

The Catholic Record

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

VOLUME XXXII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 10, 1910

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THE DREAMERS

Our readers may know the individual who emits ponderous nothings as if they were truths long hidden to the eyes of the ordinary mortal. They are so preternaturally grave in announcing that two and two make four that one must fain marvel not only at their mentality but also at the dexterity with which it is exercised. When, however, a well-groomed gentleman, who need not worry about a meal ticket, lectures us on the necessity of being practical, etc., we chafe under his verbosity. We must of course be practical, but there never was a doer of things, worth while who was not a dreamer. The man in the street has the inner sanctuary of his soul fragrant with dreams. The man who has left the highway of honour sees across the turbulent waves of passion the dream of early manhood—the dream unclouded by stain and radiant with hope that beckons him to peace and purity. When his sins turn and rend him there is always the dream of what he might be as protection. The dreamer looks out from canvas and marble. Painting and statue live because the dreamer bathed them with his tears and blood and wrought them with the love that spared neither time nor toil and gave no toll to either doubt or cowardice. Look at the charters that were forced from the kings of old in favor of the people. Yellow with age, they are instinct with life and vibrant yet with the voice of the dreamer. When the rulers, conscious of their strength, walked pitilessly up and down the land there were always the few living far from the cringers and sycophants who were lauded by the dream of liberty—the days when the shoulders of the people would not be galled by heavy burdens. And neither iron nor blood could dispel the dream. In our days there are dreams that will curb the power of the robber trust and merciless exploitation of the weak. Men are dazzled by the sheen of gold, and all that it can purchase and obtain, but here and there are the few who see the time when to be and not to have will be the standard, and the people will burst the chains of economic slavery.

Foolish talk, you say, but then the little things on which we set store, perchance, and the dream lives always.

THE CATHEDRALS

Was it Ruskin who said that Protestantism never built a cathedral. The cathedrals at Cologne, Bruges, Milan, Rome, Rouen, are testimonies to Catholic generosity and genius. York, Canterbury, Chester, Ely, are reminders of the days when England lived in the house of Peter. Ruskin forgot his hatred of the Church when he looked at the vaulted gates, the window labyrinth of tinted tracery and strong light, the multitudinous pinnacles and diademed tower of these old cathedrals. Not a church tenanted by the sects can dispute their claim to artistic pre-eminence. Little wonder then that Ruskin says that the builders have taken with them to the grave their powers, their honors, but have left us their adoration. We, owing perhaps to lack of funds as well as artistic conscience, have depended on the modern builder, with the result that some of our churches are not an adequate expression of Catholic devotion and piety. We need not go afield when we have our own treasure house of beauty.

OLD TALK

That freethinkers in convalesce somewhere in Europe have given notice that Rome is on the wane is sufficient to make some of the editors gurgle about the demand of the times for an up-to-date creed. Our friends should not be garrulous and lose their equanimity over these deplorably out-of-date orations of the freethinkers. Back in the ages Rome's enemies, who had too much sense to adopt the absurd name of freethinker, talked of Rome's decline. To make the decline all the more certain they hurried it with brute force. They worked at it with a thorough-going ferocity born of confidence that their efforts would make Rome but the shadow of a great name. But when they rose up from their labors Rome was still breathing—her voice was listened to with reverence, and her influence was upon the ends of the earth. There was always Peter looking at the action and reaction of human passion and interest, and pitying those who sought his ruin. The centuries are dotted with the graves of his enemies. The mighty ones who throttled him are gone, and he lives on, with vitality unimpaired, with heart responsive to every need of humanity, and

ANTI-CLERICALISM IN SPAIN

Encouraged by the success which has attended the anti-religious campaign in France, the Spanish anti-Christians are inaugurating a policy of persecution in many respects similar to that by which their brethren of the Bosc have for several years past relentlessly pursued the French Church. The present head of the Liberal-Socialist movement, Senor Canalejas, receiving his inspiration from the Lodge, seems anxious to emulate the deeds of Waldeck-Rousseau and Combes, and in his attitude toward Catholicism is actually pursuing the tactics and methods devised by his atheistic models.

The religious Orders have been first singled out for attack. In the beginning of June all the "alcaldes," or special magistrates, of the Kingdom were requested to furnish the central Government with a report setting forth: 1. The number of associations and religious Congregations in their communities.

2. The names of these associations or Congregations of a monastic character which had received the authorization of Government when they were established.

3. The names of the unauthorized Congregations or associations which had been registered in the official registers. By the same circular details were asked for respecting the objects of the religious institutes, the number of their members, and the names of those members who were in Holy Orders.

Immediately following the issue of this document, the various religious communities throughout the Kingdom received a special circular containing a series of questions to which they were directed to reply within the twenty-four hours.

And the reason of this curious thrust for information? According to the avowal of the President of the Council, Government is, forthwith, alarmed at the "excessive development" which the religious Orders have attained in the Peninsula. This objection was very effectively disposed of in a letter written some three months ago by his Eminence, Cardinal Aguirre, bishop of Toledo, and signed by some sixty Spanish Prelates.

In this document the Cardinal Primacy emphatically maintained that the Congregations approved by the Church have no need of any other authorization to establish themselves in Spain, and further that all the Congregations now existing in the Kingdom were considered not only useful but even necessary to the Spanish Episcopate. Language so firm was not to the taste of Senor Canalejas. The premier affected to treat the Cardinal's letter with a certain disdain, and, in connection with some of his journalistic friends, had the effrontery to say that his Eminence was meddling in matters that did not concern him.

