

# The Catholic Record.

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

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, JULY 1, 1905

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## The Catholic Record.

LONDON, SATURDAY, JULY 1, 1905.

### AN OBJECT LESSON.

Our readers should remember the tactics employed by the London Free Press during the recent campaign. Not that remembrance of them should tempt us to imitate them or to have in our memory the man who used them any alloy of bitterness, but as an object-lesson, a reminder of the workings of the mind of a hide-bound political partisan. We were prepared for a sturdy resistance on the part of the editor to the school policy of the Government. That he would rally his friends to oppose what he deemed the objectionable features of that policy was to be looked for; but that he would leave the path of the fair opponent for that of the narrow-minded and unscrupulous bigot was undreamed of not only by us but by many of the citizens of London. We regretted that the editor, who is not a stranger to us, and who is so well informed not to know that the charges against us emanated from the professional liar, should lend his aid to the anti-Catholic crusade. But so confident was he of triumph that he took a place in the clamorous crew that went up and down the country with speech-cartoon and manifesto. So sure was he that his appeal to prejudice, and studied insolence towards ecclesiastical dignitaries would have effect that he took no heed as to how all this might be viewed by us. Under the hypnotic sway of Toronto's "yellow journals," which he imitated but too well, he let us know in no ambiguous fashion that Catholic readers and Catholic advertisers must not trench in the space of the Free Press. He took a gambler's chance and lost.

### A CURIOUS MISTAKE.

One little flaw in the plan of campaign was the not making provision against antagonizing fair minded non-Catholics. A curious mistake for an old campaigner. But we presume that his optic nerve being busy with many things had no time to look over these sections of London that cannot be influenced by noise or abuse. For here as elsewhere are Conservatives who however they may be disposed to battle for the interests of party, are reluctant to fight for them when they are identified with intolerance. That fact had a bearing on the increase of the Liberals' majority. Had the Free Press and the orators kept to the point at issue and refrained from sophistry they would not have received such a decisive rebuke of a few weeks ago. The rate-payers wanted argument and they got Orange talk.

### ANOTHER DRAWBACK.

A factor also that contributed to their undoing was the character of the speeches of the candidates and their supporters. We do not forget that one of the speakers against the school policy has ere this shown ability of no mean order. His address in 1896 in favor of the policy of Sir Charles Tupper-Bart was in point of diction and argument on a high plane of merit. But during the recent campaign he was but a shadow of his former self. And while listening to some of his addresses, and wondering at the skill which imparted a seeming vitality to a cause that did not appeal to intellect or heart, we hoped that he would at an early date dissociate himself from these whose voices find echo in but a few parts of Canada. His services should be given to Canada and not to a clique. When we say clique we mean that coterie of individuals that is cut off with Conservatives in general, so far as the school policy is concerned, and in alluding to a sister province is unmindful of the teachings of the statesman who made the Conservative party.

### A CHAMPION OF JUSTICE.

The work of the Hon. Mr. Fielding was, as compared to that of his opponents, like an oasis in a desert of words. Himself a Protestant, and representing a Protestant constituency, he sees no danger of a Catholic ascendancy. Encouraged by contact with his fellow-Canadians, and having worked side by side with Catholics whom he cherishes in affectionate remembrance, and knowing that no Catholic would seek any interference with constitutional liberty he pleaded for moderation and mutual understanding. He exhorted the non-Catholic to give over rainbow chasing and to remember that the Catholic is a tricker Canadian.

He was uncompromising in his statement of the policy of the Government. He heard, of course, the angry outcry of those opposed to it; but no word of his could be construed into recreancy to his duty as custodian of Canada's fame and honor, and from the beginning to the end of the campaign he was a sturdy champion of justice. Perhaps the Government would justify the school clauses. No. The Government's policy would be maintained, was his reply to those who feared that the two seats might otherwise be lost to Sir Wilfred Laurier. He did much towards clearing the way to the polls. He is a bonny fighter, said a Scotchman to us. He is—but he fights not with personalities, but with argument. He knows men too well to waste time with childish bleating. He has fought his way despite disadvantages and obstacles to his present position. He has been tried full often and has never been found wanting, and the men who combat him in the years gone by were even the first to bear testimony to his qualities of mind and heart—to the tenacity that never loses its grip and to the courtesy that is given unstintingly to both friend and opponent. He is gifted beyond his fellows: he has the power to think clearly and to express that thinking; in a word, he is a man who will go far, and we shall not be surprised when he is entrusted with the highest office in the gift of the Canadian people.

### A NOBLE EXEMPLAR.

His career may well be pondered by the youth of Canada. When he began his journey towards life's terminal he had up grade to contend against. He had no college diploma to aid him, and no influential friends to help him over the rough places. It was a stiff climb and he had to rely on himself to reach the level. It is a long story which need not be set down here—how the young Nova Scotian worked, and persisted in working until he had conquered an assured position and the approval and confidence of representative Nova-Scotians. He was then on the level with the road bed well-ballasted. But think of the heart-breaking toil, the sorely tried patience, the competition that buffeted him before he gained it. One of the causes of his success is energy, invincible determination. "That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities will make a two-legged creature a man without it." Lesson No. 1.

### HIS POPULARITY.

He has the gift of making and retaining friends. We do not refer to those who would merely bask in the sunshine of his prosperity, but to those who would cling to him through storm and stress and companion him however the wind might blow. Why? Not because he has taken his degrees in the university of the world. Not because he is a parliamentarian of repute with a knack of applying "the acid of a straight-fling words" to the speeches of opponents. Men love him because he is as sincere and unspiced as on the days he foregathered with the giants of the Morning Chronicle, and because he never forgets a friend and never breaks his word. Lesson No. 2.

### LONDON'S ANSWER.

Our friends are pouring the oil of exorcise into their wounds and comforting themselves the while under the hope that at some future time their plans may not gang agley. But why not take their medicine with what grace they may and woo health in silence. We admit they have reason to be downcast. But they can solace themselves with the knowledge that no longer need they be chained to the Toronto chariot to make an Orange holiday. For London has given them freedom and taught them its language.

### "NATIONAL" SCHOOLS.

The American system of education, beloved of Dr. Sproule and Mr. W. MacLean, M. P., could not be copied in Canada without first pulling the British North American Act to pieces. This we have referred to in previous issues. Again, many public educators in the neighboring republic assert that the national school which takes no account of religion is the worst foe to her stability in the country. Some time ago Harper's Weekly contained the following sentence which we quote for the encouragement of our friends:

"The apparent if not actual lawless-

ness, the prevalence of graft, the confessed materialism of many of the graduates of public schools as now conducted are making many so-called secularists ask whether quite all is being done that may be done in the schools to train the children and youth in right conduct; and so acute is the feeling that many who for themselves disavow ethics and religion are now willing to have the two associate for others, it haply good may thereby come to the community as a whole. . . . There can be no immediate co-operation between Roman Catholics and Protestants in education, but there may come a time when a common enemy may become so portentous that they will unite, for it is conceivable that here as in Europe the magnifying of the conception of the States authority of the Church and the home may force long-time enemies to unite as they have already done in Holland, and as they still may do in France.

### A WONDERFUL PROPHECY.

The man who uses but the "beautiful eyes of his cash box" may see many a strange thing. So the editor of Saturday Night, with the future as an open book before him, tells us there will never be another French-Canadian and Roman Catholic Premier. Well, well. "The army swore terribly in (London)" but nothing to this.

Toronto has certainly many specialists in "hot air."

### THE CAUSES OF SOCIALISM.

Writing on the latest Phase of Socialism in the June Messenger the Rev. B. J. Otten, S. J., says that the active propaganda of the Socialist press were it not for the widespread disorders that disgrace the industrial world to-day. Socialism owes nine-tenths of its strength to the enemy against whom it is waging relentless war. Both the hopeless misery of the laborer and the boundless greed of the capitalist, as set forth in socialist publications, are too highly colored as all *ex parte* statements are apt to be; nevertheless there is an element of truth in them that is more than sufficient to prepare the soil for a vigorous growth of Socialism. Commenting on Mr. Robert Hunter's statement that there are in the United States 10,000,000 who live in poverty or actual want, he remarks that even if it is overdrawn there remains enough truth in it to give color to the Socialist's charge. No one who comes in contact with the lower classes can deny that in the midst of our material prosperity there exists extreme and widespread poverty. Much of this poverty may indeed be traced to the idleness, improvidence and dissipation of the working-men themselves; but in many more instances must it ultimately be referred to unrestricted competition and to the unscrupulous greed of employers. Some months ago 75,000 railroad employees were thrown out of work without any fault of theirs. The reason given for this discharge was want of traffic. Proceedings, however, of this sort are productive of want and misery for which the sufferers are in no way responsible. Facts like these, says Father Otten, form an eloquent commentary on Marx's famous theory concerning the industrial reserve army. When industry is at high pressure this army is called into action; at the succeeding crises it is again thrown on the street without any chance to obtain even the necessities of life. It is upon these various disorders that Socialism feeds and waxes strong. Correct these abuses and Socialism will die of inanition; multiply them and there will not be found in the land a power strong enough to stay its onward march.

### OUR INCONSISTENCIES.

Here in Canada anti-Christian Socialism has made some progress. Our readers may think this is due to long-haired aliens beloved of the cheap humorist or to the itinerant vendors of platitudes on the capitalist. There are some of these gentry in the ranks, but, without wishing to minimize their influence, we fear that the Christian must be held responsible in some measure for any headway it has made. We talk about the impracticability of Socialism; we prove that its exponents do not condition themselves by the facts of human nature; and smile at their plans of transforming this world into an Eden that shall bar its doors to all the deeds that sport with the happiness of men. It may be necessary to talk, and it is not difficult to do so. Nor are words—especially when they fall from the lips of the selfish, who are housed well, and who, however they may descant on the wolf of hunger,

have never been near enough to it to hear its howls—a balm to those who are threading with bleeding feet on the stones. We deplore agitation, and read on occasion Pope Leo's Encyclical on "The Condition of Labor." We deck the statue of Human Brotherhood with verbal millinery, and forget not to have a nice taste in the selection of our brethren. We grow lachrymose over the poor and oppressed, on the honest artisan who cannot get work, and hark back to the days of the guilds; but with many of us all this is but one way of agitating the atmosphere. We expend our strength on talk. And all the while we crook the knee before Wealth, and the sheen of gold blinds us to the misery at our doors and to our own responsibilities.

