UST 4, 1894.

WORK FOR THE AITY.

ung Men and Women. as you believe," said fidel addressing some

s acquaintance, "I he world to proclaim as you do." Cathonen, young and old, any opportunities for d profit by so few of take this reproach to now little is effected comparison to what ished everywhere, if all h the spirit of the faith ofess with their lips! ts of neglected, ignor-cted children in danst to the Church ; the tunate, exposed, suffriendless persons in encouragement, that be given ; the sick in nom a friendly visit ray of hope; the en, whose sad lot so te, whose little hearts some one's affection; g in prisons, who long to whom some good e a blessing and a joy a vast amount of good erywhere, which the and which they have for not doing ! The a warfare. The batmy are ranged on all each of the enemy's d be opposed a Catho very Catholic ought to onscience to contribute

oc often manifest, the f what is not for per , saddens the heart of priest. In numerous Sisters engaged in receive most support f the household of the Sunday schools, fresh-similar undertakings, t to the seeming indifiny Catholics. Some hink that they do their ntributing an alms to raiseworthy object to ntion may be directed nt to be troubled furll give a little money, ill their time for themt in so many instances good work demands a personal interest, and ort. How many underh or fail utterly among organization and sur

s of our colleges, acadols must be convinced a great work to do in they are bound to do to avoid evil. If not, unworthy to call any alma mater, or their lamentably failed in educational institution nd forth earnest, pracructed Catholics hame. Parish priests expect that their most cators will be found no have been under the ious teachers. They eaders in parish work, ocieties, - always ready engage in any under-ated to promote the to promote the d the good of souls. gentlemen who gradu with high honors, and patient audiences on

as the aristocracy of ood; the young ladies veetl pla "-and so long, -whose higher life "took the rm," ought to begin to There is much for them have not to go far to oung men's and young es, the St. Vincent de etc., need recruits, anted for the Sundayare in demand for the to play the organ perare needed to conduct ocieties ; then there may rcle to form, a parish lish, and so on. Will ys find employment. quoting the words of a let us conclude by cit-ple of a non-Catholic deeds, especially bene-poor. We are told that was filled with the very humanity, with that her fellows which, to n words, htless prodigal its all : , lest it has done too little ower of writing and of exertion on behalf of d her she wrought in at the humbler employ y work and knitting, racteristic energy as to cess in her hand my comforts," she once g of the sufferings of the think of their wants." erring to the delight of the present of a wagon-One feels indignant to small a sum can create when one knows what asted."—Ave Maria.

AUGUST 4, 1894.

Oh ! Was It I, or Was It You? Oh ! was it I. or was it you That broke the subtle chain that ran Between us two, between us two? Oh ! was it I, or was it you? Not very strong the chain at best. Not quite complete from span to span ; I never thought 'twould standthe test of settled commonplace, at best.

But oh ! how sweet, how sweet you were. When things were at their first and best, And we were friends without demur, Shut out from all the sound and stir.

The little, petty, worldly race ! Why couldn't we have stood the test-The little test of commonplace-And kept the glory and the grace

REUNION OF CHRISTIANS.

Leo XIII.'s encyclical letters are one of the characteristic features of his great Pontificate. None of them has aroused so general an interest, how-ever, as will probably attend his latest, which the Catholic Review prints elsewhere, and as, it is understood, last, which is regarded as the Holy Father's testament. In the previous encyclicals he dealt with subjects of immense and actual importance-marriage, political institutions, the right methods for the study of philosophy, the true relations of capital and labor viewed in their moral aspect. These involved the very essence of modern civilization. But the new encyclical goes straight to the hearts of men, by the very nature of it, and because of its manner, and consequently may be expected to produce very tangible effects. It is a most earnest and most beautiful appeal for a reunion of all Christians, a repetition of the Saviour' prayer that all might be one, as He and the Father are one.

earth. And, what in itself ought to carry weight, no other than the Bishop of Rome has ever laid claim to the headship of the Universal Church.

