

The Jesuit and the Ministers.

The Preachers Spend an Afternoon with Father Vaughan the Eminent Jesuit.

There is, perhaps, writes "Victor" in the Austral Light, no more prominent figure in the Catholic life of England to-day than that eminent Jesuit, Father Bernard Vaughan. During his long and laborious career as a priest he has played many parts, and a faithful record of his many notable public acts would make up a volume of large proportions and of deep interest. He has preached before His Majesty King Edward VII. (when Prince of Wales), by whose command the sermon was afterwards printed and published; he has lived in a poor, rented room in the slums of the East End, London, doing all his own cooking and housekeeping, and reaching from the elevation of a packing case to friendly and interested throngs of London's pagans with splendid success. He has successfully prosecuted (and, as a result, eventually suppressed) the notorious Book newspaper for a libelous article, in which it vilified and calumniated himself and his order; he has lectured and preached throughout the length and breadth of the United Kingdom, not stopping even at controversial subjects when forced to defend himself or triumph over the of his most notable triumphs was his resignation, in 1895, of Bishop Moorhouse, then the Anglican Bishop of Manchester, and formerly Bishop of Melbourne. I have the original pamphlet—in number, printed by Heywood, of Manchester, from short-hand reports, and sold in thousands as they appeared—before me as I write, and certainly they leave nothing to be desired in the way of completeness and point. The lectures were delivered in two courses of five each, and the second was his reply to the Bishop's "Rejoinder." The Bishop made no attempt to continue, and the reason is evident to all who read. Father Vaughan took the largest hall in Manchester for his lectures, and about six thousand persons crowded in to hear them, among whom were clergymen of all denominations. So complete and overwhelming was his triumph that the Bishop became for the moment intensely unpopular with his own people.

There were none so delighted at the Bishop's overthrow as the Non-conformist clergy, and their satisfaction had an amusing result. A few days after the completion of the second course of lectures Father Vaughan—the man of the hour in Manchester, and indeed, throughout all England—was seated at his writing-table in the little room, which was at once his study and his bedroom, in the presbytery attached to the Church of the Holy Name. A lay brother came to him and announced that the Rev. Mr. Jones (let us say) had called to see him. "Show him in," replied Father Vaughan, and the good parson in due time appeared in the Jesuit's den. Being kindly and heartily received, he took the chair offered to him, and at once got to business. "Father Vaughan," he said, "I beg to congratulate you most warmly on the admirable course of lectures you have given in defence of the position of your Church. I do so not of myself alone, but also on behalf of my reverend brethren, in special meeting assembled, all of whom are unanimous in applauding the magnificent victory you have gained over the Bishop of Manchester." "Thank you very much," replied Father Vaughan, with the air of a man who knew that something else was coming. "I'm sure you are very kind, and I'm grateful to you all." "I have a further task to perform," began the Reverend Jones again. "I am commissioned by my reverend brethren, as their secretary, to request you to be good enough to give them an address at our rooms on some spiritual subject, and they requested me to add that they earnestly hoped this may be possible."

For Diarrhoea, Dysentery AND ALL Summer Complaints DR. FOWLER'S EXTRACT OF WILD STRAWBERRY IS AN INSTANTANEOUS CURE.

It has been used in thousands of homes during the past sixty-two years and has always given satisfaction. Every home should have a bottle so as to be ready in case of emergency. Price 25 cents at all druggists and dealers. Do not let some unprincipled druggist humbug you into taking so-called Strawberry Compound. The original is Dr. Fowler's. The test is established. Mrs. G. Bode, Leithbridge, Alta., writes: "We have used Dr. Fowler's Extract of Wild Strawberry and found it a great remedy for Diarrhoea, Summer Complaint and Cramps. We would not like to be without it in the house."

said, slowly and deliberately, "I have never passed a day since my entry into the novitiate without fervently thanking God and His sacred mother for the wonderful blessing I then obtained, for the unspeakable happiness I have ever since enjoyed." (Again loud applause.)

