THE CATHOLIC RECORD.

THE IMPORTANCE OF OBEYING | truth and following it when found ; yet THE TRUTH.

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It is generally observed, and we believe it is quite time, that the worst anti-Popery men are those who have once been almost persuaded to be anti-Popery men are those who have attempt. Truth is reality—it is what one been almost persuaded to be is, and as God is supreme Reality, truth is God and God is truth. It is line between Protestantism and the Church, but have not had the courage or the grace to step over and declare themselves Catholics. It is not that they have made any new discoveries, that they have found flaws in the logic of their position ; it is simply that the opposing influences by which they are urrounded are too formidable for them to relish and overcome. They dilly dally; they coquette with the Church. In their association with Catholics they do not hesitate to use strongest language in condemnation of Protestantism and in favor of Cathof Protestantism and in favor of Cath-olic doctrine and practice, and they give the impression that the joining of the Church is with them only a question of time. But alas! that time never comes. By degrees their ardor becomes cooled. Their friends discover their proclivity and immediately set themselves to work to counteract the Catholic influences that are operating upon them. If they are single clergymen, probably an effort is made to get them married, assared, if succesful, that that will prove an effectual antidote to the strongest Catholic tendencies — as indeed it generally proves to be. Sometimes threats of disinheritance and ostracism from good society prove a sufficient inducement to pause and take the back track. That is a most critical period in the

lives of thousands. We have occasion to know of multitudes, both clerical and lay, who have been thrown in circumstances favorable to acquiring a knowledge, both theoretical and practical, of the Catholic Church, who have lost confidence in Protestantism of every shade, and become more or less acquainted with the Catholic argument and with the beauty of the devotional and practical system of the Church, and are almost persuaded to be Catho-lics. For the time being they seem to see clearly that the only logical alter-native is the Catholic Church or in fidelity. But instead of courageously and consistently taking the final step -braving popular opinion, ignoring the frown of the world, and doing what conscience, and principle and loyalty to the truth require, they pause: they hesitate: they are not quite ready; they procrastinate. If urged to be consistent and take a decided stand they will give some frivo-lous excuse. Perhaps they will suggest some professedly lingering doubt about some point of doctrine which has been answered and explained a hun-dred times, the very objection showing not so much a want of confidence in the teaching as an unwillingness to act. Now it is a principle of the human

be too seriously mind which cannot contemplated that when it refuses to act out its convictions it gradually loses the power of distinguishing be-tween truth and error. "If any man tween truth and error. "If any man do his will he shall know of the doctrine," saith our Saviour. There must be a good will, honesty of pur-pose and a stead'ast determination to follow convictions of the truth where-ever they may lead. When the good dilly-dally with the truth, to wait for a more convenient season, the intellect necessarily becomes obscured, the dis position to entertain objections, to criticise, to find fault gradually increases and over-clouds the mind so that event ually it may lose the power of distin-

And loyalty to the truth implies, first,

a conviction of the importance of the

truth; second, a firm determination to follow the truth wherein it leads;

practically they really live as if there were no such thing as truth, or if there is it is impossible to find it, and there-fore it is not worth while to make the the divine nature of truth that imposes upon us - upon every human being-the obligation to become acquainted with and to obey the truth It is not a matter of task, or sentiment or mere fancy and personal perfer ence. It comes to us from without, and it comes clothed with the majesty and the authority of divine attributes and

we reject or ignore it at our peril. Oh, that the divine Spirit of truth would descend into the hearts of our countrymen and awaken them to a deep and abiding sense of the importance of truth and lead them to search for it as for hidden treasure! If they but had the good disposition there would be no difficulty in finding the truth. There is absolutely but one alternative the Catholic Church or infidelity-Agnos-The Catholic system com ticism. mends itself to the honest seeker after truth. The more it is studied the more it is found to be in accordance with the highest reason-it is unique harmonious and perfectly consistent in all parts, and it comes to us heavy with age, venerable for its antiquity and pregnant with the combined wisdom of the ages. It opens up a boundless field of intellectual discovery as surprising as it is beautiful and attrac-It is tive to the honest investigator. new to him, but he finds that it has been traversed by seers and Saints and philosphers of old-the greatest minds, the profoundest thinkers the world has ever produced. It is no zig-zag path through a trackless desert : the way is marked out plain, broad and distinct. There may be by paths leading off into mystery, but there is no mistaking the main road. And there is this peculiarity about it, which distinguishes it from all other roads, the moment one's feet are fairly planted in it he is at peace. He is no longer in doubt as to the true path. There is a light shining on it of which he was never before conscious and he is perfectly certain that it is from above and that it leads to eternal peace and blessedness beyond the grave. -N. Y. Catholic Review.

