

# The Catholic Record.

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

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### CHURCH MUSIC.

The second number of Church Music is of a high order of merit, and can be recommended to all Catholics as a guide and ally in their efforts to obey the "Motu Proprio" of Pope Pius.

In our own diocese the Right Rev. Bishop has not only banished from the churches under his jurisdiction all music alien to the spirit of the church, but has set about with characteristic energy to meet the requirements of the law of the Pope. And for this we are thankful. It may take us some time to become accustomed to the new order of things, but we can go to church without having the liturgy chopped into bits, and mixed into all kinds of fantastic forms and warped out of all fitness for praise and adoration. With us congregational singing is, under the guidance of the Bishop, waiting in favor. The critics may be quick to see defects in it, but music that wells from hearts that are loyal and eager to obey every iota of the Pope's instructions is a greater means of inciting and furthering the devotion of the faithful and more worthy of Him Who lives for us on the altar than the music that reminds us of earth and is wearisome and distracting. But the question is settled. We have our orders, and obedience will triumph over all difficulties. With our children taught to know the beautiful liturgy, and with the active participation of the people in the solemn services of the church, we are not only obeying the Holy Father, but regaining also the treasures which have, through ignorance and apathy, slipped from our grasp.

In Digby's "Ages of Faith" we read that not only clerics but also laymen used to meet daily to assist at the divine office unprevented by the hours of secular life. In one of the capitularies unearthed by Dacherius we read as follows: It is to be intimated that the appropriate responses should be said to the sacerdotal salutations; for not only clerics and priests dedicated to God should offer the response, but all the devout people ought to answer with consonant voice. The people joined in the Psalms of the clergy in primitive times.

The truth is that with our fathers domestic or patriarchal had not superseded Catholic and Christian manners: men had not become so formed to habits of savage seclusion as to make their hearts their altars; the entertainments, the conversation of their domestic circle, were not dearer to them than the public offices of religion; the festival had not yielded to the banquet, nor the benediction to the amusement of evening society. The churches being the assemblies most generally and dearly loved, careful provision was made for the edification of the laity by maintaining the solemn offices unimpaired, and by celebrating them as the church prescribed.

It is a far cry indeed to the men of these ages. But though we may neither regard ourselves as their equals in devotion, in reverence for the liturgy, nor have their clear vision of the supernatural and realization of the truths of religion, we can, so far as obedience to the Holy See is concerned, deem ourselves not inferior to them. May we learn to say with St. Bernard: "It is good to glorify God with hymns and psalms and spiritual song." The church chant rejoices the minds of men, refreshes the weary, invites sinners to lamentation; for, although the heart of the secular man may be hard, yet immediately when they hear the sweetness of psalms they are converted to a love of piety.

### ARTICLES IN "CHURCH MUSIC."

In Church Music the distinguished composer, Rev. Ludwig Bouvin, S. J., writes "On Recitation." In an article on "Catalogues of Liturgical Music," the writer refers to catalogues compiled before and after the issuance of the "Motu Proprio." The commission on church music of the diocese of Grand Rapids, Mich., states that the object of music and song in the House of God is to assist the faithful in their devotion and prayer, and then directs the attention of pastors and organists to musical compositions in harmony with the legislation of the church. The Pittsburg commission says that our Holy Father wishes to impress us with the fact that church music is really a part of the liturgical service, and as such must in all its phases harmonize with the liturgical functions to which it belongs.

This does not mean that we are to revert entirely to the plain chant of the Ages of Faith; our Holy Father tells us that also compositions of the Palestrina school and those of modern masters may be produced provided such compositions have "sanctity, goodness of form and universality." The important recommendation is made that in the parish schools the children be instructed in simpler forms of the chant. In Waterford and Lisore, Ireland, the Bishop orders that no music shall be sung except music set down in the Diocesan List and the Vatican Official List, and forbids press notices of music before or after any religious service. He recommends congregational singing and orders all choirs to use the Italian pronunciation of Latin.

### THE PHONOGRAPH.

Pastors and organists may be pleased to know that Professor A. Bausbach advocates the use of the gramophone in the teaching of plain song. Many priests have found it almost impossible to learn the correct rendering of the *Missa est* for the various Sundays and feasts. They will be aided by the easy and agreeable use of the phonograph. It would be useful in the same way for choir rehearsals and parish schools. We are sure that in many parishes the phonograph could be made a true *magister choralis*. Among other articles we notice one in Gregorian Rhythm by the Very Rev. Prior of Solesmes, and another, "The Official Kyriele" by the editor, the Rev. Dr. Henry.

"Church Music" is in the sphere of liturgical music one of the best in the language, and to organist and pastor can be recommended as a guide and an ally in their struggles to give us the chant of the church.

### A WORD FROM THE WEST.

The Calgary Herald is not in accord with some of our Ontario friends as regards the Public School. In our columns we have outlined and tried to defend our position, and we have maintained that the school room wherein religion is presented as an essential element of our lives is the surest guarantee of national prosperity. The children who are taught daily that salvation is the one thing necessary, and that far more important than the acquisition of history or arithmetic, is the knowledge of God, His rewards, His punishments, are the best assets of any country.

We do not expect our opponents to see eye to eye with us on this question, but we are inclined to believe that the reading of the views of men who have studied the public school at close range and have noticed its influence in society will prove a deterrent to undue eulogy. After referring to the gibberish of speech, the impertinence, and other shortcomings which are found at their worst among the children who attend the public schools, the Calgary Herald asks: "What is wrong with our boasted public school system? Why do people who can afford it prefer to send their boys and girls to private school and colleges? Why do so many Protestants in Calgary send their children to the convent school?"

We have an answer to the question, but we await the reply of our esteemed contemporary, the Christian Guardian.

### A STINGING REBUKE TO AN APOSTATE SLANDERER.

BY THE PROTESTANT MAYOR OF MEMPHIS.

A few years ago, when the A. P. A. was rampant, the notorious "Free Speech" was engaged by that un-American society to "lecture" in the Southern cities. It was arranged that the campaign of slander should begin in Memphis, Tenn.

The Catholic population of that beautiful, progressive city have always been remarkable for their intelligence and patriotism, and are foremost in politics, education and business. The Irish-American element have always been noted for a manly determination to protect themselves from slander, no matter from what quarter it proceeds. To them must be accorded the honor of being the first to compel the management of a theatre to take off the boards a play that was a travesty on Irish womanhood. In this they were led by a former Chicago man, William Fitzgerald, the publisher of a Catholic journal which is edited by his talented wife.

The coming of Slattery was announced by insulting posters. His press agent was ingenious and industrious. The columns of the local press were filled with accounts of the terrible things threatened by members of the Ancient Order of Hibernians and other Catholic organizations. It is needless to say that these reports were false; and yet the Associated Press, which is always willing to work overtime when there are falsehoods against the Catholic

church to be circulated, convinced the public that Memphis was in a state of war. Slattery was represented as a martyr, a victim of a modern Inquisition, and the right of "free speech" was to be utterly abolished. The game worked well. The citizens of Memphis believed that there would be trouble, and many a man who did not care a straw for Slattery or his malicious diatribes was anxious to save him from the "men of buckram," who were going to stone him.

The saddest thing about the affair was that Protestant ministers espoused the cause of the reprobate. As the night of the lecture drew near, the excitement grew intense and at last, even many Catholics believed that there would be trouble. Then the deputations began to invade the Mayor's office. The Chief of Police was a Catholic. He knew that apprehensions of violence were groundless. The other side pretended to be suspicious of him.

