opponents in a pitched battle, so as to drive them out of the field or even to cripple them; on the contrary, the Ritualist camp is much the stronger; but it has demonstrated to the satisfac

But as to the weapons-what are the weapons of this warfare? Here we touch upon a subject which is repelling. No Catholic can think of it without deep pain. Neither side can afford to speak the whole truth. The Protestant, so-called, cannot, dare not, admit, either to himself or to those with whom he argues, that he is himself the final arbiter of his own creed; just as the Ritualist, so-called, cannot, dare not, make the admission that he judges the very Church he professes to believe in.

And so again the Professes to believe in. very Church he professes to believe in. And so again the Protestant is forced to strain and to exaggerate the old stock-arguments, ugly scandals, misapprehension, in order to justify his continuing to live in schism; while the continuing to live in schiem; where the continuing to live in schiem; while the continuing to liv dent that the "Association" has not realized the comicality of the position apprehension, in order to justify his continuing to live in schism; while the Ritualist is forced to prove his "Catholic continuity" by all sorts of tricks with history and with interpretation, so that he may pretend to be inside the Church, while being outside it. Just as the "Protestant Churchmen's Alliance" (started two years ago) appeals to its subscribers with a long extract from one of the "Homilies," giving particulars of the enormities of some of the Popes (totally regardless of the fact that a knowledge of contemporary his. the Popes (totally regardless of the fact their lawyers, the Council instituted a healthy body. tory puts such "enormities" in a quite different or opposite light); so the Dr. Littledales of savage hostility to Catholic unity lay on their colors in Catholic portraiture with a tar brush. It is these "weapons" of sectarian warfare that are so unworthy. Truth is not the chiest to be arrived at Self-instifica.

House of Lords the evidence that diolatrous worship had, in fact, been publicly paid before the graven images set up in St. Paul's Cathedral. This "fact" may, perhaps, justify the humorous use of the word fanum, as applied to St. Paul's Cathedral on a public to be arrived at Self-instification.

Signal punishments often overtake the profaners of the Cross, even in this life. Arsene Houssaye (long one of the foreign correspondents of the New York Tribune), an eye-witness, tells the following story: object to be arrived at. Self-justifica-

tion is the object. The Church Association calls itself "the last bulwark against Rome within the Church of England." It states that it was started "because the Society of the Holy Cross, the English Englishmen engaged in the hitherto escaped my observation. It Society of the Holy Cross, the English Englishmen engaged in the hitherto escaped my observation. It must be a quite private development—

Orden Visited St. Paul s Cathedra'n In the Truss nunting at Bruyeres with a friend who professed himself an atheist. My own skepticism did not keep me from bowing as I passed to our Lord on His calvary.

Passing by the Christ on St. Peter's Church Union, and other Ritualistic societies have been working secretly for upwards of twenty years to intro-duce into our Church and country the Romish Mass and Auricular Confession." But if one set of purely private or non-authoritative Associations can Another set of equally speculative Associations can be allowed to work for the obliterating of Catholic senti-ment; how can the "Church" of England be a Church at all in any sense save that of a political club minus authority? Imagine a "Church" in which the "Protestant Churchman's Alliance" can work chiefly for "the non-sacerdotal character of the Ministry of the Church of England"; while the "English Church Union" can work chiefly "for the restoration of the Catholic doctrine of the priesthood"; both Alliances or Unions being under the patronage of Anglican clergymen; both not only not reproved but warmly cherished. The "National Protestant League " seeks to "maintain unimpaired the Protestant Reformed religion established by law, and to defend it against all encroachments of Popery." The "Society of the Holy Cross" would welcome Popery with so much sympathy that it considers that all Anglicans should pray for union with the Roman Church, so as to put an end to the grievous scandal of divisions." And all this within one and the same Church! The point is that no Society,

Alliance, Association is

DOGMATIC "ASSOCIATIONS" IN of the Anglican hierarchy; but each Mr. Gladstone, Lord Salisbury, the They But Emphasize its Protestantism.

Boston Pilot.

Lord Macaulay's description of the Church of England, "A hundred sects bettling within one Church," would be of the Anglican hierarchy; but each of the opposed and desperately hostile confraternities works solely on its own account, and with the object of teaching the Bishops, clergy and laity of the National Communion the whole domain of dogmatic and moral (Anglican) theology. This is "the Church." No one would doubt the sincerity of the clashing warriors; but how can modern thought, the time may come

didactic Sovereign Pontili for an age.

