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Catholic Record
DON, CANADA

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, JANUARY 15, 1910

The Catholic Record

LONDON, SATURDAY, JANUARY, 15, 1910

THE OLD ACCUSATIONS

The preachers who berate the Church should try to inject some novelty into their attacks—some spice to remove them from the region of the deadly dull. Reading some of their fulminations is wearisome and done only at the behest of the man who wields the big blue pencil. We wonder if they believe all they say about us. The preachers who take the centre of the stage to depict our iniquities seem to be sensible critics when they are not before the foot-lights. Perhaps the heady drink of notoriety has a disintegrating influence on their mental machinery, or, perchance, they but minister to the credulity of their hearers. One thing certain is that if they read non-Catholic scholars they would moderate, if not abandon altogether, many of their statements regarding the Church. To say, for instance, that we are opposed to education passed years ago in certain quarters as an expression of the truth, but in our day it is viewed with suspicion by even the unthinking and illiterate. The old accusation of the Church's enmity towards the Bible is branded by honest scholarship as a calumny. True, indeed, that it is heard occasionally, but it evokes no serious consideration. Fair-minded men are willing to look at the Church as she is, and to admit that she is no unimportant factor in all that redounds to the good and ennoblement of the world.

CLERICAL TOURISTS

The clerical tourists, who are quite sure that the Latins are decadent, see many strange things in South America—that is, they see the same things that have done duty in book and on platform those many moons. We mind us that one preacher, now at rest from his labors, was a past-master in the art of telling awe-inspiring stories in the degradation of the poor souls in bondage to Rome. He saw superstition on all sides. He was watched by Rome's minions—the gentlemen with the cat like step and hand of steel. But his heart ached and he yearned mightily over the deluded Papists. He had consolation and light for them in his Bible and one individual, found by him in some isolated spot and made the owner of a Bible, made the earth resonant with his thanks and praise. It was a very touching picture—the preacher with the benevolent smile and the emancipated Latin hugging the Bible. And nearly all the clerical tourists talk in similar fashion. But the natives of South America must have a merry time with those tourists who drift down from the cold materialistic North to the sunny climes of the superiority of the Anglo-Saxon. Yet men who have seen the South American at close range have grave doubts as to his alleged inferiority. In fact they even venture to declare that the Latins are, so far as the graces and arts of civilization are concerned, some generations in advance of the preachers with the science or culture. He has large and magnificently equipped universities for his mental needs. He has, in a material way, proved that all his energy is not given to cigarette smoking and opium playing. He has built railways; and we are told that the dock-system of Buenos Ayres is one of the finest in the world. If our friends went among the Latins without being bent on seeing things that "ain't so" they might gather material for sermons and information that would instruct and edify them.

OUR WONDROUS BELIEF

We are taught by our pastors that any Catholic Church is the house of God—that within its precincts we are on holy ground. But some of us give little heed to those teachings. Seeing our conduct an unbeliever might regard our declarations of belief in the Real Presence but words without meaning. He might bid us hypocrites. He might even say that, so far as some of us are concerned, we had no ritual, no etiquette for the Church. Why not show by our conduct that we are on holy ground. If we did—no assembling at the doors to discuss our friends and the weather—no kissing and nodding at acquaintances. Our faith must be weak indeed if before the altar we comport ourselves as if we were in a play-house.

MODERNISM AND EX-ABBE LOISY

When the modernist leaders made their bow to the public they were acclaimed by many without the fold as promoters of a system that would eventually play havoc with the Church. Publicists who knew little of the questions at stake talked about freedom of thought, and the ultra-Protestant rejoiced that our men of power and intellect were chafing under the yoke of the Papacy. As we read that one cause of the movement is that the student and thinker can no longer abide the reactionary policy of Rome, we hear Dr. Brownson declaring that he never found his reason struggling or felt it restrained or himself reduced to a state of mental slavery. "I have," he said, "felt and enjoyed a mental freedom which I never conceived possible while I was a non-Catholic."

