## INTERESTING MISCELLANY.

There is a spot in Siberia about thirty siles square where the ground has not hawed out for the last one hundred years, and where it is frozen to a depth of sixty

Up to the day of his last attack of illmess Cardinal Newman swept the floor of his cell and made his own bed every day. It is the rule of the Oratorians and he sought no exemption.

A most extraordinary thing was the commemoration of the death of Cardinal Newman in all the Anglican churches throughout England. It is an event unique in the history of churches, and shows that the love of the true, the beautiful and the good still dominates in the heavt of man.

The Marquis of Ripon, an English Cath-olic nobleman, delivered an address recently in London in the course of which recently in London in the course of which he said: "Some might forget, and he was afraid there were many who did forget, what English Catholics owed to Ireland. How was it that he could hold office in the government of the Empire? To whom was it that he owed those advantages which were denied to Catholice a few generations back? It was to that great Irishmar, Daniel O'Connell, and it seemed to him that he would indeed be ungrateful if he did not, under these circumstances, fully devote his time and any abitties he possessed for the advancement of the Irish people."

Bauty of reputation is a mantle of

of the Irish people."

Beauty of reputation is a mantle of spotless ermine in which if you are but enwrapped you shall receive the homege of those about you, as real, as reedy, and as spontaneous as any ever paid to personal beauty in its most entrancing hour. Some kind of reputation you must have, whether you will or no. In school, in church, at home, and in society you carry ever with you the wings of a good or the ball and chain of a bad reputation. Resolve to make it beautiful, clear, shining, gracious. This is within your power, ing, gracious. This is within your power, though the color of your eyes and hair is not. But reputation, after all, is but the shadow cast by character, and beauty, in this best and bighest sense, commands all forces worth the having in all worlds. Every form of attractiveness confesses the primacy of this. Beauty of character includes every good which a human heart can know, and makes the woman who possesses it a princess in Israel, whose home is everybody's heart.—Frances E. Willard.

### THE FAMILY ALTAR.

It is in front of the family altar that the hollest vows are taken. If to-night the homes of the world were unroofed, we would, I think, see such a light thrown up from the hearthstones into the face of heaven, as would cause us to think that the hour was at hand in which the Son of Man was to appear in all His triumphant majesty to set up His kingdom. The family is three armed. The first arm points to social movements; the second is mized up in politice, and the third raised heavenward. Hence it is that society, government and religion, the world's great-est institutions, depend for their main-tenance, stability and soundness upon the family. Here men are made ready for after life. Here one generation turns out the props and pillars, sound or rotten as you will have them, for the next genera-

# WHO ARE CATHOLICS?

The Church suffers not a little in the estimation of many good people for the lack of a little discrimination between those who are and those who are not Catholics. Who are Catholics is by no means a superfluous question. There are many so-called Catholics who have no real claim to the name. No one is entitled to the name Catholic unless he be a prac-tical Catholic. The Church is a living organism, and she bestows Catholic life apon those only who are in communica-tion with her, and the means of conveying this life is the sacraments. These are the only channels of her life, which is grace.
Unless, then, a man frequent the sacraments, in other words, is a practical Cath olic, he cannot be said to be leading Oatholic life, and therefore has no title to the name Catholic. Faith alone is not aufficient : faith without works is a Pro testant, not a Catholic doctrine. who believes in the Church and does not practice what she teaches and prescribes is impractical and illogical, and his faith alone will not save him, nor does it entitle him to Catholic communion. He is cut off from the life of the Church and is not to be accounted Catholic. Many a recreant to his Catholic duties enjoys the name of Catholic, and his misdeeds are name of Catholic, and his inisdeeds are immediately placed to the account of the Church. "This is your Catholic!" is eneeringly remarked by infidel and Protestant. But the fact is this man is not a Catholic way. Catholic, nor does he in any sense represent Catholicity. He is no more Catholic than the sneerer himself. It is unfair and unjust to the Church to class such a man as Catholic, and then attribute his failings to the faith, which he never practices. — Catholic Progress.

