

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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## The Catholic Record.

London, Saturday, October 8, 1898.

### SPREAD THE TRUTH.

If all ministers would imitate the example of Rev. Mr. Blagden we should be a little nearer to the unity which is longed for by earnest souls. Many are kept in darkness because their leaders either do not see the light of truth, or, seeing, reject it. On the other hand, every Catholic should consider it a special duty to aid in the dissemination of books and pamphlets that explain the doctrines of his creed. "An absence of anxiety for the spread of the truth implies spiritual paralysis, if not spiritual death."

### IS MIGHT STILL RIGHT?

In reading some of the extravagant eulogies of Kitchener and his soldiers we were reminded of one of Dr. O'Malley's sayings, that if you steal a loaf of bread you are a robber, but if you steal half a continent you are a hero. It seems that, with all our civilization, might is still right, and that men are still butchered to make a holiday for their neighbors who have Maxim guns galore.

Poor Gordon is now an idol of the people. He was once a visionary, condemned by red tape to a lingering death at Khartoum.

### PARENTAL RESPONSIBILITY.

Some parents have a very curious idea of their responsibilities. They content themselves with providing their children with the means of education, and then all anxiety and duty on their part seems to cease. It is much to see that the children are under the direction of Catholic teachers, but that does not suffice. They are bound to see to it that the influence of the family tends to good, and this can be effected only by having religion taught within the home by father or mother. The catechism must have the place of honor. It may not be explained scientifically, but its lessons take deep root. The indifference of parents neutralizes the influence of the school or college. When they see that parents are more engrossed with the material than with the spiritual, that their conversation is solely on the things and vanities of the world, and that catechism is less considered than the arithmetic book, they are inclined to believe that religion is not so important as they were led to believe. The stream of Catholicity in any town will be not higher than its source—the family. The parents, too, who teach the catechism in a very perfunctory way are inclined to be captious with regard to sermons. They grow tired of the Gospel-explanation and long for an orator with graceful gestures and an epic poem for every Sunday. And yet they would be at a loss sometimes to give reason for the faith within them! They know it in a dim and vague way that is not calculated to enable them to play the critic with any measure of success.

The earnest study of the catechism would, consequently, help not only their children but also themselves.

### ESSENTIALS TO SUCCESS.

Some of our young people become discontented with their position in life, manifest a desire to drift, and are apt to extol the many and varied opportunities which to their minds are within the grasp of those who live under the Star Spangled Banner. They do not reflect that [the conditions of life are about the same, that the big cities are over-crowded and that the opportunities afforded by them for the amassing of wealth exist only in their over-heated imaginations. Success is as easily attained here as in the States. It comes to every man who believes in hard and persevering work. There is no other road to it. The hopeless failures are caused by dissipation, by non-attention to business, by the craven spirit that is daunted by difficulties. The "learned professions" are, we are told, congested. There are too many doctors and lawyers for the population. We admit that many an M. D. and legal practitioner would do very much better in a humbler sphere of life. But we have never yet seen a professional man who was thorough fall in obtaining a livelihood. There is much pushing and scrambling at the bottom, but there is always elbow

room and fresh air at the top. Many of us must have noticed how strangers succeed in our own particular town. They come into our midst and in a few years they have a reputation and a competency. The reason is very simple. They are punctual and have sticktivity. They believe in work and they never permit the little dance or card party to interfere with their business. They have their eyes fixed on the goal and they fight their way to it as a soldier in battle.

The sluggards say "that no man is a prophet in his own country," and hence their failure. But we know that is but sham, and that the young man who goes under in any walk of life has himself to blame. We are what we make ourselves. If we should concentrate our energies upon our life's work we should have no reason to become discontented or discouraged.

### INFLUENCE OF READING.

We are assured from time to time that the reading of good books is, after the grace of God, one of the most powerful factors in the fashioning of right human life. We believe it, but a taste for reading cannot be formed in a day. The young lady who dilates on the advantages of serious reading finds oftentimes more pleasure in the perusal of the adventures of a heroine who would not be tolerated in decent society. A taste for reading must be cultivated. The mind must be toned up before it can be played upon by the fingers of a master. What is received is received according to the capacity of the receiver, say the men of other days. To ask an individual, who depends upon the current novel for intellectual pabulum, to read intelligently a great book, would be asking an impossibility. He can no more do that than a tyro in music can interpret one of Mozart's sonatas. He must be taught how to value books. He must learn that reading is not intended to while away the time—that it is study, an effort to understand what every man who puts his life's blood into print has to say. Now the family is the place where this taste can be cultivated. The parents who are wise will supervise all books and papers before placing them into the hands of their children. They will be fastidious in the choice of fiction, and they will endeavor to make their boys and girls have a liking for historical reading.

This, of course, will not give them the artistic discernment which literary critics are supposed to possess, but it will inspire them with a repugnance for the average current novel, and will keep their minds free from the befuddling touch of what are termed psychological studies. One of the most astonishing things to our mind is that many who have received a good education read nothing save the incoherent and hysterical ravings of certain modern writers. It is useless to tell them by so doing they are losing the benefits of their school training, lessening their brain power and narrowing their sphere of usefulness. They have their opinions and withal an independence in which they pride, but which brings a pitying word to the lips of the experienced. Bad books, a writer tells us, have ruined as many women as whiskey has men. We believe that unconditionally. Who does not know of some of his acquaintances who have ability enough to play the role of an everyday sort of an individual, but who, because of dallying with all kinds of literature, unfit themselves for practical work. It is very well to be singular in some respects, but to endeavor to live in a world of real men and women, with nonsensical ideas and modes of acting, is a singularity which meets with failure. To rate our neighbors as humdrum and uninteresting is a privilege granted only to the young people who do little else but talk twaddle, eat and dress for dinner. They, however, live principally in novels.

But it is of little use all denunciation of indiscriminate novel-reading unless parents become convinced that one of their most responsible duties is the securing of good reading for the children. No matter how limited their means may be, they can arrange some species of a place for books. The children will appreciate it—nay, the memory of a good book read at the fireside may have an influencing effect on a whole lifetime.

### THE ROSARY.

The month of October has been set aside by our Holy Father for the purpose of honoring in a special manner the Blessed Mother of God. He has given it the title of Rosary Month, and he has, during the last few years, exhorted his spiritual children to place themselves under her care and protection. He wishes the "beads" to be the family devotion, and to have, therefore, a renewal of the blessed days when Catholic homes reflected the virtues of the home of Nazareth.

The Rosary as we have it to day dates from the year 1200. At that time the Albigenses were in revolt against the Church. Many attempts were made to subdue them, but they seemed impregnable to attack, and opposition served but to make them all the more powerful. St. Dominic entered the field where others had failed. He was equipped with indomitable courage and zeal, with every gift requisite for the task of winning souls, but he also failed to soften the obdurate hearts of the Albigenses. Long did he beseech God to point him out the way to victory, and one day the Blessed Virgin came to him with the good tidings—even as of old the angel came to her—and the tidings were that he was to succeed by the preaching of the Rosary. History tells us how well the promise was fulfilled. Forward he went as Mary's knight, with no weapon save the Rosary, and in a few years the thousands reconciled to God and the families brought back to the fold was ample testimony to his success.

In the sixteenth century Christendom was menaced by the countless hordes of Islamism. The Pope who sat on Peter's chair was a child of St. Dominic, and remembering the prodigies wrought by her illustrious son, he ordered the Christians to battle in the name of Our Lady of the Rosary, and the glorious victory of Lepanto was added to the tributes to the power of the Mother of God.

And we might go on and recount the story of the battle that took place under the walls of Vienna, and of many another achievement that have placed the beads in the hands of Catholics, but suffice it to say that from the days of Dominic to our own the beads have been for myriads the source of joy and consolation.

Could it indeed be otherwise when we reflect what beautiful prayers are said by the votaries of the Rosary! They repeat again and again the prayer which fell from the lips of Jesus and the angelic message which sounded the note of the triumph of grace over sin, of Christ over the devil.

Through the beautiful prayers runs the story of the God-man. We walk in His footsteps—see in spirit the lonely cave by the wayside and the lonely Figure in the garden; we hear the cries of those who look up in triumph at the scarred and blood-washed Form that hangs on a cross, and behold at last the glory of the Ascension. And whilst we gaze upon the moving panorama in love and gratitude, we pray that we may be so assisted at the last dread hour as to pass joyfully from time to eternity and to be worthy of the promises of Christ.

The devotion is suitable for all classes—for the poor old woman who knows not how to read, and for the man versed in the mysteries of philosophy or of statecraft; for the poor and for the rich. It is a devotion for the times. Pope Leo XIII. says "that in these days we require the singular and powerful help of Heaven in a particular manner, when we consider the tribulation which the Church suffers in her liberty and in her rights; not only these, but also the dangers that menace both her prosperity and the peace of Christian society. Therefore it is important for us to reaffirm that in these times our hopes are centred in the efficacy of the Holy Rosary, inasmuch by this means, more than any other, we can obtain from God that opportune help we require."

When a strong brain is weighed against a true heart, it seems to me like balancing a bubble against a wedge of pure gold.—O. W. Holmes.

The heavens are as deep as our aspirations are high. So high as a tree aspires to grow, so high it will find an atmosphere suited to it.—Thoreau.

### THE FUNDAMENTAL THEORY.

We heard a few weeks ago the exposition of a fine spun theory about the reunion of Christians. It was not new, but it was bedecked in such novel paraseology that many of the auditors were under the impression they were listening to something original. The speaker's idea was that reunion could be effected only by the casting aside of disciplinary regulations, etc., and by adhering solely to "fundamentals." What the fundamentals were he did not state. Perhaps he knew that he could not do it, and so he concluded his address with an explosion of rhetorical fireworks, a glittering picture of the good that might be effected if all Christians were one in mind and spirit. We certainly believe in the power of an united Christendom, which, however, will never be consummated by the "fundamental theory."

The words of the commission to the Apostles are very plain: "Going teach ye all nations, teaching them to observe all things whatsoever that I have commanded you." They were sent to preach exactly what the Redeemer had told them. Their programme was drawn up for them, and they had but to guard it and to carry it out. The men and women who were to believe in Christ had to accept that programme in entirety, and were admonished that not only was its rejection a denial of the Redeemer, but that if an angel from heaven preached a different doctrine he was to be accursed. This shows us that the "fundamental theory," which implies the right to pick and choose, has no foundation in the Scriptures.

Before any one may talk about "fundamentals" with any degree of intelligence he must know exactly the whole teaching of Christ. He must be able to point out unerringly what must be believed in and what may, without peril to salvation, be cast aside. It is mere sophistry to pick this or that doctrine and to dub it fundamental because it seems so to an individual mind. One could scarcely point out the essential characteristic of our charter of liberties without knowing its every clause. Before, then, the advocate of "fundamentals" can claim the attention of reasonable individuals, he must be prepared to at least furnish a guarantee that he is in a position to state with accuracy the whole doctrine of Christ. He must give the sources of his information, so as to convince us that his theory is founded on something more solid than caprice and conjecture. Now the only source of information that a non-Catholic has with regard to religion is the Bible. Does it speak so plainly that one may without hesitation put his finger on the fundamentals? It has indeed a few pregnant words concerning those who wrest the Scriptures to their own destruction, and it states that the whole teaching of Christ is not confined within its pages. With this fact before them, namely, that the whole world would not be able to contain all the books if the things which Jesus did were committed to writing, they must certainly come to the conclusion that the knowledge of the extent of the Apostolic mission must be drawn from some other source than the scriptural record. Since they cannot interrogate those to whom was first confided that mission, they must ask guidance from their successors. The Apostolic work must go on from generation to generation, or else the Son of God proffered a falsehood when He said that He would be with them to the consummation of the world. The reasonable individual, then, who seeks to know the fulness of the scheme formulated by the Son of God, must seek it from those who have its guardianship, who have authority to expound it and who have immunity from error. There can be no belief in a teacher who is liable to err.

Is this authority found in the sects around us? Is not their multiplication, the blatant denial of Christ's divinity, the vagaries of Biblical criticism, etc., due to the fact that they have no authority. They will ever lack the unity which is a distinctive work of the Church of Christ, because they have no authority to either define truth or to demand its acceptance.

Every noble life leaves the fibre of it interwoven forever in the work of the world.—Ruskin.

