#### PRIESTLY CRUELTY.

London Catholic News.

"Monkish ignorance and superstiwill explain nearly anything which we do not understand in the history of past times, but we are not fully armed as commentators in by gone times unless we add thereto 'priestly cruelty;" when these two are blended we have an universal solvent which will melt the hardest nugget of fact or legend which the most assiduous explorer of the Christian centuries can come upon. For example take the undoubted fact that remains of human bodies have now and then been found built into walls. These things have from time to time puzzled the more antiquary, as the pages of the "Archælogia" bear witness, but then F. S. A.'s are proverbially mole-eyed, and it is more than conjectured that but few of them have "clear views" as to the atrocities committed by the minions of the man of sin; had they listened to those who are anxious to enlighten them they would have learned how very common was the practice in religious house of walling up in niches persons who had rendered themselves inconvenient to the authorities. This is not jesting but an undecorated version, shorn of some of its strong language, of what one hears over and over again when in the company of certain folks who seem to spend their lives in combating what they assume to be the "errors of the Church of Rome." To tell such people that nearly every learned Protestant who has given his attention to this subject has come to the conclusion that tales of walled up nuns and monks, when not calumnies, are the result of misconception, that is, wrong interpretations of admitted veriest waste of time. Learning is quite sure to have the worst of it when it undertakes to do years ago, in a cavity in the wall of Saint Stephen's Chapel, Westminster. battle with sectarian bigotry. though we have not the least hope that people of the class we refer to will be convinced thereby, we are still very glad that the Rev. Herbert Thurston has published his article on this subject, which appears in the June number of the Month. To all but the invincibly prejudiced it must earry conviction. It is not by any means certain when this fable first came into being. It has probably been like so many other things of the kind, a gradual growth. Anyhow, it is much older than the time of Sir Walter Scott. He was a victim of the delusion, and must be in no sort condemned as its originator. use which he made of it in his great poem, "Marmion," has no doubt given great additional currency to the falsehood. There we are told of Constance de Beverley, a

Sister profess'd of Fontevraud who broke her vows, and was in consequence sentenced in a solemn chapter, held at Holy Island, to be walled up alive. We will remember the shuddering horror with which we first heard this terrible tale when it was read aloud to us. We were then too young to read it ourselves, and how then, and for years after, fully believed every word of it! There can be no room for doubt that thousands who have been in childhood delighted by the music of this grand poem, there are multitudes on whom that dread trial scene has With made a life-long impression. the average human being - the man of business or of pleasure - whatever appeals strongly to the imagination has a tendency to compel belief in a way that mere reasoning, however cogent may be the arguments, is almost certain to fail in doing. Father Thurston has examined with care and impartiality the slight scraps of evidence by which this hideous delusion is supported, and we need hardly say that when submitted to the calm scrutiny of an historical expert, they dwindle away into nothing. we need not tell our readers, well aware that in the middle ages there were bad and cruel men, and that it therefore possible atrocities may have been committed in the cloister as well as in castle, court, or camp The fact, however, in the first place has to be proved, and at present there is a complete lack of evidence. If however, it should ever be demostrated that such a crime has ever been perpetrated in this or that religious house, it would prove that a cruel murder had been committed, but would in no way tend to show that

The late Archdeacon Churton, clergyman of the Establishment, of learning and conspicuou honesty of purpose, investigated this subject some five-and-thirty years ago. He took a dark view of the monastic discipline of the middle ages, which we by no means share. That fact, however, makes his testimony the more valuable. The conclusion he came to was that there never was a time when such a thing could have occurred as a recognised form of ecclesiastical disciple, as anything in fact other than a deliberate murder, of which latter we have no proof. This learned Protestant minister was deeply read in monastic statutes and widespread literature relating to the religious orders. He said that if a single document could be quoted in which such a punishment was sanctioned, or could even be reasonably inferred, he would throw up his brief. This challenge was given upwards of a third of a century ago. In the intervening time the records of the hateful. middle ages have been submitted to a lands, such as they had never undergone before, yet not one scrap of lect and the will, all have appetites for evidence has turned up to support happiness. Satisfy the appetite of he says Mass every day and two Masses

Tourty.

G. G. GRLEN, Sole Man'fr, Woodbury, N.J.

enormity.