#### IRISH MONKS, WHEN RELIGIOUS WERE THE BRICKS-OS SIC SEMPER!

The study of Dr. Healy's picture of an Irish monastery of the sixth century will have its surprises and its instruction for those who know manastic life only as it ated in the architectural monu ments of the thirteenth, and later centuries or as it is represented in the mon-asticism of our time. Nowadays when we hear a monastery spoken of we immediately represent to ourselves a striking ecclesiastical building, with massive walls and imposing propor-tions, rich in artistic decorations, its church a monument of architectural skill, its gardens pleasantly laid out, its halls and galleries lofty and spacious. But this picture would fall to represent the Irish monastery of the sixth century. When we visit to-day the sites on which famous institutions stood we ness of the ruins that remain and of the

of these tiny churches and narrow, illlighted calls, only a very few are left to
give evidence of that busy religious life of
which they were centres. Where are the
rest? What has become of the buildings
which accommodated the vast communities gathered at Bangor, or Clonmannoise,
or Giendalough? They have perished
wholly; they were not made to last, and
they have disappeared. The fact is, our
early Irish monks bestowed very little
attention on the structures of the monastery. Their thoughts were mainly
taken up with the spiritual intereasts to which their lives were consecrated. They built no magnificent edifice in which to practice the lowly virtues; they made profession of being
poor in the literal sense of the word
and they began by exhibiting poverty
in their dwellings. They constructed
for themselves huts, the walls of which
were in most cases of wood, or formed
of wicker-work and clay. These unpretending structures, easily multiplied to
suit the needs of the community, extended sometimes over large tracts of
ground, and formed what was rather a
monastic village that a monastery.
Here the inmates devoted themselves to
the hard practices imposed upon them by
the monastic rule. Clad in a single. Here the inmates devoted themselves to the hard practices imposed upon them by the monastic rule. Clad in a single, coarse garment; with bare head and bare feet, exposed to winter's cold and summer's heat; feeding sparingly on a single daily meal of bread and vegetables; toiling in the fields to raise crops for their own sustenance, and the relief of the poor; reclaiming waste land, converting it into rich and productive soil; transcribing the manuscripts which formed the monastic library, and thus multiplying books for the use of the students whom they taught; discharging the duties of schoolmaster to the strangers who flocked to them for instrucdischarging the duties of sensormaster to the strangers who flocked to them for instruc-tion, and the duties of physician to the poor who called upon them for aid in their sickness—in these tasks their lives were spent, and their ministry fulfilled. A hard-working, self sacrificing folk truly these primitive monks. Little of a burto the people among whom they lived and labored! Reproducing with admir-able fidelity St. Paul's plan of self support by the labor of hie own hands, and diffus-ing round them with all the blessings of temporal succor to the distressed, as well as the spiritual influence of lofty example o all whom such a lesson could impress! to all whom such a lesson could impress! Adopting a rule of life framed by some saintly monastic founder, and of which the austerity was usually the best recommendation, carrying their penitential practices to lengths which we are accustomed to regard as forbidden by this northern climate, doing their work in obscurity, in old makedges and hunger they care in climate, doing their work in obscurity, in cold, nakedness and hunger, they gave intense expression to their lives to the religious enthusiasm of which the Irish nature is capable, and formed at one time a school of apostles, to whom European civilization is much indebted. Under the religious discipline thus established the great saints of the fifth, sixth and seventh centuries grew to the maturity of their centuries grew to the maturity of their sanctity, and to the full measure of their

# TWENTY DUNKARDS WITH AN R.

usefulness to humanity—St. Ends, St. St. Finnian, St. Brendan, St. Ciaran, St. Columba, St. Comgall, St. Kevin, and so

The Nashville American is responsible

for the following:
Last year a party of twenty five Dunk ards was en route to the general confer-ence, via. St. Louis. No agent accom-panied them, and a telegram was sent to Union Depot Passenger Agent Bonnor to "meet twenty Dankards."

