self-consciousness. Either that Scotchman was a wag or he lived a good many hondred years ago.—Ave Maris.

THE MODERN MORAL CODES.

As an outcome of this deplorable condition of public opinion among so many Americans of to day, Mr. Chapman discerns among those individuals a two fold moral code of practice, which is based upon rationalism and egotism: and the code of their theology, which is saltruistic and unpractical. In their everyday life, the men who hold these two codes follow the first one, but if they be questioned about its character, like Peter, they deny it; and with regard to the second their conduct is just the opposite: for that they profess, but in practice contradict. Out of these two condicting codes, Mr. Chapman adds, has been evolved a "scientific morality," which needs no especial description to be recognized by other people, of which slab grued of Macbeth's witches is a watery soup." This false and fictitious morality has been evolved a "scientific morality." This false and fictitious morality has been evolved a "scientific morality." This false and fictitious morality has been evolved a "scientific morality." Which needs no especial description to group of the proposite of the conduct is pure the profess, but in practice contradict. Out of these two conflicting codes, Mr. Chapman adds, has been evolved a "scientific morality." Which needs no especial description to be recognized by other people, of which slab grued of Macbeth's witches is a watery soup." This false and fictitious morality has been evolved a "scientific morality soup." This false and fictitious morality has been evolved a "scientific morality soup." This false and fictitious morality has been evolved a "scientific morality for the many states and devotion is become so prevalent in the modern world she come of the first proposed that persons who have the country is successively was easy and natural. When the natural contract, and as a mere contract the natural contract, and as a mere contract the natural contract, and as a me As an outcome of this deplorable condition of public opinion among so many Americans of today, Mr. Chapman discerns among those individuals a two fold moral code. There is, says he, with these folks the code of practice, which is based upon rationalism and egotism; and the code of their theology, which is altruistic and unpractical. In their everyday life, the men who hold these two codes follow the first one, but if they be questioned about its character, like Peter, they deny it; and with regard to the second their conduct is just the opposite: for that they profess, but in practice contradict. Out of these two conflicting codes, Mr. Chapman adds, has been evolved a "scientific morality," which needs no especial description to be recognized by other people, of which, says he, "an ingenious mind can make an ethical purce compared with which the thick slab gruel of Macbeth's witches is a watery soup." This false and fictitious morality has become so prevalent in the modern world whereof Mr. Chapman writes that its phrase ology, he remarks, has gotten into public talk and conversation, to the injury thereof, and it also permeates and perverts the political and social theories of those who shape their actions in accordance with its promptings and principles. And if anybody be tempted to imagine that it is not in enlightened communities that this perverted public opinion with regard to faith, morality and social and political virtues exerts any influence, let him listen to Editor Godkin again, who, speaking of the lax ideas prevalent regarding the marriage bond, says that although one might be inclined to think that in the older states public opinion would favor the indissolubility of that tie, or at least its difficult solution, the fact is that in Rhode Island and Connecticut—and he might have included other eastern states—divorce is as easy and as little disreputable as in the newer commonwealths.—Sacred Heart Review.

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Commission between the shade the test meaning for the shade the state of the state NEWMAN.

Tis a sad and a bitter experience to see one's idols shattered: to behold one's heroes dwindle down into the merest commonplace eyeryday mortals; to watch the X-ray of impartial criticism expose the inner worthlessness of characters we have admired and loved. And so this extract from the editorial page of a Canadian journal grieves us sorely: "The next generation, brought up wholly outside the range of the personal influence of Newman and his friends, will wonder why such a fuss was made over his union with the Church of Rome, to which he was no acquisition, as he was no loss to the Church of England." Well, it will be a wrench to reconstruct our judgment of Newman on lines so diametrically opposed to the decision of the world at large during the past half century; but we trust we are not un duly pertinacious in maintaining even our most cherished opinions; and when James Hannay, Esq., sometime historian of Acadia, and actual editor of the St. John (N. B.) Telegraph, informs us that the master minds of Europe and America have been extravagantly at fault for fifty years in their estimate of the English Cardinal—why, that settles it! We forthwith hur! Nowman down from the pedestal he has for decades occupied in our private shrine; and are prepared to believe, if Mr. Hannay desires it, that the Cardinal was unmercifully drubbed by "muscular Christianity" Kingslev; that he couldn't write decent English prose; and that "Lead, Kindly Light," about which the world continues to make more or less ridiculous "tuss," is the veriest dorgerel that ever masqueraded as poetry. When intellectual giants deliver their well considered judgments, it behooves ordinary mortals to waste no time in giving their adherence thereto; and we doff our helmet to the giant of Canadian journalism—Ave Maria.