The modernists are, however, very quiet at present. We see no signs of revolution within the Church. There is no one to don the mantle of the leader who is dead. The ex-Abbe Loisy, in the *Leveur Historique* for November, December, says: "I am neither a prophet nor the son of a prophet; and I shall take care not to make any predictions as to what will become of modernism; but what I think I do see at present is that it is utterly routed, and that its annihilation does not seem to present any difficulty. Since the death of Tyrrel there is no body among the clergy who claims to be a Catholic while refusing obedience to the Pope."

THE RULERS OF FRANCE

The rulers of France are giving another object lesson of what they mean by democratic ideas. Not very long ago a lecturer told a Toronto audience that the men in power were actuated by both just and praiseworthy motives. We suppose that very few of his hearers took him seriously, but his role as a defender of wrong and oppression would have been with more propriety in other hands than a Christian's. The Frenchmen, however, have never concealed their programme. They placed the premises, and they are not flinching from the conclusion. They never washed their hands in public declaring the while their innocence; they went straight ahead undeterred by either threat or remonstrance. They do not want God in France. They seek to tear out of the minds of the people the very idea of God. So, like logical creatures, they begin with the children. Drive God from its walls—teach the Church within its walls—teach incessantly that religion is superstition—this is the programme of the men who rule France. But it has not the merit of originality, for these men are but pocket-editions of Voltaire and profess the doctrines that inspire tyranny and libertinism. And he, the arch-impud, borrowed his policy from Julian the Apostate who drove Christian teachers from the schools and sought, by every device that could be invented by his imperial power, to destroy Christianity. In opposing Atheism the French prelates are keeping watch and ward over the interests of civilization. They are not fighting democracy as some of our friends would have it: they are championing the cause of Christ. But why is France, erstwhile eldest daughter of the Church, with her treasure-store of countless and golden deeds, bearing testimony to her generosity of heart and grandeur of intellect, in the grip of a few bitter-minded men?

OUR COLLEGES

Our influential societies which desire to have something more to their credit than billiard and athletic trophies should concentrate their efforts on education. We have many a boy of talent whose poverty denies them access to a college. If given an opportunity we might have men of power who would make their faith felt and be recognized as one of our elements of strength. Instead of holding meetings and bewailing, and incidentally cursing the politicians, we should try to formulate a policy and stand by it. Lamenting and resolving are ineffective. We can try as well as others for the prizes which this country has to offer, but we must be equipped in order to be serious competitors. Waiting for something to turn up and for miracles, may soothe our conscience and make us forget our own apathy and indifference; but all this will not make us intelligent and influential citizens. Education is needed, and we must pay the price for it. Were some of the money frittered away on entertainments given to a college there would be some return for it. But again, if we are to be saved from social bankruptcy we must not refuse our duty of self-sacrifice. We should regard an opportunity to extend God's kingdom on earth a glorious privilege. An organization pledged to education, aiding our colleges to be nurseries of lauding sources of light and fashions of Catho-

lic manhood, would have a reason to justify its existence.

AN OPTIMISTIC MAN

A pastor, energetic and optimistic withal, substituted, a short time ago, a series of lectures for the bridge and anchors parties. The lecturers, men of prominence, volunteered to talk on questions pertaining to citizenship. The one and only thing that gave the pastor any anxiety was the size of the hall. When the initial lecture was given there were some women and ten or twelve young men. But he is in no wise daunted and is still averse to the eucubr.

