

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, APRIL 21, 1894.

NO. 809.

VOLUME XVI.

CATHOLIC SERMON AT HARVARD.

The Rev. Peter J. O'Callaghan on "Rationalism in Faith."

The Rev. Peter J. O'Callaghan, of the Paulist Fathers, New York, preached last Sunday evening in Appleton Chapel, Harvard University, on "Rationalism in Faith." The fact of a Catholic priest appearing as a preacher at Harvard, for the first time in its history, was in itself an event of sufficient interest to attract a large concourse. But when the priest was also, as in this case, an alumnus of Harvard, there was an added reason for the crowd which packed the chapel itself, as well as the vestibule and doorways.

Father O'Callaghan first read a brief Scripture selection (L. John v. 4, 9), mentioning that it was the Epistle read in the Mass of the day.

Then, making the Sign of the Cross, the preacher spoke as follows:—"The testimonies are becoming exceedingly credible."

St. Augustine affirmed that he believed because that which he believed was incredible ("Credo quia incredibile est").

I once heard an eminent professor analyze those words of St. Augustine and try to show how impossible it was to believe the incredible. This professor could not have been familiar with St. Augustine's style, of which this sentence is thoroughly characteristic. It is always absurd to treat an eloquent exclamation as an exact statement of opinion.

No doubt if the word incredible be taken in its most rigorous and extreme sense, it is impossible to believe that which cannot be believed. That which contradicts reason cannot be accepted by a man of reason.

St. Augustine would not be likely to hold to anything so foolish as what this professor would have him mean.

The evident meaning is that truth about God must of necessity be so ineffably sublime that reason can never fully grasp it. "He that is a searcher of majesty shall be overwhelmed by glory." "Oh, the depth of the riches of wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways!"

St. Augustine wished only to repeat in another form the words of the Psalmist: "Thy testimonies are wonderful, therefore my soul hath sought them."

THE SOUL'S NEED OF GOD.

"Faith is the substance of things hoped for, the conviction of things which appear not." The necessity for faith comes, not from the weakness of reason to grasp its proper objects, but from the infinite character toward which faith must be directed. God is the object of faith. I do not say that reason is incapable of knowing God by its native powers; all I would say is that unenlightened reason cannot know enough of God to satisfy the cravings of the human soul. The soul is like a banished child king, who knows he has lost something great, but cannot understand the value of the nature of what he has lost until he has received it back again. God made man in His own image and likeness, and breathed into him a soul which was the reflection of Himself.

Man seeking to be as God, became a sinner and the origin of evil. "Man when he was in honor did not understand, he is compared to the senseless beast, and is become like to them."

But in that banished soul there is an ever-present invitation to return to its lost treasures. Many times the soul may not appreciate the value of that invitation. It may be that only after it has tried all things under the sun, when it will be ready to admit that all is vanity.

But whether at the expense of its own sad experience, or from the teachings of wise men, it must sooner or later feel the truth which St. Augustine has expressed so beautifully: "O God! And they are restless till they find their rest in Thee." Faith is the evidence of those things which appear not—the things of God which lead the soul to its true and proper rest in God. Faith is the beacon light which guides the soul to safe anchorage. It holds out to the soul God as He never could be shown by reason. It speaks such awful truths that words cannot be shaped to its meaning. Divine revelation is as essential for supernatural faith as knowledge is for intelligence.

Rationalism, as generally understood, is a technical term designating that doctrine which teaches that reason has been man's only guide to truth, and that there has been no such thing as Divine revelation. But all that is not rationalism is irrational. If rationalism did not insinuate too often that faith is irrational sentimentalism, we might allow a more name to go unchallenged. But because rationalism would too frequently wish to have us think that it monopolizes the rational, I hope to show to-night the rationalism in faith.

FAITH AND REASON.

Too often we hide beneath a name our inconsistencies and shallowness. We bundle together many processes under a single name, and when we have labelled the bundle we think no more about it. What is this bundle

we call reason? Why is it so strong when faith is weak and childish? Why is the one pure reason while the acceptance of the other is, at best, merely a conventional supposition of practical reason? In my college days, a classmate was very much worried over the seeming strength of the solipsist. He went to the professor and asked him how he got out of solipsism. The professor answered: "I jumped out of it." I doubt if that professor, who I think is a rationalist, imagined for a moment that his jump was in any sense an act of faith. No matter how the extreme sceptic may seek to disprove the reality of the external world, or, rather, to show the flaw in the evidence for such reality—no matter how much he may sneer at Dr. Johnson's quaint proof of the existence of the outer world—in ordinary dealings of life he will jump out of his solipsism—he will return to common sense.

