

REFORMATION. at It is Told Plainly... of the laying of the... St. Mary's church, at... Dr. Bilshorow, said that within the... years the Ritualist or... numbering, per... sistors in all, had put... the establishment of the... Church of England... Catholic priest hood... transforming the bread... the body and blood of... these strange claims... This question has... adversely from the... the ministry came... owing to... of its patrons... been submitted... eration by the highest... endon, and Leo XIII... eed that the ritual... s, and therefore, the... according to the Catho... more or less than... the heat of controversy... consider whether this... Were the Anglican...? And was the... the doctrine and liturgy... Church? For, be it... there were altars there... and if sacrifices, a... They knew what... the so called... low the consecrated ai... ed out of the cathedra... from the Catholics... stles, common tables... in their places, the... placed in the en... ches to be trampled... to stone steps and pig... sed for other purposes... rbed into mention;... ments in which the... the Holy Sacrifice of... made into bed room... for chairs, and sofas... into silk dresses, in... sported themselves... id in those times the... of the Mass—transub... Viny, to this day it... e-book that the sover... reams were obliged to... borrence of transub... to reject with a solemn... doctrine of Christen... the joy and the nobility... of this country from the... the sixteenth century... asked to believe that... composed this High... who were ministers of... church that treated the... much indignity, were... What taught the... gland herself regard... supposed that nine... ten genuine mem... church denounced this... and its pretensions... and tenses of the Eng... They were traitors in... the Catholic doc... Protestant money... of England taught... fice of the Mass was... ble and dangerous de... here were upwards of... ministers—He was not sure... did not include some... who claimed to have... fer that Holy Sacrifice... the people who went... honest and sincere... taken. These people... the power of for... and yet they... of England minist... claiming to exercise... himself. He well re... he began his mission... curate of the Church... to him in great dis... that on first coming to... vicar had asked him to... confession. He went on... was educated at Cam... prepared there for the An... y but at Cambridge... never heard confession... to be ridiculed; he... to go about hearing... another difficulty was... r made his own... borrow) replied that... n whether he was a... and whether he was... ed depended upon the... Bishop was mentioned... tell the curate he was... than his shoe, since he... y a Bishop of a Church... that Ritualistic clergy... over to celebrate what... high celebration, and... ne give what he him... sness. The curate re... occurred, and the vicar... pe that he was told... on guilty of mortal sin... asking Father Bilshor...

REV. R. F. CLARKE ON HYPNOTISM AND SATAN VENERATION. The Rev. Robert F. Clarke, continuing his course of sermons on the Sacraments, in the Church of St. John of Jerusalem, Great Ormond-street, on Sunday, having recapitulated his previous discourse, in which he traced the denial of the Real Presence in the Blessed Eucharist back to the Manicheans, said: The looking down upon, the despising, the regarding as alien from religion, all material things, was likely enough to come forward at times when the community is suffering from great distress, great bodily affliction, because matter is certainly the lowest part of creation; and sickness, death, hunger, thirst, wounds, pain, and disease, and the need of medicines for the preservation of human life, all came to us from the side of matter. Sickness, famine, and pestilence made the mind turn against the material world; and they were the days of the decay of the Roman Empire when those ancient heresies rose. For the same reason, in the middle ages, at the time of the black death, there was a sort of reaction against what is material. There was another reason, and that was the prevalence in the East, more particularly amongst heathens, of the practice of hypnotism, which was known in Egypt, where a sort of monastic society, who called themselves servants of Philip, spent their time in hypnotising themselves and on others. They intoxicated themselves with dreams and visions, fancying by the straining of the eyes that they saw regions of light, which seemed to them something greater, something more valuable, more divine, than the actual world by which they were surrounded. The same thing was known in India, where at a certain time they were accustomed to give up their possessions to some god and go into the woods, to live clothed with matting or bark of trees, to eat only what they could find of veg, and to spend their time in hypnotising. These wild fancies led to a kind of savage life, without clothes or almost any covering, daubing themselves with red ochre, hypnotising themselves, rendering themselves insensible to pain, suspended by hook driven into their flesh, spending their lives in the most contorted positions they could in order to excite sympathy and to acquire a reputation for sanctity and virtue. In Arabia, before the time of Mohammed, there was a sect of fanatics called Poor Men, who renounced everything in the world, and gained a reputation among the ignorant population. In Persia they were known as Saphis, which means pure. From all this dreamy tendency exhibited by the Gnostics, Manicheans, and these Eastern Pagan fanatics grew up the later heresies descended directly from the Manicheans. One of these was the heresy of the Euchites, who appeared in the reign of Constantine the Great. They came from the direction of India and made their appearance in Mesopotamia. They were in troops, and in summer time they lay down on the roads; they called themselves poor, said they had renounced the world and would not work, but lived by begging. Later on they became partly Christianized, but they disbelieved in baptism and the Eucharist, and said there was only one remedy for all evils—assiduous prayer. They appeared to have been self-hypnotisers. They are connected, moreover, with the Manicheans. When asked about their opinions, they would deny that they held such; they did not desire to separate themselves from the Church, but would introduce themselves among the faithful and endeavor to gain their good-will by passing as Christians. Many of them were baptised, and in Asia Minor were reinforced by the Paulicians, who also descended from the Manicheans. Instead of baptism and confession, they had what they called "Consolamentum," which comes from consoler, comforter, or Paraclete. Mani, the originator of the Manichean heresy, had given out that he was the Paraclete. They rejected the whole ecclesiastical system, and were not unwilling to give a certain honor or veneration to the devil. They were so much in love with him that they were timid about doing what might offend him. They had Communism, too, the archetype of what we find in our own day. Remember, these people were utterly ignorant and were persecuted, and one does not so much wonder when one considers that their theories could take either of two turns. A person who declared the body to be the work of the evil spirit might renounce bodily comfort and marriage, and that was what the Manicheans were expected to do; they were instigated to lead a life of severe renunciation, approaching that of the fakirs and others. The other turn was that, as the body did not come from the same origin as the soul, what did it matter what one did with the body? That would lead to all manner of excesses. Some of the Manicheans, Gnostics, Paulicians, and Euchites took the ascetical turn; others took the licentious. Historical evidence had lately been found which entirely substantiated the accusations made against them. They all laid great stress on faith, and repudiated the works of the body. The earliest known Communist was a Manichean named Lesabac, in Persia, who flourished in the latter part of the fifth century. He denied not only rent, but property, said marriage was a mere human convention, and that sedition, theft, and adultery were not real sins, because they did not grow naturally out of the divine organization of the world, and were

