The scandalous attack on the pries of Zamora, which I described in my last paper, is too largely characteristic of the temper of many Protestant agents in Roman Catholic countries, but it has drawn my attention particularly because it is specifically characteristic of the temper of the monthly paper which has printed the letter, and which is published in one of the Spanrican countries, as the organ of powerful American church. therefore a temper evidently acceptable to the body of missionaries whom this ends into Iberian America, Spanish or Portuguese. Nor can it be supposed that its tone is unacceptable to the authorities of this church at home, although probably very few of these read Spanish, or pay much attention to the editorial management. 'Pound away at Rome," is the general direction, and in what temper or with what weapons this is done, is a small

Before commenting more fully, however, on this paper, I will make some remarks on some of the other papers and missions in Spanish America and in Spain. I see only one other paper regularly. This represents a hetero-dox, but devout and simple minded, body, not much inclined to vitupera-Indeed, I am a little puzzled to know why it should be published in Spanish and not in English and in a Catholic rather than a Protestant coun-It does not seem to be much con cerned for converts, nor likely to give any great matter of offence anywhere. It probably represents a small body of proselytes, and I have not noticed thus far any attempt on its part to stir m up to ill-will against their former Church. It has once or twice made strange statements of Roman doctrine, but evidently in the simplicity of harm-

less ignorance.

Nor does the attack on the priest of Zamora illustrate the universal temper of Protestant agents in Iberian counties. On the contrary, one lady who has been employed in Spain, renders a cordial report of the large amount of genuine Christianity there, and only regrets that, in the want of a thoroughgoing system of popular education, this piety is somewhat too deeply intermingled with superstition. So also a Protestant missionary in Mexico declares that while, in his view, Rome has by no means come up to the full height of her obligations for the evan-

gelization and enlightenment of the Mexicans, it would be injustice to her and dishonor to Christ to suppose that all the zealous efforts have been fruitless which she has promoted for many generations, through so many pure minded missionaries, to settle the Gospel in the heart of the nation. He really gives a more encouraging picture than has been given by several Roman Catholic clergymen that have visited Mexico. Even the prophet Elijah had to be told by God that he

seven thousand times too small. On the other hand, there are some of these agents whose shallow impudence takes away the breath. No doubt it is the privilege of an American woman to insult our sex almost at easure, thus avenging the immemorial oppressions of her own ; still there 1; a limit, even here. Age, and knowledge, and responsible position, have some claims to respect, even when they have the misfortune to be embodied in a masculine form. Yet I remember a Presbyterian girl, that had lately gone out, I think to Brazil, and, though hardly having had time to gain smattering of the language, still less of ability to interpret the manners and character of the people, began to write home in a tone of magisterial reproof to "the doctors of divinity and learned professors" whom she declared to be endangering the Protestant cause by endangering the Protestant cause of acknowledging Rome as a Christian church. "There they sit," says she, in substance, "in their comfortable studies, and turn over ponderous tomes, by help of whose illusive theories they discover that the Catholics are still our Christian brethren. Let them only throw their books aside and come here

show them whether they have to deal

with Christians." Truly, the possibilities of human effrontery are not to be measured. You think you have reached the lowest deep, and behold, a lower deep opens before you. Who are the "doctors of divinity and learned professors," whom this precocious piece of youthful intelligence undertakes to instruct in the realities of things, and to turn back to the genuine Protestantism from which, according to her, they have strayed so perilously? They are men who, be sides knowing more of the history and biographical exemplifications of Chrisin a day than she probably knows in a year, have most of them travelled again and again through Catholic and Protestant Europe, and had opportunities of observation and inquiry that reduce to insignificance her narrow circle of pharisalc self-suf-

ter. He had to undergo a good deal of nagging in his day from such as she while too strong a Protestant and Puritan even to remain an Episco palian, he owned that he could not see why the Tridentine doctrine of Justiication overturned the gospel, and, as he said, could not forget that the two alienated parties still worshipped the same God, acknowledged th Saviour, endeavored, after their vary ing measure of intelligence, to realiz the same gospel, and, as he and Cardinal Manning join in saying are by holy baptism included within the same Covenant of salvation. Would such an exposition of over