At the request of the chairman, Father Vaughan then gave a sketch of daily life in the novitiate, and gave, in addition, a general idea of the training and duties of a Jesuit thereafter. The novices rose, he said, at 5 a.m. every morning, winter and summer, and, being allowed about half an hour to dress and pay a visit to the chapel, where our Lord is in the Blessed Sacrament, the bell rang for meditation, which continued for an hour, and was reviewed for fifteen minutes. Then the novices went to Mass and afterwards to breakfast. Next private spiritual reading was indulged in for half an hour or three quarters, after which a little free time was allowed for arranging one's books, etc. Then an instruction was given by the superior on rule, or Holy Scripture; and so on with the other details of ordinary religious life, more commonplace to the average Catholic, to whom the written "Lives of the Saints" are familiar, but which profoundly interested the strange audience to whom the speech was addressed. The end and object of "religious life" was explained, and the studies and labors a Jesuit engages in to attain that end were gone into; and the frequency with which the speaker was interrupted by spontaneous bursts of applause showed that the assembled clergy were hearing things of the spiritual life unimagined, undreamed of ever before.

They were a refined and kindly audience, and when the lecture on the Catholic view of religious life came to a close—the speaker took his seat after his long address—loud and continuous cheering showed the real gratitude for new things learnt which filled them all. Then the reverend chairman stood up to express the thanks of all present. He was sure, he said, that all were in sympathy with him in saying that a new and nobler notion of a Catholic priest, and a more correct idea of a Jesuit, would exist in their minds for the future. For himself, he had learnt much. He would now be able to look with kinder eyes on a class of his fellow-servants of God whom he did not previously understand—chiefly, he was obliged to admit, on account of the way in which they were vilified by the foes of Christianity and of God. He begged to renew his heartfelt thanks.

After a whispered word or two with the lecturer, the reverend gentleman then announced that Father Vaughan was ready to reply to any questions and solve any difficulties that might be proposed regarding the subject of his address. Out at once came the usual difficulties of Protestants against the Jesuits and the Church at large. One quiet and dignified gentleman stood up and protested that he had listened with pleasure and profit to the very able and instructive address given by the conqueror of the Bishop of Manchester, but at the same time he could not help noticing that the reverend lecturer had carefully avoided any reference to the pernicious doctrine of the Jesuits that the end justifies the means. Would the lecturer kindly tell the assembly how and in what sense the Jesuits taught that extra-

Uric Acid Stones In the Liver Caused Excruciating Pain—Cure Effected Six years Ago By DR. CHASE'S KIDNEY-LIVER PILLS

The passing of stones or gravel, as the uric acid formation is called, from the kidneys through the ureters to the bladder, probably produces the most terrible pain that human being was ever called upon to bear. Mrs. Walter Hornbrook, Cody's, Queen's County, N.B., writes: "I was a great sufferer from kidney disease, which the doctors described as the uric acid stones passing from the kidneys to the bladder. I heard of similar cases being cured by Dr. Chase's Kidney-Liver Pills, and so for some. Altogether I used seven boxes and was completely cured. That was six years ago, and I have never had a pain in my kidneys since. We are never without Dr. Chase's Kidney-Liver Pills in the house."

Mr. Daniel Brown, English River, Ont., writes: "For three years I suffered with urinary troubles, particularly of the nature of stones in the bladder or gravel, and the pain which I endured can scarcely be described. I was unable to do any work, and frequently discharged blood. Though I spent hundreds of dollars in doctors' bills I received no relief, and at last decided that I would never be able to work again. "While in this condition I was advised to try Dr. Chase's Kidney-Liver Pills, and though I had no faith in them or in anything else, I decided to give them a fair trial. After using one box I felt a decided change for the better, and after taking five boxes I feel like a new man. I am entirely out of pain, and have no more discharges of blood. I can honestly recommend Dr. Chase's Kidney-Liver Pills to any fellow-sufferer, and will cheerfully verify this statement to anyone writing me." There could scarcely be a more severe test of any treatment for the kidneys, and when Dr. Chase's Kidney-Liver Pills prove successful in such cases as this they can surely be depended upon in less severe kidney ailments. One pill a dose, 25 cents a box, at all dealers, or Edmanston, Bates & Co., Toronto.

