

# The Catholic Record.

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

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No. 1206

## The Catholic Record.

London, Saturday, Nov. 30, 1901

### THE FICTION GUZZLER AND GATTLE.

A curious thing is that many who preen themselves on their culture are ravenous readers of fiction. The frothiest kind of stuff seems to satisfy them. Somehow or other they forget, in the matter of reading at least, the lessons taught them in their school days, and are not a whit better, and oftentimes a great deal worse, than many who have not enjoyed their advantages. The average sensible individual does not as a rule doze on the novel. She has better work for her head. They will not waste much emotion in the adventures of a love-sick heroine, and if they have any tears to shed, or sentiment to work off, they can find worthy objects to hand in their own neighborhood. But it is not so with the novel reader, especially the one who takes pride in her intellectual attainments. The tears spring to her eyes as she reads of the sufferings of Lady Chap Sney, and oh! the cry of joy when Sir Muck a Muck hies to the rescue of the aforesaid lady. But the poor man out of work, and the ill clad, hungry children do not strike her one way or the other. They are very uninteresting. Poverty, with a background of Japanese screens and Chippendale cabinets—relics of former days, you know!—might arrest their attention, but poverty such as we know it is not aesthetic.

Such people are unreal and empty—a mere bundle of chaff. Life for them means only dawdling at home, gadding about and hearing and retailing gossip. Nothing but talk, flat and insipid and endless—no dignity and no reserve—a meddlesome nuisance basking in the sun of its own importance and fed on trifles and fancies. So far as bearing one another's burdens, it might as well be living in Mars. We should like to convert it, but the task is beyond our powers. What renders its cure difficult is that an abnormal self-conceit clads it, as it were, in invulnerable armour. Advice meant for it is in its opinion always intended for some other person. And we have never encountered a novelist who did not assure us of her love for serious literature, nor a gossip who was not a model of discretion and prudence. So there you are!

### SOME EDUCATIONAL VAGARIES.

The men who combat the Catholic method of education are so blindly antagonistic in their principles to the best interests of man and of society that we are at a loss to know why they are contumacious by the thoughtful. Is it because they have not glorified God or given Him thanks that their foolish hearts are darkened and that professing themselves to be wise they have become fools. We do not know, but we are certain that the utterances of some who hold important offices in great halls of learning are far deadlier in menace to national stability than the schemes of the anarchist. For instance, Prof. Butler of Columbia College asserted last year before the National Educational Association of the United States that Rousseau is entitled to first place among those who have given nineteenth century education most of its philosophical foundation, and not a few of its methods. In amazement and distress, says Father Campbell, S. J., we may well apply to the educational association that formulated this statement, or permitted it, the words of Christ on the Cross: "Father, forgive them, for they know not what they do." The pretentious greatest educational organ of this country was, comments the same able Jesuit, declared—apparently with approval, and no one contradicted it—that Jean Jacques Rousseau is the great formative influence that pervades the education of the nineteenth century. God help us if that be so! For Rousseau's educational principles are only the reflex of his political and religious teachings. His purpose in education is to form the natural man; he is to have no religion but natural religion and to cultivate the one passion that is born in man, viz., self-love.

There is to be no question of God in education. "If," Rousseau wrote, "I had to paint a picture of disgusting stupidity, I would paint a pedant teaching catechism to his pupils; if I wanted to make a child a fool I would oblige him to ex-

plain what he says in reciting his catechism." The entire youth of a country, adds Father Campbell, taught to have no respect for God, for religion, for authority of any kind, with heads bursting with conceit for their ability to know everything and to do everything and to decide everything; with hearts that have not only been indulged from infancy, but have been taught to seek only what pleases them; such a youth brought up on the pedagogical principles of Rousseau, will be only too eager to accept and to put into practice the political principles of that same miscreant when they come to man's estate.

### MARRIAGE AND DIVORCE.

The Episcopal Bishop Garlor of Tennessee has published an amazing article on the question of marriage and divorce. The reverend gentleman has evidently deemed it his duty to avert any legislation that might wound the tender susceptibilities of the divorcees of his communion, and he has gone about it in a very unepiscopal way. With what trimming of sails to the breeze of popular opinion, he is bent upon getting into a safe haven. It looks perilously like trying to serve two masters.

The Bishop says that the Episcopal Church has never taught, or held, the doctrine of the absolute indissolubility of marriage. That is correct, for its cornerstone was well and duly laid in the muck of legalized adultery. But we think that in view of the ravages of divorce, he, standing presumably for the common weal, should endeavor to destroy or to mitigate the evil. We know that his predecessors sacrificed their duty to morality and to the family on the altar of the caprices of a libidinous despot, but he and his brethren, who are beyond the light that beats upon a throne, should make amends for the past. Or have they but exchanged one ruler for another—the king for the millionaire?

The statement that "the Roman Church provides a special method of evading the operation of the strict rule" is misleading and ambiguous and sufficient to condemn any individual of dishonesty. But as the knowledge of Catholic doctrine is not extensive, even amongst Anglican dignitaries, we content ourselves with thinking that the Bishop wrote out of the abundance of ignorance. If this special method to which the Bishop alludes, were in vogue in days gone by, King Henry would have sported his F. D. with credit to the end, and Wm. Cobbet might have been unknown to history. In the case, however, of Christian marriage, where the bond has been confirmed by the exercise of the conjugal right, the Church has never granted a divorce strictly so-called, and has never thought that it can grant one. Where the bond has never existed, or was never confirmed by the exercise of the marital right, is another question.

They who seek to defend an absolute divorce on the grounds of adultery are accustomed, for decency's sake we presume, to have recourse to St. Matt. xix:9:

"And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and he that shall marry her that is put away committeth adultery."

From this they argue that a man may put away his wife for adultery and marry another without committing adultery. The reasoning is illogical. For if the marriage tie is broken for this cause, how can a man who marries the woman that is put away be guilty of adultery? That it warrants the dismissal of the guilty party from the home is sufficiently clear, but it can by no means be construed into meaning that the marriage bond can be dissolved.

Without wearying our readers with the explanations of theologians, we may conclude that the records of Holy Writ admit of no exception to the law in relation to the dissolution of the perfect marriage bond. The words of Our Lord are against it, and the Church never will attempt to interfere with the stability of the sacred and intimate union of which it is written: "They are not two but one flesh."

Before the Reformation men never thought otherwise. They did many curious things, but they never dreamed of citing Holy Writ in favor of legalized prostitution. They believed in all the walls that guard the indissolubility of marriage remain as God placed them, solid without gap or fissure for the inroads of human passion.

We certainly think that they who imagine that the Scriptures allow absolute divorce in one case are paving the way for the degradation of every

Protestant home in the land. Once let this dangle over the roof-tree and marriage is but a temporary cohabitation, and the wife and mother will have no assured position. For if either party be convinced that adultery is the open door to another marriage, what an inducement to fall into foul crimes! What temptation to collusion and falsehood! We do not say it invariably happens, but it can, and if we rely on the revelations of the divorce courts it is not a rare thing that the husband should agree with the seducer to secure the proofs of his wife's faithfulness.

In view of the evils of divorce, most people will agree with Leo XIII. that the Catholic Church has been of the highest service to the well-being of all peoples by her constant defence of the sanctity and perpetuity of marriage. And when the Roman Pontiffs withstood the most potent princes who sought with threats to obtain the Church's approval of their divorces, they fought not only for the safety of religion, but even for that of civilization.

### THE ABSTINENCE BREAKING CATHOLICS.

With perhaps more desire to ingratiate themselves with their Protestant friends than to gratify their appetites, their are, it is sad to relate, a large number of Catholics who break the law of Holy Church by eating meat on a Friday. It is a phase of Shoneism, a fortunate find, little among the poorer people, but in this country, but affecting chiefly those well-to-do and fairly-to-do who benefit so little by prosperity that as they get on in the world they begin to think more of the approval of man than of heaven. By ordering a steak in a public restaurant on Friday they hope to give the impression that they are broad-minded, that there is no bigotry about them, and that they belong to altogether a superior class to those benighted co-religionists of theirs who scrupulously order fish. This type of Catholic is to be found well represented in Sydney, and in the various eating houses we have seen in numbers among this false liberalism in religion. But if they only knew it, instead of creating a good impression on Protestants, whose opinion they would appear to hold dearer than that of God, His Church and their fellow-Catholics, they are earning contempt and derision, for curiously enough the Protestant mind can no more be reconciled to a Catholic eating meat on a Friday than the Christian mind to a pork-eating Jew. Instead of impressing his Protestant friends with the idea that he is a decent fellow with no nonsense about him, they regard him with a vague distrust, and among themselves talk of him as a bad Catholic. His action savors of hypocrisy, especially when they know he goes to Mass, and they are rather inclined to dislike than like him for his laxity.

We are at present treating this subject from a purely Catholic point of view, and we can assure Catholics who are so very anxious to stand well with Protestants that they will never lose their friends by remaining faithful to the precepts of their religion. The Catholic servant who enters a Protestant household and hopes to secure her position by eating mutton on Friday, once becomes an object of suspicion, and her mistress is far more likely to count the spoils of treating this subject as a Catholic girl has descended to petty peccation she has grown careless of her Church, and one of the first signs of Catholic indifference is the non-observance of the law regarding Friday.

In society the same feeling obtains. The Catholic young man who happens along on a Friday with a pocket full of a Protestant family, and with an affectation of liberality, and says nothing when he is helped to beef incurs the suspicion of his hosts. "He is ashamed of his religion," they whisper, and they regard him as a poor fellow, a weak-kneed sycophant, who cannot be trusted. On the other hand, respect and esteem is the portion of the man who quietly declines the meat, and reminds them that it is a day of abstinence with him. It is just what they would expect, and he wins that additional regard which any man of any denomination inspires by unaffected adherence to his principles. It is just the difference between the shoneen and the gentleman, and Protestants are quick to appreciate it. Dr. Corbett, Bishop of Sale, once met a Protestant gentleman who sought to pose as a liberal man in religious matters, half hinting that he was ready to become a convert. "For," said he, "I am afraid that I am a bad Protestant." "Therefore," observed the Bishop icily, "I am also afraid you would make an equally bad Catholic." Just as undesirable to Protestants is the meat-eating Catholic. In fact, they would prefer even a pork-eating Jew.