Although faith, strictly speaking, is an act of acceptance of truth upon the authority of another, the word is also used to designate trust and confidence in anything. In this sense we may say that the solipsist makes an act of faith in the evidence of his senses, when he jumps out of his solipsism. It would be a symptom of a disordered brain if a man persevered for any length of time in the conviction that all is a dream, and he the dreamer.

But if we go further back into the beginning of our reason and examine its very roots, we shall find much of the quasi faith even there.

THE UNREASON OF SCEPTICISM.

The ultra sceptic destroys his position by scepticism. He would prove the unreliable character of human reason by means of that very reason whose trustworthiness he tries to question. The absurdity of this position will drive him out of it. Let him only associate with men. Let him only breathe the fresh air and eat the wholesome food of robust manhood, and he will be forced to make an act of confidence in human reason. For him not to do so, would be a symptom of insanity rather than the opinion of a philosopher. We are forced by an unavoidable necessity to put confidence in our reasoning faculties. We must accept them in confidence. The axioms of human truth cannot be proved; they came to us with their credentials upon their face—we must put our faith in them; to do otherwise would be madness. It would seem as if Providence would force us into the true way by closing every door save one, and that door of faith. We must walk in at that door. We must trust the light we have, and follow under its guidance. Providence would seem to say to us: Seek not to be more than you are. Seek not to be as God. Live the life I have put into your hands, a life of faith in Me. Listen not to the tempter. He is the father of lies, and he lies when he tells you that if you eat of the fruit of the tree you will become as God, and that you will become as God. Touch not the forbidden fruit. Have faith, and I will make you true and wise.

Of course we have been speaking of faith as that natural and healthy confidence which we repose in our reasoning faculties, and in the testimony of our senses, and in the testimony of our fellow-men. No doubt it is the same thing as supernatural faith. Supernatural faith, as the name implies, has for its object that which is above nature, and for the man who is seeking its object a help which does not come from the powers of nature.

CAN REASON ACCEPT THE SUPERNATURAL?

The fact that there is a supernatural world hardly needs proof. There are few maintain that nature is the all. We cannot be convinced that our little world of nature is all there is of reality. We feel as certain of the reality of the unknown and the unknowable as we do of that which comes within the range of our experience. And to call all things nature is simply a quibble over words.

To prove that we, who are a part of nature, are also sharers in the supernatural, would require more than one discourse. Without proving this evening the fact of our relation to the supernatural, and the reality of supernatural grace in our souls—supposing the fact of revelation of the supernatural—can the acceptance of it be, in any sense, rational? Can there be any rationalism in faith?

Faith, I have shown to be in reason, is a confidence in thought, to which we are driven by the very necessities of thought. If we would think at all, we must profess confidence in our thought. It is conceivable that a man might lead a brutish life without feeling the need of any confidence in his thought; he might not care what logic demanded, as long as his sensations were pleasant. But the man of thought must be a man of faith—his whole mental life depends upon many acts of faith.

I see in this natural faith an image of supernatural faith. The man of God is a man of faith. His whole spiritual life is one great act of faith. The need of God is in our hearts, and we are all sadly deficient if we have it not. There has been no nation without God—least some aspirations toward God—that aspiration may be sometimes faint and grotesque—but there it is, a

universal testimony to the soul's need of God. Show me a people that have been led out of barbarism by Aethelred, or a nation which has been civilized by so-called rationalism, and then, and only then, will it be possible to argue in this matter. For in order to argue we need evidence on both sides. We have no evidence to show what so-called rationalism can do. We cannot prove its value by the lives of individuals.

For we cannot undo the past, and the results of our fathers' conflicts and triumphs are in the very marrow of our bones—the lives of many rationalists are testimonies against rationalism. To eradicate the effects of religion upon humanity would be to brutalize mankind. No man can measure exactly what is, directly or indirectly, due to the influence of religion. But if we cannot measure its exact amount it would be the height of absurdity to question its universal and almost omnipotent influence. We need God, and our hearts are restless until they find their rest in God. There is a thirst in our souls which nothing earthly can satisfy, which must be slaked in that living water which, if any man drink he will never thirst.

