The Rev. John Moore begins his attack upon me in the Morning Star of Sept. 8, by saying that the week be-fore his reproduction of the Lehmanowsky story in the Star, an article from me had appeared in the Sacred Heart Review, "aiming to present the Inquisition in a favorable light." How hard it is for some people to know an honest man when they see him! Having no depth of honesty in toemselver they can not understand that anybody else has any. If they do not steal or cheat, this suffices them. Now all that know me have always allowed that the love of justice and truth is one of my strongest qualities, overriding alike self-love and the love of my party, political or religious. Intellectually, it would be ridiculous in me to compare myself to the great Arnauld, morally it is not at all presumptious, for it would be the expression of simple fact. Sainte-Beuve says that, intensely as Arnauld hated the Jesuits, he was always just as ready to defend a Jesuit as another man if he conceived him to be suffering wrong. his eager defence of James the Second, who was devoted to the Society of which Arnauld was the implacable enemy. If I were of sufficient consequence to be ted by a Sainte-Beuve, he would say the same thing of me.

All that have read these papers of mine have discovered two things first, that I am a Protestant through and through; second, that I value Protestantism only as it is kept within the limits of truth, justice and charity. Oherwise, it may still be Protestant ism, but it is no longer Christianity.

This John Moore makes a great par ade of his hatred of the Inquisition. He does well. A man of such inquisitor ial malice needs to protest that he hates the Inquisition, or otherwise he himself might easily be taken for an inquisitor that has survived his age and strayed out of his company. For myself, I do not need to protest. uld as soon think of protesting that I hate the devil as that I hate the Holy The Inquisition that honest men

the Inquisition as it was, not the Inquis tion as Protestant malice, ignorance and credulity have made it out to be. One would think that if there was ever anything on earth that could be genuinely hated, without the slightest need of exaggeration, it was the Holy John Moore, however, and th men of his stamp, plainly do not think o. That they may hate it, it is nec ssary to add all manner of fictitious Llorente himself, int usely as he hates the Inquisition, and constantly as he is pressing points against it, often, indeed, straining them beyond their true force, yet can not help launching an occasional sareasm Protestant credulity. As John Fiske says, giving the sense of a word of Lion 'We ought not to calumin is in order now for Moore to leave me and pitch upon Mr. Fiske. That Fiske is a Protestaut of the Protestants, and that one of his great ideals is a permanent under standing between England, America and Germany, as the three great Protestant powers, would be nothing to John Moore. Mr. Fiske dares to describe the Inquisition as made up of He also dares to sub human beings. tract somewhat from the popular pic-tures of Spanish cruelties, though leaving them still ghastly enough. He also dares to describe Hildebrand as great reformer, and a benefactor of mankind. Therefore Moore has nothing to do but to portray Fiske as a friend of the Inquisition, an accessary after the fact to Spanish cruelties, and a man that is plotting to revive the Pope's deposing power. Fiske's language would need no more distortion than mine has received at the hands of this man Moore to bear out all these assertions against him. Whether Moore does not attack him because he is too great a coward, or because Mr. Fiske does not happen, like me, to have inadvertently wounded his self-consequence by unconsciously showing advance the ridiculousness of one of his fables, is a point I will leave un-

story is something after this style. Lehmanowsky lived in this country to an advanced age. Therefore he can not have been an impostor. It is well known that the air of America is speedily fatal to impostors, liars and slanderers. I am afraid that Mr. Moore thinks too highly of the moral qualities of our national atmosphere. He should remember that though there are no snakes in his native Ireland, it is not because the air of the island is in itself fatal to them. Were they once introduced, they would multiply fast enough. Those Englishmen of Elizabeth's, worse than any serpents, whose ravages in Munster Mr. Lecky declares to have quite equaled all Alva's atro-cities in the Netherlands, did not find the lrish air cutting them short in their work of murder. I believe now that America had her full share of impostors and calumniators be-fore ever Corporal or Colonel Lehmanowsky biessed us with his presence, and found an American Tract Society eagerly expecting his stories of the Madrid explosion that never took place. Had he been the first of his kind, however, I am sure that his long life among us is of itself proof enough that the American climate is in no way incompatible with the longevity of liars Mr. Moore himself has been in America some fitty years, yet he seems to retain vitality enough

and Americans. This argument, therefore, for the credibility of the

Pole, breaks down.

However, it is argued, Lehmanowsky not only lived to a good old age among us, but he always stuck to his Why not? Doubtless, like many such people, he had, by long repetition,

" Made such a sinner of his memory, To credit his own lie."