### PROTESTANTISM ARRANGED.

Remarkable Discourse by a Prominent Episcopal Divine in New York.

New York, September 26.

Preaching at the Protestant Episcopal Church of St. John the Evangelist yesterday morning on "The Church," and referring to the coming Diocesan and General Convention, Dr. De Costa declared that a serious condition of things existed that required urgent attention.

"Confining ourselves to our own land," said the preacher, "we naturally ask: What proportion of the people make any profession of Christianity? The proportion, we are bound to confess, is somewhat small. Of 70,000,000 hardly more than 20,000,000 are nominal members of any ecclesiastical body, while the time was when in all lands embraced by Latin or Western Christianity the entire population was comprised in the Church, to which it was loyal. The 'Blessed Reformation,' however, changed all that, and the 'Reformation' has worked so well that, in this country alone, the religion of Christ has been emptied out of the minds and lives of two thirds of all the people.

"In proportion as the population recedes from Christianity it recedes from honesty, purity and sobriety, and immorality, vice and crime come to the front. It is, nevertheless, the business of Christianity, disabled as it may be, to stem the frightful tide of inebriety, ungodliness and crime.

"Especially is this the work of the Episcopal Church, which must take her stand, among other things against the prevalence of divorce, which is yearly coming more and more to be attended with incalculable evils. We know how the evil has spread in New England, and now the latest figures show that in Ohio 3,279 divorces were granted during the past year. Over 7,000 applications were filed in a single year. In twenty years no fewer than 328,716 divorces were granted in the United States, showing the hideous character of the evil, which is rapidly turning society in this country into one vast 'disorderly house.' There is a loud call for legislation on the part of the General Convention for a law prohibiting the marriage of any divorced person whatsoever.

"Protestantism is largely responsible for this state of things, having deliberately degraded marriage from its true sacramental plane and unloosed the monster now preying upon society. Let the Church take action at once. There is room for legislation both on the part of diocesan and general conventions. The condition of things will bear no scrutiny. Bishops do not hold any Catholic position, being little more than clerks of their respective dioceses. Congregationalism is crushing the life out of many parts of the Church. Wealthy parishes use their wealth to the detriment of poor parishes. Religion is too expensive.

"In New York city there is raised for parochial purposes annually about \$1,142,539, apart from Trinity parish, making the average of \$18,333 per annum for the support of each church and chapel. Rating by the clergy, the cost of keeping each man in position is \$9,244 per annum. The call is for smaller salaries and a larger number of men. A dozen rectors get as much salary as the entire ninety odd chief Roman pastors; and though some men get these great salaries, other worthy men get none, while the class of clerical idlers and adventurers is growing.

"The Church of the rich. Parochial abuses abound and dancing schools are put on a par with Sunday schools, which are administered on false principles. An apostolic spirit is wanting in the Church; there is little or no *esprit de corps*. Personal consecration and holiness are wanting. Families of wealth and superior education do not consecrate their children to the service of Christ and His Church. Great professional and mercantile careers are projected for sons and elegant establishments for daughters. Sacrifices are understood to be proper enough—for the poor.

"The Church does not even produce her own clergy, and in this city some thirty parishes once in union with the diocese have died. Church legislation and affairs generally are largely controlled by the rich or by the rich man's priest, the artisan class being deemed out of place in conventions. This artisan class is now largely eliminated from the Church. How much needs to be done, therefore, by diocesan and general conventions! Bishops like Bishop Huntington are alive to the situation, and it is to be hoped that the entire House of Bishops at Washington may be inspired by the same spirit, that a solemn effort may be made to remedy abuses and especially to deal with the infidelity which, under the form of 'higher criticism,' is destroying the faith of thousands and rendering honest Sunday school work impossible by its systematic attacks upon creed and Bible.

"If the Episcopal Church is to live and be a power, it must stand upon the apostolic declaration that the Church of God is 'the pillar and ground of the truth.' To day it is in danger of becoming the refuge and stronghold of error and lies. Still, whatever is done

in the spirit of the collect for the day, we must hold that prayer is better than legislation."

### MISSION CONVERTS.

The Apostolic Fathers' Labors at Collinwood Rewarded—A New Feature Tested.

A new feature was tried at the Collinwood mission for non-Catholics. A catechism, abridged from the larger work of Rev. F. X. Reichart, was used the instructor spending half an hour each evening on its exposition. This catechism is specially adapted for the instruction of Protestants, by reason of its careful wording and free use of Scripture. About one hundred and fifty persons procured the little book. They were requested to give each lesson a careful reading at home, and to follow, with open book, the exposition in the church. We remained with them long enough, Father Graham and myself, to finish the catechism; which was accomplished in a little over two weeks. Such a course, we judged, would prove acceptable to non-Catholics, as, with few exceptions, they have not had an opportunity of learning their religion in a systematic manner; in consequence of which they have a very hazy notion of the connection of one doctrine with another. The clearing up of this intellectual haziness, and the distinct vision and clear grasp they get of Christian theology, after a complete course of catechetical instructions, must make them feel like a near sighted person who has just been fitted with glasses. The little catechism remaining in the house will be a handy book of reference, and may preach many a little sermon, and do it at the very moment when its owner is best disposed to listen.

Such a course of instruction is certain to be beneficial to Catholics also. Our people are well instructed, as a rule; and yet their ability to make their faith intelligible to others and to meet objections could certainly be improved in most cases. The instructions at a non-Catholic mission ought to be a valuable aid in this direction. The rehearsing of the catechism is likely, also, to recall some half forgotten lessons.

In order to put the congregation in a serious frame of mind, a sermon was preached every evening on some moral topic. The attendance at Collinwood on the part of non-Catholics was never large, except on the three Sundays; still three of their number will be added to Father Martin's membership role. There were accessions at last year's mission, but we have left the good little pastor in charge of the net, and with God's blessing he will land some more souls into Peter's bark.—Kress in Cleveland Catholic Universe.

### MISSIONARY NOTES.

Let us claim truth wherever found, and try to fix God's trade mark upon it.—The Catholic sign.

We may dispense with some things in moving souls towards the truth, but never with the Apostolate of the Press.

The Catholic Creed on your lips, denied and dishonored by your life, is the great stumbling-block to the effective spread of truth.

The work of evangelizing America demands new methods. It is time to draw forth from our treasury the "new things" of the Gospel; we have been long enough offering "old things."

God never proposed to do by His direct action all that might be done in and through the Church. He invites human co-operation and abandons to it a wide field.

"Whoever wants to stop the steady stream of conversions to Catholicity will first have to close every Episcopalian church in the country."

### GREAT EXCURSION TO KINGSTON.

In order to get the benefit of the remarkably cheap railway rates to Kingston for the consecration of Archbishop Gauthier, October 18th, intending passengers would do well to go to Sadtler's Bookstore, 127 Church Street, Toronto, for their tickets. Return tickets from Toronto can be purchased there at single fare to Peterborough on the C. P. R. or Port Hope on the G. T. R., and at the same time and place, excursion tickets may be bought from Peterborough or Port Hope. By doing this they will effect a great saving, as excursion tickets will not be sold at any railway station west of Peterborough on the C. P. R. or Port Hope on the G. T. R. At Sadtler's Bookstore return tickets for the entire trip from Toronto to Kingston can be had for three dollars. Tickets are good to go by any regular a. m. or p. m. train on either line on the 17th October, and valid to return till the 20th.

Those living outside Toronto should apply by letter to Sadtler's as above and purchase their tickets a few days in advance.

All pleasure must be bought at the price of pain. The difference between false pleasure and true is just this: for the true the price is paid before you enjoy it; for the false, after you enjoy it.—John Foster.



Horrors of Dyspepsia

Sour Stomach, Heart Palpitation, Nervous, Sleepless

Now Able to Do All the Housework - What Cured Her.

The excellent qualities of Hood's Sarsaparilla as a stomach tonic and appetizer enable it to relieve and cure dyspepsia even when cure seems hopeless.

C. I. Hood & Co., Lowell, Mass.: "Gentlemen:-I have been sick for about six years with dyspepsia with all its horrible accompaniments, such as sour stomach, flatulency, palpitation of the heart, insomnia, etc., and all that time I have tried almost every known remedy and the best doctors in the state, but nothing did me any good. I was very weak and nervous.

About five months ago I commenced taking Hood's Sarsaparilla, and after using five bottles I am able to do all my housework and feel better than I have in several years. Also, my husband had pneumonia last winter and his blood got very bad; he had rheumatism and could scarcely walk. He commenced to take Hood's Sarsaparilla and in a short time he was better in every way, his rheumatism has left him and is in better health than for a long time." Mrs. W. J. WILLETT, Mt. Holly, N. C.

Still Praising Hood's. "Dear Sirs:-I am still praising Hood's Sarsaparilla for the great benefit both myself and husband derived from its use and I do not hesitate to say it is the best medicine we have ever used in our family."

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THE GUARDIAN'S MYSTERY

Rejected for Conscience's Sake.

BY CHRISTINE FABER.

XXXIX.—Continued.

That, to ascertain the correctness of his surmise, he came to California, and finding John Turner absent in Europe he waited his return, ascertaining in the meantime, however, that he must be the Turner of whom he was in search.

That, on the return of John Turner from Europe, Kellar recalled himself to Turner's recollection, and laid before him the whole story of the shooting of his brother.

That, John Turner, bitterly disliking Forrester in the past, was intensely imbibed when he found that the blood of his brother was on Forrester's hands, and brother was on Forrester's hands, and brother was on Forrester's hands.

That, John Turner immediately filed his accusation with the authorities, and placed his means at their disposal in order to ferret out such witnesses as would be necessary in the case.

That, during the delivery of Kellar's evidence he did not look toward the prisoner, but at his conclusion he turned and placed a cool, heavily veiled stare of triumph upon the man who had been his enemy.

That, the next witness summoned was Prudence Liscome, who had been his enemy.

That, Prudence Liscome, who had been his enemy, was called to the witness stand.

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moned, and to the intense, though partially suppressed, excitement of the spectators, a tall youth whose attenuated proportions were more prominently set forth by a bright blue cloth suit, seemed to shoot up into the stand. He was in such a frantic hurry to respond to his name that he nearly had knocked down two persons who were a little slow in getting out of his way, and by his whirlwind movements when he reached the stand almost rendered breathless the official who had been appointed to guide him.

He had attempted to precede the witness, and at the first question of the prosecuting-attorney he wheeled around and faced that gentleman with the air of one entirely on the defensive.

He would just as soon have been in his voice pitched in such shrieking tones that it reached to every part of the courtroom, by telling "the judge, the gentlemen of the jury, and the ladies and gentlemen of the court," that it was with "no idle curiosity" he had come there as a witness.

His odd appearance, his queer voice, and his utterly unexpected and ridiculous language, caused laughter that it took some minutes to subside; and in his subsequent testimony he was so full of wit and repartee that he was almost a success.

How much he, the wretched prisoner, longed for the finding of the woman who could tell all the circumstances without violating any pledge! Her testimony, at least, would make his honesty clear to Miss Hammond; without that testimony, Miss Hammond's doubt, suspicion, and horror, must remain, together with the additional pain of what might be disclosed during the remainder of the trial.

He wondered, Agnes Kellar had broken faith in so much, why he had not made other revelations: it were better for the prisoner's sake that he had made it.

"You see, Mr. Mallaby," broke in the attorney again, "Mr. John Turner is saying about this case and he is to go on everything that can in any way tell against you. It is absolutely necessary that I should be in possession of every fact anterior to the shooting in order that I may be able to do my duty."

"I am sorry that I cannot help you, Mr. Fullerton," replied Mallaby, with the air of one denying a favor that was to benefit another than himself.

"You are not denying a favor that was to benefit another than yourself," said the attorney, "but you are denying the consequences of this charge may be."

"I am sorry that I cannot help you, Mr. Fullerton," replied Mallaby, with the air of one denying a favor that was to benefit another than himself.

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RELICS OF THE PAST.

Evidences of the Catholicity of Other Days.

It is sometimes difficult to realize that England once was for centuries Catholic to the core.

But there are other remnants of the glorious past, and I wish to produce some which Protestant John Bull is obliged to use in his conversation and daily life.

Few Englishmen fast, but most Englishmen do breakfast! As a national custom this meal is quite famous.

Another "peuchant" of John Bull (Catholic or Protest) is his beer! Again, quite a national characteristic.