On the 8th of June the Cardinal Archbishop published a fresh letter to the Universe, the leading Catholic paper of Madrid, justifying the Bishops and pointing out how recent events had shown that his apprehensions were well founded. The Archbishop had repeated what he had previously stated with reference to the Cardinal's letter, and the force and the importance of the work they were performing for the Church. In raising their voice in defence of the Congregations, the Bishops (writes the Cardinal) do but give expression to the views and wishes of the great majority of the nation. It is not easy to understand, remarked his Eminence, why some people are so anxious to diminish the number of houses of prayer and study, whilst nothing effective is done to lessen the number of houses of corruption, of atheistic schools, of centers of anti-patriotic propaganda, or of journals which, in defiance of the law, sap and undermine the foundations of the family, of property, and of public order.

The next move of Senor Canalejas was to have the King issue on the 10th of June, an ordinance in which an arbitrary interpretation was given to Article II of the Constitution. This article runs as follows:

1. The Roman Catholic religion is the religion of the State. The King binds himself to maintain public worship and its ministers.

2. In Spanish territory no person shall be interdicted with respect to his religious opinions, or in the exercise of his religious worship, provided the respect due to Christian morality is observed.

3. No ceremonies or public "manifestations" shall, however, be permitted, save those of the religion of the State.

The correct interpretation of this Article is set forth in a declaration made by the Council of Ministers on October 23, 1876, over which Senor Canalejas de Casallo presided. It is therein explained that by the term "manifestation" was to be understood every public demonstration on the outer walls of a temple or cemetery, making known the ceremonies, rights or usages of the religious body, whether by means of processions, posters, public notices, emblems, etc.

Up to the present time no minister ever fancied that he could, without doing violence to the Constitution, abrogate Article II as interpreted by the declaration of October, 1876.

The Concordat of 1851 is equally specific as to how this important Article should be understood. Its first Article lays down: The Catholic religion, to the exclusion of every other denomination, shall continue to be that of the Spanish nation, and shall be maintained throughout the dominion of his Catholic Majesty.

Article 4 provides: "This Concordat shall forever remain in force as a law of the State in the possessions of the Crown. * * * Should any difficulty

arise in the future it shall be settled by mutual agreement between the Holy Father and his Majesty."

From the passages quoted it will be seen that the terms of the Constitution and the language of the Concordat are unmistakably precise, but in violation of the letter and spirit of both, the royal ordinance of the 10th of June simply suppresses the paragraph—"manifestations"—a proceeding of questionable legality.

The latest development of the anti-Catholic policy of the Government is the introduction in the Chambers of a Bill to which the King has attached his signature, whereby a simple promise may henceforth be substituted for the oath hitherto taken on the Gospels by deacons, officials, and witnesses in the law courts.

It is to be regretted that King Alfonso has not shown in the present critical situation the firmness that might have been expected from him. He has yielded too readily to the injunctions of his anti-religious Ministers. There are those who hold that his marriage to the English Princess is, in some degree, a cause of his too ready compliance with the wishes of the Premier.

The Queen's mother, the Princess Beatrice of Battenberg, has very considerably influenced the Spanish Court, and to that influence is in part attributed the decree abrogating the Eleventh Article of the Constitution. She wishes to fix her residence at Madrid, and Protestant chapel in the royal palace is one of her pet projects. As will easily be understood, the present situation is the cause of much distress to the Queen Mother, Maria Christina, and should the proposed chapel become an accomplished fact, she has declared that she will either retire to her property at Miramar, or return to Austria.

Amongst other rumors reflecting on the King, it is said that he has not been improved by his visits abroad, and it is even alleged that on the occasion of his last visit to London he "gave pledges to heretic England." If this statement is true, it is but in harmony with the saying attributed to him on his arrival at San Sebastian on his return: "I do not wish to be a cleric." Strange language in the mouth of his Most Catholic Majesty!

The courageous attitude taken up by the Spanish Episcopate should give pause to the would-be persecutors. In their energetic protest against the arbitrary measures of the Government, they have secured the support of the great majority of the nation.

The Catholic press of the capital and the organs of Catholic opinion throughout the provinces speak in no mingling tones of protest against the Catholic liberties, and King Alfonso is freely censured for not withdrawing his confidence from Ministers whose policy is repudiated by all those of his subjects who have seriously at heart the best interests of the country and of the dynasty.

The Senor Canalejas' French model plan of campaign against the Church will issue in failure may be confidently anticipated. The Catholics of Spain are made of sterner stuff than their co-religionists on the other side of the Atlantic. They are not to be intimidated by the threats of a Premier and his anti-Christian satellites have put their hand.—N. Y. Freeman's Journal.

AFFIRMATION VERSUS DOUBT

H. V. Swearingen, in Collier's Weekly, tells why religion is on the decay. The "yes" and "if" of the Catholic and Protestant are boldly set forth. Here we quote:

"The contrast between the preaching of the Catholic priest and that of the Protestant minister is very marked. The Catholic priest explains the reason why the Catholic is not in that condition of religious unrest which is so apparent in our Protestant churches. The Catholic priest, professing to have authority, whose utterances are the truth and must be accepted as such, and whose orders and instructions are to be obeyed without question. The Protestant minister preaches in no such manner, but frequently as if in doubt himself of the truth of his message.