However, he died at last, and went to his own place, whatever that is. I take it he was rather sinned against sinning. He probably began with some large stories about the overthrow of the Madrid Inquisition (in which he may really have had some small part), and finding his fables greedily caught up by his eager and orthodox hearers, he did not stint till he gave them all the horrors they desired. If they insist that they were responsible for his fabrication rather than he, I will not gainsay them. However, this is not Mr. Moore's strongest argument in defence of Lab-

manowsky s story. He has a stronger:
"I have seen it in print, and an aged clergyman of high standing in Boston told me that Mr. Herman Norton, who had been prominently connected with the Home and Foreign Christian Union, had received the account from the Colonel himself, the truth of which he could not doubt." This is delicious. Here we have Llorente himself, who was on the ground, and to whom the full charge of the Santa Casa, with all the archives of "The Council of the Supreme," was at once made over by King Joseph. He gives an account, not incidentally, but vitally at variance with the Pole's. Here we have Doctor Rule, the English Wesleyan. He is almost as narrow and virulent, and in spirit almost as unhistorical, a Moore himself. Yet he is indefatigably careful in the exploration of facts and documents. Moreover, he has lived several years in Spain, to be the better furnished. Now his account agrees exactly with Llorente's, except that it is considerably fuller, and by reason of its fulness still more irreconcilably contradictory of Lehmanowsky. We have Dyer, Scott, and above all Guizot, writing from authentic Napoleonic records, all in perfect accord with Llorente and Rule. We have the hate, however, and intelligent men, is with Llorente and Rule. encyclopedias, French, German, English and American, Catholic and Pro testant, secular and ecclesiastical, Lichtenberger, Brockhaus, the Britan nica, Chambers, Appleton, Johnson Herzog, Wetzer and Welte, and in full

> wholly void of the slightest allusion to hmanowky's gruesome stories. However, all this is nothing to the Rev. John Moore. He is certain of victory, although a better John Moore he once left his bones in Spanish soil. His motto is: Tant pis pour les faits. Whatever the sacred interests of the Reformation and the BostonPresbytery require, that must have been the true history, whether it ever hap Those poor creatures nened or not Llorente, Rule, Guizot, and the like, that have dared to give us things as they were, instead of things as they should have been, ought to be anathe matized at the next meeting of the Amorrhaean Brotherhood. If I spell the name wrong, I must be excused, as have lost my certificate of initiation.

cord with the five historians, and all

Mr. Moore's enginery of attack upon history consists of a park of three the second carrying heavier metal than the first, and the third than the second. Here is the first: "I have seen it in print!" How touching it is to behold the ingenuous confidlife of seventy years, more or less! I, too, have seen it in print, yet, sophisticated creature that I am, I still hold out against the truth of it, notwithstanding this overwhelming evidence

This gun having been fired, and leaving Llorente, Rule and Guizot still in possession of the field, flanked by Dyer and Scott, and backed up by squadron of encyclopedias, Mr. Moore tries his second piece. An aged clergyman of high standing in Boston heard it from Mr. Herman Norton who heard it from the man himself Here is an apostolic succession that ought to convince the most incredulous Yet, having L'orente, Rule, Guizot e alios in mind, I must be pardoned for showing myself still a little scrupulous. can't help reflecting that an aged Moore's defence of Lehmanowsky's elergyman of high standing near Bos ton, some time ago, in a magazine of equally high standing, quoted with undoubting faith from a pretended papal encyclical that proved too much even for the stomachs of Boston Orange en. The Orange organ hesitated, and soon declared the thing spurious, s every one now knows that it was Gun number two, therefore, I think must be owned to have flashed in the pan, or perhaps I should rather say clogged at the touchhole, leaving around the endangered Santa Casa, still un-disturbed, the protecting forces of Spaniards, Englishmen, Frenchmen, Germans, Catholics, Methodists, Lutherans, and Presbyterians, all perversely bent on frustrating Colonel Lehman owsky's pious design of murdering the Grand Inquisitor, and all the lesser inquisitors, and of hurling into the air of Madrid.

Mr. Moore, however, now wheels up his last piece, a perfect Roaring Meg. Mr. Herman Norton, an agent of a certain anti-Popish society, called as we have seen above, heard the story from the Colonel, as he called himself, and could not doubt it. Of course not. What sort of agent 'for an anti-Popish ociety would a man make who should doubt of a story made up to spite the Catholics? He should be asked to resign off-hand. Even Mr. Moore would to go on without difficulty slandering not come up to the mark, for he has

Protestants and Catholics, Spaniards disputed the Jesuit oath. Besides, for decent man like this Mr. Herman Norton, this story had one great advantage. It is full of horrors, but it has nothing nasty in it. This might well recommend it to Mr. Norton, as a wholesome alternative to such things as Maria Monk. Of course we would all rather have boys and girls read twenty Lehmanowsky stories than three pages of Maria Monk, or Mrs.

