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on Gray.... STIAN HEROISM.

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The Catholic Record. London, Saturday, Feb. 15, 1902.

CATHOLIC EDUCATION.

such a bad thing after all. A few years ago a non-Catholic who would venture to say ought derogatory to the godless school would cause a thrill of apprehension to agitate the souls of his brethren. But the stern logic of facts has compelled many to see that the had accomplished in manhood.

It is for the Philippines, nas, as we see from an exchange, been freeing his mind. He says that the "American Church," the name for the Episcopalian body, must go out to the Philippines one, for it brings us to the consideration of that which accomplished the results observed from the use of medical manhood.

Truth and Justice and High and Noble loss to know what meaning the Bishop system which would have the school room animated by the spirit of religion, and devoted to the education which is at once "the mainstay of religion and the bulwark of citzenship, is worthy of unmitigated censure. Said

MEMORIES.

noise and music. The color and artistic gress towards it. upon the ears of a generation that has forgotten God. It was a bit of another gave things that are considered comwhen men in ministering to the humblest of their fellows knew Who it was that received their pious duty.

But much of this is out of fashion. Sympathy, they say, handicaps a man. The body, a mere machine to be propelled on to some material goal, must carry no unnecessary ballast in the shape of pity and tenderness. These are the playthings of women and children. Success, howsoever achieved, is man may strive valiantly on stricken lids and they do not see. the one standard of right-living. A field, but for him, save in the hearts But the huzza is for the one who can our consideration. The "do not care" own self-care as a means to that nobl-policy of the Pagan is more in evidence than we care to admit. There are own self-care as a means to that nobl-prayer, pray on; pray in spite of your self in peace, and then you will be courage in prayer which our agonizing

vinced that Catholic education is not color and banners, and think how its earthly peace and contentment.

system which would have the school Truth and Justice and High and Noble loss to know what meaning the Bishop worthy of unmitigated censure. Said hap, we did not realize the full import natives, and then ere they recover from their utterances, but we realized their astonishment, tender them an invitation, courteously worded of course, enough to make us happy and enthusing invitation, courteously worded of course, that this statement 'begs the question,' since:

"I, a Protestant, would rather have my children taught by a good Catholic nun than by a wise agnostic. We have gone farther in the elimination of religious teachings than is necessary."

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"I, a Protestant, would rather have my children taught by a good Catholic nun than by a wise agnostic. We have gone farther in the elimination of religious teachings than is necessary." the good and content for all effort with We confess to having harbored the

looked over the processions we im- tion to others. If one hears much know what happened. There is quite a agined, as our eyes rested on the ban- about the prizes of the world and little difference between lawn-sleeved apoloners of St. Joseph and other saints, that about the prize which does not depend getic gentlemen set aside by the people we had discovered their secret, name- on its favor, we may be tempted to rule nothing — and the real prelate ly, that they saw in their trades a to concentrate our energies on the set by the Holy Ghost to rule the sacred thing and by the light of Naz- former. If raiment and social Church of God. areth the lessons which fall unheeding standing are favorite topics of conversation—and they are in many families—the besmirch the character of the Friars. children may see in them all that is Other Protestants, however, who have worthy of their attention. This may be not only the outward form but the inbound to one another by the ties of a common faith, of sympathy and charity: when the radiance of the supernatural when the radiance of the supernatural observed in the first too many of us come the from homes saturated with the spirit of tales set in circulation by the calumwhen the radiance of the supernatural from homes saturated with the spirit of of tales set in circulation by the calumworldliness and in which, whether niator; nay, some of them are outmon both dignity and beauty: and through words and example of foolish parents or through indiscriminate read- Bishop should curb his unprelatical ing, poison has filtered into the soul. zeal. He should possess his soul in pa-Hence we have grown ups who are the the admonitions of their pastor had a find in his own vicinity. cash basis they could be influenced. They readily believe all he says and they know they are journeying to the world beyond, but it does but affect them just now. The in the

glamour of the world is upon their eye-Talking on this subject to an enof the few, there is no remembrance. thusiastic individual we heard some schemes for a better state of affairs. point exultantly to millions, though But schemes are worth only hundreds were ruined in their making. as much as the men behind There is much prating of altruism that them. This being so, says a writer, is, as we understand it, a benefaction to there is no question as to the immediate the heathens of Borrioboola Gha, and task which it is in every true reformanent it a complimentary reference in er's power to apply himself vigorously, the daily prints; but the men about namely the task of self-reformation who are burdened and stumbling recognizing that this is the nearest, along are left to battle alone with their misery as if they had never a claim to our consideration. The "do not care" own self-care as a means to that nobles.