As an illustration of the positiveness and assurance of Catholic preaching, I cite the following extract from a verbatim report of a sermon preached at Bartonport, Ireland, by Rev. Father Gilles, of Donegal. He says: "The rulers of the earth issue commands, but a greater power far is given to the priest of God. Every day, in the Sacrament of the Mass, he can say to the Son of God: 'Come down from heaven, and immediately rest on our altars, and come and dwell with us in our altars, within the little chalice or the cold eucharistium.'"

"What earthly power can vie with this, or may I add, what heavenly power, either? The angels, indeed, see our Lord face to face, but then they are not permitted to hold Him in their hands or to control His movements. . . . The rulers of the world have power to open and close the prison gates of earth, but the priest can open and close the gates of heaven and hell.

"An earthly judge can restore the innocent slave to freedom, but a priest can give that blessing even to the guilty. . . . The angels, indeed, may keep away the evil spirits which surround this poor child of Adam; Mary may pray for him; but neither the angels nor Mary can remove one single sin from his soul. Who can do this for him? The priest of God, God, therefore, where you will, in heaven or through this earth, you will find only one created being who can forgive the

sinners. And that being is the Catholic priest?"

These, surely, are words of no uncertain sound. There are no "ifs" or "ands" about the Catholic priest's authority, and positively are words of the most pronounced authority spoken by one who speaks "as one having authority" not only, but who firmly and sincerely believes in his authority and in the truth of what he utters with it.

Let us now consider the Protestant minister. Does he preach "as one having authority," and positively and assuredly? Ask him if he believes in God and you will not get the direct and positive answer that you would get from a priest, but he must stop to explain, and when completed you are no wiser than you were before. Ask him if he believes that Christ was God, and he will reply an equivocal answer. Ask him if he believes in a future existence and he will not give you a direct answer in the affirmative. He will proceed at once to give you the "pros" and "cons" of the arguments on both sides of the question without committing himself to either. And yet he will deplore "the decay of faith" and "the masses" little dreaming that he himself is the indirect if not the direct cause of "the decay of faith" and "the masses."

He claims the Bible is the "Word of God," and yet presents it to his hearers in a manner calculated to create in their minds a serious doubt about it being the "Word of God."

Upon the most important fundamental doctrine of the Christian religion there is among Protestant ministers a lack of unanimity, a most deplorable lack of faith and confidence. To the question, "What think ye of Christ? Who is He?" no two of them would give the same answer. The laxity of the Protestant pulpit is the cause of "the decay of faith" among the people. Take the doctrine of immortality or a future existence. What did the late Bishop Foster of the Methodist Episcopal Church, say of it? He thus wrote:

"However, it may awaken surprise, confusion that we do not know that death does not end all."

Is this not an agnosticism that would have done honor to an Infidel? Is it not equivalent to saying, "We do not know whether the Bible is true or not? The Bible not only teaches a future existence, but records instances wherein the dead returned to earth, from the tomb, and King Alfonso is freely censured for not withdrawing his confidence from Ministers whose policy is repudiated by all those of his subjects who have seriously at heart the best interests of the country and of the dynasty.

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CATHOLIC NOTES

The Rev. George A. Politt, S. J., rector of the novitiate of St. Andrew on Hudson,oughkeepsie, N. Y., was formerly an Anglican. So was Father Gasson, S. J., of Boston.

Governor Aram J. Pothier of Rhode Island, and his military staff, in full uniform, will go to Montreal for the Eucharistic Congress and will march in the great procession of the Most Blessed Sacrament through four miles of the streets of Montreal.

Rev. Richard Cartwright, C. S. P., has been appointed superior of the College of St. Thomas Aquinas, the Paulist house of studies at the Catholic university in Washington. He has been attached to the staff of clergy at St. Mary's church in Chicago, and has conducted many missions in the west.

Archbishop Ireland, of St. Paul, Minn., is giving a series of lectures in the Pro-Cathedral of the Immaculate Conception, Minneapolis, which are intended to make the people familiar with Catholic literature. Tracts are distributed among the parishioners after each lecture.

A dispatch from Rome under date of Aug. 29 says: "The Giornale d'Italia says that a consistory will be held in November, when a new Cardinal will be named, one of them an American." The Giornale is a secular paper which formerly displayed a strong anti-clerical bias. Its statement needs to be properly discounted.

Rev. John J. Curran, pastor of Holy Saviour Church, Wilkes-Barre, Pa., has issued a rule to the effect that floral designs sent by breweries on occasions of funerals will not be admitted to the sacred edifice. At a recent funeral one of the breweries sent a design and the name of the brewery was the most conspicuous thing about it. The pastor says the church is not the place to advertise breweries.

The members of St. Louis Catholic Church in Annapolis Royal, N. S., with a commendable zeal to provide suitable accommodation for their large and increasing congregation, have commenced the building of a new church, just outside the business section of the town, which, when completed will afford ample room for church purposes and be a credit to that parish.

Zealous Catholic missionaries in Japan have begun the work of publishing and distributing tracts among the Japanese. The object is of course to spread a knowledge of our holy faith, but to answer objections raised by modern science against revealed religion. The work has the approval of the Archbishop of Tokio and of the Bishop of Nagasaki, Osaka, and Hakodate.