THE DIVORCE EVIL.

Rev. E. W. Worthington, an Episcopal minister of Cleveland, in a recent sermon on Marriage, said: "All honor to the Roman Church for its witness to the indissolubility of the marriage bond, save by death. And yet public sentiment on this subject is dangerously low."

And the further from Catholic principles it gets the lower it gets. The evil of divorce which now threatens the life of Christian society was unknown in Christendom before the revolt of Luther, miscalled the Reformation. From the time that "reformer" gave Philip the Landgrave of Hesse permission to bave two wives at the same time, and Henry VIII. divorced his wives ad libitum, the evil has grown and spread through Western Chrisendom, and the divine institution of marriage has—outside the Catholic Church—lost its sacred and sacramental character.

The Episcopal Church, of which the Rev.

General William Booth and Commander Ballington Booth, father and son, shrewdly manage to procure an uncommonly large amount of free advertising for themselves. The General is the father of the Salvation Army, the Commander is head of the "American Volunteers," an organization born of a family misunderstanding over the manage ment and control of the material possessions of the former. The General established the army in England and succeeded in accumulating a large amount of property. The current of contributions in time attained to a handsome volume, all of which was sedulously guarded by the venerable promoter of the movement, whose zeal for the spiritual salvation of the "unchurched" has never interfered in the least with his keen skill in temporalities.

NONSENSE ABOUT CONVERTS.

There is a certam class of Catholics, jejune in mind if not in years, who are in the nabit of speaking slightingly of converts from heresy and unbelief, as if these could not be expected to understand our holy religion as well as persons "born in the Church."

This practice is an un-Catholic and even a wicked one. It is certainly extremely silly: for no one is born in the Church. Some one, not long ago, asked Rev. Peter Yorke, the brilliant editor of the San Francisco Monitor, if he were a "convert." Father Yorke acknowledged the soft impeachment, confessing that he had been a Pagan until he was six days old!

No one is a Catholic until he is baptized; and plenty of people who were baptized in infancy and have been Catholics ever since are about as ignorant of Christian doctrine, and of Catholic principles and practices, and as devoid of the spirit of true religion, as it is possible to be.

The value of one's thought and utterances on religious subjects does not depend upon the length of time one has been a Catholic, but upon one's knowledge of theology, and sacred history; one's familiarity with the writings of the Fathers and Doctors of the Church, the lives of the sainis, and the traditions of the Christian Commonwealth; and one's degree of interior union with Jesus Christ.

Many of the greatest of the Fathers and Doctors of the Church, and thousands of martyrs and canonized saints, have been converts from Paganism or heresy. St. Paul had persecuted the Church of God; and St. Augustine had apostatized to one of the worst heresies that had ever existed, in spite of the most renowned exponents of divine truth and Bishops of the Church were originally Protestants.

Was anything lacking in the Catholicity of Newman, Manning, Brownson, Faber,

Bishops of the Church were originally 110testants.

Was anything lacking in the Catholicity
of Newman, Manning, Brownson, Faber,
Ward, Hecker, Goerres, Gfroerer, or hundreds of other nineteenth century apostles
and prophets of God?

Have any of those who comment on the
unreliability of "converts" a right to consider themselves better Catholics than Wood,
Gilmour, Curtis, Northrop and other living
or recently deceased members of the American Hierarchy who were brought up as Protestants?

ARGUMENTS ON MAMMON.

A day came when the Revolution had run

A day came when the Revolution had run itself out; the lords of yesterday became the servants of to day; the leaders of an hour ago found themselves the victims of the present moment. And the hands of the Sansons continued—through all changes and mutations—to start the Guillotine, and to raise the severed heads for the eager populace to gaze upon them. What a strange and striking dispensation! The very authors of the Revolution ascended the scaffold that they had erected for the King. Marat escaped it only to fall beneath the dagger of a woman. The nobility, the clergy, the King, had all passed away, and the Guillotine still called for victims, Danton's head fell into the hands of a Sanson; Couthon's head rolled into the same grasp; Robespierre's head dropped under the pressure of the same hands. The mighty Revolution was over; it is very authors became its prey; its own children, like those of Saturn, were devoured by their parent. When calm returned, and the mad fury of the most sanguinary of all earth's revolutions had passed away, the people began to look around for the Sansons; but the famous, or infamous, executioners had disappeared completely; they had vanished as if the earth had swallowed them. History tells of their works, but it does not record their deaths. Whither did they fly? Where did they end their lives? 'Questions