Then John Bull has got to pay for both breakfast or beer! But what do those two letters "D. F." after her Majesty's name mean?

Then every now and then come certain days named after the Church's Calendar—Christmas, viz., the Mass of Christ's Birth; Shrove Tuesday, when Englishmen used to be "shriven" or confessed and absolved; Ash Wednesday, when they were signed in the form of a cross on the head with the blessed ashes in the beautiful symbolism of Holy Church; Lady Day, now chiefly noted for the reception of rents or for their payment, and in the latter case (and often in the former case also) by no means a festival for them, but this was, and to Catholics still is, Our Lady Day, viz., the Feast of the Annunciation, when the "Ave Maria," now daily recited millions of times by the faithful of every tongue and every clime all over the world, was first heard; Michaelmas, Palm Sunday, Maundy Thursday, Good Friday, Easter and Whitsunday of course are Catholic terms, while All Hallows, All Hallows, Candlemas, Martinmas and other Catholic festivals still linger in country districts.

And there are the ancient country customs which are the relics of Catholic sacramentals or ceremonies, such as those at funerals in Wales and elsewhere, the beating of the bounds by civic authorities on rogation days (at Oxford for instance), local fairs on great feasts such as the Assumption of Our Lady (to them only August 15 now), holy wells, distribution of parochial doles, gathering palm for Palm Sunday, the names of flowers so often called after Our Lady, or month of May customs, and many other examples might be given.

And now, if we turn to the names of places, there is the same touching evidence. For instance, in London, Black Friars, Austin Friars, Grey Friars, refer to the Friars which once stood there; but both churches and convents have entirely disappeared—the Charterhouse, with its glorious memories of the Carthusian Martyrs; Charing Cross, where once stood the beautiful cross erected by Edward I., which was totally destroyed by the Anglicans of those days, whose Prime, the Calvinist Dr. Abbott, suggested the erection of an Egyptian pyramid in its place! Paternoster Row, near St. Paul's and many other relics of Catholic nomenclature remain the great Metropolis of the world.

Those superb foundations of the Catholic Church, the Universities of Oxford and Cambridge, are full of remnants of the past. At each there is a Corpus Christi College, while at Oxford that of All Souls was founded by an Archbishop of Canterbury in the fifteenth century to ensure Masses and prayers for the souls of those slain at Agincourt.

Thus it is that every grace we receive comes to us not only from the condign merits of Jesus Christ but also from the congruous merits of the saints.

Just as in the human body the life-blood circulates in certain definite channels, here in greater quantities and there in less, so in the Church the mystical Blood of Jesus—His sanctifying-grace—has its special channels of varying nature and dignity.

But as in the individual human body the life-blood is sent in greater force and quantity to any given part by the influence of the will, or the reflex action of the nerves, so in the Mystical Body the spiritual life-blood—Divine grace—may be more abundantly directed to this part or that, according to the intention of its members.

Thus every Christian or body of Christians can admit any other individual or group to a share in his merits, that is, in the spiritual value of the graces which he receives from Jesus Christ.

Some people imagine that, since Indulgences can only be gained by a person already in the state of grace, and only avail to remit the temporal penalty of sin, it is only a selfish cowardice—a desire to be "let off easy," and as it were by the Divine Justice—that would prompt one to use them. This is a great mistake.

The temporal "debt to Divine Justice" is only exacted so long as our charity towards God is deficient. We must pay that debt because we are not wholly united to the Saviour, who has "borne all our sins in His own body on the tree." So far as our temporal punishment is really a punishment it is a remedial one.

The love of God, therefore, requires us to strive to gain as many Indulgences as possible. The more one loves Him the more one wishes to love Him, and in order to reach the perfection of Divine love it is necessary to seek it from God Himself and in the fellowship of His faithful ones.

Moreover, the love of our neighbor requires the same zeal for the salvation and spiritual perfection of our neighbor as for our own. The graces which we draw from the common treasure-house by Indulgences can distribute at our will, though subject to the Divinely-prescribed conditions and the aid of spiritual laws which we do not fully understand, any more than we do the laws of corporal nature.

THE COMMUNICATION OF SPIRITUAL GOODS.

The doctrine of Indulgences is inseparably connected with the most fundamental and blessed truths of the Gospel; namely, the perfect holiness of God, and the solidarity of the faithful as members of the Mystical Body of Jesus Christ.

While salvation depends upon the separate co-operation of each individual, will with the saving grace of God, it is nevertheless a sublime truth that we are not saved as individuals, but as members of Christ. If it is true in the natural order that "no man liveth to himself and no man dieth to himself," it is particularly true, in an altogether unique sense, in the supernatural order.

The Body of Christ is "fitly joined together and nourished by that which is one member to another throughout His Mystical Body. The graces which is the free gift of God blossom out in supernatural virtues which are pleasing in God's sight and which draw down new showers of grace from the same inexhaustible fountains of the Precious Blood. Thus each word, thought or act inspired by a supernatural love of God is a new channel opened between the hearts of the faithful and the Sacred Heart of Jesus.

THE IDEAL CATHOLIC FAMILY

It is a consoling fact that there are such families. If it be asked, What is the ideal family? we reply, simply, it is a family constructed upon and governed by Christian principle, and pervaded by a true Christian spirit.

In the first place, it goes without saying, that the heads of the ideal family are practical Catholics—which, of course, is the same as saying that they are practical Christians.

The parents have not entered upon the interesting relation of husband and wife from fancy, or impulse, or from motives of selfish interest or passion, but with a serious sense of importance, the sacredness and the responsibility of the relation. They have solemnly pledged their troth before the altar of God, and they have resolved, with the help of divine grace, to keep their vows and fulfill their promises.

Alas! how many unhappy families are deprived of peace and harmony and rendered wretched by the thoughtless, selfish bickering and contention of the parents!

Not such is the ideal family. And affectionate consideration of the parents communicate themselves to the children. They love their parents, and they love each other, and they instinctively show the same affectionate, unselfish consideration towards each other that they witness in their parents.

Above all, the controlling motive and all-pervading spirit of the ideal family is a religious one. Conscience rules in all questions of duty, and a spirit of love prompted by the sacrifice, in the habitual use of the sacraments of Holy Church, pervades all hearts and binds them all in indissoluble and delightful bonds of fraternal affection.

These people do not wear long faces they do not exclude themselves from society and retire from the world. They are in the world but not of it. They discharge the duties of the society in which they move, but their hearts are not in its ambitions and its frivolities.

Cure rheumatism by taking Hood's Sarsaparilla, which by neutralizing the acid in the blood permanently relieves aches and pains.

The future is uncertain, but if you keep your blood pure with Hood's Sarsaparilla you may be sure of good health.

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The future is uncertain, but if you keep your blood pure with Hood's Sarsaparilla you may be sure of good health.

If your digestive powers are deficient, you need something now to create and maintain strength for the daily round of duties:

JOHN LABATT'S ALE AND PORTER

They are PURE and WHOLESOME and will do you good. TRY THEM. For sale by all Wine and Liquor Merchants.

Advertisement for Calvert's Carbolic Soaps, featuring an image of a soap box and text describing its purity and uses.

Advertisement for a Solid Gold Shell Ring, offering it for free with a birthday stone, and including a coupon for ordering.

Advertisement for Petal Perfume, describing its quality and offering a coupon for a trial sample.

Advertisement for Memorial Windows, highlighting the craftsmanship of Hobbs Mfg. Co. and including an image of a window.

Advertisement for Cobbett's 'Reformation,' a book on Protestantism, with a coupon for a trial copy.

Advertisement for The O'Keefe Brewery Company, featuring an image of a brewery and text about their specialties.

Advertisement for O. Labelle, Merchant Tailor, located at 372 Richmond Street, offering suits and alterations.

Advertisement for Belleville Business College, established in 1889, offering various business courses and a coupon for enrollment.

Advertisement for Central Business College, Toronto, offering short-hand, typewriting, and bookkeeping courses.

Advertisement for Northern Business College, offering courses in stenography, bookkeeping, and shorthand.

Advertisement for St. Jerome's College, Berlin, Ontario, offering classical, philosophical, and commercial courses.

Advertisement for College of Regiopolis, Kingston, Ontario, offering college, university, and business courses.

Advertisement for French Bordeaux Claret, James Wilson, London, Ontario, offering wine at a low price.

Advertisement for Royal Mail Steamship Co., offering steamship services between Montreal and Liverpool.



The Catholic Record.

Published Weekly at 481 and 483 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE B. NORTHGRAVES, Author of "Mistakes of Modern Ireland," THOMAS COFFEY.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

London, Saturday, October 8, 1898.

U. S. CATHOLIC SCHOOL CHILDREN.

A summing up of the attendance of the children at the Catholic parochial schools of the United States shows that the total number of pupils is a million and a half.

THE CHURCH IN THE PHILIPPINES.

The absurdity of the various reports sent by the newspaper correspondents regarding Catholic Church matters on the Philippine islands, is made evident by the utter inconsistency of the telegrams forwarded, almost any one of which is contradicted by those which follow.

We have been told also that the monks are hated by the natives, and now it is said the monks are stirring up the natives to oppose the American occupation of the islands.

THE BODY OF CHRISTOPHER COLUMBUS.

The American Government has agreed to the request made by Spain to remove the remains of Christopher Columbus to Spain, under the auspices of which country the great discoverer's successful expedition was undertaken.

It is asserted that when St. Domingo was given up by Spain, the body of Columbus was removed to Havana and placed in a tomb in the Cathedral of that city, and this piece of alleged history appears to be well authenticated.

It is certain that the authorities at St. Domingo have all along claimed to have retained possession of Christopher Columbus' remains, and those of Havana have made the same claim, and an inscription over the tomb in Havana makes this claim in Spanish verse.

The historian Froude says: "Columbus and his brother Diego were originally buried to the right and left of the altar in the Cathedral of St. Domingo.

When St. Domingo was abandoned a commission was appointed to remove the body of Christopher to Havana. They did remove a body, but St. Domingo insists that it was Diego that was taken away, that Christopher remains where he was, and that if Spain wants him Spain must pay for him.

Some years ago an American showman offered a large sum to the republic of St. Domingo to be allowed to carry around the supposed remains of Christopher Columbus through the United States on exhibition, but the President nobly refused to do so.

Thus the testimony as to which Cathedral really contains the relics of the discoverer of this continent is conflicting. The Spaniards, however, maintain that they are really in Havana, and the solemn exhumation for the purpose of transferring them to Spain on the occasion of the evacuation of Cuba, took place a few days ago in presence of General Blanco, the Bishop of Havana and the Dean of the Cathedral.

Columbus died at Valladolid, Spain, on May 19, 1506, and was buried at first in the Convent of St. Francis in that city. His body was removed to Seville in 1513, and in 1536 was removed again to St. Domingo, which is said by some historians to have been the first land discovered by him.

It is intended to bury the body which will be taken from Havana, in Grenada, whence Columbus departed from an interview with Queen Isabella, to start on his first voyage of discovery. It will be interred with great solemnity, under the superintendence of Christopher Columbus' lineal descendant, the Duke of Veragua.

A RIDICULOUS STORY.

Another of the evidently false and absurd statements which the press reports are so fond of sending over the Atlantic cable as news in regard to the Catholic Church, is made in one of the despatches of the 28th ult.

The despatch says that the Jesuits rule the French army and with the assistance of the army hope to attain political power.

The occasion of which these terrible Jesuits make use of their onslaught on the liberties of the people is the revision of the Dreyfus case. The Government has decided to give Captain Dreyfus a new trial, and General Zurlinden, who was till a few days ago the Minister of War in the present Government, being convinced of the guilt of Dreyfus, resigned his place in the Cabinet when it reached its decision.

It is possible that Zurlinden may have in view the purpose of making a coup d'etat with the army at his back, as the army is still strongly convinced that Dreyfus was guilty of the treasonable acts attributed to him, and it may resent the determination of the Government to make a revision of the trial, but we are inclined to the belief that the story is merely a sensational one which the reporters have concocted in part, at least, if not entirely.

The absurdity is the more glaring as the despatch says that "the Pope is aiding the Jesuits in their old historic struggle for temporal power."

This historic struggle is purely imaginary. There is no body of men in the world who have interfered less in politics than the Jesuits, and the assertion of the reporters is made in sheer malice and love for a desire for the gain to be derived from working on the credulity of their readers.