THE HABIT OF READING

We can have no manner of doubt that the habit of reading has seized to tremendous extent upon the people of New England. The daily newspaper has become a dominant factor in their lives; the voluminous Sunday edition, with its society gossip, its many pages of advertisements, its stories of this, that, and the other kind of adventure or misadventure, its multi-colored so-called religious teaching from which may be what one may want, and its imposing sources, forms an alarmingly important factor in the way in which God's day is spent. Can any man call it "the keeping holy of God's holy day?" The Magazine for our news stands, whereas for 10 cents, 15 cents, 25 cents, we may read only too often the results of an irreligious and unbelieving set of scientists, historians, biographers, and other literary men of the hour. A sort of craze has taken possession of the people, and public libraries and circulating libraries minister fuel to the fire, and other literary men of the hour. A sort of craze has taken possession of the people, and public libraries and circulating libraries minister fuel to the fire, and other literary men of the hour. A sort of craze has taken possession of the people, and public libraries and circulating libraries minister fuel to the fire, and other literary men of the hour.

love for us in heaven, and His abiding close to our homes and hearts, in the sacrament of our altars. This should be no lifeless, uninteresting reading to us and to our children. When we can we hope, shall ever conquer the tide of infidelity, immorality, and evil reading and thinking and doing that is sweeping over the earth, except this personal knowledge and love of a personal Christ that has made so many of the children of the Catholic Church, through all the ages, saints?

We may plan a thousand things to alleviate suffering, and to mitigate the conditions of the poor and the oppressed; but while, unrestrained and unbribed, the river of evil literature flows straight onward, day by day, in a deluge that will stop the havoc wrought in the very depths of the nation's existence, the cancer gnawing at her vitals? In the night of our lives let us stand firm in our faith, and put into our lives the habit of good reading, and especially of such reading as will make us loving and faithful servants of Jesus Christ—Sacred Heart Review.

T. P. O'CONNOR'S VIEWS

SUPPORT TO CAUSE GIVEN IN AMERICA BRINGS HOME RULE NEARER.—SHORT OUTLOOK AT HOME LOUIS RIBBON CAMPAIGN BY THEIR NEEDS TO CROWD IN THE CITIES

(By T. P. O'Connor in Chicago Tribune.)
New York, Dec. 22.—(Special).—Today I sail for England at the conclusion of my present mission to the United States. It requires an extraordinary present conditions of the fight for Ireland, both in America and in England. I cannot sufficiently thank the people of America for the hearing of my views during the weeks I have spent among them. Everywhere I have found the same readiness of sympathy and the same eagerness to help the old land, the same redemptive love for the cause.

I am proud to think that as far as America is concerned the future of the cause is assured. It requires an extraordinary party, together with the splendid services of Michael J. Ryan of Philadelphia, Mr. T. P. O'Connor of Boston, the national officers of the United Irish League of the United States, to get from America all the assistance that is necessary to carry on the struggle to a successful end.

NO LUKE WARM SUPPORT GIVEN

I wish at once to deny emphatically the impression which I have received in some quarters that there is any lukewarmness or growing apathy among the Irish race in America for the old cause. It is true that it would be difficult in such a short notice to get together all some cities perceive the vast gatherings which came to see Parnell or who in the days of his zenith flocked with thousands of dollars to his banner. A child could see that there was an impression of indifference to the cause of the Irish race in America for the old cause. It is true that it would be difficult in such a short notice to get together all some cities perceive the vast gatherings which came to see Parnell or who in the days of his zenith flocked with thousands of dollars to his banner. A child could see that there was an impression of indifference to the cause of the Irish race in America for the old cause.

THE HABIT OF GOOD READING

Let us begin early to read in our lives, and to read under our influence, a habit of good reading. This habit does not mean what we call pious reading only, although it includes that. It means that they ought to be good and pure and true, and temper, instead, with the occult, the bad, the soul seducing, to the awful danger of their immortal souls? Some day an edict will turn away from that, and the mental intoxication of reading, as now we strive to check the physical intoxication of strong liquor; and some day we may come to realize that in the dealing with poison in medicine.

LET US BEGIN EARLY TO READ

Let us begin early to read in our lives, and to read under our influence, a habit of good reading. This habit does not mean what we call pious reading only, although it includes that. It means that they ought to be good and pure and true, and temper, instead, with the occult, the bad, the soul seducing, to the awful danger of their immortal souls? Some day an edict will turn away from that, and the mental intoxication of reading, as now we strive to check the physical intoxication of strong liquor; and some day we may come to realize that in the dealing with poison in medicine.

