE CORRECTION OF CALUMNIES.

Writes the London Tablet:

Quite a little flutter of excitement was caused in the South of England, when a few days ago The Sussex Daily News announced with great wealth of romantic detail, the escape of a nun from a Brighton Convent. The next day The Daily Chronicle "went one better," and stated positively that the place the nun had succeeded in escaping from was the Convent of the Sacred Heart. The solicitors of the Convent, Messrs. Witham and Roskill, at once wrote a letter—with the result that the following apology appeared in the Chronicle of Saturday: "We regret that in our issue of Thursday we stated that the well known Convent of the Sacred Heart, Brighton, was the scene of the romance surrounding the flight of a young nun to her parents. This was a mistake for which we express our sincere regret." Then Mr. Connelly, who seems throughout to have acted with admirable promptitude, took The Sussex Daily News in hand. This paper had mentioned no names, but Mr. Connelly was able to assure the editor that the Superior of all the convents in or near Brighton authorized him to state that the allegation was absolutely without foundation as far as their convents were concerned. In the next issue of The Sussex Daily News appeared the following: "It has been generally assumed that the institution in which Miss A. was received, and from which she was taken by her friends, was associated with the Roman Catholic communion; but that is not the case, and has not been stated in these columns." Not stated, it is true, but so clearly implied that ninety nine readers out of a hundred took it for granted. However, The Chronicle has now denied that it was the Convent of the Sacred Heart, and The Sussex Daily News affirms that it was not a Catholic Convent at all, so we need ask no more.

Simultaneously with this incident in Sussex, Eng., was the publication of a worse slander in the daily press. The Rev. D. J. Stafford, D. D., rector of St. Patrick's church, that city, sent the appended letter to The Post:

A PRESS DISPATCH DENIED. "Editor Post: In your issue of today you print under big headlines, 'Priest Flees with Girl,' a story which touches a man I happen to know—Rev. Virgilio Caronne, pastor of the Santa Maria Maddalena Church, Rome. This statement is, I know, false. While in Rome a year ago this summer I officiated at his church, and he was then planning a trip to America. He is a member of the immigration committee of Rome, and is coming to New York on that business. Father Caronne promised last summer a year ago to visit me in Washington, and I have on my desk a letter dated Genoa, Sept. 12, 1906, saying that he had started from Rome on his trip, and was coming to pay me the promised visit. This does not look like a sudden disappearance, nor afford any ground for the salacious detail of the dispatch of this morning. The thing is evidently false, and I ask you, in justice, to print this as prominently as you did the dispatch itself. "Yours faithfully, "D. J. STAFFORD."

It was published, but in an inconspicuous place and with the colorless heading above; The Post thus making very imperfect reparation.

The Rome correspondent of the Irish Catholic says regarding the latter affair: Padre Virgilio Caronne, of the Cammillini, parish priest of Santa Maria Maddalena, resigned his cure in order to go to the United States to minister among Italian immigrants and lay the foundations of a house of his order. Forthwith a daily paper of Rome had the audacity to spin a story about his having eloped, and, of course, so spicy a tale was not lost to the French and English newspapers.

Unfortunately, the story was hardly out of Rome before a lawyer's letter came with one from the procurator-general of the Cammillini to deny it, but by that time it was appearing in foreign newspapers, and it is proverbially impossible to overtake a lie.

The story is false in toto. But this is not all. Its working up for the press is radically untrue to the facts, and would be a misrepresentation even if the story were true. Thus, the ground-work of the suppositions is that the Maddalena of Rome is a fashionable church like its more famous sister at Paris.

But, less famous, this of Rome is also less fashionable. First of all, it is in the old Rome, and the old Rome has no fashionable quarters. In the present case there is as always a noble residence or two, by way of exception, but the quarter is populated by bourgeois of the bourgeois, lower middle class people. So the siege laid to Padre Caronne's professional box is an invention of the nastiest and totally wrong.

The only true thing in the working up of the story is that the priest was much loved by parishioners, shabby, genteel and all. So even the detail about his saying Mass with his spurs on, when called from his duties as rector of the church, he served as "ufficiale di complemento" on the Piazza d'Armi in a picturesque little lie in a tissue of lies.

St. Paul enumerates joy among the first of the fruits of the Holy Ghost. It is doing no injury to the mortified character of high sanctity to say that joy is one of the most important elements in the spiritul life. It is the atmosphere of heroic virtues.

GUILTY OR NOT GUILTY.

By T. W. POOLE, M. D., LINDSAY, ONT. CHAPTER VII.

"McCoy is unsettled in his opinions," McCoy is going to turn Papist," McCoy is going out of his mind!"

Such were the phrases which passed current from mouth to mouth in the social circles of Mertonville. Not only among the female gossips, but from the men in the workshops and among the loungers at the corner grocery, ominous whispers were heard; and ejaculations of pity and regret began to be mingled with others of disgust and scorn.

Even the boys in the gutters caught the echo of the prevailing sentiment among their elders, and learned to leer at him as he passed.

It was not necessary for Miss Dundee to learn from the village gossips that if what was said of McCoy were even partially true, he was no fitting mate for a minister's daughter. The bare fact, however she might try to smother or conceal it from herself, was evident enough, without the additional annoyance of having it, as it were, thrust at her, by the sympathetic effusiveness of her female friends. Yet this is what she had to endure one evening as she was passing down the village street in her shopping. Meeting Mrs. Townley, she was about to pass her by with the usual salutations; but that good lady could not let so favorable an opportunity pass for expressing her sympathy; and accordingly, fixing her victim with her eye, she began:

"It's so hard on you, my dear—so hard on you, and on the minister too. As I was saying to Mrs. Henry to-day, it's really too bad!"

"What is too bad?" asked Jennett, with a swelling in her throat and a vain attempt to smile.

"Oh, the way Mr. McCoy goes on, you know," said the lady. "It does look as if he were going to turn Papist himself. Says I to Mrs. Henry, it would never do for such a thing to happen in the minister's family you know."

"Well, he may be only joking, or it may be merely a passing whim or notion," she replied, with an attempt at indifference.

Mrs. Townley shook her head, and began a narration of what she herself had heard in his own house, only a few evenings before. Escaping as soon as possible from this woman's impudent soliloquy, Jennett took her way home, with a feeling of dreariness and isolation such as she remembered she had experienced years before when her mother died.

"Poor thing!" said Mrs. Townley, an hour later, as she detailed the conversation to Mrs. Henry. Poor thing! She looks delicate enough with her color coming and going, just like her mother, you know, and she did not last long when she was taken down."

"Ah!" said Mrs. Henry, "what ailed her mother?"

"Oh, consumption, you know." Then the good ladies nodded to each other in silence.

"She tried to excuse him," said Mrs. Townley.

case of her evident estrangement. Their eyes met, and her's filled with tears; she felt that her fortitude was ebbing away, just at the time she needed all her strength for a trying emergency.

"Oh, Mr. McCoy! do you know what they are saying about you? Do you know that I—my father—that we are all—"

She paused, unable to proceed, as her emotion overcame her; but rousing herself, in order to fulfil her previous resolve, "to have it out with him," she came to the point this time with unflinching directness.

"Are you really going to turn Papist, Mr. McCoy, or are you going crazy, or what has come to you?" This she said slowly and apparently with difficulty, as though each word and syllable were forced from her by an overmastering power.

Neil was looking at her, with an expression of surprise and pity, as he answered.

"Don't agitate yourself, Jennett: I did not know you were ill."

"With you answer my question, please," she asked, vehemently.

"Nothing has come over me, and I am not going out of my mind," he said, quietly.

"Then is it true that you are going to become a Papist?" she asked, fixing on him a scrutinizing glance, and holding her breath, as though her very life depended upon his reply.

"Would it be such a dreadful thing if I were?" he asked.

"Oh, it would! it would," she cried, and buried her face in her handkerchief, while she sobbed convulsively.

"You won my affections as a Presbyterian, and an Elder of my father's church, and as such I engaged to marry you. But now—now—that can never be—"

"My dear, do not agitate yourself about what may never happen, he said, soothingly. "I have only been examining the subject at issue between the churches. I have not made up my mind—"

"Then, Mr. McCoy," she said, as she rose with dignity, "you must consider our engagement at an end—at least for the present," she added, falteringly. It is a subject on which you ought fully to know your mind. You see I am in no state for company to-day, and will bid you farewell."

shock. It cleared up several other little anomalies which during the past few weeks had passed before him as in a dream. He saw it all now. He was a suspect of the worst kind, and it all most seemed as if his presence in the community was tolerated upon sufferance.

His thought of all this soon came to be mixed with some feelings of indignation. Was this the boasted "freedom of thought" which had been so much vaunted among his Protestant friends? After all, what had he done, he asked himself, that he should be shunned and hated? Thank God! it was for no crime committed. That thought gave him comfort. He did not know that this was "the Way of the Cross," and that in him was again fulfilled the prophetic words: "A man's foes shall be they of his own household."

"Oh! God," he cried, from the depths of his anguish, "I have sought Thee, and Thy truth. Lead me in the right way for Thy mercy sake."

He had thought over Miss Dundee's last words to him, and how worn and weak she had looked. "She may have meant it all, for the moment," he said to himself, "but I will not accept her dismissal as final. She was agitated. She is ill. Poor thing! I fear she has suffered sorely. I must see her soon and endeavor to soothe and satisfy her."

Accordingly, later in the evening, he presented himself at the door of the manse, and enquired for Miss Dundee. The servant who responded to his summons informed him that she was better, but was lying down, and instead of admitting him, handed him a letter which on being subsequently opened, read as follows:—

Dear Sir:—I have learned from my daughter, that in consequence of the changed character of your religious views, she has intimated to you that you must regard her engagement with you as at an end. I may say, that I also feel it my duty, however painful, fully to concur in that decision. I trust and believe that as a gentleman you will spare her and me any further allusion to the subject.

Notwithstanding the peremptory character of this missive, he called at the manse again, within a few days, hoping to obtain a reversal of the sentence, but found both father and daughter absent from home, having gone, as the servant said, for change of air, for an indefinite time.

THE DANGER OF FAITH AND MORALS arising from the inroads of an aggressive secularism has not assumed the importance of a vital issue; but, from time to time, unexpected meteors have flashed across the political horizon, in portentous rumblings, portentous of the storm, have reminded from the distant hills, and the horoscope of events, unmistakably foreboded that the thunder cloud, charged with destruction, which sits brooding over England to-day, may shift its magnetic centre and settle on Ireland to-morrow.

THE ANNUAL MEETING OF THE CATHOLIC TRUTH SOCIETY OF IRELAND, held last week in the Round Room of the Rotunda, there was a very large attendance, the platform, the body of the room, and the gallery being occupied by representatives of the Hierarchy, the clergy and the laity. The audience included a large number of ladies. The proceedings were of a most enthusiastic character. When His Eminence, Cardinal Logue, accompanied by the Most Rev. Dr. Healy, Archbishop of Tuam, and other prominent personages of the Conference, appeared on the platform the audience cheered enthusiastically. The opening address by His Eminence of the telegram to His Holiness the Pope were punctuated by frequent applause. The powerful address of the Most Rev. Dr. Clancy, and the subsequent speeches of Mr. John Dillon, M. P.; the Archbishop of Tuam, and other speakers, were similarly complimented.

Most Rev. Dr. Clancy said:—My Lord and my Lords, ladies and gentlemen—When the honorary Secretary of the "Catholic Truth Society of Ireland" favored me with an invitation to deliver the inaugural address for the session 1906-7, I hesitated long before undertaking a task bearing so great an honor and so heavy a responsibility; and, when, going a step further, he prescribed for treatment such a much debated topic as "Secularism in Education," I felt so conscious of my inability to deal adequately with the subject that I would willingly have shrunk from the honor, and would have transferred the responsibility to more robust shoulders than my own. But when the knowledge was conveyed to me that His Grace, the Archbishop of Tuam, as President of the society, had selected the subject, and had expressed the desire that I should undertake the treatment of it, there was no longer room for hesitancy, for the slightest wish of His Grace has ever been to me equivalent to a command. Yet, while undertaking out of respectful obedience, the delivery of this address, I would fain plead that the complexity of the subject, the well-nigh inexhaustible fund of ideas which furnish materials for its treatment, and the desirability of presenting it in a form which will meet present day requirements, afford reasonable grounds of appeal to the kindly patience and indulgent consideration of the audience whom, under the influence of the inspiring associations of this historic hall, it is my privilege to address to-night. Of the many burning questions which have obtruded themselves on public attention during the past twelve months—since the last annual meeting of the "Catholic Truth Society of Ireland"—no other, at least, in these kingdoms, has bulked so large, has awakened

such profound and widespread interest, has clamoured so loudly and so persistently for an authoritative statement of the principles that underlie policy and action as has the theme on which I have been invited to address you. "Secularism in Education." The Press, the platform, and the pulpit have vied with one another in propounding views, in advocating opinions in recommending political tactics, in connection with what has come to be known as "The Education Question." Italy, Germany and France—more particularly the last—have had experiences of educational empiricism in its most objectionable form; and the cruel sufferings and unprecedented sacrifices that are being borne by that noble nation, which has so long been known in history as the "Elders Daughter of

the Church," have aroused the sympathy and provoked the reprobation of all civilized men. Following closely in the wake of continental aggressiveness on the rights of the parent and of the Church, in the matter of education, comes the rise of Secularism in England; and, not for the first time in her checkered history, a wave of democratic intolerance has been sweeping over that country, infecting the political atmosphere with the poison of sectarian bitterness, threatening to fling from our Catholic fellow countrymen who have settled there, the fruits of stress and toil and sacrifice; and aiming, not improbably, in its ultimate developments, at driving religion itself from the homes and hearts of the people. In America and Australia the Catholic Church has passed through the throes incidental to the birth of new educational systems; and, in both countries, the ruling authorities seem to have definitely made up their minds to stereotype and perpetuate a gross injustice, by compelling the Catholic population to pay taxes for the education of schools of which they cannot conscientiously avail themselves, while bearing unaided the oppressive burthen of maintaining independent schools of their own. As yet, in Ireland

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the name without religion; and from the facts of history the laws of human nature can easily be inferred."