Bishop Brent, the newly elected prelate for the Philippines, has, as we see

the good and content for all effort with the good and content for all effort with the "largesse" of eternity.

How true to-day are the words of St. Bernard with respect to the circulation yet. We like to think that our enthuspers health Alluding to these. of dangerous books! Alluding to those of Abelard he says: "Violent leaves of Abelard he says: "Violent are scattered on highways: books fly:
in cities and castles darkness is received
in cities and castles darkness is received
the pleasure to assume that we can still
the pleasure that the pleasure th for light: and poison is administered instead of honey. They pass from national form in the devil to light and the devil to light attenuation is reached, it contains and thither by the strings of lay dictafor light: and poison is administered claim kinship with all those who will Bishops are purpets to be pulled hither tion to nation, and from kingdoms to diminish their reverence for sincerity tion and are figures, graceful if you like another people." We suppose the and honor and purity and humility and and dignified, but wholly devoid of gov-

degenerate or ignorant, see no evil in the practice. But if they live long enough they may appreciate the wisdom of the saint's remarks. In the selection of reading we should—that is, if we value the beauty of our immortal standards and admonishes him not to we value the beauty of our immortal standards, and admonishes him not to lieve Episcopal ordination necessary souls—hearken to the counsels of those be a fool. It preaches the great doc- for "a valid Eucharist," the matter was whose judgment is based on something trine of the success that means money passed over diplomatically. When the less airy than the current literary puff. and luxury and sends one's name flash- lay deputies voted down their canon on ing over oceans and continents. With marriage they swallowed the rebuff aught else it has nothing to do. One with the greatest dignity imagin-Many years ago we happened to be must, therefore, go with it or against it. able. They were powerless to one day in a little nook of the old world. With it means hopeless mediocrity in elect a Bishop against the The name does not matter; suffice it to aspiration and thought and endeavor; wishes of the House of Deputsay that it was a thriving place for its against it, toll and discouragement, but lies, and in the matter of appointsize and well up on the roll of manu- retention of ideals and a prelude to ing pastors the susceptibilities of confacturing towns. During our stay peace unending. We cannot undoubt- gregations must be sedulously respected. there there was a procession of guilds edly realize our ideals at once. This is We do hear of approving and rejecting. or fraternities of workingmen. At first a process of growth and development. but these are words without meaning. sight it was nowise different from the But if we take care to let religion en- The congregation puts up the money ones we have in our country. There ergize and spiritualize our every action for the minister of its choice and the was the town out for a holiday, and the we may be sure that we are making pro- Bishop must beam benignantly on both, and, should a suspicion of the We are not preaching, but we should orthodoxy of the incumbent flash everywhere in some degree at all times like to impress upon all guardians of through his mind, take consolation in occasioned us no surprise. But what youth the absolute necessity of giving the fact that we cannot get doctrinally we marvelled at was the joyousness their charge the real meaning of life. ontside the Church of England. We of the expression of the ranks of We are quite sure this is done but per- rather suspect that had an Anglican the rugged faced men who filed functorily in many cases. What we prelate been around that day Theopast us. Poor they were, we knew, have not we cannot give, says an old dosius, with hands still wet with the and toil-driven, but on this day at least adage. The more importance, therefore, blood of Thessalonica, stood on the they seemed to be individuals who we attach to the objects of the senses, threshold of the Church of Milan, he played their part in man fashion, taking the less are we able to realize the would have received a gracious welcome the pain as it came, and the joy, and to things of the great spiritual world and and a seat near the altar. But a real all seeming well content. And as we less capable of imparting that realiza- Bishop, St. Ambrose, was there, and we

> Bishop Brent went out of his way to spoken in their praise of them. The tience until all the evidence is in. despair of their spiritual guides. Not Meanwhile he can direct his eloquence that they are so bad as indifferent. If against abuses which he can doubtless

> > Constancy in Prayer.