But this meat-eating practice is not confined to public restaurants and chance dinners where silly and cowardly Catholics try to be smart and semiotic to win an approving smile from the present company, and which they are astonished to find in the home of the really bad Catholics, and in the home of the really good Catholics. The wife who marries a Protestant will sometimes head that she has an excuse to ignore her religious obligations. But there is none. Her husband has married her as a Catholic, and only in extreme cases does he endeavor to make her lax in

her religious duties. Even agnostics prefer a religious wife, if only for the sake of the children, who in after life reflect their mother. The excuse sometimes advanced by the Catholic wife for her laxity is the trouble of preparing two sets of meals on Friday—one for her husband and one for herself and children. So out of nothing more than laziness she sits down to meat and offers her children the worst possible example. How can she expect her little ones to grow up good Catholics if they see her every week violating one of the ordinances that at school and in church they have constantly impressed upon them? If the mother is prepared to take the Church so lightly the children will come to regard their religion in the same way, and from eating meat on Mass. Sometimes ill health is pleaded, but they do not trouble to get the dispensation any priest, will readily grant if the case is genuine.

Very rarely has the meat-eating Catholic the shadow of an excuse. Usually the habit is begotten of either indifference, laziness or shoneism. It is the thin edge of the wedge which opens the way to the worst results. Complete neglect of Church duty very easily follows, and the breaking of any one or several of the commandments becomes a very easy thing. Once a Catholic becomes indifferent to, or breaks away from, his faith, his complete spiritual ruin becomes only a matter of time. Yet, perhaps, the majority of meat-eating Catholics do not imagine they are running any such danger. So absorbed in the things of the world are they that, losing sight of the spiritual aspect of the case, they backslide with the hope of gaining the most frivolous of material advantages. Some want to get on in society, others do not desire to put their hosts to a momentary inconvenience; others, again, will not deny their appetites, and yet another finds it too great a task to fry a piece of fish for themselves, while they grill a steak for their Protestant husbands. In every case meat-eating on Fridays is the outcome of moral cowardice, and in every case, too, the object is unworthy of the sacrifice, even if it were attained, which is very rare.

Generally exclaim, at the sight of a Catholic eating meat on a Friday: "Here is a shoneen," an exclamation which is very rare. One can stand with Christ's mind, that Christianity is now, as it is in the Bible, and as it is in the history of the Church, a distinctive, intellectual position, a certain divinely delineated way in all your judging them which is as different from that of the world outside the Church as light is from darkness, as Heaven is from hell.

This is the aim of your teachers, this is the end they hope to work in you. And it is precisely because our colleges have done their work so well, and our teachers have gained with so many the end for which they toiled, and their life's work has been crowned with this success in the lives of such great numbers of their pupils, that our Society of Jesus is so hated by irreligious men of today.

Its hate of us is solely because we are, and always have been, a teaching order. It hates us because we teach order, and our teachers have for more than three hundred years the products of our colleges throughout the world, who as boys and young men made the same course of studies you are pursuing now,—have held their own, and more, in the learned world, have ranked among the greatest minds, and have made it impossible for infidels and atheists to say in the presence of the intellect that the world is theirs, and Christianity is only for the poor and ignorant. Sometimes they have, in their foolishness, dared to say this in the presence of a Jesuit boy, as our graduates are called, but generally to their shame and sorrow.

And so in their humiliation and rage and hate they resort to calumny, to persecution, to expulsion. But all in vain, while Catholic parents have confidence in us, are loyal to us, and faithful to the teachings of our Church, trust their sons to our care. They only succeed in obliging us to circumvent them, as we usually do not fall to do. Thank God! that we have such enemies; that is our glory, as it would be our shame and humiliation to have such men, being what they are, as our well-wishers or friends.

### WHY JESUITS ARE PERSECUTED

The Rev. John Sealy, S. J., at Opening of St. Joseph's College, Perth, N. Y.

"They—till they be inducted with power from on high."—Luke xxiv. 49. We can easily fancy some looker-on at this scene today saying or thinking, there must be something wrong, something out of joint somewhere, to cause such an immense disproportion of means to the end as is exhibited here in this renowned college. Here is a large, magnificent property—a fine, large, spacious, well-kept grounds; good, large, solid, substantial buildings, representing the hard-earned savings of many years, of priests, professors, brothers, who have labored here; eye, more than their savings, for it has a heavy burden of debt; here, too, are nearly fifty priests, professors and brothers, with forty servants,—and all this outlay of time, money and men—what for? To educate some three hundred boys and young men.

Were the property sold and turned into money we can imagine such a man saying, what a boon it would be to your Jesuit Missions among the Indians, or China or Hindostan! What a relief to them from their worry on account of lack of means! How they could strengthen their present missions, and how many new ones could they found among the unbelievers and the Pagans! Or, if applied to our parish schools, in which there a thousand, nearly, for each one of you here, how much more attractive and efficient they could be made!

Does not this seem at first sight reasonable? Does it not appear like a great waste, an immense disproportion of means to the end in our work of college education? Yet, the objection is not a good one; it is not reasonable; there is no disproportion of means to the end, although many really think there is, and wealthy men have given that as a reason for not helping us in our work of college education. That is why we have no foundation here; that is why of fifty-one bright boys who strove for the Father Dealy scholarships founded by the Hon. William R. Grace, we could receive only six; and were obliged, with grief in our hearts, to turn forty-five bright, eager boys away because Catholics of means are influenced by this objection.

The objection would be a good one,

the arguments advanced to support it would be well founded, were it merely a question of giving secular education to a few hundred in one place, or of giving worldly knowledge to thousands elsewhere; it would, likewise, be reasonable, were it solely a question of giving spiritual instruction to a handful in one place, or of doing the same for tens of thousands in other fields of labor; but in these cases it would be a question of spending our lives in the classroom to help a few hundred along the path of salvation, or helping very many more, in other fields, to the same end. But no! my dear students of St. John's it means very much more than that.

Why? Because, taking mankind as history and experience show it to us in the past, and as we know it now, and have every reason to believe it always will be, you boys, you young men, if you are true to yourselves and to duty now, will be the acknowledged leaders of mankind in the years to come.

This, my dear students, is the reason of this great outlay of money, time and labor, in the work of your education. The work done here for you is as much above and beyond the work done in our parishes and parish schools, as the work done by the professors at West Point in preparing the captains, colonels, and generals of our future armies is superior to the work of these companies, or those colonels training their regiments, or those generals leading the divisions composed of those companies and regiments against the enemies of their flag and country; and more so, for the work of those professors is to prepare men to defend their country and to secure the people in temporal prosperity, while that of your teachers is to prepare you to be leaders in defence of the Cross of Christ, the symbol of humanity, charity, civilization, and to safeguard the souls of men from the enemies of God and man.

This is why the Church prays for you today in this beautiful Mass of the Holy Ghost, for the work to be done is too great for your teachers, and for you alone. Both you and they must be "inducted with power from on high;" you and they must be filled with the Holy Spirit, the Spirit of Christ, that you may see with Christ's eyes, and understand with Christ's mind, that Christianity is now, as it is in the Bible, and as it is in the history of the Church, a distinctive, intellectual position, a certain divinely delineated way in all your judging them which is as different from that of the world outside the Church as light is from darkness, as Heaven is from hell.

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### "FAITH" AND CREDECE.

An interesting question was raised by the Sun's answer to one of its Sunday correspondents, last week, on the subject of the yearly Liquefaction of St. Januarius' blood in Naples. Over the signature of R. P. R. an enquirer asked:

First, is said Liquefaction a fact, certain and beyond all doubt? Second, if being a fact, is it due to supernatural cause, or can it be attributed to natural laws, and if so, which are those laws?

To which the Editor in charge of the "Questions and Answers" column discreetly made reply:

1. Several years ago we printed a long article from the late Louis Binette, in which he proved that the blood of St. Januarius liquefied regularly each year on Sept. 19. It must be due to supernatural powers, if Mr. Binette's reasoning be correct.

An answer of that kind may satisfy the man who is willing to shake his theological thirst at the never-failing fountains of the Sunday newspaper; and taking the form of R. P. R.'s query into consideration, we might say that it was the most prudent answer that could be given. But the difficulty which many of our honest mind feels in the face of alleged ecclesiastical miracles, like

those ascribed to the relic at Naples, consists rather in the mental attitude which the religious conscience ought to assume in their regard. Having accepted the facts as they are narrated, how is it to characterize the assent it offers to the official accounts of them? To maintain that they are true is clearly an acknowledgment of the supernatural; and if the official story has further received the endorsement of the highest authority in the Church, as seems to be the case with the "miracles" usually accepted in the process of a Saint's canonization, few theologians would allow that it was open to believers at large to reject it. What, then, is one to do? Is he to dignify that obedience of his understanding with the name of "faith?"

"Faith," as we Catholics understand it, is credence in the authority of God's word. Of course it is a good deal more than that; but stated in its most essential terms that would appear to be a fairly accurate account of the matter. It is an unreserved and supernatural assent which we offer to the entire body of revealed truth. God has spoken. He has told us such and such things—the Unity of Godhead in a Trinity of Persons, for instance, the divinity of Mary's Son, the indefectibility of His Church, the inferracy of her chief Pastor. We take our stand on His Word and say it must be so. He can never deceive us. We need not bother ourselves with an analysis of the psychological processes by which a man reaches that state of serene trust. The certitude at which he arrives has nothing comparable to it in the whole range of human inference. He believes; and whereas before he stumbled blindly in the dark, now he beholds a great light. In *tu tunc tu vobiscum invenit: (In thy light shall we see light.)* He has no misgivings.

