

# The Catholic Record.

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

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VOLUME XVI.

## The Beggar-Baby.

FROM THE IRISH MESSENGER.

A poor frost fell, and the stars were bright,  
When a feast was held on an Eastern night.  
With luxury, wealth and rich perfume,  
The lust were full, not an inch of room—  
No room for a beggar-baby!

And weary backward their steps they bent,  
The Mother mild on an old man leant,  
To a ruffled but—for the rest denied—  
But hush! there's a wail on the mountain side—  
The wail of a beggar-baby.

On a truss of straw that was dank with dew,  
Nest an open roof that the wind swept  
through,  
In the cradling fold of its Mother's arm,  
While the breath of the kine came soft and warm,  
On his brow, was the beggar-baby.

The feast was held in the city's ways,  
And doves were offered, and prayers and praise,  
But nothing for Him save a star in the sky,  
And angels singing their lullaby,  
A song for the beggar-baby.

He wants no slaves to attend His call,  
He wants no land for His Lord of all;  
He wants no jewels, no rich perfume,  
But He wants our hearts; let us there make room.  
Make room for the beggar-baby.

To crave one thought for the life to come;  
To crave one prayer, and our lips are dumb;  
To crave regret for the sins we know;  
To crave our love, for He loves us so,  
He came as a beggar-baby.

Come now, for His Christ's acceptable time;  
Come now, for His Christ's joy when crime,  
Let us follow the path that His saints have trod,  
And He'll reach us out, with the smile of a God,  
The Hands of a beggar-baby.

M. J. ESQUIRT.

"Peace on earth to men of good will,"  
God said, "Let all the angels adore  
Him," and millions and millions of the  
heavenly choirs came and went and  
the heavens and the earth heard  
"Gloria in excelsis Deo." The rich  
and the noble, the poor and the poor-  
est, all except the shepherds, are  
wrapt in slumber. Some of the  
angelic hosts, doing the will of God,  
stop in their heavenward flight that  
their song may be heard by the lonely  
Jews, "Fear not, for behold I bring  
you good tidings of great joy which  
shall be to all the people." They  
looked up, were amazed, but knew  
well the meaning of what was said to  
them. Then they began to say one to  
another, "Let us go over to see  
those things that are accomplished."  
As they drew near with a straggling  
of their flocks, they saw, and believed,  
and hastened to adore the Infant  
Jesus. The storm-wet cave in its  
manager for a crib gives shelter to  
the Cleveland diocese. At Memorial  
Hall, the mission, which consisted of  
a series of talks, opened last Sunday  
afternoon. The hall was crowded to  
suffocation. One of the daily papers  
here says it was a great congregation,  
one of the greatest, no doubt, that has  
ever been gathered within the walls of  
the immense auditorium. General  
Booth, of the Salvation Army, drew as  
large a crowd, for he was the supreme  
exponent of a great movement, and his  
personality made him a powerful  
magnet.

## THE SPIRIT OF GIVING.

A Pertinent Lesson for Christmas.

If the spirit of giving,—that occult  
influence which with the atmosphere  
of holiday time is charged,—should be  
infused through the whole year, the  
millennium would be upon us. The  
ordinary human mind is inclined to  
overlook the best lesson of the Christ-  
mas story, and to put the peace and good  
will away after the season is over, the  
same as the Christmas tree decorations  
are relegated to the top shelf for safe  
keeping until the Star of Bethlehem  
again rises above the horizon. Drum-  
mond puts a good deal of meat into the  
following sentence: "The world seeks  
happiness through getting; whereas  
happiness is only to be obtained  
through giving." This something  
that puts springs in the heels  
and a song in the heart at  
the holiday season, the unseen  
spirit that hovers above every  
shop window, pointing out this article  
and that article as a gift, the occult in-  
fluence that materializes the faces of  
your friends and dear ones above and  
beyond, every foolish little novelty  
that has a bit of sentiment about it and  
plays at hide-and-seek with you around  
the book-shelves in your favorite book-  
store till your stupid pocket-book  
groans aloud and says you "nay," is  
only the exemplification of what the  
spirit of giving does for human  
nature.

There is very little sentiment about  
getting. All the sentiment is con-  
tained in its sequel—the giving. The  
practical world believes in the senti-  
ment of giving, and even in its way  
helps to silence the voice of conscience  
that is now and then these holiday  
times lifted up against your unthrift  
and unjudicious purchases. If the  
spirit of giving is, then, as important  
as it must be, since it is the key-note  
to human happiness, it is ostensibly,  
and in the highest sense, a neglected  
factor in the development of character.  
Practically, it is the diminutive domes-  
tic problem recognized by the  
mother as serious, but to which she  
offers an unsatisfactory solution by  
constantly adjusting herself to its  
various phases in ways known only to  
mothers, whose resources, by the way,  
are great and innumerable. Later on,  
when her problem joins hands with  
some others that menace society, she  
discovers that her solution was all  
wrong. The answer failed to prove.  
The fully developed mother must  
understand the importance of cultivat-  
ing in their children the spirit of self-  
sacrifice. The mother, like every one  
else, establishes her own standard. If  
it is one no higher than a drudge, the  
children are quick to recognize it.  
The philosophy of a certain woman,  
whose means are limited, but whose  
common sense is in adverse ratio to  
her opulence, surveys the household  
labor, dividing it up into quarter sec-  
tions and quarter lots, and knocks it  
down to the juvenile members of the  
family. It is a scheme of domestic  
partnership. It is a scheme of mem-  
ber of an eminent old Southern family  
that had degenerated financially until  
in the bitterness of spirit, the father  
said "his sons had no patrimony save  
that of having their own way and they  
should have that at all hazards." Later  
on the whole combination regretted  
their existence.

The "achievement of woman" is  
the phraseology used to express the  
opinion of the *fin de siècle* woman.  
The field of the world's labor is now  
occupied by women as well as men.  
It is saying much that women are  
champion runners in the race for the

dollar. There will come reaction in  
another century and it will demon-  
strate itself in the person of the  
superior mother, who will illustrate her  
development by the tenfold develop-  
ment of her sons.

## PREACHING TO PROTESTANTS.

Father Elliot Attracts Large Assemblies in Toledo.

Toledo, Ohio, Nov. 30.—The Rev.  
Walter Elliot, the distinguished mis-  
sionary of the Paulist order, gave a  
remarkable mission in Toledo, Ohio,  
in this city this week. He was as-  
sisted by the Rev. William S. Kress,  
of the Cleveland diocese. At Memorial  
Hall, the mission, which consisted of  
a series of talks, opened last Sunday  
afternoon. The hall was crowded to  
suffocation. One of the daily papers  
here says it was a great congregation,  
one of the greatest, no doubt, that has  
ever been gathered within the walls of  
the immense auditorium. General  
Booth, of the Salvation Army, drew as  
large a crowd, for he was the supreme  
exponent of a great movement, and his  
personality made him a powerful  
magnet.

Whether the Protestant or the Cath-  
olic predominated in the great gather-  
ing, cannot be said, but those who  
knew Toledoans, could look about and  
see on either hand men of every de-  
nomination and men of none at all.  
Mingled with Catholics, Unitarians,  
Methodists and Episcopalians, were  
Hebrews, freethinkers and men whose  
only religious inclinations had been  
evinced under the negative banner of  
Apathism.

The great platform had  
been decorated with flags and potted  
plants, while on either side were  
scores of children, who sang several  
selections under the efficient leader-  
ship of Professor J. B. Poulin.

Father Kress was the first speaker,  
and he talked on a theme which corre-  
sponded with the little pamphlet which  
had been previously distributed to the  
audience. It contained a brief sym-  
posium of "What Catholics Do, and  
Do Not Believe." After a brief intro-  
duction, the speaker jumped boldly  
into the doctrine under which the  
Church advocates the use of the more  
confessional and showed that the mere  
confessing, and the use of the more  
block to many Protestants, was shown  
to be purely a misunderstanding of the  
term. The Church's power and  
rights were fully explained, so that no  
one could err on that subject, at least.  
The so-called worship of the Virgin  
Mary was also taken up, and the  
fallacy that Catholics worship either  
her or any of the saints was fully dis-  
pelled.

Father Elliot spoke for half an hour,  
and charmed the vast audience with  
his magnificent language and musical  
voice. His remarks were almost en-  
tirely explanatory of the reasons for  
their mission, and breathed a brotherly  
feeling toward all mankind which was  
as charming as it was touching. He  
talked of the attitude of the Church in  
the early days in America, and of the  
value of the Church in preserving the  
civilization of all Europe in the middle  
ages. He told of the Christian world,  
and Catholics in the Christian world, and  
said that if the majority was to rule the  
Church should be put to a vote. But,  
he said, such arguments will not be  
offered in the present course of lectures,  
but it was simply the desire of Father  
Kress and himself to place before their  
hearers a plain statement of the Church as it is,  
and the reason of his hearers might be  
pealed to. Certain matters were to be  
set right, and above all, the speakers  
were mainly brought to the city to let  
non-Catholics know what Catholicism  
really is.