whelming Protestant authority make any impression on this woman, and on such as she? Is presume not. Secure in their self sufficiency, in their indurate self-conceit, they would smilingly face a quadruple synod of universal Presbyterianism, Anglicanism, Methodism and Lutheranism, and merely wonder inwardly when female consist ency shall take the place of male half heartedness, and treasonable suscepti bility to such beguiling influences as facts and arguments. When, for infacts and arguments. stance, conclusive evidence was pre ented to the Boston school board that John Swinton, meaning no wrong, had nevertheless essentially misrepre sented the history of Luther's theses from unfamiliarity with theological conceptions and terms, a majority of he men on the board were obliged to vield, but the two female members stood firm, like two Pillars of Hercules. Like Aunt Candace in the "Minister's Wooing," what "they had set out to believe" they were going to believe, evidence or no evidence. They had evidence or no evidence. set out to believe that Catholics never object to a schoolbook except as moved by Jesuit intrigue. Before this selfluminous principle such trifles as history and theology faded into their proper insignificance. They might have a value for mere men like Doctor Duryea, and Doctor Dexter, and Doctor Fisher, but female Defenders

of the Faith move on sublimer heights. It would be somewhat amusing to magine an interview between this Protestant propagatress and Martin Luther. She might make out that all he Protestant theologians of today have fallen from the faith. Even Baxter was some four or five generations later than Luther. But there is no going back of Brother Martin. He is the authentic and authenticated Re formation. What consolation she would feel at being able to pour her orrows into his sympathetic ear, over the unfaithfulness of his followers! first he would listen approvingly, but presently he would begin to look puzzled, and before long would interrupt her with, "But, my sister, do you think I am an apostate from Protest-antism?" "God forbid, honored sir you are Protestantism itself." you are Protestantism itself. Then why do you accuse my disciples of un-faithfulness for saying now what I said all my life, namely, that the Papists, by driving us out, did not lose the authentic Creeds, the authentic sacra ments, the authentic Christianity which they had before? Do you think made the number of the elect in Israel I am Christ, that my coming should take away the virtue of that which had virtue before?" But-but, sir, haven't you said that the Pope is anti-Christ, and the

> incompatible things, one acknowledging the Christianity of the Cath and one denying it, which affirmation is likely to represent my steady judg ment?" "I suppose the former." "Precisely. When I wanted to knock a man down, were he Pope or king of England, I took the first club that came to hand. Read my book against Henry VIII. and inquire whether I seriously meant the accusations I bring against him in it; whether, for instance, I really think

that he murdered his youthful uncles years before he was born. But what interest had I in accusing the king, compared with my interest in abusing the Pope? If you want the authentic mind of Martin, you must not take Martin in a rage. Such an interview, we might think could it be brought about by any per among our Brazilians, and we will soon

mitted use of white magic, would be effective. Not at all, probably. This good lady might reflect that Loyola had obtained the approbation of his great Institute six years before Luther died, and that probably Brother Martin, from 540 to 1546, was a Jesuit in disguise All you could say of such an hypothesis would be that it was a screaming absurdity, and how could these people live from day to day without some creaming absurdity to feed upon? give warning, however, that I shall not suffer any one to use this new discovery of mine without paying me a

heavy royalty upon it. If I might be permitted to suggest any mitigation of judgment to this of days when the tears shall be wiped exorable Rhadamanthus in petticoats, away from the eyes of every friend of the Lord and for them shall stretch out one Brazilian living who has given such evidence of practical Christianity as she herself and a thousand like her her narrow circle of pharisalc self-sufficiency. They are such men as President Patton, Doctor Henry M. Field, Doctor Charles S. Robinson, Chancellor George Summey, Doctor Philip Schaff, Professor Benjamin Warfield, Doctor Mathew B. Riddle, Principal Grant, and, going beyond her church, such men as Doctor Fisher, Doctor Ward, Doctor Abbott, President Fairchild, Doctor Judson Smith, Bishop Randolph S. Foster, Doctor William V. Kelley, and, in short, substantially the whole body of Protestant scholarship on both sides of the sea. In the past she would have to contend with that most learned of Presbyterians, the great Richard Baxare not likely ever to have the chance

