III.

Will Mr. Lansing be so good as to explain the consistency of believing the Catholic priesthood to be such a corrupt and ignoble body as he reprecorrupt and ignosic body as as repre-sents (on authority which we will pre-sently examine) with the testimony to the demeanor and aspect of its leaders which I am about to quote from the most eminent of American Congregationalists, Doctor Edwards A. Park of Andover? Mr. Lansing will not dispute his pre-eminence in the denomination. Indeed, there are not more than four or five clergymen in the whole body that can reasonably be called even second to him. Before professor Park's retirement he might fair lessor Park's retirement ne might fair-ly have been styled, not in adminis-tration, but in influence, the arch-bishop of Congregationalism in this country. Mr. Lansing, who never shows any self conceit over against other Perteatent, ministers (let me own other Protestant ministers (let me own all his good points, for they are few enough in public demonstration) will cordially acknowledge that, intrinsically, Doctor Park's word is worthy of much more attention than his own. Whether he is able to balance this intrinsic superiority by countervailing evidence, we shall see. Moreover, Dr. Park is a Protestant of the Protestants, that is, a pronounced Puritan Calvin ist. Like myself, he would find by far the greatest barrier to union with Rome in her leaning to Molinism, to what we should call Arminianism.

Professor Park, it will be noticed, in his letter to me uses a round number, and gives to the whole superior hierarchy the name of its principal members, the bishops. The Vatican Council may be said to have consisted of three principal elements. First, the bishops, sitting and voting by intrinsic Secondly, monastic dignitaries, sitting and voting by customary right. Thirdly, eminent clergymen not sit-ting in the Council, but in attendance on it, and closely connected with its proceedings, and not unreasonably regarded as members in a general sense. These three classes together may be reckoned at about a thousand men. By old custom also, even those cardinals that are not bishops sit and vote in a general council, being Fathers of the Church jure humano. All these dignitaries, from the potion pars, are not unnaturally styled, when mentioned together, bishops or prelates as indeed we know that the Charch styles them collectively Praesules, whether of the episcopal order or not. Doctor Park's letter is as follows:

"Andover, Mass, June 25, 1898.

Rev. C. C. Starbuck:

Dear Sir—I have made several times, and I do not see any objection to your publishing the statement, that I never saw a thousand men walking in a procession or sitting in a deliberative assembly, whose personal appearance was, on the whole, so noble as was that of the thousand Bishops who were members of the late Ecumenical Council at the Vatican.

Yours faithfully, (Signed) Edwards A. Park."

Now will Mr. Lansing explain how, out of so low a tone of purpose and character as he assumes to mark the priesthood, as a body, there is evolved a prelacy of so coble an aspect as Professor Park describes? can very well understand that the leaders of the clergy might be large and personable men, and of compara cultivated appearance. Professor Park, however, is much too careful a chooser of words, and much too keen an observer, to use "noble" otherwise than as signifying the appear ance of moral, as well as of physical and mental superiority. Let any one visit the Capitol, and he will certainly see several hundred men of notable appearance. Nor are they of ignoble asect. Yet to say, positively, that they are in the mass of noble aspect, would imply a different impression from that which I, at least, have received. To compare great things with small, I remember gathering an impression not unlike Doctor Park's, from seeing twenty-five or thirty Catholic prelates met in provincial synod, at a time when as yet the whole of the United States was immediately suffragan to Baltimore. It is not the least dignified and worthy fraction of the episcopate which Rome has assigned to these cisatlantic regions.

Such an episcopate does not advance to the priesthood a body of men 99 per cent. of whom are of evil life. This abomination, as we shall presently see, has been derived by Lansing's malevolent credulity from an infamous Canadian impostor, who has forged it as a lie of the first hand.

The case is still stronger for the monastic prelacy. This watches over the admissions of monks, friars, regu lar clerks, and other monastic breth-ren and sisters with an immediateness and attentiveness of authority beyond what is easily compassed by the bishops, and it is these monastic brethren, in turn, by whom, principally, these monastic prelates are promoted fine a result does not easily come from

a foul elaboration. Note, nothing that I have cited, from Hutton, Renan, Park, or any one else bears, one way or another, on the question whether the Roman Catholic episcopate governs the priesthood too imperiously. Renan affirms that it does. At all events, nobility, not Doctor Park in liking him better than Cardinal Newman, notwithstanding

as John Wesley himself the English to say it, but it is rigorously mathe. FRIENDLY TO THE CATHOLICS. Loyala.