The second of the meetings attracted  
an audience that filled Memorial hall  
to its greatest capacity on Monday  
evening, and there were more applica-  
tions for admission than could be ac-  
commodated. The meeting was opened  
by Father Elliot, and after his brief  
remarks Father Kress commenced with  
the question box, and this work was  
finished by Father Elliot. There were  
many questions of Catholic faith and  
Protestantism. Many of the ques-  
tions were evidently put in the box  
for puzzlers rather than inquiries in  
good faith, but the reverend gentle-  
men on the platform took them up  
just as they came and answered them  
according to their knowledge of the  
subject, many of them bringing out  
considerable explanations on different  
articles of the Catholic faith.

The subjects of the evening were  
taken up by Father Kress in a brief  
talk preliminary to the address of  
Father Elliot. His topics related to  
the Bible as used by Catholics, and its  
substance were handled as follows:  
"Was the Bible chained in Catholic  
times?" Yes, there are instances in  
which the Bible was chained in the  
vestibule of churches and in the entry

ways of monasteries, like the tin cup  
to the town pump, so that it might be  
used, but might not be carried away.  
The Bible has been preserved by the  
Catholic Church; copied by loving  
hands and transmitted from age to age.  
The first book printed was a Latin  
Bible. There were many vernacular  
editions before the date of the first  
Protestant Bible, twenty-four in Ger-  
man, thirteen in Italian and seventeen  
in French up to 1550, versions in  
Slavonian, Flemish, etc., English ver-  
sion in 1250.

"Are Catholics permitted to read  
the Bible?" Not only permitted, but  
argued to. See admonition of Pius VI.,  
who lived one hundred years ago,  
affixed to every Catholic Bible. The  
Catholic Church is saturated with the  
Bible; her prayers, liturgy, Mass,  
breviary, are found translated into  
every language under the sun.  
A passage from the Scripture is read  
and expounded in every Catholic  
Church each Sunday of the year. (ours  
is a Bible Christianity). When we read  
the Bible we look into the very heart  
of God.

"What do Catholics understand by  
Inspiration?" Do they believe in a  
verbal inspiration? Catholics believe  
that God is the author of the Scrip-  
tures. That is what inspiration means  
to them. Few of them believe in a  
verbal inspiration. Inspiration is  
commonly extended to thoughts, doc-  
trines, principles; rules of conduct,  
facts and events connected with faith  
and morals. We believe there are  
three infallibilities: Reason, Bible and  
Church.

Father Elliot then took the stand  
and took for his subject of discourse  
human reason and religion, and  
showed that religion should consist of  
not only reason, but also of revelation.  
"The Catholic religion," he said, "is  
one that calls upon man to respect  
himself. To know one's self is the  
first preliminary to knowing God. One  
who wants to reason is one that has  
the most faith and makes the best  
Christian. With reason alone and  
without revelation man can know that  
there is a God, but this knowledge  
must be supplemented. Reason is its  
own sphere, but that sphere is too nar-  
row. It tells us there is a God, but not  
that He is our Father; it tells us that  
we are our fellow creatures, but it  
feelsly understands brotherhood. It  
knows the freedom of the will, but it  
is cast into fatalism. On the contrary,  
the Bible teaches with irresistible power  
the fatherhood of God, the brotherhood  
of man, and the liberty of spirit—the three  
strands of the golden cable which holds  
the anchor in the haven of rest."

He reviewed the time of Voltaire  
and termed it the era of the rule of  
reason with Voltaire as its chief  
prophet. In this connection he an-  
swered many of the statements of  
Ingersoll, and called forth hearty ap-  
plause when he described the professed  
atheist as follows: "Ingersoll has  
sucked the poison from the wounds of  
dead paganism and spit it upon us—  
that is his eloquence."

Memorial hall was again packed to  
the doors Tuesday evening by a host  
of people who came to learn more  
about the beliefs and customs of the  
Catholics, and to listen to the eloquent  
Paulist, Father Elliot.

Father Elliot answered a number of  
questions that had been put in the  
question box. "If Christ died for you,  
who are you going to die for?" was  
one question. Father Elliot answered  
it as follows: "A Catholic priest is  
bound by strict orders of the Church  
to give his life for the welfare of the  
parishioners. I have no doubt, but  
that a Protestant minister would freely  
risk his life if by so doing he could  
save a member of his Church."

Other questions and answers were  
as follows:  
"Why do Catholic bookkeepers refuse  
to sell books relating to the Catholic  
worship to Protestants?"  
"I had no idea that this was ever  
done. The only reason I can give is  
that the Protestant did not have the  
cash to pay for the books."  
"Why is your Church opposed to  
Freemasonry?"  
"Mainly because Freemasonry is  
opposed to the Catholic Church. In  
most of the old countries Free Masons  
there are a bad class; but here in  
America among the members of the  
Masonic fraternities are some of our  
most loyal and best citizens. The  
Masonic oath contains the death pen-  
alty. The Catholic Church maintains  
that none but the State has the right  
to inflict the death penalty. No good  
Catholic can take that oath. We are  
opposed to it."

"Do Roman Catholics believe that  
the public schools are immoral?"  
"Certainly not; but when you come  
to tell us that the public school system  
as it now is, is the best, we say not.  
We have something better. We want  
some religion in the public schools."  
After the questions had been an-  
swered Father Kress disposed of a few  
preliminary difficulties as follows:  
"Is not confession deggrading?"  
"No; it is manly. Own up and  
show yourself a man. Humility is not  
a degradation. Take your two sons;  
one confesses his fault to you, the other  
does not; which is the more manly?"  
"But how can a sin be pardoned by  
merely telling it?"

"Sin is pardoned by the sacrament  
of penance, of which confession is only  
a part, and that not the most essen-  
tial."  
"Suppose the sinner is not repent-  
ant?"  
"The confession is unworthy; the  
absolution of the priest is of no avail;  
he is guilty of the heinous sin of sacril-  
ege."  
"Suppose he cannot get to confes-  
sion, must his sin remain unforgiven?"  
"No, we are not required to do that  
which is impossible. Perfect contri-  
tion will suffice in such case."  
"Won't the priest tell?"  
"He has not told; even those unfor-  
tunate creatures, the so-called ex-  
priests—real priests they are still, for  
the mark of their orders is inefface-  
able—who go about from place to place  
church lecturing against the confessional,  
have never revealed what was told  
them in the confessional. There is a  
higher power that guards the inviol-  
ability of the sacred confidence of the  
confessional."  
"Does it not give the priest too  
much power?"  
"It is not his power, private, per-  
sonal; it is official, deputed, the power  
of Christ. (2 Cor. II, 10). 'If I for-  
give anything—for your sakes for-  
give I in the person of Christ.'"  
"Is money needed for confession?"  
"No! hard shell sinners would  
rather pay to be released from the  
obligation of confession?"  
"Suppose I say I will confess direct  
to God?"  
"Suppose you said you would pay  
your taxes direct to the governor? We  
must secure pardon of our sins  
through the channels designed by  
Christ."

Father Elliot's lecture on confession  
was the magnet that attracted the  
large crowd, and they were not dis-  
appointed. He spoke with a clearness  
and force that was not misunderstood  
or doubted. He said the saddest of  
things to be said of men was that they  
have sinned. No one can look up into  
the face of heaven and say, "I am in-  
nocent and have no sin." Sin is a very  
common thing and robs a man of his  
peace, tortures the conscience and  
makes the soul sick. Sin is one of the  
greatest evils.

"Is there then no way of getting rid  
of this evil?" There is. The primary  
part of a man's heart, when moved by  
any strong impulse of feeling, whether  
of joy or of surprise, or guilt, is ex-  
pression. Man must have some one to  
whom he can unburden himself, and  
thus it is that a confession is good for  
the soul. Confession is a natural in-  
stinct. The child cannot yield to sleep  
until it has opened its heart and whis-  
pered its little faults to its mother and  
received her pardon with a kiss.

Father Elliot gave many arguments  
in favor of confession, claiming that  
the chief desire of the human heart is  
a purifying joy, sadness or other  
emotions, was to have some one to  
confide in. The Catholic Church pro-  
vided for this in the establishment  
of the confessional. He asked, after  
giving his reasons for the confessional,  
if there was any one who could say it  
was not good.

On Wednesday Fathers Elliot and  
Kress gathered their hearers in the  
Church of St. Francis de Sales, where  
they delivered stirring temperance  
addresses.

## FOR THE CATHOLIC RECORD.

DR. BATAILLE.

## The Devil in the 19th Century.

IV.

## A LADY'S INITIATION TO THE PALLADIUM.

The existence of the Luciferian rite  
of Palladism is a deep mystery to the  
uninitiated, and not even the highest  
Freemason can solicit admittance into  
this order. Palladists, while taking  
part in and secretly directing Free-  
masonry, select from the ranks those  
most suitable, and invite them to join  
the Palladists.

Stopping at Singapore, I attended  
an ordinary Freemason meeting at  
which the Palladist members were  
invited to a meeting of Palladists the  
next evening when a young lady  
would be initiated. Where do you  
imagine the meeting was held? In  
the Presbyterian church, while a Pres-  
byterian minister was present.

The church was turned into a Lucifer-  
ian temple with the regulation *Bap-  
homel* altar. Above the statue was a  
triangle turned upside down (Luci-  
fer's symbol) containing the num-  
ber 33. (Note: The number 33 is a  
sacred one among Masons, because it  
recalls the age at which Jesus was  
crucified.)