It may, not unreasonably, be asked how it has come to pass that such a is far to seek. In former days the minds of even good and truthful Protestants were so poisoned that they were in a condition which prepared them for receiving anything whatso-ever which told against the faith of their forefathers. Things of this kind had occurred in heathen times. All classical scholars know what was the fate of a vestal virgin who offended against chastity, and there are many Teutonic legends which seem to point to a time when, for magical purpo human beings were devoted to a living tomb. There can be no doubt, w believe, that these terrible rites, with which men's minds were familiar in ages ere the races of Europe had bowed before the Cross, have been transferred to Christian times, and affixed to the monastic Orders which were held in especial hatred by the earlier teachers of Protestantism. As time went on this wild assumption, or rather transference of heathen rites confirmation in the fact that occasion ally human remains have been found in the walls of buildings. In some few cases there may be a difficulty in accounting for this mode of burial. In most instances it has evidently been had recourse to as a mark of respect. The remains of Albinus, respect. The remains of Albinus abbot of St. Augustine's at Canterbury were placed "in the wall" of his abbey church behind Saint Gregory's altar, and a body which it is almost certain was that of Lynwode, Bishop

#### WHAT IS HAPPINESS?

of Saint Davids, the compiler of the Provinciale was found, some forty

We could add other instances of the

same kind, but space fails us. One

and that is that our Catholic readers

will be doing a service to religion if

they draw the attention of their Pro-

testant friends to Father Thurston's

And Where Only Can it be Found in Perfection.

At the Catholic Summer School, the Rev. Father Halpin, S. J. delivered a lecture on Happiness, in the course of which he said:

Is there such a thing as happiness: There must be. Admit that God exists and that we have free wills; there must be perfect happiness for us some where, unless God is making playthings of us; for He has implanted in each breast that desire for happiness and when I find that a thing exists everywhere, and always then I behold a natural fact, a phenomenon, and the source of all facts. All truths is God. Hence God must have meant us for happiness; and there must be happiness for us somewhere. How shall we find it? By so ordering our free actions that the final result will be per-

fect happiness.
What is happiness? A person is happy when the will is at rest. It is the unrest the disquiet, that makes the unhappiness of the world. Happiness is a good. They are synonymous. A man, being composed of body and soul which possess senses, intellect and will, becomes a perfectly happy being. When his senses, his will and his in-tellect are satisfied they have all they satisfied without conflicting, then the state of perfect happiness would be easily attained. But they conflict, and that man becomes the happiest man who has learned to subordinate the lower parts of his being to the higher. Did the lecturer say, "That every-body was sure of obtaining perfect

happiness some time?" No, I did not say that. I did say, that since that desire for perfect happi ness was universal, we must have been designed for perfect happiness; but to say that every one would surely obtain that state, no matter how their lives had been spent, would be to deny all the truth of moral law.

According to the theory which many hold, that every human being will be saved, all who violate the moral laws, as murderers, are just as good as those who keep them. The way to test the moral value of an action is to judge the Church was responsible for the of its effects; "By their fruits you shall know them," says Christ. As we study any doctrine, we may find at first that we can accept it, but presently we come to some part which our reason rejects-then must we reject the whole ; there is no compromise between truth

and error. Happiness being the end of human action, it is only in human action that perfect happiness can be found. Admit that there is such a thing as happiness, and we have found the mean ing of life; the only life worth living s that which leads us to that goal Now there are different kinds of happiness; that of the senses; we with our will, not our hearts, though strong feeling often affects the bodily organs; we will to love, and the loving agent is the will; as we have seen, the most perfect man is the most perfect will, the next perfect lover; in short, the perfect man is the perfect lover of all things perfectly lovely and In the the perfect hater of all things perfectly

Now in which kind of all these kinds middle ages have been submitted to a rigid scrutiny, in this and in other of happiness can perfect happiness be LIVES IN A HUMBLE PARSONAGE. at the back of his church; he is the

this shameful calumny, and yet from time to time we find this charge brought against the religious of former days with the most complete assurance of its truth.

It was not supergrouphly, be asked the attained by all? The fact that be attained by all? The fact that every one can't be wealthy is the best fable has ever been received as true. We do not think that the explantation cation in wealth. Can money heal the broken heart, keep away illness, save from death? Did not the foolish Midas, at whose touch all things were turned to gold—his food, his bed, his daughter beseech the gods to release him from the results of his prayer? No, wealth is not happiness.

Can it be found in pleasure? Pleas

ure is that which delights, which gratifies. Can all have it? How many are born dumb, blind or deaf, and have no power to gratify those senses of which they have been deprived. All pleasures have a limit, an end. Nothing but God is illimitable. Look about and see those who pursue pleasure, and ask yourself, "do they find happiness?" The pagans even recognized this fact, and Tithonus, who, thinking to live perpetually would be perfect happiness, asked to live forever, and found that he had made a great mistake, for he forgot to pray for immortal youth, and he found himself, old and feeble and friendless, and he besought the gods to put an end to his misery; but he was changed to a grasshopper, a symbol of those who pursue pleasure without There is no beatification to ceasing. be found in pleasure.

