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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, JULY 18, 1903

VOLUME XXV.

The Catholic Record. LONDON, SATURDAY, JULY 18, 1903.

One of our Toronto contemporaries is

still talking about reunion. Unity, it will stop there so long as the sects do not take the necessary means to secure and to maintain unity. We have had Grindewald conferences without any definite results. The Anglican Church has a multiplicity of means which, humanly speaking, ought to be a barrier to discord, and yet, despite Privy Council, Bishops, Bible, etc., it drives with an exceedingly loose rein; you can do anything you like in it, provided you go about it decorously." If they and the other sects could be persuaded to seek some scheme which might attempt to preclude schism, and to cause them all to speak the same thing, they might be able to furnish us with something better than wordy resolutions. "In the family, in business," says a Protestant writer, "we do not hesitate to recognize the principle that domestic harmony and outward prosperity are linked inseparably to each other." Can we imagine, then, that in religion alone, which ought to be its grandest expression, the law is relaxed. Is a religion universal in its empire, but disordered and desperate in its fellowship so much as ceneurable? Our friends realized all this-the shame and disgrace of it-but they will never be able to adjudge themselves guiltless so long as they reject the authority which alone can secure unity. The best they, working in their present lines, can effect is a mutual toleration of one

> THE CHURCH THE ONLY GUIDE. Our friends should not allow sentiment to run away with reason. What

unity will find a fostering mother in a common creed drawn up by divines appointed for that purpose? They can not guarantee that a unity thus effected will last six months. Why should they as reasonable men depend in this important matter upon men who can show no authority other than human, who are fallable and can therefore fall into error? Can any sane individual conscientiously subscribe to a common creed as a basis for his religion if he is at liberty to think hundred sects battling within one its framers may deceive or be deceived? Would this be a "reasonable" service? The apostle tells us that faith is the substance of things hoped for, the evidence of things unseen, Now, when a man tells us of the objects of faith he must satisfy us that he neys from home to play the censor, jects of faith he must satisfy us that he knows what he is talking about and convince us before we give unconditional assent to his teachings that he is invested with the competent authority. not accomplished in England—to wit, life has been such that all instructed, intelligent and right-minded men are vested with the competent authority.

We should like, then, to hear a divine trying to foist that common creed upon a Buddhist who knows his business. The is enthants that the competent authority. The same are should like, then, to hear a divine to infuse unity and consistency into a conspicuous for its doctory in the competent authority. In the competent authority. In the competent authority. In the competent authority, to have a divine to infuse unity and consistency into a complished in England to the ready to pay honor to his character and virtues and to acknowledge the immense value of the service which, in the discharge of the duties of his exalted office, he has rendered to humanity. Their authority, they say, is the Bible. But must we take their ipse dixit as proof of this? Why should we believe in the Bible any more than in Shakespeare? Because it is inspired. Now we are getting to something definite, but we owe it to ourselves as reasonable beings not to believe it until we see the "Why" of it. yours without sufficient cause. You aid of Bishop Potter. "Sir," he may perhaps give us your word for it. But how can we repose absolute confidence on the word of any man who is subject to error? You may be convinced that the Bible is inspired, but that is no proof that it is so in reality. It is sublime and beautiful, obscure and many-sided, which by the way ought to make sundry gentlemen doubt as to their fitness to be its interpreters; but a book may be beautiful and sublime without being inspired. Who then, if we do not care to follow blindly and slavishly some self-constituted teacher, is going to testify to its inspiration? Not the Bible itself, as is evident. within, we say with St. Augustine: "I, for my part, would not believe the gospel unless the authority of the Catholic Church moved me to it."

A PROPOSED MINISTERIAL BATTLE.

An Anglican clergyman has come across the seas to wage war on the Ritualists. He appears to possess much zeal and earnestness, though his excess of his knowledge. But we re-

frain from questioning his motives or impugning his sincerity and look forward with pleasure to see him in battle with the Ritualists. The first big en-

gagement will, we understand, take place in February next. In the meantime the rev. gentleman will, with the help of the Kensite breakfast food, get says, is in the air. But we think it into condition, and his opponents to-be will strengthen their argumentative biceps by inspecting their stores of ecclesiastical millinery. The Low