WANTS PLEDGE BY CITIES

Chicago would give us \$20,000 a year; Boston and Philadelphia would in the future, as in the past, give us \$10,000 a year each, that alone would be almost enough to make good. But there are there are scores of cities and towns less large and opulent which are only too anxious to do their share.

In Grand Rapids, Mich., the other day they put up \$3,000. Toledo, Fall River, Providence, Lowell, Columbus and scores of other towns are ready to do their share. In short, the money is there; the generosity is there; it is all a question of a little organization to make the necessary contributions flow into the war chest of Ireland.

I am glad that in New York there was founded at a banquet given me last night by Mr. Bourke Coakran a powerful committee, the most spirited of which declared that 20,000 a year would certainly be subscribed. Similarly I hope a powerful committee will be formed in Chicago, and pledge a certain number of pounds to give annually a regular sum to the cause. We shall want money for the fight.

SURE OF IRISH VICTORY

Turning to the situation at home, I find all the signs still pointing the one way. Lord George has once more retreated more assistance from his enemies than could be given by his best friends. The peers are acting once more with that extraordinary fatuity which has marked all their steps since the struggle over the budget began. They scattered themselves all over the country to justify their act in rejecting the budget. It marks the depths of their folly that they flatter themselves that such a mission could succeed. To come before the popular meetings and exhibiting high facials and partly a summary of the present conditions of the fight for Ireland, both in America and in England.

I cannot sufficiently thank the people of America for the hearing of my views during the weeks I have spent among them. Everywhere I have found the same readiness of sympathy and the same eagerness to help the old land, the same redemptive love for the cause.

DUKE "GUYED" BY CROWD

I think one of the stories which best illustrates the result of this new form of propaganda is what happened at the meeting which was addressed by the Duke of Marlborough. His grace is not an imposing personality; a tiny and not an imposing person, with a roused mouth and rather protuberant eyes, which give to the countenance a great look of one of pretentiousness and of weakness. This youngster got down to a meeting and declaring with solemn emphasis that if the Government were to do anything for the poor, it should be done by the Duke of Marlborough. He was not a very imposing person, with a roused mouth and rather protuberant eyes, which give to the countenance a great look of one of pretentiousness and of weakness.

KILMAINHAM JAIL CLOSED

NOT ENOUGH CRIMINALS IN THE CAPITAL CITY OF IRELAND TO STAFF THE PRISON STAFF EMPLOYED.
Kilmainham jail, an historic prison in Dublin, Ireland, is closed this year. This is the result of a decision of the General Prison Board, made necessary because there were not in Dublin or in the neighboring counties criminals enough to keep the staff employed.

LIBERALS ARE SURE OF SUCCESS

So men the better for Ireland. To do the work which Ireland wants in the next house of commons, the Liberals must be strong. The most disastrous thing which could happen to Ireland would be the return of the Liberals with a small majority.

IT WAS WHILE PARNELL AND HIS COLLEAGUES WERE IN KILMAINHAM THAT THE FAMOUS DEFANT COUNSEL TO THE TENANT FARMERS OF IRELAND, INTERPRETED BY THE UNIONIST PARTY AS A "NO-RENT MANIFESTO," WAS ISSUED.

It was while Parnell and his colleagues were in Kilmainham that the famous defiant counsel to the tenant farmers of Ireland, interpreted by the Unionist party as a "no-rent manifesto," was issued. It was while Parnell and his colleagues were in Kilmainham that the famous defiant counsel to the tenant farmers of Ireland, interpreted by the Unionist party as a "no-rent manifesto," was issued.

HE WHO REFUSES TO LISTEN TO BACKBITING AND CALUMNY, PUTTING HIS TRUST IN THE PRESENCE OF JESUS AN UNCLEAN ANIMAL.

He who refuses to listen to backbiting and calumny, putting his trust in the presence of Jesus an unclean animal.

Acquith in favor of Home Rule. The Irish members could make government impossible if they once even suspected that the ministry was playing them false. I am sure the ministers have no such intention. I believe this time it is business.