material, and he did not believe that the material world was made by God. Marriage, he said, had no divine origin, and was only a human invention, because the body was the work of the devil. These theories grew naturally out of the Manichean standpoint. The Emperors of Constantinople persecuted the Paulicians, who allied themselves with the Mohammedans, to whom they were more akin than to the Christians, believing in predestination and rejecting images and so forth. But in the wars which were continually being waged they were very glad to make use of them, and recruited their army to a very considerable extent from the ranks of the Paulicians and Euchites, only they did not send them to the Eastern borders of the Empire, where they would have to fight with Mohammedans, but towards the Western frontiers. In this way the heresies in question spread westward into Germany, France, Belgium and Holland, where these heretics were known by the name of their country—Bulgarians, or "friends of God." They also got by sea from Greece to Gauxa and Venice, and from Switzerland, where they were safer among the mountains than in most other places in Europe, they migrated to Spain. There was a strong Manichean community of Priscillanists in the fourth century, who spread into France. The Manicheans seem surprised and astonished the Latin Church in Europe. They were found at Orleans in Provence, in Gascony, at Pay, at Saragossa in Spain, in Germany and Holland, under innumerable names. The Paulicians rejected the Epistles of St. Peter because, they said, he was a renegade, and called the Bishops, clergy, and the Church and the Emperor Anti-Christ. They said the sacrifice of the Mass was the sacrifice of devils. Along with these there were two other characteristics of Manichaeism—Communism on the one hand, and Satan veneration on the other. They honored the devil, not that he might use them, but that he might do them no harm. This Satan veneration, which led to devil worship, appeared in Western Europe as witch mania—not only a mania for burning witches, but a mania for being a witch, for drawing over to their side this being who had made the world, for using him by mysterious words to carry out their evil designs, invoking his blessing on the schemes they were preparing, and the plots and conspiracies in which they were engaged. Manichean communism and Satan veneration were all connected together by the essential principles of the ancient heresies, and from their combination had grown up many of the phenomena which we see at the present day.—London (Eng.) Catholic Standard, May 21.

