ORNEY FOR ND.

18, 1903.

in the Toronto t the appoint. rphy, Barrister. sition of Crown he Peace for the a position made n of the former e, Mr. C. W. office of County encomium to Mr. ent to the Cath. Haldimand, who ed Mr. Murphy's

tifying to mem-A. in all parts of emembered that Board of Trus. this spring Mr. sly chosen Grand B. A., but after time was forced f ill health.

ich he is now an us, and we trust itted long to adthis high and imh his ability and ify him. orney for Haldiinto the practice

ship with Col.

der the firm name

hy. . J. Cloran, Esq., on his elevation to . This honor has n a most worthy reflect credit upon nada in the Upper

MAGE TO ST.

OF TRAINS. sday, July 21st. lgrimage to the de Beaupre, under Most Rev. Arch nd Diocesan clergy, year) on Tuesday ts for the rectangle to leave St. Anne of Monday, July ave an opportunity ne shrine and of tak-id procession on the Bonne Ste. Anne.

al of the morning rains, which leave on G. T. R. and R. special trains hitby and Myrtle main lines of the R. a short distance arly on Wednesday

will prevail at all T. R. from Whitby, n, Peterboro and all as far as Aultsville, of the C. P. R. from nts east there o, Tweed, Pertin, cott, Brockville and far as Chesterville, ceptionally low rates we been secured for Whitby and Myrtle, ly low rates through-rt of the Province. good only on the July 27th. This resionists can leave

This ht trains on Monday, ontreal on the morn-but if a stop-over at atreal is desired, it as to leave Montreal journey home, not norning of Tuesday, seengers from Halisay will take regu-connect with special assengers from Mariregular train and cial at Whitby ists from Toronto, and other points will oy regular morning on Tuesday, procure ekets as far as Whitby

ase Pilgrimage ticket e stations, and then , which will be await-occed to Ste. Anne de he benefit of the exconto and west there oned that ten persons r can purchase reguby for one fare and a make return tickets fare and a te. Anne's-consider-

ge will be under the tion of Rev. D. A. A. Ont., who will costers containing the on to intending pil-

ill be attached to the Pilgrimage Trains, in meals may be pro-he downward journey Anne at the nominal

June 11 .- It was given in of the United States in Episcopal clergyman d of Grover Cleveland, ved into the Catholic conversion took place Buffalo, N. Y. After n Buffalo, N. Y. Atteb by Archbishop Quigley loved to this city. His an here. He was in the twenty years, retiring the age limit. He is He was an Episcopal He was an I r thirty years.

OUR LADY OF MOUNT CARMEL

PILGRIMAGE TO HER FAMOUS SHRINE AT NIAGARA FALLS. On Thursday July 16, we celebrate the feast of Mount Carmel and honor the least of Mount Carmer and nonor the institution of the brown scapular. On that date will take place the annual On that date will take place the annual pilgrimage to the beautiful shrine of Our Blessed Lady, situated at Niagara Falis—the Hospice of Mount Carmel. This is a delightful retreat, and we have no doubt the pilgrimage will be largely attended. The devotion of the largely attended. The devotion of the scapular is one that is very dear to Catholics and justly so. The little squares, of coarse brown cloth that we wear serve for a double purpose. It is intended to honor the Blessed Mother of God under the title of Our Lady of Mount Carmel. It is her livery and God under the title of Our Lady of Mount Carmel. It is her livery and marks us as her devoted servants. To it are attached many spiritual favors and the special protection of Our Lady. The confraternity of the Brown Scapus lar takes its origin from St. Simon Stock, an English Carmelite monk, to whom it pleased our Blessed Lady to whom it pleased our pleased have to reveal this devotion on July 16, 1251. Since that time Popes and Bishops, kings and princes, have esteemed this simple livery of Mary above that of the lowly are the lowly and the lowly sillions of the lowly sillions of the lowly are the lowly sillions.