THE POPE AND THE CHILDREN

Ever since the elevation of Pius X. the halls of the Vatican have echoed loudly with the voices and laughter of children. Pius X. loves to have them about him, he delights especially to receive them on the occasion of his Communion, and one of the most touching and beautiful sights is to see him on Sunday morning, in his white robes and with white veils on the night of his Communion, surrounded by hundreds of little ones dressed in white and with white veils on the night of his Communion, surrounded by hundreds of little ones dressed in white and with white veils on the night of his Communion.

ON THANKSGIVING DAY, THE KNIGHTS OF COLUMBUS PRESENTED A PURSE OF \$3,000 TO ARCHBISHOP RYAN FOR HIS CHARITIES.

On Thanksgiving Day, the Knights of Columbus presented a purse of \$3,000 to Archbishop Ryan for his charities. His Grace apportioned the gift to the Catholic Missionary Society for work among the Indians, and to Sisters of the Good Shepherd.

ARCHBISHOP McEVAY HAS MADE THE FOLLOWING APPOINTMENTS: REV. THOS. REDMOND, OF MIDLAND, AND REV. STANISLAVUS McGRATH, OF ST. MICHAEL'S, CATHEDRAL, TORONTO.

Archbishop McEvay has made the following appointments: Rev. Thos. Redmond, of Midland, and Rev. Stanislaus McGrath, of St. Michael's, Cathedral, Toronto. Rev. Arthur J. Staley to be assistant at St. Francis, and Rev. Augustine Feurth of London, Ont., to be assistant priest at Thorold.

MOTHER AUSTIN CARROLL, FOR MANY YEARS HEAD OF THE ORDER OF THE SISTERS OF MERCY AT NEW ORLEANS, AND ORGANIZER OF A NUMBER OF BRANCHES IN THE UNITED STATES AND IN SOUTH AND CENTRAL AMERICA DIED RECENTLY IN MOBILE, ALA., AT THE AGE OF EIGHTY YEARS.

Mother Austin Carroll, for many years head of the order of the Sisters of Mercy at New Orleans and organizer of a number of branches in the United States and in South and Central America died recently in Mobile, Ala., at the age of eighty years. The deceased was a native of the United States, and her pen name made about \$60,000, all of which she devoted to noble works of charity.

CARUSO, THE GOLDEN-VOICED TENOR, PLAYED THE PART OF SANTA CLAUS AT THE METROPOLITAN OPERA HOUSE ON CHRISTMAS DAY AND DISTRIBUTED \$3,000 IN PRESENTS.

Caruso, the golden-voiced tenor, played the part of Santa Claus at the Metropolitan Opera House on Christmas day and distributed \$3,000 in presents. From the business manager and treasurer to the lowest super, everybody was remembered and, although as a general thing, Caruso receives \$2,000 for each appearance, in the stage, he declared that the role of Santa Claus was the jolliest in which he ever appeared.

THE MEMBERSHIP OF THE KNIGHTS OF COLUMBUS CONTINUES TO GO UPWARD.

The membership of the Knights of Columbus continues to go upward. Last report shows 228,333. National and State officers are organized in the country are hopeful that as the result of unusual activity everywhere prevalent the 250,000 mark will be reached by the end of the year. Councils are organized in the United States, Canada, Philippine Islands, Mexico, Cuba, Panama and South America.

PINELAWN, MO., HAS A CHURCH WHICH WAS BUILT ENTIRELY BY NIGHT WITH THE EXCEPTION OF SATURDAY AFTERNOON.

Pinelawn, Mo., has a church which was built entirely by night with the exception of Saturday afternoon. The men of this parish volunteered their labor after working hours to Rev. Joseph H. Tettemer, the pastor of the parish, and the work of church building has gone on accordingly for months at night under a string of electric lights. The church was dedicated two weeks ago.