There is another absurdity in the despatch, that the Jesuits are opposed in their politics by the Ultramontanes and the radicals. The Jesuits are noted as being themselves ardent Ultramontanes—that is, up-

holders of the authority of the Pope. The despatch is peculiarly infelicitous in speaking of a union between Ultramontanes and Radicals, two parties whose principles are absolutely irreconcilable. It would be hard to put together into one despatch more incongruities than the reporter has managed to bring together in the present one.

It is considered to be a foregone conclusion that on a new trial Dreyfus will be acquitted, because the authentic documents on which he was condemned cannot be produced in open court without endangering the existing peace between France and Germany. It is asserted that it was because it was a dangerous thing to produce the authentic papers that the forgeries were perpetrated. These forgeries were apparently concocted on a large scale, as it has been asserted that out of 1000 documents used at the trial 600 were forged. These proceedings are a disgrace to our modern civilization.

THE CHURCH, AND THE NEW POSSESSIONS OF THE UNITED STATES.

Many Protestant journals of the United States are speculating on what will be the condition of the Catholic Church in the new possessions which the United States has acquired or will acquire through the late war, and the peace treaty which is soon to be completed with Spain. Spain is certainly not in a position to dictate any terms on this point, and it is stated that two Jesuit Fathers who called on General Miles in Porto Rico asked him what arrangements would be made for their support and that of the priesthood generally, after the island would become an American territory.

They were informed by the General that "neither he nor the Government could make any provision for churches or the support of the clergy. The clergy must, therefore," he said, "look to the members of their churches only for their support."

It is not to be expected that the American Government should depart from the principles of the constitution by making special provision for churches, and Archbishop Ireland sets this point forth very clearly in an interview with one of the daily papers. He said: "The Church question in our new possessions offers no difficulty whatever. Two principles are already settled by the Constitution and laws of the United States, and no union of Church and State such as is established by custom and concordat in certain Catholic countries of Europe. There will be complete protection of all properties and all persons, and with such principles Catholics in the United States are satisfied, and Catholics in our new possessions will be satisfied. The so-called Church question need not be considered by military or peace commissions. It is fully regulated by the flag of this country raised over a territory. The people of our new possessions, I am sure, understand this matter very well and will loyally accept the situation."

There are already ample provisions existing in the new territories for the support of the Church, but there will still arise some difficult questions in regard to the disposition of Church property, and under the changed conditions the problem will need to be solved in some manner which will be consistent at the same time with the Constitution and with justice to the Church and the priesthood.

Under Spanish rule, owing to the close union existing between the Church and the State, it will be sometimes difficult to determine whether Church property pertains to the Church or the State, and if the State were to grasp all or nearly all that has been used for Church purposes, the Church would at once be left in a most destitute condition, for the present at all events, and for a long time, until the people were educated to the necessity of supporting it by their voluntary contributions. This state of affairs would entail much suffering, beside handing the population over to a condition bordering on irreligion for an indefinite period, and a degradation of morals would be the inevitable result.

We cannot believe that the Government of the United States would be guilty of this great folly and injustice. We believe, therefore, that a means will be found to place matters in a satisfactory position from the start, by recognizing the rights of the Church to such property as is needed to give a fair income for Church purposes.

Spain has lost colonial possessions before now, and the Church has survived, and we feel assured that the Government will make proper provision that the Church will not be hampered by spoliation in the very beginning of these new conditions. If an injustice were perpetrated whereby the Church would be impoverished,

general discontent at the new order of things would be created, which would be a great obstacle to the satisfactory government of all the acquired territory.

School property would, of course, be justly continued to be applied for education, but it should be such a system of education as the people of the territory demand, which would be, without doubt, an education in which religion would be recognized and taught. Such a matter should not be left to the disposal of Congress, which would naturally not be in sympathy with the newly acquired population on this point. Also, if after the needs of the Church are properly provided for, any Church property be pronounced to belong to the State, the least which justice and equity would demand would be that such surplus should be at the disposal of the territorial Government, and, therefore, not be handed over to the Federal authorities to be disposed of. We imagine that something of this nature will be done, as we cannot conceive that the United States Government would be intentionally guilty of the huge injustice of appropriating for Federal purposes what belongs to the people of the acquired territory.

Many of the United States dailies have expressed the desire to see the Church generously dealt with in solving this problem. The following from the New York Times will suffice to show the prevalent sentiment on this subject. The Times says in a well reasoned article showing the necessity of preserving to the Church the position necessary for it to do its work efficiently:

"It is very much for our interest that the Roman Catholic Church establishment shall be maintained in a fit condition to continue and increase its saving labors."

This and similar expressions by other papers, indicate a general desire to see the Church fairly and generously treated under the new order of things.

PROGRESS OF ZIONISM.

Notwithstanding the fact that most of the Jewish Rabbis are opposed to the movement for re-peopling Palestine with Jews and ultimately establishing there, perhaps in the near future, a restored Jewish nation, the promoters of the movement are not easily repressed.

A Congress was held in Basle, Switzerland, in the latter days of August, which demonstrates that there is a good deal of vitality and enthusiasm enlisted in the Zionist movement, by which name it is called. The number of delegates at this meeting, the second of the kind, was four hundred, being double the number of those who took part in the first Congress. The Austrian, Russian, German, English, French and American Jews were all numerously represented, and even the German Emperor condescended to send a representative unofficially, who declared that the Emperor takes a lively interest in the movement, and that, on the occasion of his visit to Palestine, he will make it his special care to visit the Jewish colony, which is very largely composed of German Jews, and which now reaches the very respectable number of 75,000 souls, which is already a good percentage of the 9,000,000 Jews who are estimated to be scattered throughout the world.

Even the Turkish Sultan gave a very gracious reply to a message of congratulation sent him by Dr. Theodore Herzl, the President of the Congress, but a more recent cable report gives the information that the Sultan has taken alarm at the hugeness of the scheme, and the enthusiasm displayed in carrying it out towards a successful issue. He has, in consequence, prohibited the further landing of immigrant Jews in the Province.

The Congress has had this practical result, that a million dollars have been subscribed toward establishing a bank for the benefit of the Jews in Palestine. Rabbi Stephen Wise of New York was one of the delegates who attended the Congress, and he reports to the New York Journal that Baron Edmund Rothschild of Paris, one of the members of the well known great banking firm of the same name, who is known as "the Protector of Jewish Colonies," proposes to build a number of great factories in Jerusalem for the employment of Jews, which work is to be aided by the great Colonial Bank which the Congress has determined to establish.

The Sultan's prohibitory decree will, no doubt, be a serious obstacle in the way of the carrying out of the Zionist programme, but the promoters think that the journey of the Emperor William to Palestine and to the Turkish capital will have great weight in modifying the Sultan's policy, as he has much influence with the Turkish monarch.

The Jews of England and America, generally, believe this Zionist movement to be impracticable, and the American Israelite says of the Rabbi Wise that he is a youthful enthusiast who writes according to what he feels, and not what he knows, that only the Jews of Russia, Roumania and Galicia think of establishing a Jewish government either in Palestine or anywhere else, and that none others will give up their American or European nationality for a Utopian citizenship in the proposed new kingdom of Judea. The Israelite hopes, however, that the cry of despair of the persecuted Jews of Russia and other European countries may result in calling the attention of the Christian nations to the sad condition to which the Jews have been brought by persecution, and that persecution of the race may cease, and that the Jews may come to be regarded as fellow-citizens in the countries which have hitherto oppressed them.

Those Jews who aspire so earnestly for the restoration of their nation found their hopes mainly on the prophecy of Jeremiah xxxi, 38: "Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananel unto the gate of the corner." But these prophetic words evidently refer to the restoration which took place on the return of the Jews from the Babylonish captivity. The later destruction of Jerusalem which took place when the city was captured by the Roman General Titus, afterward Emperor, was decreed by God as a punishment for the rejection of Christ and the crucifixion of Him by the Jews. This last destruction was foretold by the prophet Daniel who said:

"And the people that shall deny Him (Christ) shall not be His. And a people with their leader that shall come (Titus) shall destroy the city and sanctuary, and the end thereof shall be waste, and of the wall and the desolation shall continue even to the consummation and to the end." (Dan ix, 26, 27.)

With this prophecy in view the Utopian character of the Zionist movement seems to become clear. It is generally held that the prophet's words imply that as a nation, according to the design of God, the Jewish people will never be restored.

THE PLEBISCITE.

The Plebiscite which was taken on Thursday, 29th September, resulted in a majority of votes being polled in favor of the enactment of a Prohibitory Law against the importation, manufacture, and sale of alcoholic or intoxicating drinks for use as a beverage.

The majorities in each Province are given approximately only, as some days will necessarily elapse before accurate figures can be ascertained regarding the actual vote in each Province. As far as heard from, the total majority given for a Prohibitory Law is 11,636.

All the Provinces except Quebec voted for a Prohibitory Law, but the adverse majority in Quebec makes the total majority small. The Provincial majorities given so far are:

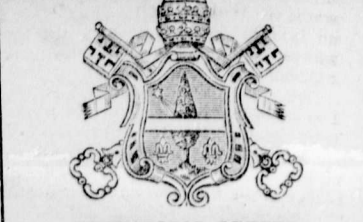
Table with 2 columns: Province and Votes. Ontario: 17,582 For, 51,290 Against. Quebec: 17,849 For, 51,290 Against. P. E. Island: 6,199 For, 11,536 Against. Nova Scotia: 1,715 For, 11,536 Against. New Brunswick: 5,969 For, 11,536 Against. N. W. Territories: 1,302 For, 11,536 Against. British Columbia: 538 For, 11,536 Against.

It has been ascertained that in most localities but little interest was manifested in the vote, and the probability is that scarcely 50 per cent. of the voters went to the polls at all, so that, notwithstanding the majority of over 11,000 in favor of Prohibition, the vote falls far short of being a majority of the whole electorate.

What the Government will now decide upon doing it is hard to predict. One Cabinet Minister, the Hon. Sidney Fisher, is known to be an earnest Prohibitionist, and he labored hard toward securing the vote of the people of Ottawa in favor of the enactment of a Prohibitory Law, having even addressed a large meeting in that city on this side of the question.

The Hon. Geo. E. Foster, of the late Conservative Government, spoke at the same meeting on the same side. Three members of the present Government openly expressed themselves against Prohibition, the Hon. Messrs. Joly, Fitzpatrick, and Geoffrion.

The Government, therefore, is evidently not a unit on the advisability of Prohibition, but it may be presumed that it was prepared to bring forward a Prohibitory Bill if the people had plainly exhibited their desire to have such a bill become law.



ENCYCLICAL LETTER

Of Our Holy Father Pope Leo XIII on The Rosary of Mary.

(Translated For the Freeman's Journal)

POPE LEO XIII.

To our venerable brothers, the patriarchs, primates, Archbishops, Bishops and other ordinaries in peace and communion with the Apostolic See,

LEO P. P. XIII.

Looking back over the long period which by the will of God we have passed in the Supreme Pontificate, we cannot but confess that, all unworthy as we are, Divine Providence has ever afforded us protection in the time of need. This we deem mainly due to the united and therefore most powerful prayers poured forth unceasingly by the universal Church for us as for Peter of old. In the first place, then, we give thanks to God, the Giver of every good gift, and as long as life lasts we shall seek to preserve every blessing we have received. Next comes the sweet remembrance of the motherly protection of the august Queen of Heaven, and this, too, we shall ever keep faithful and inviolate with praise and thanksgiving. From here, as from a copious channel, come rich draughts of heavenly graces; in her hands are the treasures of the mercies of God.

God wills that she be the source of all blessings. In the love of this tender Mother which we have assiduously striven to promote and increase more and more every day, we put our certain hope for the last day.

We long desired to intrust the salvation of human society to an increased devotion to the Blessed Virgin, as to a mighty fortress, and we have never ceased to promote among the faithful of Christ the practice of the Rosary of Mary. We have encyclical letters on the subject since the 1st of September, MDCCCXXXIII, and, as you are duly aware, published decrees on more than one occasion.

And now that by God's mercy it has been given to us to see again the approach of the month of October, which we have already dedicated and made sacred to the Queen of the Rosary, we cannot abstain from addressing you. Embracing in a few words all we have hitherto done to further this prayer, we shall complete the work in this latest doctrine in order that our zeal and our will with regard to this excellent form of devotion to Mary may become more manifest and the ardor of the faithful in piously and integrally preserving the most holy practice of the rosary be stimulated.