Christian rightecusness and love mus no longer be postponed, and that God in His wisdom would see to the con-Accordingly she carried sequences. Accordingly she carried the work through, and has taken with pious tranquility the resulting deposition and returnless banishment from her native country. That any acknowledgment of her grandeur of soul will be accorded her by this American woman is, of course, not to be hoped, for she is guilty of worshiping the God and Father of Our Lord Jesus Christ in the use of the rites familiar to St. Bernard, to Las Casas and to St. Vincent de Paul. Moreover, which is even worse than this, she doubtless honors the Archbishop of Rio more than she honors the grandmaster of the Freemasons. However, I venture modestly to suggest her as a not un

rollment at least in the catalogue of Charles C. Starbuck,

worthy candidate, when she shall have

been gathered to her reward, for en

Andover, Mass

DISCONTENT. Catholic Columbian

What a mystery is that longing in every one's heart for something to make it happy! No matter what i possesses, it will not rest content with what it has, but looks out longingly at something else; not sure that even what it covets would satisfy its crav ing for felicity, but certain only that it is not at peace and that it desires to b

That restlessness is universal. It disturbs the rich, the mighty, the strong, the pious, just as it molests the poor, the lowly, the sick and the vicious. No one is perfectly contented. The wealthy merchant sources of revenue or envies the farmer in the quiet fields. The young woman compelled to stay at home sighs for a career that will make her conspicuous while her sister, who is forced out into the world, welcomes a marriage in order to get back into the obscurity of domestic duties.

The President has ascertained from experience that even his high office does not make him completely happy but rather burdens him with unwonter cares, so that what he sought as the satisfying ambition of his life has practically multiplied his annoying re sponsibilities and so far as contentment is concerned, has turned to Dead Sea fruit in his grasp. Even the Pope under his tiara of gold, seated on the throne of the Vicar of Christ, elevated above all other officials, the teacher of mankind, is not perfectly happy—in his heart, too, is that strange disquiet, that restless longing for something not ssessed, that void that refuses

Only God can satisfy that longing of the human heart. It seeks the happi-ness for which it was made and that consists in union with Him. That union may be commenced on earth, and so it is true that only the good are happy even in this world, for in peace of conscience and practice of virtue and possession of grace, is the only genuine contentment here below; but that union will not be full and perfect until it is renewed in Heaven in the splendor of the Vision of Jehovah and in the plenitude of His love and posses Mass idolatry?" "True, I have. But, as your own Doctor Schaff says (for I Until then we may strive as we will for this or for that good, we may have not lost all reckoning of mortal aim at many possessions, we may long for unexperienced gratifications, but matters), when I say two manifestly whoever we are, wherever we may be, whatever we may have, we shall not be free from that divine discontent.

And, indeed, it is well for us that we should never present but always look forward to happiness with something not yet reached or at some day in the future. For if we were perfectly contented with our present, we should not labor to im-prove our condition nor make any advance in holiness. We should try to remain stationary and that would result in decadence

What we should do is to recognize the fact that only God can make us happy, and then we shall go forward with our faces uplifted toward the sky, not vexing ourselves with our condi tion in life, resigned to the lot assigned by Divine Providence, determined to reach an everlasting bliss, and taking as temptations from the devil those longings for a change that pull us down from nobler to baser things, those feelings of discon-tent that lead us to neglect the common place duty at hand for the dream of heroic achievements, that irritation with our portion that fills us with envy of our neighbors who have more than we have. discontent must be resisted. Over and over again it must be east away Every time it is rejected and an act of contentment made with the will of God in fashioning us as we are and placing us where we are, a double treasure will be won and garnered for the day away from the eyes of every friend of an eternity of enjoyment unshadowed by any form of discontent.

How Thin You Look!

A CHILD'S SOUL.