When we contemplate the framework of society, and the providence of God in relation to it, we recognize these great factors in the work of education, THE HOME, THE STATE AND THE CHURCH:

or, to be more particular, the parent, the school and the minister of religion. But these factors, instead of being bound, in their operations, within so many water-tight compartments, each exclusive of the others, must blend and harmonise and co-operate in the work of education. Of these factors, that which is entitled to the first place in influence and honor is the parent. It is his prerogative, bestowed on him by the law of nature itself, to form the mind and train the character of the child. Since, however, the duty of educating his offspring is not only a natural but also a moral obligation, he is bound to discharge it subject to the sovereign guidance of the Church. Nor is the parent a mere delegate of the State—some latter-day philosophers would have us believe—in the discharge of this important duty. This is evident from the condemnation of the following proposition by Pius IX. in his Encyclical Letter "Quanta Cura" (D. c. 8th, 1864):

"That domestic society, or the family, derives the whole character of its existence from civil law; and, therefore, from civil law alone flow and depend all the rights of parents over their children, and, in the first place, the right to care for their instruction and education."

This primary prerogative of the parent to educate the child is forcibly and eloquently expressed by THE MOST REV. DR. CONROY, formerly Bishop of Ardagh and Clonmacnoise, in the following passage:—"Nature, herself," he writes, "un- equivocally designates the parent as the divinely appointed educator of the child. The infant, incapable of thought or action of its own, is given at first absolutely into the hands of its parents, upon whose intelligence and love it instinctively depends for succor and maintenance. As infancy ripens into childhood, the same relations of absolute dependence continue to appear. Towards the parent the budding faculties of reason turn, for training, as unerringly as towards the sun the petals of the flower, and their demands, be they ever so incessant, can never exhaust the treasure of unwearied love that is stored up in the parent's heart. Who has so strong an interest in the task of educating as the parent, who knows that on his child's training depend the honor and happiness of his family and the support of his own hoary age. And deep down in the recesses of the human conscience is there not written, in burning words, a law which even the savage tribes acknowledge in their wildest deserts, ceaselessly intimating to the parent that it is his to form the mind and heart of his child, and to the child that he is bound to listen with reverence to his parent's voice. Thus to secure the due discharge of the parental office of educating, the Author of nature has put in motion the three most powerful motives that can sway the heart of man—love, interest and duty."

The second great factor in the education of the child is the priest, as representing THE TEACHING AUTHORITY OF THE CHURCH.

As the soul is of infinitely greater value than the body, and as eternal interests demand more consideration than the fleeting interests of the present transitory life, so, as between the claims of Church and State in the work of education, we hold the Church to be entitled to the prior place. She bases her prerogative on the nature of her mission. Instituted by Christ Himself, she was commanded to go forth, clothed with His authority, to "teach all nations," to "preach the Gospel to every creature," to labour "in season and out of season" for the salvation of the souls of men. To encourage her in her difficult and often thankless work, she received an assurance of divine co-operation "even to the consummation of the world"; and was told that all who refused to hearken to her authoritative voice should be classed with "the heathen and the publican." In virtue of this divine commission it becomes her duty to direct the consciences of her children in the discharge of their moral obligations. Therefore, it is the entitled to furnish guidance to parents as to the best manner of educating their children, to warn them against dangers, to prescribe safeguards, to recommend principles of action and detailed methods of procedure at every successive step in the process of education. To deny her this right would be tantamount to confining her jurisdiction in bonds, and

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favourably the spiritual welfare of her children. The personnel of the teaching staff, the books read, the sciences studied, the manner of imparting knowledge, even on subjects that have only an indirect bearing on Theology—all form a legitimate object of her supervision; and she, on her part, is bound to take cognizance of them all. That her authority, in this respect, is practically unlimited will be evident from a brief survey of the subjects that form an educational curriculum, especially in the higher schools. Take, for example, History. The intimate connection of History with Theology needs no illustration; and, in any case, history of whatever kind would be imperfectly studied without reference to an overruling Providence, and without some allusion to the Divine Life which is the focus towards which all the lines of human history converge. Again, take Mathematics, which reaches the bases of all knowledge, which deals with certitudes, evidences the existence and attributes of God, the spirituality and immortality of the soul, the free will and responsibility of man, which, in a word, is the very vestibule of faith itself; surely such a science cannot be studied, nor its mysterious depths fathomed, without the lamp of divine faith and

THE FLUMMET OF REVERENT SPECULATION.

Of many of the physical sciences the same observation is true. Histology, geology, even chemistry, reveals some profound mysteries which can be explained satisfactorily only by the aid of divine faith. At every turn, therefore, in the pursuit of secular knowledge the teacher trenches on the domain of Theology, and, therefore, justifies the supervision and vigilance of the Church (hear, hear). Many of our modern philosophers smile at such pretensions, and would have us believe that the Church has no right whatever to intermeddle in the work of schools and colleges established by the State. In this connection, the condemnation of the following propositions, in the Encyclical Letter, "Quanta Cura," already referred to makes the position of the Church clear in relation to such institutions:

Condemned—Prop. No. 45: "The whole government of the Public schools in which the youth of any Christian State is brought up (with a limited exception in the case of episcopal seminaries) can and ought to be assigned to the civil authority; and so assigned, that no right be acknowledged on the part of any other authority whatsoever of interfering—in the discipline of the schools, in the regulation of the studies, in the conferring of degrees, in the choice or approbation of masters."

Condemned—Prop. No. 48: "Catholics may approve that mode of education which is disjoined from the Catholic faith and the power of the Church, and which concerns itself exclusively, or, at least, primarily, with the knowledge of natural things, and the ends of earthly social life."

Condemned—Prop. No. 7: "That the clergy being, as they are, inimical to the true and useful progress of science and civilization, ought to be removed altogether from the care and office of instructing and educating youth."

Since these propositions have all been condemned by the highest authority in the Catholic Church, it follows that, for all Catholics, at least, their logical contradictions, and, in some cases their doctrine and policy to be held as practicable and true. The rights of the parent and of the Church in the work of education being thus made clear, we have next to consider the function of the State, in the discharge of its obligation to the youth of a nation. What- ever might be said of the speculative question, whether in an ideal community, where rulers and subjects subscribe to the same formula of faith, and sectarian differences are unknown, the State would be bound to teach religion—certain it is that, under the British Constitution, as it exists, no practical politician could discharge his obligation to the youth of a nation under conditions of life. Mr. Gladstone's youthful theories, which have been

COMBATED BY LORD MACAULAY with so much elegance and force, will find few defenders nowadays. A razor might, in very exceptional circumstances, do the duty of a carving knife, or a carving knife that of a razor; but both carving knife and razor will prove most effective for their respective purposes when each is reserved for its own special work. But to undertake the positive teaching of Theology in a country as not only to exclude dangers to faith and morals, but also to afford facilities for the teaching of religion, is quite another. This latter at least every government is bound to do. So much is acknowledged, in theory, under the British Constitution, though, in practice, as we know, the theoretical principles are far from being realized. Under the British Constitution all forms of religious or irreligious belief are tolerated by law; and, in Ireland, since the disestablishment of the Protestant Church, Catholics are not supposed to suffer from any disability on account of their religion as compared with the adherents of the (once) more favored creed. We are, therefore, entitled, according to the letter of the Constitution, to demand equal facilities equal in every respect to those enjoyed by our non-Catholic fellow-countrymen. (cheers.) Our claims to equality in this respect have had no abler advocate than his Grace the Archbishop of Dublin, and all Irishmen are grateful to him for his unwavering and consistent defence of Catholic claims in the matter of education. To realize these claims it is manifestly incumbent on the legislature when it provides, as it undertakes to do, facilities for secular education of every kind, not to attach to these facilities a condition which, as regards 80 per cent. of the population, would render them impossible of enjoyment. To act thus would be withdrawing with one hand what is presented with the other. Just as it would be unfair to the Protestant youth of the country to require their attend-

ance at Mass as a condition precedent to their availing themselves of educational endowments, so it is equally unfair to Catholics to require them to accept a purely secular and mixed system of education, which the authorities of the Church declare to be "intrinsically dangerous to faith and morals," and to require this as an indispensable condition of their enjoyment of educational endowments provided by the State. Indeed, we may add, that when our rulers, who understand our Catholic principles as well as we do ourselves, provide schools and colleges

ON THE GODLESS OR MIXED SYSTEM, and, more especially, when they so distribute these institutions as to place half of them in the northern province—as has been done in the case of the Model schools—it is difficult to absolve them from bad faith, from the deliberate intention of mocking the people with a pretended boon which they know full well cannot be availed of by more than a small fraction of the population. Yet such has been the policy of the English government towards the Catholics of Ireland, even after Catholic Emancipation has found a place on the Statute Book. In the face of such treatment, it may be useful to recall the fundamental principles which should regulate State policy in the matter of education.

1. The primary function of the State, in education, is to assist parents to discharge, with greater ease and efficiency, their parental duties of bringing up their children according to their own conscientious convictions.

2. It becomes the duty of the State, in exceptional cases, when parents, on account of some moral obligation or other cause, neglect the education of their children, and thus expose them to the danger of growing up

A SOURCE OF MORAL PESTILENCE to the community, to compel such parents to discharge their parental duty, and, in default of their so doing, to undertake the education of such children as wards of the State.

3. It is the prerogative of the State, acting on behalf of the tax payers, to see that public money, voted for educational purposes, be judiciously expended, and that the youth of the country, who are to become the bone and sinew of the nation, be instructed in all matters necessary to the civic interests of the community (hear, hear).

Now, the exercise of all these rights and duties is quite compatible with a purely denominational system of education, which does not demand a single penny for the teaching of religion, as such, but merely claims recognition for the work done in the department of secular education, and is satisfied with a simple permission for the teaching of religion. In connection with this important point, on which so much hinges, I may be permitted to quote a passage from Dr. Edmund O'Reilly's work on "The Relation of the Church to Society." In his chapter on education, he writes:

"I do not demand, from the State, aid for Catholics towards religious education as such, but towards secular education. I do not ask the State to pay a shilling for lessons in Catechism. I do demand, from the State, aid for Catholics towards secular education, to be given by persons whom they are willing to trust; not by persons whom, on religious grounds, they distrust, and are bound in consistency to distrust; however unexceptionable these persons may be as members of civil society. If those teachers of secular studies whom Catholics trust, namely, Catholic teachers, season their instruction to a certain extent, with religion, the State will not have to pay for such seasoning. Let the State, if it pleases, watch the teaching, and see that it is not deficient in secular instruction for which alone the State pays. Thus it will be assured that public money is not misapplied." (It may be well to observe that the opinion advanced above on the authority of Dr. O'Reilly, is by no means that most commonly held. The more general teaching is, that the tax-payers contribute to the Treasury of the nation on the implied understanding that, in return, a sound civic education shall be given; and that a civic education, to be sound, must be based upon religion; and that religion cannot be thoroughly taught, in a mixed community except on denominational principles. Hence it would seem to follow that the State, as disbursing of the moneys of the nation, is bound to teach religion on denominational principles.)

THESE ARE OUR CATHOLIC PRINCIPLES, both as regards the nature of education and the rights and duties of the three great factors that co-operate in the work. It is clear from them that the Catholic demand, in matters of education, may be expressed concisely in the following formula, which the Bishops of England have so often proclaimed, from pulpits and platform, during the last twelve months:

"Catholics demand as a right, and cannot be satisfied with less than,

- (1) Catholic schools;
- (2) Taught by Catholic teachers;
- (3) Subject to Catholic oversight;
- (4) Under Catholic management."

But these principles, though they inspire a sense of security and confidence, have not found favor with statesmen; and statesmen control finances, and without finances the work of education cannot proceed. From even a cursory survey of the world, it will be apparent that a fierce fight on the Education Question is being waged between the forces of Denominationalism on the one side and those of Secularism on the other. To understand the nature of this warfare, and the momentous importance of the issues at stake, we must try to appreciate the character of the combatants, and the fatal results that invariably follow from the elimination of the religious element in the education of a people.

There are forms of Secularism, which though unsound in theory, prove innocuous in practice. They so work out as to render it possible to maintain Catholic schools, taught by Catholic teachers, subject to Catholic oversight and under Catholic management. Though theoretically there are no tests for teachers, practically the teacher

will be always of the same religious denomination as the pupils. Such is our system of "National Education" in Ireland; and such also, with some minor differences in detail, are THE SIMULTAN SCHOOLS OF GERMANY many of the State schools of Italy, and the peculiar type of school which exists in some of the parishes of the diocese of St. Paul in the United States. Secularism of this diluted kind can be steered clear of danger to faith and morals, and it is said to be "tolerated" by the Church (hear, hear).

But there are two other forms of Secularism which are becoming particularly aggressive at the present time, and which, in any address on "Secularism in Education," are entitled to receive more than a passing mention. I refer to the "Absolute Secularism" which, at least for the present, is the system of State education in France, and which, it is much to be regretted, finds many advocates even in England; and that other scarcely less objectionable form of Secularism which has inspired the English Education Bill, so soon to become law, and which combines Secular instruction with the teaching of what is known as "Udenominational Religion."

The former excludes the teaching of dogmatic religion altogether, but admits what is called ethical instruction, to ensure moral training. To relate its principles effectively, and to exhibit the grave religious and moral dangers which necessarily flow from it, I need only quote the public utterances of some of its most prominent and capable exponents in England.

A certain Mr. Gould, who is the author of a work entitled "The Children's Book of Moral Lessons," and who holds the responsible position of official teacher in some of the Board schools in Leicester, spoke as follows before an Education Committee, of which he is a member, not many months ago. Referring to a chart which he found suspended in one of the schools giving the outlines of a moral lesson, he said—"Of course, as an agnostic, I could not recommend one section 'duties towards God; love, thanksgiving, prayer, praise; but the other section I should practically endorse—'duties to man: unselfishness, kindness, truthfulness, honesty, etc.'"