Impelled, therefore, by this constant desire to increase the force and dignity of the Rosary of Mary among Christians we reminded them, first, that it owed its origin to a heavenly, rather than to an earthly, source, and showed how this admirable wealth, woven with the Angelical salutation, interspersed with the Lord's Prayer, and joined together by meditation, is a most potent species of invocation and one abundantly fruitful, especially for the attainment of eternal life. For in addition to the excellence of the prayers of which it is composed, it furnishes a valuable aid to faith and a shining example of virtue in the different mysteries proposed for contemplation. Moreover, its practice is easy, and it is adapted to the people for whom the thought of the family of Nazareth presents the most perfect type of domestic society. Its value to the Christian people, has, therefore, always been of the most efficacious kind.

In addition to our frequent exhortations concerning the form of the Most Holy Rosary, based on the above reasons, we also turned our attention toward increasing its dignity by giving it a wider extension, following in this the footsteps of our predecessors. For, as Sixtus V., of happy memory, approved the ancient custom of reciting the Rosary and as Gregory XIII. instituted a feast in its honor, which Clement VIII. caused to be inscribed in the Martyrology, Clement II. extended to the whole Church, and Benedict XIII. had inserted into the Roman Breviary, so we, too, in token of our zeal for this devotion, ordered this feast to be celebrated by the whole Church as a double of the second class. We decreed that the entire month of October should be consecrated to the Rosary, and finally we ordained that the invocation, "Queen of the Most Holy Rosary, Pray for Us," should be added to the litany of Loretto as a pledge of victory in our present strife.

It remained to add to the value and utility of the Rosary of Mary in the abundance of rights and privileges with which it is endowed, and especially in the rich treasury of indulgences attached to it. All who are solicitous about their eternal salvation will easily see the great benefit which may thus accrue to them. For it is a matter of obtaining remission in whole or in part of the temporal punishment remaining after the guilt of sin has been removed, which has to be expiated either in this life or in the next.

This rich treasury has been acquired by the merits of Christ, His mother, and the saints, and to it our predecessors,

or, Clement VI., rightly applied the words of Wisdom viii., 14: "It is an infinite treasury to men and they who use it are made partakers of the friendship of God."

Now, the Roman Pontiffs exercising that supreme power with which they have been divinely endowed, have opened those rich fountains of grace to members of the Sodality of the Rosary of Mary, and to those who devoutly recite the prayer.

So, too, we, after ratifying these benefits and Indulgences, have matured an idea, long in our mind, of publishing a Constitution on the Right Privileges and Indulgences attaching to the Sodalities of the Most Holy Rosary. Be this constitution of ours a pledge of love to the most august Mother of God and show forth to all the faithful a stimulus and a reward for devotion to her that by her aid they may be comforted in the hour of death and be taken to sweet rest on her bosom.

Heartily beseeching this for you of God Almighty through the Queen of the Most Holy Rosary, we cheerfully accord the apostolic benediction to you, venerable brothers, and to the clergy and people intrusted to the care of each one of you. Given at St. Peter's at Rome, on the 5th day of September, MDCCCXCVIII., in the twenty first year of our pontificate. LEO P. P. XIII.

OCTOBER DEVOTIONS.

Our Holy Father Leo XIII. enjoins that in all parish churches and chapels dedicated under the invocation of the Blessed Virgin, the following prayers be recited from the first of October to the second of November: At least five decades of the Rosary, with the Litany of Loretto, either every morning during the Holy Sacrifice of the Mass or in the evening during exposition of the Blessed Sacrament: such exposition to be followed by the customary Benediction. The Holy Father has granted an Indulgence of seven years and seven times forty days to all who attend any of these religious exercises: and also a Plenary Indulgence, with the usual conditions of confession and Holy Communion, to all who shall attend at least ten of these exercises in the Church, or who shall say the prescribed prayers in private when they cannot attend the public devotion. His Holiness also grants the like Plenary Indulgence to all who, on the festival of the Holy Rosary or on any of the subsequent eight days, shall receive the sacraments of penance and the Eucharist and pray to God for the Blessed Virgin, in any church, for her intentions.—Carmelite Review.

A DEFENCE LEAGUE.

We have one great need in this country, to which we have often called attention, and it is this: a church defence league, the members of which would undertake to see that falsehoods against Catholicity in the secular press were corrected in the same place as soon as they appeared, and to inform their co-religionists of the periodicals that declined to retract false statements. Is there an American or Irishman or a German worthy of the name that would listen in silence to who derided his country or continue to read a journal that misrepresented also the world? The honor of man's religion ought also to be dear to him. We know it to be an inviolable rule of one of the leading journals of this country never to publish anything reflecting on the Jews; even a joke against a Jew is not permitted. The reason is because they patronize the paper, and wouldn't do so if it insulted them. The Jews are not numerous but they count for something because they are united. If the Catholics in the United States lack any good quality, it is esprit de corps; and if they have any defect, it is sumpiness.—Ave Maria.

REFORMED A NEIGHBORHOOD.

Wonderful Moral Influence of Jesuit Church on the West Side of Chicago.

Speaking of the transformation of the West side from a place of unenviable repute to one of eminent respectability, the Chicago Tribune says: "The strongest factor in the reformation of Twelfth street district is Jesuit Church, commonly known as Church of the Holy Family. When 1857 Father Damen built his dreary plain he was laughed at. Nine years later he built the present Jesuit church, which to-day boasts the largest congregation of any church in the city, and in so far as actual reform are considered, including the number of Communions annually administered, those of last year numbered three hundred and twelve thousand, largest of any in the world. Apart from St. Ignatius' college, the Jesuits conduct seven parochial schools, college has an attendance of four hundred and fifty scholars. Its music is valued at \$100,000. It is stated that in point of rarity and sanctity of collection, Father Myers, of the Family church, is responsible for a statement which was vouched for by the late Chief O'Donnell, is corroborated by Mr. W. J. O'Nahan, and denied by the present police authorities, that within the boundaries of parish pertaining to this church is not a single house of disreputable character.

The confines of the parish are a river: Ashland avenue on the west, the South, Park street on the north, the Sacred Heart church, at the tenth and Johnson streets, is



OCTOBER 8, 1899.

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The confines of the parish are as follows: Ashland avenue on the west, the river on the east, Fifteenth street on the south, Polk street on the north.

The Sacred Heart church, at Nineteenth and Johnson streets, is also

under the supervision of the Jesuits. It was they who built the church of St. Pius, and then presented it to the Archbishop. Between eighty and ninety young men went from the Holy Family parish to the late war.

A picturesque edifice in that part of the city is the old Sacred Heart Academy, on Taylor street. The little frame building at Kinzie and Rush streets, which was erected in 1857, was moved to the present location of the convent in 1859. This academy has had the honor of graduating many distinguished women, notably Mrs. Alexander Sullivan, Mrs. Potter Palmer, Miss Ada C. Sweet and Miss Agnes Reppeler.

THE OLD DAYS IN ENGLAND.

Those who take a gloomy view of the progress of the Church in England, and hold that the return of the English people to the ancient faith is likely to take place only in the dim future, would be more hopeful if they were to consult the records. Prejudice against the Catholic religion in England was incomparably more general and more intense sixty or seventy years ago than now. It is astonishing how it has died out. In his enjoyable life of Cardinal Wiseman Mr. Wilfrid Ward relates that old Dr. Archer (who died only in 1835) would describe the days when Bishop Challoner, forbidden to preach publicly, although he was allowed to say Mass under the protection of the Sardinian Embassy, would deliver his sermons in a cockpit hired for the occasion. Sometimes he would assemble a knot of the faithful at the "Windmill" public house, each ordering a pewter pot of beer; and then, when the waiters had left the room, would preach in comparative safety. Clay pipes were added as an additional precaution when the more dangerous experiment of a meeting of the clergy was attempted. Dr. Archer is wont to describe a similar stratagem when he himself preached at the "Ship" public house in Turnstile. Some of the tables were preserved as relics of those days, bearing still the marks of the pewter tankards.—Ave Maria.

SATAN ON THE STAGE.

No Christian nor any decent person can without a blush be a witness of most of the theatrical entertainments now being put on the stage. Vulgarity and immorality stalk abroad, and it is frequently noticed in the so-called "cake walks" and the like. Such shows are filled with immoral suggestions. No Catholic can conscientiously be present at such entertainments. Without sin he cannot be a voluntary witness, and the one who becomes a habitual spectator of degraded scenes cannot escape being degraded himself. Now, at the opening of the theatre-season, it is good to sound a warning. Catholics who patronize these shows endanger their souls—give grievous scandal and are contemned by decent people. In a severer account here after, because they sin against light. An esteemed exchange, the Church Progress of St. Louis, suggests an excellent remedy—appropriate too for this month it says: "Meditate on the Seventh Mystery of the Holy Rosary—the Scourging at the Pillar,—and remember that every scandalous spectacle that you witness, every bad book that you read, every improper conversation in which you take part, is another blow given to the Sacred Body of your Divine Saviour.—Carmelite Review.

ST. THERESA'S LIFE.

A Beautiful Tribute from a Non-Catholic.

Doctor Whyte, of Edinburgh, Scotland, delivered a lecture on St. Theresa not long ago before the young men's and young women's classes of Free St. George's, a Presbyterian church. In the course of his remarks, which, of course, were not entirely free from purely Protestant views, he said, eloquently and truthfully:

"The sense of the reality of divine and unseen things in Theresa's life of prayer is simply miraculous in a woman still living among things seen and temporal. Her faith is truly the substance of things hoped for, and the evidence of things not seen. Our Lord was as real, as present, as near, as visible, and as affable to this extraordinary saint as ever He was to Martha, or Mary, or Mary Magdalene, or the woman of Samaria, or the mother of Zebedee's children. She prepared Him where to lay His head: she sat at His feet and heard His Word. She chose the better part, and He acknowledged to herself and to others that she had done so. She washed His feet with her tears, and wiped them with the hair of her head. She had been forgiven much and she loved much. He said to her, Mary, and she answered Him, Rabboni. And He gave her messages to deliver to His disciples, who had not waited for Him as she had waited. And she was able to say to them all that she had seen and such things within her.

"And hence arises what I may call the quite extraordinary piety and spirituality of her life of prayer. And, then, for all that it surely follows that no one is fit for one moment to have an adverse or a hostile judgment on the divine manifestations that come to Theresa: in her unparalleled life of prayer; no one who is not a man of like prayer himself; no, nor even then. I know all the explanations that have been put forward for Theresa's 'visions' and revelations; but after anxiously weighing them all the simplest explanation is also the

most scientific, as it is the most Scriptural. If our ascending Lord actually said what He is reported to have said about the way that He and His Father will always reward all love to Him, and the keeping of all His commandments: then, if there is anything true about Theresa at all, it is this, that from the day of her full conversion she lived with all her might that very life which has all these transcendent promises spoken and sealed to it."

In alluding to one of St. Theresa's descriptions of her experiences in prayer, Dr. White takes occasion to say: "He who can read that, and a hundred passages as good as that, and who shall straightway set himself to sneer and scold and disparage and find fault he is well on the way to the sin against the Holy Ghost. At any rate, I would be if I did not revere and love and imitate such a saint of God. Given God and His Son and His Holy Spirit: given sin and salvation and prayer and a holy life: and with many drawbacks, Theresa's was just the life of self denial and repentance and prayer and communion with God that we should all live."

ANOTHER DISTINGUISHED CONVERT.

A considerable sensation has been caused in Scandinavian countries by the conversion to the Catholic faith of the well known Swedish writer, Helene Nyblom. The gifted authoress has published an article entitled "Explaining the motives of her conversion, and this article has been translated into French. The still more celebrated writer, George Brandes, has taken up the cause of his fair colleague in the Danish press, and though himself supposed to be entirely a "secularist," takes occasion to emphasize the manifold advantages of Catholicity in comparison with Lutheranism.

MONTH OF THE HOLY ROSARY.

With almost the same eagerness of affection with which they await in spring the coming of the May, which is par excellence Our Lady's month, her children and her citizens—and these are the entire Catholic body of Christendom—now welcome, each autumn, the golden October, which brings with it the beautiful devotion of the Rosary.