The morning Slattery was billed to arrive, a deputation of ministers waited upon the Mayor. They were dreadfully in earnest. They insisted that a body of "trusted" special police should be appointed to guard the lecturer. The Mayor at last believed that the situation was alarming. He assured the ministerial deputation that he would give the matter his personal attention, and requested them to return in one hour. The Mayor was a man of superb culture and liberality, one of the leading citizens of Memphis and deserving of the confidence which all classes reposed in him. He at once sought the Catholic pastors and some of the leading Catholic laymen. When the ministers returned his plans were made. He told them the course he intended to follow. "Father," Slattery himself. All reception committees and guards were to be dispensed with. He would meet the "lecturer" at the railroad station with his own carriage and make him his personal guest. The press heralded abroad that the Catholics were snubbed, that the "Reverend" Slattery had no interference with the personal of the Mayor. The Mayor, in his carriage, met Slattery at the depot. There were no policemen in evidence. The Mayor briefly explained the situation, promised him complete protection, and ordered his coachman to drive to different points of interest in the city, which he wished his guest to see. They first visited the educational institutions, public and parochial, then the churches, libraries and the magnificent hospital erected by the city for the Sisters. Though the Mayor treated his visitor with the utmost kindness, the latter seemed bored and could not be led into conversation. Evidently the Mayor was not the kind of man he relished, and the absence of violence on the part of the Catholics was monotonous and mortifying. The Mayor inquired of his guest if he wished to see any more of the city. Slattery bluntly told him that he had seen enough. The Mayor told him that there was one more place of interest which he wished to show him. They were soon at the gate of a cemetery. They entered and walked toward a marble shaft that towered as high as the beautiful southern trees that draped it with their luxuriant foliage.

"Mr. Slattery," said the Mayor, "I have a purpose in bringing you here." His voice was husky with emotion, and his eyes gleamed, more in sorrow than in anger. "Let me read what is written there." The Mayor read aloud the inscription which stated that the monument had been erected to give testimony to the everlasting esteem and love and to commemorate the heroic devotion. No earthly motive moved them. Until the dark days of our sorrow came, they were unknown to us. Then, when dread and sorrow filled every heart, when the most sacred ties and obligations failed to save our sick from desertion, when there were no hands to smooth the throbbing brow, or give drink to the parched lips, when all hope of success seemed gone, those heroic priests and angelic women entered our homes, and amidst the horrors of the plague, amidst the spectral face of death itself, and for the lives of our children and our wives, gave up their own. Look at the fourth name on that roll of angels. I do not know her name, but she was a beautiful girl and her voice had the mellow 'brogue' of the south of Ireland. I had an only daughter just her age. She was stricken down, the terrible death of the plague had set its seal on her beautiful brow. I, too, was ill. In my anguish I cried to God to help. There was a rustle at my door. That girl, robed in black, holding the crucifix in her hand, knelt beside my daughter's bed. Man! do you think she could die while an angel was caring for her! No, my daughter lived, but her ministering angel died. This is enough. Now to you. Do you think you can

pollute the air of our beautiful city by your foul slanders of that priesthood and those sisters? Why man, the very stones of our pavement should fly in your face. If the men of our city should prove so dastardly recreant to the memory of those noble men and women who gave up their lives for us, the women of our city should rise and stone you to death. Get your foul presence from our city.

It is needless to say he went, and the press were hard put to explain why Slattery did not speak at Memphis.

### ONE BLAMELESS LIFE.

CARDINAL GIBBONS PRESENTS THAT OF CHRIST FOR IMITATION.

Cardinal Gibbons recently preached in the Cathedral Baltimore, on the "Steady and Imitation of Christ." He said:

"Never could Moses or the prophets or any high priest of the old law, be able to say to their hearers what Christ says to day: 'Which of you shall convict Me of sin? Never could any teacher of the new law, from the Apostles down to the last Sovereign Pontiff, dare to affirm 'I am without sin.'"

"The very best of us have some frailties, some shortcomings, some blemishes, which tarnish and obscure the mirror of the soul. 'Christ alone has no apologies to make. He alone is above reproach. He needs not the mantle of charity to hide His faults, for faults He has none to conceal. He alone can say with truth: 'Which of you can convict Me of sin? I am the Way and the Truth and the Life. He that followeth Me walketh not in darkness, but shall have the light of life.'"

"No matter how fast we run on the path of Christian perfection, He is ever before us urging us on to the goal of victory. No matter how high we may soar into the regions of spiritual light He is still hovering above us, inviting us to ascend higher, as the eagle on teach her young ones to fly. No matter how earnestly we fight in the arena of Christian warfare, we find our Captain in the thick of the battle, dealing and sustaining heavier blows and inspiring us on by His example. No matter how much we may endure in the cause of truth and justice, we find Him laden with a still heavier cross and bearing deeper wounds. He sweetens the most unpalatable ordinances by the seasoning of His example.

"When a Christian statesman contemplates for his civic virtues, as well as for the integrity of his private life, addresses the public in behalf of some political, philanthropic or economic measure, his words are listened to with marked attention and respect, indeed with the eagerness of the multitude who are the recipients of his eloquence with arguments and the eloquence of his words. He goes on or a time-server advocate the same cause, we will hear him with impatience or a smile of incredulity, because his public utterances are totally at variance with his private character.

"This line of reasoning acquires overwhelming force when it is applied to our Saviour. We admire, indeed, the beauty of His moral maxims, but by the splendor of His spotless life and matchless virtues, which shed a halo on His words.

"Jesus never inculcates a moral duty which He does not practice in an eminent degree. He taught by example before He taught by precept. 'Jesus,' says the Scripture, 'began to do and teach.' We are drawn toward Him more by the charm of His public and private life than by the nobility of His doctrine. The sermons of our Saviour inspire us, indeed, with an esteem for virtue, but His conduct stimulates us to the practice of it.

### THE SERMON ON THE CROSS.

"Never did any man speak as Jesus spoke. As far as we have any record of His utterances, the most admired discourse He ever delivered was the Sermon on the Mount. But even the Sermon on the Mount yields in force and power before the Sermon on the Cross. There we find eloquence in action. And if our Lord had restricted His mission on earth to the preaching of the word, like the Scribes and Pharisees, without illustrating it by the splendor of His example, He would never have caused that mighty moral revolution which has changed the face of the world, nor would He be adored to-day by millions of disciples from the rising to the setting of the sun.

"When Christ was asked by the disciples of John the Baptist whether He was the true Messiah He laid more stress on His deeds than on His words to prove that He was the promised Redeemer. 'Go,' he says, 'and relate to John what ye have heard and seen. The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them.' I prove my divine mission by my deeds.

"Beautiful above the sons of men does Jesus appear to me in His glorious transfiguration, when His face shone like the sun and His garments became white as snow, and when the voice of the Eternal Father proclaimed Him as His beloved Son; but far more beautiful is He to me when suspended from the cross. The crown of thorns, which pierces His temples is more comforting to my soul than the halo which encircled His brow on Mount Tabor. His naked and bleeding body gives me more consolation than the splendor of His garments in His apparition on the Mount.

### TEACHING HUMILITY.

"When we hear our Saviour saying

on the mount, 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven,' we are impressed with the sublimity of His teaching. But when we see Him in His infancy, lying in a manger and experiencing all the privations of poverty; when we observe Him in His mature life saying of Himself: 'The foxes have holes, the birds of the air nests, but the Son of Man hath not whereon to lay His head,' oh! then we are made to feel the blessings of voluntary poverty, and we cherish and embrace our Teacher. Who, when He was rich, became poor for our sakes.

"When we hear our Lord say: 'Blessed are the meek, for they shall possess the land; he that exalteth himself shall be humbled, and he that humbly himself shall be exalted,' we admire the virtues of meekness and humility. But when we contemplate Him holding Himself up as a model of humility and saying, 'Learn of Me, for I am meek and humble of heart,' when we behold Him at the Last Supper, having aside His outer garment, girding Himself with a towel and pouring water into a basin and washing the feet of His disciples, not excepting Judas, who was to betray Him, then, indeed, that virtue assumes for us special attractions.

"When we hear Him utter these words 'Blessed are the merciful, for they shall obtain mercy,' we are delighted with His doctrine. But we are more profoundly moved when we witness His compassion for the hungering multitude in the desert and His mercy shown to the penitent Magdalen, who was spurned by the sanctimonious Pharisees.