WHEN YOU ASK FOR SURPRISE A PURE HARD SOAP. INSIST ON RECEIVING IT.

had not that. As regarded vows, it was easy to explain why Brother Wilson had no vows. Simply because he could not keep them. One vow especially was very difficult to keep without special grace from God, but it was a vow which was quite indispensable for those who entered the life of the priesthood and the religious orders of the Catholic Church—being the vow which specially qualifies persons to devote their undivided attention to the salvation of souls. "Our life and work would be impossible," he said, "for married people, and you gentlemen are all married, I suppose. I don't find fault I rather congratulate you; and I wish you, I am sure, a happy life of it. But our vows you could not make, because you could not keep them." Then they adjourned for tea, and things came to a speedy conclusion. They filled two rooms, where long tables were laid, and Father Vaughan chatted amicably with his new-made friends, whose kindness and cordiality nothing could exceed.

When all were standing up to go a reverend gentleman rushed in from the next room, where the overflow tea party, so to speak, was held, and exclaimed: "Father Vaughan, do you know what they are saying in the next room? They say that you are either a great, a grand and a good man, or the greatest hypocrite alive." "Both wrong," replied Father Vaughan, "I am neither the one nor the other."

MILBURN'S HEART and NERVE PILLS SAVED HER LIFE Mrs. John C. Yensen, Little Rocher, N.B., writes: "I was troubled with a stab-like pain through my heart. I tried many remedies, but they seemed to do me more harm than good. I was then advised by a friend to try Milburn's Heart and Nerve Pills and after using two boxes I was completely cured. I cannot praise them enough for the world of good they did for me, for I believe they saved my life." Price 50 cents per box or 3 boxes for \$1.25, at all dealers, or mailed direct by The T. Milburn Co., Limited, Toronto, Ont.

Ireland's Exposition It is something of a coincidence that at the moment when Irish and British politicians were in suspense as to the measures of self-government the Campbell-Bannerman Cabinet were willing to offer in fulfillment of their pre-election pledges to the nation and to their Nationalist allies in the House of Commons, there should have been opened in Dublin an exposition designed primarily to show the world what the Irish people are doing for themselves in the field of manufactures and industry. Far more significant than the actual figures showing what has been gained in these directions are the evidences throughout the island of an awakening on the part of the Irish to a realization that, whatever their political relations to Great Britain, they to a great extent hold in their own hands the solution of their economic difficulties.

Complicated as it has been by political agitation and by the opposition of the irreconcilable elements of the population, the movement in question has made amazing progress within the last few years, and the Dublin Exhibition is intended to be an index of that progress. At one time it looked as if the jealousy of the professional patriots and the fear of a poor showing of Irish exhibitors, in comparison with those from other countries, might wreck the enterprise. These difficulties seem to have been largely removed, and the Dublin Exposition promises not only to be a lodestone that will draw many sons of the Emerald Isle back to the "old sod," but a genuine attraction that will bring Ireland more than ever before on the route of American tourists to the British islands.

Drinking Before Communion "Some doubt," says Rome, which is published in the Eternal City, "seems to have arisen over the interpretation of the decree allowing invalids under certain circumstances to take drink before receiving Holy Communion. Rome is informed, on good, but not official authority, that 'potus' in this case must be taken to include all kinds of liquid nourishment—soup, chocolate, beaten eggs, etc. The report of the privilege is to allow the sick person to take nutrition sufficient to enable him, on her to receive holy communion, and its scope would not be limited to water."