It would be difficult, perhaps, to name any form of prayer—the Our Father excepted—which is more popular or more widely practiced by the faithful than the recitation of the beads. All classes and all conditions of Catholic humanity have ever been partial to and particularly fond of this form of prayer. The most learned as well as the illiterate, the highest in earthly rank as well as the lowliest: the great saints and the most frequent sinners, when they pray, very often resort to their beads, and ask the graces and favors they need through the potent intercession of the great popularity of this mode of prayer was furnished during our recent war, when one of the organizations which undertook to look after the spiritual interests of the Catholic soldiers, purchased an immense number of rosaries and forwarded them to the camp where those soldiers were stationed.

And not without the best of warrants is this devotion so popular with Catholics. Experience has amply demonstrated its effectiveness. Of it one Pope had said that "every day the rosary brought blessings to the Christian people." Another has called it "the glory of the Church." Still another Pontiff asserts that in it "the brightness of the Catholic faith has shone forth in all its glory;" and the present illustrious Head of the Church has so often urged its practice upon Christendom that he has been called the Pontiff of Our Lady's beads.

If the salutary practice be not already ours of practicing this great grace giving devotion, why not begin to day, which ushers in the month of the Holy Rosary, the daily recitation of the beads, and make that a feature of our daily devotions hereafter! And one of the best ways of practicing this piety is for families to say the rosary in common every evening.—Catholic Columbian.

TOUCHING CONVERSION OF A YOUNG JEWESS.

Baptized on Her Death-Bed by a Little Sister of the Assumption.

Extremely touching is the story told by La Croix of the recent conversion of a young Jewess in Paris. One of the most beloved religious communities in the great French capital is that of the Little Sisters of the Assumption. They are apostles as well as nurses.

These religious are forbidden to accept either food or money from those whom they attend. They refuse their good offices to none, not excepting Protestants or Jews. One, the Croix tells us, went recently at the request of a Catholic doctor to attend a young Jewish woman dangerously ill. The sufferer was drawn at once towards her new nurse. This is not surprising, for like the Little Sisters of the Assumption, with generally a smile on their lips, seem to have sunlight in their eyes. The Jewess soon let her nurse know that she should like to become a Catholic. The Sister replied:

"It will be very difficult to introduce a priest here, surrounded as you are by Jews. But in case of necessity any Catholic can baptize. I will get permission from one of our priests to do so in case of need."

The following Saturday about six

o'clock she perceived, as she thought, that her patient had not many hours to live. She gave her to understand this. The other replied:

"You promised to baptize me. Do so at once."

The Sister then put her crucifix into the dying woman's hands and said: "Do you believe that Jesus Christ died for every one of us?"

"I do," was the reply.

The Jewess then kissed the crucifix, made the sign of the cross, recited a fervent act of contrition and was baptized. Her nurse apostle says:

"An indescribable expression of joy was on her face as the water of baptism was poured over her forehead. I shall never forget her smile."

As the Sister left her, to return a little later and pass the night, the newly made Christian said:

"If we do not meet again on earth we shall meet in Heaven."

When the Sister came back soon afterwards she found the door closed against her and others in possession of the room. The doctor informed her the following morning that the patient had died the preceding evening just half an hour after her baptism.

"We were rejoiced to offer this conversion as a flower of choice perfume to Our Mother on the feast of her assumption," says the little Sister who describes the affair.

THE SCHOLAR OF THE ROSARY.

A sweet legend tells us of a guileless boy who had grieved much because he could not compete with his fellow students in the composition of verses—not that he deemed the art of intrinsic value, but that notwithstanding his proficiency in other studies his deficiency in this branch deprived him of the literary honors for which he was ambitious, solely for the sake of his dear mother, whose hopes all centered in him as her only child.

Into the heart of that gentle mother he poured the sorrowful tales of his repeated trials and attendant failures: of his master's displeasure and his companion's taunts, of his humiliations and his disappointments, and from her loving lips he learned where lay his remedy.

"Remember, my son," she said, "that no one ever applied in vain for help to the Blessed Virgin. I know you have a rosary, though I can not say I have often seen you use it. Take it henceforth every morning before going to school to the altar of Mary, and there recite it devoutly, and depend that before long the source of your tears will be dried, and the cause of your dejection removed."

And the prophecy was verified. In simplicity and loving truth, the boy knelt daily at the feet of his blessed patroness, and while his innocent heart poured out his supplication in the Rosary, her gracious eyes beamed on him in their love, her maternal heart expanded as his prayers grew warmer, a powerful mandate went forth from her lips, which never opened but in sweetness or petition for mercy, and at once, as if by a magic spell, a marvellous transformation was wrought in his intellectual being. His imagination glowed; his ideas dilated; his whole nature seemed spiritulized.

Images of superhuman beauty filled his mind, and verses of musical sweetness put them into words; and he who had been remarkable for his inferiority of position among his schoolmates now took his place high above them all, and gave promise of renown so great that it seemed that he had but to select at pleasure one among many paths to literary fame so miraculously opened before him.

And when questioned as to the manner in which this strange alteration had been effected, he merely replied with great simplicity, that he had learned all he knew in the Rosary, where others might, if they please, learn the same; and so he came to be called the "Scholar of the Rosary."

Full well did Mary reward his confidence, not merely by gaining him brilliant mental endowments—which in themselves are in truth of little real value, but in this, that she took her pupil to her arms before he had begun to learn the lessons of the evil world, and bore away his spirit to heaven while his young innocence was yet fresh, and his baptismal purity unshaken.

All through the tedious illness which preceded his death, still his beloved Rosary twined around his fingers, and still did his heart find rest in the repetition of its well-beloved prayers. Intent on its sacred mysteries to the last he said, just as his eyes closed forever on this world:

"The sorrow is all gone; there is nothing left but joy and glory."—Exchange.

NOTABLE CONVERTS.

New York, September 28.—On the list of recent converts to the Catholic Church, as prepared by the Paulist Fathers, are names of persons distinguished in social and political life in this country and Europe.

Among those mentioned are Henry Dillon, former District Attorney for Los Angeles, Cal.; Edward L. Pugh, son of Senator Pugh, of Alabama, and member of the Inter State Commerce Commission; the Viscountess L. de Dampierre, baptized at St. Joseph's, Paris; Mrs. Anna Trakall, of Vienna, in the Church of the Salesians, Turin; Miss Sybil Thorold, youngest daughter of the late Bishop of Winchester, of the Church of England; the Rev. Thomas Barnes, curate of the Church of England; Reginald Bruce Fellows, son of Colonel Robert Bruce Fellows, C. B.; E. W. Howard, late of the British Embassy at Rome; the Rev. A. B. Sharpe,

late rector of St. Peter's Church, Vauxhall, London, and William Ralph Cator, nephew of the Rev. H. Cator, of the Brompton Oratory, London.

A CHRISTIAN'S WEAPONS.

Sacred Heart Review.

We learn from the gospel that we are not to expect to go on smoothly in this life without ever meeting anything that will disturb us. On the contrary, Our Lord would have us clearly understand that we are to be tried on every side, for His words are: "And thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side."

The axiom has it, "Forewarned is forearmed"; so then we have great reason to be grateful to Our Lord for pointing out what we are to look for during our stay on this earth. The evident reason of this prediction is that we should be prepared to meet whatever befalls us. The question arises, then, Have we the means at hand to combat and overcome our enemies? Yes, in abundance. We have so many helps that they are too numerous to mention. Among these helps are prayer, the sacraments, Our Lord Himself in the Sacrament of the Altar—what more can we ask for? If we are overcome by our enemies we have but ourselves to blame, for Our Lord has said, "Come to me all you that labor and are heavy laden, and I will refresh you." Do we do this? Don't we rather turn to the things of earth and try to drown our sorrows by means of them? The latter is what many of us have recourse to, and hence we are vanquished by our adversaries. How many of us, when it pleases the Lord to take from us one whom we loved dearly, turn to Him in prayer and seek assistance in that hour of trial? Is it not often the case when, for instance, a father or a mother is taken away, that the son, terrified at the affliction, endeavors to get rid of it by drinking and carrying on in a disgraceful manner—and to what good? True, drink may make one oblivious of his surroundings for the time being, but when its influence has passed away the trouble returns with redoubled vigor, whereas, if at the outset he would turn his thoughts to God and beg of Him the grace to bear his trials manfully, it would be a stay for him to sustain his troubles and a source of merit hereafter.

There is not one of us that is not ready to oppose and conquer the enemy when he threatens the life of our body, and if we are solicitous about that which, after all, is but to last for a few years, what shall we say when he attempts to deprive us of what is to continue for ever—the soul? An enemy, common to us all, is detraction: that is to say, telling the faults of our neighbors to their detriment to everyone that will listen. Knowing then, the adversary, what steps are we to take to put him down?

Let us take, for example, a person who wants to overcome this vice, and who, nevertheless, is prone to it to such an extent that its commission affords him or her a kind of gratification. Of course, we said above we had abundant means to overcome our enemies and sustain ourselves in the warfare against him; but the special means to vanquish this enemy is the sacrament of penance. This person at the start is fully in earnest and means to be successful at the sacrifice of self.

The first thing such a person does is to institute a daily examination of conscience. At the expiration of each day is carefully noted down how many times this fault has been committed; one day, one month, is compared with another, so that in a very short time the state of the conscience is pretty exactly known, and the number in this particular sin comparatively few, supposing, as we said before, the person is in earnest. This help, together with a weekly or monthly confession, will produce in six months' time a gratifying result to God and the soul who has had so much success in the warfare against the adversary.

WHAT A LETTER-CARRIER DID.

A missionary was preaching last Sunday in an Eastern country church. In the course of his sermon he gave this illustration of faith and devotion to the Blessed Sacrament:

"As I was walking along the street of a big city not long ago I noticed a letter carrier on a bicycle. He was coming along at a rapid rate and had about as much as he could do to hold on to his bundles of letters and papers with one hand and to guide his wheel with the other. Presently he approached the church. Then he slackened his speed and as he passed in front of the building he slowed down until he just kept the machine in motion. As he went by the main door, he let go his hold of the handlebar, raised his hat and bowed his head for an instant. Then he was off again with the sweep of the wind, and sped on his work out of sight around a corner. As I saw his public act of faith and homage, I said to myself, 'If that man never does anything else, outside of a Christian life, for the honor of God but keeps up that practice of love for Jesus Christ in the Eucharist, I have no doubt that he'll be saved, for God could not forget him or fail to reward him publicly for his open reverence for his hidden Lord.' And what I thought then to myself I say now to you. I look for that man's salvation. And I expect the salvation of every one who is devout to the Blessed Sacrament."

The Catholic who goes to Holy Communion once a week and who visits

the Prisoner of Love in the tabernacle once a day, is he not sure to lead a good life and die a happy death?—Catholic Columbian.

THE CROSS.

It almost seems as if God had marked the cross on the things that we see around us on purpose that we should never be able to forget it. You can not see a bird fly in the air but with his wings he makes the sign of the cross, teaching us thereby that if we also seek to rise above this world it can only be by means of the same holy sign. You cannot see a tree but its side-branches and trunk present the same figure, reminding us of that tree to which our dear Lord was nailed and the glorious fruit which it has brought forth throughout the earth. You can not see a ship but the cross is set forth by its mast and yards, showing us by what means we may hope to pass the waves of this troublesome world. Flowers have the cross painted on their leaves; sunset skies, in their clouds, and in the Southern Hemisphere there is a beautiful constellation which bears its name.

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Sacred Heart Review. PROTESTANT CONTROVERSY.