Can science make us happy? Are all people familiar with science? every one went to the Summer School. who would do the washing and get the meals? In spite of all the Utopian dreamers, the condition of the world cannot be changed as a whole; there nust always be wealth and poverty health and sickness, disease and wan in the world. We all can't be scien-tific men and women. The limited nature we possess makes it impossible for us to know everything about the ologies and isms, and so few of us know even a little that we see at once beatification is not to bo found in sci

Can perfect happiness be found in the will to do right—or virtue? Virtue comes from a Latin word, "vis," meaning strength; by every virtuous act we are strengthened in the subordination of the lower impulses. Is everyone virtuous? I don't know. Can every one be virtuous? Yes. Is there pe fect happiness in the practice of virtue or for its own sake? We can answer from our experience. If the end of our existence is the practice of virtue only, then there is a great mist somewhere; poor human nature would fall for very weariness of practicing virtue. In conclusion: perfect happiness must be somewhere; if it is not in the world, and there comes in moral science to prove the existence of God, the immortality of the soul, and a future world, it must be found in God. Why did God make us? For Himself. Had He an end in view in making our grand human nature, which in our best estate, is truly magnificent? Did He design us to be mere playthings to be tossed about in the world like pebbles on the sea shore? He had an end: and could any end be worthy of God but Himself? He meant us for perfect happiness, He meant us for Himsel; then in God alone can we find beatification. St. Augustine says, "The poor human heart shall be rest-less, till it find rest and perfect happi-

#### CATHOLIC PRIESTS.

Their Influence in American Life-Indifferentism Among Protestants.

The correspondent of a London paper, writing from New York, thus speaks of the Catholic elergymen and the position they hold in the com-munity: They exert curious influence over the minds of a great mass of men who owe them no spiritual allegiance. "Indifferentism" exists among the Americans to a far greater extent than is generally supposed. The men who have fallen into this mode of thought have generally been educated Protestants, but their Church has wholly lost its hold upon them, and they drifted away into what is not exactly infidelity, but which practi-cally comes very near to it. "I live in a boarding house on the avenue," said an American friend to me the other day, "where there are twentyfive gentlemen ; two of them, Catholics go to church, the other twenty-two never go. Seven of the ladies are Catholics, and go to church, the other eight never go. And, I think, you will find this proportion all over the country among the richer part of the ommunity."

Now these "indifferentist" Ameri ans, somehow or other, come to con eive a curious respect and esteem for Catholic priest - a respect and and esteem, I am sorry to say, which they in no wise extend to the Protestant clergy. They see these Catholic priests hard at work, devoting their time to service which has no earthly reward, and denying themselves all share in the joys and delights of this life, and doing this, by the way, not with sour faces and canting voices, but heartily, as a matter of business, as if they liked it. The Protestant clergyman of New York has his fine house, his pretty wife, his family of beautiful children, his books, his pictures and his friends to amuse him, and \$10,000 a year to live on, and he gives in return for all this two sermons The Catholic priest, on the

other hand.

every Sunday; he hears confessions by the hundred, visits the sick, buries the dead, reproves the erring, bap-tizes the babies, is the father, friend and councellor of the poor of the parish; is seen diving down into dark cellars, or toiling up the narrow stairs of tenement houses to carry Viaticum to the dying ; is found at the hospital, the jail and the house of endless toil: and all he gets is the

Now this strikes the mind of the keen American, who detests cant and numbug and who honors earnest work and honest work, and in spite of all his prejudices, he insensibly conceives an admiration and respect for this priest; and thinks that he would like to do him a good turn. "When we to do him a good turn. "When we first went into action," said a gentle man who had served as a volunteer in the late war, while relating some of his adventures, "our brigade was very nervous, and as we had to stand still and occasionally to receive some of the stray shots from the enemy we felt uncomfortable and in need of something to stiffen us up. In the course of half an hour the line in advance of us had a number of men shot down. It was an Irish regiment, and presently I saw their chaplain, a Catholic priest, going through th field kneeling down by each wounded man, and staying with him for some minutes, although the bullets were rattling around quite lively. Our chaplain, who was a Methodist minister, all this time was lying behind a haystack, reading his Bible and drinking buttermilk. I have had a liking for a Roman collar ever since."

colored sisters in Baltimore, (Oblate Sisters of Providence) were solemnly professed on July 10. Very Rev. Provincial Father Leeson, chaplain of the convent, received the vows. They are splendid workers as teachers of The simple and impressive ceremony

of investing Archbishop Vaughan with the pallium was celebrated at the cathedral in London, Eng., on 16th The Archbishop of Trebizonde inst. celebrated High Mass and Archbishop Frascati placed the pallium on the neck of the Archbishop of Westminster. Archbishop Vaughan took an oath of spiritual allegiance to the Pope and of secular allegiance to the Queen, and the choir sang a solemn "Te Deum."