Pious talk will not give a man a meal. It has also little comfort for him who sees the ladder empty, and the rent-bill going up by leaps and bounds. He has Heaven to look forward to, but he may have an idea that Christianity should have some effect on this life; that its justice and charity should be visible in the lives of those around him. And when he sees he is ignored, and his poverty looked upon perchance with contempt, and discovers that some of the avowals of fraternity are but wind, he may busy himself with sampling the wares of the Socialist. And when the Socialist is a man of intelligence and action, who believes more in deeds than in words, he may make them his own. In a word, Socialism thrives on our apathy. It is not alone the capitalist who "drinks the blood of human hearts," who is responsible for the clamour and unrest, but they also who take no interest in others, who are tyrannical towards dependents, negligent in paying debts, and who view all things by the light of self-interest.

### SOCIALISM AND RELIGION.

What Father Otten says: "that there are at present in the ranks of socialism men of undoubted moral integrity and sincere religious faith will hardly be denied even by the most uncompromising anti-Socialists. Socialism as such does not necessarily lead either to loss of faith or loss of moral integrity; but the Socialism of flesh and blood that is stalking through the land to-day, and is carrying on its propaganda among our workmen, is aiming at both. Socialists of this class will tell you that 'religion is a private affair, yet they make it their chief business to pluck the last vestige of it from the hearts of the people.' The more exclusively a man looks for his ultimate reward, the more readily will he espouse the cause of Socialism; and to that they direct all their efforts.

### HOW TO COMBAT IT.

Wise and effective legislation on the part of the State regulating competition, prohibiting monopolies, is, the writer says, an urgent necessity. The bringing home to all the Christian idea of man and proof that we know our neighbors and are the keepers of our brethren will do much to stem the tide. But, as Bishop Spalding has said, the socialistic agitation will not soon cease. It has done good and will do good by its clamorous proclamation of the wrongs which the toiling masses have suffered and continue to suffer. But the socialistic state will remain a theory, a visionary entity, and could it become a reality the cataclysm which would accompany its speedy overthrow would swallow the priceless treasures which are the gains of thousands of years of heroic struggles and sacrifices.

### LEAGUE OF THE SACRED HEART.

Extension of Spiritual Exercises. GENERAL INTENTION FOR JULY, RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

"Retreat" and Mission" are only different names for a series of religious exercises in which the soul is assisted by a competent director in its own reflexions and self-examination, with a view to ascertaining the only true ideal and rule of conduct. Retreat signifies that one retires from the ordinary occupations, and, if possible, cares of life, so as to devote one's time and attention unreservedly to this important task: Mission expresses that some one is authorized and sent to assist others in an effort to make an impression on a vast number of men, whether they meet them in sacred books or have them presented before them in any other way. Why is it that these same truths have always had, and even at the present day still have, so powerful an effect on those who make the exercises, that more than once the ignorant attributed it to magic? Are there any secret artifices

They are more than the passive or receptive process of hearing and admiring divine truths explained or appealed by a spiritual director. The truths set before us are too simple to need explanation, and all a director can do is to suggest motives or applications which will lead us to accept them not merely as interesting speculations, but as vital principles of character and conduct. The duty of these spiritual exercises is to make others think for themselves, to hold them reflect, decide, choose their own course of action or career in life and become masters of their own powers. "With desolation is all the land made desolate because there is no one who considereth in the heart." Very few people think for themselves or determine their own actions. Even the few who think and act for themselves are not always guided by sound principles. All love to appeal to reason as the sole rule of their conduct; but reason is too often obscured or dominated by passion, self-interest, worldly-wise maxims, and the subtle influences of human respect.

The more actively one is occupied in worldly affairs, the more urgent and frequent is the need of retiring occasionally from the daily distractions of life, in order to recall and reflect upon the moral principles which should animate us in every sphere of conduct. The more important the step one is about to make and the more serious the obligation one must fulfil or assume, the more necessary is recourse to solitude and diligent consideration of the principles which should guide the choice or confirm a decision already made. It is for lack of this simple and obvious precaution that so many lives are a failure, so many vocations wrongly adopted or never properly ascertained, so many marriages unhappy, so many apparently unaccountable departures from high and holy principles—in a word, with desolation is all the land made desolate both in the heart. And to add to the sorrow of this desolation, there is no excuse for neglecting to take a precaution which suggests itself to every reasonable mind, which is constantly recommended in our sodalities, schools and confessions, and for which ample provision is made in houses specially established as retreats for all who wish to make the spiritual exercises.

So much has been written about these exercises, so earnestly have the authorities of the Church, and men and women eminent for piety commended their use, and so wonderful are the fruits derived from them, that many good persons, especially among the laity, may conclude that they are not competent to make them, that retreats are intended mainly for a very limited number of men and women who have leisure and taste for such a special religious occupation. This is a sad mistake. In his Life of St. Ignatius, Genelli shows how suitable they are for all. We should like to publish his chapter entire, but as space forbids, we give the substance of it in a retreat, to appreciate their application to everyone who has a serious responsibility in life, and who at one time or other is without such responsibility. The existence of God and His supreme dominion over all His creatures; our dependence on Him and our personal accountability to His divine law; our free will, obligation and power, with God's grace, to avoid evil, to repeat it, and to repair, the evil already committed in our lives, the penalties of sin now and hereafter; the copious redemption from sin through Christ; our exaltation, in spite of our sins and evil tendencies, to follow our Redeemer as our King, a King Who is companion as well as leader, whom we are chosen not only to follow but to imitate, not only to imitate but to share actually in His labors, and, as a mark of His most intimate friendship, in His very humiliations and sufferings. Through the intimate union with Christ thus established we are led to appreciate union with God by a love which consists more in deeds than in words, in a service which aims at nothing short of a universal, absolute, and eternal union with God, our Creator and Lord.

Such is the subject matter of the Exercises of St. Ignatius, and we will only add here some of the considerations on the effect they produce. As to their manner of affecting the interior soul they procure for man an exact and intimate knowledge of himself. They are as a lamp to enlighten the most concealed and obscure corners of the soul, and as a probe which penetrates to the bottom of those wounds which corrupt it. The exercitant sets himself to eradicate the noxious weeds which he had permitted up to this time to grow undisturbed, and the difficulties of the understanding no longer deter him. The Exercises both enlighten and purify and so do a work much needed amongst all kinds of men, and at all times, though attempted in these latter days only by means of exterior light and cleanliness. It may be asked how did the exercises of St. Ignatius bring about such marked effects as to render their name so famous? They are, after all, only meditations on the grand old truths of Christianity, which have long since, unfortunately, ceased to make an impression on a vast number of men, whether they meet them in sacred books or have them presented before them in any other way. Why is it that these same truths have always had, and even at the present day still have, so powerful an effect on those who make the exercises, that more than once the ignorant attributed it to magic? Are there any secret artifices

brought into play in them, in order to excite and enliven the imagination? Quite the contrary. Every allusion and every object which can come between us and the truth and so darken the understanding, is put aside, so that our created thing can take the place in our heart which belongs to God and to the truth.

Every man knows the human body by sight, but what a difference there is between one who has studied anatomy and one who has never studied it. The one knows only the surface and some external phenomena which he does not seek to explain, while the other perceives the slightest motions and smallest deviations which escape the notice of the unscientific. Knowing the interior mechanism, he can give an account of the external manifestations, and the more he has studied the more delicate fibres of the human frame, the more he has divided and analyzed them, the more he knows of the life which is the result of primal causes. The same takes place in revealed truth. The deeper we dig into this mine, the purer is the metal and the richer the vein of gold upon which we strike; the heart finds itself more powerfully drawn, the mind more disengaged from its ignorance and its ties to earth, the will is detached from the senses, and the soul is more like to God. But these wonderful results are not merely the result of human activity; they take place because God is faithful to His promises that He will go before where the creature aspires after and seeks the truth, that He only waits for it to make use of the means to which He attaches the gift of grace. Now, one of these means is found in the Spiritual Exercises we are speaking of, which introduce into the soul, through prayer and meditation, the fundamental truths of Christianity, and make them penetrate the soul, like a principle of divine life, with infinite fruit to itself, because he who meditates has always a positive and definite object. In this manner, and these great truths, which have in all times been the object of the research and investigation of the mind of man, become not merely exteriorly applied to us like foreign substances, as in the case of human sciences, but they are made to enter within us, as things which most intimately concern us.

The Exercises have also a relation to history, and deserve to be studied in this point of view. Protestantism arose precisely at the time when the most important developments of European progress were beginning. The leaders of this great apostasy, taking up a merely human position outside of the Church, laid it down as a principle that the reading of Scriptures, together with human faith built upon them, is all that is requisite for salvation. What allowed this error to spread so easily and quickly was, in great measure, the low moral standard which the circumstances of the times had fostered. The life of the Church, which is sustained by the Sacraments, was extinguished in great numbers, and as they their faith had become dead. As they did not accept the Gospel in a practical point of view, and as its influence was hardly felt at all upon men's lives, the dissemination of the dead letter and the personal of the mere text of Scripture electrified indeed men's minds, but left only illusory and unreal effects. The Providence of God, however, had taken measures to avert the evil, and produced within the bosom of the Church herself a remedy suitable for the sickness of the age, though undiscoverable by human effort, when she brought into full bloom the flower of deep and true spirituality. Men began to take a nearer view of the Gospel, to scan more closely its mysteries, and to make the influence of its spirit and its life more felt, but it was reserved for the Church completely to solve the problem. God converted Ignatius by the truths contained in the Gospel, by the living word which is sought for in vain in the dead letter, by meditation on the life of our Lord, which kindled the desire of imitating Him. And thus, while God formed of him a new apostle, He at the same time inspired him to compose the book of the Exercises as a means of forming others also after the same model.