"Within recent years," says Charles Steitz, "forty Protestant churches moved out of the district below Twenty-third Street in New York city, while 500,000 people moved in. This is simply typical of every city in the country. Alarmed for her safety and her very life, the Church has summoned a distinguished body of the greatest opportunity that has ever come to her in the cause of home missions and patriotism."

A case that must almost be unique occurred in a court room at Putnam, Conn., recently. A priest, Rev. Arthur De Bruycker, had sued Anthony Blum, a Boston stock broker, for \$5,000 damages for misrepresentation in a mining stock deal. When the case was being tried the defendant collapsed, and, it being feared that death was near, the accusing priest heard the stricken man's confession and administered the last sacraments.

Thomas Walsh, the Catholic poet whose beautiful ode on the occasion of the unveiling of the monument to the memory of the Prisoners Martyrs at Brooklyn two years ago was so widely and deservedly admired, has been selected to read the memorial poem at the re-union of the Army of the Potomac on the battlefield of Antietam on September 16, in the presence of President Taft, members of his cabinet and many others prominently identified with the nation's affairs.

Press dispatches state that Premier Canalejas has forwarded a protest to the Vatican against the sermons of several Spanish priests. At the Vatican it is believed that the Spanish clergy is declared admirably during the crisis, and is simply calling the attention of the faithful to the attempts by the Spanish government against the rights and liberties of the Church. The Freemasons claim the right to denounce the Church, but the clergy, it seems, will not be permitted to assume the defensive.

The Chicago Chapter of the Knights of Columbus have nearly completed arrangements for the first annual retreat to be held September 28, 29 and 30. The project will be well attended to the great landing day celebration, Oct. 12, which will eclipse any demonstration heretofore held, and the one taken in conjunction with the other will undoubtedly mark a new era in the progress of the order in that jurisdiction. As the subordinate councils now number nearly 15,000 members, the retreat will be held in three sections for their accommodation.

The popular and eloquent Bishop of Wheeling, W. Va., Right Rev. P. J. Donahue, D. D., who is now in Europe, has borne striking testimony to the devotional spirit displayed at Oberammergau by many English Protestants. "Among the many things that struck me as being worthy of note at Oberammergau," said the Bishop in the course of a recent conversation, "were the reverence and devotion displayed by English Protestants at the Passion Play."

The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher.

Advertisements for teachers, situations wanted, etc. 50 cents each insertion. Remittance to accompany the order. Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

When subscribers ask for their paper at the post office it would be well were they to tell the clerk to give them their Catholic Record. We have information of cases in a few places on the part of delivery clerks who will sometimes look for letters only.

Subscribers changing residence will please give old as well as new address.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey. My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

My Dear Sir—For some time past I have read your paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

LONDON, SATURDAY, SEPTEMBER 10, 1910

CHURCH UNION

It seems that the Methodist General Conference has by a sweeping majority adopted the recommendation for Church Union with the Presbyterians and Congregationalists. Well and good. Divided Christianity is a spectacle to men and angels.

THE SISTERS OF ST. JOSEPH

There is no community of women so closely associated with the work of the Church in Ontario to-day as the Sisters of St. Joseph. The reason of this is that they are for the most part daughters of the people with whom they are brought into daily contact by their labors in the parochial schools, hospitals, orphanages and houses of Providence.

A VERTABLE PLAGUE

Who shall we blame for the present condition of things which allows all manner of literary poison to be found in stacks upon our news stalls. The law makers may be somewhat blamable for not making the statutory enactments strong enough, but those in whose keeping has been placed the administration of the law in the different provinces are still more at fault, because they luxuriate in official repose when they should be taking action or employing detectives to do the work of arresting

and influence but affording no help in the imperishable unified Church of Christ. There is, when we sum it all, one thing bright where much is dark—the desire of union—the weakness of division. To fulfil the one and heal the other we know only one way—to return to Mother Church, from whom their ancestors separated in that rebellion of heart and mind of the sixteenth century.

PUBLIC OWNERSHIP

Elsewhere will be found a communication anent the above subject, which we heartily welcome, for discussion brings the truth to light.

In reply, we may state that we broached this subject, which is an important one, because we are convinced that socialistic theories have so befogged the public mind that many have lost sight of the fundamental principles that underlie the existence of municipalities and states, which in our day manifest a tendency to encroach upon the rights of the individual.

THE GLOBE AND THE FREEMASONS

Our Toronto contemporary, in dealing with the pronouncement made by the Bishop of Joliette, concerning the Freemasons, is, we think, somewhat inconsequential. The writer leaves unchallenged the main argument in favor of our contention, which may be thus briefly expressed: states and municipalities were established to provide for those wants which the individual could not procure, to undertake necessary tasks which he himself could not accomplish. Consequently, when they undertake to do what the individual, either as an individual or a corporate unit, could do, they are acting contrary to right order.

A TINY CLOUD

From one end of the Dominion to the other there is anticipation of a splendid demonstration of Catholic faith in Montreal, and advice from that city give us to understand that even the members of the Protestant sects display their very kindest feeling in regard to the Eucharistic Congress. Many of them regard it as a demonstration which will bring out in bold relief the strength of Christian faith.

A BELGIAN MONASTERY

At present there is a serial story being published in the Northern Scot, at Elgin, Scotland. The author is a Presbyterian minister. Having paid a visit to a Belgian monastery he gives us a very interesting sketch of his experiences. It bears the stamp of kindness and truth.