Summer Religion.

"Do the Churches neglect the city in summer?" was answered in a Boston daily paper by clergymen of all denominations. The Catholic idea was furnished by Rev. Richard J.

Barry. Father Barry wrote : "The Catholic people in the cities are not neglected in the summer. Before the Church, as before God, there are neither rich nor poor, small nor great, but men who must be sanctified in summer as well as winter. The Church has a mission and message, not so much to the world as to

individual soul. The Church is the school of the children of God upon earth, their guide toward a more noble state, toward a life of holiness and parity. Every Catholic Church is a watch-

tower and temple. Guard is kept by day and vigil by night that none may be lost, but all men saved to Christ. will is wanting and one is content to The Church teaches that God must be served at all times, and the soul sanc tified by frequent reception of the sacraments. To this end our temples are open every day from early morning until late at night for prayer and the administration of the sacraments. And after the last worshipper has guishing between truth and error. Thus the Holy Spirit of truth is grieved, are closed, the priest's door is open to grace departs from the soul and the all who knock at it; his lamp burns all night ; he is ready, staff in hand, mind becomes hardened to a judicial blindness. Then the poor, abandoned soul learns to gradually hate what it cold, contagion or death, when duty cold, contagion or death, when duty requires him to carry oil to the woundplay. once loved — to despise and ridicule what it once believed to be true and ed, pardon to the guilty, or his God, in the Eucharist, to the dying. The clergy provide at all seasons for the worship of God and the preachbeautiful and which it was on the point of receiving and making its own. And the bitterness of its opposition is ing of His holy word. The life of priests in cities is a long, heroic devoenhanced by the fact that it once believed what it now rejects and of the tion to the welfare of their fellow truth of which it still has a secret beings. Obscure functions, painful though unacknowledged conviction. labors and exhausting duties soon waste their hearts, but they are sus-This is a very dangerous state to be in. Indeed we can scarcely conceive tained by that hope which is in them of any mental condition more danger-ous and deplorable. Yet there are through Christ Jesus our Lord. While most other professional men slumber thousands of people just in that conthe priest is at the altar praying for his people, and thus does he commence his career of benevolent deeds; then dition, at least in some of its stages, though not, it is hoped, in the state of final abandonment. Some are still coquetting with the Church, attracted he sets out to assist the poor, to visit the sick, to console the unfortunate grace, but held back by the world. and to strengthen the weak. Evening Oh, the subtlety, the fascinations, the comes, but brings no repose. Some one is dying, perhaps of an infectuous mysterious power of the temptations of the world, the flesh and the devil! disease; the priest will not permit his spiritual child to expire without pray-ing by his side to the God who died Others have begun to doubt of all religion; while others still are active, energetic Anti-Popery Crusaders laboring night and day to stifle the for him And so the Church keeps up day and stings of conscience by reckless, daring night, summer and winter, an unin-terrupted watch over the souls comand unscrupulous attacks upon that Holy Mother Church which they have mitted to her care. And such is the Catholic Church as her children know still too much reason to believe has an indisputable claim upon their allegiher ; such is the Catholic Church, not as aversion or prejudice fancy but Now what is the remedy for this such as it really is and exists among lamentable state of things? Mani-festly the only remedy is to be found in a loyal obedience to the truth. us to-day.

IRISH EVICTION SCENES. Pages From the Darkest Part of Erin's

History. Philadelphia Catholic Times. Bowmansville, Ont., June 6.

It is difficult to impart in words an intelligible idea of the utter misery, desolation and despair of many pool Irish tenants in years gone by through the inhuman and arbitrary use of this terrible weapon-eviction-which the law of England has put into the hands of unscrupulous and relentless alien landowners in Ireland. There is landowners in Ireland. There is hardly a county in the nation that has escaped the desolating ravages of this dreadful engine of torture which heart less tyrants have employed with un-sparing ferocity in the famine years to root out the native Celtic peasants from the land of their fathers.