The Exercises of St. Ignatius produce a true reformation, for they reform our lives, and we know more is something always to be corrected in us. Nor is this an imaginary want, but a real and true one, and this reform is the fruit neither of an error in the understanding, nor of a dream of the affection, nor of a corruption of morals. It does not consist in a revolt against the dogmatic truths which man has not invented, but which God has given for our guidance, our consolation and our salvation. In a word, St. Ignatius was for those times, and is still for ours, a true reformer in all that truly needs reformation.

We may well, therefore, pray for an extension of the retreats for making these spiritual exercises beyond the circles of priest and religious communities to the laity; for the multiplication of houses to accommodate those who wish to experience their fruits, and of directors competent to give them. Above all, we should pray for the increase of retreat made not in groups, but by individuals, so that the exercises may be followed in their integrity and with all fruit possible from the spiritual director's counsels.—Messenger of the Sacred Heart.

Heaven will make up for everything endured here. Eye hath not seen, nor ear heard, nor the heart of man conceived its beauty and its joys. It is worth working for.

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A STORY FROM MISSISSIPPI.

The Missionary. "Canton was blessed with a two weeks' mission recently by Father Healy, the Paulist. The church was filled each night with non-Catholics, and the large number of questions that found their way into the Question Box daily, evinced the keen interest taken. As the result of his eloquent, earnest pleadings for truth, Father Healy left as a class of seven adults and five children. Father Healy is the peer of any missionary in the country, and we know of no one better equipped, in every particular, for non-Catholic Missions than he.

After Father Healy's departure I opened a mission in Pineville on the Gulf Coast, and had a rather interesting experience in that town. As there is no Catholic Church in Pineville, I had secured the school house for the week, but on arriving there, I found the building packed beyond its capacity, and perhaps more than fifty could not get in. Near by is a Presbyterian Church, which the trustees asked me to occupy. Thanking them cordially; we took possession forthwith. The trustees assured me that I could occupy that pulpit undisturbed for the week, and that they would notify their preacher, and that on Pass Christian, and that they would be present at my prayer meeting on Wednesday evening. Mr. Lindsey, the deacon of the church, wrote the Rev. Mr. Temple to this effect, and on Tuesday night; assured me that my incense would be agreeable for Wednesday night; as he had arranged everything satisfactorily.

Imagine my surprise when, the following evening, on my arrival, at the church, a portly-looking gentleman of material means was there before me. He was seated beside the pulpit, engaged in a very animated discussion with Deacon Lindsey. The church was crowded. I took in the situation quickly, and as I advanced in cassock and surplice through the crowded main aisle, all eyes (the preacher's included) were riveted upon me. My presence momentarily arrested the debate between the good deacon and the preacher, and when I reached the pulpit, I extended my hand to the preacher, which he very reluctantly accepted, and introduced myself.

He at once proceeded to question me on the nature and object of my lectures, which I briefly and comprehensively explained. He then very courteously informed me that I could not occupy his pulpit again. Just here Deacon Lindsey broke loose again, and another spirited discussion resulted, the deacon maintaining that my presence was not an infraction of the discipline of the Church, and the preacher insisting strenuously that it was. At this juncture the preacher addressing himself to me, asked if I would permit him to preach in my church. I promptly replied in the affirmative, adding the reason that heretical doctrines could not be taught from Catholic pulpits. He said that that was precisely his objection to my preaching in his church. I then suggested that he listen to me for an hour, and take the same time himself to convince the audience that he was preaching heresy. He declined to have the proposition, and said that I must disperse myself at once. I then arose, and remembering the schoolhouse close at hand, said: "Ladies and gentlemen, you see the impossibility of my addressing you here this evening. I invite all of you who wish to hear me speak to the school house immediately to the schoolhouse."

As I stepped down the whole congregation, numbering at least 200, followed me to the school house, and most of them members of this Church, arose, and despite the frantic remonstrances of their shepherd, followed me to the school house, where, with the windows raised, so that those who could not gain admission might listen, I delivered my address on "The Church and the Bible." Only seven of his flock remained with him for the prayer meeting. I occupied the school house the balance of the week, and I never before had addressed people more interested, and half of whom were obliged to stand up inside and outside the building, each night. Fortunately the weather was real warm, the thermometer registering 80, possible, made an out-door audience possible. On the closing night of my mission Deacon Lindsey begged permission to address the audience on the conclusion of my lecture on "Why I am a Catholic."

I readily accorded him the privilege, and in a very neat and forcible speech he apologized for what he considered the insult accorded us by the preacher. I learned later that at a meeting held by the deacon and trustees Mr. Temple was requested to confine his ministerial work exclusively to Pass Christian, his home town, for the future. The Catholics now wish to have a church at Pineville, and several members of the Protestant Church have promised substantial aid, one of them, Mr. Smith, pledging me \$50, before my departure.

I consulted with Fathers Althoff and Sorin, the neighboring priests, and, at the request of the latter, memorialized our Rt. Rev. Bishop Heslin, on the subject, and I am certain that that zealous prelate will decide wisely. Mr. Temple will mark the eighth year of my service in the Missionary Band.

THE TREE AND ITS FRUITS.

That the agnosticism of the period does not confine itself within the limits of "not knowing," and the moral developments as a result thereof, are thus noted by the distinguished Catholic priest and author, Dr. William Barry, writing in the National Review (London): "The evidence is abundant, and is accumulating, that the agnostic negation is not simply negative. Under its influence, precepts most positive, shaping the crowd of no small number, have risen from the deeps. When we look at the ways of business, fashion, literature and at social statistics, a new decalogue appears in view. What are its commandments? I seem to read among them these: 'Thou shalt make money, have no children, commit adultery, plead in the divorce court, and, such duties done, commit suicide. Not the individual only, but the nation, if it loses its old Christian prejudices, will enter on this journey toward Hades. The test and proof that a mistake has been made by our agnostic philosophers are to be found in the national decay which follows on their teaching, as darkness follows on eclipse. And by national decay nothing else is meant than a review of the race, a dwindling birth-rate, unlimited divorce, degeneracy in offspring, the abuse of stimulants and of pleasure, the clouding of intellect, all which are fated to terminate in one disease—the denial of the will to live.'"

And what is the prime source of the disease—the seed and root of the tree which produces such deadly fruit? Protestantism, with its principle of "private judgment."—N. Y. Freeman Journal.

ACCESSORY TO ANOTHER'S SIN.

Before closing our review on the subject of sin there remains a matter in regard to which a few words are considered of grave importance. First, by the commission of crime, but also for those who counsel, aid, assist or profit by the criminal act. The statutes are usually drawn to reach those who thus participate both before and after the commission of the criminal act. They are called partners in crime, held equal in guilt and generally have meted out like penalties.

In the criminal jurisprudence of the country punishments are provided not only for those who are the actual perpetrators of crime, but also for those who counsel, aid, assist or profit by the criminal act. The statutes are usually drawn to reach those who thus participate both before and after the commission of the criminal act. They are called partners in crime, held equal in guilt and generally have meted out like penalties.

When we remember that God's law is prior in time to that of the state, and that many of the principles contained in the enactment of the latter are drawn from the former, it is not surprising to find that we may become accessory to another's sin. As a matter of fact, there are numerous ways in which we may thus be held accountable for the sins of others. For instance, if we counsel others to the commission of sin; by commanding or consenting to it; by provoking others to it, and by partaking of the benefits of it. The character of the sin in the accessory depends entirely upon its character on the part of the one who actually commits it. That is, if it be mortal sin in the latter, it is also mortal in the former.

Hence we should exercise the greatest care in not causing others to sin. It is bad enough to be guilty of sin by our own act, without being the occasion of it to others. For our own, we have the consoling assurance of forgiveness through the Sacrament of Penance; but what if others, of whose sins we have been the cause, should turn to rebellion against the law of God? Our own is a sufficient burden to bear, without incurring a burden of responsibility. Therefore, we should certainly be on guard not to provoke others to sin.—Sacred Heart Review.

A NECESSITY IN EVERY PARISH.

It is a fact too well known to be gainsaid that many Catholic young men after leaving school, which most of them do at an early age, gradually drift away from their faith and its duties; at first, through mere carelessness, afterward because they have grown lukewarm as to their religion. The reason is that a helping-hand has not been extended to them in the form of some sort of a safeguard. In a discussion of this matter the Standard and Times once suggested that a young men's club for each parish be provided. Now nearly every parish has a school, and why not supplement the school with a club? "The practical difficulty," said our contemporary, "has been that hitherto wherever such a club has been projected, the care, expense, and general responsibility of it have nearly always been left to the young men themselves, but that seems like an inversion of the right order. Everyone ought to know that the young men for whom this provision is intended cannot provide for themselves. If the parish has the duty of supporting a school, as of primary importance next after the parish church itself, then it would seem that the conditions of American life would require as the duty next in order after the school, that of establishing a club, at the expense of the parish, an attractive gathering place for the young men, with all proper appliances for amusement, instruction and profit. This should be a parish institution just as much as the school, controlled in its every action and movement by the pastor, with such liberties as ordinary prudence will direct. The financial obstacles are not so serious as it looks. That has been urged by those unwilling to undertake to establish schools. But it is an notorious fact that the parish with a school flourishes better financially than that without a school, and it is but reasonable to infer that the financial prosperity of a parish would be still further increased if its young men were taken

AT A FUNERAL.

IT IS NOT THE CORRECT THING. For relatives and friends to spend a great deal of money for flowers and the trappings of woe, and little or none for Masses. For those in attendance at a "wake" to make it the occasion of merriment. For friends who cannot afford the expense to send expensive floral offerings. For people who are not rich to have a great many carriages. For friends to spend money for a carriage and for flowers, and neglect to have a Mass offered up for the departed soul. To make a vulgar display of a profusion of flowers and a long line of carriages. To expect a consecrated grave, and a priest to conduct funeral service for one who refused the ministrations of the Church whilst living. For friends to be careless and neglectful about attending the funeral and offering the consolation of sympathy and any little service in their power to the bereaved family. For mere acquaintances and strangers to crowd the church through a morbid curiosity, and to attempt to get front seats which belong by all courtesy and right to the mourners. And worse still, for them to take advantage of so sad an occasion to get a free drive, and occupy carriages provided for relatives and friends. To speak of the faults of the dead.—The Correct Thing for Catholics.