Believe me, my dear friends, believe an experience ripened by thirty years in the sacred ministry, I do here affirm and even the most serious wanderings, out of the right path, all proceed from this single source—a want of constancy in prayer. Live the life of prayer; learn to bring everything to change everything, into prayer—pains, and trials, and temptations of all kinds.

Pray in the calm, pray in the stor Pray on awakening, and pray during the daytime.

Going and coming, pray. Tired out and distracted, pray. Whatever your repugnance may be,

Pray that you may learn to pray. "But I cannot pray." This

CHRISTIAN SCIENCE.

(Continued.)

N. Y. Freeman's Journal.

is a test by which the one millionth of the unit of medicine can be known to saint's remarks would be considered out of date by the good people who wade world must, unless we take care, have a world must, unless we take care, have a They had every opportunity on that the reach of chemical analysis. It is an through every kind of literary muck, and, because they are either hopelessly degenerate or ignorant, see no evil in the practice. But if they live long of Havana. What matter is more attenuated than electricity, if indeed it be matter and not only a form of it?

And yet a spark of it sank the Maine;

Again, how can you say that the sick ness of the unconscious infant or the condition of the unconscious man is self-inflicted. How can they be victims of a false belief when they are incapable

chemical analysis."

chemical analysis."
Comment. And yet the chemist,
after exhausting the powers of his alembies in vain, must confess that a residuum does remain—a residuum that can
be definitely expressed in figures.

McCracken. "What is it then that

McCracken. "What is it then that produces the effect observable in high potency homoepathic practice?" The homeopathist will

tell you that it is the medicinal matter that still remains in the high attenua-And to prove that the resultswhich you admit to be observable -depend on the action of the medicine and not on faith or imagination, he will tel you the same results are to be observed the child that is incapable of faith or

imagination, as in the adult.

McCrackan. "Christian Science explains these results, generally attrib-uted to medical matter, as due to beliefs of mortal mind."

yet unconscious existence. Thus you see that a sick infant, according to your theory, is incurable because it cannot bring faith or belief to bear on its affliction. But infants do get sick and get well again, and its follows that as the cure cannot be the result of faith or belief of any kind, it must be the effect of medicine or some other cause. Whatever this cause may be it is certain that your Christian Science explanation does not account for it. It is the same way with an adult unconscious from a broken skull. He cannot bring belief of any kind to bear on his case, even that all deceptions, all spiritual deficiencies, all miseries, all falls, all faults, skull is not broken and cannot be, until the doctor by material means removes the doctor by material means removes the pressure on the brain. It is a fact you will not deny, that many such adults do get well. And since the re-covery cannot be attributed to any mental action of the patient, such as faith, or belief, or even desire, it must be attributed to some other cover that be attributed to some other cause than that given by Christian Science. These facts and considerations ought to vince you that the Christian Science explanation does not explain.

McCrackan. "In 'Science

McCrackan. "In 'Science and Health,' page 397, Mrs. Eddy, who herself once experimented extensively in homeopathy, writes: 'Homeopathic homeopathy, writes: 'Homeopathic remedies, sometimes not containing a particle of medicine, are known to re-Comment. We must interrupt Mrs. Eddy here to state that a remedy that to their great relief, that a few more columns will conclude these comments.

As much as we hope to obtain of God. For much are we sure of receiving.—St. Gertrude, O. S. B.

remedies, we know, for all social evils, but fashioned and formulated by those who cannot see over the rim of the world, they are of little avail. And whenever we hear of them we hark back to the procession of years ago, with its color and banners, and think how its

able to bring peace to others; first be zealous about yourself, and then you will have some right to be zealous about yourneighbor."