"When He says, 'If you will not forgive men their offenses, neither will I forgive them,' we are reminded of His Heavenly Father, forgive them, He is clothing an old commandment in new words. But when we see Him praying on the Cross for His executioners. 'Father, forgive them, for they know not what they do.' He gives us a sublime lesson of forgiveness never before exhibited by sage or prophet.

### EXAMPLE OF SUFFERING.

"When we listen to these words: 'Blessed are they that suffer persecution for justice sake, for theirs is the Kingdom of Heaven,' we are reminded of His words, 'Blessed are ye when men shall revile you and persecute you on my sake, we are in admiration at His doctrine.

"But when we behold the innocent Lamb of God led as a felon from one tribunal to another, from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod; when we see the Judge of the living and the dead standing as a culprit before His own law; when we see the Incarnate Wisdom derided as a fool; when we contemplate the King of Glory accused of being a blasphemer; when we see the Lord of the Sabbath charged with being a Sabbath breaker; when we behold the Prince of Peace, of whom it is written, 'The bruised reed He will not break, and the smoking flax He will not extinguish,' when we see the King of kings by whom 'Kings reign and lawgivers decree just things'; when we see the Prince of Peace accused of being a seditious man and a disturber of the public peace; in a word, when we see the God of Truth accused of being a liar, a hypocrite and an impostor and submitting to these injuries and insults with heroic patience, we derive from such a spectacle a food of consolation and strength which no language can adequately convey. For it is delightful and honorable to suffer in the company of Christ. A burden which otherwise would be difficult and intolerable to bear becomes light and easy with His example before us. And we are assured that if we suffer with Him, we shall also be glorified with Him."

### PAGAN SAGES DWARFED.

"Study the records of the sages and philosophers of pagan antiquity. How dwarfed they appear before the heroic moral stature of Christ!

"Marcus Aurelius has left us many sublime moral lessons; but he writes with the coldness of a Stoic philosopher. He warms our hearts; he excites no enthusiasm. He holds out to us no hopes of eternal recompense.

"The beautiful maxims of Plato, Seneca and Zeno lose much of their value because their lives were not always conformable to their words. Take for instance, the lives of Cato, of Brutus and Seneca. You will find them all counseling fortitude in adversity and asserting that no man defending a just cause should be afraid to confront the sword of an antagonist.

"Yet when the hour of their own trial came, instead of bravely submitting to death at the hands of their enemies, they committed suicide; and so, in the judgment of all right-thinking moralists, is not only an act of moral cowardice, but a crime against God and society.

"Mark how those men pale before the King of Martyrs. Though fully conscious of the tortures which awaited Him, He does not try to escape them by putting an end to His life by the sword of Peter. He does not anticipate by a moment His Father's decrees with meekness without cowardice, with fortitude without ostentation, and with a vindication of His life and doctrines without any recrimination.

### THREE STRIKING INCIDENTS.

"Let us consider our Saviour in three striking incidents of His life, which are most instructive to us, and which serve as an example to us when we are placed in similar circumstances.

"First—Witness the conduct of our Lord in those hours of His passion which I have described. What firmness and constancy He displays under the most severe trials! What calm dignity

and composure, what self-possession under the most provoking insults! What sublime silence under the most blasphemous calumnies! What a lesson to us to preserve our temper when hard words are said against us, and to keep down the spirit of resentment that would rise in our breast!

"Second—Witness our Saviour when He sees His Father's house profaned, when He sees the Temple of God changed into a market place. Observe the indignation in His looks and the fire of holy wrath that flashes in His eyes, when, single handed, He seizes a scourge and drives the buyers and sellers out of the Temple, saying to them: 'My house is a house of prayer but you have made it a den of thieves.' Learn from this example that no matter what you may personally endure you must be always zealous for God's rights, true to justice and conscience. Learn never to compound with sin, but to set your face against every species of corruption, whether it lurks at home or stalks abroad in social or political life.

"Third—Now contemplate our Saviour at the tomb of Lazarus. See how the Lion in the Temple is transformed into a Lamb at the tomb; how the Lion among the money changers becomes a Lamb among the mourners. The eye that flashed with indignation in the Temple melts into tears at the grave of a friend.

### TEARS OF HUMAN SYMPATHY.

"The Gospel tells us that when Jesus stood at the tomb of Lazarus He wept. I never read in the Gospels that Jesus laughed, but I read more than once that He wept. And yet the tears of Jesus have brought more joy and consolation to the human heart than all the mirth provoking books that were ever written. Jesus wept to teach us that He had a human heart as well as a divine personality.

"This incident suggests to us an important truth, namely, that the most delicate sensibility is not incompatible with the most sturdy manhood; nay, it teaches us more, that tender sympathy and emotion are essential to true manhood. The courage of the man is not the courage of the brute. The man that has gone down into the human heart and sounded the depths of its sorrows and sympathized with its sufferings in others, as Christ has done, is best fitted to bear his own cross when the hand of adversity presses heavily upon him.

"If you would then, be perfect, my brethren, study and imitate the life of Christ as it is presented to you in the pages of the Gospel. Look and do according to the pattern that was shown you on the Mount, so that contemplating our Saviour you may admire Him; admiring, you may love Him; loving, you may embrace Him; embracing, you may imitate Him, and thus you will become more conformable to that heavenly Model Who is the splendor of God's glory and the figure of His substance.

"Make yourselves familiar with the words and deeds of your Master by the frequent perusal of the Gospels. The Gospels contain the best narrative of Christ because they are inspired and are not diluted by human views or speculation. Christ will be your Light in darkness, He will be your Companion in solitude, your Rest in weariness of spirit. He will be your Teacher in doubt, your Physician in sickness of heart, your Strength in weakness, your Joy and Consolation in sorrow and affliction. He will be your Life in death.

"Follow Me," He says, "I am the way, the truth and the life. He that followeth Me walketh not in darkness, but shall have the Light of Life."

### FREQUENT COMMUNION.

The Pope has rendered a decision on the practice of frequent Communion, which is to be made known to all Bishops and to all superiors of religious communities. It is substantially as follows:

"Frequent, and even daily Communion is to be strongly commended, and the only condition requisite for its profitable reception by all classes of the faithful is freedom from mortal sin and the resolve to avoid sin in the future. The confessor will be the judge in the case. His consent is required, but he must take care never to keep from frequent and even daily Communion anybody who is in the state of grace and approaches the sacraments with right intentions. No religious community can have rules forbidding frequent and daily Communion to its members."

Give us this day our daily substantial bread, would receive a new emphasis if Catholics everywhere, when possible, assist at the holy adorable sacrifice and receive the Eucharistic Sacrament every morning. Then would the conversion of the millions on millions of non-Catholics be not far off. Then would His Kingdom come.—Catholic Columbian.

### Afraid They'll Have to Give Fair Play.

Says the Casket: "When the Ulster Protestants express a fear that Home Rule may lead to their being persecuted, what they really fear, in their heart of hearts, is that they may be compelled to give fair play and equal rights to Catholics in the North such as is freely granted to Protestants in the South of Ireland by the Catholic majority."

If you would have a stronger and more influential Catholic press you can make it so by trading with those merchants who use it as an advertising medium.



CHRIST'S DIVINITY:—FUNDAMENTAL DOCTRINE OF CHRISTIANITY.

Father Rickaby, S. J., in Catholic Herald, London, Eng.

Mr. Wilfrid Ward, Editor of the Dublin Review, presided at the third of the second series of Westminster lectures, which was delivered at Westminster cathedral hall recently, by the Rev. Joseph Rickaby, S. J., on the subject of "The Divinity of Christ."

There was a large audience present. The lecture, in the course of his address, said that whatever Jesus of Nazareth did and suffered, God did and suffered. God was born of the Virgin Mary, God labored at Nazareth, God taught in the Temple, and God was scourged, was crucified, and died—not, indeed, according to His Godhead, but according to the human nature which He has united with the Godhead in the unity of one Person.