MONTH OF THE PRECIOUS BLOOD.

July is known as the month of the Precious Blood, because Holy Church tells her children to practice special devotion to the mystery of the blood of our Lord during it. In June we have devotion to the Sacred Heart of Jesus; and in July we have devotion to His Blood which He shed for the last drop for our salvation. What thoughts the mystery of the Precious Blood suggests! The salvation of mankind through it and the sanctification of the saved, if they drink of it often. Then the sacrifice that our Lord made in order to shed His blood; He bled at every pore, and sweat with blood; and was crowned with thorns and was crucified between two thieves. And our Lord continues this same spirit of sacrifice dwelling amongst us on our altars. How often He is borne to the most menial chambers, and nailed in poorly ornamented tabernacles with scarcely any lights or flowers? Our Lord is faithful, for having loved us from the beginning, He will love us to the end; He will remain with us night and day, till He calls us from this earth, when He will become our Viaticum to conduct us safely up to heaven. What are we doing meanwhile? Are we suffering with Christ by bearing resignedly and cheerfully the crosses and trials of life? We cannot love God unless we suffer, for love is proven by sacrifice. Worse still, do we waste the Precious Blood of our Lord by giving our souls to mortal sin? If so, we merit the divine reproach, and He justly asks us, "Of what use is My Blood?" What return for all His ignominy, suffering and death on Calvary, since there is only neglect, indifference and coldness towards His presence in the tabernacle? Ah, let us look to this! The blood of Jesus is to our purification and strength, our joy and happiness in this life, through our worthy and frequent reception of it in Holy Communion, and through grace from constant prayer, or must be our reprobation in eternity. Long live the Precious Blood of Jesus!

"SWEEP THE OLD CHURCH FROM SCOTLAND."

The memory of John Knox, the apostate priest who founded Presbyterianism in Scotland, was revived by the celebration of the four hundredth anniversary of his birth, in the various churches at that denomination on Sunday, May 21st. The Rev. A. D. McKinnon, in one of the commemorative addresses in Boston, said: "It was through John Knox that the Old Church which took centuries to build, was swept from Scotland, a change that made John Knox the greatest religious reformer Scotland, and perhaps the world, ever had."

THE ART OF MEDIATING.

IT IS A FACILITY WELL WORTH CULTIVATION. One thing that religious excel in among many others is the faculty of mediating. To meditate on the life and sufferings of Christ, on the good works of the saints, on the goodness of God, has been a portion of their religious training, and is one of the best equipments of their after life, whether their work lies in the mission field, in the school room or along pastoral lines. Wholesome meditation is an art in itself. For the idle mind is prone to drift on to a wandering sea, without rudder or sail, and find itself, anon, shipwrecked on the desert island of painful thoughts. Marcus Aurelius, referring to this subject, says "the thoughts die the mind" in proportion to the time they are entertained. Ruskin points out that by taking a little pains with them these solitary broodings may be made just as delightful and profitable as they are ordinarily painful and weakening. We may by an effort of the will refuse to brood on any painful subject whatever and by selecting subjects of the contrary nature may make our solitary hours the sweetest of our whole existence.

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 25, 1905.

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.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 27, 1905. 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.

EDDON, SATURDAY, JULY 1, 1905.

BISHOP MILLS ON THE SCHOOL QUESTION.

We had occasion last week to make some comments upon certain hostile remarks made by the Anglican Bishop of Huron on Separate schools in general and the educational clauses of the Autonomy Bill in particular.

We have this week another pronouncement of similar character to deal with, emanating from the Rt. Rev. Bishop Mills of Kingston, or, as the Anglican see is called, the Diocese of Ontario.

Like Bishop Williams, Bishop Mills declares himself opposed to Catholic Separate schools, but he goes further, and condemns Separate schools for the adherents of every Church, and therefore for Anglicans, and it is here especially that we find him running amuck against many synodical declarations of his own Church.

The Bishop said in his address to the Synod, which opened on June 19th:

"To the system of Separate schools I am unalterably opposed. In the Northwest there are already twenty five different languages spoken, and a great variety of religious beliefs held. The most powerful agency in dealing with the increasing tide of foreigners is the common school, and through it a Canadian national sentiment could best be developed.

We object entirely to being placed on one plane with Mormons, Doukhobors, Mennonites, etc. We have a faith which teaches right morals and good citizenship, and we have the natural right to have that faith taught in our schools, at the least wherever we can maintain efficient schools without troubling our Protestant neighbors to support them; and we claim that while we thus provide for the education of our own children, we must be exempted from the burden of educating those of our Protestant neighbors, who are frequently better able to bear the cost than we are.

And our right is stronger than that of any Protestant sect or denomination, for the simple reason that the injustice of denying our right is more grievous in the proportion in which the Catholic percentage of population in the Dominion exceeds that of any sect. We are 41 per cent. of the population, while the next in numbers—the Methodists—number only 17 per cent. The "other denominations," the minor ones which have been alluded to by Bishop Mills, and which he declares have an equal right to have Separate schools, number only 1 1/2 per cent. of the Canadian population, even if they are lumped together. Taken separately, they are no more than a drop in a

bucket of water. It is absurd to say that these sects, which are not in a position to establish and support any schools at all of their own, are equally to be considered with more than two fifths of the whole population of Canada, upon whom Bishop Mills would throw the double burden of supporting two sets of schools.

We say this because the Catholics of Canada are "unalterably" determined to educate their children in Catholic schools, and will not be browbeaten into any other course by the "unalterable opposition" of Bishop Mills, and his "unalterable" will to force his opinions upon us.

Yet we would not force either Anglicans, Doukhobors or Mormons to adopt our educational views for themselves. Let them keep to the godless school if they prefer it, though we do not admire their wisdom if such is their preference. We would indeed be grieved to see a Separate school system established for the Mormons, or any sect whose tenets are opposed to the Christian character of Canada. In the case of Anglicans we would offer no objection to their obtaining a system of Separate schools, if they really desire it; but with the pronouncements of Bishops Mills and Williams before us, we very much doubt that the desire for such schools, which Anglican synods of Canada have several times expressed, is sincere. All the same, the sentiments of the two Bishops here referred to are diametrically opposite to the official declarations of their own Church. If their teaching be heretical, it is the business of that Church to bring them to task. We have nothing to say on this point, further than to relate their arguments so far as they aim at the coercion of Catholics. But the Catholics of Canada do not intend to allow themselves to be coerced in this matter, and we flatter ourselves that, with perhaps certain local exceptions, we cannot be coerced.

In the United States, where Catholics are in a very desolate minority, the injustice of a double educational burden is imposed upon them. There, about a million Catholic children attend the Catholic schools at the cost to their parents of \$25,000,000 annually; and yet they pay also for the education of the children of their Protestant neighbors. Bishops Mills and Williams would impose upon us the same injustice where we form over two-fifths of the population. We should be craven-hearted were we to submit to such an injustice, and we will not do it.

We rely, too, on the sense of justice which many fair-minded Protestants possess, and we have no fear of the result if these reverend dignitaries so far forget justice and decency as to raise the no-Popery banner in future elections, as has just been done in London and North Oxford.

We would severely be justified in concluding this article without making some reference to the following passage from Bishop Mills' synodical address, which is an open threat to rally all Protestants under the banner of a "no Popery" party, in order to coerce Catholics:

"Had it (the Conservative party) taken as its motto a national secular and religious equality for all, Grit and Tory, outside the province of Quebec, would have everywhere rallied to its standard; but it hesitated and was silent for so long that some thought it was dead, killed perhaps with joy, which can sometimes kill as well as greet; but it was not dead, it was only, like the Irishman who had fallen into the pit, merely speechless."

If his Lordship thought it would add dignity to his synodical address to season it with an attempt at the "Irish brogue," he should at least have made himself sure that his specimen of the brogue was pure and correct. He should go to school in Connaught or Munster for a few months at least before attempting again to pass upon his clergy and the public as a specimen of the brogue an expression which no Irishman ever uses.

We already quoted in last week's issue proceedings of the Quebec Synod of 1898 in reference to religious teaching in schools. We may add here a motion passed by an Anglican Conference held in Toronto a few years ago upon the school question when a resolution was carried, which was moved by Canon Welch and seconded by Canon Davis, declaring it to be the desire of the Church of England "to secure effective religious instruction for the youth of our country under our public school system wherever possible."

It is true that in the same resolution the desire of establishing Separate schools was repudiated; but the principle of the necessity of religious instruction in the schools was unmistakably and strongly asserted. For this to be attained by Catholics, a Separate school system is absolutely requisite.

"Catholics can not be Catholics who rebel against authority, and sever the tie which binds them to the Church," says the Catholic Columbian. "There can be no such thing as a Catholic Church which is a sort of Catholic show."

THE DAUGHTERS OF THE FAITH.

For some months past a union of Catholic ladies in the highest rank in Canada has been formed under the name of "Fillee Fidei" or "Daughters of the Faith" with the purpose to check the evils of divorce, not only in New York State but throughout the country. To attain their object, the means to be taken will be the social ostracism of divorced women who marry other husbands after being divorced.

This determination of the Daughters of the Faith to carry on a strenuous crusade against the divorce evil will require the exercise of much heroism, as owing to mixed marriages there are sometimes Catholics placed in the position of divorcees, and it sometimes occurs that they are tempted to remarry and thus place themselves in opposition, not only to the laws of the Church, but also to the law of God, from which no dispensation of the Church can release them. Such parties may be close relatives to ladies belonging to the Daughters of the Faith, and a strong determination will be often requisite to ostracise such relatives socially, but the constitution of the association has been laid before the Holy Father Pope, Pius X., and he has approved of it, as an effectual means of putting down the divorce evil. Mgr. Falconio, the Papal Delegate to the United States, Cardinal Gibbons of Baltimore, Archbishop Farley of New York, Archbishop Riordan of San Francisco, Bishop Colton of Buffalo, and other prelates of the United States have signified their personal adhesion to the plan, and, notwithstanding the difficulties which are foreseen, the ladies of the Society are firmly resolved to carry it into operation, in the confidence that God's blessing will follow their work and will reward their perseverance by diminishing the evil of divorce and the remarriage of divorcees, and practically put an end thereto, at least among Catholics, which will be the chief aim of the Society.