The religious education of the telegraph operator who received the message had been neglected. He had never heard of the Dankards, and, supposing a mistake had been made, he just inserted the letter "r," and when Bonner received the mes-sage it read," Meet No. 4. Twenty drunk-ards aboard. Look after them."

Bonner was somewhat taken aback. He did not know but that an inebriate asylum had broken loose, but any way prompt action was necessary. The twenty drunkards must be desperate men or the dissurder might have been committed on the road.

Bonner posted off to the police head quarters and his story did not lose in telling. The chief of police, alive to the exigencies of the situation, made a special exigencies of the situation, made a special detail of ten policeman and a patrol

wagon.

The policemen were drawn up in a line at the depot, and intense excitement among the numerous depot prevailed among the numerous depot loungers, a rumor having gained currency that a desperate band of train robbers was on the incoming train. In due time the train arrived, but no

party of roystering drunkards alighted. The party on the train was composed of several pious looking gentle with broad-brimmed hats, who stood around as hough expecting some one.

Bonner approached one of them and

Bonner approached one of them and said interrogativly:

"Have any trouble on the road?"

"No, brother," said the gentleman "none that I know of And now I'll ask you a question. Do you know a gentleman named Bonner?"
"Yes, I am Mr. Bonner," was the an-

"Well, there brethren and myself are Dunkards, and you were to meet us and put us on the right train. Didn't you

get a telegram ?" Bonner was conpletely done for. He excused himself, and called the sergeant of police aside, and told him that it was go back to headquarters. Then he dis-posed of his religious friends, went around and cussed out the telegraph operator, after which he had to "set 'em up" for the whole police force on the promise to keep mum.

The Opinion of an Insurance Man. W. A. Doyle, manager and secretary of the Miniota Farmers' Mutual Insurance Ce., Beulah, Man., says:—My wife and myself have commenced the use of Nasal Balm and the benefit and comfort derived from it warrants a continuance of its use A Severe Attack.

dwarfed proportions of the aucient buildings which have survived the wreck and the storm of ages, from that far off time. The churches are not as large as our modern sacristies; the cells of the old monks, where they remain, are not as monks, where they remain, are not as sommodious as a laborer's cottage. And Minard's Liniment cures Diphtheria.

MANNING ON NEWMAN.

A GRAND PANEGYRIO OF THE LATE ENGLISH CARDINAL.

ENGLISH CARDINAL.

At the requiem at the Oratory, South Kensington, on Wednesday, August 20, Cardinal Manning delivered the following discourse on the late Cardinal Newman:

We have lost our greatest witness for the faith, and we are all poorer and lower by the loss. When these tidings came to me, my first thought was this: in what way can I, once mare, show my love and veneration for my brother and friend of more than sixty years? It was not in my power to stand beside his grave. For a time I was in doubt whether this last sad and solemn rite should be in my own cathedral church, or here, as I may say, in his own home. I believed he would have wished it to be here, where the sorrow for his loss is a domestic sorrow, as of sons for a father. With their filial and private grief it is, then, most fitting that we should

a father. With their fillal and private grief it is, then, most fitting that we should unite our personal and universal sorrow.

I am not come to pronounce orations or panegyrics. I would not, if I could. I could not, if I would. The memories of an affectionate friendship, as I have said, of more than sixty years, and the weight of old age, put it beyond my power. Few now are living who cherish such a record of the past as I can. When I was twenty years of age and he was about I was twenty years of age and he was about twenty-eight, I remember his form, and voice, and penetrating words at Evensong in the University church at Oxford. Having once seen and heard him, I never willingly failed to be there. As time went on, those quiet days passed into the conflict and turnult of the following years. My field of work was far away; but I knew his thoughts by letter, and when trials came I was not absent from him. Littlemore is before me now as fresh as yesterday. Then came the great decision, in which the toils and prayers of so many years were fulfilled and rewarded.