Concerning the priesthood at large, I will cite a fact of my own experience for what it is worth. Mr. Lansing, for what it is worth very doubtless, will say that is worth very little. I can not complain if he does, inasmuch as I regard him as worth nothing at all in this direction, except nothing at all in this direction, except as a warning example. For this his value seems to me inexhaustible. The German Methodist paper of Cin-cinnati declares that his leaving the Methodists was a relief to them, and advises him to relieve the Congrega-tionalists similarly. At all events his book remains. But to my fact. I had received, in the Sacred Heart Review, a number of portraits of New England Catholic pastors. I had also received, in a weekly paper of a denomination specifically hostile to Catholicism, a considerable number of portraits of ministers of its own persuasion Whether the paper was Baptist, Method list, or Cumberland Presbyterian, leave undetermined. I then asked a whose ancestry and habits of thought are absolutely Protestant and puritan, which set of likeness showed he larger proportion of faces combining saintless and manliness. She un hesitatingly answered: "The former, unquestionably." I might have had a more favorable result with another de nomination, but I submitted what I had. I chanced to have in hand neither Doctor A. J. Gordon nor Bishop Foster.

Lansing, though, is quite modern when, on Chiniquy's authority, he pronounces only 99 per cent. of the parish clergy bad men. He does much worse stops for consistency. Whatever comes to hand, provided it is vile enough, goes down on the page, with no care whether it shoots ahead or falls short in its infamy of what has gone Thus, on one page he give the victims of St. Bartholomew's at 70,000 the actual number made out by Professor Fisher's mir-aculous accuracy being 22 000 On another page it is 700,000. Had he seen it stated anywhere at 7 000,000, we must have expected to see the number duly reproduced. Had any one objected that 7,000,000 was ten times the number of all the Protestants then in France, he would have shown how little he understood the Rev. Isaac J. Lansing. He has already murdered all or most of the Protestant that were there in 1572, and why should he not go on to massacre ten times as many more, if he likes? It will do them no harm, and it might be a great satisfaction to him

On page 265, speaking immediately of Indulgences, but, as we see, quite leaving these behind, he quotes a leaving these behind, he quotes a certain William Hogan, who, a number of years ago, abandoned the priesthood and the Catholic Church and took to the law. He quotes him, as he does Chiniquy, and as he is accustomed to quote, in such a way as to ender himself thoroughly art and part of the abominations that he copies. Should a private man bring Lansing would be liable in heavy damages. Such a thought never seems to come into his head as to ques tion any evil accusation of which he once gets sight. To weigh the authority of a fellow vilifier is something of which, in his own phrase, he would no more think than he would think of dis puting the canonical Scriptures. He ises this phrase about one or two particular men, but he might just as well apply it to the whole company of ruffians whom he evokes, like a conso many imps o the devil. Hear what he says through this Hogan, "I pronounce all Roman Catholic priests, Bishops, Popes, monks, friars and nuns to be the most deliberate and wilful set of liars that ever infested this or any other country, or disgraced the name of religion -these priests and these Bishopsthese men of sin, falsehood, impiety, barbarity and immorality—talk of morals and preach morals; while in their lives and their practice they

laugh at such ideas as morality. Now anybody who is in his right senses can understand this kind of talk at a glance. The man reveals himself as what he is, "one of the Pope's weeds, plucked up and thrown over his rarden wall," as Sydney Smith says. The vile fellow, in the bitterness of his The vile fellow, in the bitterness of mis evil rage, "unpacks his heart with cursings like a very drab, a scullion." And Lansing, who, indeed, has neither vigor enough of thought nor feeling to use such language at first hand, but the native coarseness of whose moral perceptions, thoroughly typical of his whole gang, aggravated by the malignancy of his purpose, leaves him wholly unconscious of the company he has strayed into-as unconscious as Doctor Syntax on his tour, but not as innocen--parades himself as an accomplice of this villainous renegade with no more sense of shame than a drunken helot produced as a spectacle before a com-