Is Ritualism or is Protestantism the with all its lungs, and yet unable wilder dream? Protestantism makes protest against itself, for its own protest against itself, for its own "Protestantism makes" is protest against itself, for its own "Protestantism makes" is against itself, for its own "Protestantism makes" is against itself, for its own "Protestantism makes" is against itself, for its own its protest against itself, for its own its protestantism makes protest against itself, for its own its protestantism makes protest against itself, for its own its protestantism makes protestantism makes protest against itself, for its own its protestantism makes prot

but it has demonstrated to the satisfaction of the English mind that the Church of England cannot be both Catholic and Protestant. We must call this a great gain. The English mind mow apprehends with perfect clearness that the religion of Leo XIII. is one religion, while the religion of the Archbishop of Canterbury is another religion; and that it is no more possible that both should be Catholic than that obedience and disobedience, submission and repudiation should be affirmed to be identical attitudes of the human will.

The Church Association has just issued a circular in which it reproaches both Mr. Gladstone and Lord Salisbury for appointing too many High Church. Mr. Gladstone and Lord Salisbury for appointing too many High Church. SAYING THE BEADS.

SAYING THE BEADS.

The Rest and Calm Which Comes from This Beautiful Devotion.

Come of the most successful professional men of my acquaintances, says a well-known journalist, "prefers the devotion of the beads to any of the beautiful ceremonies of the Church of which he is regarded as a faithful memtesque for modern thought. It is evident that the "Association" has not

Roman tablet. For my part, I have often visited St. Paul's Cathedral in the "I was hunting". nothing can be prettier than the Sunday services in St. Paul's Cathedral (they are the exact opposite in doctrinal meaning or significance to what I remember to have seen there fifty years ago); but idolatrous worship is or non-authoritative Associations can be allowed to work for the turning of Protestantism into Catholicity; while uted to the amiable and accomplished the sign of the cross. The poor beast clergymen who perform the functions. Warmly appreciating the sincerity of the "Association" in opposing Ritualism as helping to thrust upon the alism as helping to thrust upon the unwary the Popery which was cast out at the Reformation," we must yet think it a pity that a little placid meditation does not free the mind of cant or hallucination. I may say, with becoming diffidence, that I like Low Churchmen, and I like Dissentors because that and I like Dissenters, because they

authority of Number One. This is candid. The Ritualists say that they candid. believe in the authority of the Church
—but provided only that they may teach the Church what to teach. So we must respect, I think, the simple honesty and the consistency of the good old-fashioned champions of No-Popery. ainst all encroachments
The "Society of the world world wolcome Possible Company of the company of their way to "come the Pontiff" over their brother Protestants over priests, deacons, men, women and children — and accuse them of the "fact of idolatrous worship" in the pagan temple of that beautiful Cathedral of St. Paul, they must forgive us if we think that they are a bit more "Papistical" than we are: for no Catholic would call any Protestant an idolater - any more than he would authorized by the Anglican Bishops as being orthodox, as working under the It is this Pontifical, Protestant attitude

assert bravely that they believe in the

Can) theology. This is "the Church."
No one would doubt the sincerity of the clashing warriors; but how can they all be members of the same they all be members of the same called an Anglican civil war threatened to finally disrupt the old Establishment. At that date the then new "Church Association" first sounded its note of battle with the new Ritualism; so that two Protestantisms stood arrayed in deadly enmity within the same camp of the State-created National Church. Up to that time there had been High Church and Low Church, but both extremes are kept clear of coming to blows; but henceforth there was to be openly waged war, without parley, without truce, without quarter. For twenty years this civil war has raged furiously. The two sides have grown more and more in earnest. Both, apparently, are thoroughly sincere and conscientions. Has good come, out of the contest?

Good has come in this way; that the

wilder dream? Protestantism makes Egomet Supreme Pontiff. Yet Ritualism is perhaps the wilder, because it seeks to combine private eclecticism with the theory of implicit obedience to authority. "protest agains. "protest agains. "repretual dissolution and thaw." There is one "Association," and one only, which can put an end to all this shivering of beliefs into atoms: the Catholic Church, which asks both Ritualism and thaw."

any one of the various Alliances or which he is regarded as a faithful mem-Leagues. But the Church Association ber. He states that he has time and considers that "the electors of this country" ought to put this gross inequality right at the next election; country" ought to put this gross inequality right at the next election; returning only such members to Parliament as shall vote for—but here comes a new crux and a hopeless one. comes a new crux and a hopeless one.
The "electors" can hardly be asked to
I can desire, and clears my mind

to say the beads in church or elsewhere because of the length of time required. But even this is not a valid excuse, for the reason that they can say them more

"I was hunting at Bruyeres with a

He called his dog, put his head-piece on him, and then bent his head so as to began barking distressingly, weirdly,

savagely.
"Come," said I to my friend, "are you satisfied?" "Quite satisfied," he answered, now

pale as death. We went on hunting. On our return we passed before the same cross, and my friend began barking just like his dog, with a cry still more despairing. I thought it was but a new sacrilege, but I saw from his manner that his barking was involuntary. The next moment he stopped and tried to smile as if he had been playing comedy. On reaching his mother's — a holy woman she was—he still barked. That bark ing kept on next day, and the day after, and from that out every day. Pilgrim of Our Lady of Martyrs.