sweet comfort and consolation in being numbered among the servants of Mount Carmel. To gain the Indulgence of the brown To gain the induigence of the brown scapular it is not absolutely necessary to say any particular prayer in its honor, though it is a common and laudable custom to do so. It should, however, be worn with the consciousness of its purpose, to honor the Blessed Mother God, and not from more conclusions. god, and not from mere careless habit. A daily prayer will be a helpful reminder to this end. To receive the Indulgences attached to the wearof the scapular, one must ing of the scapinary, one make the regularly enrolled by a priest and his name inscribed on a register kept for that purpose. Once enrolled, it is not necessary to have future scapulars blessed. Should the one we have, brown come worn out, or broken, or lost, we have but to buy another and put it on. This we should do without fail, it on. This we should do without it.
and never, day or night, be without it.
The particular grace we ask for is
the grace of a happy death.

royal ermine, and millions of the lowly children of the Church have found

the grace of a happy death.

One of the uses of the scapular is to identify our Catholic dead. In any Christian community a body with such a mark of faith upon it will surely have a Christian burial and find a last resting place in consecrated ground.

# LEO. XIII.

On Sunday, July 12th, Our Holy Father Pope Leo XIII, participated in the celebration of Holy Mass in the chapel adjoining the sick chamber. The door connecting the sick room with the chapel was opened, so that His Holiness might assist. The Sovereign Pontifi had several hours' repose, Dr. Lapponi resting near him throughout the night. The physician twice administered injections to him, once of digitalis, to strengthen the heart, and of camphor-caffeine to overcome the patient's growing depression.
This morning found His Holiness with spirits bright, and the conditions generally improved. Dr. Mazzoni joined his associate at 8:20 a. m. and after a brief conference issued a most encouraging official bulletin. The pulse, which went down on the 11th to 82, had risen to 86, while the temperature and respiration showing no abnormal char-

on the morning of the 13th His Holiness took his usual light breakfast, and Dr. Lapponi, who has remained in unceasing vigil since the patient's case became serious, felt sufficiently assured to leave the Vatican for the first time, going to his home, where his daughter lies stricken with fever. Dr. Mazzoni was also absent, which in itself gave the clearest evidence that the doctors the surgery entagence in the total content of the surgery entagence in the total proventing of all the paragraphs. The moment this advice is acted abouse of worship in twenty years. The moment this advice is acted abouse of worship in twenty years. The moment this advice is acted abouse of worship in twenty years. The moment this advice is acted abouse of worship in twenty years. The moment this advice is acted abouse of worship in twenty years. The moment this advice is acted abouse of worship in twenty years. The moment this advice is acted abouse of worship in twenty years. The moment this advice is acted abouse of worship in twenty years. The moment this advice is acted abouse of worship in twenty years. The moment this advice is acted abouse of worship in twenty years. The moment this advice is acted abouse of worship in twenty years. The moment this advice is acted abouse of worship in twenty years. The moment this advice is acted abouse of worship in twenty years. The moment this advice is acted as society or union as a doctrine to a society or union as a society stands condemned by the world shall last. The moment this advice is acted house of worship in twenty years. The moment this advice is acted t vented from visiting the Pope this evening as he intended. Later the Pontiff took a short nap, and slept tranquilly enough, although he seemed difficulty in to have somewhat more difficulty in breathing. The doctors returned at 7.30 p. m. and their evening bulletin gave negative encouragement, simply showing that the favorable conditions

of this morning had been maintained.
Rome, July 14.—"While there is life there is hope," was all the consolation that Dr. Lapponi could give to-night in referring to the more serious condition of His Holiness' illness. The Pontiff s suffered another relapse, and he lies this morning in a more critical condition than at any time since the middle

The semi-comatose condition into which he fell at midnight and the conwhich he fell at midnight and the confused state of his heretofore lucid mind on his awakening at an early hour this morning, accompanied by still greater depression than during yesterday, are regarded as symptoms of the gravest nature, and as pointing to an early dis-