Burdock Blood Bitters

Is the FOREMOST MEDICINE OF THE DAY. It is a purely vegetable compound possessing perfect regulating powers over all the organs of the system and controlling their secretions. It so purifies the blood that it cures all blood humors and diseases, and this combined with its unrivalled regulating, cleansing and purifying influence, renders it unequalled for all diseases of the skin.

Mr. Robert Parton, Millbank Ont., writes: "Some time ago I was troubled with boils and pimples, which kept breaking out constantly. After taking two bottles of Burdock Blood Bitters I am completely cured."

ordinary doctrine? Father Vaughan replied that he had been in the society thirty years, had been in various offices, had been a superior of the order, had been for some time one of the English advisers of the general of the society, had known and studied under professors of various nationalities, and had never once heard of any Jesuit either believing or teaching such a false doctrine. "But," the questioner urged, "the Jesuits never say so." "There are some things too silly and too stupid to deny. We have never denied that we poison popes and kings, and that we are political intriguers. The malicious know already that these charges are false, and the willfully ignorant will not listen to the truth."

Another questioner wanted to know something about the vow of obedience. If the superior gives an order, must not a Jesuit obey? And further is it not possible—may it not have happened in the history of the order—that something evil and contrary to God's law has been imposed as a task on a Jesuit? Does not this show that the vow of obedience is a very bad thing indeed? Father Vaughan's reply was that the vow of obedience obliged a person only in things consistent with the law of God, and if anything evil were ordered, or even anything indifferent—that is to say, neither good nor evil—in itself, but inconsistent with the services of God or the work of one's own vocation—then, far from being bound to obey, the plain duty of a Jesuit, or any other religious of the Church, would be to disobey. But the questioner was putting an impossible case. Superiors of the Society of Jesus as of every other order of the Catholic Church, were chosen for their special holiness; and even if this were not the case, no collection of men or women who have left the world, have sold all they had and given to the poor and come to follow Christ would tolerate any Superior who might impose upon them any obedience inconsistent with obedience to God. "I should like to see," he added, "the superior who should ask me to do anything that would injure my fellow-men, or endanger my immortal soul. I know what reply I should make. But enough, I could not even imagine such a case."

Father Vaughan was here asked if he seriously denied that the whole world knew, namely, that the Jesuits were political intriguers. He replied that he most emphatically denied it. There was a law, written by the hand of its founder, St. Ignatius, forbidding any member on any pretext to meddle in civil affairs. The penalty for a breach of that law, which is re-enacted by general of the society, is instant expulsion. The Church, the Pope, would not allow any relaxation of that important and necessary law, and he (Father Vaughan) had never known of an instance in which it had to be enforced. But in spite of that fact, the world would go on forever repeating the old, old calumny till the end of time.

Other questions were put and answered, and at the end the reverend chairman stood up and begged once more to thank the lecturer for his great kindness and good-fellowship in coming to spend the afternoon in giving them a delightful entertainment. Speaking for himself and for all, he begged to assure Father Vaughan that he had done them much spiritual good, and they would go back to their wives and families and to their congregations better men and more zealous ministers. They were about to break up and adjourn to adjoining rooms for refreshments, when a shrill voice cried out: "Now, reverend brethren, Father Vaughan has spent much time in telling us why he is a Jesuit, but I want to tell him why I am not a Jesuit. He has made vows, he tells us; I want to tell him why I have not." Here he commenced to unroll a huge paper of notes, and grew very pale with excitement. The chairman promptly ruled him out of order, saying that Father Vaughan came there by invitation to entertain and edify, and had certainly succeeded beyond the hopes of all. He would emphatically say that the reverend father did not come there to be lectured at by Brother Wilson, and he (the chairman) would not allow the good brother to proceed. But Father Vaughan was ready again, and standing up, he smilingly told Brother Wilson that he did not require to be told why the good man was not a Jesuit. He knew already. First of all, he was a Protestant, while Jesuits were Catholics. Next, to be a Jesuit, one required a vocation from God, and Brother Wilson would admit that he