One day a priest in Paris sat in his room composing a discourse destined perhaps to set the seal on his reputation as an orator. His attention was concentrated on his task. At that ment a little chimney sweeper, half singing, half shouting his refrain,

His services were needed and he was called in. He climbed up with profes sional alacrity, sang some couplets while working, and reappeared sweat-ing and grimy, beside the writer's

"Mister, it's ten cents," said he. "Ten cents? Well, here they are," answered the priest, taking the coin rom his purse. "Now we're even. The boy went away, and the pries picked up his pen once more, but s emed as if an iron hand gripped his neart. Pangs of remorse seized him. Even! I said we were even," h murmured to himself. " How could that be? Was that child a machine Had he not an immortal soul, a soul for which Jesus shed His Blood?"

At this reproach, the priest bounded, called after the boy, questioned him about God, and his mother, catechism and first Communion. But he knew nothing of catechism and first Com-

Yet the two seemed to feel a mutual The child fixed a long ook of hopeful expectancy on the priest's What was he going to do?

What was going to happen?
This is what happened. The little sweep was instructed, and two months afterward, in a retired chapel, the priest, clad in feast day vestments laid on the child's pure lips the Bread of the strong and happy.

On that day they were even. The salary, the debt of affection, was paid in full. Later on, the child thus saved from danger might be seen mounting the altar in his turn, and blessing the Angel of his life. The two priests, one aged, the other young, realized that he gift of oneself is worth far more than the most brilliant oration, and that, in forming a child's career, in training him to a manly life, nothing equals the gift of God contained in the estowal of wise affection. This story is in no way a fictitious one. It was narrated during the Eucharistic Congress of Rheims, by Monsignor Dulong de Rosnay, one of the two heroes.— Voice of the Precious Blood.

Riches alone can never make Affection and devotion give the power and the charm. A father sacrifice and daily toil, a mother watchful care are lasting memories Kindly feelings, willingness to help, self-sacrifice, obedience, mutual re spect, brighten the lowliest cot and give to it the name of home. are learned the first lessons of good and evil. There are awakened th first ambitions, the resolve to lead a great and good life. There is rest after the day's toil. There are found amusements so innocent and delight ful. No coarse or angry word should there be heard. A good home is a school and the best school to after life. There the first attempts are made t form and fashion the character. The child not only learns what is good and true and proper, but tries so to act. Honesty, work, self-respect and esteem for others are there instilled. A good home-training broadens the mind and imparts direction and strength. Hom is something common and ordinary Its brightness and happiness come from the home spirit. This spirit is shown in the modest, gentle virtues, the fragrant flowers, the little acts of kindness and condescension, bearing imperfections with sweetness, modest putting up with disagreeable be havior, and patience in little things. Hence this place is so different from the world, and the difference makes it

Who seeks a friend without a fault emains without one .- Turkish say

One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It selectually expels worms and gives health in a marvellous manner to the little one.

Only those who have had experience can tell the torture corns cause. Pain with your boots on, pain with them off—pain night and day; but relief is sure to those who use Hol-loway's Corn Cure.

loway's Corn Cure.

Try R.—It would be a gross injustice to contound that standard healing agent—Dr. THOMAS ECLECTRIC OIL, with the ordin ry ungents, lotions and salves. They are oftentimes inflammatory and astrigent. This Oil is, on the contrary, eminently cooling and soothing when applied externally to relieve pain, and powerfully remedial when swal lowed.

Delicate children! What a source of anxiety they are! The parents wish them hearty and strong, but they keep thin and pale.

To all these delicate children Scott's Emulsion of Cod-liver Oil with Hypophosphites comes with the best of news.

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ves in eight hours, with only one firepot of coal. The McClary M'f'g. Co. LONDON, TORONTO, MONTREAL, WINNIPEG, VANCOUVER.

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IN TIME OF TRIAL. Catholic Columbian.

Trouble will come to all persons, for trouble is the destiny of earth. It is in fire that gold is refined; it is in affliction that the human heart is purified. Every life has its crosses.

When, therefore, trials beset a Chris-

tian, he can obtain fortitude by

prayer, by penance, by acts of resig-

nation, and by such considerations as these: I. God is always right. II. If I had the deserts of my sins, would now be in hell; and this ad-

versity that now worries me is far, far less than the pains of hell. III. I can make a virtue of the necessity of suffering this distress, by offering up my misery in union with the passion of Christ, both as an act of submission to the Divine Will and as

an act of expiation for my offenses.