pany of Spartan children. Does this man Lansing, in thus identifying himself with Hogan's odious billingsgate, intend to be understood as meaning what he says, including the word "all," or does he not? If he does not, then, on his own showing, he has been guilty of incredible indecency. Were I to hurl these vilifying epithets, in the way of mere rhetoric, at the Buddist priest-hood of Thibet, I should be inexcusperson of very noble character, in spite of all Mr. Purcell's clumsy mis constructions. Indeed, I agree with Deater Ports. ency, they can not be capable of indecency. I will allow that this plea indecency. I will allow that this plea might at least be accepted in mitiga-Yet his intimate friend, St. George Mivart, represents Manning to us as having been to the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean.

On the other hand, does he mean what he, through Hogan, says? Then, as he puts down the time of St. Gregory the Great as about the date from which the specific identity of Roman Catholicism may be reckoned, it follows that he describes as infamous liars all those holy men and women whom great Protestant authorities-Neander, for instance—portray for our admiration and imitation during these thirteen hundred years, and as being of evil life in every way all the men among them. Imagine this wretched creature, as a true child of Antichrist, blaspheming the saints of the Most High! He condemns to perdi-tion an Anselm, a Bernard, a Stephen Langton, the father of English liberty, an Edmund Rich, its vindicator, a Simon Montfort, the Father of Parlia ments, a Bridget of Sweden, a Catherine of Siena, an Autonine of Florence, a Thomas Aquinas, a Bona ventura (to whom he falsely attributes offensive extravagance of the the offensive extravagance or the Marian Pazher) a John Gerson, a Nicholas of Cusa, a Lis Casas, a Talavera, a Cath erine of Aragon, a More, a Fisher, a Campion, a Southwell, a Charles Bor

romeo, a Philip Neri, a Fenelon, Massillon, a Bourdaloue, a Bossuet, a Francis Xavier, a Breboeuf, an Affre, a Darboy, a Vincent de Paul—in short, whom not? And this of a body which the Spectator rightly says, that in the love of excellence no Church has surpassed it, and few have equalled

it! Of which the great Presbyterian historian James Bryce says, that all the corruptions of the Middle Ages could not ever persuade her to lower the purity of her moral teaching! Through all the blasphemous extravagances of a violent time, the holy tradition serenely held its way. But I might as well dilate on the beauties of nature to a bat or a mole as to unroll this gleaming catalogue of holiness to

Reverting to his accusation against the pastorate, who is his authority Chiniquy. And who is Chiniquy authority? As Lansing informs us Father Hyacinthe. And what is Father Hyacinthe's answer to my inquiry whether he has said such a thing No, never! for it would be grossly untrue." Thus the diabolical success sion of three links devised to work against the apostolic success many links, falls to the ground by the indignant refusal of the intended first link to bear the chain of slander and Charles C. Starbuck. Andover, Mass.

HE DIED RICH.

One remarked, as they were coming back from the burial of the dead: "What a sad life our departed friend lived! How unfortunate he was! He never seemed to prosper in his business relations, and at last died poor."

"Had he not some little success?" asked the one to whom the remark was addressed.

"No," was the reply. "His life was a failure. While others about him prospered he did not succeed; his whole life seemed but a struggle with adverse circumstances.

"I do not agree with you," said a voice which had thus far been silent. "I knew him well in life and I was with him in his last moments, and should say he died rich."

"You are mistaken," said the first "All his lifetime he barely speaker. had enough to get along, and the

henorel by all for his excellence of character and he left a good name and a legacy of generous and noble deeds, a faithful Christian example, and lessons of patience in affliction, of hope in adversity, and of calm and heavenly trust when no sunbeams fell upon his path. His family, too, always found his presence a joy and a blessing, and his children were faithfully trained up for intelligence and duty and a Chris-

"Then he died rich," was the responsive and emphatic declaration of another, "richer than if a millionaire, his only possession the gold that he could not take with him and the covetous and selfish use of which were but a sad preparation for his final account.