WHAT ABSOLUTE SECULARISM WOULD MEAN

If it were introduced into the schools of England. There is a brightly written serial, published in London, known as "The Ethical Review," which purports to be the organ of Absolute Secularism; and in a recent number, one of its most distinguished writers, Mr. Stanton Coit, comments as follows on a speech of Mr. Birrell, in which this gentleman made passing reference to three ascetic works—"The Imitation of Christ," Baxter's "Saint's Rest," and "The Whole Duty of Man," by Lady Dorothy Fakington:

"By the concurrence of all students of the 'Imitation' Mr. Coit writes, 'its two most prominent features are its inculcation of asceticism, and of the doctrine of the Real Presence in the Eucharist.' . . . Contrary to the whole spirit and trend of English character and life, our children are to be taught that all natural instincts and desires, attachments and inclinations, are essentially vile and wicked, and must be torn up by the root. Suffering for suffering's sake is the test of moral perfection. To die to happiness, to die to every finite attainment and all carnal interests, this is to please God and inherit eternal life." He then proceeds, in a paroxysm of impassioned eloquence—"In the name of childhood, for a man's mercy's sake, and with the sentiments of all true Englishmen to back me, I declare the principle of Asceticism to be a moral assassination. Then to hell with it from whence it came, and which it brings with it! At least let our little children be spared."

A little later, in the same essay, with characteristic consistency, he thus refers to the doctrine of eternal punishment, which is emphasised in the "Saint's Rest":

"England has not only broken from Rome, she has also broken away from hell fire. Englishmen have outgrown it, as they have outgrown other atrocities, like the practice of cannibalism. There must be no hell fire in the schools of England! Better let the 'whole duty of man' and all the rules of all the codes of human conduct be forgotten; better let us sink back to the unthinking impulsiveness of the lower animals than that our children be made to do right through the imaginative dread that, if they do not, sparks of fire will some day light all over their bodies and keep them in agony forever."

And what, think you, are the moral sanctions which this typical exponent of Absolute Secularism would substitute for the eternal truth of faith, which he thus contemptuously rejects? Furling with melodramatic effect to Edmund Burke's "Reflections on the French Revolution," he quotes with approval the following well-known passage:—"The unbought grace of life is gone; it is gone, that sensibility of principle, that chastity of honor, which FELT A STAIN LIKE A WOUND."

He then proceeds to rhapsodize as follows:

"The sensibility of principle is still honor, but honor idealised, honor interior, honor spiritual. This sensibility of honor is the religious sanction for no higher is conceivable." Address this sublime sanction of virtue to the 'gamins' of the Dublin Liberties, or to the coster-mongers of White chapel, and you shall soon behold a moral transformation that will astonish the world (cheers). The form of Secularism which is combined with udenominational religious teaching is scarcely less objectionable than that just described. It permits simple Bible reading and the study of books of Fables for the purpose of inculcating moral lessons; but in the enforcement of virtue by religious sanctions it is utterly unsatisfactory. Besides it is flagrantly inconsistent;

for, while it purports to teach an unsectarian religion,

IT IS ITSELF BITTERLY SECTARIAN.

In any case, to the Catholic mind, unsectarian religion is a form of Protestantism; it degrades the pupils to what has been called the "lowest common measure" of belief; and hence it has been declared by the Holy See to be more dangerous than the entire absence of religious teaching. The Congregation of Propaganda sent an instruction on "Mixed Schools" to the Bishops of Ireland, on the 16th January, 1811, in which the following passage occurs:

"It is much safer that secular learning only should be imparted in mixed schools, than that the so-called fundamental and common articles of the Christian religion should be taught in a restricted manner, each sect having reserved for it its own peculiar tenets of belief. To deal with boys in this manner would seem particularly dangerous."

Let me conclude this long and desultory address by applying to the objectionable forms of "Secularism in Education" the words of our divine Lord: "By their fruits shall you know them." And, by way of illustrating the apostrophe of the text, I would quote a few brief extracts from prominent public men, on the results of Secularism in the State schools of America,

ARCHBISHOP IRELAND, OF ST. PAUL, SPEAKS AS FOLLOWS:—

"The State school is non-religious. There never can be positive religious teaching where the principle of sectarianism rules. What is the result? The school deals with immature, childish minds, upon which silent facts and examples make deepest impressions. It claims nearly all the time remaining to the pupils outside of rest and recreation. It treats of land and sea, but not of heaven. It speaks of statesmen and warriors, but not of God or Christ. It tells how to attain to success in this world, but says nothing about the world beyond the grave. The pupils seem and listen and insensibly form the conclusion that religion is of secondary importance. Religious indifference becomes his creed. His manhood will be, as was his childhood at school, estranged from God and the positive influence of religion. The great mass of children receive no freside lessons, and attend no Sunday school; and the great mass of the children of the country are growing up without religion." Bishop Johnstone, of the Episcopal Church in Western Texas, says—

"The inability of the Public schools of our land to teach any system of morals is going to lead, within a few years, to a struggle the like of which this country has never seen, and it will be with a generation that believes nothing at all."

Dr. Lovi Sealey, of the State Normal school of Trenton, New Jersey, writes—"A little less than 50 per cent of all the children of our country do not frequent any Sunday school. The meaning of these figures is simply overwhelming. More than one-half of the children of this land now receive no moral religious education."

Professor Wolf, of Gettysburg Episcopal Theological Seminary, declares:—"Moral training has, for the most part, been cast out of our Public schools. Every faculty, except the highest and noblest, is exercised and invigorated; but the crowning faculty—that which is designed to animate and govern the others—is contemptuously ignored; and unless its education can be secured, our young men and women will be graduated from our schools as moral imbeciles. This country is FACING A GRAVE SOCIAL PROBLEM."

One more witness, from among hundreds, who might be cited to the same effect—Dr. Washington Gladden, of Columbus, Ohio, in an address before the students of Yale University, recently said:—"All that saves the Public schools from ruin, in cities, is the self-sacrificing work of the teachers. There is a marked tendency in these schools to lower the system of education, by eliminating God, and making us a sordid, money-hunting race." (Hear, hear.)

I have said enough to prove that Secularism, as an educational system, has been tested and found wanting, and that its fruits are religion, demoralization and national decay. Germany experienced its deadly influence under the Falk Laws; and Germany has once more reverted to Christian education. Italy has witnessed its baneful effects, in the rise of socialism, and the spread of assassination leagues, which have stained the country with blood; and the most patriotic public men in Italy are now calling aloud for the restoration of religious instruction in the schools. America has had a trial of the system; and according to the unanimous opinion of all thinking men in the United States, a few of whom I have cited as witnesses, its results have been,

counsel of their Bishops, represented in Parliament by

THE MOST BRILLIANT AND INCORRUPTIBLE PARTY

that has ever served in the public life of any country (cheers), determined, if need be, to go back into the wilderness again rather than to haul down their flag, or to trundle to ascendancy—shall, let us hope, be ever free from the blighting influence of "Secularism in Education." They have spared bribes and threats in the past; they have made sacrifices, the memory of which remains a stimulus to all who suffer persecution for justice sake; and they have been rewarded for their fidelity beyond their most sanguine hopes. For is not Ireland the "Apostolic land"? While other nations are straining every nerve to acquire wealth, and are offering incense daily before the altar of Mammon, Ireland is satisfied if she can foster a hardy, healthy and devoted race at home which will enable her to supply missionaries who shall bear the light of faith and the consolations of religion to nations that "sit in darkness and under the shadow of death." Standing on her sea-girt rock, she holds aloft the cross of faith in one hand and the torch of science in another; and as the

RAYS FROM THE DISTANT ORIENT

transform her fair tresses into an aureole of sanctity, she bids her sons and daughters, in obedience to the Master's voice, to bear the light of faith to the nations (cheers). And so, amid the noisy wrangling of religious sects, and the unstable vacillation of ethical societies, and the ceaseless clash of opposing forces by land and sea, the children of holy Ireland pursue the even tenor of their ways, preserving the faith undimmed at home, and bearing the light of Christianity to the very ends of the earth. Such is at once our ambition and our destiny; to realise them let us hope and pray that Secularism may never blight our educational systems with its pestiferous breath, but that religion and science may ever remain the fairest daughters of our Motherland (loud and prolonged applause.)

PROTESTANTS OBEY CATHOLIC LAWS AND FESTIVALS.

The Protestant world is living every day of its life under Roman Catholic laws and festivals, and living in cities named after Catholics. Christmas is formed by a union of the Savior's name and the Catholic Mass, and this memorable birthday was originated by the Catholic Bishops, the immediate successors of the Apostles, and brought down through every age by the Catholic Church. Pope Gregory XVI. gave our present calendar of 355 days to a year. Non-Catholics celebrate Easter Sunday and they owe this festival day to Christ, but its perpetuation to the same Church. Pope Victor I. settled the question as to what day should be kept as the resurrection about the year 192, when there was a dispute regarding observance between the eastern and western portions of Christendom. Good Friday, Palm Sunday and every festival of the Christian religion, are part of the very existence of the Catholic Church and its See of Peter in Rome. The commemoration of the first day of the week instead of the seventh can be credited indirectly to the Apostles for the Catholic Church. The inhabitants of New York City, the metropolis of America, are unaware of the fact—that is, many of them—that it is named after and in honor of Catholic James II. who was Duke of York before his accession to the throne of England. San Francisco is named after Francis of Assisi. Santa Monica, Sancto Rosa, Sacramento, St. Augustine, Fla., and many other places too numerous to name are Roman Catholic in every sense. We would urge all those people who hate and despise everything Catholic to petition Congress to change these "Popish" titles of places in the United States and also to look up another discoverer instead of Columbus.

There are many other things that figure in the history of the Catholic America that tend to honor Catholicism, such as great discoveries of rivers and erection of towns that might be effaced from Public school records as conducing to give Roman Catholics a medium of that honor of which they have been robbed by bigoted fanatics in every age. It is a well-known fact that the heroic deeds of French and Irish Catholics, especially the latter, in the Revolution and other American wars, from the battlefield of Bunker Hill to the dreadful scenes of Santiago, have been glossed over or entirely ignored by many writers and speakers because of religious animosity. Some day a great man may rise up, a Protestant like Cobden of England, who laid bare the hideous skeleton of the reformation in all its grinning ugliness, who will give us an impar-

partial history, in which Catholics will receive common justice, for how many people realize that it was Lord Baltimore, a Catholic, who first gave all men and creeds religious liberty in the beautiful lands of the New World.—Inter Mountain Catholic.

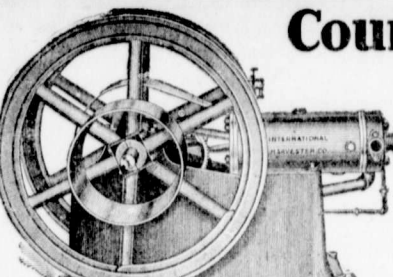
A GREAT NEED OF OUR DAY.

We hear much nowadays of the power of the press. It is immense no doubt, but the power of good example is far more powerful. There is another power that yields incalculable influence in society to day, and of that we hear very little. It is the power of good example. The press and the orator may become impotent in their utterances, or through other circumstances lose their popularity, and thereby to a large extent their force for good, but the power of good example is ever an unvarying quantity. We read lately of two striking instances, through each of which a conversion resulted. The first relates the story of a Catholic commercial traveller whose saying his beads one night before going to bed was the means of converting a fallen away, fellow Catholic. The conclusion of the narrative runs:—"A few months afterwards the priest of the village wrote to me about as follows: 'Your Irish friend was genuinely repentant and transformed. He died the other day a holy death. For everly did I thank God that he had made in this case the humble instrument of His boundless mercy, and that my rosary was the means of a soul's salvation. How we should be careful of our conduct! How we should give good example and shun bad conduct! Good example saves souls, bad example may damn them.'"

A Source of Temptation.

The Sacred Heart Review, Boston, finds that membership in many of our fraternal and social organizations is a source of temptation to many Catholic men—"temptation to waste their time that should be spent at home with their families, temptation to spend money needed for home wants, and temptation to drink more than is good for them. It is small consolation to a man's family to know that he is attending a meeting of a fraternal organization if they also know that he is likely to come home from that meeting in anything but a sober state. It is surely time that all organizations which make a pretence of doing good should eliminate the drinking feature entirely, should banish it from the spirit as well as from the letter of their regulations, and should try to hold up before their members a standard of sobriety and self-re-

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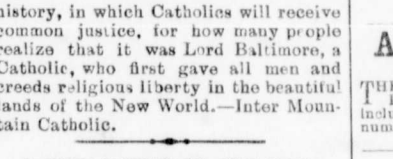
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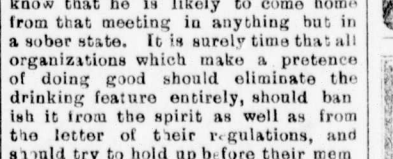
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LETTERS OF RECOMMENDATION,
Apostolic Delegation,
Ottawa, June 15th, 1906.

To the Editor of THE CATHOLIC RECORD,
London, Ont.
My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability and above all that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.
Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more as its wholesome influence reaches more Catholic homes.
I therefore, earnestly recommend it to Catholic families.
With my blessing on your work, and best wishes for its continued success,
Yours very sincerely in Christ,
DONATUS, Archbishop of Bohemia,
Apostolic Delegate.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1906.
To the Editor of THE CATHOLIC RECORD,
London, Ont.:
Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend it to the faithful.
Believing you and wishing you success,
Believe me to remain,
Yours faithfully in Jesus Christ,
F. D. FALCONIO, Arch. of Bohemia,
Apost. Deleg.

LONDON, SATURDAY, DEC. 8, 1906.

THE OTTAWA SCHOOLS.