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Are the main-stay of our republic. In them are being cultivated the minds which are to be our future law-makers and leaders in every walk in life. How essential it is that these minds should be united to strong, healthy bodies. So many children suffer from impurities and poisons in the blood that it is a wonder that they ever grow up to be men and women. Many parents cannot find words strong enough to express their gratitude to Hood's Sarsaparilla for its good effect upon their children. Scronla, salt rheum and other diseases of the blood are effectually and permanently cured by this excellent medicine, and the whole being it given strength to resist attacks of disease.

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Mrs. D. Murrison, Earnham Contro. P. O.

Saturday in each month.

Mrs. D. Morrison, Farnham Centre, P. Q., writing about Dr. Thomas' Eclectric Oil, says: George Bell used it on his son, and it cured him of rheumatism with only a few applications. The balance of the bottle was used by an old gentleman for Asthma, with the best results. It acts like a charm."

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O, Bortle, of Manchester, Ontario Co., N. Y., writes: "I obtained immediate relief from the use of Dr. Thomas Eclectric Oil. I have had asthma for eleven years. Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previously to using the Oil"

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A Farmer at ily. We live in a

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According to the Courrier du Bruxelles, the Holy See has received proposals from the English Government with regard to the settlement of the Uganda troubles. The English propose the nomination of a mixed comnission, in union with the Pope, to examine whether the English Governnent and its officials are responsible or

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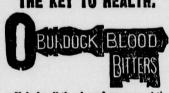
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Fourteenth Sunday

FIVE-MINUTE

SEPTEMPER 1

THE POVERTY O For after all these things (St. Matt. vi. 32.) In this day's Gos Lord would teach us t

between men is the di the objects for which he lays down the fun His kingdom, that if one's life is the enjoyr everywhere about u drinking and money has therein a mark of kingdom of this work our Lord's kingdom none of these things endeavors. We ma but for higher purpos itself can offer; as ment in them is co trifling a matter to e pursuit. Yet, brethren, is n

tian world absorbed what should be the treasure? Is not thi inquiry, How shall I the possession of r most enviable happ the best praise of a he is prosperous, and it is wealthy? Wha it is, therefore, that His contempt for wh contempt no less pr gently expressed! says—if you and I of beauty, you n Solomon's wardrobe and I will take the you talk to Me of for the business of life. the successful specul sparrow is my mode And our Lord's li

cord with His doctr set purpose that I those things that ne most; that He was maiden, and the ap try carpenter ; that barefoot and needy all the time the on seemingly a tried a factor, and died alone upon the gibl the immortal King valuing of the mo life is a fault dec fallen nature. Th

service, that it is

ince of the heathe

And we know that too noble a being t action to purcha thing whatever. sons who deem then Christians are qu And many other deprived them of heathen seek." deed to underesting poverty, or to sa thing to suffer it is a terribly hard see one's family st to wander about and be too poor to medicine. But, o wrong to act unde as if all were lost us; that is the one's faith in C consolation in the raise one's eyes h ance by fervent I relieve the burd grant patience to Oh! how few t

there are who do and doubtfully! Yet the doctrin a postponed rewa life, and for a heathen's. To present joy for t trust the voice of -in a word, to of a supernatura mental virtue of

and heartily ch

God and His jus

the treasures of

Hea The use of the ha The use of the hawater, then exposis is prolific of a ve Robert Simpson, Ont., writes, Oct. Jacobs Oil cured of the hands, after me My hands painful, and for a bowever thanks to however, thanks that Jacobs Oil, short lieved, and ultim now always have a the house."

the house."

Hard and soft Holloway's Corn's time. Get a bott Mr. J. R. Alle sends us the follo years my wife costiveness, Inwa plaint. We tried number of medic relief, until we Lyman's Vegetal the first relief she was used the benebeyond our expecting. Mrs. M. Step

Mrs. M. Ster writes us as folk weak that I coule very sweet; even Heartburn, fulne, short breath, res frightful dreams that I would of With the use Nor Discovery this Discovery this removed, and I taste or fancy."