DEMON OF DRINK. A Masterly Address on Intemperance, by James Bennett, of Notre Dame University. When I look around me and see the ravages of intemperance upon young men, I feel that it is my duty as a Christian to offer up my vacation for the cause of temperance and the good of humanity. I have come to your town with the intention, or rather with the hope, of organizing a temperance society. If I succeed in convincing only two or three young men to take the pledge of total abstinence, I will feel more than rewarded for my humble endeavors. If, on the contrary, I fail to gain any of you, I will pray that on some future occasion you may be aroused to a sense of your duty in pledging against the demon of intemperance. Now some of you may ask: "Why do you come here to speak about temperance or intemperance? Does there exist in our country a cause sufficiently grave to make it a matter of duty or necessity for people to go about as you do, speaking against the evils of drinking?" If there be any of you here this evening who doubt the necessity of temperance, I will beg you to reflect for a few moments upon the facts which I am about to give you. Let us first look at this evil from a financial point of view. Did you ever, my friends, calculate the cost of the liquor traffic in the United States? If not, please listen to the statistics for the year 1891. The best estimates place the drink bills for 1891 at \$1,200,000,000. The total expense of the United States government for the same year, including War, Navy, Post Office, Agricultural, Indian and Pension Bureau, interest on public debts, salaries of officials at home and abroad, congress, public building, etc., was \$1,113,333,441. So that the drink bill for the year 1891, cost over \$700,000,000 more than the entire expense of our government. Commenting on the above, the New York Tribune remarks: "The liquor traffic costs more every year than our whole civil service. In fact, the country pays more for liquor than for every function of every kind of government. If this money were turned into legitimate business, it would make us the happiest and wealthiest race of people on the face of the earth. The total consumption of beer for the year 1895 was 945,928,904 gallons. This would be about fifteen gallons for every man, woman and child in the land. There are now over 205,000 saloons in the United States. It would be a very low estimate to place to the credit of each saloon, at least four or five drunkards,—this would give at least 1,000,000 drunkards. What a mighty army of unfortunates to make desolate the land! Think of 1,000,000 of our men being ruined each year by drink, and consider the disgrace these men have inflicted upon their relatives and friends! Last year there were 31,897 arrests for drunkenness in the city of New York, and among the culprits were 8,414 women. The number of arrests for violation of the excise law was 9,266; the total number of arrests due to the liquor traffic in New York city for the year 1895 was 41,153. The year's army of unfortunates which liquor had led to law breaking would, if placed in single file allowing two feet for each to walk in, stretch twenty miles. In that line you would see 23,000 men whom alcohol has ruined, and 8,000 women, from whom liquor had stolen all that was high and honorable. Even that would not tell half the horrid tale. A still greater army would be recruited, if those who had suffered from the intemperance of others were gathered. Wives bleeding from their husbands' drunken blows would be there, children left alone to starve by their drunk mothers would totter weakly into their ranks. It is a weary story of misery, of wretchedness and social death. No temperance lecture delivered was half so powerful as that lecture which strong drink's own work is continually presenting to all those who would listen. Whoever by his own free will injures his health or exposes it to danger violates a law of nature, and thereby renders himself guilty in the sight of Almighty God. This is what a man does who even uses alcoholic drinks moderately. To prove that even moderate drinking is injurious to the health I must rely, of course, on the testimony of able physicians. I shall, therefore, quote two declarations drawn out and signed by some of the most eminent physicians in Great Britain, and endorsed by thousands of physicians in the United States and other countries. The first is as follows: "An opinion handed down from rude and ignorant times has become very general, that the habitual use of some alcoholic drink, such as wine or beer, is beneficial and even necessary to those subjected to habitual labor. "Anatomy, physiology, and the experience of all ages and nations, when properly examined, must satisfy every mind well informed in medical science, erroneous. Man in ordinary health, like any other animal, requires no such stimulant." The second declaration was signed by more than two thousand physicians and surgeons. It reads as follows: "That perfect health is compatible with total abstinence from all intoxicating beverages, that all such drinks can, with perfect safety, be discontinued either suddenly or gradually, and that total and universal abstinence from all intoxicating drinks would greatly contribute to the health, the