power, only to detest the oppressions and inequalities bearing upon the liberties and rights of mankind to the pursuit of happiness,

power, only to detest the appressions and inequalities bearing upon the liberties and rights of mankind to the pursuit of happiness, to which it gives rise. They were not wedded to traditions and ideas from the practical workings of which they escaped to the New World. They were cousumes with hope and yearning for a broader, freer, higher order of political lie than they had been accustomed to. It was a comparatively easy matter when the time came for their spokesmen to embody the ideals of justice and freedom which they cherished, in a practicable, scientific system of political organization constituting a government by the people and for the people.

In the European nations it is absolutely requisite for the masses to unlearn much of political and dynastical creeds, intricately intermixed with their vague aspirations for democracy. This is necessarily a slow and tedious process, and unless hastened by a revolution of violence precipitated by extraordinary causes, requires a long time to effect a tangible solution. In all the old countries there are abundant evidences of the operation of this transformatory agency, in the presence of aggressive political parties adhering to radical platforms of constitutionalism, and in groups and factions committed to out and out revolutionary principles. Everywhere, even in Russia, despite the power and sway of unbending absolution, there is a manifest movement among all classes, including both the ruling and the ruled, in the direction of liberalism which shades strongly to undilated democratic faith and hope.

This is particularly true of Italy, where the throne is tottering under the combined weight of corruption, extravagance, inefficiency on the one hand, and the hostile spirit

This is particularly true of Italy, where the throne is tottering under the combined weight of corruption, extravagance, inefficiency on the one hand, and the hostile spirit of the ever growing multitude who stand ready to tear down the emblems of royalty, on the other. The venerable reigning Pontiff may not live to see the republic, it is true, but even stranger things have hap pened. The Italian republic, in any event, appears very much at the present writing like manifest destiny.—Catholic Universe.

LAST WORD ON ANGLICAN

LAST WORD ON ANGLICAN ORDERS - PERHAPS.

Nobody can possibly sympathize with the prelates of the English Church if they complain of having to listen to "a thrice told tale" over the vessed question of Anglich to the told the body of the told tale of the English Church if they complain of having to listen to "a thrice told tale" over the vessed question of Anglich to the told the told tale of the English Church if they complain of having to listen to "a thrice told tale" over the vessed question of Anglich and as an answer. It amounted to nothing more than a protest, and a protest resting upon an argument which proved that the propose is a device to amous some portion of the Anglican communion with the belief that the signatories had a good position to defend, and the other portion, who do not want any bond of connection between Rome and the Anglican distributions of the "Reformers." It was, manifestly, not intended to put the Pope in the wrong, and he would be a liberal commentator who would honestly find it was intended to put the signatories in the right. It is not a little told worthy that the claims it put the connection of the "Reformers." It was, manifestly, not intended to put the Pope in the wrong, and he would be a liberal commentator who would honestly find it was intended to put the signatories in the right. It is not a little told worthy that the claims it put the connection of the "Reformers." It was, manifestly, not intended to put the Pops in the wrong, and he would be a liberal commentator who would honestly find it was intended to put the signatories in the right. It is not a little told to the property work the results of the property works that the claims it put the property of the property of the property of the property of the property works that the claims it put the property of the property of the property works and the property of ORDERS-PERHAPS.

that have been heretofore unanswered.

Nearly the two thirds of a century ago the reverse of the companions of the city of Mourtand, and the heart of meeting of the companionship of their fellow beings. The companionship of their fellow beings and the children avoided, going to or returning from each other. The companionship of their fellow beings and the companionship of their fellow beings. The companionship of their fellow beings and the companionship of their fellow beings. The companionship of their fellow beings and the companionship of their fellows and the companionship of the companionship of their fellows and the compa

sion for all the whole Church; and lastly, we offer the sacrifice of ourselves to the Creator of all things which we have alrady signified by the oblations of His creatures. This whole action, in which the people has neces sarily to take part with the priest, we are accustomed to call the Eucharistic Sacrifice."

The Archbishops are respectfully requested to state whether this means a belief in the Real Objective Presence in the communion service, or not. Will they respond in good faith to this invitation, or will they seek refuge again in those resources of language which justify the description that it was invented to conceal men's thoughts? This is one of the most interesting questions of the hour, for on the answer may depend the decision of the religious belief of millions.—Philadelphia Standard and Times.

OBITUARY.