Quite a number of ladies were  
present, all English, in white evening  
dress, and decorated with the insignia  
of their degree. Brother Spencer,  
a merchant of the city, acted as Grand  
Master, and Mrs. Vandriell as Grand  
Mistress.

The candidate for initiation was a  
Miss Arabella D—, a handsome  
young lady of twenty-five sum-  
mers. As the candidate was to be  
initiated the same evening to both de-  
grees of *Elected* and *First Degree Tem-  
plar* the ceremonies of the first degree were  
short and unimportant. This is the  
oath of the first degree: "This is the  
presence of the Grand Architect of the  
Universe, true God, the light of souls

and true protector of humanity...  
I promise and swear... never  
to reveal the secrets of the *Elected*  
of this rite, and never allow the pro-  
fane or my brethren and sisters of  
other rites even to suspect them. I  
will fight with all my powers against  
despotism and superstition; I  
solemnly swear to love, defend and  
assist my brethren and sisters in our  
divine love, principle of good. Amen."

Then followed a long discourse by  
the speaker, in which the history of  
mankind from Adam and Eve to near  
the end of our Saviour's life was  
horribly travestied. Now the signs,  
passwords, etc., were explained and  
then the initiation to the second  
and highest feminine degree  
was begun, with a long in-  
terrogatory or examination of the  
candidate, called *Idouna-Freki* in the  
Palladium. The Grand Mistress:  
"Our sacred doctrine teaches two kinds  
of work, one which enables you to  
triumph physically over the evil prin-  
ciple, the other to triumph morally  
over it. By the one you shall resuscitate  
the dead man, by the other you  
will destroy Adonai in his evil divinity.

Sister, do you promise to do now what  
I command you first to gain this  
physical triumph, and then to gain  
the moral one? Candidate: "I prom-  
ise." The Grand Mistress opens the  
tabernacle on Baphomet's altar, takes  
from it a consecrated Host (like our  
ordinary altar bread) and goes with it  
to a little pentagonal stand called the  
altar of wisdom on which a  
Catholic consecrated chalice stands.  
Holding the Host over the chalice  
she says: "By this Victim de-  
voted to expiation I adore you  
to give life to Lazarus. We hail  
the dead man. On you has devolved  
the glorious mission to resuscitate him.  
By adoption you are a daughter of  
Him who is Almighty. Approach this  
cold corpse (lying on a bed before the  
little altar), embrace it and say:  
'Lazarus, arise!' and Lazarus will  
rise." The "Veni Creator" is intoned  
in honor of Lucifer, and after the  
"Gloria in Excelsis." The supposed  
corpse rises. The Host is dropped into  
the chalice. The speaker resumes his  
explanation, saying that Jesus, after  
having performed many miracles  
through the inspirations of Adonai, fell  
into the sin of pride, thinking Himself  
God. He was justly condemned and  
executed by Herod. (This is only one  
example of the horrible perversions of  
sacred history as rendered by the  
Palladists). The speaker continues:

"On the right of the Baphomet you see  
the representation (painting) of Othris,  
Apollo, Omnipotent source of fecundity on  
earth. The Sun God is the  
only source of life, a doctrine  
Christ should have taught to the  
end. On the left you see Jesus  
crucified, showing the punishment of  
His treason, etc., etc. An  
examination of the candidate on the  
symbols of the order with copious  
obscene and blasphemous explanations  
follows. Grand Master asks, among  
many other questions: "Why is the  
traitor that despised the law of his  
father?" "Jesus Christ." Q. "Doest  
thou renounce the traitor?" A. "I do  
renounce and hate Him." Q. "What is  
the duty of a Mistress Templar?" A.  
"To exorcise Jesus, to curse Adonai,  
and to adore Lucifer."

A long blasphemous prayer to Luci-  
fer follows, with imprecations against  
Adonai, concluded by the cry "Nekam  
Adonai — i. e., vengeance against  
Adonai, repeated by all present."  
The candidate kneels down before  
the Baphomet reads this oath:  
"To thee, Lucifer, I swear respect,  
love and fidelity. I swear before thee  
to hate evil unto death. I swear to  
abhor lying, hypocrisy and superstition.  
I swear to combat obscenity,  
even to the last drop of my blood. I  
swear to employ every means, no mat-  
ter of what kind, to destroy political  
despotism and priestly tyranny.  
Lucifer, behold me here as your dang-  
erous rival. I vow myself to you in body and  
soul. Accept my homage, etc., etc.  
Amen."

The Grand Mistress, holding the  
chalice with the Host before the candi-  
date on her knees addresses her thus:  
"You are to be consecrated a Mis-  
tress Templar. But before that  
you have to do an act pleasing  
to our God. The priests claim that at  
their bidding this bread (Host) is  
changed into the body of Jesus. This  
has always aroused the mockery of true  
philosophers. But let us admit now  
that the 'Trait' is really present in  
this piece of bread. Adonai and Jesus  
thus have by a providential absurdity  
delivered themselves into our hands.  
Initiate me, dear sister. She spits on  
the Host, the candidate likewise. All  
shout: Alleluia! Alleluia. The chalice  
is now replaced on the altar of  
Baphomet. After some more cere-  
monies the candidate must strike the Host  
with a dagger. Then the candidate was  
considered initiated, and was instructed  
in the secrets of the order and invested  
with its insignia. Now followed a  
series of strange ceremonies consisting  
of conjurations and evocations of var-  
ious devils, etc., who performed various  
wonderful feats. Whether this was  
done naturally or by super or preter-  
natural means the doctor does not  
know. The meeting then closed and  
the Presbyterian church assumed its  
ordinary aspect.

5, 194.

ss Religious

discussion be-

the Episcopal

in session

in Boston, was

s. The Bishop

ly in favor of

the Episcopalian

in a great help

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**ARMINIÆ.**

BY CHRISTIAN REID.

**CHAPTER XVI.**

Perhaps those last words — which Egerton felt afterwards to be rather presumptuous in what they implied — made an impression on Miss Bertram, for the next time he called at the D'Antignacs' he heard that she had been there with Miss Dorrance.  
"And I do not know when I have been so much struck by any one," said Helene D'Antignac. "What a brilliant, handsome, intellectual face she has! I confess that I am very fond of clever people: and one has only to look at Miss Bertram to see that she is very clever."  
"Yes, she is certainly very clever," said Egerton — "too clever for her own good, I am afraid."

"How is her good threatened by her cleverness?" asked Mlle. D'Antignac, smiling.  
"Oh! in many ways," answered Egerton rather vaguely. "You will soon find out what they are, if you know her, as I hope you will; for I think your friendship would be of infinite benefit to her."  
"I am afraid I do not feel within myself the power to be of infinite benefit to any one," said Helene simply; "but I should like to know this girl well, for I am quite sure that she is worth knowing. The cultivation of the acquaintance will depend on herself, however. I cannot pretend to pay visits. Those who wish to see me must come to me. My life is here."

"Did Miss Bertram see M. D'Antignac?" asked Egerton.  
"No, Miss Dorrance said something about desiring to see him; but he was not well enough to be disturbed that day. If they come again — as I asked them to do — they may see him then."  
"I think they will come — at least I think Miss Bertram will come," said Egerton. "She desires to see M. D'Antignac very much."  
"Raoul will like her," said Helene. "She is a person who is sure to interest him. He likes brilliant people even if they are a little erratic."

"So you have discovered that Miss Bertram is a little erratic," said Egerton smiling.  
"I have not discovered, I have only suspected it," answered Mlle. d'Antignac. "Brilliant people often are. But I am sure she is none the less attractive for that."  
"She is very attractive," said Egerton, discreetly holding his peace with regard to certain drawbacks to this attractiveness.  
When he came again it was on Sunday evening, and he was not surprised to find Miss Bertram sitting by D'Antignac's couch. He had felt quite sure that she would return, and the expression of her countenance — an expression compounded of gentleness, compassion, and vivid interest — told him how deeply she was impressed, even before he found an opportunity to speak to her. Indeed, it chanced that just then two or three intellectual men were gathered around D'Antignac, and their talk was different from that which Miss Bertram was in the habit of hearing in the social circle which she chiefly frequented. One slight man, lean as a greyhound and dark as an Arab, was a professor of the Sorbonne; another was a journalist of note, the author of a political brochure of which just then all Paris was talking; while a third was an Englishman with rugged face and lionine mane, whose name was Godwin, who occupied an apartment above the D'Antignacs' and was one of their warmest friends. This man had been talking when Egerton came up.