A despatch from Ottawa states that the Separate School Board of that city has resolved, by a vote of 12 to 4, to abolish the race distinction which has existed for many years in the Catholic schools of that city.
In view of the fact that there has been recently a considerable amount of friction between the French and English speaking members of the School Board, even to the extent of the recent publication of a document in which his Eminence, the Apostolic Delegate, was sharply censured for not having secured legislation separating the Catholic School Board into two distinct bodies, we hope that the present determination of the Board will remove all reason for strife between the two nationalities.
We say it with the most friendly feelings toward the Catholic people of Ottawa, whether French or English speaking, that there should be no quarrelling between them, but that all their differences should be peacefully and fairly settled in the unity of faith and as far as possible in the spirit of the school law.
As a matter of course, if new legislation is required for the special conditions existing in Ottawa it may be lawfully asked from the government, but any steps in this direction should be taken only with the good will of the whole Board, or at least of a decisive majority thereof; and in such case it should be remembered that to carry out the spirit of the school-law in the interests and needs of the poor as well as of the rich and of French and English-speaking Catholics alike, should be consulted. It is according to the spirit of the whole school legislation of Ontario that proper regard should be had for the interests of both the poor and the rich, and of all nationalities, and we believe this to be a wise provision which should not be lost sight of in our Separate schools any more than in Public schools of the Province. Care should also be taken that the general interests of the Separate schools of the Province should not be entrenched upon, or prejudicially affected in any new legislation which may be asked for or granted. Let the Catholic public know authoritatively, exactly, what is required before decisive action be attempted.
We must here add that the attack made upon Mgr. Sbarretti for not having secured some special legislation, the nature of which is kept secret, is unwarranted and unjust. The Apostolic Delegate cannot give us school-laws, and consequently he is not to be blamed if legislation along certain lines which the complainants have in view be not obtained, and perhaps not obtainable in any case, even though the legislation asked for be such as is obtainable, it should not be kept a secret shut up in the breasts of the complainants, and be perhaps also objectionable and in

some respects prejudicial to important Catholic interests.

However this may be, we hope that the present settlement made by the Ottawa School Board will be satisfactory to all parties concerned. Should this prove to be the case, it will be the best possible evidence that the attack made recently on Mgr. Sbarretti was entirely anarrantable and groundless.

HIS GRACE ARCHBISHOP FALCONIO, APOSTOLIC DELEGATE.

During the sojourn of His Grace, Archbishop Falconio, in Canada, we more than once tried to put into print our appreciation of his gifts, both as administrator and churchman. As we well remember he was no stranger to the tact which is born of charity and humility. Diplomacy, as the world understands it, he knew not, so far as we could see. He was but the representative of the Holy See, whose weapons are of the spirit and whose heroes have dominated whole generations, not by material force, but by a faithful imitation of the virtues of Him Who taught the lessons of humility and obedience. Without them success is but failure; with them victory is certain. Personality forged in the workshop of Silence and perfected by virtue, is the passport to success that has any element of permanency. And this Archbishop Falconio exhibited in pulpit, in his executive duties, and in a word, throughout Canada, mingling with and giving his people in no scanty measure, the wisdom, garnered during toilsome years. He was an abiding memory with us; the friend of children and the dispenser of sunshine that brings out our better nature and increases our confidence in human goodness.
Of his scholarship we are not competent to speak, but we could see at the time, and seeing, were instructed and strengthened, the manhood that shone out in kindly words and deeds.
In the United States his diplomacy earned in the school of Christ has won him a place in the hearts of our fellow Catholics. The non Catholic also recognizes that the humble prelate in Washington is a potent factor for good. He feels the influence of the personality which is fashioned by the inner life—the influence that is more effective than either eloquence or learning and always obtained results. The words and deeds of the humble and obedient blossom and bring forth fruit in the souls of men. They create the invigorating atmosphere which brings relief to those who are weary of the quest of the dollar, of childish display of the strut laboriously on the stage of life as object lessons of the truth that all is vanity.

The Apostolic Delegate has yet a great mission to fulfil in the United States. But with his great experience and varied learning, his wise conservatism that directs but does not impede, he may front the future without dismay.

May he be granted length of days in his new home in Washington.

THE CHURCHES IN FRANCE TO BE SAVED.

A despatch has been received from Paris to the effect that a mode of reconciling the essential difference between the Holy Father and the French Government has been discovered and will be acted upon by both parties, thus saving the Churches to the Catholics of the nation.
Our readers have already been made aware, through our columns, that the essential feature of the parochial cultural associations, upon which the Government has been insisting that each parish should constitute an independent body, for the administration of Church affairs, is contrary to and entirely at variance with the essential character of the Church, which must be governed by Bishops, immediately subject to the Pope.
The proposal of the Government making each parish association independent, eliminated the authority of the Bishops, for which a ruling body somewhat resembling that of the Baptists of this continent, with this difference, that the Baptists of America have a central authority with certain powers, but the Catholics of France would have none.
Such an organization of the Church could not be accepted by the Pope, and under the proposed law of spoliation, the churches would fall into the hands of the Government to be sold to any one who might buy them for any purpose, secular or sacrilegious.
The delay of the date when the Government declared the law would be put into execution was a sign of relenting to some extent. A year longer than at first announced was given, before at least half the nation should be robbed of its property, which had been, in many instances for centuries, consecrated to Almighty God.
To Cardinal Lecot, Archbishop of

Bordeaux, the honor belongs of having thought of a plan which kept a feature upon which the Government seemed chiefly to have set its heart, if heart it possesses, while the essential feature of the constitution of the Church should be preserved—the authority of the Bishop.

The Cardinal proposed his plan to the Government as a possible solution of the difficulty, and the Government agreed to it. It was then sent to the Pope for approval, and the despatch referred to states that the Pope has telegraphed his acceptance and approval. The plan is the institution of diocesan instead of parochial associations.

When it will be confirmed that the facts, as stated in the despatches received already, we may be assured that the churches will be saved to the Church.

We fully believe that the declared determination of the people of Bretagne to take up arms for the defence of their Churches should it be necessary was the real cause of the retreat of the Government from its proclaimed purpose to sell the churches after December 11th, 1906. M. Briand is said to be very conciliatory in the terms of his approval of the new arrangement.

HOW WE GOT THE BIBLE.

The Rev. Professor George L. Robinson, of the McCormick Theological Seminary, Chicago, speaking at a general meeting of the Y. M. C. A. of Detroit, on the subject above given, on Sunday, Nov. 18, made a remark which at first hearing might grate harshly on the ears of a Christian audience:

"Our Bible is not as sacred as the Koran."

But his explanation of this showed that he by no means intended these words to be taken irreverently, but he merely desired to be understood in the sense that Christians in general do not show as much outward respect for the Bible as Mahometans do for their Koran. This is made clear by the subsequent words:

"Our Bibles can be placed anywhere, other books on top of them, translated or used like other books. The Koran must be on top: it must not be translated: it is too sacred."

By this it is clearly intended to state that in practice, Mahometans revere the Koran to a degree far beyond what Christians show for the Bible.
We must here remark that what the Rev. Professor says is certainly applicable to Protestants, and we have no doubt, he speaks here of his own experience among those of his own creed especially. But Catholics are accustomed to show respect to sacred objects, and as the Bible or Written Word of God is held to be a very sacred object, the learned Professor would find, that though our outward marks of respect for that sacred book are not of the same kind with those which are prescribed by Persians and Turks for the Koran, Catholics are always found to show due respect for the Bible. In Catholic houses it is always kept in a respectful place, and many devout Catholics always read it on their knees. We here call the attention of those preachers who are constantly abusing Catholics as disrespecters of God's Word, to these facts. Indeed, in the stage which Protestantism has reached, the Protestants in general have ceased to respect the Bible, and the only Western Church in which there is an unchanging respect shown for the Bible as the sure word of God is the Catholic Church.

The Rev. Mr. Robinson, had a good deal more to say of the differences between Catholics and Protestants in regard to the doctrinal points on which they disagree, and especially to the Bible, but we give him credit for having shown a respect for the Catholic Church which Protestant ministers seldom do in their lectures. The Professor said:

"Protestants point to Augustine as the father of their Church. The Roman Catholics do the same."

To verify this statement, Protestants in general should claim Augustine as their founder, which is far from being the case. The Professor makes here a curious error.

St. Augustine here spoken of, brought Christianity into England in the year 597, considerably over a century after the Saxons had become masters of nearly the whole country. The Saxon Heatharchy was then in its vigor.

Pope Gregory the Great had been attracted toward the Anglo-Saxons by the sight of some young prisoners whom he saw exposed for sale on the Roman forum when he was but a deacon, but when he became Pope, though he could not himself go on the Saxon mission, he could find others to take his place.

Bertha, the wife of King Ethelbert of Kent, the chief monarch of the heptarchy, was already a Christian, and there was even a Bishop named Luidard

attached to the Court, besides a limited number of Christians.

Venerable Bede, the Anglo-Saxon historian of the Church, relates that Augustine, the Prior of St. Andrew's Monastery at Rome, was sent on the mission to preach the gospel to the nation. He was favorably received by King Ethelbert, who did not immediately become a Christian, but did so soon after, and the country became gradually Christianized. St. Augustine was appointed Metropolitan of the new kingdom, and Bishops were appointed for London, Rochester, York and other sees as the faith spread.

St. Augustine was consecrated to his Episcopate by Virgilius, Bishop of Arles, who was the Vicar and representative of the Pope in France.

The appointment of St. Augustine to the Episcopate was made by the Pope, who, in a letter to Queen Bertha, praised her highly for the share she had had in establishing the faith in England. These statements are all to be found in Venerable Bede's history and the works of St. Gregory the Great.

St. Augustine before his death chose Lawrence for his successor and consecrated him. Further Pope St. Boniface attests in his Epistle to Ethelbert that in 610, Lawrence, Archbishop of Canterbury, Mellitus, Bishop of London and Justus of Rochester, assisted at a Council of Rome held under Pope Boniface, who confirmed the decrees concerning the monastery of Canterbury, and threatened with the anathema of Peter, Prince of the Apostles and his successors, any one who should disregard them.

Thus we find the closest connection between the English and Roman churches immediately after the former was solidly established, and it is thus proved that from that time forward whenever the Church of England was named, it was understood, that this was that part of the universal or Catholic Church which was established in England and subject to the Roman Pontiff.

There was no theory here of national independent churches recognizing their Kings for their heads and receiving their doctrine, liturgy and discipline from either King or Parliament or both together.

The only Church of Christ was the one Church under one Head, the successor of St. Peter. Thus is the claim of the Catholic Church sustained, but Protestantism cannot substantiate any such claim, nor does it even pretend to do so. There are a few—a very small percentage of the ministers of the modern Church of England who make such a claim. But even most of the clergy of that Church admit that the Church established by St. Augustine was indubitably Roman.

Bishop Burnet in his history asserts that the British Church, established under King Lucius in 183, was anti-Roman, and was, therefore, the real original of the modern Church of England, and for this reason the British Bishops, who had been driven by the Saxons to the Western coasts of Britain, or Wales, refused to cooperate with St. Augustine for the conversion of the Saxons.

There was certainly a British Church in England before St. Augustine's landing, and the British Bishops refused to cooperate with Augustine and his companions, not on account of any difference in faith, but because the Saxons were enemies of the Britons, and these had been obliged to flee before the victorious Saxons to Wales and Cornwall.

The Britons had been so long deprived by their troubled conditions, that all intercourse with Rome, or any part of the European continent, had ceased, they had fallen into an error in the way of computing Easter, though their Christian faith was the same with the rest of the Christianized world.

We thus have the situation of the Church in England on occasion of the two conversions of the country as follows: The first conversion was of the Britons in and after 183. It was a Pope who brought about this conversion: namely, Pope Eleutherius, who, on request of King Lucius, sent Fulgentius and Damian as missionaries to do the work. British Bishops, successors of these first missionaries were at the Councils of Arles and Sardica in the years 314 and 343 respectively.

The history of the second conversion, which is of the Saxons, is completely parallel with the first. It is a Pope who sends the missionaries, and the work is conducted under the Pope's authority till the whole country is brought to Christ.

There was at first an estrangement between the British and Saxon Churches; but it passed away when the two populations, Saxon and Celtic, recognized the social and political positions which they found they must occupy in the future, and both Churches became one in reality as it was always intended they should be, in union with and subject to the successor of St. Peter.

The validity of the Catholic Church's

claim in England to be the representative Church of the early Christianity of both Ethelred and Lucius, the Saxon and the British chief monarchs, is seen to be sustained. It is seen also that it cannot be said even that Protestants claim that their Church was established in England by Augustine. Only a small section of Protestants have made such a claim, and these are a mere fraction of the members of the Church of England alone.

Though Professor Robinson's subject was announced as it stands at the head of this article, he spoke chiefly of the matters referred to above. In speaking of the Bible, he described some of the general differences between the English Catholic and Protestant versions, the Catholic version being a translation made at Douai and Rheims respectively from St. Jerome's Latin Vulgate.

The English Protestant version is a translation made from certain Greek and Hebrew copies under the authority of King James I. In this version there are seven books and twelve chapters omitted, which are found in the Catholic Bible.

The Rev. Professor Robinson added that "we owe to the Roman Catholics many things. We owe to their monasteries and monks the copies of many of the literary men of ancient times whose works have proved so valuable to after generations. To them we owe the work of copying the Holy Scriptures year after year, so that hand written copies of them were handed down to us through many a generation in all the chief languages of the world."

It is all the more pleasant to read such truths told by one whom we might expect to be hostile to the Catholic Church, whereas we but seldom find so much honesty in the addresses of the Protestant clergy. Their interest lies in the concealment of the truth.

THE COWARDLY INFIDELS.

We already expressed in our columns the conviction that the French Government is preparing for a retreat from the irredentist stand it took under Waldeck Rousseau, Coombee, Clemenceau or *hoc genus omne*. We were told that there shall be no Canossa, no yielding on the part of the government. The law must be upheld, Church property must be assumed at once by the abominable Church Associations which are to rule the Church after the de-thronement of the Spirit of God, and the Bishops who have been placed by the Holy Ghost for the rule of God's Church. The government told us that this favor or grace will be given only down to Dec. 11, 1906, on which date the agents of the government will take possession of the Church property to sell it for what it will bring when sold for stables, concert halls or blacksmith shops. And delays are dangerous, so there must be no delay here.