That is the mental attitude of the Catholic towards a distinct collection of truths which can be numbered and defined, and which he knows variously, as the Deposit of Faith, Revealed Dogma, the Church's Belief, and by other familiar terms. The act of the heart by which he is impelled to bring his intellect into order with it is called an act of divine faith; and because he has the Church's living and infallible testimony that God has really made this revelation of Himself and His Will, he calls His faith Catholic. The witness of the Universal Church to God and a Christ is not a motive for belief; it is an indispensable condition for the general intellect and nothing more. Our first motive and our last is God Himself. He is Alpha and Omega. The Church is His Pedagogue. Her business is to safeguard by defining. She can neither add, nor can she take away.

It would seem to follow from this that ecclesiastical or papal definitions will always deal with some aspect of the original deposit. We do not say that they will not occasionally embody decisions on other matters and be saved from error—the vagaries of Jansenism have taught us something on that point—but we contend that the kind of assent, always true and internal, which the good Catholic gives to these latter pronouncements, is only constructively, and not essentially, divine faith; it is ecclesiastical faith, meritorious, if it will, but differing in a multitude of ways from that first absolute submission of the heart which we give to God and God alone.

And so, if a man examines the evidence for the yearly miracle of St. Januarius' blood, he may make his mind up about it, or he may choose to follow the more difficult and not always less meritorious course of waiting for some clear pronouncement of the Church. If he is persuaded that the phenomenon is unmistakably supernatural, he will, like the great Cardinal Newman, accept it as one more evidence of God's wondrousness in His saints; but he will not, in the circumstances, elicit the same sort of faith in its genuineness, as he does, say, in the Reality of Our Lord's bodily Presence on the altar.

The whole question of faith and the quality of the assent the mind gives to the positions of orthodoxy, under its divine influence, is one of the most delicate problems in theology; nor is it as purely speculative as some opine. One's whole habit of religious thought, one's preferences in the pieties of devotion, and all one's practical relations to the Communion of Saints are indissolubly bound up with it. How many a worldly-wise heart shuts itself off from a vast round of living extra-sacramental graces, because it cannot clarify its notions on the portents at Lourdes, and so remains coldly and proudly aloof—not because it knows, but because it only half knows, being a puzzle-headed Laodicean in faith as well as in charity! Clear ideas on these points are attainable; and they may be found in English authors, if men will only take the trouble to look for them; and not turn to the mindy cisterns of Sunday and week-end journalism.—Providence Visitor.

### Organized Catholic Opposition to Socialism.

Chicago, Nov. 13, 1901.—Labor Unions, governed by principles outlined in the apostolical letters of Pope Leo XIII., on labor, are to be organized in the Catholic parishes throughout Chicago and the State for the purpose of fighting and impeding the socialistic movement in the labor circles, and to secure solution of questions between labor and capital by peaceful means, under the guidance of the Church.

The movement was started yesterday at a conference of Catholic clergy and laymen of different nationalities at the office of Theodore B. Thiele, chairman of the vigilance committee of the Federation of German Catholic Societies of Illinois.





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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD, London, Ont.: Dear Sir: For some time past I have read your estimable paper.

London, Saturday, Nov. 30, 1901. MANITOBA AND THE LIQUOR TRAFFIC.

The Privy Council of Great Britain has decided on appeal of the Attorney-General of Manitoba versus the License-Holders' Association, that the Prohibitory Act, passed by the Legislature of Manitoba on July 4, 1900, is intra vires (within the powers of the Legislature).

BISHOP CLANCY.

Very many people will be disappointed that the Most Rev. Dr. Clancy, Bishop of Elphin, Ireland, was unable to pay his promised visit to his friend, Rev. John Connolly, P. P. of Ingersoll.

THE COLORED RACE.

The Georgia Legislature has taken a stand in regard to the equality of man independently of the race to which he belongs, which will be a surprise to those who have believed that the Southern States are a unit on the question of permanently disfranchising the colored race.

POLITICO-RELIGIOUS TROUBLES IN GREECE.

There has been a mixed political and religious troubles in Greece arising out of a proposal to translate the gospels into modern Greek for the benefit of the people.

control of the State stands out prepotently in these occurrences. It is evident that under such a form of Church Government, the Church must teach what the King dictates, and not what Christ has revealed.

The funeral of the dead students, six in number, passed off quietly; but the streets were lined with soldiers prepared to suppress any new riotous outbreaks.

SUPPRESSION OF ANARCHISM.

It is stated on good authority that Germany and Russia have agreed to call an international Congress for the suppression of Anarchism and Anarchists.

There is no doubt that the recent assassination of President McKinley has been the immediate cause for the present action, but the assassination will not be referred to in the circular as the motive for calling the Congress; but merely as one of many evidences which show that decisive action should be taken to make such outrages impossible in the future.

CATHOLIC MISSIONS.

In the discussion on the payment of the bill for the Chinese imbroglio, several Socialists in the French Chamber of Deputies complained of the action of the Government in protecting the religious orders in the Chinese Empire.

ON FRIENDLY TERMS.

The trouble between Turkey and France is apparently entirely settled, and so completely have the two powers become friendly again that notwithstanding the Sultan declared most vehemently that he could never again allow M. Constans to represent France at Constantinople, M. Constans has returned to his post and is once more France's ambassador to Turkey.

FRANCE AND THE RELIGIOUS ORDERS.

A despatch from London, England, states that the Paris correspondent of the London Times points out that the practical importance of M. Waldeck-Rousseau's Law of Associations has hitherto been exaggerated.

stances back in France doing their work as if the law had never been passed.

So far as the Assumptionist Order is concerned, it is said, they are still continuing to maintain the liberties of their order and of the people, and are employing secular writers on the press to attack the irreligious policy of the Government.

NATIONALISM AND RELIGION.

The principle of nationalism introduced into Church matters is one of the greatest, if not absolutely the greatest danger which can arise to threaten the prosperity of the Catholic Church in any particular country, especially where the flock is made up of divers nationalities.

THE IRISH NATIONALIST DELEGATES.

Messrs. John E. Redmond, the leader of the Irish Nationalist party in the British House of Commons, Patrick A. McHugh, M. P., and ex-Mayor of Sligo, and Thomas O'Donnell, M. P., the delegates of the Irish Nationalist Party to America, to pay before the people of this continent the claims of Ireland to self-government, or Home Rule, arrived in New York on Oct. 31, and are by this time in Chicago, having passed through Canada on their way.

They were enthusiastically received in all the cities of the United States in which they made a short stay, and promises of support in their efforts to gain Home Rule for Ireland were freely given them, both in Canada and the United States.

Mr. Redmond's own statement of the purpose for which this trip to America has been undertaken was thus given to a reporter of the Boston Globe:

"My object is to explain to our American friends, and especially to the people of our own race here, just how the situation stands in Ireland at present, and the position of the Irish National cause. It is well they should realize what an absolute reunion there has been in all the National forces of the old country, and what an extraordinary revival of enthusiasm has taken place among the people."

Mr. Redmond makes no secret of his aspirations for an absolutely independent Irish nation. Yet in his interview with the Boston Globe's representative he said, in explanation of certain sentiments to which he had given utterance in 1895:

"I defined the attitude of the Irish people on that matter in words which were endorsed by the whole Irish race, when he said: 'While engaged in a constitutional movement acting within the lines of the constitution, the most we can ask is the restoration of Grattan's parliament, but no man has the right to set the limits to the onward march of a nation.'"

To this Mr. Redmond adds: "That has been, and is to-day the attitude of the Irish people."

In the present temper of the Irish people, it must be admitted that their loyalty to Great Britain is much shaken by the persistence with which their legitimate demands have been ignored. And this is not to be much wondered at. There is no people on earth which can long be loyal at heart where they are oppressed by bad government.

Messrs. Redmond, McHugh and O'Donnell, on their way through Canada, spoke eloquently to crowded houses in Montreal and Ottawa. In Ottawa Mr. Redmond said candidly that

"The large bulk of the Irish population is disaffected to the present system of English rule, but the granting of free Parliamentary Government would tend to obliterate existing differences and

help to make the Irish people happy and contented."

This is our own belief, and we hope that the present trip of the Irish delegates to Canada and the United States may contribute toward the attainment of this result.

Mr. Redmond thanked the Canadians for their interest in the cause of Ireland as manifested by a former resolution of the Canadian Parliament in favor of the Home Rule, and expressed the hope that a similar resolution should be passed once more, in the near future, as Canada has now an influence in England which she did not possess when the former resolution was passed.

It cannot be denied that patriotism is a virtue, so far as its object is the betterment of the condition of the people among whom we dwell, and of whom we form a portion.

Man is by nature a limited being who cannot take the whole world within his grasp, and as a rule, the individual man does very well if he contributes toward the amelioration of the condition of the people who are around him, or with whom he comes into contact, and who are usually of one practical nationality with himself.

Nevertheless, charity is universal, and, where circumstances permit, it is not to be limited to persons of the same nationality with ourselves. The charity of the good Samaritan, which was extended to one who differed from him in both nationality and creed, must ever be the type of the true charity which Almighty God wishes all men to exercise toward their fellowmen; for this is the charity of which our Lord says: "Go, thou, and do in like manner."

And further: this example of the good Samaritan is used by our Lord Himself as the second great commandment of the law put into practice: "Thou that loveth thy neighbor as thyself."

Hence, if a parish be made up of persons of various nationalities, these should remember that the rights of all are equal, and likewise that there are other parishes in the same or similar situation, and every one should consider that whatsoever his nationality may be, the Bishop of the diocese will feel it to be his duty to provide priests to administer to the spiritual wants of the parish in such a way as to do the greatest amount of good according to the capacities of the priests who are at his disposal.