tell us when an Anglican ceases to be an Anglican, and give us a hint as to his plan of campaign against those who affront his doctrinal eyes? This, we take it, is an important point, because we and other people are under the impression that an Anglican can believe anything he likes without being suspected of heterodoxy. The gentleman is, of course, conversant with the history of Anglican babblings, and has therefore some idea of the magnitude of the task before him. Then again why disturb the atmosphere at all, since he is a member of a Church which "never promulgated a doctrine or condemned a heresy?" The 39 Articles may afford him doctrinal nutriment, but the laws of good breeding, which are in honor among Anglicans, forbid him meddling with the individuals who do not share his tastes. These, he may say, are masquerading as Anglicans, and are worthy of condemnation. But are they really faithless to Anglican grounds have they for hoping that doctrine? Which opinion is right? It will be time enough to answer this question when some preternaturally the standard of Anglican orthodoxy. Church of England has sheltered every Gorham, etc., holding mutually destructive doctrines, within its borders. No wonder Macaulay described it as a

A HERCULEAN TASK.

And yet with the sound of discordant voices on his ears this gentleman jour-

BISHOP POTTER INVITED.

But he hopes for success. Well the young, we are taught by Aquinas, have a store of that kind of hope which takes no note of difficulties either from within or without. However, we hasten to say that the rev. gentleman seeks the of the Protestant Church to take steps to put an end to these scandalous and idolatrous (Ritualistic) proceedings."

Now, will he tell us by what manner of reasoning he comes to the conclusion that the Anglican Bishops in the United States have the authority, which is either denied to, or not exercised by, the Anglican Bishops in his own country? In England these prelates make no move to banish the divisions which exist among their adherents. The Bishops themselves are at variance on important points. For instance, one of them declared some years ago that the Church of England had a true satisfactory answer to this question; priesthood, a real sacrifice and an altar, and was flatly contradicted by a brother-Bishop; and so on. In the United States an Anglican clergyman may admit seven sacraments, or two only: he may assail the authenticity of the Scriptures: he may champion Apostolic succession or combat it and yet incur no episcopal censure. It is, therefore, rather difficult to see why the gentleman invited Bishop Potter to

assist him in his crusade. In matters of conscience,

LAYMEN, THE LEADERS.

If the Bishop, however, were to comthing of Anglican history, Bishop Potter would bow before it and retire as gracefully as possible. He has the right to approve or reject a candidate for a pastorate, but he is guided in its exercise by the wishes of the people who pay the salary. As a matter churchman will probably be warned that stone-throwing is barred. We do not suppose he intends to do anything like that, but then, as the late A. Ward remarked, a religious fite is forty times wuss nor a prize fite. The use of missiles may be allowed in London, but it will not go in New York, which, by the way, is credited with a number of big policemen and bigger patrol waggons.

This not in the copal convention. It is not in the scope of these remarks to allude to the scope of the scope of these remarks to allude to the scope of these remarks to allude to the scope of these remarks to allude to the scope of the scope of these remarks to allude to the scope of the scope of these remarks to allude to the scope of the scope sented the Bishops as servants but not But will this militant cleric kindly masters - as churchmen who professed one thing, and did another-as men who called themselves shepherds and yet with an amazing obsequiousness suffered themselves to be led by their flocks. "An Anglican Bishop," says a Protestant writer, "blasphemously boasting of a power given him by the Saviour of the world found himself precisely in the position of a lunatic who may fancy that he is the monarch of the universe but who cannot pluck a flower or fill a

> Bitter words these, but verified by precedent and confirmed by experience.

A CLERIC AT YALE. An exchange informs us that a Catholic clergyman in Connecticut has just completed arrangements with the officials of Yale University by which he is to become a member of the senior class for 1904. Curious indeed to an outsider! The respected cleric has sufficient reasons doubtless for this step, but we certainly think that either the Catholic University or the Jesuit wise individual will instruct us as to institutions would be able to do as much for him intellectually as Yale. From its history we learn that the However the Catholics who look unkindly upon our colleges will rejoice to phase of opinion and has seen without hear of it, and we may be quite sure that any visible perturbation men like the reverend gentleman's attendance Bishop Colenso Maurice, Rev. G. C. at Yale will be a precious argument against all of us who have faith in our own and plead in season and out of season for loyalty to them.

SOME NON-CATHOLIC TRIBUTES TO LEO XIII.

No Man Stood Higher.

Philadelphia Inquire There is no man who stands higher than the Pope in the esteem, admiration and affection of civilized mankind. As a statesman, as a philosopher, as a philanthropist and as a Christian, Pope Leo XIII. has attained to a leading place among the great men of modern times. For all time to come he remain a conspicuous and distinguished figure among the great men who were most prominent and influential in making history during the century which lately closed. The world is the better for his having lived, and that that there is no finer epitaph.