If the need of reason can demand faith of us, why cannot the need of a spiritual life in us demand that which alone can fill such a life? And if our acceptance of reason—our act of confidence in reason—was a reasonable act, because it was necessary for our progress, why is not our acceptance of the supernatural, our act of faith in God and His Revelation—also a rational act? Perhaps this communion with God may not be desired by some. There may be those who are so much of the earth earthy that they allow nothing spiritual to trouble them. The lives of these are analogous to the lives of those unthinking men who care for nothing more than pleasing sensations. There is no way of reaching such men. Reason can do no more than present itself, relying upon its charms for captivating men's souls. For who can convince a man that refuses to accept the anxieties of human thought? A man may be a fool, but he is free to be such and we cannot coerce him into being something better. So in like manner the spiritual life—the life of faith—prevents itself to the soul; it also must depend principally upon its charms to gain entrance into man's soul. It has an advantage of reason, inasmuch as reason is its handmaid to go before it and to sweep and garnish the soul in preparation for it.

THE INSTINCT OF FAITH IN GOD.

NATIVE TO MAN'S SOUL.

If a man feels no need for this life of faith then is his soul in darkness and in the shadow of death. His soul must be sick unto death. It has lost its normal appetite for God. The appetite for God—the instinct of faith—is native to the soul. Supernatural grace comes only to intensify and transform that appetite into Christian charity. The need which humanity has shown for God ought to be sufficient to show to the disordered soul of the unbeliever the extent of its disease.

If we could go no farther than this it seems plain that the acceptance of a spiritual life which is self-consistent and well-authenticated is thoroughly reasonable, because necessary for the realization of the soul's highest aspiration. Faith appeals to us by the presentation of its object to our souls. If the faith which we have found in the necessary acts of our reason be a rational faith, the supernatural faith of the Christian, although supernatural, is not the less rational.

I am not considering the credentials which the Christian faith presents. I do not say that those credentials are sufficient; I simply assert that if they satisfy the aspirations of the soul the acceptance of them is no weak sentimentality, but indeed an eminently rational act.

THE CHRISTIAN FAITH.

I have purposely taken for granted that the Christian faith alone can satisfy the aspirations of the soul, though I am fully conscious that I have not proved this. "Without faith it is impossible to please God."

To St. Paul Christianity was the only faith. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all," and I might add that I am convinced that Jesus is the only Master to whom the world will bend its stiff neck, if it bends it at all.

The act by which we accept the life of faith is a rational act, because it is an act which is necessary for the fullness of our life. It makes us whole—it rounds us out. "Amen, amen, I say unto you, he who believes in Me hath everlasting life." Faith is the condition of life eternal, and because it is such, a life of faith is the highest rationalism. If reason does not enlighten man in the way of greatest progress, its brightness must be dimmed by some fault. That is not and cannot be reason which would put a block in our way, saying thus far and no farther, when we feel in us the ability to press on far beyond that impediment. We see the road beyond—we know our strength, and shall we be detained by that over which we can easily leap? Reason is man's guide to truth, and not man's hindrance to progress. It would be this latter if

faith were irrational. For it is by faith we walk, and according to our faith will it be done to us. And by our faith the greatness of our souls must be measured.

Suppose a child to be born into this world who refused all the achievements of the race, doubted all the teachings of his masters, threw all books and manuscripts into the fire, who tried to rid himself of all which he would be obliged to receive from others, would he ever become more than a child? He could not rid himself of all—he could not rid himself of himself—and he himself is largely a product of the race. But let him even try to do it and he will become a fool. By natural faith in our teachers, by faith in the achievements of the race, by faith in books, by faith in our fellow-man—by faith only we become worthy to become members of human society. In like manner it is with our spiritual life. By faith, and by faith alone, can we be saved. Not that faith alone will save us, for "the devils believe and tremble," and "faith without good works is dead." But it is only through the way of faith that we can enter into life eternal. For "without faith it is impossible to please God." Without faith it is impossible to know God as He ought to be known, and as He wishes to be known. As He designs to show Himself so can we know Him. He must speak to us by revelation if we are to know Him. For "how then shall they call on Him in whom they have not believed, or how shall they believe Him of whom they have not heard? And how shall they hear without a preacher?"