Mrs. B. Murphy, Ottawa.

Died, on the 7th instant, at her residence, 37
St. Patrick street, Mrs. B. Murphy, relict of the late Michael Murphy. Deceased was born sevenly-two years ago in Nenagh, County Tipperary, Ireland. She came to Ottawa about forty-five years ago, where she has since resided. Her husband died about thirty-three years ago, the funeral took place on 9th inst. Mass was celebrated at St. Bridget's church, Very Rev. Canon McCarthy being celebrant, Rev. Father Newman Deacon, and Rev. Father M. Nally sub-deacon. After Mass the large funeral cortége proceeded to Notre Dame cemetery.

The pall-bearers were: Messrs. P. Cassidy, J. Carrol. J. Mundy, P. Minehan, J. O'Boyle and M. Driscoll. To Mrs. Murphy's survivorsher son, Michael, and daughter, Mary—we extend our sympathy in their sad bereavement. Requiescal in pace.

January 21, 1898. MRS, B. MURPHY, OTTAWA.

ALL ABOUT MONCTON. Moneton, N. B., Jan. 1898.

Moneton, N. B., Jan. 1898.

To the Editor of the CATHOLIC RECORD:

Dear Mr. Editor—I have for years read your paper with increasing interest and pleasure. But to further broaden and enlighten, your mind you should come to Moneton! This is the one spot on earth where Protestanism is roperly protected! First we have the "Lawand Order League" (the P. P. A. ander a new name, By the way, the President took off his coat and wanted to fight a man at a meeting some time ago. We also have the Sons of Engiand (another P. P. A. ahas), then the ladies (bless their dear hearts), not to be behind hand in the good work, formed a society called the "Loyal determination never to allow the Forest to bring his ironclass up the muddy waters of the Peticodiae. I fell like saying as the late Artemus Ward did on a similar occusion was a society called the "Young on though waters of the Peticodiae. I fell like saying as the late Artemus Ward did on a similar occusion was a society called the "Young on though waters of the Peticodiae. I fell like saying as the late Artemus Ward did on a similar occusion was a society called the "Young on though waters of the Peticodiae. I fell like saying as the late Artemus Ward did on a similar occusion was a society called the "Young on though was society called the "Young on though was a society called the "Young on the Saynee River," on the Sabnuch the "Protecting," religion we have 'nt an anythme to reaction to work and they do not allow the beer to work on Sunday, "You are lable to be arrested; also for laughing too loudly," Therefore we keep our language bainful and free. "Some of us don't know whether Shakespeare is an individual or a new brand of flour. We have not enlured; we have 'nt time to read; our grammar is weak and unprotected; our sandar of Mrs. Partingtons—but our Protest anism is beyond reproach!

A FINE HEIRLOOM.

Mr. James Anderson, of Guelph, familiarly known as the Laird of Puslineh, has in his possession a unique and valuable heirlosm which he prizes very highly. It is a bronze medal which was presented to his father, the late John Anderson, by His Holiness Pope Leo

late John Anderson, by His Holiness Pope Leo XII.

The reason of the presentation was this:
Many years ago, when Mr. John Anderson
was factor to the Duke of Decoying, the crops in Scotland were a
failure. Nevertheless several hundred farm
laborers came over from Ireland to obtain
work harvesting in Scotland. As there was no
work for them to do they were in a hard plight
indeed. Mr. Anderson cared for them, supplying food and shelter for some weeks and finally
engaged a schooner to take them back to Ireland.

engaged a schooner to take them back to fre-land.
The facts of the case were represented to the Pope, Leo XII., and he appreciated the kindness to his Irish Catholic children so highly that he sent the medal and a letter to Mr. Anderson. The medal has a beautiful medallion of the Pope Leo in his pontificial robes.
The translation of the Latin inscription is: "Presented to John Anderson, Esq. Helioness Leo XII. for kindness to his Catholic brethren. Dated at Rome, 19th July, 1827."

A charity sermon will be preached by Very Rev. Vicar-General McCann, in St. Joseph's church, Leslieville, on Sunday evening next. February 6, under the auspices of St. Vincent de Paul society. Musical Vespers will be sung by the choir, ander the leadership of Miss Murphy.

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Rev. Vicar-General McUann, in St. Joseph's church, Leslieville, on Sunday evening next. February 6, under the auspices of St. Vincent de Paul society.

Musical Vespers will be sung by the choir, under the leadership of Miss Murphy.

Pure bees wax candles for sale at the Catholic Record Office.

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