The next time we met was in 1848. It was in Rome. He was in the Oratorian habit; simple, humble, and dead to the world. Again four years passed, and I heard once more the well known voice, sweet as of old, but strong in the absolute truth, prophesying a "Second Spring" in the First Provincial Council of Westminster. Why should I go on? You have known him since then in the midst of you. My last vision of him is when, as a brother and a colleague, he leaned upon my arm at the door of this church in a funeral rite well remembered by many of you, and by some of you never to be forgotten white life lasts. The last time I wrote to him, some months ago, I

time I wrote to him, some months ago, I remember saying that his length of days was a pledge of the love of God. Such is but the beginning and close of a friend-ship that can have no end.

If any proof were needed of the immeasurable work that he has wrought in England, the last week would be enough. Who could doubt that the great multitude of his personal friends in the first half of of his personal rriends in the first half of these who have been instructed, consoled, and won to God by the unequaled beauty and irresistible persuasion of his writings — who could doubt that they, at such a time as this, would pour out the love and gratitude of their hearts? But that the public wices of England, notified and republic voice of England, political and re ligious, in all its diversities, should for once units in love and veneration of a man who had broken through its sacred barriers and defied its religious prejudices, who could have believed it? He had committed the hitherto unpardonable sin in England. He had rejected the whole Tudor settlement in religion. He had become Catholic as our father were. And yet for no one in our memory bas such a heartfelt and loving veneration been poured out. Of this one proof ls enough. Some one has said: "Whether Rome canonizes him or not he will be canonized in the thoughts of pious people of many creeds in Eagland."
This is true: but I will not therefore say that the mind of England is changed. Nevertheless, it must be said that, towards a man who had done so much to estrange it, the will of the English people was charged; an old malevolence had passed into good will. If this is a noble testing good will, If this is a noble testing. mony to a great Christian life, it is as noble a proof of the justice, equity, and uprightness of the Eaglish people. In venerating John Henry Newman it has Third Council of Tours in 813—The

inconsciously honored itself. It is too soon to measure the work that has been silently wrought by the life of Cardinal Newman. No living man has so changed the religious thought of England. His withdrawal closes a chapter which stands alone in the religious life of this wrought in silence: for the retiring habits of the man, and the growing weight of age, made his later utterances few. Nevertheless, his words of old were as "the hamitheless, his words of old were the light that works without a sound. It has been boldly and truly avowed that he is "the Founder, as we almost say, of the Church of England as we see it. What the Church of England would have become without the Tractarian Movement, we can faintly guess; and of the Tractarian Move meut Newman was the living soul and in-spiring genius." This sentence will be implacably resented and fiercely attacked; but it is true as the light of day. This intellectual movement was begun and sustained by one man. But for this movement Erastlanism and Plationalism would by this time have reigned supreme in the national religion. The penetrating influence of this one mind has pervaded also the bodies separated from the Estab-lished Church and most opposed to it. They have been powerfully attracted, not to the Tudor Settlement, but to primitive Christianity. And the same sweet voice and luminous words have been working among them; all the more persuasively because he had rejected all things of this world, even more than themselves. He spoke to them as a single voice of truth. which could neither be warped by prejudice nor bribed to silence.

In 1861 the following words were pub-lished in a letter to Father Newman, as he then was: "You have been a master-builder in this work, and I a witness of its growth. You remained long at Oxford still, with all its disfigurement, so dear to both of us; but I was removed to a distance and had to work alone. Naverthe-

pay it." I little thought in 1861 that I should have the consolation of repeating these words, as it were, over his grave.