This great mystery took the church four centuries to find proper terms to express it. There are not two Jesus Christs, as Nestorius taught, but one only, at once God and man. For proof, we appeal to history, but are also independent of it. The "Father in Heaven" who revealed it to Peter still reveals in the heart of every Catholic child, "Thou art the Christ, the Son of the living God."

The average Catholic does not trouble about historical proofs. He finds Christ, true God and true Man, in the church of today. It is the outsider who confounds the issue by appealing to history alone and ignoring that article of the Creed, "the Holy Catholic Church." He (the lecturer) did not admit the impossibility of proving the Divinity of Christ by historical fact alone, but he would not undertake it. He would, in all cases, go on facts and principles laid down by the church. In appealing to the history of the Gospels, he was fully aware of the attacks made on their credibility. These attacks he would, however, disregard. He would draw his proofs of the Divinity of Christ from the more generally admitted synoptic gospels, and he would only use the Fourth Gospel as confirmatory evidence. Admitting, for the sake of argument, that the merely a sub apostolic figure, it was, at any rate, clear that he was the earliest of the apostles, and that he was the earliest of the belief of the church as it stood at the opening of the second century. On this showing, within a hundred years of His crucifixion, Jesus of Nazareth was already worshipped as God. Of the three synoptics, he chose for his witness, St. Matthew. Surely it would be blasphemy, especially to Jewish ears, for anyone less than God to declare himself "greater than the temple," "lord of the Sabbath," "I will, Thou shalt make me clean," "I will, Thou shalt be made clean," (Matt. v., 17, 23) That is not the language of a creature, nor the behaviour of a subject, for, so saying, He touched the leper, contrary to the law. Then, again, in Isaiah they read: "The Lord is our Lord, the Lord is our Lawgiver, the Lord is our King," where "Lord" means the God of the Incomunicable Name. But these same attributes of God—judgment, legislation, mercy, Jesus, in the Gospel of St. Matthew, claimed for Himself. Six times, in the Sermon on the Mount, did Jesus speak as though He would re-model and re-issue the law in improved form. Then, as judge, there was no more distinct attribute of Deity in the Old Testament than that of judging the earth. But that was precisely, too, what Jesus assumed to Himself in St. Matthew's Gospel: to be Judge of all mankind, and to come in the glory of the Lord, head to judge the earth. Let them, then, consider the "Son of Man." It came from Daniel; but it was to be understood that "Son of Man" was no special title of Messiah in prophecy, nor did the expression ever occur in the Apostolic writings unless in the account of the dying speech of St. Stephen. It was our Lord's own peculiar designation of Himself. The definite article prefixed means that He is the perfect Man. So construed, the term gave no indication of divinity. But they may observe the predicates which our Lord attached to that term as subject: "Who can forgive sins but God alone?" (Mark ii. 7.) "The Son of Man hath power on earth to forgive sins." (Matt. ix. 7.) Thus, then, the Son of Man was truly God, which was exactly the Catholic doctrine. The title was especially used with reference to the Last Judgment: "The Son of Man shall send His angels and they shall gather His elect." (Matt. xiii.) His angels and His elect! Yet the angels were the "angels of God" (Heb. i. 6.) and the elect were the "elect of God" (Rom. viii. 33.) The "great power and majesty" in which the Son of Man was to come in judgment was the power and majesty proper to God. What son of man who fell anything short of God would dare make such a pronouncement about himself? The great dogmatic utterance in St. Matthew was the fession of St. Peter: "Lord, Thou art the Christ, the Son of the living God." Had sonship by adoption been meant, John the Baptist was a son of God. As for the title, "the Son of the living God," the children of Israel are promised the title "Sons of the living God," in Osee i. 10, which title, the opponents of the church allege, was given to Messiah as to one *primus inter pares*, or chief of all the children of Israel, something like the King Dagon (God-born) of Homer's creation. It is false, then, to allege that Peter meant no more by his words than an ordinary Jew would comprehend by "Messiah," for by this time, eight months before His passion, Jesus was quite accustomed to being hailed as Messiah. The Canaanite woman had addressed Him, "Son of David," which meant Messiah (Matt. xv., 22) She, a foreigner, could not have invented the title for Him, but must have addressed Him in the style in which He was commonly spoken to. But witness His behavior on this noteworthy occasion of Peter's salutation. He "exulted in the Holy Ghost" (Luke x., 21; Matt. xi., 25), and said in solemn tones of satisfied majesty, "Blessed are thou, Simon, son of John, and I say to thee that thou art Peter," etc. Once again that great confession was to be made, not by Peter now, but by Jesus Himself. "And the High Priest, rising up, said to Him, 'I adjure Thee by the living God that Thou wilt tell us if Thou be the Christ, the Son of God.' Jesus saith, 'Thou hast said it: hereafter ye shall see the Son of Man sitting on the right hand of the power and coming with the clouds of Heaven.'" Then the high priest rent his garments, saying, "He hath blasphemed." The high priest recognized the quotation from Daniel; he knew to Whom and by Whom it was said in Psalm cix. "Sit thou on my right hand." He understood the significance and, therefore, he said virtually what the Jewish multitude cried: "We have a law, and according to that law He ought to die for that He hath made Himself out the Son of God." The Fourth Gospel was, avowedly, the Gospel of the Divinity. "These, even, who would confute it, must admit that it dated from the beginning of the second century. The chief evidence, however, was the unchanging tradition of the church since 140 A. D. One other Scriptural evidence—St. Paul—we must not pass over. His words from Philippians 5-11 are beautiful and convincing, being in the form of God, He took the form of a servant, which means that He Who was God from eternity became man in time (this against Nestorius who taught two Christs) and the "form of a servant" was as real as the "form of a servant." "He emptied Himself of His glory," "He emptied Himself of His glory." "This was the centre of the keenest theological discussion. It concerned them only so far as it yielded the explanation of the testament against our Lord's Divinity. If it were proved that a duke had gone into disguise for several years and earned his own livelihood passages commonly quoted from the New by the common occupations, and someone afterwards, in disparagement of his dual claims were to say, 'He's no duke—why, I worked with that man in the pit,' such evidence would not be difficult to rebut. Charles II after his defeat by Cromwell, wandered about in an "involuntary emptiness," but he was king all the same. So our Lord, choosing for thirty-three years to forego the Divine dignity proper to His human nature, was ignorant, for instance, at the Day of Judgment, where He chose to remain ignorant, and shut off a matter from His view (Mark xiii., 32). He was amazed and cast down and full of grief and fear in the Garden when He opened to those passions the gates of His soul. He "learnt obedience" (Heb. v., 8), inasmuch as He chose to frequent the school of suffering. The Divinity of Jesus Christ was proclaimed at the Councils of Nice (A. D. 325), Ephesus (431) and Chalcedon (451), and such writers as St. Justin and Origen enunciated clearly the Divinity of Christ. In conclusion, the lecturer said: "Strongly as I adhere to Newman's theory of development of doctrine, yet, considering the definition at Nice of the equality of the Son with the Father, and the definitions at Ephesus and Chalcedon of the Unity of person along with the distinction of natures in Christ, so far as these definitions taken together define the Divinity of Christ, I should not call these definitions a development of doctrine, but rather a settlement of terminology. A repudiation of incident heresies and a vindication of a doctrine clearly held from the first. From the day of Pentecost the issue was plain: Jesus Christ crucified, risen and ascended into heaven, either is God or He is not. And the faith of the Catholic church proclaimed Him God, but scientific terms like *hypostasis* *outra persona*, *natura*, those had to be sought out, defined, and adapted as vehicles to the ever-abiding belief in the Blessed Trinity and in the Incarnation of the Eternal Word.

The whole edifice of Christianity is built upon the Divinity of Christ. If Christianity is divine, Christ is God. As Christianity is the kingdom of God, so Christ is His King, and He is God. Anything short of the kingdom of God Man on earth is not Christianity.

TALKS ON RELIGION.

THE EDUCATION OF CHILDREN.