THE TESTIMONY OF CHRIST.

Jesus Christ is our preacher, and it is only by God's stooping down to man that men can be lifted up to God. As the child is led to the wisdom of manhood by human teachers through natural faith, so is man by supernatural faith made worthy to be called the brother of Jesus Christ.

"Take, therefore, the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one, and take unto you the helmet of salvation and the sword of the spirit (which is the Word of God)." Only by this Word of God—by faith and the divine revelation—can we be brought to the knowledge of God. God's wisdom is above human comprehension. "For My thoughts are not your thoughts, nor your ways My ways," saith the Lord. "For, as the heavens are exalted above the earth, so are My ways exalted above your ways and My thoughts above your thoughts."

For that which appeareth foolish to God is wiser than man; and that which appeareth weakness to God is stronger than men. If God's wisdom appears as folly to us, then we are sadly in need of enlightenment. The vulgar man may think that the manners of a gentleman are unmanly. It is his loss to think so. He can be converted only by becoming more like a gentleman. The condemned soul may be less miserable in hell than it would be in God's presence. That awful presence might indeed make it call upon the mountains to fall upon it, and to the hills to cover it. But this is the soul's terrible loss. To feel otherwise it must itself be transformed. The man who has no appreciation for good music learns to love it by patiently listening to it and trying to bring himself to the love of it. In like manner, if you have no faith, you must bring yourself to appreciate the loss you are suffering. Thou mayst not know that thou art wretched and miserable and poor and blind and naked. But I counsel thee buy of Me gold tried in the fire, that thou mayst be clothed in white garments, that the shame of thy nakedness may not appear; and anoint thine eyes with eye-salve that thou mayst see." Pray, then, that thou mayst have the eye-salve of faith, that thou mayst see. Seek it and you shall find it, for God will never be wanting to any honest seeker after true wisdom. THE VICTORY WHICH OVERCOMETH THE WORLD.

According to our faith will it be done to us. The more there is of faith in us, the more we shall see God, and the nearer we shall be brought to Him. "This is the victory which overcometh the world—our faith."

Faith, then, is the condition as well as the guarantee of our progress. Surely there is good and sufficient reason for accepting it. We stand in more need of communion with God than of communion with the world. "He has begun to be perfect," says one of the holy Fathers of the desert, "who can say in his heart, God and I, we are alone in the universe."

Faith is essential for communion with God. To accept faith, therefore, is the highest rationalism, because the necessary condition for our greatest enlightenment.

If "evil communications corrupt good manners," holy thoughts and holy associations build up the edifice of sanctity.

If good music will, when perseveringly listened to, arouse the dull and unmusical to an appreciation of its charms, so will the contemplation of divine mysteries—the communication with God—make even our weak souls godlike. Faith alone can open the book of God's mysteries for our instruction. Let this book be opened for us, and let our hearts be inflamed with

an enthusiasm for its study—let us begin to think the thoughts of God, and we shall become veritable sharers in the divine nature. Thy testimonies are wonderful, O God, therefore hath my soul sought Thee." "As the hart panteth after the fountains of water, so panteth my soul after Thee, O God. My soul hath thirsted after the strong, living God." "Blessed are those who hunger and thirst after justice, for they shall be filled." And they shall be filled through faith—out of the rich treasury of God's ineffable truth.

May God grant to us much of that eye-salve by which we may see the blindness of our souls!

And when He has filled our hearts with the brightness of His veiled presence may He give us much grace to love Him! "If any man love Me he will keep My word, and we will come to him and we will make our abode with him." While He is present all will be well with us. And if we keep our hearts clean—"for the clean of heart shall see God"—the dark glass of faith will reveal more truth to us than the deepest thought of philosophers, and God's testimonies will become exceedingly credible.

MANITOBA SCHOOL CASE.

A Bare Statement of Facts Regarding It.

Ottawa Citizen, April 19.