There must be hundreds of the Cath olic Times' readers who have a vivid and painful recollection of the thrilling eviction scenes that happened in Done-gal, in the ill-starred times when men of odious and infamous memories such as Lord Leitrim, John George Adair, and, at a later period, Wybrants Olphert, held in their cruel grasp large sections of land in the Celtic districts of Donegal county.

The utter wreck and ruin that befell the hapless tenants who lived on the estates of the above named landlords was told years ago by that able writer, P. S. Cassidy, in the Boston Pilot. The harrowing scenes of desolation that fell with such crushing force on the starving and hapless people were given to the world at that time in the pathetic story entitled "Glenreigh," or "The Victims of Vengeance." Of course, those exteminators had the law on their side and British soldiers at their back in the prosecution of their nefarious work, but their reign of coercine was short lived after all. Two of the unhappy men, I think, were removed by the hand of death, and the third one, the infamous Earl of Leitrim, by the gun of an assassin.

THE EARL OF LEITRIM. The measure of his iniquities had been overflowing for years. To the rapacious greed of a grasping and cruel landlord, he added the loathsome plague of immorality, and his pres-ence provoked a double degree of ab-horrence and hatred in the minds of the Celtic peasantry, and all the terrors of English law and hangmen could not restrain them from precipitating the unfortunate aristocrat into the next world, with all his abominable

sins upon his head. The impoverished districts, includ ing Gweedore and Clonghaneely, were the plague-striken sections oftenest in-vaded by the horde of exterminators, commonly named the "Crowbar Brigade." If the scope of their pitiless work lay within populous or disturbed localities, the sheriff, bailiffs and gang of house levelers were generally protected from the vengeance of the out raged inhabitants by a military force of three or four hundred constabulary and dragoons. No matter what pre vious legal threats may have been uttered against the frightened tenant or how many parchment writs may have been served upon him, as long as his humble cabin was left standing he still had some lingering gleam of hope that landlord cruelty and vengeance would not pursue him to the last extremity. The tearing down of his rude dwelling, however, forms the last act in the eviction tragedy, and, finding himself reduced to degradation and misery, all hope fades from his afflicted heart as he is left penniless

and homeless by the wayside. THE FAITHFUL PRIEST. It is then, as it has ever been, when

known far and wide, so as to awaken the dormant feelings of Christianized humanity among all creeds, races and

A striking illustration of the power of pity when it appeals to a noble and tender heart is furnished in the case of Mrs. Ernest Hart, who is now couduct-ing the Irish Village at the World's Fair. She saw with her own eyes in Donegal many sad cases of real suffer ing and actual want. Her generous heart was inflamed with an irresistible desire to tender such relief as was in her power. The many flourishing girls' industrial schools or societies, The many flourishing give practical proof of the efficacy of the noble woman's efforts.

PRACTICAL SYMPATHY. The Countess of Aberdeen also merits the undying gratitude of every true-hearted Christian for her noble efforts on behalf of the impoverished Irish people. When the noble Earl and his equally noble consort arrive in Canada a few months hence in their official capacity it is predicted, with a degree of certainty, that the lrish on this continent will show by the warmth of their reception that they are not insensible to the debt of gratitude

which they owe to the noble pair for their efforts, undertaken with singleness of purpose, for the good and happiness of the Irish people. English journalists who visited Ire

land to gather interesting news for their respective newspapers, have also helped forward the cause of Home Rule Some of them went, perhaps, to ridicule the nation and its Celtic people, but they came back warm friends of Ireand staunch advocates of her rights and liberties-like the irrever ent one in Goldsmith's "Deserted Village," who went to scoff, but remained to pray. WILLIAM ELLISON.

The Reasonableness of the Practices of the Catholic Church.

By REV. J. J. BURKE.

Infant Baptism. XIV.

"Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost. he can-not enter into the kingdom of God " (St. John ili. 5).