Even in the early evening medical opinion was less pessimistic, though Dr. Mazzoni thought the end was not within sight. He expressed the belief that unless the disease took an unexpected turn there was no reason to apprehend an early dissolution. This statement, however, did not relieve the anxiety of those who knew that powerstimulants are being constantly

administered. Some attributed the Pontiff's weakness to the excessive mental and physical efforts undertaken yesterday in receiving vistors, hearing Holy Mass, etc. Never before has the patient's weakness progressed as it did yester-nay. For the first time since his illness nay. For the first time since in the shutters the Pontiff asked to have the shutters the light hurt his almost closed, as the light hurt his eyes, and at the same time, contrary to his custom, he begged to be left as

quiet as possible.

King Edward has instructed the British Ambassador, Sir Francis Bertie, to telegraph twice daily the state of

expected to die on the Feast of Our

ady of Mount Carmel.
At all the Masses in the Cathedral and St. Mary's on last Sunday the faithful were specially urged to pray earnestly for the welfare of the Holy Father.

THE QUESTION - BOX ANSWERS.

REPLIES TO QUESTIONS RECEIVED ON MISSIONS TO NON-CATHOLICS.

By Rev. Bertrand L. Conway of the Paulist Fathers.

In his preface to this book Cardinal Gibbons states that it "answers in a brief and popular manner the most important questions actually received by the author during the past five years of missionary activity in all parts of the United States from Boston to Denver. These words of praise are weighty, coming as they do from one who has himself prepared a work of the same nature, long since become one of the most popular books of the nineteenth century. Father Conway gathers under more than sixty titles a multi-tude of objections received by the Diocesan Missionaries on their apostolic tours here and there in the United Not all of them affect imme States. diately the special tenets of Catholic-ism. The rule of faith, the "notes" of the true Church, politico-ecclesias-tical matters, peculiar institutions of Catholicism like celibacy, abstinence, fasting and indulgences, come in for a large meed of explanation. The Mass, the Sacraments, the Blessed Virgin and Saints, the life to come, are other sources of ignorance or misunderstandsources of ignorance or misunderstanding. It is remarkable to what an extent these average objections of the non-Catholic mind square with the original polemics of Protestantism in the sixteenth century, or when they are new, are nearly all drawn from the protection of the great lines of erroneous views of the great lines of the Church. It needs no profound work like Moehler's Symbolism to grapple with this material—one would think after reading the book that the average American mind had been little average American imma had been recase touched by the advanced Protestant theological literature of the last two centuries. If these objections really represent the elements of religious doubt and hesitation in the American doubt and hesitation in the American mind as regards Catholicism, there is reason for believing the assertion of Mr. Henry Sidgwick in a late issue of the Atlantic Monthly, viz., that there is no longer any insurmountable doctrinal obstacle to the reunion of the Protestant churches with the Roman Church on the basis of heractual teaching. ing. There are other instructive thoughts suggested by the examination of these curious statistics.

hope to become a popular vade mecum.
Its place is already marked in the average Catholic home library besides the Faith of Our Fathers and the Catholic home library besides the faith of Our Fathers and the Catholic home. Doctrine of Faa di Bruno, not to speak of older works like Hay's Sincere Christian and Milner's End of Controversy. The style is quite suitable to the scope of the work—direct, clear, and simple. There is a sustained effort to make known frankly and sufficiently to make known frankly and sufficiently the elements of Catholic truth and discipline in a diction that avoids theological phraseology without losing fullness and precision. The writer does not try to say all that might be said, but only what is needed to make clear the immediate vision of his opponent or disciple. Such a book is equipped to take are of itself, to be its own tongue, its care of itself, to be its own tongue, its own commentary. Its circulation should therefore be an unlimited one. Its circulation eral references, it might be well to introduce the practice of indicating in heavier type the page or pages where an objection is most efficiently dealt with. Finally, we cannot help suggesting that a companion volume of "Select Readings" be issued, drawn, when possible, trom closured, page 120. possible, from eioquent non-Catholic writers, and by cross-references made writers, and by cross-references made to act as a companion or key to certain important lines of objection. We wish Father Conway and his co-laborers an ever-growing measure of success in the immense vineyard that has been allotted to them. Here grow has made it is to them. Here grow brambles, it is true, and here are the ruins of a rich cultivation—but here also are fertile cultivation—but here also are fertile soil, abundant sap, racy if wild fruit, the traces of former success and com-fort, consoling and inspiriting evi-dences of former unity and communion. Only the persistent and ingenious hus-bander of charity may hope to reclaim bandry of charity may hope to reclaim these lost provinces from the moral desolation that has fallen or is impenddesolation that has latted or is repending over them—but it is precisely in Catholicism that the Almighty has planted the inexhaustible reservoir of charity, as wide as the world and huntily. manity, and as inexhaustible as the divine love itself.—Very Rev. Thomas J.