"How comes it," said the good man of the Gospel, "that there are tares among the wheat?" He found that during the night an enemy had sown tares in the field. So we often wonder how some children of good and pious parents turn out bad.

There is, since the fall in Paradise, a tendency to evil among the children of Adam. The weakness of the will and the corruption of human nature may display themselves in after life in spite of good parents and notwithstanding a good Christian education. The tares are sown and flourish because so many fail to pray with earnestness. "Let us not into temptation, but deliver us from evil."

When the home training and the school training, however, have been uniformly good, the results are generally gratifying. It too frequently happens, however, that the education of the child has been so curtailed that he is not fit to enter the world very comfortably equipped for the battle of life. After he has entered the world of strife he has, as a rule, not sufficient ground to save his inexperience from many pitfalls. A monitor then is essential. Prayer and the sacraments, it recourse be had frequently to them, will be his security and safeguards.

St. Paul says: "If a man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel." (1 Tim. v. 8) The first duty of Catholic parents is to bring up their children as good Catholics. If this be not done, a stone has been given to them instead of bread, and a serpent instead of fish. Parents careless and derelict in this matter are faithless, yea even traitors to Almighty God. So paramount is the duty of Catholic parents to educate their children in the true faith that failure in this most important matter should be considered an impossibility. We know that Catholic parents do not profess to bring up their chil-

aren anything else than good Catholics. This will grant. Suppose, however, that a parent professes to bring up his boy with a love of the virtue of temperance, and not only would not practice that virtue himself, but would bind his boy out to work in a bar-room, how much would we give for the profession of that parent?

If the parent with all his profession will send his children to non-Catholic schools, and have them read and study non-Catholic books and listen to the lectures of prejudiced teachers and associate with the enemies of religion and be under influences that are bigoted and anti-Catholic, is not his profession a very light veneer to cover a lot of disgusting hypocrisy?

Investigations going on and finished with results that are plain, show the Catholic parent who patronizes the non-religious school, that the school is not a higher class, "not more respectable" and is not "superior" as the promoter of a good, solid and practical education. We refer Catholic parents who act on these lines to the words of St. Paul quoted above.

In the case of mixed marriages it must be remembered that the non-Catholic party agreed that the children should be brought up and educated in the Catholic religion. The Catholic party is bound to insist that the promise be kept. It is not to be supposed that the non-Catholic party hated the religion of his spouse, or looked upon it as idolatry. If so, the marriage should not have taken place, because the dispensation is granted only on the supposition that the non-Catholic party has no positive objection to a child in the Catholic religion, inasmuch as, when it is at all possible, the sending of the children to a Catholic school.

A good school is a good blessing for the children; a bad school is a great misfortune. Hence parents cannot be indifferent to the character of the school and to the fitness of the teachers properly to instruct and to build up the character of the child. This is the parents' right as well as the duty. The parents, however, should heartily cooperate with the teachers in the great work they have to do.

Every school that is not religious is apt to be irreligious. The church militant finds that a school that is not Catholic is generally anti-Catholic. When a Catholic child is so situated that he must be sent to a non-Catholic school, then the parents must more carefully study at home the necessary religious education. One essential method of doing this is to supply the home with good Catholic reading. There must be healthy food for the mind as well as for the stomach. The one is looked after, the other is often neglected.—Catholic Universe.

CHRISTIANITY IN LANGUAGE AND CUSTOMS.

A writer in the London National Review, showing the way in which Christian traditions are interwoven in the language and customs of the people of European countries, says that this is the origin (as given by them) of the golden head-dress of the Friesland peasant women. The heathen king, on hearing that his daughter was a Christian, compelled her to wear a crown of spikes in mockery of the Crown of Thorns and on his own conversion, she could not efface the scars upon her brow, he covered them with a golden helmet, which was immediately adopted as their head-dress by all Christian women in the land. In Old England the child learned his alphabet from a horn bough in which a cross was prefixed to the first line of letters, which for this reason was called the "Christ Cross row." At the head of the old horn books the rhyme was often placed:

Christ Cross be my speed,  
In all virtue to proceed.

For the same reason "Christus" is a name given in Spain to the alphabet for children, which in France becomes "Croix de Jesus" or "Croix du bon Dieu."

In return for sacrifices made for Him, God gives the happiness of the heart, which becomes more loving and more beloved, not only by God, Who dwells in it, but by all creatures.

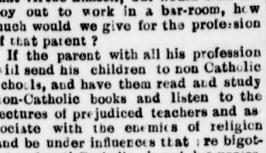
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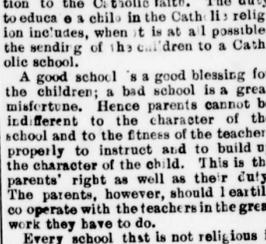
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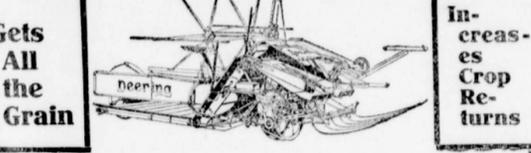
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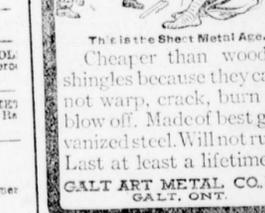
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REV. GEORGE R. NORTHGRAVE, Author of "Mistakes of Modern Infidels." THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey LONDON, SATURDAY, APRIL 21, 1906.

WELCOME HOME.

The people of the Archdiocese of Kingston, one and all, are delighted to have amongst them once more their revered Archbishop. He has been absent since October last on a visit to the Holy See and other places on the continent. We sincerely trust His Grace's health has been much benefited by his trip. We can well picture the feelings of the good people of Kingston city and the whole archdiocese when they reflect that they have once again in their midst their beloved chief pastor. His kindness of heart, his scrupulous attention to every detail of his high office, his splendid administrative ability and the ever-abiding interest he takes in each and every one of his flock, both clergy and laity, have made him very dear to them indeed. He is the Good Shepherd in every sense of the word. That he may be given length of years to continue his noble work as the beloved Archbishop of Kingston is the heartfelt prayer of the publisher of the CATHOLIC RECORD.

We publish in another column an account of his reception.

CHRISTIAN RECONCILIATION.

There is in Germany a semi-religious mission called the Lunere Mission, which promotes the profession of deaconesses throughout the country for the carrying on of rescuing work in general, and considerable success has been achieved in the directing of rescuing the fallen from evil habits, caring for the destitute, and the sheltering and teaching of neglected children. This work began near Hamburg in 1833, through the efforts of Johann Heinrich Wichern, who did not, indeed, leave out a religious feature in his work, but instituted in connection with it a training school for religious workers, in connection with the Lutheran church.

A recent writer in the Grenzboten (in which all the articles are anonymous) states that the effect of this philanthropic movement has gone further than to accomplish the works of mercy above mentioned. He admits, indeed, that even before this work was begun by Herr Wichern on a Lutheran basis, under the name of the Ranks Hans, the Catholic church had similar institutions throughout the country under charge of the religious orders, which are entirely devoted to such works of mercy, but he expresses the opinion that the work of Herr Wichern "has leavened the whole mass of Christianity in Protestant and Roman Catholic Germany, and by engaging those of keen polemical antagonism in the relief of widespread suffering, irreligion and social degradation, furnished them with a common ground of fellow-feeling in which diversities of belief have been forgotten, or at least partly reconciled. Concerning the Evangelical (Lutheran) church, he says:

"The Evangelical church has from the beginning been somewhat too much of a theological church. So far was this the case that during the first half of the nineteenth century, it has very frequently happened that the whole life and activity of this church was absorbed by the theological inquiry and speculation, and by the controversies in which theologians occupied themselves in disputing among themselves, or with divines of other religious denominations. It is, however, a subject of congratulation that with the institution of deaconess training schools, and the founding and spread of the Lunere mission, a most salutary reaction has come into existence. From decade to decade practical philanthropic work, and effort for the amelioration of society in every condition of life, have occupied more and more the energy of the church, and have been rewarded with an increasing harvest of success."