But a change has come over the spirit of M. M. Clemenceau and Briand. The latter, who is Minister of Public Instruction and Worship, announced but a few weeks ago that as Christ has been driven from the schools, the hospitals and houses of refuge, His worship must now be driven from the whole land. No more God! Truly this declaration should necessarily be followed by the discovery that the nation is being dispirited off the face of the earth. This is just what has happened now. The population of France was known to be scarcely increasing at all from year to year; but for the first time since the country has been important enough to have a history, the census takers have written it in the archives to be handed down by the nation, that its population has succumbed to the inevitable law of morals, that the nation or people which refuses to acknowledge God and His Law must disappear off the face of the earth, and this is what is happening to France now.

For the first time in the history of the French nation, its population has fallen eleven thousand in the past year. As the tendency is now in that direction, the men, women and children will continue to decrease in numbers till there will not be enough left to till the fair soil.

And now even M. M. Clemenceau and Briand have seen the hand of God or of His destroying angel writing the doom which they have brought down upon their native land.

"Mene, Tekel, Upharsin: God hath numbered thy kingdom and brought it to an end. Thou art weighed in the balance and art found wanting. The kingdom is divided and given to the Medes and Persians."

Have these Ministers of iniquity yet read their doom? It is the doom of the irreligious race suicide, as named by President Roosevelt. It is no wonder that France, hitherto a great nation, bends its knee humbly to the German Empire, for it is doomed. Irreligious education, absent and unnatural crimes have done their work, and France is on the brink of the abyss. Its rulers would do better to save their nation from destruction by restoring

religious worship than to hurry it into the bottomless deep.

But perhaps the rulers of Infidel France have taken warning from the voice which has rung from the rural hills of Brittany! "If you deprive us of our churches and priests, if you take from us the sacraments with which the grace of God keeps us in the path of virtue, we will fight your hordes, for we are the sons of the men, who in the terrible reign of terror, dared to rise up and slay in irrepressible conflict the votaries of the idol which desecrated the altars of Notre Dame. We, too, are ready to die in the cause of God, and to conquer in His holy and glorified Name."

Perhaps the voice of the threatening and destroying angel has been heard and heeded! M. Clemenceau and his fit companion have declared that they will allow another year for the carrying out of the devil's plot. They may yet allow 2—20—or 200 years, for this is a short time for God Who waiteth, but it is a long period for the feeble government of the French Republic with its many changes.

THE ENGLISH EDUCATION BILL.

The Educational Bill which was passed through the House of Commons at the instance of the Imperial government, passed through the Lords on Nov. 22nd, after a discussion of fifteen days, which is a much longer time than the Lords have ever been accustomed to debate a bill. It was so extensively amended that it is totally unacceptable to the Ministry and their supporters. The non-Conformist members of Parliament are so incensed at the amendments passed by the Lords, that over one hundred have signed a memorial asking the government to reject promptly all the amendments of the Upper House. Should the government act upon this advice there will be at once a conflict between the Commons and the Peers. Many Moderate Liberals do not desire this, and the Archbishop of Canterbury has been interviewed by a large deputation of prominent persons interested in education to feel the way towards bringing about a workable measure which may meet the views of both sides.

The Primate stated that he would wish to see the difficulty settled on large and generous lines all around; rather than have the controversy carried on any longer. He did not rest with him, he said, to make proposals for a settlement, but he believed the deputation could do much to further that consummation.

We may hope that the present critical situation will be relieved by some compromise which will be acceptable and just to all the people of England; for the Bill in its present state is acceptable only to non-Conformists, who are certainly not even a majority of the nation that they should force their ideas of secularism on the whole nation, willy-nilly.

WITCHORAPT.

A strange story concerning the existence of witchcraft and the powers of witches was recently reported in the London Daily Graphic, and copied into the columns of some of our American exchanges. The case was brought up and the details related at the Crickwell Police Court during the month of October.

One Annie Samuels, a charwoman, gave evidence in Yiddish, a modern jargon spoken much among the Jews, and derived for the most part from the old Hebrew with a mixture of some other languages.

Annie Samuels asserted that her husband deserted her twenty months ago; but recently a middle aged woman named Rachel Neuhans called upon her, and asked her whether she would like to have her fortune told for three pence. On receiving this money, the woman Neuhans laid out some cards, which she "read" as the regular fortune-tellers say. She said: "Your husband has deserted you, but I have power to bring him back to you. Give me 2 sh 6d." She afterwards required 7 sh. 6d. for candles to be burned in a curious way with pins stuck all round them. At other times, she made what appeared to be mesmerism or hypnotic passes with her hands, over a fire on which a red brick had been placed with great care.

The husband did not return and the prisoner explained: "I must have more money, and the quicker I get it the quicker he will return home." Samuels gave her altogether nearly \$28. It was promised that some night, Samuels' husband would be found sleeping by her side, and the ceremonies now being performed would prevent him from ever deserting his wife again. The husband, however, did not return, and a suit was instituted for the recovery of the money. On his return the husband would be found wearing the night-dress and using the pillow-cases over which incantations had been uttered, and which had been

fumigated with drugs which are said to be very useful in incantations. A magic liquid was produced by the alleged witch, a package of hairs from the back of a black cat and some pins, all of which were used in the incantations which were to bring the husband back.

Something was thrown by the witch upon the fire and it made a great squeak which frightened the woman Samuels; and this was supposed to be a black cat, but the witness would not swear positively on this point.

The deserted wife was also frightened by the alleged witch into believing that if she did not make the payments regularly, her husband would never return.

From all this it may be seen that witchcraft still exists, or rather the alleged practice of witchcraft is asserted to be a means of controlling human beings, their lives and actions. Such practices do not exist among Catholics, or scarcely ever exist, as most Catholics know well the little catechism which tells us that among the things forbidden by the first commandment are all dealings and communications with the devil, and inquiring after things lost, hidden, or to come by improper means: all incantations, charms and spells; idle observations of omens and accidents, and all such nonsensical remarks.

We are never credulous as to any superior, or even infernal power being actually in league with fortune tellers, who go from town to town to ply their trade, but we have the welfare of our fellow-Canadians, Catholic or Protestant, at heart. We say that whether or not these itinerant impostors have actual intercourse with the devil or other evil spirits, they are to be avoided; for you cannot engage them in your cause without either giving countenance and honor to evil spirits, or you encourage impostors, aiding them to gather in money under false pretenses.

PIUS X'S PONTIFICATE.

ACHIEVEMENTS OF THE "PEASANT POPE" IN A PERIOD MARKED BY THE SEVEREST TRIALS.

From the New York Sun (Editorial) November 18.

Since the Patriarch of Venice became Pope under the name of Pius X. many difficult problems have been pressed upon his attention which, unlike his predecessor, he was not qualified by long experience in diplomacy and statecraft to solve. What was to be the relation of the Papacy to the civil powers during his pontificate, not only in such storm centres as Italy and France, but also in Germany and Russia, and even in Spain? To none of these problems has a definite solution yet been found, but it must be acknowledged that in more than one instance the interests of Catholicism have been upheld with sagacity and skill, and that Pius X. has thus far succeeded in avoiding in any country a bitter war with the civil authority such as was waged between Leo XIII. and Bismarck.

In Italy it is manifest that the relations of the Vatican and the Quirinal are more amicable than they have ever previously been since the loss of the Pope's temporal power. Pius X. has not, indeed, revoked the mandate by which faithful Catholics were forbidden to take part in Parliamentary elections, but he has suspended it sporadically by leaving its enforcement optional with the Bishop in each diocese. It is well known that the effect of the suspension has been to strengthen materially the Conservative party in the Italian Chamber of Deputies and there is reason to believe that a still more marked recoil from Socialism will be witnessed on the next appeal to the electors. There is no doubt that the royal Government would welcome an intimation of a willingness to accept the subvention allotted to the Pope by the Italian Parliament some thirty five years ago, together with the arrears, which now amounts, with interest, to tens of millions of dollars. It is true that Pius X. has given no such intimation, and still depends for support on the voluntary contributions of faithful Catholics; but he must be well satisfied with the striking change in the attitude of the civil power, which, formerly hostile, has now become conciliatory and friendly.

In France, too, the same method of proceeding, "savasier in modo, fortiter in re," has averted collisions that might have caused a civil war, for, although refusing with firmness to sanction the cultural associations prescribed by the separation act, the Pope has carefully refrained from any provocative word or act, and has given the Radicals and Socialists no excuse for the exhibition of anti-clerical rancor. The result has been that the Clemenceau Cabinet has put the most liberal construction possible on the text of the separation act, and has announced that Catholics will be at liberty to worship in the churches for a year from December 11; and although other Church property will be taken possession of by the Government on the date named, it has been hinted that this might be transferred by a Ministerial decree to cultural associations, should such be formed during the coming two months. The spirit of forbearance thus evinced by the civil power is obviously a response to the calm and gentle, though unwavering, tenor of the Pope's encyclical to the French Bishops.

In Spain also a Pope who had no training in diplomacy and statesmanship is showing the virtue of the soft answer that turneth away wrath. The Dominguez Cabinet, which represents a coalition of Liberals and Constitutional

Democrats, is following to a certain extent the example set by the anti-clericals in France. But although it is resolved upon the introduction of civil marriage and upon subjecting to Government control those religious associations which engage in teaching, particularly those which have emigrated from France, it is expected to stop short of a rupture with the Holy See, partly because all its members are Catholics and partly because the Vatican has avoided provoking it by giving an encouragement to the Carlists, who would start a rebellion in the northern province; to morrow if the Bishops and priests would say the word. According to a telegram sent from Rome on November 11, an authoritative declaration has been made on the part of Pius X. that the differences between the Vatican and the Spanish Government have been much exaggerated by Spanish and French newspapers, and that, as a matter of fact, the negotiations between Rome and Madrid are most friendly.

The freedom accorded to Catholics in Russia by a recent ukase may justly be regarded by Pius X. as an achievement that reflects honor on his pontificate. There is no doubt that the instructions issued by him to Catholic Bishops in Russian Poland had much to do with preventing the outbreak of a formidable Polish insurrection, and they deserved regard at the hands of the Russian sovereign. In Prussia there are some signs of tension between Church and State because the Pope has thus far hesitated to comply with Emperor William's request that he operate strenuously in the process of Germanizing the Poles in the province of Posen. It is scarcely credible, however, that a sovereign who remembers the lesson administered to Bismarck will under any circumstances attempt to renew the Kulturkampf.

On the whole, it will be generally acknowledged that, although Pius X. has had to endure some of the severest trials to which the Papacy has been subjected since the occupation of Rome by Victor Emmanuel, he has emerged from them with dignity unimpaired and remains a sympathetic, interesting and impressive figure.

MEDITATIONS ON THE ROSARY.

The Sorrowful Mysteries. THE AGONY.

In the garden of Gethsemani, Jesus suffered the most excruciating mental anguish, more acute than any man has ever suffered or ever will suffer, and his sweat was that of great drops of blood which fell from His brow, but He submitted all His sufferings to the will of His heavenly Father, and cried "O My Father, if it be possible let this chalice pass from Me, nevertheless not as I will, but as Thou wilt," and the Angel of the Lord appeared from Heaven and strengthened Him.

Christian Soul, unite all your mental anguish with His, and pray not only for yourself but for others also, that in all your difficulties, trials and mental weariness, the issues of which you are unable to foresee, you may have the grace of resignation, and to say, not my will, but Thine be done.

Pilate took Jesus and scourged Him. He submitted Himself to the hands of His persecutors, and meekly endured their torments, though galled or all offence towards men. He was bruised for our transgressions, yet He opened not His mouth, the chastisement of our peace was upon Him, and it was with the stripes which He received from men, that He has brought healing and peace to our souls.

Christian Soul, in this decade unite the persecutions and contempt which you receive at the hands of men with His divine sufferings, and pray in behalf of yourself and others for the grace to endure contempt, persecutions, injuries, slanders and malicious treatment from fellow men in spirit of true forgiveness, in meekness and silence.

On that beautiful head, to which the most costly diadem of earth's choicest jewels could not confer the smallest portion of the honor that was due to Him, Who is the King of Kings, and Lord of Lords, His enemies placed a rude crown of sharp prickly thorns which caused Him such terrible suffering, that though He spoke not, though He cried out, He uttered piercing sighs, like one in the extreme of physical torture.

Christian Soul, unite yourself in spirit with Him, and ask His Blessed Mother to obtain for you and for those for whose intention you pray, the grace to endure patiently for Christ's sake headaches, fatigues, sicknesses and all bodily pains which you may now be suffering, or which you may be called upon to suffer in the future.

THE HEARING OF THE CROSS. Jesus offered His Cross to His eternal Father, then it was laid upon His shoulder by those for whose sake He bore it, and the sorrowful procession wended its way to Calvary. On the way He was so weary that He fell three times, and at length it became so heavy that Simon the Cyrenæan, though unwillingly, was compelled to assist Him. He did not murmur or complain of His Cross, but each time that He fell, He rose up again, and continued His journey to the bitter end.

Christian Soul, offer yourself to His and your eternal Father in union with Jesus Christ, and ask His Blessed Mother to pray for yourself and for those for whose intention you pray, that you may have grace to take up your cross daily and follow after Him, and that however hard that cross may seem, you may bear it cheerfully without murmuring or complaining of its weight.

THE CRUCIFIXION. The melancholy procession arrived at Mount Calvary. The cross was laid upon the ground, the sacred form of Jesus was laid upon it; the cruel nails were thrust into His Sacred hands and feet, causing Him such terrible agony that His Blessed Mother could no longer bear the sight. The cross was then raised and placed with a rude jax into a hole in the ground and at that

moment Jesus cried "Father forgive them for they know not what they do." He hung there for many hours, until worn out with physical pain and with the burden of the sins of men for whom He was making atonement, He yielded Himself into His Father's hands, saying, "Father, into Thy hands I commend my spirit." His work of redemption was done and He gave up the Ghost.