NOTES AND COMMENTS ON THE EUCHARISTIC CONGRESS

THE EUCHARISTIC Congress now in progress in Montreal is remarkable for three things. It is the first gathering of the kind to be held in the New World, and, as such, marks distinctly the beginning of a new epoch in the history of the Church. Until the present glorious Pontificate, North America occupied the status of a missionary continent, but in pursuance of his determination to restore all things in Christ, Pius X., with that penetrating insight to the needs of the time which has already made his reign memorable, has raised the Americas to full canonical status in the Church and made them participants in the manifold privileges and responsibilities which that distinction implies.

and punishing those who are guilty of circulating immoral literature. True, once in a while action is taken, and punishment inflicted, but the law officers are only touching the very fringe of the disease. The administrators of the law remind us once again of the Emperor of old who took the notion to play some very sweet airs on his violin while Rome was burning. Why we refer to this matter once more is because, in the police court of this city, over a dozen boys appeared on a charge of having robbed a bonded freight car. The magistrate remarked that never before in the history of the city had there been so much criminality amongst its youth. That drastic measures are necessary becomes more apparent every day, and a strong effort should be made to get at the seat of the trouble. What would be thought of a doctor who would prescribe a sedative powder for a grave constitutional disease? The law makers and the law administrators are in this class in not protecting the morals of the rising generation. We cannot do better than quote from that splendid paper America, the following article concerning the production of that class of literature which is doing so much to demoralize the youth of our country. We commend a careful study of the article to those who have at heart the welfare of Canada:

"On one of the broad avenues of lower New York City, admirably located for the convenience of its huge shipping departments, there stands a lofty building, imposing and solid in construction, that gives external proof of the substantial well-being of the industry carried on within its walls. There issues through its doors and windows, wide open during these hot summer days, a ceaseless hum of busy workers, and huge vans piled high with their product are forever hurrying to catch trains and steamers, which shall carry that product into every city and town and hamlet of our continent. One would not hesitate to affirm that the business carried on in this busy hive, covering well-nigh an entire block of lower Manhattan's valuable real-estate, must represent a capital running up to \$1,000,000. Quite an investment, to be sure, when one reflects that its increase depends on pennies. Yet it does, for this solid, substantial and imposing skyscraper is one of the factories—there are several of them in New York—whose output is made up of the five and ten cent cheap literature with which America is flooded. Who has not seen its flaunting vulgarity in our shop-windows and book-stalls of the streets, on our railway news-stands, and heaped high on the arm of railway news-dealers? One recalls the sounding titles, the highly-colored pictures, that distinguish a traffic which under the name of literature corrupts good taste, good sense, and common decency; which teaches the language and the manners of the streets, and which begets the filippic in the mouths of some fathers and mothers, who in ordinary matters are normally sane and prudent, is almost incredible.

THOSE OATHS ONCE MORE.

The Bishop's oath and the Jesuits' oath, two execrable pieces of fiction, will not down. In this respect they are somewhat akin to the chain prayer. In Sydney Mines, a Rev. C. W. Vernon, editor of Church Work, has got himself into trouble with Father Phalen of North Sydney by printing the Bishop's oath and the Jesuits' oath and thus giving them semblance of their genuineness. Father Phalen asks the rev. gentleman if he would take the responsibility of asserting that any bishop, giving his name and the name of the diocese, ever took such an oath. In reply he had to say that this oath has been going the rounds of the papers, and that he would be delighted to see an official statement issued by the authorities of the Roman Church in Canada that no such or similar oath was ever taken by them. It can hardly be expected that high dignitaries of the Church, or the Pope himself, could take notice of every statement made against the Church by coarse, ignorant people who have no regard for the truth. In June last, the Rev. the Archbishop of Montreal, asking him to make a statement in regard to this oath. In his absence the Vice-Chancellor, Rev. Luke Callaghan, wrote us that the only oath of office taken by the Bishops in the Province of Quebec on the occasion of their consecration is so be found in the Pontifical, and that the Bishops of the entire world take that oath. This we published at the time, and it is of such a character that even ultra-Protestants cannot find anything in it deserving condemnation. The Jesuits' oath is also referred to by the Rev. Mr. Vernon and he quotes the New Zealand Free Press as authority for its correctness. If we were to ask the editor of the New Zealand Free Press where he found the document he would of course be compelled to go back to the time of Titus Oates. The editor, however, asserts, on his own responsibility, referring to the Jesuits, that "every sounder among them has been compelled to take that oath before coming to New Zealand." Very brave words indeed! But will the editor of the Free Press name any particular Jesuit who is compelled to take this oath? Coward that he is, he will not do so, because he is afraid of bread and water fare. But we must not refer further to the editor of the New Zealand Free Press. Words are wasted on men who are of the same class as the editor of the Calgary Eye-Opener. In conclusion, we may say that clergymen or others who now advance the Bishop's oath and Jesuits' oath as genuine literature, hold a very low place in the minds of educated people. It is Orange Lodge reading matter.