The writer asserts that this is a renewal of primitive Christianity, and tends to the reconciliation of religious denominations without compromising their speculative differences. He continues:

"This new movement implies not only a return to the essential spirit of primitive Christianity, but also brings about an understanding of individual antagonism it overcomes, or at least accommodates them to each other without ignoring them in any degree. Moreover, those who may be theologians, can join hands in the practical work of beneficence without compromising their specific convictions. Without such co-operation in works, religious convictions too often lead to nothing but barren and pernicious disputations."

It will be noticed that the writer of these sentiments points out clearly that, till the last half of the nineteenth century, the Evangelical or Lutheran Church practi-

cally ignored the Christian duty of relieving distress in all its forms, leaving this work to the Catholic church; and, further, the deaconesses are simply an imitation of the Catholic female religious orders, so that it was not until Lutheranism adopted and imitated the work done by the Catholic church that it made any advance in the direction of relieving the sufferings of humanity. Where, then, were the good fruits of the Reformation?

Wherein was a Reformation needed in the Catholic church which had never shut its eyes to the pressing needs of suffering human beings of every class? It may be said a purer doctrine was needed, and the Reformation brought forth that purer doctrine. But to this it may be answered, "by their fruits you shall know them." The first fruit of a purer doctrine should have been to succor the needy and all who were in distress, whereas this work was left to the Catholic religious for three hundred and fifty years, while the same religious were made the targets for all the abuse which hatred could cast at them. And now it is only by establishing a species of religious orders in imitation of those of the Catholic church that Lutheranism has done something to make up for its past neglect.

Now, we may ask, will the new movement really restore primitive Christianity? We cannot think that this will be the case. Thus we are informed that at a recent congress of the Lunere Mission, several delegates maintained that the existence of religious divisions in Germany is a national calamity, and that the aggravation of religious differences, is a menace to the unity of the nation. Nevertheless, it was said that the Lunere Mission had promoted a mutual understanding and mutual sympathy between those of warring creeds, and served as a peacemaker. Accordingly, the congress passed a resolution that:

"There is a much wider difference involving a much greater peril to the unity of the nation between the religious in life and the irreligious in life, than between those of merely opposing views."

Dr. Pank, one of the leading delegates to the congress, added:

"We must, alas! acknowledge the existence of considerable differences among us, and the consequent conflict is inevitable. But this makes it all the more plainly our national duty not to enter the conflict with poisoned weapons. It is in the department of scientific and literary discussion the combat is carried on with the sword of the spirit and the power of the truth, in the department of practical good works a holier type of natural emulation will go on among us for the betterment of humanity and its elevation to a loftier plane of life."

The writer of the article above quoted adds:

"This shows that our people, long divided by confessional differences, are on the way to the realization of a better state of thought."

We do not desire to see religious differences made a pretext for dividing the people in the matter of bettering the condition of those who suffer from any sort of want, but in the language of the delegates, and in their resolution, as well as in the whole trend of the article in the Grenzboten, there appears to be a belittling of the importance of religious truth as revealed to mankind by our Lord and Saviour, which amounts to the substitution of the worship of man for the worship of God. In fact, God's teachings, which are for the elevation and salvation of the human race, are practically set aside for the sake of a mere philanthropy, which is but a poor substitute for the true charity which makes man love his neighbor, not merely because he is a man like ourselves, but for God's sake, and because God requires us to do this as a duty.

If there is a national menace in the diversity of religion, it must be remembered that the Catholic church is not the introducer of this diversity, which owes its origin to Luther and the Protestant movement of the sixteenth century. If there is to be a reunion of Christendom, it should be brought about by the return of those to the one fold who brought about the disunion. But we fear that the present tendency of the Evangelicals is to endeavor to bring about unity by destroying all faith in Christian teaching.

The excellence of the work of charity carried on uninterruptedly by the Catholic church for the last four centuries, even while Lutheranism was apathetic, is a sufficient reason for preferring the Catholic system, while, on the other hand, if the solid motives of charity which faith alone supplies are once lost, the nation will undoubtedly degenerate, and its philanthropic endeavors will certainly come to naught.

It must be remarked that the Lunere mission is the result of a religious movement, even though it be Lutheran. But let Lutheranism degenerate into Deism or Atheism, to which it is surely tending, and the zeal of the deaconesses will soon die out, and with it their work of philanthropy. It must be remembered that it is by the

love for God that the Catholic religious orders are maintained, and nothing else than this motive will make such organizations prosperous and permanent.

A PECULIAR IRISH CANADIAN.

A person signing himself "Irish Canadian" writes a letter to the Winnipeg Telegram on the question of Home Rule and the condition of the Irish people. He quotes a man named Michael McCarthy, whom he calls an Irish Roman Catholic and a barrister, as holding the opinion that the poverty from which most of the Irish people suffer is brought about, not by the absence of Home Rule, but by the Irish priesthood. Mr. Michael McCarthy, barrister, is also quoted as making a comparison between the prosperity of the north of Ireland and the poverty of the south as proof of his contention. "Irish Canadian," who writes to the Telegram, must indeed be a peculiar person. Bringing forward Michael McCarthy as an authority on Irish affairs is just as inexcusable as if he were to write to the Telegram and give a complete history of the destruction of the battleship Maine in the port of Havana. Some years ago the Irish papers devoted considerable space to Michael McCarthy, barrister, and it was proved that in the locality where Michael McCarthy lived he was looked upon as a man of bitter tongue and still more bitter pen. In short, we may call him—in that very expressive Americanism—a crank. Were Home Rule given to the people of Ireland, the country would be prosperous. Ninety per cent. of these desire it. The remaining 10 per cent. consists of people like Col. Sanderson and Michael McCarthy, barrister. As to holding the Irish priesthood responsible for the condition of Ireland, we desire to draw a very apt comparison. It would have been just as reasonable to blame the clergy in Canada in the year 1837, instead of the Family Compact, for the miserable government of this country. Precisely the same state of affairs exists now in Ireland that prevailed in Upper and Lower Canada from the beginning of the last century up to the year named. The same oligarchy ruled Canada then that rules Ireland now. So far as the Irish priesthood are concerned the assertion that they keep their people in poverty and ignorance, because of a desire to enrich themselves, is limping logic which can be seen at a glance, for the prosperity of the people would naturally bring to the priesthood enhanced revenue. The writer knows whereof he speaks when he says that the blame for Irish discontent and poverty rests entirely on the shoulders of the government and the landlords. How can a people who do not own the land they cultivate be prosperous?—more especially when the exorbitant rents which they are forced to pay are sent out of the country. This being the case the man who would try to saddle the responsibility upon the priesthood is merely voicing the cry of the ascendancy party who have always been given the fat of the land in Ireland. A poor excuse is better than none. They must raise some cry as a pretence to a bad conscience. "Irish Canadian" of Margaret, Man., evidently belongs to this class.

GRACE AND PRAYER.

Reader, O'Leary Station, P. E. I., asks:

"Are the prayers and good deeds of a person in mortal sin of any benefit to his spiritual wants, or are they all lost? We have found nothing in any Catholic book in answer to this."

It is certain that all our acts which have influence on our sanctification must come from the grace of God moving us thereto. Thus the Council of Trent declares (session vi.) "Without the previous inspiration and help of the Holy Ghost man cannot believe, hope, love, or repent as he should do (that is in a supernatural manner) so as to receive the grace of justification."

Pope Zozimus in a dogmatical Epistle says: "At what time do we not need His (God's) help? Therefore in all our acts, situations, thoughts and motions, we must pray to our helper and protector."

Christ says in St. John vi. 44: "No one can come to Me unless the Father Who hath sent Me draw him."