"Oh! I grant that, as a nation, logic is your strong point," he was saying to one of the Frenchmen, "but it seems more likely to prove your destruction than your salvation. Taking

certain principles, such as liberty of thought and the rights of man, you carry them out to a conclusion which cuts every belief from under your feet and reduces life to chaos. Whereas the Englishman, strong in common sense and recognizing the multitude of mysteries that surround him in life, accepts with philosophy an illogical position for the sake of its practical advantages."  
The professor shrugged his shoulders. "The *mot de l'enigme* is in the last sentence," he said. "Your countrymen, monsieur, would do much more than accept an illogical position for the sake of its practical advantages, especially since you will not deny that, generally speaking, their sense of logic is not keen."  
"Generally speaking it is very obtuse," said Godwin, "and so much the better for them. What has the logic of the French ever done but lead them into atheism, revolution, and anarchy?"  
"And does it not occur to you," said the other, "that the temper of mind which seeks truth, and truth only, even if it leads to what you call atheism, to revolution, and to anarchy, is better than that which contentedly compromises with error for the sake of the practical advantage of present peace and prosperity?"  
"No," answered Godwin, "I cannot admit that it is better until you prove that your atheism, revolution, and anarchy have been of benefit, or are likely to be of benefit, to the human race."  
"It appears to me," said the other, "that it is late in the day even to make a question of that."  
"But it is a question — in fact, the supreme question — of our time," said Godwin. "And I, for one, deny that you have accomplished any good in comparison with the evils inflicted upon France, for example — evils which every man must see and acknowledge, and for which the panacea is revolution, still revolution; so that in the end this once great Frank nation will sink lower and lower in the scale of nations until no man can predict her degree of final abasement."

His words struck home, and there was a moment's silence; for no Frenchman of any sagacity, however much of a revolutionary *doctrinaire* he may be, can close his eyes to the waning influence of France abroad and to her shrinking population, her falling credit, and her moral decadence at home.

It was D'Antignac's flow but clear voice which broke the silence.  
"You are right enough, Godwin. The evils are tremendous — almost beyond calculation — which have been brought upon France by revolutionary principles. But I should not blame the logic of the people for that. It is only by following principles out to their logical conclusions that we can truly judge what they are. Now, in France alone has this test been applied to ideas which in a more or less covert form are working in every nation of Europe. Here alone were men who did not shrink from carrying out to their utmost consequences the principles of the great religious revolt of the sixteenth century; and if the French Revolution — which was the ultimate outcome and expression of those principles — started the world, and especially England, into a reaction, you have surely French logic to thank for that."  
"Oh! yes," said Godwin, with a laugh. "I grant that we have that to thank for it. But the result for France was not so fortunate as for us."  
"The final result for France we do not yet know," said D'Antignac. "How far she is to wander, how deep she is to fall, we cannot tell. The false light of human reason, the false ideal of human liberty which she is following, will certainly lead her into misfortune and humiliation greater, perhaps, than any she has known yet; but the depth of her fall may be the measure of the height to which she will rise when she, who was the Eldest Daughter of the Church, the first among barbarous nations to recognize and embrace the truth, shall again lift her eyes to that truth and be the first, perhaps, to return to that faith which so many of her noblest children have never forsaken. That is what the fine sense of logic which you deride may do for her. It is not logic which has been her bane, but the false principles which she accepted as a basis for thought. Given just principles and there is no intellect in the world so lucid and so luminous as the French in its demonstration of truth. The compromises with error, the building up of high sounding premises on unstable foundations, which are the characteristics of English thought, are unknown to the French mind. It either embraces truth in its entirety or it does not shrink from the utmost consequences of negation."  
Those who had never heard D'Antignac talk on some subject which deeply moved him could form little idea of how his eyes would glow, his whole face light up with the energy of his feeling. As Sibil Bertram looked at him now she thought that she had never before realized how clearly the spirit might reveal itself through its fleshly covering.  
"Bien dit, mon ami," said the professor. "On that point we agree. The French mind does not shrink from the utmost consequences of negation. And therein lies our strength and our best hope for the future. The present may be dark and uncertain; but it is by following the pure light of reason that we may at last solve our problems, rather than by returning to the twilight of that superstition which you call faith. For

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France, which has ever been in the van of human thought, is not likely to retrace her way. It is true that she was the first among barbarous nations to accept Christianity, but it was then a step into the light. It would now be a step into darkness."  
"That," said D'Antignac, is a favorite assertion of your school of thought — or rather of opinion, for I do not honestly believe that there is much thought in the matter — but assertions without proof, as you must be aware, carry little weight. And it is difficult for you to prove that Christianity is synonymous with darkness, when every ray of the light of your boasted civilization directly or indirectly emanates from it. There are many travesties of history, but none which can absolutely blind men to the fact that modern Europe, with its whole civil and moral order, is the creation of the Church, and of the Church alone. She rescued from barbarism and built up into nations the people who now turn against her and wreat to their own destruction the knowledge which she taught; and it does not require a prophet to tell that in proportion as her influence diminishes and the traditional hold of the morality which she taught grows less the relapse of these people into essential paganism is certain."  
"We may see it in progress before our eyes," said the journalist. "What else is the tyranny of the State, the exaltation of material ends, the tampering with rights of property, the abrogation of the marriage tie — for the law of divorce practically amounts to that? There can be no doubt that we are more and more approaching the ideal of a pagan state, with a corresponding pagan corruption of morals."  
It was at this moment that D'Antignac glanced toward Sibil, and meeting the bright intelligence of her eyes, he said, with his exquisite smile:  
"I fear, Miss Bertram, that you think us sad pessimists. Have you ever reflected much on these subjects?"  
"I have reflected on them — not very much, perhaps, nor very wisely — but enough to be exceedingly interested in all that you have said," she answered. "You would not think so from my appearance, probably, but such discussions interest me more than anything else."  
"It is from your appearance that I have arrived at the conclusion that they interest you decidedly," he said, still smiling. "Why should you do yourself so much injustice as to imagine otherwise?"  
"Oh! said she, smiling too, "I know that I look like a young lady who thinks only of amusements and toilettes and conquests. At least Mr. Egerton — with a slight glance toward that gentleman — has more than once told me so."  
"I?" said Egerton, who had drawn near in time to hear this speech. "Of all unjust charges which I have ever made against me — and I must be permitted to declare that they have been many — this is the most unjust! When did I ever intimate in the remotest manner that your appearance so far belied her?"  
"I thought I remembered something of the kind," said she indifferently, "but it does not matter. I only hope M. d'Antignac will believe that though I may look as if my soul was in *chiffons*, I have a few thoughts to spare for higher things."  
D'Antignac regarded her with a penetrating yet kindly expression in his dark, clear eyes.  
"I should never suspect you of putting your soul in *chiffons*," he said. "And I am quite sure that you have many thoughts to spare for higher things."  
"But to think even of the higher things with profit one must know how and what to think," she said quickly. "And that is difficult. For instance, what you have just been talking of — the tendencies of modern life and modern thought. There are so many conflicting opinions that it is hard to tell what is and what is not for the benefit of humanity."  
"We may be quite sure of one thing," he answered: "that nothing is for the benefit of humanity which ignores or denies man's dignity as an immortal being owing his first and highest duty to God. That is the necessary condition for morality, public and private; and although there is a benevolence widely preached at present which substitutes man's duty to his fellows for his duty to God, it is like endeavoring to maintain a tottering house after destroying its foundation."  
Egerton, who knew how attractive the idea of benevolence thus described was to Miss Bertram, could not refrain from a glance to see how she liked this chance shot. She met his eyes, smiled, and said to D'Antignac:  
"Mr. Egerton is triumphing over me. He knows that I am a great advocate and admirer of what you condemn — that is, the teaching which substitutes the pressing and immediate duty of helping one's fellow-creatures for a narrow and selfish personal religion."  
"It is a very attractive teaching to generous and — forgive me if I add — un instructed people," said D'Antignac. "In reality it is the revolt of such people against a religion which you describe very accurately as narrow, selfish and personal. Such was and is the religion of those who in their beginning proclaimed 'faith without works' as their battle cry, who seized and robbed every charitable foundation, who contradicted the words in which our Lord laid down the rule of perfection when He bade him who desired to be perfect to sell all that he had and give to the poor, and who absolutely obliterated from the minds of Christian

people the knowledge of the corporal works of mercy, as well as the sense of the obligation to practice them. The result was that order of material prosperity which has crushed and ground down the poor, until on every side they are rising with cries of revolt which are like sounds of doom in the ears of those who have so long oppressed them. We know this movement of Socialism — it was now Miss Bertram's turn to glance at Egerton — and it is one direct consequence of the denial of the necessity of good works. Another consequence is the outcry against the selfishness of religion. It is chiefly made by people who only know religion in the narrow form of which I have spoken; but if you remind them that modern humanitarianism has nothing to show in practical result in comparison with the grand work of Catholic charity, they reply that this work is vitiated by the motive of being done for God rather than solely for humanity. They are not aware that all other duties are included in the supreme duty of serving God, as all the light of our material world emanates from the sun. Remove that great central light, and what artificial substitute can take its place? So good works undertaken without the motive of divine charity are but rays of artificial light, transient and unsatisfactory."  
"But surely," said Miss Bertram, "you will allow that one may love one's fellow-man without loving God?"  
"After a manner — yes," said D'Antignac: "but not as if the central sun were in its place. You realize what the old cavalier meant in the noble lines:  
"I could not love thee, dear, so much,  
Loved I not honor more."  
Can you not, therefore, realize that a man must love his fellow-beings better for loving God supremely?"  
Sibil shook her head. "I am afraid that I know very little of what is meant by loving God," she said.  
"Modern philosophers have certainly made Him unknown, if not 'unknowable,' to the generation they have educated," said D'Antignac. "But for all that He is to be known by all who choose to seek Him. And knowing Him — the pale face lighted as with a flame — 'none can fail to love Him.'"  
They were simple words, yet, winged as they were straight from the ardent soul, it was to Sibil Bertram as if they revealed a world of which she knew nothing, and before which she stood in awe and wonder. Suffering, sacrifice — what meaning could such words have to souls which were filled with the love that seemed suddenly to shine on her like a light from the suffering-stamped face of this man?