Editor Citizen:—In your issue of Friday some comments are made on my criticism in parliament of the judgment of the Judicial Committee of the Privy Council on the Manitoba school case. You select the names of a number of distinguished jurists as members of the committee, and perform the duties of the court consisting of Lord Herschell, the Earl of Selborne, Lord Hobhouse, Lord Ashbourne, Lord Field, Lord Sharncliffe, Lord Gough, and the Hon. George Deane.

Your editorial conveys the impression that the gentleman named formed the court that gave the judgment you refer to. Had the members you have named been present at the argument, and had they taken the trouble to understand the case, I have no doubt the judgment would have been the reverse of the one given. As a matter of fact, however, you are entirely in error in assuming that Lord Herschell, the Earl of Selborne, Lord Hobhouse, Lord Ashbourne, Lord Field, Lord Sharncliffe, Lord Gough, and the Hon. George Deane were present at the hearing or considered the case. Lord Sharncliffe, however, was present. He is a Scotch lawyer and was appointed to the court to give the benefit of his knowledge of Scotch law to the committee. He is the only other judge on your list who is present.

I do not propose to question either the ability or the integrity of the law lords who decided the case. Their judgments on ordinary legal questions that come before them may be sound, but they certainly did not comprehend the merits of the denominational or separate schools as understood by those parliamentarians in Canada who have had to deal with these subjects during the last forty years.

Allow me briefly to state the case as it was understood by those who negotiated the terms, and by the Parliament that ratified the agreement.

STATEMENT OF THE CASE.

First, it is admitted that denominational schools existed for nearly half a century prior to the time Manitoba came into the union.

The delegates from Manitoba stipulated with the Canadian Government that the existing denominational schools should be preserved and continued according to the system in Quebec. This was agreed to and was supported strongly by the majority of the Queen's representative that by Her Majesty's authority "their civil and religious rights would be respected."

In the first session of the House of Commons in all its bearings on 10th May, 1870, when Mr. Oliver moved to strike out the educational clause giving the majority the right to denominational schools. After full debate Mr. Oliver's motion was defeated, the vote standing 81 to 34, and it is worthy of observation that the majority of the members present only, there was a majority of 2 in favor of giving Manitoba Separate schools, so it cannot be said that the system was forced on that Province by Catholic votes.

In the discussion the Hon. Wm. Mac-Dougall pointed out that the effect of the act if passed would be "to fix laws which the local legislature could not alter in the future."

The fact that Parliament granted to the minority the right to establish Separate schools was commented on in the press, and I am not aware of a single protest. The *St. John's* of 2nd May, 1870, after the Parliament rose, in commenting on the business of the session, states:—"It is especially enacted that 'no law shall be passed by the Privy Council which is injuriously affecting in any way denominational schools, Catholic or Protestant. An appeal against any educational act that infringes upon the proviso that the right of the Governor in Council, and powers are required to enforce his decision, the Parliament of Canada may be invoked to compel due compliance by an act for that purpose.'"

I could heap up evidence of a similar kind, but think I have said enough to show what Parliament meant, what the members understood, and what the majority element in Canada by their representatives agreed to.

THE MANITOBA LEGISLATURE.

In the first session of the Manitoba Legislature, 1871, an Act was passed in terms of the Manitoba charter which had then been confirmed by the imperial authorities, denominational schools did not exist there by law but only by practice or custom, the language of the B. N. A. Act was altered to read as follows:—"Nothing in any such law shall prejudicially affect any right of privilege with respect to denominational schools which any class of persons have by law or practice in the province at the time when the Act in question was passed."

The only important practice is that in the Manitoba Act, in sub-section 1, the words "by law" are followed by the words "or practice," which do not occur in the corresponding passage of the British North America Act.

These words were no doubt introduced to meet the special case of a country which had not as yet enjoyed the security of laws properly so called.

It is not perhaps very easy to define precisely the meaning of such an expression as "having a right or privilege by practice." But the object of the enactment is tolerably clear. Evidently the word "practice" is not to be construed as equivalent to "custom having the force of law."

The Privy Council are convinced that it must have been the intention of the Legislature to preserve every legal right or privilege, and every benefit or advantage in the sphere of a right or privilege, with respect to denominational schools, which any class of persons practically enjoyed at the time of the union.

APPELLANT INCONSISTENCY.

This extract seems inconsistent with the conclusion they reached to allow the appeal, virtually denying the authority of the rights and privileges granted under the Act of Union.