It appears therefore from the words of Pope Zozimus that we must pray to God in all necessities, even though we should be in sin. Now we cannot be bound to do what is useless, therefore prayer, even when we are in sin, has its uses, and we are urged by God's grace to pray. But we must pray with fervor, and all the other conditions mentioned in the catechism as necessary "to render our prayers acceptable to God." Prayers thus offered will move us first to conversion through the additional graces which God will infallibly give to Him who prays with fervor and perseverance, etc.

Thus it is seen that the earnest prayers of the sinner, even though he be in mortal sin, are not lost, as they are the means of leading to our conversion to God, after which we may, through further prayer, the sacraments, and God's infinite mercy, gain other graces which will finally lead to our justification.

This is in accordance with the words of St. Paul,

"Not that we are sufficient to think anything of ourselves, as of ourselves, but our sufficiency is from God." (2 Cor. iii. 5.)

"For it is God Who worketh in you both to will and to accomplish, according to His good-will." (Phil. ii. 13.)

It must be noted here that the grace of God and the free will of man operate together, for

"By the grace of God I am what I am. . . but I have labored more abundantly than all they: yet not I, but the grace of God with me." (1 Cor. xv. 10.)

CHINESE MISSIONS.

Amongst the many deserving missions carried on by the clergy in distant parts few seem to be in such urgent need of assistance as that amongst the Chinese. The poverty of some of the Chinese missions is very great, and the charitably disposed in more favored portions of the world cannot do a more praiseworthy act than to make contributions to alleviate the misery and poverty of those missionaries and their converts. In many places, especially in the Ning Po mission, the people have no place to assist at Mass and hear the word of God. The Chinese converts are too poor to help. Letters containing postoffice orders may be addressed either to the Right Rev. Paul Marie Reynaud, Vicar Apostolic of Che Kiang, China, or to the missionary, Rev. J. M. Fraser, Catholic Missionary, Ning Po, province of Che Kiang, China. Father Fraser is a son of an estimable citizen of Toronto, Wm. Fraser, Esq., 142 Grace street. It would be a gracious and praiseworthy act—and we feel sure that that would be fully appreciated—were some of Father Fraser's many friends in Ontario to send him contributions.

AFTER the Solemn Vespers on Easter Sunday Right Rev. F. P. McEvay, blessed the beautiful Carrara marble statue of St. Patrick recently erected in St. Peter's Cathedral by His Lordship in memorial of the first Bishop of the diocese of London, Right Rev. P. A. Pissoneault.

is published precisely for the same reason which actuates the publishers of the "yellow" papers of New York. Were it devoted entirely to the discussion of matters affecting the Presbyterian church it would become too insipid. In certain quarters there is nothing which will make a paper circulate so freely as a few articles that bristle with no-Popery pronouncements—having as much foundation in fact as the doings related of Jack the Giant killer. Thousands believe all those things, and in consequence look with anything but favor upon their Catholic neighbors and the faith they hold so dear. Shame on you, Mr. Scott! Your little monthly is a storehouse of poison, a breeder of discord, a positive injury to the spread of good neighborhood in our happy Canadian homes. Shame also on the General Assembly of the Presbyterian church in Canada, which has given its authority to this monthly mischief-monger.

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THE McALL MISSION IN FRANCE.

Ed. Catholic Standard and Times:

Being somewhat familiar with the workings of the "McAll Mission in France," the organization which was...

A friend of mine lately gave me several tracts of the McAll Mission in France, and I have been reading...

Of course, one great attraction is the music, and hundreds of hymn books are sold during the year.

Albert Caswell Wiand is the author of another little tract which says: "In all the meetings the simplicity, earnestness and evident sincerity were very pleasing to the present writer."

History proves that France does not care for Protestantism, and when the Rev. Mr. Berry states that the McAll Mission is undenominational he is far from the truth.

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English woman, and a most ardent admirer of the late Queen Victoria. The letter was sent to the Royal yacht, then of Galway, and the Times paragraph tells the rest.

THE EDUCATION QUESTION IN ENGLAND.

The agitation in regard to freedom of education in England is waxing warm every day. From the Yorkshire Post we take the following report of a meeting...

Mr. D. A. Cruse, M. A., who introduced the deputation, reports our Leeds contemporary, said that they were not there in any way on a political mission.

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to go to school, learn certain subjects, pass certain examinations, and submit to some inspection, well and good. But if public consent had to do with the question of religious education, and the children should be instructed, they simply became public tyrants.

BRITISH BLUE-JACKETS AT THE VATICAN.

Two weeks ago about a hundred sailors and marines of the British Fleet reached Rome after an all-night journey from Naples, and proceeded at once to St. Peter's, where they assisted at the Mass celebrated by their chaplain, Father Grobel, at the altar of St. Gregory.

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DR. CRAPSEY AND HIS JUDGES.

The trial of Dr. Crapsey, of Rochester, for heresy, which is to begin on April 17, is likely to cause considerable commotion among his brethren of the Protestant Episcopal church in the United States, and probably among the members of the Anglican church as well.

PARENT AND CHILD.

Does not the future of the child depend on the practice of the parent? If you wish to see a neatly kept child, and a good-mannered child, and a child sober and honest, you will not seek him in the shiftless, disordered, ill-tempered, intemperate, dishonest home.

A GRAVE DANGER TO ILL-BALANCED MINDS.

In view of the fact that we already have more murders than all Europe combined, it is matter for rejoicing that the monstrous theory advocated by Miss Anna Hall, Professor Norton and Representative Hunt of Ohio, has been severely condemned by the press and pulpit.

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HOW TO TAKE THEM

CONSTIPATION FOR BILIOUSNESS INDIGESTION TORPID LIVER DYSPEPSIA HEADACHES IMPURE BLOOD RHEUMATISM KIDNEY TROUBLE NEURALGIA NERVOUSNESS IRRITATED HEART NERVOUSNESS BAD COMPLEXION

Begin treatment by taking one "Fruit-a-tives" tablet three times a day and two at bedtime—for 3 or 4 days.

Take the tablets twenty minutes before meals, and always drink half a tumblerful of cold water (not iced) with each tablet.

Then take two tablets every night for a week—and then one every night for a month.

Be careful about the diet—eat regularly—avoid veal, pork, dark meat fowls, and never drink milk with meals.

Bathe frequently—dress warmly—exercise sensibly—take "Fruit-a-tives" faithfully—and see how much better you are at the end of the month.

What if I am only returning to the Church that made good Christians out of our forefathers, before we were left to the mercy of every curbstone orator with a message.

"My experience may be an unusual one," concludes Mr. Blakeman, "and I would not say or write about it only I have attended service in I think seventeen churches since I have been made me want to plead for a more united, vigorous, intelligent and Christian Protestantism, here in New England, and then come West and help us."

It seems to the Review that this letter, significant as it is, calls for little or no comment. In its own way it tells the story of the dying out of prejudice against the Church here in New England, and shows the inability of the colorless Protestantism of to-day to control the faith and loyalty of the people who are once looked to for light and leading.

A NOBLE PROTESTANT PROTEST.

It is pleasant to note that in many parts of France the Catholic people are manifesting a true Catholic spirit in relation to the infamous church inventory programme of the infidel government, in which connection a good story is told, as follows, of sympathetic Protestant indignation against the persecutors:

"The other day the inventory was taken in the little village church of Billere, almost a suburb of Pau, the Water station in the Pyrenees so much frequented by the English. The church and presbytery lie on the side of a smiling little hill, overlooking the English golf ground and the vast plane of the Gave. To protest against the odious and sacrilegious proceeding the faithful were assembled in the church—the Catholic gentry, the government's working people. The government's agent pursued his task while the faithful were engaged in prayer. Suddenly a tall gentleman, of military appearance, in top-boots, riding whip in hand, rose quietly and approached the agent: 'Pardon me, sir, but may I ask to what religion you belong?'