Just then there was the stir of new arrivals, and two or three people — evidently intimate friends of D'Antignac — came forward to his couch. Sibil drew back, and in doing so found herself beside Egerton, to whom she said:  
"I have you to thank for being here, Mr. Egerton. I should never have thought of coming but for your advice."  
"I hope," he said, "that you do not regret having followed it."  
"Do you know me so little as to imagine that possible? How could I regret finding myself in the most rarefied atmosphere I have ever breathed? I am inhaling it with delight."  
"I thought that it was an atmosphere which would please you," he said, with a smile.  
"If you really thought so you paid me a compliment which I appreciate. What an intellectual pleasure it is to listen to talk such as I have heard on all sides since I have been here! And as for M. d'Antignac — well, I have never before seen any one in the least like him; but if you hear of my sitting all the time literally as well as metaphorically at his feet you need not be surprised."  
"That is because you do not know much about me," answered the young lady calmly. "I have a great capacity for hero-worship, but I have never up to this time found the hero on whom to expend it. But pray tell me who is the lady talking to M. d'Antignac now? She has the air of a *grande dame*."  
"She is a *grande dame* — Mme. la Comtesse de St. Arnaud, sister of the Vicomte de Marigny and a cousin of the D'Antignacs. I have seen her here before."  
"She has a striking air of distinction, and a charm of appearance without being at all beautiful."  
"She is very like her brother. Perhaps if you saw him you might find another hero to your liking. He is D'Antignac's closest friend, and I presume, a man after his own heart."  
"He seems to have a great variety of very different friends, this M. d'Antignac," said Miss Bertram. "By the way, did you not promise that I should meet your Socialist if I came here?"  
"Duchesse? Good Heaven, no! That would be a little too much even for D'Antignac's tolerance. I only said you might meet his daughter, but not on an evening when they receive generally. I am quite sure that Mlle. Duchesse has too much sense for that. The Comtesse de St. Arnaud, for example, might be surprised to meet the daughter of the man who is at this moment most vigorously opposing her brother's election."  
"Really, this is very charming!" said Miss Bertram. "It is my ideal of a *salon*, where people of the most different tastes and opinions can meet on neutral ground, and where there is a central mind of intelligence high enough and sympathy wide enough to attract them all."  
"There is certainly that here," said

Egerton, looking at the man who lay on his pillows with interest so keen and charity so gentle imprinted on every line of his face.  
"You called him a hero," said Miss Bertram, following the direction of his eyes, "but do you know that he looks to me more like a saint?"  
Egerton might have answered that saintliness is the highest form and perfection of heroism; but he was prevented from making any answer at all by the appearance of Miss Dorrance, who from some point suddenly swept down upon her friend.  
"Have you had enough of it, Sibil?" she asked. "If so, I think we might take leave. Oh! how do you do, Mr. Egerton? You see here we are! Sibil would give me no peace until I came. And now I suppose that she will be wanting to come all the time, for I think she has at last found an atmosphere sufficiently exalted to suit her. I confess that it is a little too exalted for me. I like something more sublimity; but no doubt that is owing to my unfortunate want of taste. I do think M. d'Antignac perfectly charming, however, and if I could fancy myself falling in love with anybody I believe I should fall in love with him."  
Miss Bertram drew her straight, dark brows together in a frown.  
"It seems to me," she said, "that there are some people who should be exempt from the association of such an idea."  
"Do you think it a very terrible idea?" said Miss Dorrance, opening her eyes. "I thought it flattering — at least I meant it that way. What do you think, M. Egerton? Is it not a compliment to say that one is inclined to fall in love with a person?"  
"I should certainly consider it a compliment if you were to say that you were inclined to fall in love with me," replied Egerton.  
"Of course you would, and you would be a monster of ingratitude if you considered it otherwise. But Sibil — well, Sibil is so *exalte* that one never knows how she will look upon anything."  
"I look upon the use of French terms in English conversation as very objectionable, especially when they are used to stigmatize one unjustly," said Sibil, with a smile. "If you are anxious to go, Laura, I am quite ready; but I must thank you again, Mr. Egerton, for having put me in the way of coming here."  
TO BE CONTINUED.

**POPULAR EDUCATION IN MEDIEVAL TIMES IN ENGLAND.**  
Cardinal Vaughan's sermon at the re-opening of St. George's Cathedral, Southwark, Eng., was largely devoted to the education question. In the course of it, he said:  
Catholics had been accused of being narrow, sectarian and hostile to popular education. He desired to address himself to that charge, so often made, and his first appeal would be to the history of this country, and if we would see what was the part taken by the Catholic Church in England he would refer them to an article in the current number of the *Contemporary Review*, entitled "School Supply in the Middle Ages," which showed that the provision for secondary education was far greater in proportion to the population during the Middle Ages than it had ever been since, and that education was in some form ubiquitous, if not universal. "It was within the truth to say," the article continued, "that there was throughout the period of eight hundred years more secondary schools in proportion to the population than there had been since." And again, "There was in the Middle Ages in England four hundred grammar schools to two million and a quarter of people, and the contrast was five or six people then, and that presented at the present day when there are one grammar school for every 25,750 people." The contrast was not flattering to ourselves, but, as we learned from the article in this review, the Catholic Church supplied the education, supplied it most abundantly, and that without charge, for the people in those days received their education gratuitously, and the expense of it was not taken out of rates and taxes, or out of the public purse, but out of the revenues of the Church herself, so that upon her endowments a first charge was made in every cathedral and collegiate church and parish church for the education of the people. The Church, therefore, not only gave more abundant education in her day than was given now, but she gave it gratuitously. She, therefore, was the friend of education, as she always has been in every land, and as she was to-day.

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THE ROMAN SUPREMACY.

CONTINUED FROM PAGE SIX. In the Oriental Empire, make up a colossal monument, the testimony of the Greek Church to Roman supremacy.

EDUCATION IN MEDIEVAL TIMES IN ENGLAND.

Vaughan's sermon at the St. George's Cathedral, London, was largely devoted to the question of education in the Middle Ages.

At the Council of Ephesus, the legate Philip said: "It is doubtful to none, yet rather it has been known to all ages, that the holy and most blessed Peter, the Prince and head of the apostles, the pillar of the faith and foundation of the Catholic Church, received from Our Lord Jesus Christ the keys of the kingdom, and to him was given power to bind and to loose sins; who even until now and always, both lives and exercises judgment in his successors. Wherefore, our holy and most blessed Pope Celestine, the Bishop, his successor in order and holder of his place, has sent us to the holy Synod as representatives of his person."

At the Council of Florence, the repre-

FIVE-MINUTE SERMONS.

Fourth Sunday of Advent.

THE SECOND COMING OF CHRIST. One of the lessons taught by history is that the coming of every great and important event is announced in some way before it actually happens.

THE PERMANENT RECONCILIATION OF THE SO-CALLED GREEK CHURCH TO THE APOSTOLIC SEE WAS NOT ACCOMPLISHED BY THE COUNCIL OF FLORENCE.

Gladstone the Christian.

If those who sneer at Mr. Gladstone as an "anatomical theologian" could be made to feel the sense of responsibility as keenly as he does, there would be less infidelity in the world and fewer duties neglected.

The Children's Enemy.

Scrofula often shows itself in early life and is characterized by swellings, abscesses, hip diseases, etc.

A Telling Temperance Sermon.

It is said that a great manufacturing company in Massachusetts recently paid their workmen on Saturday evening seven hundred ten-dollar bills, each bill being marked.

Ringing Noises.

In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, the secondary stage of a very common disease.

At the Council of Florence, the repre-

A SUBLIME SPECTACLE.

Passion Play Enacted by the Indians of British Columbia.

People flock from all parts of the globe to witness the Passion Play at Ober-Ammergau. It has been written about, and lectured about and pictured to admiring audiences throughout the entire world, and men of all creeds and of all countries have proclaimed it the most sublime spectacle they have ever beheld.

INDIANS IMPERSONATE EVERY CHARACTER.

in the play. The performance is given each time before about 3,000 spectators, almost all of whom are Indians, save some fifty white settlers, who join in the audience.

Practical Piety.

Cardinal Manning in one of his sermons "On the Consequences of Sin" deplores the decadence of the custom that once prevailed in England as well as in Rome, of ladies dressing in penitential seasons in modest black.

Supreme Moment.

of the play and the dusky faced Indians, their features drawn in suppressed emotion, their eyes and hearts centered in the awe-inspiring scenes in which they are now involved, afford a weird, indescribable spectacle.

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Head Minder's Lintment in the House.

PROTECTION FROM THE GRIP, PNEUMONIA, DIPHTHERIA, FEVER AND EPIDEMICS IS GIVEN BY HOOD'S SARSAPARILLA. It makes pure blood.

Margaret L. Shepherd

A COMPLETE ACCOUNT OF HER LIFE. Single copies, 10 cents; by mail, 15 cents. Address, FROST & COFFEE, Catholic Record Office, London, Ont.

A PROTESTANT EDITOR ON CATHOLIC NUNS.