Christian Soul, ask His Blessed Mother for yourself and those for whose intention you are praying, to obtain for you and for them that you may so live in this life, doing the will of your Heavenly Father here below, that when your last hour shall come, you may be able by the grace of God, to say, "Father, I have finished though so imperfectly, the work that Thou hast given me to do, into Thy hands I commend my spirit."

THE IMMACULATE CONCEPTION.

The glorious holiday of obligation which occurs on Friday of this week, Dec. 8, the feast of the Immaculate Conception of the Blessed Virgin Mary, is to us, the people of these United States, a festival in an even more special manner than it is elsewhere, for it is the patron feast of the United States. This was it chosen and appointed by the prelates of the Church in this country, in solemn council assembled.

The meaning of the event which this feast celebrates is frequently misunderstood by non-Catholics; it may even be misunderstood by certain Catholics who are supposedly well educated and well informed. Therefore, it is advisable to dwell from time to time on this important doctrine, and to make it clear in its real aspect and proper meaning.

The Immaculate Conception of the Blessed Virgin means that from the very first moment of Mary's existence she was absolutely free from the slightest stain of sin. The dark shadow of Adam's sin, that sin which caused the terrible taint of original sin, the seed lot of the human race since our first parents' awful fall from grace, never rested for one single instant on Mary's soul or body. Satan had no dominion over her for one slightest moment's space.

Why was this so? It was because this woman, thus perfectly immaculate, was to be the mother of the All Holy, the tabernacle of the Eternal God, the resting place of Him before Whom all salute sanctity and blinding majesty the angels veil their faces with their wings. In type and prophecy she had been foretold and prefigured in many ways. She was "the lily amongst thorns." She was "the eastern gate of the Temple, kept for the King;" of her it was said by the prophet: "He brought me back to the way of the gate of the outward sanctuary which looked toward the East; and it was shut. And the Lord said to me: This Gate shall be shut, it shall not be opened, and no man shall pass through it, because the Lord, the God of Israel, hath entered in by it, and it shall be shut for the Prince."

To Mary apply the words of the great apostle of the heavenly love: "O my Mother, My perfect one is out of me. . . . Thou art all fair, O My love, and there is not a spot in thee. . . . My sister, My spouse, is a garden enclosed, a garden shut up, a fountain sealed." O Mary, from the moment of her conception, the Church exclaims: "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?"

This is the "woman crowned with the stars, and treading upon the serpent, straight down beneath her sinless, triumphant feet. This is she who destroys heresy, she who has caused woman to be no longer man's slave or tool or toy, but his help, indeed "meet for him";—this is our pattern, our mother, heaven's queen, God's mother—and why? Because she was beautiful, fair, wise, loving, winning, noble? All fair and wise she is, beyond all women that ever were or shall be; but her unique place in the economy of God's kingdom is because of this great fact, that she was immaculate, stainless, sinless, spotlessly holy, from the moment of her conception in Anne's womb.—Sacred Heart Review.

CHARITY. Faith, hope and charity. But the greatest of these is charity. For when faith and hope have passed away into nothingness, charity will still remain the first law of heaven. Men have called order the first law, but God is love, and from love came order in heaven and in nature. Charity is the fountain whence flows all that is good.

Violation of charity—for charity is a law from God to men—brings in its wake a numerous train of ills. The father ill treats the child, the child will hate the father. The government mistreats its subjects, and they in turn will strain every nerve to destroy it. An angry word, and human blood is shed. A hungry man is refused assistance, and robbery follows. A guard baits a convict and one of them becomes a corpse. Millions hold Christianity in contempt and class it all as one immense graft. Why? A heathen human being goes to the house of a priest, a minister or a lay man who professes to be a follower of the Saviour, and says "I'm hungry, give me something to eat," and is turned away—nay, oftentimes insulted. The man, burning with rage, the dregs of which will be in his heart forever, finally gets a position. In the boarding house where he is living there are fifteen fellows, like himself, compelled to do the unclean, sweaty and dirty toll of the universe. A member of this group brings up religion for discussion and essays, maybe, to speak an evangelizing word in its favor. Like the rage of a wild beast caged, the smoldering effects of the insult the man received who was turned away while temporarily distressed bursts forth, to the eternal hurt of Christ and his own soul. He is an infidel now. He tells his story to his astonished listeners; how

Grace, step by step, he was led through images and shadows into the full light of God's revelation which is entrusted to the Catholic Church, and from that moment there was neither doubt nor hesitation, but perfect peace and tranquility of mind, in spite of all the difficulties and disappointments and contradictions which so painfully marked many aspects of his life. He became a pillar of strength to others, and imparted to them his own steadfast convictions, so that to many souls his life and his teaching were the mainstay of their spiritual existence, while to others the thought of him was the first argument leading them to see and to accept the witness of the Catholic Church.

"We have his own assurance oftentimes repeated as to the peaceful certainty which was the outcome of his submission to the Catholic Church. May I read to you a further testimony which, perhaps, may help some hesitating soul, even though more than fifty years have passed since the words were written. It was addressed to my own father, who, then a young man and a very recent convert from Anglicanism to the Catholic Church, has been disquieted, like many others, by the persistent rumors that Dr. Newman was contemplating a return to the Established Church, and had written to ascertain the real truth from him to whose writings he owed under God his own reception into the Church. This letter is dated from Maryvale on June 13, 1838:

"Dear Sir: I return an answer to your inquiry, which made me more than a little uneasy. It is wonderful that people can satisfy themselves with rumors, which the slightest examination, or even attention, would disprove, but I have had experience of it long before I was a Catholic. At present the very persons who saw through and reproached the evangelical misrepresentations concerning me, when I was in the Church of England, believe of me things quite as extravagant and as unfounded. Their experience of past years has taught them nothing.

"I can only say, if it is necessary to say it, that from the moment I became a Catholic I never had any feeling but one day of joy and gratitude that God called me out of an insecure state into one which is sure and safe, out of the war of tongues into a realm of peace and assurance. I shrink to contemplate the guilt I should have incurred, and the account which at the last day would have lain against me had I not become a Catholic, and it pierces me to the heart to think that so many excellent persons should still be kept in bondage in the Church of England, and should, among the many good points they have, want the great grace of faith, to trust God and follow His leadings.

"This is my state of mind, and I would it could be brought home to all and every one, who, in default of real arguments for remaining Anglicans, amuse themselves with dreams and fancies. I am, dear Sir, truly yours, "JOHN H. NEWMAN."

"It may be said, my brethren, that these things which I have spoken could be affirmed about every great preacher and every great writer in the Catholic Church in every age of her existence. All without exception have been witnesses to the supernatural and to the faith, and all alike have continually and have found peace and rest in the bosom of the Church. We should, therefore, have a very incomplete view of the providential place given to Cardinal Newman were we not to dwell upon the personal and peculiar way in which he accomplished the mission which God held and entrusted to him.

"I think that we may safely say that he was raised up to convey the old unchanging message in new words and in a fresh setting which would be acceptable to the Englishmen of his day. No voice has fallen on English ears so persuasively as his. Many have taken up his words, attracted solely by the beauty of the language in which he has clothed his thoughts, and they have been led to consider and to see the truth of the thoughts themselves. He has gained a hearing for the Catholic Church in places where no one else could have obtained audience, and he has broken down prejudices that were deep rooted and centuries old. The Catholic Church has a different position

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"Again, he was a witness to the necessity of faith, to the great fact that if God exists, and if He had made us, there must be many things in His existence and in our creation and in the providence which is a continuing of the creation, which we can never understand, which we can never adequately explain and which we must, therefore, accept simply and humbly on the word of God Himself, who has been pleased to make them known to us.

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Grace, step by step, he was led through images and shadows into the full light of God's revelation which is entrusted to the Catholic Church, and from that moment there was neither doubt nor hesitation, but perfect peace and tranquility of mind, in spite of all the difficulties and disappointments and contradictions which so painfully marked many aspects of his life. He became a pillar of strength to others, and imparted to them his own steadfast convictions, so that to many souls his life and his teaching were the mainstay of their spiritual existence, while to others the thought of him was the first argument leading them to see and to accept the witness of the Catholic Church.

"We have his own assurance oftentimes repeated as to the peaceful certainty which was the outcome of his submission to the Catholic Church. May I read to you a further testimony which, perhaps, may help some hesitating soul, even though more than fifty years have passed since the words were written. It was addressed to my own father, who, then a young man and a very recent convert from Anglicanism to the Catholic Church, has been disquieted, like many others, by the persistent rumors that Dr. Newman was contemplating a return to the Established Church, and had written to ascertain the real truth from him to whose writings he owed under God his own reception into the Church. This letter is dated from Maryvale on June 13, 1838:

"Dear Sir: I return an answer to your inquiry, which made me more than a little uneasy. It is wonderful that people can satisfy themselves with rumors, which the slightest examination, or even attention, would disprove, but I have had experience of it long before I was a Catholic. At present the very persons who saw through and reproached the evangelical misrepresentations concerning me, when I was in the Church of England, believe of me things quite as extravagant and as unfounded. Their experience of past years has taught them nothing.

"I can only say, if it is necessary to say it, that from the moment I became a Catholic I never had any feeling but one day of joy and gratitude that God called me out of an insecure state into one which is sure and safe, out of the war of tongues into a realm of peace and assurance. I shrink to contemplate the guilt I should have incurred, and the account which at the last day would have lain against me had I not become a Catholic, and it pierces me to the heart to think that so many excellent persons should still be kept in bondage in the Church of England, and should, among the many good points they have, want the great grace of faith, to trust God and follow His leadings.

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One of Three Things Always Cause RHEUMATISM

Do you know the system rids itself of waste matter through bowels and kidneys? Yes, but by the skin as well. As a matter of fact, the skin rids the system of more urea than the kidneys do.

If the skin, or bowels, or kidneys are unhealthy—they won't throw off enough urea. This urea is changed into uric acid—carried by the blood to joints and nerves—causing Rheumatism.

One never inherits Rheumatism. One does inherit weak kidneys, irregular bowels and bad skin action.

Fruit-A-Tives

will positively cure Rheumatism because they increase the eliminating action of skin, kidneys and bowels—and make these three organs so vigorous and healthy that there can be no urea or waste retained in the system to poison the blood and irritate the nerves.

FRUIT-A-TIVES are fruit juices, combined with tonics—the whole forming the most effective cure for Rheumatism.

50c. a box or 6 boxes for \$2.50. Sent on receipt of price if your druggist does not handle them.

FRUIT-A-TIVES LIMITED - OTTAWA.

now in the minds of thousands of those who do not accept her teaching, because Cardinal Newman has lived, and preached, and written. As Cardinal Manning said in his funeral sermon: "No one who does not intend to be laughed at will henceforth say that the Catholic religion is fit only for weak intellects and unmanly brains. This superstition of pride is over." * * * He has taught us that beauty and truth are inseparable, that beauty resides essentially in the thought, so that nothing can make that to be beautiful which is not so in the plainest words that will convey the meaning. The English people have read the thoughts through his transparent words, and have seen the beauty of Eternal Truth as it shone forth in his mind. A position has been given to the Catholic Church in the minds of Englishmen from which she can never be removed."

SAVED BY THE APOSTLES' CREED.

The value of a religious education was once experienced by Hume. He fell one day off a temporary bridge connecting old and new Edinburgh, and found himself embogged below. After many cries for assistance, an old woman at last drew near and began to make preparations for saving him. But as soon as she saw who it was he would save, she desisted and bade the vile atheist bide where he was. "I am no atheist," protested Hume. "I assure you, good woman, you are mistaken." "Well, then, if you can say your belief and if you cannot do that I will be no aid to save an infidel." Hume accordingly, embogged in the swamps—do profound—recited the Apostles' Creed, and having made no mistake in the recital was duly saved by this good Samaritan. If he had failed—

EASTLAKE STEEL SHINGLES METALLIC ROOFING CO TORONTO, CANADA

Christmas Bells We have on hand about 15,000 Christmas Bells, which make a very pretty decoration for home or altar, and while they last, we will sell them at 5 for 25c. We pay postage. We have larger ones at 10c, 15c, 25c and 50c. Write at once to the Brantford Art Floral Flower Co., Box 45, Brantford, Ont.

RELIANCE BAKING POWDER MAKES COOKS HAPPY

A trial will convince every housewife in Canada that "Reliance Baking Powder" is far superior to any other she has ever used. It is prepared from the best and purest materials that money can buy, under the direction of a chemist of the highest standing, and is guaranteed to give a Cash Guarantee of Satisfaction. In order to introduce "Reliance Baking Powder" we are making wonderfully attractive premium offers to Boys and Girls. If interested drop us a postal.

FREE BEAUTIFUL PICTURE POST CARDS FREE To any user of baking powder we will gladly send, absolutely free, postage prepaid, sets of four of our latest edition of picture post cards, lithographed in brilliant colors. Simply write us, answering the following questions:

1st. Name your Grocery. 2nd. Name this Paper. International Food Company, Toronto, Canada. "Ask for the Purple Package."

FIVE-MINUTE SERMONS.

Second Sunday of Advent. CHARITY. Now, the God of patience and of comfort...

The unity of mind which St. Paul would have as individually cultivate and practice as the effect of God's patience is, without doubt, charity...

But, alas! how often is the harmony inculcated by St. Paul disturbed! How often is the agreement of friend with friend destroyed by petty quarrels and childish disputes!

How many of the people realize that it is their sacrifice which the priest is offering and that they are not to be mere onlookers, but should be participants in the holy action?

The altar, the crucifix, the lights, the vestments which the priest wears are not a display to the people, but the outward marks and the fitting accompaniment of a sacrifice offered to God.

It is seldom that we come upon a paper of such general interest and practical value as that read by the learned Abbot Gasquet, O. S. B., at the Catholic Truth Conference held at Brighton at the end of September.

TALKS ON RELIGION.

THE HOLY EUCHARIST AS A SACRIFICE. All creatures have been made to give glory to God. Praise the Lord from the earth, ye dragons, and all ye deep.