This little catechism may rightly

# Shahan in Catholic University Bulletin. Inhuman Persecution.

On the expulsion of the Brothers of St. Viateur at Camonil, Rodez, the gov-ernment officials found in the convent an old man of eighty years and another religious who was dangerously ill. The octogenarian and the invalid were both octogenarian and the invalid were both forced to leave the premises, being removed to a hospital in an ambulance wagon. A few days afterwards the man of eighty, Brother Gayrard, died, being unable to bear up under his grief at heing form away from the refuge in at being torn away from the refuge in which he had hoped to end his days surwhich he had hoped to end his days sur-rounded by friends. Deprived of the special attention which he required owing to his age and infirmities, he may be described as one of the victims of the policy of M. Combes. It is hard to say which is the greater, the cruelty or the meanness of that policy. The the condition of Our Holy Father is very grave indeed, the cable despatches announcing that His Holiness himself | teen francs for having dined together. | claims of its advocates. Socialism in a nutshell is the destruction of private property, which would be transferred to the keeping of the socialistic state,

### OUR LADY HELP OF THE DYING.

Two specially important moments here are in all our lives for which we Catholics are accustomed most often to implore our Blessed Mother's aid. In the Hail Mary, which goes up count-less times daily from myriads of loving hearts, she is greeted again and again with the salutation of the archangel Gabriel and St. Elizabeth: "Hail, Mary, full of Grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of Thy womb, lesus." Then we add beauties the Then we add, knowing that Jesus." Then we add, knowing that all things are promised to the prayer of faith, and that her prayers must be, above those of all other created beings, full of faith and all-availing: "Holy Mary, Mother of God, pray for us singleners now, and at the hour of our death."
Now—and at the hour of our death—
these are the times, in which, above all other times, we need help. We are sure of no time, except the present moment; and we are sure of nothing in the future, except death. This is why we ask our Blessed Mother so earnestly we ask our biessed Mother so earnesdy and so often to pray for us then and now. Stronger, surer, swifter than the silent but mighty electric currents, these ceaseless cries arise from Chris tian hearts, and are gathered into Our Biessed Mother's Immaculate heart in heaven. She is praying there for us to God. Why He has chosen to lay such stress on the prayer of faith, we do not know; neither do we ask to understand Him, we who love Him above every Him, we who love that all thing and who rejoice to trust His word. We believe that the spiritual forces in this vast universe, which was by Him called into being, are stronger than the material ones and that the invisible things are far more important than those we can see. So, when any trial comes into our ordinary lives, or some tremendous catastrophe thrills the world with sympathetic pain, we know that literally at the very moment of the suffering, distress and death, unnumbered voices all over the globe were crying: "Holy Mary, Mother of were crying: Holy Mary, Mother of God, pray for us now, and at the hour of our death," and we believe that Our Blessed Mother, who stood beside the Cross of Jesus will never let one soul for whom His blood was shed, pass from for whom His blood was steed, pass from earth, unaided by her loving prayers. This faith brings us peace; and one day we shall see clearly what now we know by faith, that all things work together unto good to them that love God, and that whatsoever we ask in prayer believing, we shall receive
—Sacred Heart Review.