I have no heart, at such a time as this, to go into details. It is for others, who will hereafter give their mind to record minutly the history of this great life and all that it has done. But we cannot forget that we owe to him, among other debts, one singular achievement. No one who does not intend to be laughed at will henceforward say that the Catholic religion is fit only for weak intellects and unmanly brains. This superstition of pride is over. St. Thomas Aquinas is too far off and too little known to such talkers to make them healtate. But the author of the "Grammar of Assent" may make them think twice before they so expose themselves. Again, the designer and editor of the "Library of the Fathers" has planted himself on the undivided Church of the first six centuries; and he holds the field: the key of the position is lost. Moreover, his hymns are in the hearts of Englishmen, and they have a transforming power. He are in the hearts of Englishmen, and they have a transforming power. He has taught us that beauty and truth are inseparable; that beauty resides essentially in the thought, so that nothing can make that to be beautiful which is not so in the plainest words that will convey the meaning. The English people have read the thoughts through his transparent words; and have seen the beauty of Eternal Truth as it shone forth in his mind.

the beauty of Eternal Truth as it shone forth in his mind.

Thus far I have spoken of his work upon the world without; what cau I, or what need I, say of his work inwardly upon the Church? You all know it, and have feit it. His writings are in your hands. But beyond the power of all books has been the example of his humble and unworldly life; always the same, in union with God; and in manifold charity to all who sought him. He was the centre of innumerable souls drawn to him as teacher, guide and comforter, through es teacher, guide and comforter, through long years, and especially in the more than forty years of his Catholic life. To them he was a a spring of light and strength from a was a spring of fight and strength from a supernatural source. A noble and beautiful life is the most convincing and persuasive of all preaching; and we have all felt its power. Our Holy Father Leo XIII knew the merits and the gifts, both natural and supernatural, which were hidden in his humility; and to the joy of all he called him to the highest dignity

next to his own.

The bistory of our land will hereafter record the name of John Henry Newman among the greatest of our people, as a confessor for the faith, a great teacher of men, a preacher of justice, of piety, and of compassion. May we all follow him in his life, and may our end be painless and peaceful like his!

CHURCH DECREES ON TEMPER-ANCE.

From Handruffs for Alcoholism Apostolical Canons — If any cleric shall have been found eating or drinking in a tavern, let him be deprived of Communion, unless the necessities of travel may have compelled him to enter an inn.

Decree of Pope Entychianus in Third Century—We command the Christians to guard themselves by all means against the great evil of drunkenness, from which ail vices emanate. He who shall refuse to avoid this evil must be excommunicated until satisfactory amendment shall have

been made. Council of Lacdices in 364.—Those who are dedicated to the sacred ministry, from priests or deacons, and the remaining ecclesiastical orders, namely, sub deacons, electors, chanters, exorcists and those who intend to take yows of celibacy, shall not

council of Vannes in 461.—No one can e a competent master over his body and soul who shows himself, whiist in the cap tivity of wine, a stranger to all sense, and allows himself to be led by the bent of his passions whilst the mind is defective Such a one runs the risk of committing sin or crime before he knows it. But this onlit. Therefore, we decree that he who

days or undergo a corporal punishment.
Third Council of Tours in 813 —The faithful must not follow surfeiting and drunkenness. Men, indeed, make little of these vices; but it is difficult to comprehend the magnitude of the evils which are usually generated by there vices Physicians attest that some of the more fatal diseases are caused by drunkenness And it is easy to estimate the ravages and it is easy to estimate the ravages produced in the mind by drunkenness, which is the cause and origin of nearly all the acts which men commit rashly.

Instructions of the Bishop of Lincoln in 1236—Because no one can succeed in subdition other when the states who have controlled.

subdung other vices who has not con-trolled gluttony and drunkenness, we strictly command that you prohibit in synods and chapters those drinking assemblies called scot-ales. (A scot-ale was a sort of picnic, at which spirituous liquors were used to facilitate contributions toward charitable or other purposes.)

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ARTHUR S. HARDY,

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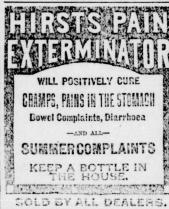
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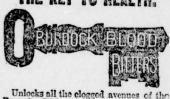
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