Says the editor of the San Francisco Star, himself a prominent Protestant, answering the unmanly attacks of certain Protestant clergymen of that city on the Sisters of Charity:

Their holy calling will not permit them to resent the base attack upon their honor, which the human monstrosity who penned it and whom it was basest flattery to term a coward, well knew. But if they have fathers, brothers or friends, they should "lash the scoundrel naked through the streets."

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The Catholic Record

Published Weekly at 484 and 486 Richmond street, London, Ontario.

REV. GEORGE R. NORTHGRAVE, Author of "Mistakes of Modern Infallibility," THOMAS COFFEY.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

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

Advertisements must be paid in full before the paper can be stopped.

London, Saturday, Dec. 22, 1894.

THE DEATH OF SIR JOHN THOMPSON.

The news has come from London, England, of the sudden death of Sir John S. D. Thompson, Premier of Canada, at 1.45 p. m. on Wednesday, the 12th inst., at Windsor Castle.

Sir John had been invited by the Queen to the Castle for the express purpose of attending a meeting of the Privy Council, of which he was to be sworn in as a member, and on his arrival with a number of British Cabinet Ministers he was sworn in as a member of that distinguished body, and the business for which the Council was called together was duly despatched.

After the deliberations the Council adjourned for luncheon, and Sir John Thompson sat at table with them without showing any sign of illness, but before the luncheon was concluded the Premier became suddenly ill, and it was deemed necessary to send for a physician. Dr. Ellison, one of the surgeons of the Windsor household, was called, and attended at once to the distinguished patient, but without effect, as Sir John died almost immediately after the surgeon's entry into the room.

Every effort was made even before the arrival of the surgeon to restore the Premier, among those who rendered their services being the Marquis of Ripon, the Colonial Secretary, and others of the Cabinet; but all was of no avail.

It is not yet absolutely known what was the actual cause of death, but it is believed to be a failure of the action of the heart owing to functional derangement of that organ.

During the Premier's journey to Windsor he appeared to be in perfectly good health, though the Marquis of Ripon has stated that he complained of feeling great fatigue from overwork, nevertheless he appeared to be perfectly well prior to and during his journey. It is further stated that Sir John had long been a sufferer from an affection and a fatty degeneration of the heart.

The remains have been placed in charge of Sir Charles Tupper, and they will be brought to Canada for interment. Her Majesty the Queen was greatly shocked and profoundly moved when she was informed of Sir John's death. On receiving him to her presence but a few hours before the sad occurrence, she extended to him a most cordial welcome, and said that he was a successor of Sir John Macdonald not only in office, but also in the loyal and courageous policy of cementing the Canadian Dominion closer to the Empire. Her Majesty also telegraphed her sorrow to the people of Canada. With Her Majesty's sentiments, the statesmen of Great Britain fully concur, and we are informed that both Lord Roseberry and Lord Salisbury have expressed their great regret at the sad occurrence.

Lord Breadalbane, who was present at the death, states that at luncheon Sir John fainted, and that himself, with the aid of one of the servants, brought him into the next room and placed him on a lounge. A little brandy and water was then administered to him, whereupon he revived somewhat, and expressed great regret because he had caused so much trouble, remarking that "it seemed too weak and childish to faint like this."

Lord Breadalbane remarked: "One does not faint on purpose; pray do not distress yourself about the matter."

After the administration of the stimulant, Sir John Thompson seemed to revive, and said, "I am all right now," and he even returned to the luncheon table, but he was unable to eat, and he fell into a faint again, and died within a few minutes.

For over two weeks the Premier had been exceedingly busy with the Marquis of Ripon, the Colonial Secretary, concerning matters affecting the interests and welfare of Canada, and the evening before his sudden death he made an address before the Colonial Institute regarding the resolutions adopted at the recent Intercolonial

Conference, with especial reference to cable and steamship communication between Australia and British Columbia. From these facts much attention was attracted to Sir John's presence in London, and the suddenness of his death created deep regret among British statesmen with whom he had come into contact during his stay in the great metropolis.

Sir John Thompson was born in Halifax on November 10, 1811. At the time of his death he was, therefore, fifty years of age. In 1859 he began the study of law in the office of Mr. Henry Prior, who was afterwards stipendiary magistrate of Halifax. Sir John was a skilful shorthand writer, and for several years he reported the debates in the Nova Scotia Legislature, and during that period he became thoroughly acquainted with the modes of procedure in Parliament. In 1865 he was called to the Bar, and in 1870 he married Miss Annie Afleck, the daughter of Captain Afleck of Halifax. In 1871 he became a convert to the Catholic Church, of which he has always since been a consistent member. He was elected to represent Antigonish in the Provincial Legislature in 1877, and in 1878 he became Attorney General of the Province. In 1882 his Government was defeated, and he was soon afterwards called to the bench as Judge of the Supreme Court of Nova Scotia. In 1885 he was induced by the Dominion Government to resign his judgeship in order to become a member of that Government, in which he became Minister of Justice.

Considerable opposition was shown by some Ministerial members of Parliament to his elevation to this office, but when these remonstrated with Sir John Macdonald against the appointment, the latter said "Wait for six months before you form your judgment of the new Minister of Justice. Then come to me, if you will, and tell me that I have made a mistake." Before the six months were passed, Sir John Thompson's fitness for the position was universally recognized.

On the death of Sir John Macdonald, in 1891, he was offered the Premiership, but he declined it. The cause of his refusal of the office was understood to be the opposition of Mr. Dalton McCarthy and a few others of the party who were opposed to him on account of his religious faith. Sir John Abbot then accepted the Premiership, though it was admitted that Sir John Thompson was really the leading member of the Government. In 1892 Sir John Abbot resigned, and Sir John Thompson took his place, his fitness for the position being then universally recognized, notwithstanding Mr. McCarthy's continued opposition, and soon after Mr. McCarthy definitely abandoned the Conservative party with one follower, Col. O'Brien, the member for Muskoka.

Soon after his elevation to the Premiership, Sir John Thompson was appointed by Her Majesty as one of the representatives of Great Britain on the court of the Bahring sea arbitration, and it was in consequence of his distinguished services on this court that he was rewarded by being appointed a member of the Imperial Privy Council—a position which he filled only a few hours before his death. He was not regarded as a powerful orator, but he had a great intellect and he was a most logical speaker, so that his speeches had greater weight in Parliament than in a popular assembly.

While Mr. Howe of Nova Scotia held the Premiership of that Province Sir John Thompson followed his leadership and was opposed to Confederation, until better terms were given to his Province. He then did all in his power to reconcile Nova Scotia to the union with Canada, and as a member of the Canadian Cabinet his integrity and ability have been recognized and acknowledged even by his political opponents. It is chiefly owing to his personal integrity that he had exercised a decided and controlling influence over the members of his party, and his loss will be now most severely felt.

It is the universal feeling that in him a great statesman has passed away, and this will increase the sorrow for his death which the country would feel in any case.

We sincerely condole with Lady Thompson and the members of Sir John Thompson's family in their bereavement, and we unite our prayers with those of Canadians in general that his soul may rest in peace.

HERR JOSEPH ZEMP, the late Vice-President of the Federal Council of the German Empire, has been elected to the Presidency of the Council. Her

Zemp is a strict Catholic and is one of the leaders of the Catholic or Centrist Party in the Reichstag. It is evident that P. P. A. principles are not prevalent in the German Empire, as the ability and integrity of Catholics are generally recognized there, notwithstanding that it is a Protestant country. The leader of the Government, Prince Hohenlo, is also a Catholic.

REMINDERS.

Well and truly has it been said: "God's ways are not our ways; they are wonderful!" Once more, after a lapse of nigh three centuries and a half, the Priest of Holy Church, in surplice and stole and cope, officiates within the walls of Windsor Palace! The sacred chant of the "Libera me Domine" is once more heard there, and the Censer once more sends forth its fragrant perfume, and its precincts are once again laved with holy water! Not for near three hundred and fifty years; not since the days when the much reviled Queen Mary, despite the protestations of a small clique amongst her courtiers, insisted on having the Offices of the Church celebrated within its precincts, has the historic building witnessed such a scene. And it must have been an impressive scene, one well calculated to cause thinking men to reflect over what had been and what is. The still and passive remains of Canada's foremost son are there, surrounded by the lighted tapers, and the Crucifix, the emblem of man's salvation, stands out in bold relief at the foot of the bier, as of yore. Nor is the impressiveness of the scene lessened by the history of that silent corpse when in life, which now lies there, cold and silent. Born and educated and living to man's estate, a member of the Methodist Church, Sir John Sparrow David Thompson was, by the grace of God, brought within the pale of Holy Church, thenceforth to be one of her most obedient and loving children, and to show forth in his pure life the beauties of his adopted Mother. Born and reared in not affluent circumstances, after many struggles he reached—at the comparatively young age of fifty years, that which statesmen, the majority of them under far more favorable circumstances of birth and surroundings—the highest position which it was in the power of his earthly sovereign to bestow. Alas! that the ink should scarce be dry after affixing his signature to that roll which bears those of so many of Britain's most distinguished sons, when the Sovereign of sovereigns called him away—let us hope and pray—to that reward which is so far, far above all earthly rewards.