While most Christians admit the necessity of baptism for adults, the Catholic Church is alone in insisting upon the practice of infant baptism. This practice is in accordance with the teaching of St. John, quoted above. It is also in accordance with apostolic

teaching and practice. We read in the 16th chapter of the Acts of the Apostles that St. Paul baptized Lydia " and her household," and that the keeper of the prison was converted and "was baptized and pres-ently all his family." Among these families it is but reasonable to suppose that there were some infants.

Infant baptism was the practice of the apostles ; it was the practice of the Christians of the early Church, as Origen tells us. The Church received the tradition from the apostles to give baptism to infants, and it has been the practice of the Church from the time of Christ until the present.

St. Paul tells us that Adam's sin was transmitted to all his posterity. "Wherefore as by one man sin man sin entered into this world, and by sin death, and so death passed unto all men in whom all have sinned " (Rom. v. 12). Every infant, according to St. Paul, is born in sin—original sin.

they vowed in their inmost hearts that their knowledge of Irish peasants' obligation by leading a truly Chris-wrongs and hardships should be made

The Marriage Tie-One and Indissoluble. XV.

"But I say to you that whosever shall put away his wife excepting for the cause of for-nication msketh her to commit ad litery; and he that shall marry her that is put away com-nitteth additery" (St. Matt. v. 39). "What, therefore, Gol hath joined together, let no man put assunder" (St. Matt. vix. 5, 6).

Few practices of the Church have been productive of more good to soci-ety than that concerning Christian marriage. The Christian family is the foundation of Christian society The Christian family is and Christian marriage is the basis of the Christian family. Without marthe Christian family. riage neither the family nor society could exist. Marriage was instituted by God before society existed, and, as a natural consequence, it is subject not to the laws of society, but to the laws of God and His Church. The principal law and necessary condition of Christian marriage is its unity and indissolubility. It is the union of one man with one woman for the pur poses intended by the Creator, which mion is to last as long as both survive Such was marriage in the beginning to such it was restored by Our Saviour when He made it a sacrament of His law and a type of His union with His Church.

The practice of the Catholic Cha in not permitting a divorce that will allow either party to marry during the life of the other, is clearly taught by Jesus Christ in the 5th chapter of St. Matthew: "He who puts away his wife maketh her to commit adultery, and he that marrieth her that is put away committeth adultery.

No human power can break the bond f marriage. "What God hath of marriage. joined together, let no man put asun-It is the work of God. Let no der. man dare meddle with it. St. Paul teaches the same when he says in the 39th verse of the 7th chapter of the first epistle to the Corinthians: "A woman is bound by the law as long as her husband liveth husband die, she is at but if her liberty, let her marry whom she will. The practice of the Catholic Church is comformable to this teaching of Christ, St. Paul, the apostles, and their suc-

In defence of this practice of forbidding divorce, since mar-riage is one and indissoluble, the Catholic Church has had many a severe conflict. And had she fought this battle bravely for the sancity, the unity and the indissolu-bility of the marriage tie, Europe and America would to day be in as degraded a condition as are the Mahometan and other nations where the laws of marriage are disregarded. For

divorces are not only contrary to Christ's teaching concerning the sance tity, unity and indissolubility of the marriage tie, but are also subversive of society. They sever the marriage tie in as much as the law of man can do it. If the marriage tie is loosened. the family is dissolved; and if th family is dissolved, society, the state, falls to ruin. Divorce destroys con jugal love, causes unhappiness, ren ders the proper education of children impossible, and often leads to terrible crimes. Is it not reasonable as wel

as scriptural to forbid it? The Christian husband and wife knowing the sanctity, the unity and the indissolubility of the marriage tie, live in love and peace and honor together ; together they rear the issue of their union, teaching them to be St. Paul, is born in sin-original sin. But as baptism takes away original sin, and as nothing defiled can enter bord children, good citizens and good children, good children, good citizens and good children, go