RIGHT REV. MATTHEW GAFFNEY, D. D. LATE BISHOP OF MEATH, IRELAND, DIED DECEMBER 18, AFTER A PROTRACTED ILLNESS SUCCEEDING BISHOP NALLY IN 1899.

Right Rev. Matthew Gaffney, D. D. late Bishop of Meath, Ireland, died December 18, after a protracted illness succeeding Bishop Nally in 1899. He resigned his bishopric in 1906 through failing health, and since lived in retirement. As pastor of Clara and as zeal and patriotism, and was popular with all classes and denominations.

A LINE OF HUMBLE BUT NEATLY DRESSED WOMEN AND CHILDREN WAS STRETCHED OUT IN FRONT OF THE RESIDENCE OF CARDINAL GIBBONS, IN BALTIMORE, ON CHRISTMAS EVE, THE OCCASION BEING THE ANNUAL CHRISTMAS DISTRIBUTION OF BASKETS BY THE CARDINAL.

A line of humble but neatly dressed women and children was stretched out in front of the residence of Cardinal Gibbons, in Baltimore, on Christmas Eve, the occasion being the annual Christmas distribution of baskets by the Cardinal. Baskets to the number of a hundred and eleven were distributed. In each there was a generous supply of beef, sausage, ham, vegetables, bread and other substantial things, more than sufficient for the three meals of Christmas Day.

WHAT SEEMS LIKE THE IRONY OF FATE IS THE PURCHASE OF THE PROPERTY OF THE CENTRAL PRESBYTERIAN CHURCH, ON THE WEST SIDE OF BROAD STREET, ABOVE FAIRMOUNT AVENUE, PHILADELPHIA, BY A COLORED CATHOLIC CONGREGATION.

What seems like the irony of fate is the purchase of the property of the Central Presbyterian church, on the west side of Broad street, above Fairmount avenue, Philadelphia, by a colored Catholic congregation. Only a few short years ago an Italian Presbyterian minister held forth there, moving the brethren mightily by his tale of how he "received the pure gospel." The Holy Ghost Fathers have purchased the church and parsonage. The Colored Mission of Our Lady of the Blessed Sacrament, at 836 North Broad Street, will occupy the church when altered.

The Catholic Record

Price of Subscription—\$1.00 per annum. THOS. COFFEY, L.L.D., Editor and Publisher.

Advertisement for teachers, situations wanted, etc. 30 cents each insertion. Remittance to accompany the order.

LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 17th, 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.

Yours very sincerely in Christ. Your most obedient servant, Archbishop of Ephesus, Apostolic Delegation, Ottawa, Canada, March 7th, 1905.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1905.

Mr. Thomas Coffey. Dear Sir: For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published.

Yours faithfully in Jesus Christ, M. J. Falconio, Archdiocesan Vicar, Assisi, Italy.

LONDON, SATURDAY, JANUARY 15, 1910

CARDINAL SATOLLI DEAD

Cardinal Satolli, late Papal Delegate to the United States, died in Rome on the 8th of January. He was appointed to the important trust in October, 1892, and two years afterwards was elevated to the Cardinalate.

THE SACRED MINISTRY

Besides the power of binding and loosing, our Lord bestowed upon His Apostles the priesthood. To put it in other words, the Christian ministry is by divine institution a sacerdotal priesthood.

WHAT ABOUT OUR CATHOLIC HISTORY?

It may to some seem unimportant but it is in fact to be regretted that little is done to gather the fragments of the history of our Church throughout the Province.

one thousand five hundred years before the Book of Common Prayer was issued, Christianity with and without the Mass is Christianity with two different meanings.

CATHOLIC APATHY

A subject which cannot be brought to apathy to reflecting minds is the excess of apathy manifested by the children of the Church when all round there is a spirit of aggressiveness on behalf of all other causes.

FERRER, ONCE MORE

Who cannot have heard the last of this freethinking revolutionary until some one sent us a poem upon his death.

REINCARNATION

Every now and again we are reminded that our souls are only inhabiting new tenements. Transmigration of souls is the name given the theory by some; reincarnation by others.

trials of establishing a home and gaining. The early race of this country was heroic—with a mingled spirit of martyr and confessor.