The Holy Father gave recently an audience to Miss Eliza O'Brien Loomis, the founder of the Society of the Fillee Fidei, and approved her plan in a Brief, in which, it is said, he suggests that the women throughout the world should co-operate to the same purpose with the New York ladies who have undertaken the work of social reform on these lines. Many ladies of the European capitals have already signified their intention to co-operate in the plan, which will thus be made international.

Other reforms of social life are proposed by the constitution of the Society, for the cultivation of piety among the members, but the one we have here indicated is the most important as well as the most far-reaching.

A manual has been issued by the Association in which the details are given in regard to the manner in which members will carry out their purpose, and in it Protestants are invited to co-operate with Catholics in promoting the objects of the Society. This manual is to be issued in the French and Italian languages as well as in English, and the translation into these languages is being made, and will soon be ready that it may be circulated among Catholics of these nationalities both in America and Europe.

The following are some of the paragraphs of the manual explaining the reasons for the establishment of the Association:

"That Catholic divorcee who remarries excommunicates herself. She enters into what she knows to be sinful relationship, and by that act openly sets at naught the teaching of the Church. It is not the Church that divorces who remarries must be socially ostracised. She has no excuse. The Protestant has some. Such unions (Protestant) as are openly adulterous should be treated in the same way as the Catholic divorcee and subjected to the same rule. To neglect to discourage divorce because of the divorcee who are in good faith is to encourage it."

"Our own country, the morality of which has not kept pace with its enlightenment," says the manual, "has thrown off all restraint and allows divorce for the slightest cause and with almost unlimited frequency. Society in consequence is on the verge of moral ruin, and nothing but the religious and social recognition of the true horror of this crime can arrest the evil that with tyrannical force has with in a comparatively short time overthrown domestic peace and uprooted the safeguards of purity and honor. To condone the sin is to partake of it, and we should realize its effects as well as its nature, for if we so condone it we become moral participants, not alone in the sin, but also in the evils that follow."

Archbishop Farley has shown himself thoroughly in earnest in grappling with this divorce evil, and he will co-operate with the Daughters of the Faith in the endeavor to put an end to it within his jurisdiction. He spoke strongly on this subject at the Commencement exercises of the St. Francis Xavier College, held in Carnegie Hall

on the evening of June 19th, declaring that the evils of divorce are fast undermining the walls of society and that

"The whole structure soon would collapse should no hand be raised to ward off the advance in this tendency. The Archbishop took occasion to refer to President Roosevelt as the first and greatest President of the United States since the time of Washington to uplift his voice in denunciation of divorce and like evils. The Archbishop also denounced the sensational newspapers of New York city, warning the people against them and instructing them how to cleanse their homes of such evils."

"It is fitting at this time and in this place," said the Archbishop, "that I call your attention to the sacredness of the marriage ties, as sooner or later you may be influenced to enter into such a holy contract. Too great care can not be taken by the young of our day to observe this office with respect as demanding respect and reverence."

"It is a holy and sacred contract, and you will call upon to make and keep it sacred. Those outside the Church who irreverently debase this holy institution are fast working the destruction of society."

"A continuance of the evil of divorce, of the slighting regard for the marriage tie, must soon lead to the marriage of society; nay, it is even now falling, and must soon be dragged in the dust. We see that it is going to pieces."

"President Roosevelt, who holds in his hands the trust imposed in him by the people in the United States, and who wields his authority in no mistaken manner, has openly announced now he deprecates the awful condition of society in this regard."

"I do believe no President since Washington's time has had a more beneficial effect on the roots of society and the family than Roosevelt has had by means of his frank declaration. Not only does the President preach the doctrine he believes, but he exemplifies it in his own life, and his own family stands as an illustration of what he thinks and says of the race standards."

"It is likewise gratifying to find that the President has not confined his labors in this direction to his own circle wholly, but the fact is made known to me that the Cabinet has taken this question up and will deal with it. When the heads of our government take up a problem of this grave nature there can be no need for the people doubting that the question must be gravely considered, and we feel that much good will be done if effort is properly directed."

BISHOP WILLIAMS' SYNODICAL ADDRESS.

The Right Rev. Dr. Williams, Anglican Bishop of Huron, opened the annual synod of his diocese in this city on Monday, June 19th, with an address of considerable length in which several subjects of general importance, and others of particular interest to the Anglican body were treated.

The subject of Race Suicide in Ontario was dwelt upon at considerable length as were also the claims of the Church of England to be the true and primitive Church of Christ, Religious Education in the schools, besides the matters in which members of the Church of England are specially interested.

In regard to Religious Education, Bishop Williams declared that there exists in the Province "an appalling ignorance of the Bible and that the proper and most effective place in which to give religious instruction is in the day school. To no one would he yield in loyalty to the National school. He would have no other. But he also held that religious education of the child is necessary where attendance and discipline are compulsory, and such is the case only in the day school.

Children "attend the day school for twenty five hours in the week, and Sunday-school only one hour: that is to say material life is twenty five times more important than their moral life. He therefore wishes the introduction of a religious teaching into the Public schools of the Province."

"We have noticed of late years that the Anglican clergy have changed their ground on this question. They maintained that there should be a school system in which denominational teaching should be a feature. But now they are compromising the matter by asking that other Protestant denominations should unite with them in demanding that a common system of theology should be agreed upon which with Christian morality included should be taught in all the schools."

We can easily see that such a system cannot suit the conditions existing in Ontario. No theological system which may be invented by a conference of Protestant theologians to suit all the sectaries of the Province can be accepted by Catholics. We do not believe that the Protestants themselves could agree upon such a system, but even if they can, it will not suit Catholics.

There cannot be in Ontario a National system of schools for all in which the teaching of Protestant doctrine shall be a feature, no matter how attenuated this Protestant teaching may be, and we hereby repudiate any such system as may be invented before it is even discovered.

We may be told that we have our Separate schools, and we should therefore be contented with the proposal formulated by Bishop Williams. We

answer that we have Separate Catholic schools only in the towns and villages where there exists a considerable settlement of Catholics, and in comparatively few rural settlements which are largely Catholic. So far, this is satisfactory; but everywhere else throughout the country Catholics send their children to the Public schools, and support the Public schools by paying taxes for that purpose. The Public schools, therefore, must be Protestantized by the introduction of a system of Protestantism, even though it were possible for the Protestants to agree to a compromise Christianity which they might allow to be taught there.

In a mixed community like Ontario it is only by means of a Separate School System that religion can be taught successfully, and for this reason Protestants of every denomination should be pleased to promote the existence and success of Separate schools of Catholics, as they must know that such schools do not neglect the teaching of secular sciences, while in addition they inculcate Christian faith and morality. They should know that by this teaching the children will become good citizens having in their souls a love and respect for God and His precepts which no merely secular knowledge or training can impart. It is on the foundation of such schools that the English system of education is based, and in England, Anglicans, Methodists and Catholics are encouraged to establish such schools. In Germany also the educational system is based upon the same principle, and is used with good effects by Protestants, Catholics and Jews. This system gives universal satisfaction; but under the plan proposed by Bishop Williams, the schools would all become sectarian, and would become unsatisfactory to all. The teachers would teach sectarianism, necessarily teaching the distinctive doctrines of their own sect in their explanations of Christian faith. This is done very frequently even under the present system when they are supposed not to teach any distinctive religion at all; but under the proposed plan they would have a free hand for the propagation of their own peculiar doctrines and fancies.

On the question of the fulfillment of their marriage obligations, we fully approve of what Bishop Williams says, with the exception of one point which will be referred to further on. We mean his condemnation of married parties who do not fulfil the purpose for which marriage was instituted. He states that "though the population of Ontario has increased greatly in the last fifteen years, the school reports of the Province show that the school population is 20,700 less than it was fifteen years ago, and the prospect is that if things go on in the same direction, Ontario will come to be known as the childless Province." In fact his Lordship asserts that the same thing is occurring in almost every place where the Anglo-Saxon race is predominant, "for it is found in the United States, in Australia, New Zealand, South Africa, in England itself, as well as Ontario and Canada."

Dr. Williams says that this unpleasant fact does not arise from sterility, nor from men and women ceasing to marry, nor from virtuous self-restraint, and the natural inference is that it arises from godless and materialistic views of life resulting in prevention which is always degrading and criminal. He notes that should this alarming condition continue, the days of Anglo-Saxon supremacy in the world are numbered, and must soon come to an end. He continues:

"The divine purpose of marriage as God's means of for the propagation and preservation of the race is ignored. Marriage has ceased to be regarded as a divine ordinance, and is looked upon rather as a tie of civil convenience to legalize what otherwise would be illegal, and as there is no sense of responsibility to God in the marriage contract, so there is no accountability to God for the fruits of marriage, and therefore, there are no fruits. Such is the selfish love of ease that men and women bank the purpose of God and pervert the most sacred functions of life. The raising of children is a duty deliberately refused. . . . The pleasures and amusements of so-called society act in the same direction. To partake in the frivolous whirl of society, and attend balls, dances and card parties, the most serious work of life, the most sacred object of the marriage tie, is deliberately sacrificed."

Further on, the Bishop says that "Under such circumstances the deterioration of the family or race is only a question of time. . . . The supremacy of the Anglo-Saxon race is already doomed, and Canada will never be replenished by Anglo-Saxons, but by some race socially healthier and more robust, more unselfish, more anxious to fulfill God's will when He created the human species, male and female, than in gratifying their passions and avoiding responsibility."