We perhaps do not always make due excuses for those that welcomed such excuses for those that were stories as this of the Pole. They were mostly very orthodox and very rigorous. Shakespeare was proscribed to them, and Doctor Todd had told them that they might as well go into a pest read Scott and Cooper Now these Lehmanowsky stories gratified at once their love of sensation and their hatred of Popery. They there fore supplied "a long-felt intellectual and moral want.

There is a good deal more to remark upon in this paper of Moore, and some part of it leading very deep into the rue judgment of national history However, this will do for to-day. Charles C. Starbuck.

Andover, Mass.

THOMAS A'KEMPIS.

Of all the millions who have read and reread the immortal works of Thomas A'Kempis probably very few know anything of the leading facts of

Throughout the Catholic world the name of Thomas A Kempis is loved and revered for his wondered religious books, the pure and simple style and pious spirit of which have caused them o be sought after by people of every lime and tongue, and to be translated into many languages. The spiritual instruction of the inspired monk of the Catholic Church contained in numerous works shows the beneficent nission of the monasteries which dotted Europe previous to the Reformation, but which unfortunately fell a prey to the sacrilegious greed of the royal reformers who followed.

He was born at Kempen, near Cologne, in 1379. At the age of thirteen he entered the school conducted by the Brothers of the Commo Life, and in 1393 became an inmate of the house of Brother Florentius Rade Superior-General of the or er In 1400 he began his noviceship at the monastery at Mount St. Agnes, near Z volie, of which his brother John was prior, and in 1413 was ordained priest. It is thought that he composed about this time the short treatise on the Eucharist, which now forms the fourth book of "The Imitation of Christ."

In 1425 he was elected sub-prior of the monastery, and was charged with the spiritual direction of the novices. In 1429 he and his brethren were forced to migrate to Tunekerke, in Friesland, but they returned to Mount St. Agnes in 1432 when Thomas be came treasurer of the monastery. In 1448 he was again elected sub-prior, and he held this post till his death, which occurred on July 26, 1471, at the age of ninety-two. Like all his brethren, Thomas devoted himself in a special manner to the study of the Scriptures and the translation of the Biblical manuscripts. Besides his most famous works, "The Imitation of ' and several ascetic treatises Christ.' he wrote the chronicle of the monastery of St. Agnes down to 1471, when he

died. The continuator of this chronicle says of him: "Brother Thomas a Kem ave seen it in print! How touching says of intal to behold the ingenuous confid pis endured great poverty, labors and prise of boyhood lasting through a long trials from the foundation of this months of the seventy years, more or less! I, our Bible, with many other books, for our own use and for strangers. He also wrote for the benefit of young people several little treatises in a plain and simple style, but rich in practical wisdom. During several years he ap plied himself lovingly to the contemplation of Christ's passion, and was a great comforter of persons distressed tempted.

He owes his world-wide fame to the ook entitled "De Imitatione Christi," which has been many times translated into every civilized language, including Greek and Hebrew; and there are upwards of sixty different versions in English.—New World.

LOWELL AND THE IRISH.

Lord Russell, of Killowen, Chief Jus tice of England, in responding to the toast of the guests at the dinner to Sir A. MacDonald, told an anecdote re A friend in paying Mr. Lowell a visit expressed himself in tones of unqualicondemnation of the Irish in Amer ica, who gave a solid vote against his candidature for the United States Presidency. The conversation then took a more general turn, and on Mr Russell Lowell asking this gentleman where he intended to spend his holi days, he immediately said in Ireland "In Ireland," said Mr. Lowell, in astonishment, "In Ireland, whose people you have been so lavishly abus-"Yes," was the cool reply, "I wish to see Ireland, for it is the only English speaking country on the face the impious towers of the Inquisition of the earth which is not ruled by Irish-

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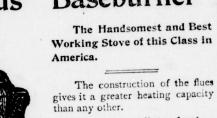
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The Marquis of Ripon, the distin

guished English peer, who in a recent interview expressed such friendly

sentiments for America and praised

her new policy of expansion, is the

same man who twenty-seven years ago

was chairman of the joint Commission,

sitting in Washington to draw up

treaty for the settlement of the Ala-

bama and other claims brought against

Great Britain as a result of our civil

war. Although now over seventy

years old, the Marquis is possessed of

all the enthusiasm and activity of

His home is the most attractive, and

is in the famous old Chelsea district of

London. He has a large and well-selected library, and he may be found

at almost any time of night or day de-

rather thickset, of medium height, with gray hair and full gray beard,

and he wears a monocle. In spite of

the many titles which he wears, he is very modest and retiring, with all the quiet polished manners of an English

gentleman. He is an easy conversa-

tionalist, and possesses a fund of apt illustrations. Altogether, he is a de-

lightful old man, who keeps in touch with the events of the day. - Philadel-

The Marquis of Ripon was Grand

Master of the Freemasons of the Brit-

ish Empire before he entered the Cath

olic Church, after which he was succeened by H. R. H. the Prince of

Wales. Ripon has since been Viceroy

of India, where he endeared himself to

the natives by his regard for their

interests. He is the secretary of a St.