It may be that at one time it is possible for the Bishop to do this; and as a rule he will endeavor to do so as far as possible. But the circumstances may be changed by deaths or the removal of priests from the diocese to which they have belonged, so that at another time it will be absolutely impossible to supply priests of a particular nationality to certain parishes. The Bishop will, however, of his own accord, send to such parishes, priests who will be able to fulfill their duties to the edification and instruction of the people; and even this may often be better provided for by priests of a different nationality from the people of the parish.

These conditions may arise from various circumstances, such as the superior qualifications of certain priests, their ability to direct pious souls, their zeal, the excellence of their instructions and sermons, their learning, etc., all of which circumstances may fit them to fill certain peculiar positions or parishes.

From all this it follows that the people of the parishes to be served must not be too exacting, as they are sometimes disposed to be. They should remember that the Bishop, "whom the Holy Ghost has placed to rule the Church of God," has a conscience, and will take care that the parishes shall be properly served by the priests whom he will appoint.

Especially in a country where there are many foreigners, the difficulties we have pointed out are likely to occur from time to time, and the foreigners, or those who speak a foreign language, should not be over-exacting. If a settlement of Irishmen be made in one of the Republics of South America, it may be extremely difficult to supply them with a priest whose mother tongue is English, and they should surely be well contented with a learned priest who being himself a Spaniard knows the English language thoroughly, or even fairly well. They would be very unreasonable to threaten a schism if they be not supplied with a priest from Dublin or Tipperary, especially if there

were no such a priest available in the country to which they had emigrated. It would be equally unreasonable for a Polish, German, or French settlement in Ontario or the United States to insist upon being supplied, under all circumstances, with priests of their own nationality, though there would be no unreasonableness if they respectfully requested the Bishop to furnish them with a priest who thoroughly understood their language, provided such a priest could be found.

To this spirit of unreasonable nationalism must be attributed the most baneful heresies and schisms which have sprung up. It caused the Eastern schism, and still keeps it up to this day. It frequently threatened to divide the Christian world, and it was the chief obstacle to the success of the crusades. It was the excuse of the tyrant king John for his opposition to the Pope, if we are to credit Shakespeare:

"That no Italian priest shall tithes or toll in our dominions."

It was the pretext which Napoleon I. and Otto Von Bismarck endeavored to overthrow the Church of Christ in their respective countries. The same un-Christian spirit led the British Parliament to make the king and other officials, including the Bishops and dignitaries of the Church of England, swear that no foreigner—Prince, Prelate or Potentate hath or ought to have jurisdiction spiritual or temporal, within the realm of Great Britain.

In the Archdiocese of Posen-Gösen, which is largely Polish, the rapid increase of Germans has produced the very trouble we here indicate; but the Archbishop, Mgr. Stablewski, has met it with an energy and equity which promises the best results.

Bishops and priests are responsible before God and the Church for all the souls committed to their care. The Archbishop, therefore, laid down two principles on which he would see the diocese served.

- 1. Each nationality is to be served in accordance with the ratio of its members to the whole parish. 2. Each nationality shall preserve its special Church property, so that either nationality coming into a Church which belongs to the other, shall be served in that church secondarily.

The press of all nationalities have admitted the justice of these principles, and it is expected that they will serve to solve nearly all the troubles which might arise in the parishes of that diocese.

THE CASE OF MISS STONE.

The brigands who have Miss Stone in custody on the mountains of the Turkish and Bulgarian frontier have been located, being now known to be within Bulgarian territory.

It has not been satisfactorily ascertained whether or not the Turkish or the Bulgarian Government or the Macedonian Committee formed for the liberation of Macedonia from Turkish rule, has had anything to do with Miss Stone's capture, though there has been much suspicion expressed that those have all been more or less concerned in the abduction.

The amount originally demanded by the brigands as a ransom, on receipt of which Miss Stone would be liberated, was \$80,000. No such immense amount was ever demanded before as the price for the ransom of a captive taken by brigands, though on some occasions a few thousand dollars have been demanded and obtained. But the brigands believed that an American subject would be ransomed at any price, and for this reason they have demanded so large a sum.

A little more than half the amount demanded has been sent by kind-hearted people to the American Consul, who it is now stated will be ready to pay \$75,000 for the lady's release, though the collections have not reached nearly this amount. It is also stated that the brigands have at last reduced their demand to \$100,000; though at times it was stated that they were about to increase the amount of ransom required.

Hitherto Mr. Dickinson, the American diplomatic agent, has besought the Bulgarian Government not to pursue the brigands with troops, as it was feared they would murder Miss Stone if they were hard pressed, so as to cover up all traces which might lead to the discovery of those who had actually perpetrated the crime. The most recent reports regarding the matter state that now Mr. Dickinson is urging the Bulgarian Government to surround and capture the brigands and thus effect

Miss Stone's release. He appears no longer to fear that the lady will be killed. The truth is, it is hard to say which course will tend most to the captive's rescue. On the one hand, her ransom at so large a figure may embolden the brigands to future outrages of the same character, while on the other, the captive is in imminent danger of being killed, or of dying through the hardships she will have to endure if she be not ransomed soon.

It is understood that the Turkish and Bulgarian Governments will be held strictly responsible by the American executive for Miss Stone's safety, and both Governments have been notified to this effect. Nor will they be released from their obligation of paying a large indemnity by the fact that they may plead that they cannot suppress brigandage.

It is held in international law that each country is bound within its own boundaries to protect the subjects of foreign countries, and if it fails in so doing it is liable for all injuries inflicted which result from failure to protect. According to this rule, both Turkey and Bulgaria are responsible in the present instance, as Miss Stone was at first captured within Turkish territory, and was afterward carried into Bulgaria where she is now. It is said that President Roosevelt feels very strongly on this matter, and is determined that American citizens shall have protection wherever they may be; and if full protection be not given them, the Government responsible for such neglect shall be held to account for such an indemnity as will teach that American citizens are not to be injured with impunity. There is little doubt, therefore, that in reference to Miss Stone, whatever may be that lady's fate, a heavy penalty will be insisted upon from the two Governments referred to, to punish them for their negligence or incapacity as evidenced by the whole history of the case.

There was in the beginning a strong suspicion that the capture of Miss Stone was the result of a plan laid by the Turkish Government to secure back again the \$80,000 which it had been obliged not long before to repay to the American Government for injuries inflicted on American missions and missionaries during the Armenian outrages. If Turkey is really responsible to this extent in the case of Miss Stone, it has probably overreached itself by its greed. The bill of indemnity for the outrage on Miss Stone will far exceed whatever sum may be paid for her ransom. As the brigands or the Turkish Government, or both, have placed the life of an American citizen at so high a figure, they need not suppose that the American Government will put the same at any lower value, or that it will reckon as a mere trifle all the trouble, anxiety, and expense to which the American Government and American citizens have been put to secure her safety. President Roosevelt, it is said, is determined to put the indemnity so high that barbarous governments will find it an unprofitable task to try to squeeze a large sum of money out of the American Government or from American citizens by committing outrages on Americans.

The notoriety given to Miss Stone through the event of which she has been an unwilling heroine, has had a curious and unexpected effect, the denouement of which will be looked for with considerable interest.

A despatch from Paris announces that two American girls have been so worked upon by the tragic situation in which Miss Stone is placed, that they have conceived the notion to go to Turkey to be also captured by brigands, that they may obtain a fame similar to that to which Miss Stone has attained. The names of the two girls who are said to be now on their way to carry out this foolish plan, are Miss Delaney and Miss Stetson.

It is needless to say that this will be a case of disappointed ambition. In Miss Stone's case, the lady in question was discharging the duties of the office of a missionary, which she had taken up through a motive of benevolence. She did not unnecessarily or through any spirit of bravado expose herself to capture and it is quite in the nature of humanity that the sympathy of the public should be extended to her in the unfortunate position into which she has been placed not by her own fault. In fact, even if she had been somewhat imprudent in exposing herself to danger by going thoughtlessly through dangerous localities, such imprudence would not be an obstacle to the general sympathy extended in her case, as the danger could not be clearly foreseen or avoided. But this is very different from the hair-brained mission which these two American girls are said to have undertaken with the sole design of getting themselves talked of, and of creating a sensation in the world.

We may, indeed, be sorry for them, and we may pity them if they meet with the hardships to which they are foolishly bent on exposing themselves; but should all this occur, we can only come to the conclusion that, after all, it serves them right.

DR. COURTENAY'S EULOGY.

Methodist Minister Pays Tribute to the Old Church.

A noteworthy occurrence of a week ago was a sermon on the Catholic Church delivered by Rev. A. M. Courtney, pastor of the Methodist Episcopal church at Chillootho, O., a sermon characterized by unusual breadth of view and sympathetic treatment. Dr. Courtney's utterances as reported in the Chillootho papers were substantially as follows: In opening, Dr. Courtney chose his text from the Epistle of Paul to the Philippians 2: "Look not every man on his own things, but every man also on the things of others."

He began by saying that individuals working for their soul's salvation, should work unitedly and not as broken fragments. Separation engenders ignorance of one's belief and practices. Ignorance begets envy and suspicion and suspicion hatred.

In dealing with this question, the Roman Catholic Church, Dr. Courtney said he would not be controversial, but that he was not raking up dying embers, and without taking one iota from the fair name and glory of those who had fought the great battle for a larger individual liberty, the subject of the evening was to be treated without recounting the differences incident to the past conflict.

The subject was to be treated from a comparative standpoint as to the good in the Roman Catholic Church. He said there was no fear of the Roman Catholic Church getting possession of the land to the detriment of the sects. He held that the Church had had its opportunities in this country before the Protestants set foot on American soil, that the first act of Christopher Columbus upon landing was to set up the cross. The Catholics had settled the south eastern and north eastern coast in the persons of the Spanish and French, before the Protestants landed, and they were loyal to their respective countries. He stated that one-half of the rank and file of the Pennsylvania troops in the war of the Revolution were Catholics, and they were among those faithful to the end in that conflict.

