Again we ask, from a Catholic point

what would follow? Only that the

have come down from one or the other of those places. That is all. There

could then have been no purpose in establishing a false tradition on the

the tradition rests on a fact -the pres-

ence and death of St. Peter in Rome.

This universal tradition for fifteen

hundred years of St. Peter's presence

in Rome throws the burden of proof on

those who deny it. Instead, therefore,

of beginning with a denial and a call

for the proof you must begin with the

deniable evidence of its fallacy. But

you would call in vain for such evi-

But enough of tradition; let us now

consider the testimony.

We will begin with St. Peter's first

Epistle, chapter 5, verse 13: "The Church that is in Babylon, elected to-

gether with you, saluteth you and so doth my son Mark."

Now according to the secret style of Christians in those days, by Babylon Rome was understood. It was in compliance with this usage that St.

in the Revelations not for the

capital of heathenism."

polis in Prygia, about the year 118. He says: "Peter, in his first epistle.

He says: "Peter, in his first epistle, which he wrote in Rome, mentions

Mark, and in it he calls Rome Baby-lon in a figurative sense." These

words of Papias are found in Eusebius

tian Church only fifty years after the

St. Irenæus was born in the year 97,

at or near Smyrna, in Asia Minor. He was a pupil of Papias, Bishop of

Hierapolis, whose testimony has just been quoted above. Subsequently he

Smyrna, who was a disciple of St. John the apostic. Ireneus became Bishop of Lyons and suffered martyr-

Now let us see what he has to say about St. Peter's presence in Rome.

In his work Contra Haereses, book iii.,

Gospel in their tongue, while Peter

and founding the Church. After their decease, Mark, the disciple and

interpre er of Peter, committed to weiling waat had been preached by

martyrdom of St. Peter.

dom there in 202.

dence, for it does not exist.

tradition and call for positive and un-

Y 21, 1894.

s hat, bowed to the

's intention was to

returned, bowed to hen burstinto a pas-

nelt, bent their eyes rose, and passed the al honors of war.

ch the king made to

hese words : ne will of God ever to

throne, it would be

ever to forget your e is no rank in my

you might not pre-prince, my son, he is

e is already suscep apression. Brough

he can never forget ave taken care that

ovided with money,

ngs. Fear God, love

rite your wants par

and be assured that

e always a parent as

ited prince! True.

ather's assertion that sceptible. One day,

when unable to en

ommon soldiers, four-

entlemen had permis

g James having writ-

ander for them to re

came to St. Germains

f. Four of them, who lth, remained there.

ering near the palace

boy of six years old a coach emblazoned ms of Great Britain. he son of the exiled

the emigrants, and

them to come to him

and, kneeling down,

and bathed them with

nce bade them rise,

peculiar sensitiveness eloped by misfortune,

had often heard of

much as those of his e hoped a day would y would find they had sacrifices for ungrate-

hen giving them his taining about a dozen

quested them to drink

n. had been virtuously

, some of the Jacobites ment "that the queen,

brought the prince up

Monks as Civilizers.

rish monks raised from

was needful. Their ground in their own

ained milk, cheese and

eir own herds; they

sheep, and made their the wool, which they

in themselves; they cut

uarried stone on their hey made their own

e and kitchen utensils.

i they were buried with-

delay, in the monastic e cowl drawn over the

ere no burden to the food, clothing, shelter,

for themselves—even the led. The community

the children, developed I the swamps, irrigated

schooled the eye and the and of the child, who

em the thousand myster-

d sounds, and how to us ptor and the painter and They kept alive the

e memory of civil order he midst of anarchy, the

of Hellenic culture in a

d to your homes," is the

of Cardinal Gibbons to

mothers of the country. comfortable. Let peace

tranquility and temper-

there. Let the angel of

protected Agnes presidenes and stand at the door

, repelling unhallowed n as the angel, with flam-

atched at the Garden of

hat is a home from which

which the spirit of God has

e flowers of domestic joy

grow abundantly along. Let the fire of conjugal

and filial love which God ed burn continually on the

hearts and consume every

ffection. Then, indeed, ls of Scripture be applied

ho shall find a valiant wo

om the uttermost coasts is ner. She hath looked well of her home and hath not read idle. Her children called her blessed; her I he praised her. Beauty

woman that feareth the

ES when all other preparations

ses curative power peculiar t e to get Hood's Sarsaparill

e to get Hood's Sarsaparilla ot cough all night and disturb there is no occasion for you sk of contracting inflammation or consumption, while you can nti-Consumptive Syrup. This is coughs, colds, inflammation id all throat and chest trouble. free and easy expectoration, lately relieves the throat and cid phlegm.

all be praised.

a July Donahoe's.

rdinal's Advise

ded them

them everything.