The language of the Constitutional Act which protects the rights of the Protestant minority in the Province of Quebec is not any more comprehensive than the language of the Manitoba Act. It by any possibility the School Act in Quebec was altered to "prejudicially affect" the Protestant minority in the Privy Council were to reverse that decision—let us see in all fairness and candor would the Protestant minority element in Quebec acquiesce in so unjust a decision?

May I suggest to you others as you would have them to do unto you.

I believe there is a sufficient number of honorable men among the majority element of Canada who regret the breach of faith that has been perpetrated in Manitoba, and that they are ready to make amends if a remedy can be devised, and that they will not shelter themselves under a judgment—even of the Privy Council—if the decision of that court is not in harmony with the Constitutional Act as understood as well by those who opposed the introduction of the educational clauses in the Manitoba Charter, as by those who supported it, and who pledged the good name of Canada to their faithful observance.

All Privy Council members in Canada know that in granting the minority the right to establish Separate or denominational schools the concession carries with it exemption from the Public School Laws, and a share of the monies granted for Public School purposes so long as the minority support their own schools.

Unfortunately the Privy Council did not understand the full effect of granting minority educational rights and privileges under our system as existing in Quebec and Ontario, and have thus committed a grave error of judgment, depriving the minority element in Quebec of their vested rights—offending the sensibilities of two millions of Her Majesty's loyal subjects in Canada, who, until this wrong has been righted, will never again have that respect or regard for the Judicial Committee of the Privy Council that they formerly entertained.

Ottawa, April 19, 1894. R. W. SCOTT.

ACTS, NOT WORDS.

The Cardinal Vicar of Rome on the Social Question.

His Eminence Cardinal Parrochi, Vicar of His Holiness, delivered a very remarkable address at the closing of the Catholic Congress recently held in Rome, of which the following may be taken as an adequate summary: "The social question is of such a nature that it comprehends all others, yet we hear nothing spoken of but politics. Everywhere, in all classes of society, there is the itching to pose as a politician and to give a solution of the problems connected therewith. Since 1848 it has been the only subject discussed. No attention is paid to the well-being of populations, except to place it in a distant future that never arrives. But if the slightest political incident occurs, every one is in a state of commotion. For example, the whole world is agog at the reconciliation between a sovereign and his Minister, to whom, perhaps, he has shown for some time a certain odium. In the meanwhile the true interests of the people are neglected, the social question forces itself into view, and will end in crushing politics. Up till now the politicians of the day have had but one maxim, 'The rich shall always be richer and the poor always poorer,' but the crowd of starving ones are now responding to this by brandishing the axe and lighting the incendiary torch, whilst crying out to the classes, 'It is we who are going to be rich, and you—you shall know what it is to taste of poverty.' Nor can the propagators of modern liberalism complain of this. After all, they are but responding where they have sown. The principles they have preached are materialism in philosophy, atheism in morality, fatalism in jurisprudence, and voluptuousness in aesthetics. They have ruined the Christian family by the introduction of civil marriages, oppressed the Church by attacking her liberty, and undermined society by irreligion. The young author of the outrage at the Hotel Terminus in Paris—what is he but a product of their doctrines?"

What, then, are Catholics to do to conjure away the perils of the social question? The answer is clear. They must oppose to the pernicious doctrines of Liberalism the theory and principles of the Catholic religion. The Encyclical *Reveram novarum* is the grand character of the social regime. But to apply it, acts are required, not idle words. Look at the corporations of the middle ages, and the numberless other works of a social and charitable character established by Catholics. Work away then, work hard, and above all, do not lose sight of the teachings of the Pope.

Those who have had the good fortune to listen to the well weighed and learned eloquence of the Cardinal-Vicar will be able to understand the effect the above discourse produced in exciting the enthusiasm of the members of the congress.

The curious fact mentioned that Louis Kosuth, shortly before his death, received Holy Communion at the hands of a Catholic priest, although he had always lived a Protestant. He was not suspected of anything else than a Protestant and had belonged to a number of lodges of Freemasons; but in reality the old patriot, for some reason, could not resist the truth. He was a Catholic in his heart and was afraid to die with no more comfort than Protestantism affords.

All the mysteries of the Incarnation are gathered into one in the Blessed Sacrament—Father Faber.

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