## CHURCH INVESTMENTS PAY.

From the Journal and Messenger.

A Cincinnati paper, not given to great efforts for the promotion of the Christian religion, yet finds that money invested in churches and in the supinvested in churches and in the supinvested in churches and in the supinvest. port of religious institutions, brings the greatest returns to the nation, if not to the individual. It declares that the marks of civilization are churches and school houses, and where the one is found there will always be the other.

Itsays:
"The best people in your neighborhood or town are church people.
There may be hypocrites among them and a scoundrel or two, who would use the church to mask his dealings, but as a whole, these church people are the ones you need, both in social and busilife. You need not worry about your daughter if she builds up her social circle among the church and in you heart you are glad that your boy has found friends in the church, if you haven't set foot inside a

teachings of Social Democracy. Lack of space forbids inclusion of the entire dis-course, but the value and timeliness of the whole may in a measure be gathered from passages selected here and there. The staunchest friend of labor, from the days of Christ on down to our own has been the Catholic Church, said Bishop Matz. Christ, her Founder, was known Matz. Christ, her Founder, as the Carpenter's Son; He was Himself a laborer. He called and gathered a laborer thin the laboring class, "Come a laborer. He called and gathered around Him the laboring class, "Come to Me all you that labor and are bur-dened, and I will refresh you." (Mathew

From the great St. Paul, the Apostle from the great St. Fan, the Apostic the Gentiles, who proclaimed the freedom of labor, by bursting the fetters of Onesimus, Philemon's run away slave, to Leo XIII., who wrote the now famous encyclical on The Condition of Labor, the Catholic Church never failed o strain every nerve in bettering the

laboring classes.

When she had freed them from the bondage of slavery, she devoted herself heart and soul to educate them. She it was who created the ancient guilds to protect labor from the ruinous power of competition and the oppression of the usurer. Under the mantle of the Church's protection these guilds grew into power and their members became wealthy. Their destruction by the Revolution has been deeply deplored

by Leo XIII. by Leo XIII.

These are facts which cannot be contested. And yet, when can you find at this day one of these labor advocates or labor leaders willing to admit these undeniable claims? The truth is, these cannot compited to socialism. men are openly committed to socialism

the enemy of the Church. Now socialism is the most pernicious error of our time and formally condemned by the church. It is even more dangerous than communism, for this is well known and therefore openly shunned by Christians of all denomina-

Such, however, is not the case with Such, however, is not the case with socialism, and it becomes our duty to bring out this truth as clearly as possible in a short discourse, so that no one may henceforth be deceived by the claims of its advocates. Socialism

wherein universal suffrage govern. Wealth and power, agricul-ture and commerce, education and re-ligion, in one word, all belong to the State, according to its doctrine, and shall be administered by the State, which says, "It shall be ours; we will regulate the wages of the workingman and adjust both demand and supply will provide

we will buy and sell at prices we shall have fixed ourselves; we will provide schools and churches and theaters an nusements to suit the wants and satisfy the desires of the people. Down with landlords, stock jobbers, contractors, money lenders; we, the honorable multitude, will possess and administer enjoy and govern ourselves." Such is the dream of Socialism, closely allied at least if not a near kin of Commun-

Rosy as this dream may appear, non-of us can afford to be deluded by it of us can afford to be defided by its captivating appearance; our individuality, our happiness, yea, our very existence, are at stake. As long as men are men, full of prejudices and passions and prone to evil, such a state of things can never be realized. If we were all appeals from the imperfections angels free from the imperfections under which humanity groans, with no prejudices to cloud our perceptions, no passions to poison our aspirations no ambitions to arouse concupiscence, no wicked propensities leading us astray from the path of righteousness; then, Yes; but until then, No; and that

means never in this world.

Even in our religious communities, where men enter with a solemn vow to wage a war of extermination against every passion, to renounce all ambition to own nothing in person, but have all things in common, to sacrifice their own will in absolute submission to their superiors, to have but one mind and one heart like brothers and sisters of one family—how hard and heroic the sacrifice those who have made it, know well. The fact that comparatively few are able to make it proves its practical impossibility to frail human nature unaided by the most potent incentives of divine grace.