Who has the surest and most blesse inheritance hereafter, the one who lives for self and the world or the one who lives for God and Heaven? Possess the whole world, if it were possible, and we must soon leave it. have no pockets," and the wealth of time has no currency in eternity. live as to form character approved alike by God and men, and you will not only die rich, but all your riches will bear with you to eternity.

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Pale sickly children should use Mother Pale sickly children should use Mother Graves' Worm Exterminator. Worms are one of the principal causes of suffering in children and should be expelled from the

It is difficult to describe the sensation caused among church-going people throughout the United King-dom by the action of the Princess of Wales in not only accepting the presi-dency of a Roman Catholic orphanage at Norwood, founded and directed by Sisters of Mercy, but in likewise con-senting to open a sort of fair or bazaar organized for the purpose of raising funds for the institution.

It is the first occasion since the days of the Reformation, or rather I should say since the overthrow and exile of the Stuart dynasty, that a member of the reigning house of Great Britain has accorded recognition of any kind whatsoever to Catholic institutions, and one has only to recall the fact that it is not so very long ago that Roman Catholics were subjected to numerous civic disabilities in order to realize the importance attached to the action of the Princess of Wales.

The irritation which it has caused in all ultra-Protestant circles is intensified by the fact that the future Queen of Great Britain has always displayed a very strong leaning for what is known as the High Church, or Ritualisic branch of the Church of England. Like her fellow Ritualists she believes in confession, and in the Divine Pres ence in the sacrament, as well as in the intercession of the saints.

The Princess of Wales, moreover, has always remained deeply impressed by the fatherly words of sympathy and consolation addressed to her by the venerable Pontiff whom she visited incognito with her two younger daughters shortly after the death of her eld-

Of course all the apprehensions and fears expressed by the ultra Protestants in England are baseless, and there is no likelihood of the Princess becoming a convert to the Roman Catholic Church. According to the terms of the Constitution, and of the so-called Act of Settlement any such course on her part would debar her from becoming Queen of England, and in the event of the Prince of Wales becoming King she would merely remain Princess of Waies, and could not e crowned Queen of England.

Only one of Queen Victoria's de cendants has married a Roman Cath blic, namely, Princess Marie of Great Britain and Coburg, daughter of the Duke of Coburg, and wife of the Catholic Crown Prince of Roumania. By so doing she has alone of Queen Vic toria's grandchildren placed both her self and her children out of the line of succession to the throne of Great Bri ain.

It is probable that the sympathy thus openly manifested by the Princess of Wales for the Catholic Church will lead to popular belief that she has become secretly a member hereof. The same belief has been en tertained in the case of Empress Augusta, consort of old Emperor William of Germany, as well as in the in stance of the Princess Charles of Prus sia, widow of the celebrated field mar shal to whom the French fortress of Metz capitulated in the war of 1870 -

WHEN THE HEART IS HEAVY.

"There is always a remedy for heavy heart," writes Ruth Ashmore in the Ladies Home Journal. "It may be in work—it often is. It may be in thinking out the joys that have been given to you, and the sorrows from estate he left is almost nothing."

given to you, and the sorrows from which you have been saved. It may which you have been saved. It may be in helping others by sympathy or in whatever way help is mo needed. But the heavy heart can al ways be made light if self is forgotten and the needs of others are remem bered, and, as far as possible, re lieved. Not one of us can learn to become light-hearted in a day, or week, or a month, or a year, for it is the lesson of life, this knowing how to lift our hearts up and give from them help unto those who are in need. It is a good fight - this one against allow ing one's self to be submerged in per sonal griefs-it is a good fight, and out of it you can come conqueror if you will.

"Do you intend to give up the fight and fall by the wayside overcome by heavy heart, or to go along through life as a brave woman should? must decide this early in your life And you will, I feel sure, decide to do that which is right, and then your heart will never be heavy nor you conscience disturbed, unless you fall. And when you fall, thank God, you can always rise again if you keep up a brave heart."