He passed from these points to the beauties of the Catholic Church, expressing his belief that the word Catholic was appropriate as it signified universal, but thought that the word Roman segregated it and destroyed its universality. Still Catholic was better than any other word, unless it might be "Christian" Christianity in the days, and it had endured through those terrible shocks. The Protestant Church owes all that is best in the Catholic Church, and that Church will continue to flourish.

"If I could destroy the Catholic Church to-morrow as easily as I can turn over my hand," said the pastor, "I should not do so, for it has a mission to perform, and it performs it. The Protestant Church could not do, and finds a place for every person, be he religious enthusiast, the worker, the distributor of charity, or the recluse. It places these persons where they may do the most good, and the Protestant Church does not do so."

Writers and theologians, Thomas Aquinas, for instance, are a foundation of inspiration to all Christians, and its organization is the most perfect in existence. Protestantism owes much to Catholic devotional literature. I admire, also, the firmness of the Catholic Church in asserting her authority, ought to thank God that in many respects this Church can hold masses of whose sudden release from this life would threaten society. This is the Roman Catholic Church for its firmness of the sanctity of the marriage vow, and staunch opposition to divorce. Lax divorce laws are a nation's curse.

"Again the Catholic Church turns out her children. She turns them as babies, and though they become the vilest outcasts, she comes to them to be sacrificed, whenever they may care to come, and they pray for them, degraded as they become. I wish we had some such on our people. The Roman Catholic Church is exceedingly wise in its elusiveness."

"It has only been a few years since the Methodist Church began its hospitals. The Church of the Holy Houses of Mercy at the beginning of its foundation, and its devoted faithful Sisters are the admirables of the world."

"The Catholic Church will disintegrate. Dynasty after dynasty has fallen into dust, and the Popes go on. And it will continue to flourish and in the ages to come. McCaulay's New Zealanders stand on London bridge and still ruins before him, he would still flourish in the world."

THE FRUIT OF PERSECUTION.

Pleasant Picture of Catholic D. in a Dutch Village.

Maastricht, Holland, Sept. 9. It is interesting to learn from a recent date what a French convert written on Dutch Catholicity. Huysmans, well known to the world as the author of many works, has lately edited the life of Lydwine, of Schiedam. Before this little factory, author paid a visit to the center of Protestantism, and he found work on the very spot where Lydwine lived and died. Such was the sanctity of her humble abode, that in that dark age of general gloom, the last chapter of his

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Catholic Columnist

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The subject was to be treated from a comparative standpoint as to the good in the Roman Catholic Church. He said there was no fear of the Roman Catholic Church getting possession of the land of the Methodist sects. He held that the Church had had its opportunities in this country before the Protestants set foot on American soil, that the first act of Christopher Columbus upon landing was to set up the cross. The Catholics had settled the south eastern and north eastern corners in the persons of the Spanish and French, before the Protestants had landed, and they were loyal to their new country. He stated that one-half of the rank and file of the Pennsylvania troops in the war of the Revolution were Catholics, and they were among those faithful to the end in that conflict.

He passed from those points to the beauties of the Catholic Church, expressing his belief that the word Catholic was appropriate as it signified universal, but thought that the word Roman segregated it and destroyed its universality. Still Catholic was better than any other word, unless it might be "Christian" Church. The word Roman however, carried with it much to be respected, the Roman code of laws through the Church and there was no more perfect system than the Roman Church showed and lived up to. The Christian world owes an everlasting debt to the Catholic Church, because that Church preserved the forms of social order and civilization through all ages, and it had endured through all those terrible shocks. The Protestant Church owes all that is best in it to the Catholic Church, and that Church will continue to flourish.

"If I could destroy the Catholic Church to-morrow as easily as I could turn over my hand," said the pastor, "I should not do so, for it has a great mission to perform, and it cannot do it. It has a place for every person, be he religious enthusiast, the worker for mercy, the distributor of charity, or the recluse. It places these persons where they may do the most good, and that is the security of his flock amidst the menacing danger of infidelity that threatens everywhere. He has also to make constant endeavors to increase their number; but here he meets with great difficulties. The country is showing a coming back to its former beliefs, the reason of this being, among other things, the Church by the Protestants, and the converting of the converts. It is a Church can hold in many regions, whose sudden release from this bondage, the Roman Catholic Church for its enforcement of the sanctity of the marriage vow, and staunch opposition to divorce. Law divorce laws are the nation's curse.

Again the Catholic Church never turns out her children. She takes them as babies, and though they have become the vilest outcasts, she welcomes them to the sacrificial grace whenever they may care to come. She prays for them, degraded as they may become. I wish we had some such hold on our people. The Roman Catholic Church is exceedingly wise in its exiles.

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THE FRUIT OF PERSECUTION.

Pleasant Picture of Catholic Devotion in a Dutch Village.

Maastricht, Holland, Sept. 9.—It may be interesting to learn from a book of recent date what a Frenchman has written on Dutch Catholicity. J. K. Huysmans, well known to the literary world as the author of many valuable works, has lately edited the life of St. Lydwine, of Schiedam. Before finishing his book the author paid a visit to this little factory town that lies in the center of Protestant Holland, in order to give a last polishing touch to his work on the very spot where five centuries ago Lydwine was sanctified and died a saint. Such was the sanctity that came forth from her humble abode that it stood out clear and bright like a beacon in that dark age of general corruption.

The last chapter of his book, in

which we read the account of the author's visit to Schiedam, affords ample matter wherewith to form to ourselves an image of Dutch Calvinism such as it was pictured to the mind of this gifted Frenchman before and after his stay in Holland. His musings when nearing the end of his journey were anything but exhilarating. Would St. Lydwine, ignored by the world at large, be still held in veneration amidst that all pervading atmosphere of Dutch Catholicity? Baedeker did not even mention her name. He even entertained some doubts as to the existence of a Catholic church or chapel in that place. Great, therefore, was his surprise when upon entering the town almost the first thing his eyes met was a vast church. He walked in, and as if to reassure the still half incredulous Frenchman there rose the statue of our saint before his wondering gaze, while crowds of people flowed in and filling the nave knelt down in respectful silence, for Benediction had just begun.

The sudden change that was wrought in the mind of this pilgrim is beyond description. These he by prostrated in adoration before the Blessed Sacrament, and together with him hundreds of men and women. The same night he heard at his hotel that there were two more Catholic churches in Schiedam and that St. Lydwine was the patron saint and absolute mistress of the place. Next day he found that a great number of people attended Mass, many going to Holy Communion before and after the services. There, too, was a little sanctuary erected in honor of the saint with her relics and wall paintings of exquisite beauty that represented the principal scenes of the saint's life. Is it a wonder that our French convert after he returned to his country had totally changed his mind? Nor was Schiedam with its inhabitants the only place that he had learned to esteem for its solid piety and genuine devotion.

He had ample opportunity to observe that the other Dutch towns were in no way inferior to Schiedam. What he thought of it may be gathered from the following lines which we cannot deny myself the pleasure of quoting in full. They are to be found upon the last three pages of the last chapter of his book:

"The Catholics are everywhere in the minority, which doubtless counts for the fact that they are marching on with serried ranks, forming a model company of grave Christians. A Catholic who does not live up to his religion is an exception. To me there seems to be nothing like having been persecuted for one's faith to render it dear to one; for if it be true that Calvinism has decimated the fold of Christ, it has also wonderfully strengthened those that have resisted. Dutch Catholicity, such as I have seen it here, has nothing effeminate about it; it is a simple, a manly Catholicity.

"The clergy, too, in Holland is excellent. Free from the subtle influence of our French seminaries, rendered strong by constant and hard study, they are not subject to those prejudices that make them stand aloof from society. They do not form a class of their own. The Dutch priest is a man like any other, mingling with common life. He is more independent than with us; but his life is passing through a grand purgatory; and for this very reason he stands in high esteem with all the different classes of society; even the dissident sects show him respect because of the dignity of his life, the unobtrusive fervor of his beliefs, and the honesty of his sacerdotal duties. He is not a very great authority. He has to look after the security of his flock amidst the menacing danger of infidelity that threatens everywhere. He has also to make constant endeavors to increase their number; but here he meets with great difficulties. The country is showing a coming back to its former beliefs, the reason of this being, among other things, the Church by the Protestants, and the converting of the converts. It is a Church can hold in many regions, whose sudden release from this bondage, the Roman Catholic Church for its enforcement of the sanctity of the marriage vow, and staunch opposition to divorce. Law divorce laws are the nation's curse.

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LECTURES TO NON-CATHOLICS.

In the minds of our separated brethren the Catholic Church was formerly regarded as the most villainous and degraded institution that ever existed on earth. Our priests used to have horns, but now they have disappeared! We used to be taxed so much per capita every time we went to confession, but we have grown wealthier and can no longer afford to pay. Hence they have abolished confession. Other wicked practices were the worshipping of images and the gaining of indulgences to commit sin!

These and a thousand other outlandish things were all religious dogmas of the Catholic Church—as our Protestant friends were taught to understand them. Now can their ignorance be wondered at when we think of the sources from which they drew their information. Usually it was obtained from others even more ignorant than themselves. Seldom could they be persuaded to read a Catholic book or hear a Catholic speaker on the subject.

Things, however, have changed. The foolish opinions above enumerated we never meet with now except among the densely ignorant or the wilfully malicious. In fact, they have become the exclusive stock in trade of the "ex-communicated" and "ex-priest," and now and then a bigoted Bible-school, for the sole purpose of extracting a few dollars. The change is due more to the fact that our separated brethren have become more enlightened upon the doctrines which the Church does teach. Gradually we have broken down the heavier barriers of bigotry, and this has placed us in a clearer light of truth.