The community

protection,

CONTINUED.

e had wept over the

oing to Marle.

Archbishop Tache was 22 years of age before he set his foot in the North-West. At the time of his arrival there the country was a silent wilderness, in which some wandering tribes of Indians and a few score of white men made there homes. He lived to witness a shabby fortress on the Red River blossom into an important city, and to see civilization spread her influences over all the vast territories that were once included within his diocesan bounds. The Archbishop was a descendant of Verendrye, that sturdy explorer who made his way into Northwestern Can-ada when the whole country west of Ottawa River was practically an unknown land. Verendrye experienced, they could not have been exceeded by those of young

> Red River Valley in 1845. He was consumed with zeal, and the prospect of performing the slightest service for a soul within his care was sufficient to engage him in journeys of hundreds of miles, even in the depth of winter. Almost as soon as he arrived at St Boniface he was commissioned to accompany Rev. L. Lafleche, now Bishop of Three Rivers, to Isle a la Crosse, a thousand miles away. The journey was a most trying one, occupying two months in the perform-The zeal of the young missionary is illustrated by the fact that on his arrival he heard of an Indian chief who was lying at the point of death at Lac Vert, some 90 miles away. He immediately set out for the deathbed of

Father Tache when he arrived in the

the savage, and was in time to ad-minister the rite of baptism. On his return, after four days' rest, he undertook the voyage to Lake Caribou, 350 miles east of Isle a la Crosse and was the first who ever reached that desolate spot to announce the gospel of There he instructed and baptized several poor Indians. His next missionary expedition was to Atha-On his way thither he was warned of the fierce and savage character of the Indian tribes who frequented that region, but nevertheless he pursued his weary journey of 400 miles to the end. In the course of three weeks he baptized 194 Indian children of the Cree and Chippeweyan His travels were through the wilderness, where no roof offered shel-After a long day's walking through deep snow, or running behind a dog sled, with nothing to appease his hunger but the unpalatable pemmican, he had to seek repose on the ground. In 1851 he was called to France and raised to the episcopate.

After a short residence in Rome he re-

turned to his charge. He has himself,

The Winnipeg Free Press says, left a vivacious account of his duties at this 'My episcopal palace is twenty feet in length, twenty in width and seven in height. It is built of logs cemented with mud, which, however, is not impermeable, for the wind and the rain and other atmospheric annoyances find easy access through its walls. Two windows of six small panes of glass lighten the principal apartment, and two pieces of parchment complete the theless, pervades the whole establishment. For instance, my Secretary is no less a person than a Bishop, my 'valet de chambre' is also a Bishop, my cook himself is sometimes a Bishop. The illustrious employees have countless defects, but their attachment to my person endears them to me, and I canments I put them all on the road, and, going with them, I strive to make them

He also gives a picture of his establishment on the march as follows: "The entire household of his Lordship is en route, with two Indians and a half-breed, who conducts a team of The team is laden with four dogs. The team is laden with cooking utensils, bedding, a wardrobe, a portable altar and its fittings, a food basket and other odds and ends. His Lordship puts on a pair of snowshoes, which are from three to four feet in length, real episcopal pantoiles, per-fectly adapted to the fine tissue of white carpet on which he has to walk, moving with more or less rapidity, according to the muscular strength of the traveller. Towards evening this strength equals zero; the march is suspended, and the episcopal party is ordered to halt. An hour's labor suffices to prepare a mansion wherein his Lordship will repose till the next morn-The bright, white show is carefully removed, and branches of trees are spread over the cleared ground. They form the ornamental flooring of the new palace; the sky is its lofty the boundless horizon its sumptions wainscoting. The four dogs of the team are its sentinels; the wolves and the owls preside over the musical orchestra; hunger and cold give zest to the joy experienced at the sight of the propreterol and the owls panquet and the night's repose. The chilled and stiffened limbs bless the mereiful warmth of the kindled pile, to which the 'giants of the forest' have supplied abundant fuel. Having taken possession of their manison, the propreterors partake of a common repast; the dogs are the first in the interest of orthods. Having taken possession of their manison, the propreterors partake of a common repast; the dogs are the first in the interest of orthods. Protestantism against Romanism by U. Velenus, 1520." Again: "It is tendom till the Reformation of the Eastern controlled the warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the mereiful warmth of the kindled and stiffened limbs bless the warmth and the propreteror partake of a comment of the co roof; the moon and stars are its bril-

A PRELATE IN THE WILDERNESS.