THE GLOBE AND THE FREEMASONS

Our Toronto contemporary, in dealing with the pronouncement made by the Bishop of Joliette, concerning the Freemasons, is, we think, somewhat inconsequential. The writer leaves unchallenged the main argument in favor of our contention, which may be thus briefly expressed: states and municipalities were established to provide for those wants which the individual could not procure, to undertake necessary tasks which he himself could not accomplish. Consequently, when they undertake to do what the individual, either as an individual or a corporate unit, could do, they are acting contrary to right order. What works are beyond the scope of individual energy, time and experience will prove, but in deciding this matter the presumption is always in favor of the individual, for his rights are prior to those of the State. Furthermore, the existence of abuses in any established system is no proof that it is not founded upon right principles, for every human institution is subject to defects, for the very reason that it is human. The application of these principles will solve most of the objections that our correspondent has put forward. He tells us that it is notorious that corporations take as much from the people as they can squeeze and give as little as possible in return. We might justly question the truth of this statement. But admitting that it may be true, is that any argument against their existence? Would we call into question the right of a man to conduct a store because he sold and bought to the best advantage? That private ownership admits of no competition we fall to see. Are there not rival companies in many towns whose presence leads to moderate the price of utilities? Private ownership certainly stimulates individual energy. Under a system of government-owned railroads would Messrs. Mackenzie & Mann, for example, have found vent for that remarkable energy and business acumen that have wrought such rapid development in transportation? As to the danger of graft and corruption, our correspondent will admit that there is a greater temptation for men to stretch their consciences in the appropriation of funds that they have in their possession than there is to accept a direct bribe from a corporation. In conclusion, we may state that the objections put forward, being based on experience, lose much of their force from the lack of facts and figures. Our contention is based not on experience, but on solid principles, above all the principle that it is dangerous to entrust too much power to the State, and to allow it to arrogate to itself the rights of the individual.

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FIVE-MINUTE SERMON

SEVENTEENTH SUNDAY AFTER PENTECOST

THE CHRISTIAN VOCATION

I teach you to walk worthy of your vocation in which you are called.

In the gospel of today our Lord says that the perfect love of God and of our neighbor fulfills all the law and the commandments of God through the prophets. At another time He said: "Be ye perfect as your Heavenly Father is perfect."

One star differs from another star in brightness and glory, and so shall the glory of the Christians differ in heaven, according to the perfection to which they have brought their souls while in this school-time of the world-life.

Over and above what are called strict Christian laws, which one must obey or lose heaven, there are certain principles of Christianity called evangelical counsels—namely, poverty, chastity, and obedience.

Every Christian must practise the counsel of poverty. Yes, both rich and poor. The spirit of poverty is detachment from created things.

So also of obedience one must obey the Ten Commandments and the laws of the Church. Oh! yes. And have we not also to obey the special decrees of the Holy Father, of our Bishop, and of our pastor?

TO STOP PROGRESS OF PAGANIZATION

DETROIT JOURNAL SEES ONLY ONE REMEDY FOR APPALLING LOSS OF BOYS AND MEN IN NON-CATHOLIC CHURCHES

At the recent World's Sunday School Convention at Washington, Secretary Foster, of the Detroit Y. M. C. A., made the amazing statement that 75 per cent. of all the boys over thirteen years of age in the Protestant Sunday schools of the United States are lost to the Church and never make professions of faith.

Continuing the Free Press says: "Mr. Foster's statement, which the Englishman called 'astonishing,' might be called appalling by every sincere Christian, and at once provokes the questions, What are the churches and Sunday schools doing? Would the result be better or worse if the latter were abandoned altogether? What happens to the children after they leave the Sunday school to swear them from the faith? Do the Sunday schools really give them any faith at all, that is so easily and generally rubbed off afterwards?"

The situation is made still more serious by another question which comes



to the mind spontaneously. If 75 per cent. of the Sunday school children are lost to the Church, what becomes of the children of Protestant parents who do not go to Sunday school at all, and what percentage of the whole does represent? It would seem, allowing Mr. Foster's estimate, that considerably less than 25 per cent.—very considerably—of each Protestant generation is saved to any Christian faith.

What is the element in the English Sunday school or church, which reduces the loss to the insignificant figure of less than 3 per cent. if we are to believe the English delegate quoted above? Can it be anything else than the fact that in Great Britain, at least among the Anglicans, the work of the Sunday school is continued every day in ordinary school, and the secular branches are sanctified, so to speak, with religious teaching? If Protestant Christianity is not altogether to disappear in this country, it is worth while giving more serious consideration to this subject of religious education of children than it has yet received.

The attempt to find a common soil, generalized Christianity, some compromise on doctrinal points, which all could accept and have taught in the public schools, is plainly in vain.

SCORES THE CHURCHLESS PEOPLE

FATHER VAUGHAN FINDS ONLY FLIMS Y EXCUSES OFFERED FOR THE FAULT IN ENGLAND. THE REAL REASON, CARDINAL GIBBONS' VIEW

Preaching in St. Peter's church, Marlow, recently, Father Bernard Vaughan, the famous English Jesuit, whose sermons on "The Sign of Society" stirred all England a few seasons ago, said the burning question in the religious world to-day seemed to be this: "Why are our churches empty? It was a question that thousands of people were offering to solve, and the press had opened its columns, inviting explanation of this disastrous state of things."

Father Vaughan said that with some little anxiety he had been reading what his countrymen offered as their explanation of the empty churches. The reasons given were poor and beggarly ones, excuses rather than explanations, and reasons. One set of writers told them that the cause of the empty churches was the sermons unprofitable. Another set of writers reminded them that the golf course and the cricket field, the motor drive and the season trip offered such strong inducements to the people to keep away from Church that they turned their backs upon its doors.