Socialism therefore is a dream and will never be but a dream as long as man is what we know him to be, an imperfect being, full of passions and pre-judices. For this reason Christ, Who understood human nature perfectly, did not reconstitute the human family in the New Law under the pattern of a

religious community.

When the advocates of Socialism point to the gospels, saying, with Pro-fessor Graham, "that they are perressor Graham, "that they are pervaded with the spirit of socialism and communism, as the predominant spirit, communism, as the predominant spirit, and that all throughout the ages of the Church's grandeur and power we find her saints speaking communism, the Church not condemning," they are lying; she never taught the fitness of compulsory communism; she never dreamed of equalizing fortunes by the compulsory action of the law; nothing could be further from her thoughts than such an idea. Her condemnation of socialism and communism, which is the logical development of socialism, proves this conclusively.

It now becomes my duty as Bishop to warn all our Catholics against any and

at now becomes my duty as Janob to warn all our Catholics against any and all unions, whatever may be their name, that would commit them to socialism. President Moyer in his address, which was given to the public on Thursday, May 28, "advises the reassirmation of May 28, "advises the realirmation of the doctrine of socialism as the most efficacious method for the working classes to ultimately secure the full profits of their toil."—Denver Repub-

lican, May 29, page 11.

The moment this advice is acted upon and incorporated in the programme

These are legitimate aims, and assoiation for the securing of these aims s equally legitimate, just as much so s associations of capital for the maintenance of fair prices. But when capital combines for the purpose of advancing prices or depreciating labor beyoud the limits of justice it commits a crime against society just as great as labor when it attempts to raise wages beyond the limits of equity.

If the fear of God possessed our earts and Christain charity formed our rule of life, there would be no need of any such trusts or associations. Their existence points to an evil which bristianity would banish from the face of the earth with that simplest of all ommandmends, "Thou shalt love thy

eighbor as thyself." The salvation of the labor union lies, t in the embrace of socialism, but as the Holy Father clearly states, in a re-turn to Christianity. The Church has turn to Christianity. The Church has saved labor twice; first by the aboli-tion of slavery to which it had been tion of slavery to which it had been condemned by paganism, and secondly, by the establishment of the guilds and the fostering care she bestowed upon them in educating and training of the laborer in her industrial schools, the ancient monasteries. She can and she ill save labor a third time; but on the one absolutely necessary condition, namely, a return to Christianity, with-out which she cannot exert her saving and elevating influence upon the

laborer.
She alone holds the key to the solution of the labor problem, which rests with Christian charity. By her estab lishment and enforcement of the pre-cept: "Thou shalt love thy neighbor as thyself, she commands alike capital and labor, compelling the first to pay and labor, compelling the first to pay just wages and the second to furnish good work. If any disputes arise over the equity in either case she again is the divinely appointed arbiter and her decisions are backed by an eternal sanction; for she tells the capitalist and laborar alike in the language of St. and laborer alike in the language of St.
Paul: "Know you not that the unjust
shall not possess the kingdom of God,
nor thieves, nor drunkards, nor extortioners?" (First Corinthians, vi: 9-

Tell me not that the days are gone when a Gregory the Sevent could sum-mon Henry IV. to Canossa. In our own day we have seen a Bismarck go to Canossa. In all cases the last appeal lies to God, and when the nations will no longer hear the Church He lets

loose the assassin and the revolution.