Vincent de Paul conference in London

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REVIVAL OF ANCIENT CUSTOM. year the Mass was said in the presence

ening of the Law Courts, a of Cardinal Vaughan, who entoned the Veni Creator sung at the beginning of few days since, in England was, according to the London Tablet of Oc. the service. 29, the occasion of a very interesting eremony. In the historic little Church of SS. Ausalim and Cecilia the Lord Chief Justice, Lord Russell accompan-ied by Mr. Justice Mathew and Mr. Justice Day in their fuel robes, and by goodly following of barristers and colicitors, attended the "Red Mass"the Votive Mass of the Holy Ghostwhich is usual on such occasions in Catholic countries. The showed the greatness of the change that has come about in England in a It is only a little more than century. a hundred years ago that Catholics were first admitted to the degree of barrister at law. Now there are four Catholic judges of the High Court besides County Court judges and distinguished members of the bar. The annual Red Mass was reinstituted a few years ago and has rapidly grown in popularity. At first a few barristers nd solicitors without votes attended Mass in the old Sardinian chapel. This

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FIVE - MINUTES' SERMON.

First Sunday of Advent.

NOVEMBER 26, 1898

THE DELAY OF REPENTANCE, THE GREATEST MISFORTUNE.

Brethren, it is now the hour for us to riom sleep. (Rom. 13, 11.) The holy season of Advent has con again-that season of penance an

worthy preparation for the great fee of the Nativity of our Lord-a fee during which God showers His grad upon us in abundance, if we are p perly disposed to receive them. Du ing these four weeks the good Christi rejoices in showing his love for his Sa iour and his obedience to the Church by mortification and self-denial, th ecuring an abundance of graces a The lukewarm Christian, however

-what cares he for Advent? W

signification has the word penance him? His mind contemplates neit

change of heart, nor the curbing

his passions. For him there is in far future sufficient time to prej for death and judgment. A yo person argues, "When I have gra older, when I have achieved my a then I will change my mode of li Having arrived at a maturer age, same person will say : "In cour time a better opportunity for pen and the reception of the sacram will, undoubtedly, present itself present, the turmoil of business g me no leisure to commune with and to think of the salvation of When the same person ar at the sunset of life he still hesit putting off his conversion, in the delusion of being able to rectify o deathbed, all the errors of his life, like a blind man, the poor sinner gers through years, perhaps the life, in the darkness or sin, riskin weal or woe of a whole eternity u delusive, "perhaps." What i cause of such indifference, my Christian? Whence this inexpl blindness and presumption in times? The principal reason is because so many never think, never wish to know, what a te mistortune it is to live in the st merial sin. For were you, O s to consider this seriously, you never be able to exist a sing without the friendship of God. speak of the diabolical wick against God, consider, at least, ner, the cruel effect your imper has on your immortal soul. It is trine of the Church that all the works, even the most noble and performed in mortal sin, are merit for heaven. Pray, there sinner, as long as you like, a the holy sacrifice of the Mass a as you wish, scourge your bed blood, fast as did the anchorites suffer more than the patient ser God, holy Job, aye, even mor Mary, the dolorous Mother of Go for the salvation of souls, with zeal than all the apostles have will avail you naught for eterni is vain, unless, without me heaven. What an irreparable Does this not touch your her you meet with any temporal misfortune, you cease not to lan is it possible, you consider as the merit of so many good wor are utterly destroyed by mor In such a case you can remain indifferent? Yes you laugh joice, when in all reason you weep and lament! Consider pending eternity. Should i hair stand erect when you re danger of being eternally lo you certain that the shades of ing night will find you livin know not, but you do know death should overtake you in in which your soul now is, y you risk so terrible a fate by ing the certain, and yet, so

> deludes with the hope the My poor erring brother, li voice of grace, turn back evil ways, and return to you If you have sinned Father. If you have sinned with God's own words (Ec "Delay not to be conver Lord, and defer it not from for His wrath shall come of and in the time of vengear

> hour of death; with such ten

say: "later, later, to morro row I will repent." Pope St

into hell, he strikes with blir

whom the devil desir

destroy thee." Hesitate no longer, for i that you must die, but you how, when, nor where, know, if you die with one on your soul you are lost, all eternity, whereas, if you state of grace you are save and saved for all eternity. Now, brethren, as true the Church of Christ, let u solemn time of Advent, penance and grace, in t which the Church has inst us earnestly strive to com to cast off the old garmen

to don the glorious one innocence, which delig and the angels. If we do this faithfully proach confidently and ceive into our hearts the who will come on the glo the Nativity to bring pe

piness to men of good wil Asthma Gas

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