"What are we to do? . . . Let us teach and preach the Christian ideal of marriage as the one divine institution for the preservation of the race; that to interfere with its natural consequences in any other way than by virtuous self-restraint is not only dangerous and degrading, but a

crime against society and a sin against God. . . . Let us show our contempt for the childless, or one child unions so common to day, and impress upon the women what is the crown and glory of their sex, namely motherhood. . . . In this way we may perhaps ultimately do something to counteract the down-grade process of race-elimination on which we have entered."

In these quotations from Right Rev. Dr. Williams' address we have taken the liberty of leaving out one word which destroys the force of the argument. We make atonement for this by mentioning the fact, as it is the true Christian theory, that the voluntary destruction of offspring is "always" and not merely "sometimes" criminal.

We have now to remark that this race-elimination of which the Bishop complains can scarcely be attributed to any other cause than the absence of sound religious instruction; and this is one of the reasons for which we should have Christian schools. We are able to say that among Catholics it seldom occurs, and when it does occur it is only in instances where the parents have practically given up their religion.

It still remains that we should treat of another theme of which Bishop Williams speaks—the continuity of Anglicanism. He maintains that the Church of England to day goes back through the ages till Apostolic times; that it is no new Church, but that it merely reformed itself in the sixteenth century, still remaining the Church of England of pre-Reformation date.

The present article is already longer than we intended it to be, so we must leave to our next issue, the proof that the Catholic Church, in communion with the Pope is the true pre-Reformation Church which alone goes back to the Apostles and possesses a apostolic succession. The Church of England, so-called, of modern times was altogether a novelty in Christianity. Its entire constitution and essential qualities were changed. It had a new head, never before heard of, a new Canon of Scripture, new doctrines, new forms of worship, a new catalogue of sacraments, and it was in every respect a new creature made by the hands of men, and which usurped the material property which had formerly belonged to the true Church of Christ.

A "YELLOW" PAPER STILL RAMPANT.

The Toronto Mail and Empire of the 17th inst. reminds us of one of Shakespeare's characters in frenetic mood in Richard II:

I am disgraced, impeached and baffled here: I stand to the soul with power's venomous spear. The which no balm can cure, but his heart bleed.

Our contemporary, in fact, is in such a mood that he threatens us with a revival of the defunct P. P. A. in revenge for the London and North Oxford humiliations it has experienced. It tells us that the leaders of the P.P.A. movement are still living. They are apparently cooling just now as gently as sucking doves.

While it is quite true that many of the members of the P. P. A. are still living, it is equally true that they do not enjoy that degree of respect in the community which is the portion of those who were non-members. It is a pity that the great city of Toronto has become a by-word in all other sections of the Dominion because of the ill-becoming conduct of many of its citizens. Noisy, conceited, bigoted and narrow are the members of the anti-Catholic lodges, and they are kept in a white heat by the utterances of the "yellow" papers of the Queen City, the Mail and Empire, News, Telegram and World.

CATHOLIC EDUCATION IN AUSTRALIA.

The Western Australia Record gives an interesting account of the high standing of Catholic schools in that colony; and in view of the violent opposition which the Orange Lodges, and the Methodist and Baptist Conferences of Ontario, are manifesting against Catholic education, it will be of interest to our readers to learn that in Australia the Catholic schools have beaten the highly subsidized State schools of the province beyond all expectation. \$750,000 were expended last year on the State schools by the Government, while the unjustified Catholic Ontario adversaries of Catholic schools are so anxious to inflict upon the latter was actually inflicted upon the Catholic schools of Australia, which are shut out entirely from State aid. But money cannot do everything, and in the case in point it did not put the subsidized schools at the head of the class; for on the general honor list of the junior university examinations, the tabular Catholic schools took the lead. Twenty three pupils gained places of honor at the examinations, and of these fourteen were from the Catholic schools, while the other schools of the province, public and private, had nine divided between them.

Also, at the Adelaide University of eight government scholars given for success at the examination, four went to the Catholic College, viz. three to the Christian Brothers College at Perth, and one to Sacred Heart Convent of High Hill.

A MERE CIVIL CEREMONY.

An innovation was witnessed considerable crowd in February which has caused a good deal of talk throughout England. It is said to be the first occasion kind ever witnessed there, though tolerably common in America. occasion was the marriage of a in a Nonconformist Church in born, near London, by a woman though being not even a minister, was deputed by the of the Church to perform the ceremony in his stead.

The intending bride and groom standing talking to Mrs. Lewis, known temperance lecturer, at the arrival of the minister who expected to marry the couple. He arrived their purpose was told, minister heard the bride say Mrs. Lewis, "I wish you could be Mrs. Lewis." Thereupon the said: "Well, do so, Mrs. Lewis, not when the young man desires Mrs. Lewis accordingly, a marriage was solemnized, performed. It is said that the law deputy to perform the marriage ceremony, and that the proceeding case is quite legal. If this be the case, we cannot see where there is of a minister at all should not the simple form of marriage be adopted at once and? According to Scotch law two persons of different sexes the presence of witnesses to be and wife, the marriage is legal would indeed destroy the expectation for the marriage tie as a ceremony, but with the fact that the Protestant churches, not the Church of England, and the supremacy of the civil marriage cases, marriage has lost all its sanctity as a divinity which Christ has elevated dignity of a sacrament. The case of divorcees and their has also contributed to this of affairs.

FRANCE AND THE I.

It would appear that the Government in France is appreciating the necessity some understanding with the regard to the administration Church in France, and to the premier has abandoned the pretensions of M. Combes the is the authority from whom directly sent thirteen non-Holy Father requesting the select at least seven of the all vacant bishoprics. Father selected three out of but refused to appoint the whom the premier desired.

There are other signs that be some renewal of interest the French Government and of a more moderate part of the Government toward than has hitherto been followed which is the absolute withdrawal extreme Socialist or Radical supporting the Government quarrel between the Radicals more moderate Republican come irreparably hostile to In the meantime the Government become aware that the govern the Church in France administrators until a standing is arrived at between the Government, so that ment gains nothing by the Pope, but the latter could before to govern the Country.

A WAR-CLOUD IN

The news from Europe sensational, but threatens may be even yet on the clearing war against France the fact that the latter is ally sustained by England and Portugal. The ostensible threatened quarrel ment between France and Spain, whereby France a free hand to bring Morocco to reform his prevent disorders with Morocco's whereby the peace territory of France is the Germany was not content to this matter, and has German interests have by the agreement which has by the powers in question has demanded that a Great European powers and that the conclusion by such conference should in the case. At first was refused; but later

Also, at the Adelaide University, out of eight government scholarships, four went to the Catholic schools, three to the Christian Brothers' College at Perth, and one to the Sacred Heart Convent of Highgate Hill.

A MERE CIVIL CEREMONY.

An innovation was witnessed by a considerable crowd in February last which has caused a good deal of astonishment throughout England, as it is said to be the first occasion of the kind ever witnessed there, though it is tolerably common in America. The occasion was the marriage of a couple in a Nonconformist Church in Blackburn, near London, by a woman who, though being not even nominally a minister, was deputed by the minister of the Church to perform the ceremony in his stead.

The intending bride and groom were standing talking to Mrs. Lewis, a well known temperance lecturer, awaiting the arrival of the minister who was expected to marry the couple. When he arrived his purpose was told, but the minister heard the bride say to Mrs. Lewis, "I wish you could marry us, Mrs. Lewis." Thereupon the minister said: "Well, do so, Mrs. Lewis! Why not, when the young lady desires it?" Mrs. Lewis consented, and the marriage was accordingly performed by her. It is said that the law permits a deputy to perform the marriage ceremony, and that the proceeding in this case is quite legal. If this is really the case, we cannot see what need there is of a minister at all. Why should not the simple form of a Scotch marriage be adopted at once for England? According to Scotch law, where two persons of different sexes agree in the presence of witnesses to be husband and wife, the marriage is legal. This would indeed destroy the existing respect for the marriage tie as a religious ceremony, but with the fact that even the Protestant churches, not excluding the Church of England, acknowledge the supremacy of the civil law in all marriage cases, marriage has already lost all its sanctity as a divine institution which Christ has elevated to the dignity of a sacrament. The prevalence of divorces and their legalization has also contributed to this condition of affairs.

FRANCE AND THE POPE.

It would appear that the Rouvier Government in France is already appreciating the necessity of having some understanding with the Pope in regard to the administration of the Church in France, and to attain this the premier has abandoned the haughty pretensions of M. Combes that he alone is the authority from whom appointments to the episcopate come. He indirectly sent thirteen names to the Holy Father requesting the latter to select at least seven of the number to fill vacant bishoprics. The Holy Father selected three out of the number, but refused to appoint the other ten whom the premier desired.

There are other signs that there may be some renewal of intercourse between the French Government and the Pope, and of a more moderate policy on the part of the Government towards religion than has hitherto been followed, among which is the absolute withdrawal of the extreme Socialist or Radical party from supporting the Government, the quarrel between the Radicals and the more moderate Republicans having become irreparably hostile to each other. In the meantime the Government has become aware that the Pope can govern the Church in France by means of administrators until a better understanding is arrived at between him and the Government, so that the Government gains nothing by impeding the Pope, but the latter continues just as before to govern the Church effectively.

A WAR-CLOUD IN EUROPE.

The news from Europe is not merely sensational, but threatening, as it appears that the German Emperor was or may be even yet on the verge of declaring war against France, in spite of the fact that the latter country is morally sustained by England, Spain, Italy and Portugal. The ostensible cause of the threatened quarrel is the agreement between England, France and Spain, whereby France has been given a free hand to bring the Sultan of Morocco to reform his Government and prevent disorders within his dominions, whereby the peace of the Algerian territory of France is threatened.

Germany was not consulted in regard to this matter, and has claimed that German interests have been ignored by the agreement which has been arranged by the powers in question. Germany has demanded that a conference of the Great European powers should be held, and that the conclusions arrived at by such conference should be accepted in the case. At first this proposition was refused; but later news is to

the effect that such a conference may be held, and that the threatening war-cloud may not break out into an actual rupture. England sides with France in the dispute, and refuses to take part in the proposed conference unless it be agreed to by France. Negotiations are now being carried on between France and Germany with a view to bring about a settlement of the trouble, and there is hope that a peaceful basis may be found which will avert the danger of war between the powers engaged in the dispute.