The Rev. Isaac J. Lansing, on p. 424 of his book, informs us that of the priests exercising parochial functions 99 per cent are men of evil life. Am I to believe this? Say that I were wholly ignorant of the Roman Catholic Church, was confronted with such an affirmation, what would be my first duty? Plainly, to inquire into the intellectual and moral qualifications of the man who makes it. Now it needs but one reading of his book, or of a third of it, to discover his shallowness, his illiterateness, his ignorance. Equally evident is his incapability of straight reasoning. I have given various proof of this already, and shall have a great many more to give yet. Morally, if I were as ignorant of the whole subject as a new arrival from Mars or Venus, I should not have to read far to discover that his principle of proceeding is to reverse St. Paul, to rejoice in iniquity, and never to let the course of his calumniousness. If this were merely personal to him it would signify little. But in this, as in everything, he is thoroughly representative of the lower stratum of controversy. Having thus discovered him to be both intellectually and morally unfit for the solemn and awful function of sitting in judgment on this vast body of Christian ministers, diffused throughout the whole world, I should be fully entitled to dismiss this odious imputation, and the author of it, without further attention or regard. Yet this further attention or regard, I am not bound to let him off from the shame of a confutation and exposure, and I have not a thought of doing so, in any point, great or small. I wish him, and all his kind, to understand that this, with me, is a war to the knife. I neither accept nor give quarter. It is not to be supposed but that I have made blunders, and shall make others. Let them search them out, and make the most of them. They will render themselves a service, and me a greater. I attack no man's personal honor, or private life. "That were an indignity to be punished by the judges." Happily, there is no temptation to that in this case. This person's private life is beyond reproach, as I have already said. So, also, I am told, he is good to the poor, and deeply concerned in their wrongs and prospects. This is excellent. Assuredly, however, it does not excuse so fearful a misinterpretation of Christ's words as he is guilty of. The Saviour says: "Give alms of such things as ye have, and behold, all things are clean unto you." Assuredly He does not mean: "Give alms, and thereby purchase the right to misinterpret and revile without measure the half of Christendom." Yet one would suppose that Mr. Lansing really distorted the Redeemer's words in this monstrous way. Could anything be more fatuous than the half excuse sometimes offered for such people? "Oh, they are honest." It is enough to answer with Doctor Catus: "What shall the honest man do in my closet?" If an honest man acts dishonestly, what is he, then and there, but a dishonest man? Am I to forbear exposing him as a slanderer because I do not also accuse him of being a hypocrite? I have lately heard something like this: "Oh, you really should not deal quite so severely with Mr. Lansing. He has his faults, no doubt. He is apt to be a little precipitate in bringing charges which he can not always sustain. He certainly would do well, in a good many cases, to prime himself a little better with knowledge before he lets fly. Yet you really, for all this, ought to treat him with more reverence and regard. Consider how disvoted he is to the cause of progress." Now I do not know precisely what is meant, I infer, however, that it is principally meant that Mr. Lansing is a rearing, tearing teetotaler and prohibitionist. Now I myself am a total abstainer. So also I have repeatedly voted the Prohibition ticket. Indeed, I will venture to say that I have probably sustained quite as much inconvenience from doing so as has ever befallen Mr. Lansing. In fact, I have been surprised and amused to hear myself described, on very insufficient grounds, as a martyr to the Prohibition cause. Yet I must own that I am not as progressive as Mr. Lansing. I have not yet outgrown my awe of the Divine words: "Thou shalt not revile God nor curse the ruler of thy people." When an able and noble minded man has been set by my nation at my head, I have not yet made such progress as to hold myself free from the obligation of treating him with careful deference, and of regarding every unadvised affront offered to him as an affront offered to the whole land. I have not yet discovered it to be a service done to a good cause to hurry into the pulpit with a charge against the chief magistrate of the nation, and then, when I am obliged to own the insufficiency of the evidence, to make an apology which the injured man is obliged to pronounce worse than the offence. Let us hope that we may all remain endlessly in the rear of such progress as this. Have I stated this matter inaccurately? I have no reason to doubt of my substantial correctness. I have proceeded on the fama clamosa of public documents and declarations. Yet, if I have given any point loosely, let Mr. Lansing furnish me with his exact words of accusation and of excuse, and with the President's exact words of reply. They shall appear without delay in the Review.

How absolutely insensible some of these red hot zealots are to the rights of personal reputation! Thus, in the Methodist conference, which had been justly displeased by the connection with this scandal into which it had been forced by Mr. Lansing, when asked to address it, one member deprecated censuring him on the ground that what he had done, he had done out of his intense hatred of evil! In other words, a slanderer ceases to be a slanderer if it is brought forward out of a hatred of evil! Then, if I accuse an innocent man of murder, it is a sufficient defence to say that I hate murder so much as to find murderers where there are none! In truth, men like this defender of Lansing in the Conference, care no more to be reckoned with than so many Comanches. They do not live in the same world as honorable men, and can not even understand the principles which actuate them. Some eighty years ago there was a fierce sect of Mohammedans called the Wahabees. A European who visited them asked one of their sheikhs what was the greatest sin. "Adoring the creature." "Undoubtedly. And the next?" "Drinking the shambal." "And how that is, smoking tobacco." "And how about such sins as theft, adultery and even so, allowing for the vast superiority of Christianity to Mohammedanism, we have various sects of Christian Wahabees. One of the principal of them, if asked which is the first and great commandment, might well answer: "To hate the Papists." The second? "To revile everyone who is not a fiery teetotaler." "How about such sins as malignant and chronic falsification?" "Oh, God is merciful." However, on that side of Mr. Lansing's activity with which I am chiefly concerned, I deny that he is progressive. I do not see but that his Protestant forefathers and back were quite as unscrupulously abusive as he is now. Indeed, I think they were more so. When he finds that he has brought an utterly unjust accusation I do not believe he is capable of explaining it away as Luther does. There had been a report, which for a while all the German Protestants believed, that the Catholic princes and the Emperor were secretly leagued against them, and meant to fall upon them suddenly and suppress the Reformation by violence. The most zealous Catholic prince was Duke George of Saxony. Against him, therefore, Luther poured out an unbounded torrent of abuse. Soon, however, it appeared perfectly clear, even to Luther, that there was not a word of truth in the whole story. Did he thereupon express his sorrow that he had so intemperately assailed Duke George? Not a word of it! On the contrary, he put out the following most extraordinary self vindication: "I am not bound to ask Duke George's forgiveness, for he rages against my doctrine, and I am bound to believe that any man who rages against my doctrine rages against God and His Christ. Now, if he rages against God and His Christ, I am bound to believe in my soul that he is possessed of the devil. And if he is possessed of the devil, I am bound to believe that he is plotting inwardly all manner of iniquity." Mr. Lansing, assuredly, is not capable of such a sublimity of impudence. Only a very great man can attain to such a height. He and I, not being great men, have to stop far short of this. I acknowledge his good-will to imitate the Saxon friar, but good will does not supply a sparrow with the wings of a hawk. We will leave his foul imputation against the Catholic pastorate pending for the present, meaning before long to return to it, anxious to ascertain his authority for it. Let us now come to Arthur Hutton, being the brother of Richard Holt Hutton, was doubtless, like him, brought up a Unitarian. I believe, at least, that the family, and not merely Richard, was Unitarian. The brothers then joined the Church of England, in which Richard remained. Arthur, however, next became a Roman Catholic. He thereupon took orders and became a priest of the Birmingham Oratory, under Cardinal Newman as superior. He has now, as we know, lapsed into agnosticism, or, in old fashioned speech, into atheism. Nobody, then, can dispute that he has seen the matter from every side. Moreover as an able and highly cultivated man, and, as I judge, a widely read and a traveled man, he is thoroughly competent to express his mind. Now what says this scholarly agnostic out of his reading and various experience? This: "The Roman Catholic priesthood is far and away the greatest organization that exists on earth of good and able men working for the moral welfare of mankind." Before this expression of ample knowledge what becomes of Lansing and his abominable imputation? They shrivel up, like a spider in the fire. It is an honor which such men as Lansing do not deserve, to be set alongside of men as eminent as Arthur Hutton. But I mean to be liberal of honors. Let us appeal to a far higher authority than Arthur Hutton, to Ernest Renan. His genius and learning have had few equals in this century. Moreover, he knows Catholicism far more intimately even than Hutton, for he was born and brought up a Catholic, in the most Catholic part of Catholic France, in the province of Brittany. Furthermore, he was far more closely connected with the priesthood than most, for he was trained for a priest. Yet this great man, after lapsing into pronounced unbelief, de-

clares that he never knew a bad priest. And indeed, we know that even before the Revolution the French priest had a high reputation. It used to be said: Put together French priests and Spanish Bishops and you have a perfect clergy. The fiery furnace of the Revolution has greatly raised the previously high standard of moral worth among the French clergy. Father Hyacinthe, indeed, in a recent letter to me, while cordially acknowledging the wide diffusion of Christian excellence throughout the priesthood, spoke of the French and the Irish priesthood as exemplifying this in the most eminent degree. What an infinitely pitiful figure Lansing makes before such testimonials as these! Charles C. Starbuck. Andover, Mass. "MARYOLATRY." One of the most singular phenomena in modern Protestantism is the lack of respect and reverence shown by its ministers to the Blessed Virgin, the Mother of our Lord and Saviour. Many of them how a disrespect for her belief in the divinity of her Son. If possible, they would remove her entirely out of sight in the divine economy of the new dispensation. This coldness, amounting almost to personal enmity, of many Protestant ministers towards the Blessed Virgin makes it difficult to think that they believe in the divinity of Christ, whom they profess to worship as God. They see nothing in these words in the Gospel of Luke, 1:26: "The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin \* \* \* and the virgin's name was Mary." And the angel said unto her, "Hail full of grace, the Lord is with thee; blessed art thou among women." They see nothing in the fact that she was a prophet, and that her words make up a part of the Bible they venerate. Her prophecy is found in the first chapter of St. Luke's Gospel, beginning with verse 46: "And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour; because He hath regarded the humility of His handmaid, for behold, from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me, and holy is His name." The Catholic Church has in all times and places realized this prophecy. Even the schismatic Churches of the East, the Greek, Russian and Armenian Churches, do, and have done, the same. It is only in Protestantism, and modern Protestantism in particular, that this veneration, foretold in the Bible, is denied. This is a very striking fact, one that should make the Protestant reflect, and realize that he stands out isolated in sentiment and belief from the whole Christian world, past and present. Inspired by the spirit of opposition that would falsify this prophecy, Rev. W. M. Frynsinger, in a recent sermon at Carlisle, Pa., attacks Catholic devotion to the Blessed Virgin, and in his perverse zeal takes the part of prosecuting attorney against the Mother of the Redeemer - calling her "a sinful human being." The atheist who denies the existence of God, and the infidel who denies revelation, and redemption, could do no more than this. Can Rev. Frynsinger imagine that his insinuation as to the Mother can be pleasing to her Son? With the guilt of that serf from his soul does he expect to look his Redeemer and Judge in the face with confidence? These reflections have been suggested by a very able reply to Frynsinger's sermon by Father Henry G. Ganss, of Carlisle, Pa. It is entitled "Maryolatry: New Phases of an Old Fallacy." It takes up the sermon point by point, and exposes its falsehoods, misrepresentations, false quotations and blunders in a thorough, satirical and merciless manner; and yet in language so polite, gentle, and instructive as a proper treatment of the subject permitted. The reader of the reply can see all through its pages that the talented priest is laboring under heavy pressure to suppress his just indignation, that his refutation of the fallacies and falsehoods may stand out all the more clear and convincing. In this he has succeeded to a degree that commands admiration. And on this account his little book is one of the best specimens of polemic literature since Newman's "Apologia." We realize that this is saying much, but not more than the book justifies. We know of no book on the subject it treats that we can so heartily recommend to the Catholic who wishes to be prepared to meet the objections of the shallow and thoughtless who oppose the faith and practice of the Catholic Church concerning the Blessed Mother of our Lord and Redeemer. It is a handy book, and most readable - just the book the zealous Catholic should have on hand to lend or give to his inquiring Protestant neighbor. The sermon to which it is a reply is given in full in the first pages. And, as this sermon contains about all that has ever been said against the veneration of the Blessed Virgin, the reply covers the whole ground on the subject. With the exception of the Church Fathers, it quotes almost exclusively from Protestant writers. As an instance, we take from page 69 the following quotation from John Ruskin: "I am persuaded that the worship of the Madonna has been one of the noblest and most vital graces of Catholicism, and has never been otherwise than