"Save who can!" was the frantic cry of Napoleon to his army at Water-loo. Save health and strength while you can, by the use of Ayer's Sarsap arilla, is advice that applies to all, both young and old. Don't wait until disease fastens on you ; begin at once

Aunty's Advice. "My brother had severe summer complaint about a year ago and no remedies seemed to relieve him. At last my aunt advised us to try Fowler's Extract of Wild Strawberry and before he had taken one bottle he was entirely cured."—Adelaide Crittenden, Baldwin, Ont. united approval (permissu superiorum) which upsets our gravity. Manifestly, Minard's Liniment cures Colds, etc, CATHOLIC PRESS.

Writing to the Northwestern Chronicle, the Rev. Dr. O'Gorman gives an interesting pen-picture of the Holy Father at the altar, and comments thus on the effect produced by the fervor with which the Pope celebrates the Holy Sacrifice: "It was a lesson I shall never forget. His devotion was s natural, yet so intense, that few in that chapel did not shed tears. I have heard that the elder Booth could recite the 'Our Father' and make you feel a if you had never heard the prayer be-fore. I can assure you that the three 'Hail Marys' and the 'Hail, Holy Queen,' now said all over the world after every Mass, were so recited by Leo XIII. as to be a revelation to me.'

A careful study of the position of the Church in England seems scarcely to warrant the slightly pessimistic views entertained by some of our exchanges. While the fact that there is a "leak while the fact that there is a heak-age "among the laboring classes, and especially among children, can not be gainsaid, it is none the less true, we think, that Catholicism is making real are thoroughly sincere and conscientious. Has good come, or has evil come, out of the contest?

Good has come in this way: that the Protestantism of the Church of England has been fully vindicated, just as the fictitiousness of the new Ritualism has been made obvious. The point to be established by the "Association" was that the National Church was, is, and must be Protestant; in other made must be protestant made must be protestant teneration of being for unpleasant the remarks about our neighbors, for offen sabeut our neighbors, for offen majority of Englishmen looked upon majority of Englishmen looked upon the rea

There is at the present moment a priest residing in the town of Worscho fen, Bavaria, who is said to have effected the most wonderful cures by the use of that simplest of all cosmetics—purespring water. The good Father is described for us as a genial, simple old man, much devoted to prayer and mediman, much devoted to prayer and meditation. "Whateveroffering are made to him by his patients after recovery are conscientiously set aside for the support of hischurch. The first big patient that submitted to Father Kneipp's treatment was Baron Nathaniel de Rothschild, and the famous financier makes no recover of the Central March 1988. secret of the fact that the studiou priest has cured him of a complication of diseases which completely baffled the heart of the most renowned Austrian physicians. The treatment is simplicity itself. Father Kneipp wraps his patients in the coarsest and roughest of garbs, makes them walk about barefooted all day when they are not engaged bathing, and allows them for the most part of the time no other food but bread and water. The "cure" is said to have caused quite a sensation, and certainly, so far as we can see, we can conceive nothing better adapted to restore a gormandizing millionaire to complete health and strength.

Takes 1000 people to buy Dr. Sage Catarrh Remedy, at 50 cents a bottle, to make up \$500. One failure to cure would take the profit from 4000 sales. It makes profess to cure "cold in the head," and even chronic catarrh, and if they fail they pay 8500 for their over-confidence.

Not in newspaper words but in hard cash! Think of what confidence it takes to put that in the paper-and

preferable to catarrh?

After all, the mild agencies are the refaners of the Cross, even in this Arsene Houssaye (long one of but they work more slowly, but they work surely. Dr. Pierce's Pleasant Pellets are an active and mild They're sugar-coated, easy to take, never shock nor derange the system and their power is the mild way in which their work is done. Smallest, cheapest, easiest to take. One a dose. " has from bowing as I passed to our Lord on Twenty-five cents a vial. Of all drug gists.

gists.

Gilbert Laird, St. Margaret's Hope, Orkney, Scotland, writes: I am requested by several friends to order another parcel of Dr. Thomas' Eclectric Oil. The last lot I got from you having been tested in several cases of rheumatism, has given relief when doctors' medicines have failed to have any effect. The excellent qualities of this medicine should be made known, that the millions of sufferers throughout the world may benefit by its providential discovery."

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