PROTESTANTISM IN FRANCE

The difficulty of the Church is not the opportunity of Protestantism. This notwithstanding the overweening confidence of the Evangelicals, is exemplified in France.

WHY CANNOT ENGLISH-SPEAKING PEOPLE MIND THEIR OWN BUSINESS?

Why cannot English-speaking people mind their own business? Ignorance of every other country they think there is no court but the King's Bench, and no justice save that administered by the Lord Chancellor.

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Baptist, that our Divine Saviour spoke as He did, but because St. John was so holy. Furthermore, there was the condition of the Jews receiving St. John's word.

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ment of the community it may be rated as on the down grade. The editor of the Orange Sentinel is, we believe, a man of goodly parts, and it is a thousand pities that he has wrecked his prospects for distinction by his connection with the Orange order.

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diocese a temperance society had been established by Rev. F. J. Sullivan, and at the present writing embraces almost every adult Catholic in the city.

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FIVE-MINUTE SERMON SECOND SUNDAY AFTER THE EPIPHANY

REVERENCE FOR THE NAME OF GOD The feast of the Holy Name of Jesus, brethren, affords an opportunity for meditation upon reverence for the name of God, especially in the person of our Blessed Saviour. Reverence for God is something different from the love of God and the fear of God. Have you not noticed that when a had boy neither fears his father nor as far as we can see loves him, that he yet often keeps up at least a show of respect for him?...

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THE ONLY EXCUSE

for not insuring your life is that of impaired health, for such an excuse is valid, while all others are only imaginary and of no value. In failing to insure you are taking two desperate chances for your family—death may overtake you any day or sickness may impair your health. It is well to remember that you cannot insure when ill or worn out, and you cannot have another chance when death is on the approach. Wisdom will be shown on your part by procuring a policy right now from the old-established and reliable Company whose financial position is unexcelled.

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THE CASE OF JOAN OF ARC

WAS VICTIM OF ENGLISH GOLD AND FRENCH PREJUDICE AND CATHOLIC CHURCH WAS NOT RESPONSIBLE FOR HER DEATH. Certain persons who are very anxious to cast reflection and ignominy upon the Catholic Church, try to make it appear by insinuation, if not assertion, that the Church is to blame for the burning of the saint of Joan of Arc, but such is not the fact. Joan was the victim of English gold and French prejudice. For centuries before the period under consideration the English had ruled and tyrannized France, and the French were then, and had been for about one hundred years, waging war against England to drive the English out of France.

WHAT IS THE MATTER WITH THE CHURCHES?

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CATHOLIC ATTITUDE IN REGARD TO SPIRITUAL PHENOMENA

The Rev. Robert Hugh Benson concludes an interesting article on Spiritualism in the current Dublin Review (No. 201), with this summary of his own views: 'It is becoming increasingly certain that phenomena derived by the early Victorians, do, as a matter of cold history, take place, that things are done for which, up to the present, no explanation has been forthcoming which takes into account only the action of human powers as at present known to us. Less and less it is becoming possible, at least for those instructions should surely be studied the subject, to dismiss the whole matter as sheer nonsense. There remains the theories by which the phenomena are to be explained; and these, in brief resolve themselves into three. These, first, the theories of the Spiritualists themselves; next, the theory of the materialistic psychologists; and lastly, the teaching of the Catholic Church—teaching, it must be remembered, which has been in the field ever since the conflict first began almost as far back as history gives us any record at all. It is these two antagonists—the first and the third—who under other names and in all lands have faced one another so long as to have become almost a part of the landscape. It is the history of a conflict between religion and its bastard sister has formed part of history, and it seems as if it were between these same antagonists, and not with the help of any new-born science that the issue will ultimately be decided. Meantime, the peremptory instructions of the Church are clear enough for her own children, and the reasons she gives for those instructions should surely be enough for those who, if not her children, have at least sympathy with her moral aims. In brief, she tells us that this is not the road to truth, but to deception and error; while admitting the existence of evil spirits and the possibility of their manifesting themselves to souls still incarnate on earth, she points out the extraordinary dangers that menace those who attempt by any backstairs entrance to penetrate regions closed by the hand of God; and, as a proof of those dangers, she points to the uselessness of the inquiries those purporting to come through those channels, and the injuries to body, mind and soul sustained by those who persist in such attempts. There is nothing to be gained; there is all to be lost. She does not content herself to any guarantee of the truth of this or that particular incident or claim; but she leaves us face to face with this dilemma. Either this or that affair is fraud, in which case its investigation is a waste of time, and a fruitful seed-bed of self-deception; or it is a reality, and in that case a sinister and perilous reality. The whole paper, of which this passage is the kernel, is worth reading—Catholic Fortnightly Review.'