Nature is too grand and beautiful in the midst even of all its trying rigors for us to forget its Author; therefore, in Rome if he did not live and die

Christian antiquity have had in representation by the Catholic Church as the first senting St. Peter as living and dying in Rome if he did not live and die

Dionysius of Corinth, a writer of the during these encampments our hearts became filled with thoughts that are solemn and overpowering. We feel it, then, to be our duty to communicate such thoughts to the companions of our journey, and to invite them to love Him by whom all these wonderful things we behold around us were made, and to give thanks to Him from whom all blessings flow. Having rendered our homage to God, Monseigneur's 'valet de chambre' removes from his Lordship's shoulders the overcoat which he has worn during the day, and, extending it on the ground calls it a mattress; his cap, his mittens and his travelling bag pass in the darkness of the night for a pillow; two woollen blankets undertake the task of protecting the Bishop from the cold of the night, and preserving the warmth necessary for his repose. Lest they should fail in such offices, Providence comes to their aid by sending a kindly little layer of snow, which spreads a protecting mantle, without distinction, over all alike. Beneath its white folds sleep tranquilly the prelate and his subject, even if it were possible. There certainly was none, and hence from the fatigues of the previous day, and gathering strength for the journey of the morrow, never dreaming of the surprise that some spoiled child of civil-

> of the team, etc."
>
> Leading a life of such hardship, it is little wonder that the Archbishop's health should at length give way. In 1860 he began to experience an abatement of his powers of endurance, and from 1872 till the time of his death he was seldom a moment free from pain. His was a noble life of toil, suffering and self-abnegation in the cause of humanity and Christianity .- Toronto

ization would experience if, lifting

this snow mantle, he found lying be

neath it Bishop, Indians, the four dogs

WAS ST. PETER IN ROME?

Rev. Mr. Horner asks: "Is there any clear, positive, absolute evidence that St. Peter was ever in Rome and that he sat in the Papal chair for

John in his Apocalypse called Rome Babylon. (See Apocalypse, chap. 17, verses 9 and 18.) "From the time of twenty five years, as Catholics teach?"
The historical evidence going to prove that St. Peter was in Rome is of the Babylonish capitivity," says Cal-met in his Dictionary of the Bible, met in his Dictionary of the Bible "the name Babylon became symboli cal among the Jews for a state of a kind that cannot be doubted, except suffering and calamity; and is accordingly used in this figurative by that extreme spirit of skepticism which would destroy belief in all past events and make historical and monucity of Babylon in Chaldea, but for mental evidence of no value; that skeptical spirit that would throw doubt on the authenticity of the New Testajustly be compared to ancient Babylon. ment, on the existence of those who are known as its authors and even on the existence and personality of Christ Himself. The proper Christian at titude is towards reasonable belief, is to accept facts havded down by universal tradition and on which institutions rest, whose existence cannot be accounted for without them, is to hold to these facts until evinence, positive and clear, is produced to overthrow them. Tradition is the memory of the race, and as the individual confides naturally in his memory as to the events he remembers, so does the race. This is particularly the case when the results of the events continue permanent in time and cannot be explained rest of the luminary system. In this palace, though at first glance everything looks mean and diminutive, a character of neat grandeur, neverhundred years ago is the present actual and visible existence of Christian Church with its constant traditions or memories of the events that give it its origin. It is this fact of the Church's Take this fact out of consideration and the books of the New Testaware. feeling of satisfaction. When they grow tired of their domestic employheathen mythology. If we did not witness the results of the wonderful and supernatural events recorded in by one who was a Bishop in the Christhe books of the New Testament we would be compelled to the conclusion that the events never took place; that they were the mere dreams of super-heated imaginations or fraudulent fictions. But when we recognize the fact that these events have the course of human society; that from the date of them society turned into a new channel in which it has continued for two thousand years and in which we find ourselves at present, we are forced to the conclusion that the events took place as narrated. Thus it is that present conditions verify the past

events that brought them about. But what, you may ask, has all this chapter 1, he writes: "Matthew o do with the question: Was St. to do with the question: Was St.