It is reserved, however, for His intelligent creatures to give to Him joyful and "reasonable service." We read in the 8th Psalm: "All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name, for Thou art great and dost wonderful things. Thou art God alone."

Sacrifice, if offered to a creature, would be idolatry; it is the one act which can be offered to God alone. God revealed it to our first parents, and it has been handed down by tradition. Cain and Abel offered sacrifice, and so did Noah, Abraham and the Patriarchs.

There were various sacrifices in the Old Law and all were figures of the Sacrifice of the New Law. Holocaust was offered in token of God's supreme dominion.

Thank offering, in gratitude for His mercies. Peace offering, to obtain His favors. Sin offering, to expiate sin against God.

All nations have regarded sacrifice as an essential part of religion. The principle is recognized even by those who practice idolatry. The "reformers" of the sixteenth century stand alone and are unique in having neither altar nor sacrifice, and altar and sacrifice are concomitants or correlative terms. A priest and no sacrifice is a contradiction. Hence it is useless for those who have no sacrifice to maintain that they have priests, or that the sacrament of Holy Orders has any place among them.

In giving us the Holy Eucharist Our Lord gave us both a Sacrifice and a Sacrament—a Sacrament to sanctify ourselves and a Sacrifice as a fitting sacrifice to God. As children we read in the Catechism that "the Sacrifice of the Mass is offered for four ends: first,

to give supreme honor and glory to God; secondly, to thank Him for all His benefits; thirdly, to obtain pardon for our sins; and, fourthly, to obtain all graces and blessings through Jesus Christ.

A sacrifice is the offering to God, as a token of homage, some creature which is to be consumed, or immolated in some way, in testimony that He is the Sovereign Head of all things. In the Old Law, the living things sacrificed were slain and the flesh was burned, and the blood was poured out and sprinkled around the altar.

In the Mass bread and wine constitute the matter of the sacrament. The consecration, by which the bread and wine are changed into the Body and Blood of Christ, is the essence of the sacrifice. There is no Mass on Good Friday because there is no consecration. By the consecration in the two forms, the separation of the Body and Blood is mystically accomplished. The Communion is also necessary for the completion of the sacrifice, as the celebrant must receive under both kinds to complete or to carry out the destruction or the consummation of the victim, as this is of the essence of sacrifice.

The Mass is, therefore, not merely a form of prayer, but a great action, and all those who are present, have, in a certain sense, to take part in that action, or in what is done. Those who assist at the sacrifice are not to be mere spectators or attendants, but actors. When the priest turns at the "Orate Fratres," he says to the people: "Brethren, pray that my sacrifice and yours may be acceptable to God, the Father Almighty."

Just before the consecration, at the commemoration of the living the celebrant prays to Almighty God in these words: "Be mindful of all here present whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee this sacrifice of praise."

THE CHRISTIAN FAMILY LIFE.

Dom Gasquet, who has been influenced most because of his personal contact with these historical testimonies of family piety, thus summarizes: It is unnecessary to go through the day in any well constituted family in Catholic England. Work was ever insisted upon as necessary in God's service, and work was savored, so to speak, by the remembrance of God's presence.

The two orders of the natural and supernatural were not so separated as they are generally supposed to be today. Of course, there are many in our day who no doubt keep themselves in God's presence, but while I believe that most will allow that this is the exception, in the ages of faith it was apparently the rule; and if we may judge from the books of instruction and other evidence, God was not far removed from the threshold of most Catholic families in pre-Reformation days.

Of course there were exceptions, and many perhaps had a "virtuous life" as now, but there is obviously something about the family life of that time which is lacking in this. There was the constant recognition of God's sanctifying presence in the family—of this I have spoken—and over and besides this there were those common religious practices of prayer and self-restraint and mutual encouragement to virtue, of which, at the best, the counterpart of the old English home knows so little.

A Constant Influence.

A room with good Catholic pictures in it and a room without such pictures differ as much as a room with windows and one without these necessities. Pictures, as we mean only good pictures, are counselors of loneliness, and a relief to the troubled mind. They are windows to the imprisoned heart, books, histories, sermons which we can read without the trouble of turning over the leaves or straining our eyes. They make up for the want of many other enjoyments to those whose life is most passed amid the smoke and din, the bustle and noise of a large city. Pictures of Our Lord, of His Sacred Heart, and of the saints inspire us, give us courage and induce us to bear our cross with Christian resignation.

Oh! if all men knew the sentiments of the Church, which far surpasses the sentiments of the best of mothers, since here are the very sentiments of Christ's Heart—how fondly would they love the Church; how completely would they approve all her works!

Tobacco and Liquor Habits

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires a touch of the tongue with it occasionally. Price \$2.

erolae are reproduced. It seems also, from the evidence submitted, that attendance at daily Mass was not uncommon. It was a custom in many towns to have daily Masses at 4, 5 or 6 o'clock so that the faithful might not be prevented by their occupations from assisting at the Holy Sacrifice. King Edward IV. in the rules he drew up for his household of his son says: "No man shall interrupt him during Masse time."

Says a Venetian traveler, recording his impressions of England at the beginning of the sixteenth century: "They all attend Mass every day, and say many Pater noster in public." At the meals children were taught to bless themselves with the Sign of the Cross, and to follow the head of the family as he called down God's blessing upon what His providence had provided for them. At dinner and supper there was apparently some reading in many families, which was at any rate a means of teaching some useful things, and of avoiding, as one account says, "much idle and unprofitable talk."

We would add, gossip. On the other hand, strict measures are proposed by the current writers of these times for the punishment of children using bad language. On the afternoon of the Sundays, when evensong was over, the father was to "appoint" his children "their pastime with great diligence and straight commandment. Do much more parents concern themselves with the recreation of their children? "Shrive yourself every week to your curate," says the Rule of Life, printed in 1538, "unless you have very great lette."

We are told further by some antiquarians that the origin of the low side windows, found in many churches is explained by the custom of scouring a bell outside the window at the Sacristy, at Mass, to warn people at work outside that the more solemn part of the Mass had begun.

A sense of God's presence is revealed in their little every day habit. The names of 'Jesus and Mary' are found written at the top of every scrap of paper and every column of account; the walls begin with the invocation of the Blessed Trinity, and generally contain some expression indicative of gratitude to the providence of God, and of belief in the immortality of the soul, and of the reward gained by a life of virtue; letters are dated by reference to some Sunday or festival, and so on.

No historian of these days would be struck by the prevalence of the beautiful old Catholic practices so general in the times we speak of, which inculcated reverence for parents: the children knelt before their parents every night and addressed them, "Father (or mother) I beseech you of every blessing for charity;" and the parents raising their hands to heaven petitioned God for grace upon their bowed offspring, saying, "Our Lord God, bless your children, and making the sign of the cross with the right hand over them, saying, "In nomine," etc.

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The Sovereign Bank of Canada

Office of the 2nd Vice-President and General Manager.

To the Shareholders,

MONTREAL, 10th November, 1906.

THE SOVEREIGN BANK OF CANADA.

We have pleasure in enclosing herewith statement of the Bank's position as at the close of the fiscal half-year, ending 31st October, together with comparative statistics for the past five years. The figures require no special explanation, and we feel sure the progress and stability which they indicate will afford the proprietors and friends of the Bank complete satisfaction.

The Bank's American and Foreign business has now attained considerable importance. Our connections abroad, as well as our facilities at home, enable us to handle British, Continental and American transactions entrusted to us on a favorable basis, and the results so far have been satisfactory to all concerned.

Our principal business is, of course, confined to Canada, and is concentrated in the provinces of Ontario and Quebec, which long experience has proven to be the safest territory in the Dominion for the conduct of a general and commercial banking business. In these two provinces the Bank has 55 branches and 22 sub-offices, the latter being managed from central points, and in some instances open only two or three days a week. We have not yet opened any branches in the North-West, as competition there seems to be unusually keen, but with the undoubted progress which the country is making, these conditions will probably right themselves later on, and in the meantime we have very satisfactory banking arrangements for the conduct of our business throughout that territory.

The capital of the Bank (\$4,000,000) will be fully paid up in a few months, and it is a source of great satisfaction to know that our shareholders number nearly 1,200 and include some of the most powerful financial people in the world.

The Sovereign Bank is at present the eighth largest chartered bank in Canada in point of capital. Its assets amount to \$25,343,401, a large part of which are "liquid," and the continued growth of deposits testifies to the popularity of the institution throughout the country.

The Note Circulation shows an advance of 83% over last year, and both the Circulation and Deposits have increased materially since the present statement was compiled.

The past half-year is the best the Bank has ever had, and we have every reason to think that the current half-year will be at least as good.

Your obedient servant,

D. M. STEWART, General Manager.

Half-Yearly Statement

31st OCTOBER, 1906

LIABILITIES

Table with 2 columns: Description and Amount. Includes Capital Stock paid up, Reserve Fund and Undivided Profits, Notes of the Bank in circulation, etc.

ASSETS

Table with 2 columns: Description and Amount. Includes Gold and Silver Coin on hand, Dominion Government Notes on hand, Notes and Cheques of other Banks, Cash Assets, etc.

D. M. STEWART, General Manager

Comparative Statistics

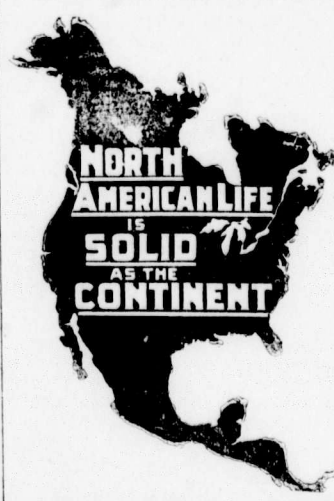
Table with 5 columns: Year, Capital Paid-up, Reserve Fund and Undivided Profits, Deposits, and Assets. Shows data for 1902, 1903, 1904, 1905, and 1906.

D. M. STEWART, General Manager

The examination of conscience which all good people are accustomed to make before going to rest—in order to see how they have passed the day, and whether they have gone forward or backward—is of the greatest use, not only to conquer evil inclinations and to uproot bad habits, but also to acquire virtues and to perform our ordinary duties well.

After the joy which springs from right doing, the purest and sweetest is that which is born of companionship with spirits akin to our own.

For Altar Decorating. You cannot do better than buying 4 doz. carnations, assorted colors if you want them, for \$1.00 or 2 dozen chrysanthemums, or 2 dozen American Beauty Roses for \$1.00 for altar or house decorating they are unsurpassed.



An Income for Life

Is guaranteed to the beneficiary under the Continuous Instalment policy issued by the

North American Life

It is written on the whole life and limited payment life plans, and also on the endowment plan, so that the insured receives the income himself if living at the end of a stated time. This policy gives absolute protection to dependents, and on the endowment plan makes a definite provision for the future.

Explanatory booklet sent upon request.

NORTH AMERICAN LIFE ASSURANCE COMPANY. HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.L.A., F.C.A. JOHN L. BLAIKIE, Managing Director. W. B. TAYLOR, B.A., LL.B., Secretary.

Just Out

The Catholic Confessional and the Sacrament of Penance.

By Rev. Albert McKeon, S. T. L. 15 cents post-paid CATHOLIC RECORD, LONDON, CANADA

JUST RECEIVED

Beautiful Photos of following subjects:

- Sacred Heart of Jesus. Immaculate Heart of Mary. St. Joseph. Immaculate Conception. Infant Jesus. St. Anthony.

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CHATS WITH YOUNG MEN.

Cheerfulness Increases Earning Capacity.

This article is not intended for the homely poor, for those who are doing their level best to improve their condition; but it is meant for the idle, the purposeless, for those who are bringing only a small part of themselves to their task, who are using only a small percentage of their ability, for those who think themselves down and who hold themselves down by their pessimistic, discouraging, depressing thoughts, talk and actions.

You may think you are doing your best. Just take an inventory of yourself and see if you are bringing out the best in you, if you are doing all you can to make a place for yourself in the world. You may find that you are really using only a small part of your ability to gain an independence.

Each Has His Place.

We have our own place to fill in this world and there is no one else who can fill it. We have our own duty to do and there is no one else who can do it. God has laid upon us obligations which He has laid on no other person.

Our conduct cannot be chargeable to another. For the things we do we alone must answer; and when we pass away the world will be just so much richer or poorer as we have been a blessing or a curse.

We each of us possess within ourselves the true source of happiness. Enjoyment is contained in our imagination, not in the book we read; in our appreciation of beauty, not in the picture; in our musical culture, not in the instrument played.

Our enjoyment of Nature does not depend on the charm of our surroundings, but upon ourselves. Some men will find more joy in the prairie than others in the Alps, some more joy in the desert than others in the flowers and forests of fertile lands.

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What leads to success? asks many a young man. What will keep the wolf from the door and the man from the poorhouse? First of all he must have his employer's interest at heart.

Want of constancy is the cause of many a failure, making the millionaire of to-day a beggar to-morrow. Show me a really great triumph that is not the reward of persistence.

Poetry does not mean only the clothing of beautiful thoughts in harmonious language, it means also the spiritualizing of life, the tingling every common object with the warm sunshines of sympathy and love.

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OUR BOYS AND GIRLS.

A Boy's Reading.

When the fact comes to the boy or girl that the reading they do before they are twenty-one years old, has more influence on their life and character than all the reading they do afterward, it should be a matter of great importance to them what they are reading.

So we invoke their attention to this matter now, and impress upon their minds that unworthy books will spoil their whole lives.

Since parents are swamped in this literary morass, they are poor guides for their own children.

It is enough to spoil an age, this tampering with the clean souls of youth. This is what frivolous and shady reading does. It is time to be particular; to see that a youth spends part of his time, at least, in something that is wholesome, pure, inspiring, useful; something that will make him think of the real things of life, of which he is after a while to be a part, and to inspire him with a purpose to do his part well.

The true secret of reform in the world lies in the heart of the boy or girl. There is the future enclosed just as truly as a forest is wrapped in an acorn cup.

Of course, you boys and girls are not the kind who forget to say "Thank you" when any one does you a favor.