An incident which has come to the knowledge of the writer will serve to show forth Sir John's lively faith in the doctrines and practices of his religion. It was shortly after he had joined the Government of Sir John Macdonald that he was called upon to make that speech which was his first great effort in the Canadian House of Commons. He had to reply to no less a personage than another of Canada's foremost sons—the Hon. Edward Blake—and the occasion was the celebrated debate on the "Riel question." Mr. Blake's fame as a lawyer and as an orator was already well established, while Sir John had yet to win his spurs in Canada's Parliament, and—as he afterwards said to a friend—he was naturally nervous and diffident as to his ability to cope with the famous Canadian leader. But his reliance was not in human resources: he looked to a higher power. Mr. Blake finished his speech on a Friday night and the House adjourned to the following Monday afternoon. Sir John knew that one of the elder of his children was a weekly communicant, and he wished he could obtain the prayers of that young innocent soul when approaching the Holy Table on the next Sunday morning; but it was too late to send a letter that would reach in time—for the family were then in Halifax—and such a request could scarcely be sent over the wires: he had but to wait and watch and pray. To his surprise, however, on the following Tuesday he received a letter from the child, saying that, having read in a Halifax paper on the Saturday morning that father was to reply to Mr. Blake on the Monday, the youthful writer was about to offer Holy Communion on the following morning for his success. What the measure of that success was is now a matter of history. From that hour Sir John's reputation was made: he stood forth both as a jurist and a debater the peer of any within the walls of parliament.

This is not the place, nor would it be proper, to refer to Sir John's success as a political leader. Suffice it to say

that Canadians of all classes and creeds and origins unite in saying that "a great Captain has fallen in Israel." We Catholics can only pray that God in His infinite mercy may be merciful to his soul.

PROPOSED LEGISLATIVE REPRESSION OF INTOLERANCE IN QUEBEC.

A number of citizens of Montreal have signed a petition demanding legislative protection against leagues, alliances, and associations the objects of which are to attack the Catholic faith, or to deprive Catholics of their civil liberties under any pretext. While we fully coincide with the petitioners in their protest against such societies as the P. P. A., which would destroy the civil rights of Catholics, we cannot see any benefit to be derived from an agitation to legislate against those leagues or alliances which confine themselves to moral suasion methods for the conversion of Catholics.

Canada is a country in which all are at liberty before the law to propagate their religious views as best they can, as long as they do not interfere with the rights of their fellow citizens to do the same. Catholics and Protestants are, or should be, on an equality before the law, and any legislation which would interfere with the liberty of each person to vindicate or propagate his religious views, according to the light which he has, would be invidious. If missionaries and other propagandists of Protestantism seek to convert Catholics to their belief, whether by preaching or private persuasion, we cannot conceive that they should be prevented by legislation from so doing. Catholics are just as free to use similar methods for propagation of the Catholic faith, and in the contest the most zealous, and those who can justify their zeal by the most solid arguments, must win.

In such a contest the Catholic Church has nothing to fear: and, in fact, in the Province of Quebec the Church has more than held her own for many years, without being favored by any special legislation. The Dominion census proves this beyond the possibility of doubt; for it shows that the percentage of Catholics to the whole population of the Province is constantly increasing. Possibly this arises chiefly from the fact that there is a larger migration of Protestants than of Catholics from the Province, rather than from any balance of gains through conversions from one religion to the other; but we believe that it shows also that Catholics have nothing to fear from the most complete religious liberty.

In regard to the P. P. A., which is founded upon the principle of intolerance, and which attacks the civil rights of Catholics, we recognize a difference from the religious organizations which use only moral suasion. Any actual attack upon the civil rights of citizens deserves to be visited with adequate penalties. But even in this case caution should be used that there be not even an appearance of legislative enactment against members of that society merely because they are Protestants.

A recent issue of the Philadelphia Catholic Times gives publicity to a clause in the constitution of Dakota, adopted October 1, 1889, dealing with any persons who maliciously interfere to prevent citizens from obtaining employment, or to deprive them of any employment in which they are engaged. The clause is as follows:

"Art. I, section 23. 'Every citizen of this State shall be free to obtain employment wherever possible, and any person, corporation, or agent thereof, maliciously interfering with or hindering in any way, any citizen from obtaining or enjoying any other corporation or person, shall be deemed guilty of a misdemeanor.'"

This provision in the constitution of a non-Catholic State is perfectly fair to all. It protects equally citizens of all creeds from such intolerance as the P. P. A. is guilty of; and as its purpose is to prevent such intolerance, it is not invidious in any way. We cannot see that such legislation as this could be condemned by any one. It contains no reference to religious belief, nor is any such reference even implied, but it appears to meet perfectly well the case when any body of sectaries, such as the P. P. A., endeavors to make religion a pretext either for the disqualification of any class of citizens from holding civil offices, or for endeavoring to deprive such of lawful employment.

There is no fear that Catholics in Quebec or elsewhere will attempt any such movement as that of P. P. Aism against Protestantism, and we cannot

utter a word of disapproval if the Quebec Legislature would decree the penalties of misdemeanor against those who would employ such methods against Catholics—whether they style themselves champions of Protestantism, or by any other name. They are fomenters of discord, and deserve punishment; but the missionary societies and alliances for the propagation of Protestantism are not to be dealt with in the same way as long as they confine themselves to moral suasion and other methods within the natural bounds of civil law. If they go beyond the law in their manifestations of religious rancor they can be dealt with under the existing laws without special legislation directed against them.

THE TORONTO MUNICIPAL BOODLING.

The people of Toronto seem to be thoroughly aroused to the necessity of purifying their city council by the election of aldermen who can be trusted to administer the affairs of the city with honesty and ability. A mass meeting of citizens was held a few evenings ago at the Pavilion, at which the speakers generally pointed out that the present mode of securing a seat in the Council is by gaining the support of a sufficient number of lodges of various names which take an interest in politics and are supposed to control each a certain number of votes. It was pointed out that these Lodge influences are the sources of the corruption which has recently brought such disgrace upon the city. A writer in the Globe of the 10th inst. thus enumerates a few of the associations which now "put candidates through their facings:"

- The Labor Union of United Workmen. The Women's Christian Temperance Union. The Taxpayers' Association. The P. P. A. The two rival Temperance Societies. The Hibernian Brothers. The Ministerial Association. The Licensed Victuallers' Association. The Anti Sunday-Car Association. The Salvation Army, etc. etc.

Concerning these influences the Globe's correspondent says:

"A man who gives his promise where he can secure the most votes, and who has ridden the various goats and knows the secret passwords of the societies can be easily elected, and he is the very man who will make the position valuable to himself when the occasion arises. This is one good reason why many good men keep out of the council."

The citizens at the Pavilion meeting appeared to realize the baneful effect of these influences, and it was their expressed conviction that these lodge influences must be thwarted if a reform is to be effected.

There are other lodges besides those mentioned by the correspondent of the Globe, which have placed more stress upon the religious fanaticism of candidates than upon their business tact and sense of justice, and we believe that some of the societies named are not deserving of the reproach which the writer in the Globe casts upon them. There is, however, no doubt that to the influence of the P. P. A., the Sons of England, the Orangemen and some similar organizations, much of the boodling which has been unearthed is attributable, and these societies have certainly dragged others in their train. It has not been shown, however, that the Hibernians, for example, have interfered as a society to secure the election of any candidates in particular, and much less of any of those who have been convicted of unlawful practices.

It has not been the custom of the Catholic electors of the city to seek to control the elections on a religious issue, and in justice to the Hibernians and other Catholic societies we deem it right to correct in this respect the remarks of the Globe's correspondent. If the fanaticism of some of the so-called ultra Protestant associations have brought about the present state of affairs it is but right the blame should rest upon the proper shoulders; but that is no reason why the reproach should be unjustly cast upon the innocent.

There will certainly be no reform in municipal management as long as the voters submit to be led by these associations and lodges which have hitherto wielded control in municipal, legislative and parliamentary contests in the city. It remains to be seen whether the electorate will be content to submit to such control in the future. If they do so they will deserve to suffer the consequences of their own acts, some of which have already fallen upon them.

REV. FATHER LAMBERT, the distinguished writer, has become editor of the New York Freeman's Journal. In this new departure that paper will more than renew its youth.

FABULOUS STATISTICS.

We have had occasion before now to dispute some of the statements made by Mr. John A. Ewan, the Globe's travelling correspondent in the Province of Quebec. These statements were made in reference to the state of religion and the educational laws of that Province. We are willing to admit that Mr. Ewan intends generally to be fair, and, viewing his letters as being written by a bicyclist who looks only at the outside of matters of which he hears, and measuring everything in accordance with his own standard of excellence, we are more surprised at his general willingness to deal fairly with the French-Canadians, than at the errors into which he sometimes falls when he adjudicates upon the supposed superstitions of a Catholic people, or upon the presumed unfairness of Quebec treatment of the Protestant minority in the matter of education.