From the bitterness and horrors of the Russo-Japanese war, the desirability of averting a general European war is evident, and we trust such a result may be averted by diplomacy under the present threatening aspect of affairs.

SUMMER MISSIONARY WORK.

Washington, Brookland Station, D. C., June 14, 1905.

The Apostolic Mission House has closed for the summer, and the student priests who have taken the lectures there during the past year have returned to their respective dioceses to begin the work of giving missions to non-Catholics.

Rev. Thos. E. Waters is the missionary for Virginia, and he inaugurated his Apostolate by a mission at Charlottesville, Va., the home of the Washington and Lee University. The church was crowded during the week, and such a stir did the mission make in this old University town that the local paper gave a first page double column presentation of the answers to the questions that were dropped into the Question Box. There were a number of converts baptized and a larger number held instruction.

Rev. W. P. Burke, together with Father Roach, will start the non-Catholic mission work in the diocese of Peoria.

Rev. Thos. Cooney of Covington diocese has a series of missions to give in the mountains of Eastern Kentucky, where he will be kept busy with Father Penech for at least three months. He will visit many towns where heretofore a Catholic priest has never set foot and where the truth about the Catholic Church is like some ancient and forgotten lore.

Rev. Richard Cahill will take up the work in Vermont, and there is plenty of opportunity for missionary work among the towns and hamlets of the Green Mountains.

Rev. John Swint is already located in his missionary center at Hinton, W. Va., and for a territory to cover he has a reach of mountains and valleys large enough to make two or three Eastern dioceses. Over this territory are seated German, Poles and non-Catholics, but there are thousands of non-Catholics who open their door and their hearts to him and are eager to learn of the truths of the Catholic Church.

Father Elliot has gone to the Pacific Coast for the summer, where he will give retreats to the priests of San Francisco, Los Angeles and Portland dioceses, with some Sisters' retreats to, and then he returns by August 21st to give the two retreats to the priests of the Cincinnati diocese.

Father Doyle, too, will be engaged in giving retreats to religious during the entire summer, and will finish by giving the opening retreat to the seminarians of the St. Paul Seminary, Minnesota, in September. All the Missionaries have mapped out a great deal of work for the summer time. The devil never rests and religion is very often the topic of conversation that is uppermost at the seashore and on the hotel piazzas. Why then should not the missionary activity go on, as it does during other parts of the year.

"PEEP-OF-DAY-BOYS" AGAIN.

To the Editor of the News: Your correspondent of the 9th June—H. Bittin—makes the bold assertion that the Peep-of-day-boys (of Irish history) was a gang of scoundrels belonging to the Roman Catholic Church. Mr. Bittin is evidently ignorant of the historical facts.

The History of Ireland, by W. C. Taylor, Esq., of Trinity College, Dublin, vol. 2, page 299, relates the following:

"In 1795, a Protestant banditti, calling themselves Peep-of-day boys, served notice on most of the Catholics in the county of Armagh to quit their farms before a certain day, threatening destruction of life, in case of disobedience. To oppose this association, the Catholics formed that of the Defenders, which soon overspread the country. Towards the close of that year, the Peep-of-day boys formed themselves into an Orange Association. . . . The Peep-of-day boys were not checked before they had driven from Armagh several hundred Catholic families. These, seeking refuge in various parts of the country, spread through the Catholic body a report, to which appearances gave some sanction, that the extermination of the Catholics was the real object of the new Orange Association."

I could advance further evidence to prove the foregoing historical facts, by quoting the proceedings of the magistrates of the county of Armagh, and the speech of Lord Gasford, and the chairman of the sessions, as related in this "Mirror of Parliament," on the debate relating to the "Battle of the Diamond," but I do not desire to trespass further on your space and the patience of your readers.

M. TERRY.  
Richmond Hill, June 17, 1905.

Every Catholic household ought to provide Catholic reading for the Lenten season. Good books if possible—seasonable works of instruction or devotion. But, at least Catholic periodicals and newspapers—which are easier to read. Certainly the Catholic home without such reading is not what it should be. —Northwestern Chronicle.

YOUNG GIRLS ON THE STREETS.

Young girls with trim little tailored suits and natty hats, with snooded hair and fresh round faces, girls who ought to be home with mother and father, are to be seen upon the streets without escort or in groups of twos and threes at hours long past curfew time on any night of the week. There is something in the round faces that grips a little at the heart, however, and there's too often a swagger to the light-footed walk that seems out of harmony with sweet girlhood.

There's a quick retort and a flippant jest from lips that should be repeating the multiplication table at home, and a bold glance of brazen stare from eyes that should be veiled in maiden modesty. Poor little girls, not to know how much more precious than all things born they are, when they properly estimate their own worth and prize themselves at it! An author once said that he was one of those who "fall speechless in the presence of young girls and flowers," deeming them holy. And still they come to be unprized by themselves, neglected by their proper protectors and taken at their own estimate by the world.

And it isn't their fault. Most of them have mothers and fathers who can tell them, of the pitfalls that lie in the path of vanity and disobedience. Most of them have homes that should be their shelter after the sun goes down, and most of them would listen to advice properly given—and in time. The mother and father who think their duty done in sending the young daughter to school dressed as well as the neighbor's little girl, will have a lot to answer for some day.—St. Joseph's Messenger.

THE OLD FASHIONED MOTHER.

That old-fashioned mother—one in all the world, the law of whose life was love; one who was the divinity of our infancy and the sacred presence in the shrine of our first earthly workshop; one whose heart is far below the frost that gathers so thickly on her brow; one to whom we never grow old, but in the manhood's strength of the grave council are children still; one who welcomed us coming, and us going, and never forgot us—never. And when in some chest, some drawer, some corner, she finds a garment or a toy that once was ours, how does she weep as she thinks we may be suffering or sad. Does the battle of life drift the wanderer to the old homestead at last? Her hand is upon his shoulder; her dim and faded eyes are kindled with some thought of "the light of other days"; she gazes upon his brow. "No harm can reach you here." But sometimes that armchair is set against the wall; the corner is vacant, or another's, and he seeks the dear old occupant in the graveyard. God grant you never have! Pray God, I never may!—St. Joseph's Messenger.

ASSUMPTION COLLEGE, SANDWICH.

ADDRESSES BY THE RIGHT REV. BISHOP OF LONDON AND REV. J. V. TOBIN.

At the closing exercises of Assumption College His Lordship Bishop McEvoy delivered an address which will long be remembered by the large number of students. Rev. J. V. Tobin, of St. Mary's church, London, an old pupil of the institution, also addressed the young men in happy tones. We give a short synopsis of both addresses.

The Bishop first thanked the students for the excellent programme which they had rendered, congratulated the graduates on their success, and referred in terms of highest praise to the work being done by the good Basilian Fathers in the cause of Christian education. This gave him an occasion to refer to opposition with which the Church meets in the discharge of her God-given mission to "teach all nations." His Lordship said: "For some weeks past, in this part of Ontario, some low politicians, and newspapers of still lower taste, have been holding up to scorn and ridicule everything Catholic. They have traduced our Holy Father, his representative in this country, Monsignor Saretti, the Bishops and the priests and everyone connected with our Catholic schools. They have told the world that the aim of the Catholic Church is to keep her people in ignorance for fear that if they discovered the truth they would desert her fold. They have said that she is the friend of darkness and the foe of research and knowledge; that the greater part of the time of the pupils of our schools is spent in the study of the dogmas of the Church and that these dogmas tend to make people unapologetic, superstitious and slaves of domineering priests. Many other statements of a similar nature have lately been made in this province in the press and on the platform. How utterly false and calumnious these charges were any man who was the least observant knows. I wish that some of these traducers of the Catholic Church and her educational system were here to-day. Their eyes might be opened. They would see that the Catholic system embraces all forms of knowledge—languages, history, mathematics, chemistry, philosophy (mental and moral), in fact everything which forms the education of the modern world. But I am afraid the lesson would be lost on the enluminatees of whom I spoke. They are willfully blind. They do not want to see; they do not want to know of the untiring efforts of Catholic teachers and professors in the cause of true education; they do not want to correct their false notions about us. If we," said His Lordship, "were even half as bad as we have been represented, then we all deserve to be hanged. But these domineering ex-crescent here to-day are an eloquent refutation of the misrepresentation and obloquy of which the Church has lately been the object in Western Ontario." His Lordship then referred gratefully to Bishop Foley of Detroit for having graced the occasion with his presence, and called upon him to say a few words, which he did in his usual eloquent and impressive manner.

FR. TOBIN'S ADDRESS TO THE GRADUATES. He began by referring to his own graduation from the college fifteen years ago. The progress made by Old Assumption since those days, he said, was very great indeed. In fact the college had now almost become a university. He rejoiced in all its improvements and successes and in the efforts of its able directors to place it in the front rank of the educational institutions of this great and growing country.

Turning to the graduates, Father Tobin congratulated them on the successful termination of their college careers. But, said he, you must not imagine that now your work is done, for in very truth it is only beginning. You must now, like St. Paul, put off the things of a boy and put on the things of a man. By a process of painless surgery you must pluck out your boyish hearts and insert in their places the strong, brave hearts of men. A man's place awaits each of you in the great, big world into which you are about to enter, and a man's place you must be prepared to fill. The world has enough of idlers already, and to spare, but it has a need—a great need—of workers; and workers, faithful, conscientious, untiring workers you must be if you hope to become useful members of society and to succeed in your chosen professions. Squander not your time in useless reading. Guard against acquiring a taste for light and ephemeral literature, which will destroy in you all relish for that which is solid and enduring to the mind. You will never accomplish much in the world if your most constant and loved companions are newspapers and novels. Study rather those useful books from which you have received so many benefits during your college days. Work, work, work, then must ever be your watchword, if you expect to achieve anything great in this world.