There are many people who are careful to say "Thank you" when some one passes them the bread at dinner, or lends them a book to read, but who receive other and greater kindnesses without saying a word.

"Where are my gloves?" cried Jack, as he is about to start for school some cold morning. "O dear! I wish folks would let my gloves alone!"

"Here they are, Jack," mamma says, quickly, as the sound of the impatient voice comes to her ear.

And perhaps Jack says "Oh!" and perhaps he says nothing at all. It is not likely that he says "Thank you."

How many boys and girls think of saying "Thank you" for the hours spent mending their torn clothes, or for her care of them when they are sick, or for any of the little sacrifices she is making all the time?

Start this very day to say "Thank you" whenever mother does you a kindness. Perhaps you will be surprised to learn how many chances there are in a day to use those little words.

A traveller stopped at a bakery the other day, and as she was eating some cake two little urchins entered the open door. One of them bought a loaf of stale bread for two cents; but the sight of the lady standing there eating those delicious looking cakes seemed to fascinate the two little boys, and they stood quite still, watching her with wistful eyes.

"I'd like one of them," he said. "Two cents," said the girl, taking a cake from the pan.

"I—I haven't any money," he stammered.

"It will give me great pleasure to lend it to you," said the lady, gravely, holding out two pennies.

"They're a bad lot," said the girl. "Please, 'm," said a voice at the lady's elbow.

"Well, I declare!" exclaimed the lady. "If I had known he was such a selfish little rascal I wouldn't have given it to him."

"Please, 'm," said a voice at the lady's elbow. "Please 'm," he isn't a rascal, an' he isn't selfish."

"Here—wait a minute," called the lady. Then as the boy stopped she

THE CATHOLIC UNITY.

On the admirable unity of religious sentiment which prevails among Catholics everywhere, and especially in the British Isles, the Liverpool Catholic Times of Sept. 28 has these interesting reflections:

Adversity has its uses, and though they be not always sweet, they serve unto profit. Never have the Catholics of these islands—yes, of the whole world—been drawn together in such a firm, compact, resolute union of sentiment as during recent times.

When the armies of Louis XIV. were devastated in Flanders, the monarch exclaimed: "Has God forgotten all that I have done for Him?"

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ANOTHER PROTESTANT IMPRESSION OF POPE PIUS X.

One of the readers of the Lamp (Protestant Episcopal) writes to that publication, the following description of a recent audience with the Pope:

"The Holy Father was very kind to me, personally. . . . His goodness impresses one and his earnest pastoral love of his people. For example, after my audience I had the privilege of going with him into a large room where he received some poor children, who had that day made their first Communion in one of two of the smallest parishes of Rome. Here he was at once in his element. He loves the poor and he loves the children and as he was entering the room he turned to one of his secretaries and said earnestly, 'You haven't forgotten the medals for my dear children, I hope.' He beamed with kindness and pleasure, as he looked at and spoke to them. He went about saying a few kind words to each individually, giving each his blessing and a medal by which to remember the occasion. Then he made a short but very earnest and touching address to them on the subject of the great event of the day—their first Communion. So the Pope impressed me not only with his personal goodness and holiness but by his character of a true shepherd of Christ's flock, one who loves the souls which God has committed to his care."

A Rock-Built Church.

A well-known English divine says: "What attracts me to Rome is its strong logical and consistent theory about religion. Not only comprehensive and profound, but in full operation and fruitful of good results."

And then the immense amount of self-denial and devotion, the surrender of home and family among the clergy as well as the resolute abandonment of the world. Her priests would regard it as a mortal sin to neglect a summons to a poor creature afflicted with a loathsome disease, because their religion commands them to watch for the contrite sigh of a dying sinner, and offer it to Him Who pardoned a penitent on the cross.

They interpret literally the promise, "He that loseth his life for My sake shall find it," and thus they make no sacrifice too great to offer the love divine, the love unfathomable, that love which for love's sake was slain.—The Missionary.

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THE DIVINE BANQUET.

The night before our divine Lord was about to give Himself up to be crucified, assembled with the apostles, He took bread and blessed it and gave it to them, and said: "Take ye and eat, for this is My Body." And taking wine He blessed it also, and said: "Take ye and drink, for this is My Blood, the chalice of the new and eternal testament which shall be shed for you and for many unto the remission of sin." And again: "My Body is my meat, and My Blood is drink indeed." Hence we have the mystery of our Lord's precious blood. It is the body to live and eat strong it must come through the remission of the blood. The blood is the field of life. It is the concentrated essence of the food we eat and drink, and is pumped and propelled by the heart, which is the motor of life, and is sent coursing through our veins to every part of our being. If the heart stops beating we are dead, and if the blood becomes poisoned we hasten to death. It is the same rule with regard to the soul. Our soul needs sustenance, and for this our Lord gives His Body and Blood and says: "Take ye and eat, take ye and drink," and declares that "unless we eat His Body and drink His Blood we shall not have life in us." His own perfect and eternal life He would give us, and through His Sacred Host, ever heating and burning for us, He pours out upon our souls His Precious Blood in streams frequent and plentiful in response to our prayers and aspirations, and gives Himself to us whole and entire every time we worthily receive Holy Communion. His Blood, therefore, is the life of our souls; and so our Lord says: "My Blood is drink, indeed." In natural food our bodies are recreated by that which we eat and drink, and yet it will happen that by excessive eating or by using strong and highly seasoned foods, our bodies will be ill served, and we do violence to poor nature, and we shorten our days as a consequence; but with the spiritual food the more we partake of it the stronger our souls become; the body and blood of our Lord are indeed the food and nourishment of our souls—"the bread of angels," "the means of eternal life," "the bread of the strong," and "the wine that maketh virgins." The precious blood of our Lord and Saviour becomes the endless stream of life, which causes every pulsation of the heart to be first and above all for Him. It is the power of every holy thought and the inspiration and means of every good act. Yes, more than this we cannot do anything without the divine blood; for since our Lord said that He is our life and that unless we eat His body and drink His blood we shall not have life in us, it follows that we must be fortified, renewed and strengthened by the precious blood if we would do anything worthy of eternity. How we glory in our ancestry, and how we feel strong and resolute of purpose when we remember that we are the children of the pure, the noble and the good! But what ancestry will compare with what we have through our divine Lord, the Son of the Most High, and Who took our nature that we might share His and become, as the apostle says, the very sons of God. To feel that we have the blood of the Son of God coursing and purifying our veins, that His heart is ever with us, and that His very life is ours by grace; in a word, that we are all His, and give to Him our heart and our life which He asks us to do, that He may give us His Sacred heart; that He may live in us and we in Him, and be one with Him in hidden union now, that we may be one with Him face to face in heaven. Surely all this gives us reason to glory and rejoice and to proclaim, as did the chosen people of old: Where is there a God such as is our God! Let us, then, glory in our new life, the life of grace, which we enjoy through our Lord's precious blood. The remission that He is our life, and that this life is ours through the ever reigning power of His adorable blood, makes us have a consciousness of strength in our souls which causes us to aspire to lead the purest lives, and to do for God the bravest and noblest deeds that mortal ever did. We feel the spirit of heroism flowing through our veins, and we rise up to follow our great Captain, Christ, wherever He leads us. This was the spirit of the martyrs, the confessors and the virgins; it should be our spirit, too, for we are their brethren, made so by nature, made more so by grace. The precious blood of Jesus will make us one in faith, in hope and in charity, for Christ is the cornerstone of the children of God. His blood is the sacred bond uniting them to Himself and to one another. Long live Jesus, Redeemer of the world; long live His most precious blood—the panacea for every spiritual ill—the life and success of every holy endeavor.—Bishop Colton in Catholic Union and Times.

Franciscan priest, Rev. P. Burkard Conrad, O. S. F., who is in charge of a congregation in one of those beautiful villages away up in the mountains of Switzerland.—Church Progress.

THE CROSS OUR SURE SALVATION.

It is related of the beloved St. Francis Xavier, that once when in great peril on the deep he fastened his crucifix to the mainmast of the imperilled ship, and exclaimed: "Lo—this is what one can do in the midst of peril!" And kneeling at the foot of his beloved cross he poured out his prayer to Him Who had before calmed the angry sea. Nor was this all. He induced the sailors to pray, and the storm ceased and the good ship was saved. Our holy ship the Church is in the storm which the hate of God's enemies has started; the wind of false words, the terrible waves of cruelty and persecution, are raging against her, but Christ is now sleeping now and the saints of the Church are watching, and above all the Lord God Omnipotent reigneth. Let us take the blessed crucifix into our lives, into actual constant use; let us take down the ever victorious banner of our faith, and let us follow the Lord Who suffered for us, and through devotion to His holy cross and the power of the Crucified, His Holy Church, which He founded, will outride the storm. We have His word that she will not fail to the end of the world. In spite of the terrible battle and the sufferings we must endure for sins of omission, as well as for others, the great Church will be victorious. In the cross of Christ is our salvation, our hope, our inspiration, our strength! The blood of the martyrs, the seed of the Church, has not been shed in vain!—W. T. P. in Sacred Heart Review.

CARDINAL NEWMAN.

Cardinal Newman preached in the days of his Anglicanism, the following passage concerning animals, in interesting in its assertion of man's limited knowledge of the purpose, the sentiments, and the destiny of dumb creation: "We have more real knowledge about the angels than about the brutes. They have apparently, passions, habits and certain accountableness, but all is mystery about them. We do not know whether they can sin or not, whether they are under punishment, whether they are to live after this life. We inflict very great sufferings on a portion of them, and they in turn every now and then, seem to retaliate upon us as if by a wonderful law. We depend on them in various important ways: we use their labor, we eat their flesh. This, however, relates to such of them large and small, in vast forests or in the water, or in the air, and then say whether the presence of such countless multitudes, so various in their natures, so strange and wild in their shapes, living on the earth without ascertainable object, is not as mysterious as any thing which Scripture says about the angels? Is it not plain to our senses that there is a world inferior to us in the scale of beings, with which we are connected without understanding what it is?"

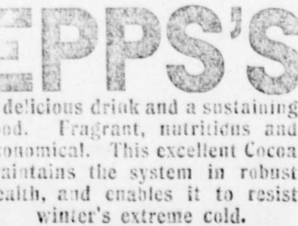
More interesting still, as showing more intimately the Cardinal's own feeling, is that prayer he composed to St. Philip Neri—of whom it is said: "He could not bear the slightest cruelty to be shown to animals under any pretext whatever." This is the prayer of St. Philip's son: "Philip, my glorious Advocate, teach me to look at all I see around me after thy pattern, as the creatures of God, who never forget that the same God who made me, made the whole world, and all men and animals that live in it. Gain me the grace to love all God's works for God's sake, and all men for the sake of my Lord and Saviour, Who has redeemed them by the Cross."—N. Y. Freeman's Journal.

THE ATONEMENT.

So late, so late, you come to bind our wounds, Oh sinner! For I—had you but carried this! Two all too late! For Godly was the strife! Two all too late! For Godly was the strife! Our night of bitterness and agony! Nay! may I not say that we forget Our claim, our married bond, our country's war. Her million famine-graves—her ruined homes— Her waiting for her exiles' flag at the door! Nor can we quench at once the raging fires, In vain by the furious breath of our sin! But standing in the shadow of the Cross And looking on His white and dripping face— Hearing His voice that for ever cries— Pray for His murderers!—we too take heart! And by our hands in tears we make Forgiveness the wrongs of all the blood-dimmed years.—REV. JAMES B. DOLLARD, in Boston Pilot.

This is the note, soft and low and charitably sweet, that should be sounded in all the future songs of triumph of the Irish race. While Irish men cannot efface or forget the many centuries of English misrule, injustice and bloody torture inflicted on Erin by British statesmen, they can, following the example of the Saviour of the world, soften the bitterness that is in their hearts by honorably striving to forgive and disremember the past. We all need mercy and pardon from an eternal God and now it seems probable that the present generation of England will, in the near future, grant tardy justice to Ireland in the shape of a law for complete self-government or home rule, it would be profitable and chivalrous

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for us to adopt in our written and oral utterances a charitable and conciliating spirit. The Catholic Church has charity as an eternal truth, absolutely vital to salvation, from the pulpits and watch towers of the world. Proper criticism, tinged at least with a veneer of mercy and discrimination is forever lacking, and sometimes satire given in a friendly way is more powerful than vaudeville and brutal abuse as practiced in season and out of season by Editor Judge's New Whirl of the windy and fog laden atmosphere of Chicago. There are thousands of English-born Catholics who are naturally and patriotically attached to the land wherein they were born and spent the pleasant days of their childhood. Throwing the faults of Henry VIII., Queen Elizabeth, Cromwell and others in the faces of the present generation of England, except in self defense, is as obnoxious as resurrecting the unjust deeds of Queen Mary, Charles IX. of France, and his mother, Catherine DeMedici, to wound Catholics of all nations would be. Rev. James B. Dollard deserves instant admiration and honor for this timely poem, breathing, as it does, in a subtle manner, the awe inspiring love and forgiveness of Calvary.—Intermountain Catholic.

THE POET AND THE POPE.

I saw his face to-day; he looks a chief Who fears nor human rage, nor human guile; Upon his cheeks the twilight of grief. But in that grief the starlight of a smile. Deep, gentle eyes, with drooping lids that to them are the homes where tears of sorrow dwell; A low voice—strangely sweet—whom very tones Tell how these lips speak of God alone I kissed his hand, I felt his hand on mine; No man, he said; and then, in accents sweet, He blessed me; and a few more words he said, Then took me by the hand—the while he smiled— And, going, whispered: "Pray for me, my child."—FATHER IYAN.

DIED. LEAHY.—At Brock, Ont., on Nov. 13, 1906, Mrs. Wm. Leahy, aged forty six years, May her soul rest in peace!

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A of Thanks Lindsay, Nov. 24, 1906 The Editor of the CATHOLIC RECORD London Dear Sir—Allow me, through your valuable paper, to thank the teachers of the separate schools throughout the province for electing me to the Advisory Council of Education. Truly that my conduct will merit their confidence. Yours sincerely JOHN ROBBINS.

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