The rightfulness and the need of Christian unity has always been perceived and acknowledged by Christian believers. The history of every schism from the first that is recorded, shows that often the first heat of the passions that brought it about had begun to cool, efforts were made by the more thoughtful and conscientious of the schismatics themselves, though sometimes not until a generation had passed by after the rupture, to bridge over the differences and heal the schism. In the olden times, these schisms,

whether originating in heresy or not generally owed their success to race pride or to international jealousies. Kings and princes were the active promoters of schism for their own per-sonal or political ends. The civilized world in those days consisted of the loosely joined fragments of the Roman Empire and thus constituted a multitude of petty states. There were no

would be the formation of a new Chris tian Church, which would be an ab surdity. It is the separated parts that

Of that sweet time when first we met ? Oh ! was it I, or was it you. That dropped the golden links and let The little rift, and doubt, and fret

Of course, the Holy Father, in this magnificent encyclical speaks with the authority that belongs to him as the chief Bishop, the lawful successor of Saint Peter, and the visible Head, therefore, of the Christian Church on Historically considered, there can be no serious dispute of this head-ship. From the beginning of Christianity, the Bishop of Rome has always claimed this headship of the Universal Church, and though this claim has often been opposed, sometimes by small fractions, sometimes by powerful schisms, the claim has never been intermitted, and it has at all times been allowed by the greater number of those who have professed faith in Christ.

must return to unity, that is to say, the cut-off portions or sects. No serious person ever regarded the Catholic Church as a "sect." No one but a lover of paradox would attempt to maintain that the Catholic Church ever separated from the unity that belongs to the fold of Christ. One practical difference between the

methods of reunion that could be followed with regard to the Eastern schisms and the Protestant denominations respectively is that the Eastern schism, having preserved the priest-hood and all the sacraments, have re-

Creep in and break that subtle chain ? Oh ! was it I, or was it you ? Still ever yet and yet again Old parted friends will ask with pain.

THE POPE'S APPEAL FOR THE

ments of organization that belong to the visible Church and reunion would be the return to unity of individual Protestants. But there should be nothing in this to deter sincere Protestants who desire reunion. For individualism or private judgment, the idea of "every man for himself," was the alleged ground of Protestant separaevery tion. Esprit de corps is very strong in some of the Protestant sects it is true, but that feeling does not constitute these sects "churches;" it is merely a feeling that arises in the fondness for organization common to all civilized

This grand encyclical is a fitting close, if such it is to be, to the labori-ous Pontificate of Pope Leo XIII., in so far as the large treatment of questions that concern the relations of the Catho-lic Christian Church to the world. In cannot be doubted that the Holy Father's prayer for reunion will be reechoed by millions of Christians who are now separated through no fault of their own but only because of an in heritance of misunderstanding and error.-Catholic Review

THE MASONIC SECT. There is trouble in the Masonic camp, and a split has occurred. is due to the election as Chief Pontiff of the Freemasons of an Italian who is declared to have been at one time in his career sentenced to one year's imprisonment and five years police super-vision for theft. Some of the Ameri-

can Freemasons are specially indig-It is interesting to know that nant. this "Chief Pontiff" of the Freemasons is supplied with what is called a "civil of \$300,000 a year, \$60,000 of

as head of the Freemasonic body of the world, has resigned all connection with the organization, and lays especial stress upon her antipathy to the Atheistic propaganda of the sect. We have already directed attention to the horrible sacrileges perpetrated by Masonic bodies in different parts of Europe, and the more light is thrown upon the organization the more it is apparent that it is aimed against religion and against morality, and espec ially against the teachings of the

Church of Christ. Many branches of the order openly worship the Evil One himself, and offer sacrifices to him, and it must not be forgotten that the entire ramifications of this society are connected and bound together. Of course, many of those who are initiated into the outer circles are not fully

CATHOLIC RECORD. THE

BISHOP CHATARD. On "Can There Be Such a Thing as a Miracle?