Peter in Rome? It has this to do with it. The Roman and Paul were evangelizing at Rome Catholic Church is a fact, one of the most extraordinary facts of the present and of history. It must be accounted for. It is also a fact that its seat and centre has always been in Peter. Rome, because the first in the line of In the same book, chapter 3, Irenits supreme pontiffs lived and died and says: "Since it is too long to there. This latter fact is the foundation enumerate in a volume of this kind the tion of the Catholic Church as a historical organization. That St. Peter was in Rome was the universal belief of Christendom for tifteen hundred years, known Church, founded and consti-

there? After quoting many early Christian writers in proof of the fact of St. Peter's presence in Rome, Dr. Schaff observes: "However these testimonies second century, says that both apostles, Peter and Paul, planted the faith among the Romans, and that they ended their days there by martyrdom. St. Peter of Alexandria, who lived from various men and countries may in the fourth century, says: "Peter, who was set above the apostles, after differ in particular circumstances, they can only be accounted for on the sup-position of some fact at the bottom; for they were previous to any use or abuse of this heretical tradition or for being often seized, imprisoned and

ignominiously treated, at length was crucified at Rome." (Canon ix., Galland, Tom. 4, page 98.) orthodox and hierarchical purposes."

Even Renan, who labored so strenuously to destroy the value of the facts of Christianity, asserts that Peter came

Eusebius of the fourth century in his ecclesiastical history, writes: "The providence of the Universal Ruler led, as it were by the hand, to Rome that most powerful and great of view, what could have been the pur-pose in placing St. Peter at Rome if he was not there? Suppose he had one of the apostles, and on account of his virtue the mouthpiece (or he was not there? Suppose he had lived and died in Antioch or in Babylon, on the Nile or on the Euphrates, (Simon Magus)." In the same history sad destroyer of the human race (Simon Magus)." In the same history he says: "Linus was the first after Peter to obtain the episcopate of line of Pontiffs, his successors, would

> We will conclude with these ancient witnesses by quoting St. Optatus of

Milevis, a writer of the fourth century "Thou canst not deny, for thou knowest that in the city of Rome, on Peter I. was the episcopal chair con ferred, wherein might sit of all the apostles the head, Peter; whence also he was called Cephas; that in that one chair unity might be preserved nor the other apostles, each contend for a distinct chair for himself and that whose should set up another chair against the single chair might at once be a schismatic and a sinner. Peter, therefore, filled that individual chair, which is the first of the marks (of the Church). To him succeeded

There are other witnesses to the pres ence of Peter in Rome that might be quoted, but we have given enough. Those given are taken from "Kend rick's Primacy" and from "Faith of Catholics.

Of Protestant authorities, Grotius Bishop Pearson, Dr. Whisten, Dr. Lardner and the well-known Presby-terian scholar, Dr. MacKnight, all maintain the validity of the Roman tradition that Peter went to Rome and suffered martyrdom there.

Whiston in his memoirs says that none but weak Protestants pretend to deny that the saint (Peter) was in Rome, and adds that "this is so clear from Christian antiquity that any Protestant must feel ashamed to acknowledge that it has ever been denied by Protestants."

another place and State which might Dr. Lardner says: "This (Peter's coming to Rome and dying there) is Jews carry this notion still the general uncontradicted, disinfurther, and give the name Babylon to any place, whether in Babylon terested testimony of ancient writers proper or out of it, where any division in the several parts of the world, of their nation had been held in Greeks, Latins, Syrians. As our captivity." The same author adds: of Peter is recorded in one of the four As the great capital in which all the Gospels, it is very likely that Christians would observe the accomplishment of it, which must have been in corruptions of idolatry were concentrated, Babylon, in the Revelations of St. John, is put symbolically for Rome, at that time the chief seat and some place. And about this place there is no difference among Chris tian writers of ancient times. St. Peter was a Jew, and in writing any other place was named beside his first epistle in Rome he dated it Rome, nor did any other city ever Babylon, for the same reason that St. glory in the martyrdom of Peter. John called it Babylon, according to is not for our honor nor for our in what Renan calls "the secret style of the Christians in those days." If erest, either as Christians or as Protestants, to deny the truth of events there be any doubt on this point it is removed by the direct and positive testimony of Papias, Bishop of Hieraascertained by early and well-attested tradition."