productive of true holiness of life and purity of character. \* \* \* There has probably not been an innocent cottage house throughout the length and breadth of Europe in which the imaged presence of the Madonna has not given sanctity to the humblest duties and comfort to the sorest trials of the lives of women. \* \* \* Every highest and loftiest achievement of the art of manhood." Again, from the great American writer, Hawthorne: "I have always envied the Catholics their faith in that sweet, sacred Virgin-Mother, who stands between them and the Deity, intercepting somewhat of His awful splendor, but permitting His love to stream upon the worshipper more intelligibly to human comprehension through the medium of a woman's tenderness." These are but two of the many we might quote from great English non-Catholic writers. Perhaps the most interesting part of the book is Chapter XXI, wherein Father Ganss quotes from the early Protestant reformers and confessions and formularies of faith. Thus, John Hus, in his dying confession, speaks of Mary: "I pray for my accusers to the most pure Mother of the Saviour, the restorer of the human race, the Queen of Heaven, endowed with a nature altogether angelic, more happy, crowned with more glory, more abundant in gifts of grace, than all the blessed, her Son alone excepted." Luther wrote: "Therefore, all dignities are embraced in her when we call her the Mother of God; no one can speak greater things of her or to her, if he had as many tongues as there are leaves and blades of grass, stars in the firmament, and grains of sand in the ocean." The Bohemian confession - speaking doctrinally of the Mother of God - uses this language: "Of the most Blessed Virgin, Mother of our Lord, elect of God among women before all ages, virgin before, virgin after our Lord's birth - she who, no less than others, redeemed by the blood and gracious merit of her Son, was a temple and shrine of the Holy Ghost, by whose great gifts, virtues and graces she was endowed. For God hath done to her great things; therefore, our Church celebrates her festival days to God's glory. They compose pious hymns concerning her, which are sung both at home and in church. They, in her, praise God, and exhort all to the imitation of her faith and other virtues, and commemorate her labors for the Lord. For with the whole Church of the saints they proclaim her most blessed." The Tetrapolitan confessions says: "Our preachers teach that we are most highly to honor the Mother of God, the Most Holy Virgin Mary." In the Leipzig Colloquy (1631) the Reformed theologians declare that Mary "was not merely the mother of Christ, nor merely the mother of Christ, but truly Theotokos, or Mother of God." In the Declaration of Thorn it is said: "We acknowledge that she is above all to be celebrated and venerated, inasmuch as she is the Mother of God." The confession of Basle says: "There are many apostles, but only one Mother of God. Here the Virgin Mary excels all other children of men, and stands alone next to her Divine Son, the pure Immaculate Virgin." When we compare these early Protestant utterances with modern Protestant utterances, as illustrated in Rev. Frynsinger's sermon, we see how far the latter has drifted towards carrying skepticism. The book of Father Ganss is published by the Ave Maria, Notre Dame, Indiana. - New York Freeman's Journal. Bronchitis can be Cured By aiding medication with increased nutrition. The special function which Maltine with Cod Liver Oil discharges in pulmonary diseases is to build up and strengthen, by providing a valuable nutritive, combined with the purest cod liver oil. The oil is rendered palatable, acceptable to the stomach, and of easy digestion. These merits place Maltine with Cod Liver Oil in the very front rank. It increases the capability of starchy food so as to largely augment the nutritive matter available for renewing strength, muscle and tissue. None then suffering from bronchitis or cough should neglect this remedy - a food medicine and reconstructive of the greatest value. As Parmelee's Vegetable Pills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. G. Gairner, Shakespeare, writes: "I consider Parmelee's Pills an excellent remedy for Biliouness and Derangement of the Liver, having used them myself for some time." A GREAT RECORD OF CURES, UNEQUALLED in medical history, proves Hood's Sarsaparilla possesses merit unknown to any other MEDICINE.



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FIVE-MINUTE SERMON. Nineteenth Sunday After Pentecost. HELL - THE MOST TERRIBLE OF TRUTHS. "Bind his hands and feet, and cast him into the exterior darkness." (Matt. 22, 13.) No class of enemies of Christ is more frequently represented in our day than that of scoffers of hell. What hell? What an eternal place of punishment? Who would be impaled upon such a fable? Never yet any one returned from hell! How could a merciful Father render one of His children eternally unhappy? Language like this may be heard every day from the mouths of sinners, yet only old and old - I say sinners; for only they who have reason to fear hell, and fervent Christians believe in its existence. And yet, what says the Judge of living and the dead to such mockery? Does He not utter the terrible command given in the conclusion of day's gospel: "Seize this man, his hands and feet, and cast him into the exterior darkness; there shall weeping and gnashing of teeth be." And yet this fearful sentence is one of the fifteen repeated expressions in the gospel, wherein our Saviour speaks in the clearest and most terrific terms of a place of punishment, of everlasting fire, where the flame is not extinguished. Recall to your mind only several of these declarations: "The just," says our Lord in Matt. 25, 46, "shall go into life everlasting; the wicked into everlasting punishment." Again the same evangelist says: "It is better for thee to go into life, than having two feet, to cast into everlasting fire." (Matt. 5.) And what, according to the dictation of Jesus Christ, will be the sentence of the damned on Judgment Day? You will know the terms: "Depart from Me, you cursed, into everlasting fire, which is prepared for the devil and his angels." (Matt. 25, 41.) Behold, dear Christians, thus speaks Jesus, the Saviour, thus the Judge of the living and the dead, announces in the most explicit terms the existence of an everlasting fire of vengeance, of the divine fire of punishment. Whom will you believe? Those scoffers, who deny they have reasons to fear, or who is God's only begotten Son, Way, the Truth and the Life? You reply, perhaps: Far be it from me, to refuse crediting my Saviour; but it is not possible that these terms should be taken literally; they can not be, it would be too horrible. You therefore, call into question the interpretation of the words of our Saviour. Who can explain your doubts clearly than the Apostles, who three years were His pupils and received all His holy doctrine, His divine mouth? Listen to John in the Apocalypse: "The living," says he, "the murderer, the whomers shall have their portion in the pool, burning with brimstone." (Apoc. 21, 8.) Again the same Apostle says: "The smoke of their torments shall ascend up forever and ever; neither shall they rest day nor night." (Apoc. 19, 1.) Referring to the old Testament, and in Isaiah, the prophet, which I can pronounce only with trembling, "Which of you dwell with everlasting burnings, devouring fire, which of you dwell with everlasting burnings." (Is. 33, 14.) Beloved Christians, I still continue to quote this sacred text to prove that the hell of which Jesus speaks, is painted one, but one of fearful Ah, no, there will be no necessity, will certainly admit that he longer believes in hell ceases Christian. If not a Christian, what then? Perhaps a Jew? Ah, no, it would immediately expel her from their synagogue as a blasphemous Jew, too, believe in hell. He is a pagan? But no, even would disown him; they, to all times, acknowledged a punishment for the reprobates, though according to their ideas, they pictured it in ways. Where, then, will we deriders of hell? I can only say: They have their place among of humanity, among those of their manner of life, reprobates. Show me one faith-bearer, one virtuous young man has ever denied the existence of hell, no, virtue, but vice has privilege to maintain such principles, which, should the animosity accepted, would the earth into a den of robbers, murderers. It is only when life has suffered shipwreck forced by horrid crimes one among the reprobates, that are acknowledged which would even a pagan to blush. To how little these scoffers, who principles they maintain, it witness the death-bed scenes adherents! How suddenly guage changes! What! O think that this rebel before he brated embraced all the tenets of religion, or at least selected? Ah! no, this is not it. It is solely the circumstance now stand before the Truth about to judge them. They the impure troop of passers take flight, and the long conscience re-awake. A majority of cases it does not, penance, nor to appease in God, but to the death of the reprobates, that there is where there will be eternal and gnashing of teeth.







Some time ago we referred to the possibility of organizing boys in every section of the We are perfectly aware of the societies of this nature exist doing good work, but we are also that they could be extended multiplied and made to produce a hundredfold.

It seems to us that the Catholic boys is one of the most undertakings that can engage attention. If we let the and become impregnated with a spirit of the world we have a duty that is obligatory on every Catholic layman—that of extending kingdom on earth. Few we necessary to convince us of duty. The Christian who comes neighbor as something better mere "surroundings" will have frame a nobler utterance thoughtless "don't care." He himself in a real way; he will himself in their welfare and what he can, to protect the danger.

No one with any experience that our "boys" are influenced that are calculated on their faith and morals. We do not speak now of wealthy parents, who are so times that one questions their policy, and who never, because sickly social pretensions, doors of a Catholic Club—boys that come from the household. They make the Communion—and then they noticed and uncared for. To have finished their religious when they have gone series of instructions and a post graduate course on the in one of the small clubs every city and make its downward path. But it is a alarm. One must fight along survival of the fittest is the our boys fight and are defeated.

We have seen it so many it makes every nerve tingle for our apathy. We have our hearty lads develop loafers—and worse. We their remarks to passers stern rebukes addressed to those who would not move to save them.

"There is a class," says "of young men who go sell and never to the sacraments boys gave promise of fidelity to their religious the guardians of their souls of them for a few precious years the imitative faculty which characteristic of the dangerous element if unrediverted into wholesome character is a lamentable fact, the result of our natural proneness to evil and owing to the same imitative bad habits are more easily, unconsciously adhered to than early use of tobacco during the years of their life. We boys, and we know that they have a similar imitation, adopted by the boy who is a man in the same spirit of emulation. Habits of crime are among boys and young men consequences of this condition our reformatories, and penal institutions are the result of uncontrolled

We do not imagine the hearing of a sermon now a counteract the influences and that attendance at Mass among the right to claim of "practical Catholic," therefore, understand what done in some quarters for The girls, we may remember, are favored with music. They have their scalding the boys seem to live charmed circle.

Is it, then, a cause wonder that Catholics have to day hewers of wood of water? May we blame leaves school at an early in shop or factory, and mingle with evil company pick up the principles of the street?

"The period that elapses of thirteen—when the average school—and the attainment of unquestionably a most important information of his character. years the imitative faculty which characteristic of the dangerous element if unrediverted into wholesome character is a lamentable fact, the result of our natural proneness to evil and owing to the same imitative bad habits are more easily, unconsciously adhered to than early use of tobacco during the years of their life. We boys, and we know that they have a similar imitation, adopted by the boy who is a man in the same spirit of emulation. Habits of crime are among boys and young men consequences of this condition our reformatories, and penal institutions are the result of uncontrolled

These words, taken from

MARKET REPORTS

LONDON, Oct. 6. (By cable.)—Bull market, \$1.10; white winter, \$1.10; red winter, \$1.10; oats, 70 to 75c; eggs, 80 to 85c; butter, 17 to 18c.

Dairy Produce.—Eggs, fresh, dozen, 70 to 75c; butter, best, 17 to 18c; creamery, 16 to 17c; milk, 10 to 11c; cheese, 12 to 13c; straw, per load, \$2.00 to \$3.00; cheese, per wheel, 7 to 8c; honey, per pound, 10 to 12c; Sueda—Covered seed, 25 to 26c; unclean, 23 to 24c; timothy seed, per bushel, \$5.25 to \$5.50; clover seed, 50 to 55c; alfalfa, 40 to 45c.

Wheat.—Wheat, No. 1, 1.10 to 1.15; No. 2, 1.05 to 1.10; No. 3, 1.00 to 1.05; No. 4, 95 to 1.00; No. 5, 90 to 95c; No. 6, 85 to 90c; No. 7, 80 to 85c; No. 8, 75 to 80c; No. 9, 70 to 75c; No. 10, 65 to 70c; No. 11, 60 to 65c; No. 12, 55 to 60c; No. 13, 50 to 55c; No. 14, 45 to 50c; No. 15, 40 to 45c; No. 16, 35 to 40c; No. 17, 30 to 35c; No. 18, 25 to 30c; No. 19, 20 to 25c; No. 20, 15 to 20c; No. 21, 10 to 15c; No. 22, 5 to 10c; No. 23, 0 to 5c; No. 24, 0 to 5c; No. 25, 0 to 5c; No. 26, 0 to 5c; No. 27, 0 to 5c; No. 28, 0 to 5c; No. 29, 0 to 5c; No. 30, 0 to 5c; No. 31, 0 to 5c; No. 32, 0 to 5c; No. 33, 0 to 5c; No. 34, 0 to 5c; No. 35, 0 to 5c; No. 36, 0 to 5c; No. 37, 0 to 5c; No. 38, 0 to 5c; No. 39, 0 to 5c; No. 40, 0 to 5c; No. 41, 0 to 5c; No. 42, 0 to 5c; No. 43, 0 to 5c; No. 44, 0 to 5c; No. 45, 0 to 5c; No. 46, 0 to 5c; No. 47, 0 to 5c; No. 48, 0 to 5c; No. 49, 0 to 5c; No. 50, 0 to 5c; No. 51, 0 to 5c; No. 52, 0 to 5c; No. 53, 0 to 5c; No. 54, 0 to 5c; No. 55, 0 to 5c; No. 56, 0 to 5c; 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