resolved to re-establish them at Jeru-terror : "Father, your crutches !" This is a fact the truth of which the hoping to show groundless the predic-tions that told of the destruction of the tions that told of the destruction of the temple and the dispersion of the people who had put Christ to death. These prophecies are briefly: Daniel X. 26 27; and in the New Testament, Matthew xxiv! 2, Christ says to His disciples who came to show him the tromple: WAmen L say to you there are briefly and the theory disciples who came to show him the tained the elements of organization and therefore could be reunited bodily : whereas the Protestant denominations, having no priesthood and having only a part of the sacraments, lack the ele disciples who came to show him the temple: "Amen, I say to you, there shall not be left here a stone upon a stone that shall not be destroyed"; (Mark xiii. 2:) "There shall not be left a stone upon a stone that shall not be thrown down." The same words left a stone upon a stone that shall not be thrown down." The same words are found in Luke xxi. 6.

are found in Luke xxi. 6. Encouraged by Julian, the Jews set about the work with the greatest en-komb of the man Christ, whose death had been officially recognized by the Roman governor Pilate, and who had thusiasm, wealthy women contribut-ing their jewels, and even carrying sand in the silken drapery that adorned their persons. The work was thorough, the foundations of the old temple still existing were torn up, "not a stone was left upon a e." They then set about building. and stone." What followed we may give in the words of the pagan Roman historian Ammianus Marcellinus, whose testi-mony Gibbon himself declares to be "unexceptionable": "Whilst Alypius, assisted by the governor of the province, urged with vigor and diligence the execution of the work, horrible balls of fire frequently breaking out near the foundations several times terrible element continuing in this manner obstinately to repel every effort, the undertaking was aban

Thi doned The Christian writers of the period, the Fathers and the ecclesiastical his torians, naturally do not fail to nar rate in detail what a Pagan historian deemed so worthy of mention as to record it. They tell of the luminous cross that appeared in the sky, and of the crosses that shone on the garments of people in Jerusalem. Gibbon does not attempt to deny the fact ; but, as usual, he tries to destroy its weight by the remark the "Roman historian, nst of \$500,000 a year, \$60,000 of which he is at liberty to spend without giving any account whatever of it to anyone! An American woman, a prominent Freemason in the States, after fighting against the influence of those who were electing this scoundred the section of the States, as a fact, and the friend and admirer was a fact, and the friend and admirer of Julian would hardly have taken such a fact, that told of his failure, to adorn his pages with had it not been such a fact as struck the whole world and was on the lips of every one. Michaelis and Milman, following Gibbon, try to explain away the event by suppositions of fire damp; if they had lived till our day they would have said natural gas. That would have been a not in the least fitted for such a life. fire damp and natural gas have a cer the tain natural way of burning that ad-mits of control. This fire defied control and foiled the emperor, besides impress-ing all with the idea of a special intervention of Providence.

Even were we to grant that the fire was from natural causes, the circumstance of the case makes us see that a aware of the terrible nature of the bond that binds them. It would never combination of natural causes which railroads, no telegraph system, no postal union. Communications be tween the remotely separated cities the people. Their minds are to be worked upon by slow methods, and the inspirers of the sect know how to go about their business cautiously. The who was the author of what fulfilled the words of His Divine Son. So great many cases a young woman is then con was the impression made on all, that this wonderful event may be said to But this is not so. It is a grievous have given the death blow to Pagan rule, for with Julian it disappeared in regard to it reminds us strongly of the efforts made by his predecessors in from the Roman Empire forever. But it may be more interesting to hear of a modern miracle. It may add to the interest to know that the writer has personally investigated what follows, has seen the man mentioned, and not only spoken with the witnesses, but examined and crossquestioned them, having gone into Belgium for the purpose, recommend-ed to the cure of Jabbeke, the Abbe Slock, by a Belgian prelate of high position. The 16th of February, 1874, Pierre de Rudder, living near Jabbe-ke, had his leg broken by the fall of a tree upon it. The tibia and fibula were both broken at about the junction of their middle and lower thirds, say about five inches above the ankle. During ten years seven physicians tried to cure him. He would never allow the limb to be cut off. There was no bone lost, but there was in April, 1875, a suppurating wound, about an inch and a half to two inches in width, which permitted the ends of the bones to be seen, separated about three centimetres.