prosperity, the morality and the happiness of the human race." You see, therefore, my friends, that liquor is not only unnecessary, but it is even prejudicial to health. Can any of you, therefore, in the face of all this testimony, defend a practice which ruins your mind and your soul? Excessive drinking has killed many a noble man; total abstinence has killed no one. Immoderate drinking has ruined many a constitution; temperance has never done any harm. And does it not follow from this that the practice of using intoxicating drinks is a violation against the law of nature? And can you imagine that Almighty God ever intended alcoholic drinks to be used like water? Now some people imagine that if they abstain from whisky, brandy, gin or any of the stronger liquors and drink only beer, that they will be free from any of the above mentioned evils. The Scientific American, whose authority cannot be disputed, says: "Beer drinking is even more brutalizing than whisky. The most dangerous class of ruffians in our large cities are beer-drinkers. The very lowest form of insanity, closely allied to criminal insanity, follows from beer drinking." A beer drinker may be the picture of health, he may weigh three or four hundred pounds, but in reality he is most incapable of resisting disease. Compared with inebriates who use whisky, he is more incurable, more generally diseased. Dr. O'Malley, one of our professors at Notre Dame University, says that he has known the livers of beer drinkers to weigh as high as seventy five pounds. I firmly believe that beer causes more drunkenness than whisky, for it seems to be more fashionable. You see now, my friends, that all intoxicating drinks are opposed to good health. Now let us dwell upon some of the other results arising from the use of liquor. We have considered the financial and physical abuses; let us now dwell upon it from a moral point of view. What is more degrading, more shameful more despicable in the eye of God and man than intoxication? It destroys the temple of God and turns it into that of a demon. Shakespeare in Othello refers to intemperance in the following words: "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!" That invisible spirit is alcohol, which the great enemy of mankind has so long employed as a decoy to ruin such vast numbers of the human race. The liquor traffic as conducted in this country is a dark stain upon our boasted nationality, a blot upon the fair face of the sun, a deep dark shadow across the pathway of human progress, a foster parent to a vice that is killing one million of our men each year, sending their bodies in disgrace to the dust and their souls to hell, a foster parent to a vice that drags man from his high position to a level with the beast. Through it utter ruin has come to numerous individuals and entire families, therefore it is our duty as Christians and Americans to do everything in our power to stamp out this perfidious evil. Intemperance is an octopus slithering in its invulnerable grasp and hurrying on to destruction entire families. It is the chief source of all the other vices to which the American public is addicted. This is the hissing serpent in the garden who is filling our prisons with criminals, our poor house with paupers and insane asylums with lunatics. It makes wives widows, children orphans and fathers bled. How many orphans are left alone in the world on account of liquor, which has killed their father and broken their poor mother's heart? How many widows are there mourning over the loss of their husbands, lying in drunkards' graves? How many mothers, this very night, are shedding tears of sorrow over a drunken son? Oh! if we could look into every home to-night and see the misery that is caused by liquor, surely we would foreswear the wine cup forever, and strengthen our resolution by pledging ourselves to total abstinence.

Intemperance is the chief source of all the other vices to which the American public is addicted. Banish it from our country and we will drive away with it nearly all the other vices. An honorable judge lately declared his belief that nearly all crime committed was traceable to an over indulgence in strong drink as its prime cause and origin. THE HOLY COMMUNION OF THE SICK. "Lord I am not worthy that Thou shouldst enter under my roof." So spoke the humble centurion, when the Blessed Jesus made offer to visit his home, there to heal the servant who lay ill. In turn, the Church finds no words which better express than these the sentiments of the Christian, when this same Divine Visitor is at the door of his soul. The visit proposed by Our Lord to the centurion's home, but not paid, is sometimes actually made to the homes in which we dwell, and while, in the full light of Faith which discloses to us the astounding condescension of Jesus in blessing with His presence the dwellings of sinners, we can but repeat the protest, "Lord, I am not worthy that Thou shouldst enter under my roof," our love should prompt us to prepare as best we may a place wherein is to rest our Sacred Mental God. In the sick room an oratory, with lights, flowers, the crucifix or pious picture or image of the Blessed Mother or a saint, should be arranged. If facilities for preparing an oratory be wanting, a table, over which a white cloth has been spread, may be substituted, and upon it placed a lighted candle, a small glass vessel with fresh water, a small spoon, a napkin or piece of fine linen for a Communion cloth, and a vial of holy water. It is a mark of respect to the Divine Presence, which should not be omitted, to have the priest met at the door by some member of the family, carrying in hand a lighted candle, thence to escort Our Lord to the room of the sick person. We recall the edification with which we have seen Our Divine Lord met in this manner by a devout Christian gentleman, who at this moment, as captain of his ship, walks the deck of one of the finest vessels of our new navy. It is fitting and commendable to train the children of the household thus reverently to escort to His temporary resting place the Divine Visitor, whose presence for ever one time ought to consecrate for ever after a Christian home. Catholic faith and Catholic piety will be ingenious in devising means of honoring Our Blessed Lord when He comes under our roof. In this connection we cannot refrain from relating a beautiful instance of such holy love for Our Dear Lord in the Blessed Sacrament. A devout child, who had not lost her baptismal innocence, was nearing the end of a long and distressing illness. The frequent visits of Our Lord to her in Holy Communion gave her ever increasing joy, and renewed, at each coming, her spiritual strength, which sustained her in her suffering. One day as Our Lord entered her house, His priest was met by a messenger from the sick room with this request. If he, the priest would not deem it irreverence, would he not place upon her breast the sacred pax, containing the Blessed Sacrament, and allow it to remain there a few minutes while she would talk to her Jesus. Because of the novelty of the request, the priest hesitated and declined; but on the part of the dying child the wish gave proof of deepest reverence and tender love for her Saviour; nor is it easy to see how this God of all condensation and love would not have been content for a brief moment with so holy a resting place.—Boston Pilot. Byron used a great deal of hair dressing, but was very particular to have only the best to be found in the market. If Ayer's Hair Vigor had been obtainable then, doubtless he would have tested its merits, as so many distinguished and fashionable people are doing now-a-days.