The Dying Leo. The Philadelphia Press. The world stands at the bedside of the dying Pontiff. The grief of his own flock, the vast communion of which he is the visible head, is direct, immediate is the visible head, is direct, inherent and personal—the sorrow of children for a father who passes away. But this good man is loved by all the world, and for a father who passes away. But this good man is loved by all the world, and all feel with sorrow the departure of the great Pope who lies between the life he has used so well and the death for which he is so ready. The world which held his flock and which he yearly blessed, last night wherever the tidings came that his life hung in doubtful halance breathed gratitude for his ful balance breathed gratitude for his labors, love for the man and reveren honor for the priest.

A Marvelous Individuality. New York Evening Post. His is a marvelous individuality. None of the valiant old men of his generation-neither Gladstone nor Bismarck-made such a wonderful impres painter Benjamin-Constant, by the brilliancy of his intellect * * * His refined intellect, his simplicity of life, his unaffected piety, all exalted to eminence by his extraordinary career, have made him an inspiring personage ing I was a little taken back by her little book as Catholies might have and hand to their non-Catholic ly that Assessor of the Commanne of ly that Assessor

even to those who will not mourn him as a spiritual ruler.

When the Pontiff Speaks. mand the paster of St. Mary the Virgin to abandon his ritualistic practices, what would happen in all probability? There would be a protest from the congregation, and if we know anything of Anglican history, Bishop Potter would how hefere it and retire as

Mew York Herald.

History will doubtless say that the dominant characteristic of Leo XIII. throughout his wonderful life, embracing more than ninety-three years, was made to be a superscript of the control of the con simple goodness. The angelic hymn, "Peace on earth; good will to men," seemed to be the music of his existence. Set like a light upon a hilltop, es simplicity, gentleness, kindliness of slife was an example and an inspiraon to all. He will be mourned not ally by the two hundred and fifty mil-ons of Roman Catholics who saw in ons of Roman Catholics who saw in m the successor of St. Peter and eir supreme guide in the interpretaglass of water without the permission of faith, but by the entire civilized world, fine, consummate flower * * * And yet this aged man with so many ties with the past was abreast of the fore-most thought and impulse of his own ime. While sympathizing with the spirations of the toiling masses of the world for betterment of their condition by all lawful means, he exerted all his moral influence and spiritual power to repress the socialistic doctrines founded repress the socialistic doctrines founded upon an atheistic and false philosophy and the success of which result in anarchy. For his services in this field

NON-CATHOLIC MISSIONS.

alone civilization must honor the mem-

ory of Leo XIII.

Rev. A. K. Gwynn in The Missionary. sine our last report we have not been able to give a non-Catholic mis-sion—that is to say, we have not lectured several successive nights in one place, though we have had a num-ber of "one night stands," with most of our hearers Protestants. All the time that could be spared from our regular mission visitation work, has been gular mission visitation work, has been given to perfecting arrangements to begin work on a new church here in Greenville. The fact is, 'tis no easy matter to find time to give our non-Catholic missions. We are kept constantly on the go trying to attend to the spiritual wants of our little flocks in Greenville and the forty-odd stations attached thereto. Only last week we had a sick call ninety-four miles from headquarters, and shortly before that the spiritual wants of our little flocks in Greenville and the forty-odd stations attached thereto. Only last week we had a sick call ninety-four miles from headquarters, and shortly before that a marriage up in the mountains, a description of which would recall some of the stories of the pioneer missionaries of our country.

But, in spite of the fact that our time is so occupied, we shall continue to try to work in the non Catholic missions, for we fully realize the importance of this kind of work. We see the good effect already of the little we have done in this line. There has been an inter-

sions, for we fully realize the importance of this kind of work. We see the good effect already of the little we have done in this line. There has been an interest in our Holy Faith awakened which would have remained dormant had we would have remained dormant had we not made a little noise and taken an aggressive step forward. This non-Catholic work is, in my mind, a glorious Catholic work is, in my inner, the thing, simply because it is an aggressive movement. Here in the South we have movement. Here in the South we have had, from very necessity, to stand in the trenches, so to speak: but now we must unfurl the flag, start the drums and bugles, and march out into the open to meet, not the enemy but our friends who do not know us and who have thought us their enemies all the while. Yes, I feel that the time is ripe for this work. There is a great deal of uncertainty and restlessness and doubt in the minds of our sincere non-Catholic brethren. This is true here, as I have no doubt it is elsewhere. It has manifested itself here to me in many ways and on many occasions. For instance, waves from Graymoor, at Garrison on the Hudson, have moor, at Garrison on the Hudson, have reached and broken upon the shores of even Greenville, S. C!—and the local Canutes are in dismay. They have mounted their thrones and hurled anathemas at the incoming waters; they cry, "Stop, oh stop; you have gone too far already." But the waves stop not, and in the meantime anxiety is not, and in the meantime anxiety is created and doubts are, sown, and some honest souls are asking them-selves: "May this not berthe beginning of a great movement back to unity,
and should we not look into the claims sion as has the latest of the Popes. It may, indeed, be doubted if any of those who had before worn what Dante calls the gran manto of the Papacy ever succeeded in captivating the imagination of the civilized world in the way of Leo the aged. At ninety he was able to astonish even a Frenchman, the painter Benjamin-Constant, by the brilliancy of his intellect * * * His refined intellect, his simplicity of life,