Marquise de Courtebonne, there was PROTESTANT BISHOP COLEMAN an imitation of the Grotto of Lourdes vs. THE NATURAL LAW. with the statue of Our Lady. It was while praying here that day that

writer vouches for, having already sense of an absolute rising from the

appeared to the apostles? 1 Cor. xv. 3.8, St. Paul writes : "Christ died for more than five hundred brethren at once ; after that by James ; then by all the apostles; last of all also by me, as by one born out of time." How, with such words before him, with the other numerous passages of the Bible that refer to the fact, Prof. Green could have done away with the real bodily resurrection of Christ, can be explained only by the firmness of his conviction of its impossibility, equaled only the strength of stitute, the Christian life-Christianity. His mental condition is very instructive; it reveals to us the mystery of self-deception, against which even honesty, it would seem, is impotent. It should make us more and more fear ful of ourselves, and thankful that there is, notwithstanding, the authority of the Christian religion to guide us in what St. Peter calls "the dark place" of this world.

Religious Vocations.

Some Protestants have the impression that the Catholic Church imprisons the young women who become Sisters and is set on increasing their number whether or not they are fitted for the life of the counsels, or want to follow it. This is not so. The Jesuit Father Himmel, referring to this matter, says: "Young girls often get the idea into their heads that they have a calling for religious life, and think that unless they enter a convent and devote their lives to the service of the Church, their souls will be lost. Their parents and friends urge them to take this step,

better attempt at explanation. But In this they make a great mistake, as do also their parents and friends, in advising them, for this is, indeed, a heavy responsibility for parents to take upon themselves a responsibility which even a priest would hesitate to take upon himself. In advising such a step he will only do so after much prayer, and then only when he can see that her character and disposition peculiarly adapt her to this calling. In the education of young women for the religious life they are put on a sort of probation

The Protestant Bishop Coleman, of Miracle?" One of the best known facts of history is the apostasy of Emperor Julian from the Christian faith. He is known as Julian the Apostate. Cynical and full of hate against the Christians, whom he contemptuously styled Galileans, he used against them every influence at his command. In accordance with this policy, he turned against them at Jeru-resolved to re-establish them at Jeru-resolved to re-establish them at Jerulieve, but to find out actually what her

creed was she said she would have to go home and ask somebody there journey of some five hundred miles." The Bishop concluded by saving that if he were her father he would have been ashamed of himself. And so wel he might. "Thank God," he ex he might. "Thank God," he ex-claimed, "we have still preserved to us in all its integrity that Catholic form of sound words in which we may all thankfully say I believe." The Bishop recognizes as a consequence that "ethics unconnected with Chris tianity involves an absurdity.

If we deduct from the above argu nent the assertion that the Bishop pos sesses the "form of sound words"—a point which we will not just now dis enss-we have no hesitation in saying with this Protestant divine that ethics unconnected with Christianity is incomplete. We do not say that it is an absurdity, because natural ethics point to God as its author, and in the absence of Christianity and especially before the Jewish and Christian eras, rational ethics or natural morality guided in a great measure the human race. So far it was good ; so far it is a science in itself and is a reflection in an im perfect way of the eternal law. And if it comes to be taught in the Public schools, even though nothing more perfect or higher should supplement it it is not to be despised. Much less in it an absurdity, or, in other words, burned or scorched the workmen and rendered the place inaccessible. The effects of that resurrection which con-fact is that millions of children now running wild in many places in Amer ica, perhaps born of anti-clerical socialists of Europe, would be benefited by the forcible inculcation of sound natural ethics, especially when they cannot be brought under the authority of schools whose official programm contains within it the teaching of Chris tian science and morality. There is a class, and we cannot deny it, which is beyond the influence of any Christian school, and it is not going beyond the plain, well-known truth to say that natural ethics, which the Governmen is competent to teach through suitabl teachers, is for these miserable waifs a protection from utter ruin. The only possible way in which "absurdity" can be brough into the present subject is to imagine that laws of any kind can receive their sanction and legitimacy rom anything lower than God. Bu natural ethics, as the Bishop should know, does not exclude God as the supreme source of all law and obliga-tion. It is good as far as it goes, and

is not an absurdity or anything contradictory to reason. - Philadelphia Catholic Times.