But the final issue does not rest there, for both the assassin and the re-bel have their day. All history goes to prove that when the revolutionary onsters, anarchists and communists monsters, anarchists and communists have devoured everything, they de-your themselves. France in 1789 and 1870 proves this fact beyond a doubt. We want to warn the labor party against this unholy alliance with Socia against this unnoy aniance with Social-ism. In the declarations made by the American labor union and the Western Federation of Miners we read the "handwriting on the wall." Let Labor beware! It is time yet, but high

# A LATE INDULGENCED PRAYER.

Philadelphia Catholic Standard and Times. The following prayer was published to repress the schismatic efforts of the "Los von Rom" sect; it first appeared in German: "O Jesus, mein Heiland und Erloeser," etc., at Vienna, in 1902, and later at Paris, translated into French. Here is an English translation. "O Jesus, my Saviour and Redeemer

Son of the living God, behold us here prostrate at Thy feet. We ask Thy pardon and make an act of reparation or all the blasphemies against Thy Holy Name, for all the injuries which are offered to Thee in the Most Holy Sacrament of the altar, for all the irrever-ences against Thy Most Holy Immaculate Mother, for all the calumnies against Thy Spouse, our Holy Mother the Catholic Church. O Jesus, Thou Who hast said: 'Whatsoever you shall ask the Father in My name, I will give unto you,' we pray and beseech Thee for our brethren who are in danger of Jesus, in Thy name we pray to God, Thy Father, with Whom Thou livest and reignest, in union with the Holy Ghost

forever and ever. Amen."

Our Holy Father Pope Leo XIII., by a receipt of the Sacred Congregation of Indulgences and Relics, May 13, 1903, explaining rescripts of February 15 and October 27, 1902, has declared these Indulgences, applicable to the souls in Purgatory, to be attached to the abovementioned prayer: 1. Three hundred days, once a day. 2. A plenary In-dulgence once a month to all those who recite the prayer daily for an entire month, provided that on one day with-in the same month, being truly penitent, having received the Sacraments of penance and the Blessed Eucharist, they visit any church or public oratory, and pray for the Pope's intention.

# USELESS NUNS!

M. Combes and the anti Christian persecutors whose tool he is are very fond of telling us that monks and nuns are useless members of French society, and that the country can well do without them. The following from the Courier d'Auvergne is an excellent

reply to such sophistry:
"At the hospital of St. Fleur, a nursing Sister, a nun, by name Sister Pauline, has been attacked with small-

"Will those who talk so glibly about expulsion come themselves or send their wife or daughter to perform the dangerous and disagreeable duty which has cost this holy nun her life? "One One would think such an incident of itself would suffice to bring Frenchmen to a saner frame of mind.—London Catholic Times.

## BINDING OBLIGATION TO SEEK THE TRUTH.

Christianity is either trae or not true. If it be not true you can do and think as you please. But if it be true, then reason itself tells us that there is not him was now accomplishing the second s nothing more unreasonable—there is no greater folly-than to live as if it were not true. But perhaps you are in doubt; you do not know whether to believe that Christianity is true or not Well, are you taking pains to satisfy yourself as to whether it is true or not? If you are not taking pains to satisfy yourself, is that reasonable? asks the Boston Review.

Suppose you were advised in some way that a large fortune had been left you—a magnificent and very valuable estate—in some foreign country, and you did not know whether the report was true or not—you were in doubt about it—do you think you would con-tent yourself with doubting; that you would continue to live on in an indiffer ent state of mind and take no pains to satisfy yourself whether you were really entitled to the estate or not? You know very well that you would not. On the contrary, you would be wide awake at once, and you would take advantage of every means within your reach to ascertain the real facts in the case. You would employ the ablest counsel; you would have the records carefully searched; you would spare no carefully searched; you would spare no pains or expense until you had determined the question definitely, whether the estate did or did not belong to you.

Well, what is the most magnificent estate the sun ever shone upon, what is the world itself with all its wealth and magnificence.

and magnificence, compared with the "inheritance of the saints in light!" promised us in the Gospel of Jesus

Christ? Yet the question, perhaps, seldom or never enters your mind whether you have a title to that inheritance or not. Perhaps you have a vague idea of a heaven hereafter—some kind of a place of happiness which you hope, in some unaccountable way, to reach at last; but you have not the slightest

evidence that you will ever reach such a place. On the contrary, in the light of Christianity you have every reason to fear that your condition will be anything but a happy one. The solem truth is that you can not afford to run any risk. The consequences are too tremendous. The stake is for eternity eternal happiness or eternal misery—and you can not get rid of it. You can not shirk the responsibility of de-

ciding.