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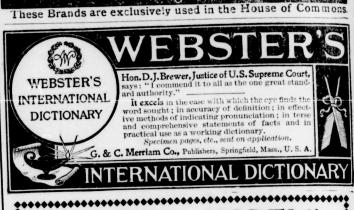
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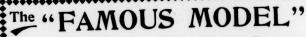
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FIVE . MINUTES' SERMON. Twentieth Sunday After Pentecost

OCTOBER 15 1898

DEATH. - A PREACHER OF SALVATION He was at the point of death." (John 4, 47.

In a little chamber lies a youth, pal and emaciated. His strength is gone his eyes are broken, with difficulty the heaving breast respirates. His sa and woe-begone countenance move the bystanders to tears. "He was a the point of death," the gospel relates That which merely threatened the youth will sooner or later be a reality for us. For us will come-ah, wh knows how soon, how suddenly and ur expectedly, that momentous day an deciding hour, when it will be said deciding nour, when it will be said Leave this world and go beyond in the house of your eternity! Day afte day we are reminded of this seriou truth by the doleful knell. Wherese ever we go, we see the signs of or future dissolution. "The tombs in the cemetery preach," says St. Augustin es of our ancestors preac but alas! we heed them not, we lias if there were no death, no her after." And yet, what can condu more to a Christian life and a hap death, than the salutary lesson taug by this great preacher—death.

And what does this fearful preach

tell us? He says to the just, to thappy child of God: It is better you to die in innocence of heart, th to attain a great age and lose your i mortal soul. For, "the just man says God, "if he be prevented w death, shall be in rest." (Wis. 4, But, if according to the decree of G a longer life is allotted you for the crease of virtue and merits, imit the pious servant Job, and let his no words be always your motto: "Ti die, I will not depart from my in cence." (Job 27, 5) Depart not from the concence, thus speaks death if this admonition is heeded, for you last hour will have no terrors; you rather greet me as a messenger who conducts you to that t and eternal home, where there neither sorrow nor tear, but ever ing joy. We shall, most assure ve innocence of heart, thus se ing a happy death, if we always l before our eyes the remembrance our last end, observing, in this man that great saying of St. Paul: "Idaily." (I Cor. 15, 31) For it is possible, that we lead a life of indi ence if the salutary truths—the s ness of time, the length of eteri how soon we will have to appea fore the tribunal of God-are the ects of our frequent meditation. thought of death and judgment rather be for us as a saving guar in the struggle against sin; it will courage us to constant fidelity in service of the Most High; it will us the divine power, by a life of v and sanctify "to make sure," ac ing to the teaching of the ap "our calling and election." (II 4, 10.) Justly, therefore, does Scripture admonish us: "In al works remember thy last end. and shalt never sin." (Eccli. 7. 40) verily! the Church would not p so many saints, if this admoniti the Holy Ghost had not been so fully observed. Among thousan examples, let me cite only one.
monastery of Clairveaux, when
Bernard lived so many years
where he died, there was kept court yard an open grave, destin the one who would die first. T open grave the monks went Their glances on meeting bes Which of us will be placed the which of us will be the first to this life? This constant, active tation on death greatly streng preserved ther Oh! may we imitate them and ever keep before our minds membrance of our last end; b acting, we will live as saints, a pear as such before the judgme

Death speaks not only to th but especially to sinners. How he says, will you delay your ance? Ah! if on entering a ce f the interred! You would fir hans one with whom you have lying in a moulding grave.
the last hour has already been it will come sooner than you See, here lies that proud man, v yesterday exalted himself soarro carcely condescending to noti whom he considered his inferio honor, his fame have vanish smoke which is visible for a and then disappears. See, he that vain young girl, who once by her dress to direct all eyes self; hideous worms now cons body which so recently was Thus pass the pomps of the wor hold, here lies that impious l who but a short time since re vice; his body is now a di corpse, consumed by worms ruption. Oh! you impure, o but perceive the stench and co which now fills their graves, y assuredly not pollute body and sins, the names of which show mentioned among Christians. the miser, who, day after day in the sweat of his brow to ams and gold. His endeavors wer ful, but heartless heirs now hoardings; nothing has rem him but a shroud and a coff his soul is buried with the ri-Thus, dear Christians, spea

Can there be a more impre-mon? Oh! that we might u it and profit thereby ! equander the precious gift of augmenting the account stewardship, but by true per ploy it conscientiously in God, in preparation for a har