These thoughts will prevent murmurs against Providence, discourage-

ment and despair. All our tribulations are directly intended for or can be turned to our spiritual profit. Thus utilized, they are a precious benefit, better than riches, or health, or joys, or honors. They can be transformed by the alchemy of a religious motive into jewels to adorn the Crown of Life that is the promised reward of those who

persevere in the practice of virtue to

For Table and Dairy, Purest and Best

AUGUST 20 1898

MARY E. MANNIX.

temember, man, thou art but dust,"— Ah! did we but remember, low dull were anger's poignant thrus How short-lived its red ember!

And unto dust thou shalt return."
Did we the words but cherish,
No erring heatt our pride would spure
No child of man would perish.

THE APOSTOLIC SPIRIT.

Church Progress

-Ave Mar

The surest sign of a vigorous sp ual life is zeal for the Kingdon The first office of the Chur the preaching of the Gospel -spreading abroad of the good nev salvation. Just as Holy Church self steadfastly "holds forth the V of Life," inviting all the world to template with her daily, weekly yearly the mysteries of the Incarn and Life and Passion and Glor Jesus Christour Lord, and His ness in His saints, so every indiv Christian and every local Ch should feel irresistibly impelle make known the wonders of D The Spirit and the Bride Come, and he that heareth, le Come (Apoc. xxii, 17) who has no impulse to repeat the vitation to "Come and taste the Lord is good," cannot be filled the Holy Spirit, Who is the ver of the Christian soul; he is far being a worthy member of the Christ; and he must have shy own ears to the tenderest solicit of the Sacred Heart of Jesus. The life of grace is a life of ch

God the Holy Ghost, Who is its ciple, is charity. But charity, natural love, after pouring itse upon the Creator overflows up the creation. The faithful Conot only loves God in Christ a the glorious fellowship of His but longs that all mankind sho love Him. He not only acce Divine Truth, but longs that human mind should be illuming it. He not only nourishes h with the Precious Body and E Jesus in the sacraments, but lor all other souls should be blessed. He not only reposes i Unity, but longs to bring all th derers of every name home to t City of God, the one Fold of th

Shepherd. The Holy Church of Rome, th and mistress of the Church always been preeminently a not only in its origin, but in it She has always, when she h free from civil despotism, be most in the evangelization of matics, heretics, Jews, Mosle The other Church followed her example, so far have been faithfully united to filled with the Holy Chost by wais animated. With what w is aninated. zeal did the Irish monks rival Rome in the conversion of the of Northern Europe! In our ow holy and venerable Church has all but outdone Rome h her magnificent apostolate in lands-an apostolate in which

induced all nations to share. The misguided men who di apostolic works offer speciou for the neglect of the most i of Christian duties. There i in troubling ourselves about t en in distant lands, they say have all we can do to con separatists of our own country There is no use in troubling about the conversion of Pr Jews and infidels; for we ha can do to keep Catholics fr their faith. Again, There in troubling ourselves about tion of our neighbors; for w we can do to save our own sou are all devices of the Fathe for the perpetuation of domand the damnation of the ensnared by them. No mar his own soul who has no desi the souls of his neighbors. will suffice to preserve the piety of Catholics, unless the companied with labor for the sion of those who are stran Household of Faith. It is n to work fruitfully for the co separatists at home withou assistance at the same time eign missions. The same

who alone can convert and individual soul, impels t which He rules to labor for the salvation of world. Jesus Christ die the elect only, as the terians say, but for all Every Catholic must love which the Saviour died ally all those who by babeen united to the Mystic Christ in which alone i Those unfortunate separ though bearing the seal of their bosoms, are, py the their ancestors, kept aloo Unity, ignorant of the tru exiled from the Mysteries of and are, therefore, without it, hanging over the aby perditiod, have altoget claims on the charity of the

tian.

No one is so poor or so
to have no share in th
The wealthy should give their time and substance t of both foreign and domes the intelligent should prop truth by the written and s the strong should assist in every eye and ear; and al for the conversion of soul pagation of the faith, and preach truth and duty b

The testimonials in behalf parilla are written by hor want you to know what it ha