But while much has been accomplished much yet remains to be done. There is the great satisfaction, however, of knowing that the work is in good hands. The increasing demand throughout the country for lectures to non-Catholics upon a non-conventional plan proves that to be the most successful method of carrying it on. This is further demonstrated by the results which always attend the efforts of the lecturers. The number of converts brought into the Church recently by this means is the best proof of the fact.

When this work is announced two results have always manifested themselves. One is that a large attendance of non-Catholics may be depended upon. The other that a large number of conversions are sure to follow. Those brought to a close in this city after a duration of two weeks will certainly be no exception to the general rule.—Church Progress.

A STORY FROM MORMONDOM.

A story comes from a priest who is at work in Idaho, and whose efforts at the Mormon have resulted in many conversions. He writes that "a remarkable event happened here last Tuesday. I will give you the particulars as they occurred. A young Mormon lady, Maggie Cranor, lives with her parents in a Mormon settlement fifty-one miles from here. An older sister was received by me into the Church two years ago. Lately Maggie fell sick, and before she was prostrated she made her way to this town, much against the wish of her parents, who were fanatic Mormons. Every one here was placed in a state of every effort coming here, and in spite of every effort, because, as she said, something called her and compelled her to go. On her arrival here she fell dangerously ill. The lady with whom she lodged asked her if she would like to have the Mormon bishop come and attend her. (The Mormon Church appoint all dying members.) She indignantly repudiated the services of the bishop and called for the Catholic priest. I immediately came at her request, instructed her as best I could, baptized her, and did not leave her until she had received the Holy Spirit. The night following she died praying to 'Hail Mary.' The friends gathered about her bed were greatly astonished, as no one could understand where she could have learned that prayer by heart. It was a remarkable case of God's special providence towards that select soul." This same priest is doing very efficacious non-Catholic mission work among the Mormons. He finds that a people easily led to the faith. Many of them are simple and have been brought to the Far West by attractive promises, and it does not take long to disillusionize them with the pretended divine character of the revelations of the Latter-Day Saints. They readily turn to the Catholic Church and enter the doors is held open for them. He has now six under instruction and counts his faithful converts by the scores.—The Missionary.

WHY THEY FAIL.

Italians Will Not Embrace a Religion Devoid of Logic, Beauty and Charity.

It were well, perhaps, could the earnest, self-sacrificing people who maintain the Protestant American missions at Rome come thoroughly to understand the reasons which are their work in Italy. It presents itself at the beginning of the twentieth century with a little modern environment as it had in Cromwell's time. It is ignorant of Biblical criticism, while it detestably sets up the unimpeachable authority of the Book of Job in place of the authority of the living voice. There is a complete dearth of all help from the modern arsenal, and the new convert must find himself sooner or later without equipment to meet on an equal footing any one conscious of the real problems which in our day beset all religions alike. The Roman Church may

not be modern, but it is more modern (if only because more of all time) than untouched Luther cum Calvin. Again, the new convert may think he believes that the worship of God in spirit and in truth implies praying within four bare walls, but it can not be supposed that the most artistic of European people are able or willing to dispense with all external aids.

After enumerating numerous other drawbacks, the writer continues: "Once more, the charm of fraternal charity and brotherliness depends on their sincerity; but it happens that, as all men are mortal, Baptists and Methodists are mortal, too, and the petty intrigues, the striving for the oversight, the vexatious hypocrisies, are no more alien to the propagandists than to the Romans themselves, while these defects are more noxious in a small community, and their interference with private religious life is more galling. There is not much to be said for the application of logic to religion; but, none the less, the differences between sect and sect do not help the Protestant propaganda, and the want of agreement bewilders the Italian. The less scrupulous you are on these differences, and the less themselves converted, the more you are in various sects, if there is any hope of profiting thereby."

The expense of hiring converts who do not stay hired must be considerable in the course of a year. An article elsewhere shows how the Methodists, at least, outrage Christian charity by their actions in London. It is no wonder the mission at the Eternal City is a failure.

REST AT EVENTIDE.

Fold ye the feeble hands  
Calm on the pulsing breast;  
But hush ye all your words,  
Now comes the evening rest;  
And folded hands that softly wrough  
Through months of day and strife  
And the countless heart has bravely fought  
In the ceaseless war of life.

Smooth the time-thinned hair  
Fold ye the feeble hands  
Calm on the pulsing breast;  
But hush ye all your words,  
Now comes the evening rest;  
And folded hands that softly wrough  
Through months of day and strife  
And the countless heart has bravely fought  
In the ceaseless war of life.

No voice of discord wakes  
The silence still and deep,  
And the far-off sounds of worldly strife  
Breaks the dream of sleep  
Oh, welcome rest to a heart long tossed  
By the winds of a life of care  
The feeble hands have bravely fought  
In the ceaseless war of life.

From the gorgeous glare of day,  
Welcome the gentle night,  
Fold ye the feeble hands  
Calm on the pulsing breast;  
But hush ye all your words,  
Now comes the evening rest;  
And folded hands that softly wrough  
Through months of day and strife  
And the countless heart has bravely fought  
In the ceaseless war of life.

Thos. D'Arcy McGee.

A CHANCE TO MAKE MONEY.

I have been selling Perfumes for the past six months. I have been myself at home and sold to friends and neighbors. I have made \$100 every day. I have a list of names of those who have bought. I will give you the list for \$200. I will also give you the list for \$100. I will also give you the list for \$50. I will also give you the list for \$25. I will also give you the list for \$10. I will also give you the list for \$5. I will also give you the list for \$2.50. I will also give you the list for \$1.25. I will also give you the list for \$0.625. I will also give you the list for \$0.3125. I will also give you the list for \$0.15625. I will also give you the list for \$0.078125. I will also give you the list for \$0.0390625. I will also give you the list for \$0.01953125. I will also give you the list for \$0.009765625. I will also give you the list for \$0.0048828125. I will also give you the list for \$0.00244140625. I will also give you the list for \$0.001220703125. 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OUR BOYS AND GIRLS.

JIMMY'S ENTERPRISE

The old merchant handed the charter-party copies back to young Jimmy Evans, and remarked: "Those are very nice, my boy. I like to see them done so neatly and ruled so correctly. Little things like that add greatly to the reputation of our office. Keep on as you're doing, and we'll see if we can't make a first-class ship broker out of you."

"Good reason why," growled the elderly office manager, who could not help overhearing the conversation of the two lads. "You take a whole day to make a set of copies, what with tearing up expensive blanks and beginning again, and even then they're so smudgy and blurred that it's all one can do to read, let alone admire them. The trouble with you, Ralph Connor, is that you don't understand the meaning of what you are writing. You go at it just as if you were a parrot. Young Evans has pretty nearly bothered the life out of me by asking questions, but I will say that he seems to profit by what he is told."

"I'm sure, I'm very much obliged, Mr. Waldron, for all your kindness to me," said Jimmy. "I know that I owe a great—"

"Oh, it's all right," interrupted the manager. "Come over here and check off these commission accounts with me."

At the close of this lengthy task, young Jimmy suggested about a moment or two, and then said: "Ralph Connor, over at the next desk, commenced to snicker and work one arm like a pump handle. The office manager turned on his high stool to glare at the humorist, and then back to Jimmy, merely saying, 'Well?'"

"Ee—may I ask," repeated the boy, nervously, "may I ask why Mr. Grenhard is so excited about not getting this two thousand ton steamer charter?"

"Can't get the steamer," replied the office manager, without turning around. "But there are lots of them in the harbor," persisted the youth. "Why, I saw dozens when I came over in the ferry-boat from Jersey this morning."

"Yes, I dare say," replied the office manager, "but they're all either liners or 'tramp' chartered," said Mr. Waldron frowning with some doubts as he spoke. "You see this war in South Africa has made a great scarcity in tramp steamships at New York, as well as at other ports. The British government is using a great many in its transport service. All ventures to snap up there as a ship as we want, the moment she arrives. I don't suppose you really know what a tramp steamer is."

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OUR BOYS AND GIRLS.

JIMMY'S ENTERPRISE

The old merchant handed the charter-party copies back to young Jimmy Evans, and remarked: "These are very nice, my boy. I like to see them done so neatly and ruled so correctly. Little things like that add greatly to the reputation of our office. Keep on as you're doing, and we'll see if we can't make a first-class ship broker out of you."

The lad's face flushed crimson with mixed pleasure and embarrassment, and, saying nothing, which was a very good answer under the circumstances, he hastened back to his task.

"See-willikens," ejaculated Ralph Connor, after Mr. Grenhard had left the office. "I've been here over a year now, and the old man has never given me any such dose of taffy in the whole time."

"Good reason why," growled the elderly office manager, who could not help overhearing the conversation of the two lads. "You take a whole day to make a set of copies, what with tearing up expensive blanks and beginning again, and even then they're so smudgy and blurred that it's all one can do to read, let alone admire them. The trouble with you, Ralph Connor, is that you don't understand the meaning of what you are writing. You go at it just as if you were a parrot. Young Evans has pretty nearly bothered the life out of me by asking questions, but I will say that he seems to profit by what he is told."

"I'm sure, I'm very much obliged, Mr. Waldron, for your kindness to me," said Jimmy. "I know that I own a great—"

"Oh, it's all right," interrupted the manager. "Come over here and check off these commission accounts with me."

At the close of this lengthy task, young Jimmy fidgeted about a moment or two, and then said: "Mr. Waldron, may I ask—"

Ralph Connor, over at the next desk, commenced to snicker and work one arm like a pump handle. The office manager turned on his high stool to glare at the humorist, and then back to Jimmy, merely saying, "Well?"

"Er—may I ask," repeated the boy, nervously. "May I ask why Mr. Grenhard is so excited about not getting this two thousand-ton steamer charter?"