AFTER DEATH WHAT?

Professor Cesare Lombroso, the ablest Professor of Psychology of the University of Turin, was for most of his life what he called a monist—there was but one principle such as matter, and matter was inexorably attached to matter and which he deprecated the word materialist, practically that was the term which best designated his philosophy. He also secured proofs as he thought of the existence of human beings after death. In spite of the protests of his friends he determined to publish a book on the subject. As he tells in the preface they said to him: 'You will ruin an honorable reputation—a career in which after so many contests you had finally reached the goal (Lombroso was never accused of over-ambition); and all for a theory which the world not only repudiates, but worse still, thinks to be ridiculous.' The book that results from his determination bears the title 'After Death, What?' Shortly after it was published and indeed before the publication of his English translation by Small, Maynard & Company, Boston, its author died. It represents then his last words to the scientific world on an important subject. Lombroso's career is a type of much modern university work. Early in life he worked out a sensational conclusion supposed to be founded on scientific data. This was that criminals are not responsible as a rule, but are born with criminal tendencies and are scarcely to

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MORALITY AND RELIGION

Editor Calgary Daily Herald: Sir,—Morality is not based on religion...

We read in this document that there have been, and there are now, men whose morality is excellent and whose religion is the least religious...

Our opinion is that if some people can keep a certain amount of decency though not religious, this fact is due to the unconscious influence of religious doctrines...

"Biologists tell us," he writes, "of parasites which live, and can only live, within the bodies of animals more highly organized than they..."

"S," it is with persons who claim to show by their example that naturalism is practically consistent with the maintenance of ethical ideals...

Would it be difficult to find in history examples of heroic, admirable charity originated from true religious spirit?

We have before us a fact. There is in every man a moral sense, the idea of something that is right and something that is wrong...

Besides, by placing this important modification of our gray matter in the further back, but do not solve it. The question remains the same...

If the disobedience spoken of was to civil laws devised when man first started a society, it may be asked who made the laws...

The very words "moral law" are they a figure of speech or do they mean what they express?

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are in the infancy of civilization, but when I am enlightened I free myself from this undue bondage...

A law is a rule of conduct established by competent authority. Is it the man himself?

The treble character of the moral law is to be obligatory, absolute and universal. It is obligatory; can trespass its claim (hold) on you...

Drunkness you call wretchedness; the drunkard calls it blessing. On what ground can you condemn him if there is no superior standard of good?

Your aim is to develop yourself. You must certainly be congratulated on the idea, but if you think yourself to be only an animal...

To lift a heavy body a lever is used, but that it may work a fulcrum, outside the said body, and distinct from it, is necessary...

Religion being the foundation of morality has the duty to come first, just as thought precedes the action...

It appears, we hope, from what we have already said, that the existence of a God (a law-giver and rewarder of good and evil) and the immortality of the soul...

Rev. A. BEAUSOLEIL, High River, Alta.

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Death of Two Religious. Toronto, Jan. 9.—Sister Edna, of the Community of St. Joseph, died today...

Ho who is grieved to hear evil of others dresseth the wounds of Jesus. R. G. F.—Many thanks for your letter and contents...

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