Our I's and... Other Eyes. Our I's are just as strong as they were fifty years ago, when we have come to use them. But we have less and less cause to praise ourselves, since others do the praising, and we are more than willing for you to see us through other eyes. This is how we look to S. P. Boyce, wholesale and retail druggist, Duluth, Minn., who after a quarter of a century of observation writes: "I have sold Ayer's Sarsaparilla for more than 25 years, both at wholesale and retail, and have never heard anything but words of praise from my customers; not a single complaint has ever reached me. I believe Ayer's Sarsaparilla to be the best blood purifier that has been introduced to the general public." This, from a man who has sold thousands of dozens of Ayer's Sarsaparilla, is strong testimony. But it only echoes popular sentiment the world over, which has, "Nothing but words of praise for Ayer's Sarsaparilla." Any doubt about it? Send for "Cyclopedia" of 31111 doubts and cures doctors. Address: J. C. AYER & CO., Lowell, Mass.

FIRST COMMUNION. FIGURES FOR FIRST COMMUNION FOR BOYS AND GIRLS. Size 2 1/2 x 18 with figures of the Sacred Heart..... 75c per doz. " 12 x 18 with emblems..... 75c per doz. " 9 x 12..... 50c per doz. " 6 1/2 x 10..... 25c per doz.

FIRST COMMUNION ROSARIES. In Mother of Pearl Silver Chain \$1.00 each and upwards. In Mother of Pearl Silver plated Chain 50c each and upwards. Imitation Pearl Beads 75c, 50c, 25c and 12 1/2c per doz. White Bone Beads, 50c, 25c, 12 1/2c, 6 1/2c, 3 1/2c per doz. Red Bone Beads, 50c, 25c, 12 1/2c, 6 1/2c, 3 1/2c per doz. Plain Wood Beads, 50c, 25c, 12 1/2c, 6 1/2c, 3 1/2c per doz.

PRAYER BOOKS. White Covers at 75c, \$1.00, \$1.25, \$1.50, \$2.00 and \$3.00 each. Dark Morocco Covers, 50c, 75c, \$1.00 and upwards. Cheap Books at 25c, \$1.00, \$1.50, \$2.00, per doz. Sanctuary Oil, best Quality. INCENSE, CHARCOAL, GAS LIGHTERS. Headquarters for the best grades of Candles in pure Wax, Stearic and Paraffine.

D. & J. SADLER & CO. CATHOLIC PUBLISHERS. 123 Church St., 1207 Notre-Dame St., TORONTO, ONT. / 1 MONTREAL, QUE.

O. LABELLE, MERCHANT TAILOR. 372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Alter Wine a Specialty. Our Alter Wine is extensively used and recommended by the Clergy and our Clergy will compare favorably with the best like sorted elsewhere. For prices and information address, E. GIRADOT & CO., Sandwich, Ont.

WEBSTER'S DICTIONARY AND THE Catholic Record for One Year FOR \$4.00. By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy of each of our subscribers. The dictionary is a necessity in every home, school and business house. It gives accuracy and furnishes knowledge which no one hundred other volumes of the choicest books could supply. Young and old, Educated and Ignorant, Rich and Poor, should have it with them, and refer to its contents every day in the year. A whole library in itself. The regular selling price of Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth. A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12.00. N. B.—Dictionaries will be delivered free of all charge for cartage. All orders must be accompanied with the cash. Address, THE CATHOLIC RECORD, LONDON ONT.

Father Damien, S. J. One of the most instructive and useful pamphlets extant is the lectures of Father Damien. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to The Coffey, CATHOLIC RECORD Office, London. FAVORABLY KNOWN SINCE 1826 BELLS. PAPE SCHOOL & OTHER. G. MENZELY & CO. GENUINE WEST TROY, N. Y. CHIMES, ETC. CATALOGUE PRICES FREE. We have on hand a large quantity of the finest French Bordeaux Cigars. Which will be sold at the lowest price JAMES WILSON 398 Richmond St., London, Thame 650.

SWEET CAPORAL AND ATHLETE 10 Cts. Per Package Cigarettes

DERBY AND OLD GOLD 5 Cts. Per Package Cigarettes

RETAIL EVERYWHERE.