They were playing at religion; they were not in dead earnest about religion. They did not really believe in a personal God Who demanded of them a life worthy of a Christian calling. They failed to remember that a day was not long hence when they would be rung up by the Master and told to give an account of their stewardship.

TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price 25c.

LIQUOR HABIT

Marvelous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodermic injections, no probability, no loss of time from business, and a cure guaranteed.

We were become a self-centered, material people, loving frivolity, folly and amusements before duties. What England was enjoying from its apostasy from God. We were a compromising people, who would not tell their countrymen their faults. If from every pulpit in the land there went forth the cry, "Come back to Christ!" instead of "Come back to the land," there might yet once again be hope for this dear land. It was with a nation as with an individual, if the nation abandoned the worship of God, if its Churches were empty, its souls would be empty, and Heaven would be empty and hell would be full of his countrymen.

In conclusion, he said that though he recognized the Sunday as a day of worship, he also remembered that it was a day of recreation. It was a day for the entertainment both of the body and the soul. He was no Sabbatarian, believing in long, dreary, disastrous-looking penitences. He wished a man, when Sunday comes round, if he is visiting, to go to Church and then go forth and show that service of God had made him a better neighbor, a better father, a better citizen.

Cardinal Gibbons is spending a few weeks' vacation at Southampton, Long Island. Last Saturday afternoon he sat on the spacious veranda of the large country house where he is visiting, and watching the automobiles fly down the road before him in one unending stream, moralized on the dangers of self-indulgence that have beset all republics.

"I think," he said, "we are closely approaching the age of extravagance and inordinate pleasure enjoyed by Rome just before her fall. The cry of to-day is for more and more riches. The rich man is greedy for more. It is the same with the well-to-do. It is the same everywhere.

An automobile whirled by in a cloud of dust. The Cardinal pointed after it and continued: "You see, we have many more channels of pleasure than were to the patriars of Augustus. Truly, we have many pleasures more for new pleasures and more pleasures."

"I believe the gospel of Christ will save the present situation. There was no Christ, you remember, to save Rome."

PROTESTANT VS. THE CATHOLIC PULPIT

CURRENT WRITER SAYS DIFFERENCES BETWEEN THEM EXPLAIN PRESENT RELIGIOUS CONDITIONS IN THIS COUNTRY

Among the letters submitted to Collier's Weekly on "The Church in Our Town" contest, a Fort Wayne man, Mr. H. V. Swearingen, writes to say that the cause of the empty churches is the decay of faith, and anxiously: "How can we reach the masses? Little dreaming that he himself is the direct cause of the decay of faith."

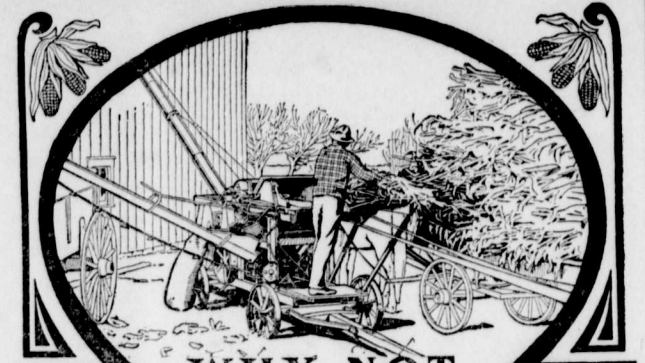
"The contrast between the preaching of the Catholic and the Protestant minister is very marked," he says, "and serves to explain the reason why the Catholic laity is not in that condition of religious unrest which is so apparent in our Protestant churches. The Catholic priest preaches 'as one having authority,' whose utterances are the truth and must be accepted as the truth, and whose instructions are to be obeyed to the very letter. The Protestant minister preaches in no such manner, but frequently as if in doubt himself of the truth of his message."

"As an illustration of the positive and assurance of Catholic preaching, I cite the following extract from a recently published sermon preached at Bartonport, Ireland, by Rev. Father Gildea, of Donegal. He says: 'The rulers of the earth issue commands, but a greater power far is given to the ruler of the Church, who is the sacrament of Mass, he can say to the Son of God: "Come down from heaven, and immediately Christ obeys. . . comes and meets the angels, and then they are not the little chalice or the cold ciborium. . . What earthly power can vie with this, or may I add, what heavenly power can rival it? The angels, indeed, see our Lord face to face, but then they are not permitted to hold Him in their hands or to control His movements. . . The rulers of the world have power to open and close the prison gates of earth, but the priest can open and close the gates of heaven and hell."

"An earthly judge can restore the innocent alone to freedom, but a priest can give the blessing even to the guilty. . . The angels, indeed, may keep away the evil spirits which surround this poor child of Adam; Mary may pray for him; but neither the angels nor Mary can remove one single sin from his soul. Who can do this for him? The priest of God. Go, therefore, where you will, to heaven or through this earth, you will find only one created being who can forgive the sinner, and that being is the Catholic priest."

"These surely are words of no uncertain sound. They are "ifs" or "as ifs" about them. They are words of the most pronounced authority, spoken by one who speaks "as one having authority," not only, but who firmly and sincerely believes in the authority and in the truth of what he utters with it."