The fact that there are many opinions in the world as to what Christianity really is, furnishes no good excuse for remaining in doubt, for the truth must exist somewhere; and with pro per inquiry it can be found out. Christianity is historical; and though there are contradictory histories and false histories, yet, by confession of all par-ties, there is one venerable body which has come down from the beginning, and which now exists in every part of the world, a body which claims to have the original deposit of the faith. This bedy, at the present moment, com-mands the homage of some of the greatest intellects in the world : and these facts constitute at least a priori evidence in favor of that original body, or, at least, sufficient evidence to impose upon every reasonable person the obli-gation of examining its claims. But the indispensable condition for such examination is a sincere desire to know the truth-a disinterested willingness to be convinced. With such a disposition the result can not be doubt-

#### A Lawyer Cardinal.

Mgr. Sebastiano Herrero y Espinosa de los Monteros, one of the seven new the allurements of apostasy; save those who are already on the brink of the abyss; grant to all the light and discernment of the truth, courage and strength in the struggle against evil, perseverance in faith and an active charity. Therefore, most moraiful ally president of the Court of Assiza by his alma mater, the University of Salamanca. At the age of thirty-five he gave up his legal practice, and re-nouncing everything worldly, he nouncing everything worldly, he entered the Congregation of Oratory. Pius IX. made him Bishop of Vittoria in 1876. Six years later he was trans-ferred to Oviedo as its Bishop, subse-quently to Cordova and five years ago he was given the important archbishop-ric of Valencia.

The new Cardinal is eighty years of

age, but despste his long years of arduous and strenuous work is very active to-day.

# A PRINCE AS A SERVANT.

A remarkable career ended the other day at Prague, when the grave closed upon the mortal remains of Bro. Karl, the Benedictine. Brother Karl was a priest, but his love of poverty prompted him to seek the avocation of the lowest servant. He was bent upon making himself the menial of the monastery, and his superiors felt bound to give him an opportunity to practice the exalted virtue for which he hungered. He was of noble blood. The story of his carly life runs thus: Prince Edward Schoenburg, handsome, dashing, and of exceptional promise, followed arms with much eclit till his thirty-fifth year. A change came over his spirit. One day, without warning anybody, he rode to the abbey from the parade grounds and standing at attention in full uniform, asked the prior for admission. The head of the order at first refused, but Prince Edward broke his sword, threw away his epaulets, decorations and many-colored epaulets, decorations and many-colored coat, and begged for a monk's habit and went to Rome, studied theology and was ordained. The rest has al-ready been told. His conversion, his vocation, his long years of servitu nake a moral miracle not to be found outside the Catholic Church.

Prof. Frederick R. Honey, of New Haven, formerly professor of mechanical drawing in the Yale Scientific School, has been received into the Church and made his First Communion

The announcement that he had be-The announcement that he had become a Catholic was a surprise to his friends. His brother is Samuel R. Honey, prominent in Newport society. Prof. Honey graduated from Yale in 1885. He was a member of Christ Episcopal Church, New Haven, and for years was superintendent of the for years was superintendent of its Sunday School.

# BEAUTIFUL PICTURE OF POPE LEO XIII.



This magnificent painting of His Hollness Pope Leo XIII, is the work of one of New York's most celebrated artists, J. A. Mohlte, who, in painting this picture, has had the advantage of the constant criticism and advice of the highest dignitaries of the Catholio Church in America, who have devoted unusual time in going over the details of this painting with the artist, so that the finished work would be as near perfect as anything that has been brought out. It is, indeed, a portrait true to life, Siz-22x2. The work has been goten out at an expense of over \$5.000, the lithograph being finished in twelve separate printings on the highest grade of chrome paper, and has been treated in a very artistic manner. Post paid, 50c. Address Catholic Regord Office London, One.