Many of our Catholic young men do not get on in the world as well as they might. They often remain hewers of wood and drawers of water whilst others of their faith advance more rapidly, and having climbed to the seats of the mighty, sit thereon to lord it over the nations. Why are things thus? Our young men will sometimes tell us that their religion is to blame. But this is not true except in isolated cases. In the land of the stars and stripes as well as in the mighty realm over which the Union Jack proudly floats, a man's religion is not often a hindrance in the struggle for supremacy. Look at Canada. Here, we have a Catholic holding the highest position in the gift of the country—Sir Wilfrid Laurier, the premier of the Dominion. One of his near predecessors was also a Catholic—the late Sir John Thompson. It is the same in the United States. Catholics hold many of the best positions in the country. Our religion then is not guilty of many things as we accuse it of. What then holds many of our young men on the lower rounds of the ladder that reaches to the higher planes of life? It is lack of laudable ambition—lack of application, lack of perseverance and fidelity to the details of the duties connected with their callings.

I trust that these young graduates when they go out into the world will remain faithful, loyal and true to Holy Mother Church. When Catholics have amassed a little wealth, or secured some high position in life, they sometimes gradually abandon the religion which gave evidence of what they call their morality and broad-mindedness by going to non-Catholic places of worship. They abandon the society of Catholics and seek to be recognized by others not of the faith. This is most reprehensible in a Catholic, for there is an impassable gulf between Catholicism and all other forms of religion. Besides such nominal Catholics are generally despised even by those whose recognition they purchase at the price of their faith. Be true to Catholic not only in name, but in truth and in deed.

Another thing that the graduates of to-day should not forget is the immense influence of a good Catholic layman in the world. He can do almost as much as a priest for the good of society, for the extension of the faith and the promotion of God's honor and glory. He can influence not only those who are of his own faith but likewise those who are without the pale of the one true fold. He can enlighten them in many things; he can disarm bigotry and remove prejudice. In fact there are a thousand ways in which the excellent Catholic layman can second the efforts of the priests of Holy Church for the uplifting of humanity and the salvation of our race.

Keep then, my dear young friends, these things always in mind. Act upon them every day of your lives, and then will you do honor to yourselves; then will you be the joy of your friends and the pride and boast of your Alma Mater; then will your lives like a deep placid river, flow peacefully and noiselessly on, blessing, irrigating and fertilizing everything and everybody that comes in contact with them until they are received into the ocean of God's immensity.

A Question of Ultimate Success.

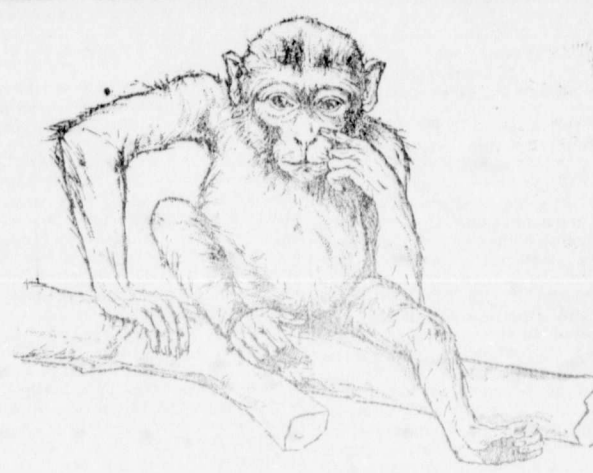
For several years back Father T. V. Tobin, of Chattanooga, Tenn., has had annual missions to non-Catholics. These produced, apparently, very little fruit. But he held on with courage, and never ceased to hope for better things. He never lost courage, even when attendance at the lectures had fallen off almost to nothing, and his patient trust in God is now rewarded. He writes: "You will be glad to hear that our work is progressing here. The hammering away of the past few years is beginning to tell. We have seventeen under instruction, together with three families who were baptized but never raised in the faith."

The best of the "hammering" was done by Father Tobin himself, a zealous and a prudent advocate of Holy Church. But he knew how to use non-Catholics under instruction, together with three families who were baptized but never raised in the faith. —The Missionary.

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Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLCVIII.

We have examined the forty five propositions of Wycliffe condemned by the Council of Constance, and have found that while the most of them are such as Protestants would not find fault with, there are a number which Protestants, no less than Catholics, would be bound to reject as wholly incompatible with Christianity, or indeed with right reason and historical justice.

As I have already said, Huss appears to have been of a more amiable and of a devouter temper than his English master, who, as Bishop Stubbs recently remarks, does not seem to have shown any distinctive mark of Christianity.

Of the thirty propositions condemned by the Council as from Huss, a number are expressed in what would appear to Protestants a strange and fantastic fashion, but would hardly seem to them open to condemnation. However, the twenty fifth identifies Huss with Wycliffe's forty fifth, namely, that every monastic order whatever has been introduced by the devil.

Huss's thirtieth article is identical with Wycliffe's fifteenth, namely, that mortal sin extinguishes all authority, and invalidates all sacramental or civil. Of course there is not a denunciation in Christendom, not even the Friends, or the Plymouth Brethren, which could subsist a day on such an assumption.

Let us now return to the declaration of the Republican correspondent, that thousands of admirable men and women have been tortured and murdered for refusing to accept the papal religion, and this by the imperious King of Rome.

As to Ireland, we have found that the Irish, while the intensest Catholics, would not, under Mary Tudor, lay their hands on the Protestants, or even interfere with the practice of their religion.

As to Scotland, there is no talk there of thousands murdered for refusing to accept the papal religion, for the whole number put to death for religion on both sides amounts only to the sum total of nineteen.

In England, the Protestant victims were essentially sacrifices, neither to national, nor to Roman, but to Spanish nationality.

In the Netherlands we know how the Flemish Catholics disliked the burnings. The impulse for persecutions came all the time from Madrid.

In England the native Catholics had little to do with the burnings. As Green remarks, the Bishops had to be dragged up to a reluctant execution of the laws against heresy by "rattling letters from the Queen."

Oman, who hardly refers to Rome without an angry contemptuousness which does not speak well for his trustworthiness, says that as the Papal Legate was the Queen's chief adviser in religion, Mary and he must be held the chief authors of the executions.

Certain it is, that Oman's view of Reginald Pole is alike opposed to the authority of Fuller, in the seventeenth century, and of Leslie Stephen in the nineteenth.

made over the government of his diocese to his vicar-general, and probably did not even know what was going on, as he lingered half unconscious till the end. Certainly, Professor Oman would need a very precise citation of facts and dates, and evidences of the Legate's spontaneous action, to overbear the presumption founded on the frank acquittal of him by Fuller and by Leslie Stephen's author.

However, in Oman's snarling temper towards the Popes, it would not have been strange if he had declared that James the Second's outrages on the Church of England were the fruit of the nuncio Adda's advice, only that here the facts would have been too overwhelmingly against him.

As for Lord Tennyson's attack on Reginald Pole: "He'll burn a diocese to prove his orthodoxy," we must remember that Tennyson's Legate is no more the real Pole than Lady Macbeth is the original Queen Gruch.

We must say then that Rome has very little responsibility for the acts of Mary Tudor, of Philip the Second, or of the Spanish Inquisition, whose insolent disobedience to the Apostolic See, as Lorente remarks, would have led the Pope to abolish the institution altogether, and to remodel it on wholly different lines, laid out to secure the rights of the Maranos and the Moriscos, but for the fear of driving Charles V. to the Lutheran side, politically if not religiously.

I think, though, that we have a grievance against the English Catholics of the sixteenth century which it is hard to get over. What right have they to dim the lustre of our martyrs by the blaze of two such martyrs as More and Fisher? It is simply unendurable. I will not say that it is against Magna Charta, for I remember that this was drawn up by a Cardinal, but all will allow that it is flat against the Thirty-nine Articles, the Westminster Confession and the constitution of the Evangelical Alliance.

Our five Bishops are far from redressing the balance, besides that poor Cranmer sycophant, turncoat and coward, half obliterates the glory of his four brethren. I honor John Rogers, at least collateral ancestor of my own children, Rowland Taylor, and the lad upon whom, as he exclaimed at the stake, "Son of God, shine upon me!"

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FIVE-MINUTE SERMON.

Third Sunday after Pentecost.

DIVINE PROVIDENCE. Castinell your solitudine upon Him, for He hath care of you.—(St. Peter v. 7.)

The doctrine of God's providence is one of those great truths which, though accepted by every Christian, are often not apprehended practically in everyday life. By the providence of God we mean that loving care which he takes of all his creatures, and especially of man, ruling, guiding, and protecting them, "ordering all things sweetly," as holy Scripture has it, that each one of his creatures may attain to the end for which it was given existence.

God's work does not stop with creation. It would be absurd to suppose that He made all things and then left them to take care of themselves. On the contrary, we know that His sustaining power is necessary in order to keep us in existence at all, and that if He were to withdraw His sustaining hand from us we should at once fall back into the nothingness from whence we came.

But God's providence over us means something far more than simply keeping us alive. It enters into every circumstance of our life. Whatever befalls us, day by day, is with His permission, in accordance with His holy will. Whether He blesses us or smites us, it is all the same: everything comes from His loving providence, and is intended for our good.

Our Lord's teaching concerning the providence of God is very clear and plain. He tells us that God cares for the lilies of the field and for the birds of the air, so that not one of them is forgotten before God; and, he adds, "Are not you of a much more value than they?" For "even the very hairs of your head are all numbered."

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CATHOLIC VS. PROTESTANT MORALS.

The following communication, published by the London Catholic Times, contains statistics and deductions that will prove of value in controversies concerning the comparative morality of Catholic and Protestant communities:

The London Times (September 3, 1903), stated that "the population of Saxony is overwhelmingly Protestant. The Catholics only amount to 4.7 per cent., though they have greatly increased in recent years, having nearly crept since 1880. The number of Jews is very small. As is everywhere the case in Germany, illegitimate births and suicides are more numerous than in the Catholic districts."

These facts may be recommended, though probably without the least effect, to those slanderous defamers of the Catholic Church who are forever asserting that the confessional is a source of immorality, and that "wherever Romanism flourishes prosperity and morality are evanescent, and the blessings received by the embracing of Protestantism are more than can be numbered."

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