"Can't get the steamer," replied the office manager, without turning around. "But there are lots of them in the harbor," persisted the youth. "Why, I saw dozens when I came over in the ferry-boat from Jersey this morning."

"Yes, I dare say," but they're all either liners or really chartered," said Mr. Waldron frowning with some documents as he spoke. "You see this war in South Africa has made a great scarcity in tramp steamships at New York, as well as at other ports. The British government is using a great many in its transport service. I'll venture to say there are a dozen firms waiting to snap up just such a ship as we want, the moment she arrives. I don't suppose you really know what a tramp steamer is."

"No, sir," said Jimmy. "I do not. I've always lived inland until we came here, and am not posted on any kind of shipping, very much; but, now that I'm in the business, I'm going to learn all I can about it."

"That's right," returned the manager, admiringly. "Here's a little pointer for you, now. A tramp steamer is one belonging to no regular line, but seeking cargoes from one port to another, wherever she can get them."

"And we have an order to charter a two thousand-ton tramp steamer, and have not been able to find one as yet?" inquired the lad.

"Just so," assented Mr. Waldron; "but what makes the thing worse is, this order comes from our biggest customer, and he declares that, unless we can secure the charter for him by to-morrow morning, he will take his business to another ship brokerage concern."

"Whew!" whistled Jimmy, dolefully. "So I shouldn't wonder if we lost our biggest account," went on Mr. Waldron sardonically.

"But such a tramp steamer may come into the harbor to-morrow morning," spoke up Jimmy, eagerly. "Yes, but if it should, how can we be sure of getting her? The Maritime Exchange serves us all alike in the matter of reporting arrivals. Other brokers have the same show as we do," observed the manager. "And he concluded by nodding his head, significantly, over toward the piled up work on the junior clerk's desk."

And Jimmy Evans and the rest of the office staff of Grenhard and Company, ship brokers, of New York city, were soon immersed in the details of their regular labors.

Late that afternoon Jimmy left the office and hastened toward his suburban home. In going to the ferry he had to pass along a portion of West street, and became very much excited on noticing a certain craft in the North River. The vessel was heading inshore, and half the city landlubbers, could have told at a glance that she was a private yacht, but Jimmy never asked. He was possessed with the insane idea that she was a tramp steamer, just arriving. The question of her probable tonnage bothered him.

"I'm sure I can't guess whether she is of two or ten thousand tons," he muttered despondently.

But putting this detail aside for a moment, the lad dodged his way across the street, in and out among the rock-lessly driven teams, entered the freight shed, very much out of breath, and waited for the craft to make her landing. This was accomplished in short order, and scarcely had the gang plank touched the wharf before Jimmy was running up it, very nearly bowling over a portly individual who was about to commence the descent.

"Well, young man," began the latter, a trifle brusquely, as he staggered back from the shock of the en-

counter, "what are you trying to do? Knock me—"

"Please, sir,—er,—captain,—excuse my haste, but are you a tramp?—er,—that is, your vessel, I mean,—is she a tramp steamer?" interrupted the excited youth.

"Hey?" snorted the other, wonderingly. "Because, if she is, I can offer you a fine charter," went on the guileless Jimmy, "that is,—er,—if your boat does not run much over two thousand tons."

"Bless me! The boy must be crazy," exclaimed the portly individual.

"If I'm right in my guess that this vessel is a two-thousand-ton tramp steamer, and I do hope I am, you really must give our firm the chance of chartering her," rattled on the enthusiastic youth.

"What is the name of your firm?" queried the other, commencing to be interested in the lad's combination of ignorance and earnestness.

"Grenhard and Company, one of the oldest and best in our line," declares Jimmy, proudly.

"And what share may you have in the firm?" questioned the elderly man. "Me? Oh, I'm only a junior clerk, the lowest in the office," supposed ought to be really called the errand boy, but Mr. Waldron—"

"If the errand boy of the concern runs around hunting up steamships for charter, I wonder what duties the head of the firm reserves for himself?" commented the portly gentleman much amused.

"But you have not answered my question yet," put in Jimmy, fearing that he was not making a good impression. "I don't mind telling you that it is a very important matter for us. Unless we make this charter by to-morrow morning, we shall lose our biggest customer."

"Dear me, dear me," cried the other; "that's too bad!—after all your exertions, too?"

"Then you've not a two-thousand-ton tramp steamer?" queried the boy, with a falling inflection in his voice.

"No, only a two hundred thousand dollar steam yacht," replied the portly individual, gravely; "but I like your spirit, and I'll tell you what we might do. We might help you to find what you're looking for."

Jimmy was overcome by the friendly tones of the other, and stood abashed, but secretly hopeful.

"Captain Patterson," called the other, beckoning a grizzled old sailor to his side, "this young man is in search of an incoming tramp steamer of about two thousand tons, that may be open for charter. See if you can help him out. I won't need the yacht again until late to-morrow."

"Aye, aye, sir," replied the mariner, lancing his cap with his forefinger, and speaking as if such an order was nothing out of the common way.

"And, by the way, young man," said the portly individual, interrupting Jimmy's torrent of thanks, and turning to descend the gang plank, "you would better send a telegram to your home people, so that they won't be worried, should you be absent over a night."

And away he went to a waiting cab, with an attendant valet and two sailors loaded down with small luggage. After having followed the suggestion of the thoughtful yacht owner, Jimmy returned aboard, the gang plank was taken in, hawsers cast off, and the little steamship departed upon her old mission, steaming directly down the New York harbor.

On the following morning, the senior partner of Grenhard and Company showed some excitement in his face as he entered the office.

"Where's Evans?" he demanded, looking over at the unoccupied desk.

"Not here yet, sir," chirped Ralph Connor.

"Sick, I guess," growled the office manager.

"Well, well, I hope not, returned the kindly old man. "Mr. Lawson has not been here yet, Waldron, has he?"

"No, but he telephoned that he would be in a few minutes. Here he is now."

"Good morning, Mr. Grenhard," cried a thin, undersized personage, with bright red hair, entering at the moment.

"I hope you've got that charter all fixed for me."

"Mr. dear Mr. Lawson," commenced the old broker, in an evidently apologetic manner. "I'm sure you—"

"I am a man of my word," interrupted the newcomer. "If you haven't that steamer for me, I'll transfer my custom elsewhere. Grimshaw has cut in ahead of me twice now, and if you can't supply the vessel—"

While Mr. Lawson was delivering this tirade, Jimmy Evans had come in, looking very white about the face, but with excitement glistening in his eyes. Hastily scribbling a few words upon a scrap of paper he stepped forward and presented it to his employer. He returned to his desk immediately after doing so.

Mr. Grenhard glanced carelessly at the little memorandum, started, read it again, and then started over at the now busily-engaged junior, in open-mouthed amazement.

"I'll simply have to do as I said," continued the would-be charterer, "and make a new connection."

"I would remind you that I, also, am a man of my word," replied the head of the firm, throwing back his head; "and I never promise unless I can fulfill the obligation. I must confess that I really did not think that I could fill your last order, but, by a lucky chance, I have just what you wanted; the here's just what you ordered tons, 'Ceilia,' twenty-one hundred tons, is just within your charter at a lump sum within the harbor, light, and will be ready to load at once."

Indications point to the lowest of the junior clerks of Grenhard and Company as one of the coming successful merchants of the great city.—Success.

CHATS WITH YOUNG MEN.

A young man must exhibit to the world a course of conduct equable, moderate, without affectation, but resolute for virtue, and so decided that no one would attempt to entice him from his practice. Such a young man will free himself at once from the importunities of those who would tempt him to sin; for they will try no more when they see that he is in good faith, immovably attached to religion, and that he does not draw back.—Mgr. Dupanloup.

A Noble Ambition. The truly successful, helpful soul is he who has the power of automatically setting the machinery of life, whether in the school, the college, the counting room, the court room, or the sick room. He is the really successful man who has the power of scattering sunshine, of inspiring a spirit of helpfulness, of encouragement, wherever he goes; who makes you feel a little more determined, a little more ambitious to get on and up, a little more willing to wrestle with obstacles, to overcome obstructions.—Success.

A Youthful Delusion. Among the fond fancies of children is the belief that when "grown up" there will be no more lessons to learn, no more commands to obey, no more scolding to endure. They will be no longer children in the nursery, pupils in the schoolroom; therefore they will be free, independent, above rebuke and beyond coercion. It is a helpful belief, lending them the aid of hope wherever to assist patience during the dark days of the actual, in expectation of the cloudless skies of the ideal. And it is about as harmless as the mist-wreaths of the morning. As if we were ever free from rebuke, lessons, command, coercion!

Do You Know? That it is better to be tired out with work than tired out looking for it. That it is better not to express a positive opinion unless you are perfectly sure that you understand what you are talking about. That it is better to think too little of a domestic mishap than too much.

That it is too much trouble to contradict people, even if you are right and sure they are wrong. Let them find it out themselves. That it is foolish to imagine anyone is happier than you are. You don't know the secret troubles of your best friend.

Five Rules of Life. First.—If possible, be well and have a good appetite. If these conditions are yours the battle of life is already half won. Many soul and heart troubles arise really in the stomach, though it may seem strange to you.

Second.—Be busy. Fill the hours so full of useful and interesting work that there shall be no time for dwelling on your troubles, that the day shall dawn full of expectations, the fall full of repose.

Third.—Forget yourself. You never will be happy if your thoughts constantly dwell upon yourself, your own perfections, your own shortcomings, what people think of you, and so on.

Fourth.—Expect little. Expect little of life, nor too much of your friends.

Fifth.—Trust in God. Believe that God is, that He really knows what is best for you; believe this truly and the bitterness is gone from life.

The Secret of a Light Heart. The world is full of heavy-hearted people. We meet men every day of whom when we look into their eyes we know that their hearts are like lead.