reasonable that I'm atraid you'll make a Catholic out of me. In spite of the fact that I pleasantly remarked—or perhaps it was because I remarked it talk any more; what you say sound perhaps it was because I remarked it—
"That is the way with you good
Baptists: you are afraid to investigate," she took with her a copy of
"Clearing the Way" and the "Question Box." And this doubter is, I am sure, but a representative of a very large class of persons whose minds are filled with calumnies and misrepresentations; who, deep down in their hearts, are not satisfied with their religion; and who are afraid to seek the truth—
afraid of what the world will say and

REVELATIONS ABOUT THE NATURE AND WORKINGS OF THE LODGES.

W. J. D. Croke, in Catholic Standard and Times. Rome, May 25.

The revelation about the nature and The revelation about the nature and workings of Freemasonry which is being made during these years is such that to disallow the influence in public life which Catholics have always as aith, but by the entire civilized world, thich recognized in him that disposition the creation of which is the pursose of the Christian religion and its ne, consummate flower * * * And the thick recognized in the creation of which is the pursose of the Christian religion and its ne, consummate flower * * * And the revelation which is being given does not consist in decorous spectacular displaying of Masonic aprons and triangles; the present this aged man with so many ties period has not its parallel in the epoch. nature of the sect lies in the last 20th of September speech of the Grand Orient: these revealments affect the

orient: these revealments affect the nature of the organization and its purposes. Then came the telegram of the Grand Orient on the occasion of the death of Professor Bovio, which I referred to on April 20, and now we have the Teso incident. the Teso incident.

the Teso incident.

The telegram was worded thus:

"In Giovanni Bovio Freemasonry mourns the loss of one of its most luminous apostles; we that of a venerated and most dear friend. In times when men lose themselves, or when terror struck they stand in arrest, he wished to be more than man, to be thought an example; thought of progress drawn from the Italaic tradition example of laborious virtue, of historic

of the deceased thinker.

Signor Teso is quite the reverse of
the loud-voiced but meditative Deputy
the loud-voiced but Masonically inspired

Bovio. The Masonically inspired
Tribuna" of May 21 says:
"The Advocate Antonio Teso, who has rapidly run through an enviable beauro-eratic career, and who has penetrated from the beaurocraey into teaching, is also, for some years past, Municipal Councillor and Assessor of Rome.

* * * And he, a native of Vicenza, did not become Assessor because some one knew him to be the author of a booklet entitled see the curosities of booklets and the destiny of titles—"The Future of Democracy;" but because he was a Mason, an active Mason, a ferrent one, well numbered, and the a fervent one, well numbered, and (because) Freemasonry—to which such improvisions are distasteful wished to provisions are distasteful wished to carry him, for want of a better, to the honors of the Capitol. But now he, although he entitled his lucubration about the democracy with a small d, now he is candidate of the Moderates of Vicenza, and in order to be received. of Vicenza, and in order to be received by them, he has not only declared that he desired the settlement of the fatal discord between Church and State, and that he detested divorce, the insidious enemy of the family, but he also professed the most invincible repugnance for the sects which "with mystery and with the spirit of intolerance are worthy to exist in a country governed according to freedom."

according to freedom."

This proves many things, in which the confession about Teso's promotion is the Cardinal revelation. But an article by the Freemason "Cimone" in the fiercely sectarian "Capitan

Fracassa " proves more :
" As one who did not know it certainly could not imagine it, I hasten to add that this Advocate Teso is precise-

suddenly getting up and starting to leave, saying in rather an agitated voice: "Oh, I don't want to hear you as if the Benjamin of our party in

1291

He confesses that the man's fortune He confesses that the man's fortune was "rapid," that it was beheld "without envy" and "encouraged and aided in every way" by "the simple incorrigibles, who were also in part donkeys, such as I also have the honor to be."