Saviour merited for you by His pangs in Gethsemane and upon Calvary. Pray, for prayer is the strength which saves the courage which perseveres, the mystic bridge, east over the abyss, which joins the soul to God.—Father de Ravignan, S. J.

EPISCOPAL BISHOP ON THE PLATFORM.

Saviour merited for you by His pangs in Gethsemane and upon Calvary. Pray, for prayer is the strength which saves the courage which perseveres, the mystic bridge, east over the abyss, which joins the soul to God.—Father de Ravignan, S. J.

EPISCOPAL BISHOP ON THE PLATFORM. cure him. If he were a Christian Science patient he must begin by be-lieving that he is not sick, that his notion on that subject is a delusion, and tion on that subject is a delusion, and that the material remedy has no existence. In the first case a cure would indicate the power of the mind over the material body it animates. We do not deny that such power exists and that it can work, to a greater or less extent, to the benefit of the afflicted body. But this power Christian Science denies when it denies the existence of the material body and holds that all diseases are mental modes, delusions, or what not. The patient delusions, or what not. The patient of the final end of human endeavor. In Protestant countries, especially in the existence of the ex

the second proves—if it proves anything
—the power of mind over itself only.
To the Christian Scientist a sick man is only a sick or delusioned mind that can cure its sickness by denying its exist-ence. To the other scientists, including ence. To the other scientists, including homeopathists, a sick man is one whose material body is in a disordered, abnormal state, and may be cured by material means. We will now let Mrs.

Eddy continue. Mrs. Eddy. "What produces the self-inflicted sufferings, and produces a new effect upon the body."

(we do not say it does) set to work dormant forces that only needed it to unlock them, and the result may lead to health or death. This is illustrated in the sinking of the Maine in the harbor of Hayang. What matter is more as of the years what matter is more as

be matter and not only a form of it? And yet a spark of it sank the Maine; it let loose all the latent forces of her explosives.

McCracken. "When we consider that the two hundredth attenuation is sometimes administered, if not still higher attenuations, it becomes evident higher attenuations, it becomes evident."

Self-inflicted. How can they are incapable of beliefs of any kind? How can the infant produce its cholic by believing it has the cholic, when it is incapable of believing anything? Or how can the unconscious man continue his unconscious man continue

informed that no residuu nof the mother tineture can be detected in these high potency attenuations by the subtlest you talk of body and of effects produced upon it? Why do you not make your language consistent with your doc-

What you should say, to be consistould be something like this: "The faith of mortal mind, acting on the mortal mind's delusions of body and sickness frees it from them.

material body that has been healed, as guard until the end of time. your proof. But if no such body exists, your proof. But it no steen only extensy as you tell us, how can you point to it as having been healed? Thus insur-mountable difficulties confront your explanation at every step.

McCrackan: "On page 46, 49-50 of

same work, Mrs. Eddy refers to specific experiments which she made with homeopathic medicine, and on page 369 she writes: 'Homeopathy furnishes this evidence to the senses, namely, symp toms produced by a certain drug, it removes by using the same drug which might cause them. This confirms my theory that faith in the drug is the sole factor in the cure. The effect that a mortal mind produces through a certain belief, it removes through an opposite belief, but it uses the drug in both

Comment: What we have already said negatives this explanation. A man stupefied to unconsciousness by typhoid fever knows not that medicine of any kind is administered to him, and is unable to form any opinion or belief as to the action of the medicine. The result, then, is entirely independent of faith on his part. It must be attributed o some other cause than faith. It is the same with the unconscious child. Independent of all belief or faith—of which it is incapable—a large dose of arsenic will kill it, while a small homeopathic-dose will act on it as a tonic. A large dose of ipecacuanha will cause it to vomit, while a small ose will cause it to cease vomiting. There is no explanation of this except that the effect of medicine varies ac-

THE | CHURCH AND THE CHURCHES.