While quoting these authorities for Rev. Mr. Horner, we commend them to Rev. L. C. Vass, D. D., of the First say the least. Presbyterian Church, of Savannah who, with cheap economy, said late lecture in that city: "It is in a late lecture in that city: improbable that Peter was ever in of the sense in which St. Peter used the name Babylon, but we have also

believe as a matter of history that he went to Rome about 43 and was cruciied there between the years 64 and 68, during the Neronian persecution. Philadelphia Catholic Times.

Stray Thoughts. Donahoe's Magazine for July.

Castles in the air are seldom furwas a disciple of Polycrap, Bishop of

nished. You are undoubtedly a superior man; but do you practice it?

Wisdom, my dear youth, is that intelligence which you possessed before

you began to learn. If good advice were legal tender it would not be given so freely. Be not afraid to be a leader, but care

not whether there be others in the army. If a bull may be permitted: There are many beautiful things in life that

we never see until they are out of sight. If some people were wiser other people wouldn't make so good a

living. Some philanthropists take more pride in lifting a man from the gutte

than in helping him across it.

Words to be Treasured. The address of President Angell to

the graduates of the University of Michigan is in pleasing contrast with the discourses at most secular institu tions on similar occasions. It is indeed gratifying to find any educational institution whose last cry to its departing graduates is: "Oh, that we could daily feel that in our inner lives, our most secret thoughts and purposes, we are building for our whole lives—building for eternity! The great conflicts of life are not on the open fields, but deep within the heart." President Angell urged upon the students the duty of cultivating and strengthening personal character, and asked:

"What shall be our ideal of charac ter? In Jesus Christ the perfect ideal was realized, and His blessed life and character are before us. Even those who are most unlike Him are obliged to admit that here is the perfect What is there in His daily life in Judea in common with the life of me, a student in this University : or in common with the life of me, a lawyer, a phy ian, a merchant, in this far off West ern world? I think I could show, were there time, how that life, so rich, so full, so many-sided, could serve as your guide in the minute details of your life-in your spirit of study, in your friendships, in your trials, in what daily seems to you most peculiar to yourself

which is the voice of God in us, and by obeying the clearly revealed made known to us in His word, that we attain to moral robustness, to the per ect stature of moral and Christian man . The manly thing, the Christ like thing is to meet the infelicities of your situation with a courageous, patient, hopeful spirit; and stand to the post at which God has placed you till He plainly calls you elsewhere. Show that Christian culture does not unnerve and emasculate you ; but that to the bravery which other men have, it adds sweetness and victorious patience. . . shall strengthen our character if we imitate Christ, as far as possible, in supreme loyalty to truth and obedience

It is by obeying our conscience

to the will of God. This supreme devo tion to truth is the very essence and being of character. He who has it must be in perfect harmony with God. There is nothing higher conceivable These are noble words to speak, and

we hope they may prove influential in moulding the lives of the young men to whom they were addressed. mencement exercises would have some valid reason for existence, if such discourses as this were always a part of them. - Ave Maria.

Blessings of the A. P. A. Donahoe's Magazine for July.

We look for these blessings as the sure result of Apaism:

A greater prominence to the Catholic Church in America.

More thorough and general study of

her claims by people without her fold and a greater appreciation of, and greater faith in, her work on the part of her children. Increased loyalty, one to the other,

of Catholics, and the consequent ex tinction of many petty jealousies and much accursed parrowness, that have made Catholics their own worst foes. A political awakening among Catholics, that will result in the placing of men in representative position, who will not be a disgrace or a burden to

DEAR SIRS.—I have used Yellow Oil for two or three years, and think it has no equal for croup. Mrs. J. S. O'Brien, Hunts-ville, Ont.

To the latter part of Rev. Mr. Horner's question we reply that Catholies do not hold that Peter sat in the chair or that he was constantly present in Rome for twenty-five years. Then, the chair or that he was constantly present in Rome for twenty-five years. Then, the control of the control No Derby Plug Smoking Tobacco Is Gen-uine Unless It Bears The Derby Cap Shaped Tag.

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