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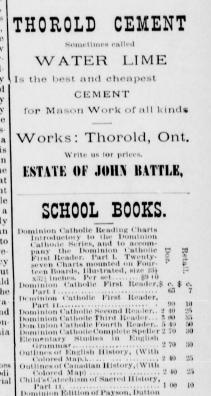
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and towns was extremely difficult even when war did not interpose additional barriers. But war was incessant for the first thousand years of Christianity, constant warnings of the Holy See and it was during that time that the schism of what is generally known as founded and the vigilance of the Pope the "Greek Church " began and was completed.

As the Pope shows there is no reason earlier times to counteract the growing power of Mohammedanism which but traditional political animosity for the maintenance of the Eastern schism. threatened to destroy Christianity and European civilization. The Masonic propaganda is even worse than Islam-The adherents of the various bodies that were drawn off from Catholic unity by sm, for it strikes at all belief in God, that schism still hold substantially to the all practice of morality, and is the same faith as those who have not lapsed into schism. They have a valid priestforerunner of those forces with which the Christian world will ultimately be hood, valid sacraments, offer the holy sacrifice and could be and would be compelled to fight a battle to the Catholics to morrow without any condeath.-Catholic Times.

scious change of religious belief or The late Chief Justice Coleridge, of sentiment if only the leaders of the Great Britain, though not a Catholic schism that hold their allegiance could make up their minds to be done with himself, had a brother who was a mem ber of the Society of Jesus; and his successor, who is a practical Catholic, has also a Jesuit priest for a brother, Rev. Matthew Russell, S. J., well the worn-out and unfounded prejudices that have for centuries kept their people apart from the general congregation of all the faithful to which they properly belong. Here in the United States are probably many thousand; of known throughout the English speaking world for his literary abilities and productions. His uncle, Very Rev. Charles W. Russell, was for many years the president of Maynooth, be-Christians from the East of schismati Europe who in the old world were schismatics merely because schism had long prevailed in the place of their birth. What good reason is there for sides being a member of the royal commission on historical manuscripts now continuing in schism when they have set up their homes in a land where and a contributor to several leading British publications. Cardinal Newthat schism has no tradition? The Holy Father's appeal to the Slavic nations, Russia chiefly of course being man often said that Dr. Russell con-

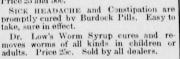
that most nearly concerns us in the United States. It does not seem as if a Protestant who believes in Christ can read the Pope's words without a wish that the whole body of Christians might be reunited in "one fold and one shepherd." For it must be acknowl-edged that this desired union must be not merely a union, it must be a re union—a bringing together into an already existing body of parts that have been separated. Otherwise there

Instance, will probably produce excellent effects within a short time.
It is, however, the Protestant schism that most nearly concerns us in the United States. It does not seem as if a Protestant who believes in Christ can read the Pope's words without a wish that the whole body of Christians might be reunited in "one fold and one shepherd." For it must be acknowlCatholicity.
Why Hoop's? Because Hood's Sarsaspathies and accomplication of the tible and accompliance of the tible and the properation of the tible and the What was worse, the wound was

ful study of their character, whether or not they are fitted for this life. If they are not they are sent home, and in sidered by her friends almost disgraced. wrong upon the part of the parents thus to look upon her return to the world as unfit for a religious life, and parents are certainly non Catholic and irreligious who will not permit their children to return, but keep them in the convent because they fear the comments of their friends. In this way some young women became Sisters who are the least fitted to be such. If after careful thought they find that this is not their vocation, and that they can best work out the salvation of their souls in some other way, they deserve the highest admiration and respect for quitting the convent and returning to their life in the world." That is plain talk. It expresses exactly the mind of the Church. No one should be a Sister unless called by God to the religious life, and it is best for the community as well as for herself that an unfit person Good should not stay in the convent. as she may be, she cannot be contented if she have no vocation, and a melancholy, moping, unhappy Sister is a nuisance. The bars should be shut on her, but only when she is on the outside of the institution .- Catholic Review.

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