Thus the "Osservatore Romano" of May 23 most justly summarizes the

case:
"An obscure man, unknown to the Romans, (and) thus devoid a priori of every equality to be a good administrator, is unearthed by the Liberal parties, by those parties which pose always as saviours of the fatherland, and is borne by them on their shields to the capiton.
And when the sectarian electors asked each other in an undertone "but why this unknown Signor Teso?" the reply came. "The deuce, he's a Mason!" And so for the self-same reason, he was promoted from being a Conneillor to be an Assessor, * * * and no more, because there was no place for him higher cause there was no place for him higher up. Or, rather, it is not exact to say that the career of Signor Teso had to stop at a miserable Assessorship, even that of Rome, the intangible capital; and they devised to take him to Vicenza, his native city, among his done followed: devised to take him to Vicenza, his native city, among his dear fellow-citizens, and to have him elected * * * deputy. But by a mischance at Vicenza, the Liberals had already set their eyes upon another Mason; hence there arose a body-to-body fratricidal struggle between the electors of the Ministerial Mason and the anti-Ministerial Mason.

Mason and the anti-Ministerial Mason."
Everything is instructive about this seandal, from the sight of Tesco on the scandal, from the sight of Tesco on the shoulders of the Masons carrying him to the Capitol — it is a case for re-peating Carlyle's remark about the triumph of Jourdan Coupetet, the murderer of Avignon, "What things men earry!"—to the change of political principles of the aspirant to Parliament, and from the crass innocence of the Moderates and Liberal Catholics of Vicenza to the angry and outspoken denunciations of an exalted brother Mason published by the sectarian newspapers. The Vicar of Reav was a model aprons and triangles; the present period has not its parallel in the epoch period has not parallel in the epoch period has not its interior and parallel in the epoch period has not its interior and parallel in the epoch period has not its interior and parallel in the epoch period ha tial "Novoye Vremia," that it is as bold and active in the sphere of international politics. But this is a further national politics. But this is a turther subject, and I must stop with this example of its action in the local and national politics of Latin countries.

CATHOLIC BELIEF.

By Rev. John F. Mullany, L.L. D., in July

B7 Rev. John F. Mullany, L.L. D., in July Donahoe's.

We Catholies, therefore, hold that no difficulty can arise from our doctrine of the Real Presence and the principles of natural philosophy, because these principles only apply to bodies in their natural state of existence, which is not the case of the Body of Christ in the Eucharist, becau ethis Body is endowed. Eucharist, becau e this Body is endowed now with the qualities of spirit of whose relation to space, if any, we are totally ignorant, save that we know One Spirit that is whole and entire at every inthat is whole and entire at every imaginable point. He fills all space by His immensity, and yet He leaves from for all creatures; He is everywhere, and yet He is, as it were, multiplied in every spot of the universe. We also know that created spirits manifest their correspondence to certain points of correspondence to certain points without being circum bodies are in this mortal state. gustine says of the human soul, that not only is it whole and entire throughout only is it whole and entire throughout the body, but it is whole and entire throughout each and every part there-of. Besides, we have manifest scrip-sural evidence that our blessed Saviour, after His resurrection, was in at least two distinct places at the same time. Our Protestant brethren say that it is impossible for Christ to be present in the Eucharist because St. Peter declared that He must remain in Heaven until the times of the restitution of all things (Acts iii. 21). Granted, so far as it declares that Jesus Christ in His glorified flesh remains in heaven forever sitting at the right heaven, forever sitting at the right hand of God, (Heb. x. 12). But we are also informed in the same book of the Acts of Apostles, (Chap. ix. 17), that He appeared to St. Paul on this earth on the road between Jerusalem and Damaseus, whilst He was also in and Damaseus, whilst He was also in Heaven, (Chap. xxvi. 16). The apostle shows that it was not a mere spiritual vision, for he founds upon this bodily exhibition, the argument of the truth and reality of the resurrection.

THE QUESTION BOX by Father Conway, is a book of some

six hundred pages, being the replies six hundred pages, being the replies given to questions received during missions to non-Catholies. It has a good index—often a neglected part of many otherwise useful publications. All sorts of questions from the days of St. Peter—was he ever in Rome?—down to the fads of the day, like Chrisdown to the fads of the day, like Chris-tian Science, have been asked in these missions, and in this book find an answer. We predict for this work a large circulation and much good. Just such a little book as Catholics might have and hand to their non-Catholic