With the spectacle of divided Christianity and its manifold failures con-fronting us in this country and in every country where Protestantism has gained a foothold, it should seem criminal to even non-Catholics to push the policy of sectarianism in Catholic countries.
The seed of revolt has borne fruit enough. The world is not more Chris-

who is cured by belief in the efficacy of a supposed medicine never ceases to believe that the remedy and his sick body are real, material things. If belief cures him—as it possibly may—it is his belief in the material remedy and in his material body that effects the cure, and not the Christian Science belief that he has no material body, no disease and no material remedy. The two beliefs are has no material body, no disease and no material remedy. The two beliefs are radically different, and the fact of one does not prove the fact of the other, or even the possibility of it. The first proves the power of mind over matter, the second proves—if it proves anything—the power of mind over itself only. heart and center of life. Clubs are unknown. Husbands find comfort and peace in their families, and women are saved from the sterility that finds solace in social functions and platonic intimacies that dry up the sources of

timacies that dry up the sources of womanly modesty.

Wherever the Catholic Church has been deprived of her influence over the minds and hearts of men, in so far have they departed from the virtues that signalize Christianity. Divorce with change (wrought by remedies with no medicine in them)? It is the faith of mortal mind, which reduces its own self-indicted sufferings and such spiral tendence in the suffering all its attendant evils; conjugal innuelity, protracted and often criminal courtships, lust for money and social advantages at any cost, turning away from God, no faith, no respect for the Word of God, no religious worship—all this and much more springs into life when men abandon the true Church.

Protestantism can never build up a strongly moral people, because it does not control the hearts and consciences of its followers. The Catholic Church does. She cares more for the motive than for the act, and by divine appointment she is set to guide the consciences of men, not merely by the preaching of the Word of God but by the searching of the confessional. She knows the minds of her children. She knows their thoughts and regulates them; not only the impure action, but the desire, even the thought of it comes under her cognizance. This occounts for the influ-ence and power of the Church in deal-ing with men and in keeping them in

higher attenuations, it becomes evident that, to all intents and purposes, no part of the original mother tincture can be said to remain."

Comment. And yet as a matter of fact, according to your own figuring, it must be said that a part of the mother tincture does remain in the last attenution.

McCracken. "In point of fact, I am informed that no residuum of the mother tincture can be detected in these high has never been withdrawn or conferred on others. She alone is authorized to continue the work of Christ on earth. Everyone who has gone out from her or opposed her work has acted on his own responsibility. Luther did this: those who differed from Luther and tried some other variation did so. Three or four hundred variations of doctrinal revolt are three or four hundred speci-But then you would be asked: How mens of religious work instituted on ual fact or cure has taken place? You the Church founded by Christ Himself would have, in answer, to point to some and which He has promised to safe-

It will be seen how little authority the Protestant sects have for trying to impose their faulty Christianity on the Porto Ricans and the Filipinos and what the result of their success would be. Instead of the Gospel committed to the Apostles, these races will be submitted to the training of the dis-ciples of that Higher Criticism which knows no reverence for aught except the vagaries and hypotheses of progressive Protestant Christianity: of the morality that makes for domestic purity and peace, a gospel that tends to materialism and sensuality.—Catholic Universe.

The New Crisis in Irish Affai's.

The recent agitation in Irish political affairs is assuming such proportions that it will certainly eventuate in obtaining many political rights for the Irish people. It has been often said that "England's difficulty is Ireland's op-portunity." Things have come to such a pass in the South African imbroglio that a little bit of insisting just now will be fruitful. Never before has the sentiment among the people been so strong, and not in centuries have they been so united. The striking feature of this present agitation is the union of the North with the South. The Orangemen have forgotten their hatred, and are joining hands with the rest of the people in demanding that the land which has been turned into pasturage shall be sold to the people, and that the population that have been driven into the bogs or upon the mounthat the effect of medicine varies according to the doses given. Faith of mortal mind has nothing to do with it.

Mrs. Eddy speaks of experiments with drugs. Then there are drugs—a fact which her dectrine denies. This is one example of the many contradictions that organize that organize the contradictions that organize the energy page. tions that ornament almost every page | will result in something very important in Ireland's history.