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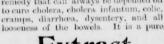
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As an after-dinner pill, to strengthen the stomach, assist digestion, and correct any billious tendencies, Ayer's Pills are considered the best. Being sugar-coated, they are as agreeable as

the door of mercy and pity seems closed against these victims of oppression, heaven (Apoc. xxi), baptism of in fants is necessary to open for them the gates of heaven. that the beneficial influence and care of the faithful priest comes into full Baptism may be validly administered by dipping, sprinkling, or pour-ing. The method practised in this play. It must not be supposed, how-ever, that his sympathies for his pering. The method practised in this part of Christendom is pouring the water on the head of the person to be

secuted flock have not been actively aroused at an earlier age. Landlord baptised, saying at the same time : "I baptize thee in the name of the Father injustice in all its odious forms has always met with stern resistance from the heroic Irish priesthood, the true and of the Son and of the Holy Ghost." The reasonableness of the practice of and noble defenders of the rights and baptizing infants will be evident if we remember that Christ taught the necessity of baptism for all when He liberties of the helpless poor against the encroachments of the haughty rich. In this connection has the Catholic necessity of Daptism for all when he said: "Unless a man be born again of water and the Holy Ghost, he can-not enter into the kingdom of God;" and that He declared little children world not heard of the intrepid action of the Rev. Father James McFadden, who stood between his oppressed peeple and coercive power as Moses stood becapable of entering into the kingdom tween his people and the plague? This valiant clerical champion must of God when He said : "Suffer little children to come unto Me and forbid have saved hundreds of families from them not, for of such is the kingdom of utter ruin. He did not count the cost to himself. He thought only of saving heaven. Now, if infants are capable of enter the poor and confiding peasantry who looked to him not merely as a spiritual ing heaven (and Christ so declares) they must be capable of receiving bap-tism, without which, Christ says, no one can enter the kingdom of God.

director but as a temporal protector in the day of their extreme necessity. Fortified as he was by the noble consciousness of a good cause, his stout sin are required before receiving bap-tism, no disposition is required in inheart, did not quail even within the prison walls nor in the prison dock. He was always the same consistent and rnts powerful advocate of the sacred doc trine that God's poor were as well entitled to live and had as good a right to enjoy the fruits that Providence the kingdom of heaven. bestowed upon the earth as the highest and haughtiest alien aristocrat that

flourished in the land. MISERY'S LOWEST DEPTHS.

of heaven? In the free land of America, where new interests and new scources of wealth develop so rapidly, the loss of a upon man. It cleanses us from origi-nal sin (actual sin also if the recipient overcome all opposition and make us willing to undergo any sacrifices, and, if necessary, to die for the truth. The indifference of the great mass of mankind to the claims of truth is of mankind to the claims of truth is the most delicate. The indifference of the great mass of mankind to the claims of truth is truth, and they talk rationally enough about the obligation of seeking for the sinal account. But in estimating the be guilty of any, makes us Christians, children of God, and heirs of the sound the hollowed spot clusters the dearest memories and associations of his own life and that of hisancestors. Groupsof English and foreign tourists who were eye witnesses of some of those revolting eviction scenes could never forget the cruel and heart-rending spectacle, and $T_{\rm accurrent evolution}$ the sound beaution of the other sacraments. But its more than that, too. It's the only memory for all the functional disturbances, painful disorders, and chronic the fore exert is the dearest memories and associations of his own life and that of hisancestors. Groupsof English and foreign tourists who were eye witnesses of some of those revolting the viction scenes could never forget the cruel and heart-rending spectacle, and the spin bood. Take it now. mere thatched cabin would seem of small account. But in estimating the

union, they return to dust ; and to gether they will meet again beyond the confines of the tomb-yes, they will meet to part no more.

TO BE CONTINUED.

Rev. H. A. Adams.

The New York Catholic Review say that the conversion of the Reverend Henry A. Adams, associate rector of the Episcopalian Church of the Redeemer in that city, is, like that of all other persons who seek the shelter of the Catholic Church, highly important for himself and for those, if any, whom he will influence by his example to go and do likewise. He is welcome, of course, cordially welcome, for every soul is infinitely precious, and the angels of God take time to rejoice upon every wanderer coming into the one true fold. But the Church makes no fanfaranade over any conversion, for the final victory of a happy death crowning a virtuous life is not yet won, the road to the stars is still strewn with asperities, and only to those who persevere to the end has the promise been While in adults faith and sorrow for made of an unfading crown.

They contracted original sin with out their knowledge ; without their knowledge they are freed from it. By baptism they are made heirs of They can be made heirs of property, of a kingdom on earth without their consent ; why not also of the kingdom Baptism is the first of the seven sacraments which the Church confers



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