"I am a Protestant, but I have come here to tell you that the act you are performing at this moment is an act shameful for you and for those who have ordered it." "But who are you that you question me thus?" "I am the Baron d'Este." "I shall insert in the official report (procès verbal) the words you have just used. Yes, sir, that is my wish, and not only do I wish it, but I insist upon it!" Thereupon the treasury agent dictated to his secretary: "'M. le Baron d'Este said: 'The act you are committing is shameful.' 'Add and ignominious,'" said the Baron d'Este, and then, his protest made, he left the little church."

SIGNIFICANT LETTER OF A PROTESTANT.

In the Springfield Republican of March 16 is a letter from S. R. Blakeman, Westfield, a non-Catholic, who, after twenty years residence in the West, is enjoying a few weeks in his native New England. He writes of finding many and great changes, but nothing so wonderful as the changed religious conditions. "Two years before I left Massachusetts," he writes, "my mother's brother embraced the Catholic faith and the consternation it caused in the family is still fixed in my memory; and while the farms and mines of Idaho and Washington have helped broaden my views very much in thirty years I was not prepared for what I have seen since my return. For example, seen since I visited a near relative of my mother's, and he calmly informed me that his 'brightest and best' boy was being instructed by one of the local priests with a view to becoming a Catholic. I asked him if it was with his consent. His reply was, 'To be sure I and his mother's as well; he is going to marry a Catholic girl; and I am sure there is nothing under Heaven so pure and beautiful as some of the Irish Catholic girls. In fact when we remember that we have two sons taken up with their business and lodge duties as to have no time or care for church, and one of them divorced twice, and a daughter devoted to the study of Science, we regard the girl in the case as a means of grace from God for the boy.'"

"I later met the young man, and asked him if he really was to be converted to the Catholic faith. He said 'I am going to be a Catholic; but

The nauseating Sunday Daubs. It would be bad if these wretched pervasions of so innocent and helpful a religion to life as the comic reached only persons of mature life. Even readers whose time is so valuable that they cannot afford to waste more than a glance at a Sunday paper must realize how worthless pictures of this sort really are. It is the children who suffer, for they absorb unconsciously the unsavory quality of such efforts to amuse, and are thus the involuntary victims of vanity and responsible corruptionists. At a time when this country is seriously trying to impart a knowledge of and stimulate a taste for better things, artistic and aesthetic, through exhibitions in museums, libraries, and even in Sunday schools, it is not a little disheartening to realize that every step in this direction gets a weekly setback through these colored atrocities.—Printing Art.

FIVE-MINUTE SERMONS.

Low Sunday. THE CHRISTIAN'S PEACE. Jesus came, and stood in the midst, and said to them: Peace be to you. And when He said this, He showed them His hands and His side...

He stood in their midst. To-day He stands in the midst of us and utters the self-same words: "Peace be unto you."

Yes, dear friends, ours is to strive, to contend with self, with a nature that is fallen, with a propensity to evil, with desires that are selfish and carnal.

To be at peace with the world is the aim of many men. But to have one's life run smoothly on, to be hindered neither here nor there, to be always in the sunshine and never in the shadow...

Our duty, then, dear brethren, is to strive, and to keep the law of God, that first law written on our hearts, that law which He has given to us both by His words and by His life on earth...

Peace, indeed, are we above all others if our Easter joy is only that of the worldling, and our peace that which this world gives.

THE OUGHT-TO-BES.

Written for The Catholic Standard and Times by Rev. J. T. Roche, author of "The Obligation of Hearing Confession," "The Law of the Sacraments," "Moral of St. Joseph," "Belief and Unbelief," etc.

ALMOST UNANIMOUS.

The Legislature of Massachusetts has just passed a bill forbidding girls under seventeen years of age to attend public dances unless accompanied by the parents or guardians.

The chief of police of New York has made public a statement, in which he says that "three-fourths of the abandoned women of the city were made so by dancing."

This instruction should be given in the home, beginning with the very dawn of the child's intelligence; but the Bishop warns parents strongly against making religion burdensome or distasteful to the little ones.

It is well right here, I think, to make an admission. Amongst the young people of this day and age dancing is one of the most popular forms of amusement.

Our Catholic girls, as a rule, are pure and clean of heart. They are innocent, and the dance, under proper supervision, is a harmless pastime.

environments, is rarely a source of danger. All this I know to be true, but it is true only of those girls who have pleasant homes at home...

A MISNOMER.

It should not be forgotten, at the same time, that the unfavorable character of the home surroundings has frequently much to do with the subsequent career of the children.

I have frequently seen it that a fruitful source of destruction of the young is the drink evil, and particularly in the case of the mother of the family.

A drunken mother, is almost too horrible to contemplate. Can it be wondered at that the children of such a mother go wrong?

Beyond all doubt, then, our citizenship is in heaven. We are thus reminded of the titles granted to us in baptism, that we are then made the children of God, and heirs to His Heavenly Kingdom.

RELIGIOUS INSTRUCTION.

The Right Rev. John Bernard Delany, D. D., Bishop of Manchester, N. H., devotes his Lenten Pastoral to "Christian Instruction."

Every doctrine of our holy faith from the existence of God down to the least Catholic practice of devotion, is denied or assailed.

It should be carried on in the school, without which home influence will count for little or nothing.

So necessary are these schools for the preservation of the faith, that we were obliged to choose between their maintenance and that of the church, we would close the church rather than let the school, knowing full well that if we bring up children as good faithful Catholics, they will provide churches for themselves in the future.

This is in the spirit of that great school builder and apostle of popular Christian education, the Right Rev. Bishop McQuaid of Rochester, N. Y., who has been wont to say: "If you build no schools for the children of this generation, you will need no churches for the men and women of the next."

Bishop Delany urges parents to take an active interest in the schools, and give their children as full a course as possible.

It also dwells on the priest's duty of preaching the Gospel and providing the regular catechetical instruction in the church. He would have parents special in their attendance at the special instructions and services, out-

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side of the Mass of obligation on Sundays and holidays that they be fortified against the perils to faith and morals which comes of ignorance of religion and duty.—Boston Pilot.

"OUR CITIZENSHIP IS IN HEAVEN"

Certain words of St. Paul to the Philippians are very striking. "Our conversation" he says, or as another translation gives it, "our citizenship is in heaven."

Already, even here and now, we share with the saints their joy in being the sons of God, the redeemed of Christ, the temple of the Holy Ghost.

Beyond all doubt, then, our citizenship is in heaven. We are thus reminded of the titles granted to us in baptism, that we are then made the children of God, and heirs to His Heavenly Kingdom.

Open mindedness. Father McSorley writes in the March Catholic World of a virtue, "Open Mindedness," which should characterize us all.

CHRIST'S MESSAGE TO THE MODERN WORLD.

That Christ brought the message of life to the ancient world, that He fulfilled the sublime hopes of the Jewish prophets and realized the aspirations of heathen sages, is almost universally admitted.

That Christ alone is the source of our life, that He alone is the foundation and the guarantee of our faith, and that He alone is the light of our souls, is a truth which He lived a model that may be safely and successfully followed under modern, political, commercial and other social conditions?

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M., 75 Yonge Street, Toronto. References as to Dr. McTaggart's professional standing and personal integrity permitted.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe and inexpensive home treatments. No hypodermic injections, no publicity, no loss of time from business, and a certainty of cure.

PUBLIC SCHOOL "HISTORY."

The need of Catholics being always on the alert to prevent the Public Schools from becoming centres for the propagation of anti-Catholic prejudices is emphasized by the way in which history has been taught in one of the Public Schools of Montreal, Vt.

Father O'Sullivan, who was summoned before the school board to give testimony, furnished a summary of the outrageous method of instilling the minds of the young with anti-Catholic prejudices.

The accused teacher defended herself by asserting that she had found in "West's History," which "had been placed in her hands" by the school authorities.

OPEN MINDENESS. Father McSorley writes in the March Catholic World of a virtue, "Open Mindedness," which should characterize us all.

Improvement, as a result of criticism passed upon our work and behavior, is the first fruit of open-mindedness.

To make use of criticism skilfully and sympathetically administered is, as a matter of fact, not a rare or a heroic accomplishment.

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