"Let us now consider the Protestant minister. Does he preach "as one having authority," with positiveness and assurance? Ask him if he believes in God and you will not get the direct and positive answer that you would get from a priest, but he must stop to explain, argue, qualify, and dilate upon his reply, and when completed you are no wiser than you were before. Ask him if he believes that Christ was the Son of God, and he will return an equivocal answer. Ask him if he believes in a future existence and he will not give you a direct answer in



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the affirmative. He will proceed at once to give you the 'pros' and 'cons,' the arguments on both sides of the question without committing himself to either. And yet he will deplore the decay of faith, and anxiously: "How can we reach the masses? Little dreaming that he himself is the direct cause of the decay of faith."

"Upon the most important fundamental doctrines of the Christian religion there is among Protestant ministers a notable lack of unanimity, a most deplorable lack of faith and confidence. To the question, "What think ye of Christ? Whose son is He?" no two of them would give the same answer. The laxity of the Protestant pulpit is the cause of the decay of faith among the people. Take the doctrine of immortality or a future existence. What did the late Bishop Foster, of the Methodist Episcopal Church, say of it? He thus wrote: "However it may awaken surprise, truth demands that we should know that death does not end all."

"It is not an agnosticism that would have done honor to an Ingersoll? Is it not equivalent to saying: We do not know whether the Bible is true or not? The Bible not only teaches a future existence, but records instances wherein the dead returned to life. Is it not likely that Moses would have forbidden 'Converse with the dead' if converse with the dead was impossible, nor would Samuel have returned to Saul, or Jesus Himself, whether God or man, have returned from His grave, whether in spirit or in body or both, if death ended all? The rich man who died was very solicitous about his five brothers who were yet living, and requested Abraham (deceased) to send Lazarus (deceased), to those five brothers (living) lest they also should come to the same place of torment in which he was. Abraham suggested that those five brothers had Moses and the prophets and that they should return to and communicate with the living. But did Bishop Foster believe this possibility? Does any Protestant minister believe it? It is because of such utterances from eminent divines that we have quoted that the Protestant laity is in a state of unrest and uncertainty regarding the fundamental principles and doctrines of the Christian religion.

"The pulpit feeds or should deal with faith; the substance of things hoped for, the evidence of things not seen," but the modern Protestant pulpit attaches very little importance to "hope" and none at all to the "evidence" of any kind. It will take nothing on credit. Seeing only what is believing. Knowledge only will satisfy. If faith is the victory which overcometh the world, that victory is yet afar off, and the Protestant pulpit's share in it is not very perceptible at present when "the decay of faith" is everywhere apparent.

"Faith and hope are as legitimate in their spheres as knowledge, which they often naturally precede, and the preacher who can not speak to the heart as well as to the brain has no business in the pulpit. And this is what the matter with 'The Church in our Town.'"

The spirit of adoration sees God so as to appreciate Him everywhere.

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A French Abbey's Fire Extinguisher The testing of a new fire extinguisher, the invention of a French cleric, the Abbe Dancy, at Bordeaux the other day, was made the occasion of a rather notable demonstration. As many as ten thousand persons were present at the test. The Archbishop's secretary, three hundred other ecclesiastics, scores of Mayors of towns in Southwest France, and a large number of forest proprietors did Bordeaux's whole fire department. A great conelike pile of wood forty feet high was partly saturated with oil partly covered with tar, and then set on fire. The flames rose to the height of a hundred feet, but the abbe's invention completely extinguished them in two minutes. Another fire was successfully put out in three seconds. The officers of the fire department and other specialists pronounce the test to have been marvelous and quite conclusive, and add that Abbe Dancy has revolutionized the methods of fire-fighting. -Ave Maria.

Fight the Devil—the Mean Cur Father Bernard Vaughan, S. J., in an address recently at the Conference on Public Morals held in London gave advice in energetic words as to how to deal with the devil. If you belong to God, said he, you must be a fighting man. Be a soldier, as St. Paul says, You have to fight the world, the devil and the flesh. Fight the devil when he comes—the mean cur. Tell him to go to hell. I believe that is his home, send him home and tell him to sit there upon his own hob and keep the door well closed.

We pay too much compliment to him by attending to his temptations. I would never seek to pay a compliment to such a low, infernal rascal as that.

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OUR BOYS AND GIRLS JUST HELPFUL A group of girls sat around a bright fire. It was the half-hour before the fire.

THE PLODDER WINS Argo, the great French astronomer, tells us that he became discouraged in the study of mathematics that he almost resolved to abandon his effort.

WIT AND HUMOR The aeroplane, making a twelve-hour journey from London to Hong Kong, had got into difficulties among the stars.

AN ARMLESS ARTIST The career of Charles Francois Felu, the armless Belgian artist, is one of the most striking instances of record of success in overcoming the deficiencies of nature.

HE LOVED ANIMALS Charles Kingsley's love for everything that has life was remarkable.

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WIT AND HUMOR The boy of the family, the smart little son of an editor, had just passed his ninth birthday, and delighted in stringing things up whenever he found a man.

WIT AND HUMOR A man should be as ready to fight for the best interests of his country in time of peace as in time of war.—Theodore Roosevelt.

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Advertisement for Wilson's Fly Pads, providing contact information for the manufacturer.

Advertisement for Wilson's Fly Pads, featuring a list of prices and terms.