Sometimes they are rich people who have in abundance the things that men most covet; but neither a soft-cushioned carriage with thoroughbred horses nor a richly caparisoned yacht with fast-speeding sails is able to out-fly the enemies of gladness which load down the human heart with burdens that the world has no power to take away.

The first secret of a light heart is friendship. As long as we are conscious that we have good, strong, noble friends whose hearts are true to us. It is a great mistake to live in this world without cultivating friends. We do not mean that they must stand by you when you need them; but we mean that our hearts should come into sympathetic touch with good people, so that we shall draw daily gladness and sunshine from the knowledge of their sympathy and appreciation.

Credit or Cash. In giving credit, there should be caution without mistrust; and when debts are contracted with parties that become embarrassed in their circumstances, it is often of great importance for the creditor to be indulgent without negligence, and firm without rigor.

When a tradesman is in the habit of giving credit to any extent, and his capital is limited, it follows, of necessity, that he must take credit himself. To preserve his own character, he must, of course, make good his payments on the very day whereon they become due; whereas, his customers only pay their debts when it suits them, and

ALCOHOLISM CAN BE CURED. Rev. Father Quilvan's Opinion. To whom it may concern: The good points of Mr. Dix's new discovery for the cure of the liquor habit, in my opinion, are the following: First, it takes according to direct hour in the short space of three days; its use for a longer time is intended only to build up the system. Second, it leaves no bad after effects, but on the contrary aids in every way the health of the patient, whilst freeing him from the desire for drink. Third, the patient may leave his home, and pursue his business or leaving his home, very easily, operate slowly, are doubtful, and to effect a cure, it is necessary to have the assistance of the patient. I therefore look upon the remedy as a real boon, recommend it heartily to all concerned, and bespeak its success. J. Quilvan, S. S., Pastor of St. Patrick's, Montreal.

Full particulars regarding this medicine can be obtained by writing to Mr. Dixon, No. 81 Wilcox street, Toronto, Canada.

very frequently not at all! It is not our intention to go fully into the question of the pernicious system of credit, in some cases, it must be given; but we warn all tradesmen from trusting any but those whom they know to be respectable and honorable people. A man who does a "cash" business to the amount of \$500 per annum is doing better than he who sells on credit \$5000 at the risk of losing one-half of the amount by bad debts.

Ballast to Steadfastness. Many good qualities go to the insuring of a genuine success: a strong, hopeful heart; industry, patience, perseverance, a largeness of aim and view, tenacity of purpose, power to control the tongue, swift precision of mental sight, a clear view into the future, patience concerning plans, the submission of the body to the will, and, as a prime factor, that peculiar virtue which, for want of a specific name, may be called "ballast." Ballast is really many virtues, in nice proportions. It is to know ourselves, our position, and the power we possess for any task to be done. It is steadiness of a locomotive, and as directly as a crow flies, if we accuse a person of wanting "ballast," we think of him blown about by every wind of circumstance, and of wavering among a variety of ends. This is the great commercial sin. No one in the business world is less to be trusted than the man who is not a ballast in his soul, leaving port with colors flying, and not a pound of ballast in her hold.—A. E. Barr, in "Success."

What we do Should Be Well Done. To do anything well, there should be a sound mind and a healthy body. There have been men who were perhaps never well, never for an hour enjoyed a purpose, for their deeds are this day dead, leaving a happy influence on mankind. William the Conqueror was a wheezing asthmatic all his days. Bishop Hall was a martyr to pain as ceaseless as it was severe. Baxter had infirmity of constitution, and, from early youth to the end of his life, he was in the sufferings of these men sided in moulding their characters to a form which the age required. The most we can say of these cases, is that their diseased condition was overlooked, and good was brought out of it.

What greater good might have resulted had they been men of stalwart constitution, we may never know, but certain it is, that when we are well, thought is a pleasure, and labor is a pleasure, and every thought, and every act, is the result of an effort. We shall never do anything perfectly until we are really in the state of health, and sickness, and disease can never enter.

If health is needed to enable us to do our duty well in a perfect state, much more is it needed to help us perform our parts well on earth. But whether sick or well, let us do what we may towards fulfilling our duty, and that will be the result of us. We can't really see how personal afflictions may humble and subdue and sanctify, and thus redound to the good of the individual; but for all that, the great cause of humanity must suffer by it. The Almighty may permit disease, as He permits sin, and we cannot believe that He has any intention in sending either to bring best on ourselves; but for all that, both may be overruled to our good and His glory.

CATHOLIC RESPONSIBILITY. Catholics have the greatest responsibilities, and those responsibilities are to stand out from the world by their lives; to stand out from the world like true men and women who are animated with the Spirit of God; to stand out from the crowd by the virtue, by your upright-ness, by your honesty and justice in dealings, by the integrity of your lives in politics, everywhere that a man may be a Christian man, and it there should shine; having the virtues of the Christian man, then you would be an apostle, and then you would come and ask you, "What is it that makes you such as you are? Why are you such a man?"

And you could say sweetly and humbly: "It is because I am a Christian and a Catholic. I believe in God, I believe in His divine Son, who became incarnate for me, and I believe, I pray, and try to live under the inspiration of the Spirit of God. I try to make my life a supernatural life and use all things of this world to my eternal good."

In your prayers, pray that God may send His Spirit to the world; pray that God may renew the face of the world; pray that God may regenerate human society and purge it of the old leaven of sin, of corruption, of hatred, of double-dealing, of sensual pleasures. All these things are a part against the Spirit of God, which is the spirit of justice, the spirit of truth, the spirit of justice. You know the world, you know it better than I do, you know its crimes better than I do, you know its wants better than I do. Have you any sympathy for Christ who died for all this world? Have you any care for this world? Have you any care for the people who do not acknowledge the reign of the spirit of God in the world? Have you no care for these things? If you have not, then you have not the spirit of God in your soul. You are lacking sympathy and zeal for Christ.—Western Watchman.

Impetuous Converts. Lord Rosebery, in his speech on the Accession Declaration, made that rather rare thing in the conventional atmosphere of the House of Lords—an intimate personal allusion to a brother peer. Needless to say, it was a personal allusion to a brother peer. The peculiarly happy and graceful one. The testimony made at the beginning of a career as any guarantee of the permanence of that adherence was his theme. A fit illustration was at hand. "It is supposed that men only join the Catholic Church in early life," Lord Rosebery, turning toward Lord Brampton's seat. "There is—I hope I may be pardoned the allusion—one of

the brightest intellects of this House, a law lord, who gave in his adhesion to the Church of Rome long after he had passed the span of life."

Even a senior Lord Brampton was the late Sir Bourchier Wrey, who—a neophyte at over eighty—nevertheless used to say that a still more venerable relative, writing to him about his conversion, attributed it to the impetuosity of youth.

In speaking of the saints whom Catholics revere, he said: "I, too, have a favorite saint—St. Francis of Assisi."—"Final Memorials of Longfellow."

Euphuism is a flame which leaps not from mind to mind, but from heart to heart. It is blown into intense heat by a single heroic example more than by all proverbs.

CAREWORN MOTHERS.

Life Often Made a Burden Through Nursing a Cross and Cretful Baby.

All babies should be good-natured; well babies, if there is no outward reason for discontent, are always good-natured, and yet how many mothers permit themselves to be thoroughly worn out caring day and night for a sick, cross and fretful baby, when a little care and foresight would remove all the trouble and make both mother and baby happy. The little one's suffering and crossness may be caused by any one of the numerous ills that make baby lives a misery to themselves and a constant source of worry and discomfort to the mother, such as colic, indigestion, constipation, the worms, indigestion, constipation, the irritation accompanying the cutting of teeth, etc. When baby is cross do not, if you value your child's future welfare, give it any of the so-called "soothing" medicines, as they only stupefy and deaden without removing the cause of the trouble. What is needed is a simple, vegetable compound, such as Baby's Own Tablets, which reach the root of all the minor ailments of little ones, making them well and happy. The best proof of this is the high praise all mothers who have used this medicine award it. Mrs. W. S. Beaverstock, Church street, Brockville, says: "I have used Baby's Own Tablets in my house for several years and know of no medicine for little ones that can equal them. When my baby was teething she was restless, cross and peevish, and I could do very little with her. I gave her the tablets and they quieted her when other medicines did no good. When baby was troubled with constipation the tablets always gave prompt relief, but above all things I think they are most excellent in indigestion; she vomited a great deal, was very cross and would scream with pain, and I had to get up with her many times during the night. No matter how much she ate she kept growing thinner. It was then I began the use of the tablets, and she grew plump and fat, and I had no further trouble with her at night. I can recommend the tablets to any mother who has a sickly, cross or fretful baby, and I am sure she will never be without them again." Baby's Own Tablets are easily administered and dissolved in water can be given safely to the youngest infant. If your druggist does not keep them send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and a box will be sent you by mail, post paid.

Rheumatic sufferers find Hood's Sarsaparil (its a pleasant cure for their inflamed and swollen joints and stiff muscles. Give Hood's Sarsaparil a trial. It removes poisons from one pair of feet without any pain. What it has done once it will do again. A Thing of Beauty is a Joy. Nervine is a joy also. No remedy in the world equals it. Neuralgia and rheumatism and pains are cured by a single application. It is sure to cure. No substitute for "The D. & L." Menthol Paste, although some mercenary dealers may say they have a better. It is made by Dr. Williams' Medicine Co., Brockville, Ont., and a box will be sent you by mail, post paid.

To Know is to Prevent.—If the miners who work in cold water most of the day would use Hood's Sarsaparil, they would escape muscular rheumatism and other troubles that their bodies are exposed to in all climates of exposure to the cold. These ailments are cured by Hood's Sarsaparil, which enriches and purifies the blood. It is the best medicine for nervous people.

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FATHER COSTELLO AT WOODSTOCK. The Rev. Father Costello, who has been curate at Stratford for the past year...

DIocese of Hamilton.

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