We have shown before now in our columns that the Protestant minority are generously treated under the school-laws of Quebec. There is no comparison between the readiness of the French-Canadians to give every facility possible toward making the Protestant schools efficient, and the grudging way in which many municipalities in Ontario throw all the obstacles possible in the way of the operation of the Separate school laws. We have also shown that the prevalent faith in the power of St. Anne's intercession, at the shrine of Beaupre is founded upon indisputable facts, and is therefore no superstition. It is unnecessary for us to dwell further upon these matters here. But in last Saturday's Globe there appears a letter from Mr. Ewan, which he says is one of the final letters of his series, and in which he deals with the ecclesiastical, educational and social condition of Quebec. In this letter Mr. Ewan endeavors to deal fairly with certain fabulous statistics which have been published in regard to this matter.

It has been a favorite theme with some journals and writers to dwell upon the grievances under which the people of Quebec are burdened by the Church, and, as Mr. Ewan remarks, "calculations have been made," generally by men not particularly well disposed toward the clergy, and I am inclined to think, from what evidence I am in possession of, that these calculations certainly do not err on the side of moderation.

From among these fabulous calculations Mr. Ewan selects one issued by Rev. A. B. Cruchet, of Montreal, in 1888. This has been frequently republished as a fair statement of the Church's enormous wealth in Quebec. Mr. Cruchet estimates that Quebec produces annually 93,840,000 bushels of grain valued at \$18,200,000, the title on which would be \$3,758,000 bushels valued at \$700,000. The contributions of those who do not possess farms are set down at \$300,000. Free gifts, legacies, and charitable donations are put down at \$3,000,000, casual revenues from baptisms, marriages, funerals, masses, church sittings and religious entertainments at \$2,000,000, and assessments for repairs and construction of churches, schools, cemeteries and priests' residences at \$2,000,000.

In this way it is made to appear that the annual tax levied for Church purposes on the people of Quebec amounts to \$8,000,000.

The Church property is by a similar stretch of imagination set down at \$61,210,000.

We must do Mr. Ewan the justice to say that he exposes the utter fallacy of these calculations—though necessarily there must be much left to guess-work in making an estimate of these matters. The cereal yield of Quebec is purely a matter of guess-work on the part of Mr. Cruchet, and no allowance is made for the grain grown by Protestants, who, while being 15 per cent. of the population, pay no tithes. Mr. Ewan estimates that the grain grown by Protestants is considerably greater than their proportion of the population. But there are no statistics by which the actual grain crop can be estimated.

To estimate the value of the Churches, Mr. Cruchet assumes that each church is worth over \$10,000. This is a great exaggeration. The priests' houses are estimated to be worth each \$10,000—also a gross exaggeration, as the only very costly presbytery seen by Mr. Ewan during his trip was a handsome stone building at Gentilly, which had cost \$8,000; "but I saw nothing approaching it elsewhere."

Eight hundred convents are set down

STATISTICS.

had occasion before now to... the statements made in A. Ewan, the Globe's correspondent in the Province...

at \$5,000 each, whereas there are only about 250 in the Province. In regard to these convents it is to be remarked that all are doing some special work...

But let the actual value of churches in Quebec be set at what they may, Mr. Ewan points out that: 'No observant traveller in this Province can say that the Church accommodation is excessive...'

Mr. Ewan then remarks that the population of the Dominion is 4,833,239, whereas the Catholics of Quebec number 1,291,709, so that 'If Roman Catholic Quebec had a fourth of the churches she would only have her share...'

He draws from this the conclusion that 'It does not appear, therefore, that the Roman Catholics of the Dominion are as heavily burdened...'

Mr. Cruchet, in estimating the burden borne by Catholics, includes seminaries, colleges, schools, hospitals and asylums, all of which must be supported by the people of other Provinces as well as Quebec...

EDITORIAL NOTES.

We hear that Mr. John Grant, a prominent merchant of Belleville, is an aspirant for the office of Sheriff of the County of Hastings...

As a means of educating the young to a sense of the evil of intemperance, the Belgian Government has ordered that in all schools a placard is to be displayed setting forth the physical evils to which those who are addicted to the use of intoxicants are subject...

The Montyon prize, which was established in 1782 by a generous Frenchman from whom the prize is named, was this year awarded to the Abbe Theure, pastor of Loigny, in the department of the Loire, France...

assent to the building of this church, and to its being attended by the Abbe Theure. The prize, which amounts to 2,500 francs, was unanimously awarded by the Academy to the heroic priest.

A REMARKABLE lecture on "Lourdes" was recently delivered in Paris by Dr. Baisaire, the head of the medical faculty of Lourdes, in reply to Emile Zola's misrepresentations of the miraculous cures which have taken place at that shrine...

THE LATE SIR JOHN THOMPSON.

From the Toronto Globe we learn that on Sunday evening last His Grace the Archbishop of Toronto preached an eloquent and earnest sermon on the successful life and honorable death of the late Premier, concluding as follows: 'Let me ask your prayers for the repose of the soul of the late Sir John Thompson, who died so suddenly and unexpectedly at the very foot of her Majesty's throne...'

The country raised him to his proud position because it recognized in him a true and noble man, a sterling patriot and a wise and able statesman, and it was not mistaken in its choice...

The Montyon prize, which was established in 1782 by a generous Frenchman from whom the prize is named, was this year awarded to the Abbe Theure, pastor of Loigny, in the department of the Loire, France...

It may be led astray it will eventually return "ad vias rectas" to the paths of rectitude, and beat in harmony and sympathy with what is good, noble and true. Of this we have had a striking exemplification during the last few days...

THE CHURCH AND LABOR.

Our Standpoint Reviewed for a Boston Audience by a non-Catholic.

A report is given here of that portion interesting to Catholics of the lecture delivered by Prof. John Graham Brooks of Harvard University before a large sized audience at Parker Memorial hall, Boston, last week...

To avoid the charge of prejudice, let me say at once that the Roman Catholic Church appears at several points to be doing more aggressive and more telling work in the social question than the Protestant Church...

Memory has similar whims. As I went one cold winter's day from Washington to Baltimore, where I was to see Cardinal Gibbons, it was the image of the ancient dictator of Tours which rose up before me...

ORIGINAL SANTA CLAUS

Was a Bishop of the Fourth Century. - A Beautiful Legend.

That delightful personage and presiding genius of Christmas eve, known and loved by countless generations of Christian children as Santa Claus, was really the holy Bishop of the fourth century, St. Nicholas...

The ancient legend which has most closely identified St. Nicholas with his gift of good gifts in chimneys is his little clients on Christmas eve records that while he was still a youth and dedicated to the service of God, the parents of St. Nicholas died of the plague in Panthera of Lycia...

Now, in that city there dwelt a certain nobleman, who had three daughters, and who from being rich became poor—so poor that there remained no means of obtaining food for his daughters. When Nicholas heard of this he thought it a shame that such a thing should happen in a Christian land...

He considered how he might bestow it without making himself known, and while he stood irresolute the moon...

Church so far as external remedies are concerned. Patronage organizes the well to do class for efficient social service. It organizes elaborately the employers. Arbitration and conciliation, profit sharing, credit banks especially of the Raiffeisen type, all forms of saving institutions, pensions for the older laborers, insurance against sickness and accidents, model tenements, trade unions composed of employers and employed in the same association...

There is an organized propaganda both of theory and practice, of very imposing character. The Catholic Congresses national and local upon the social question, are attended by the leading business men who work in harmony with the Church...

ALL THROUGH LIBERTY

Bishop Keane Thus Explained the Church's Growth to Paul Bourget.

At the commencement of this century, writes Paul Bourget in his "Outer Mer," now running in the New York Herald, the American Catholics numbered twenty five thousand. A Bishop and about thirty priests sufficed for the care of souls...

"All that we have done," said he to me, "we have done through liberty. We have no connection with the State, and we are perfectly satisfied. We are paid by the congregation, and we like that—and foreseeing an objection—"If they find that we are too severe," he added, "and if they wish to make us feel it we bear it without trouble. We like that also—to be without luxury or representation...

These are the sentiments which best explain, without comment, why the clergy has conquered a position against which the intolerant efforts of fanatics such as the A. P. A. will be null. This is the name of an anti-Catholic league recently formed, and which calls itself the "American Protective Association..."

Then they add: "Do not the Catholics proclaim themselves dependents of the Pope, who resides at Rome?" Neither the dangerous equivocation of this reason, which affects to confound the spiritual and the temporal world, nor the diffusion of thousands of false documents in which the venerated names of the Archbishop of Baltimore and St. Paul figure at the foot of secret "instructions, edited with the most skillful parody, nor the clever appeal to the antique hostility toward Popery, so vivid in the hearts of the descendants of the Puritans—no manoeuvre, in fact, has been able to prevail against the evident civic energy shown by that episcopacy so long living...

Under all circumstances the hearts of those Archbishops beat in unison with the heart of the country. They have no great merit in it. A Constitution which allows them to practice their faith without any hindrance, to associate and hold property without any control, to found institutions and to assure the recruiting of their clergy without hindrance, what can they ask further? And with what enthusiasm would not the clergy of France accept the suppression of the concordat and that of the budget of education under similar guarantees...

The features which distinguish this strong race, and which I noticed in relation to society, as also to affairs, are to be found again in these Arch-

bishops, in these priests, with the same intensity. They have first of all the realism, the real and positive grasp of fact. Read those two volumes wherein Cardinal Gibbons has collected for his companions the Catholic dogma, and in particular the pages in relation to divorce. They have in them the hardy vigor of hope and the enormous amplitude of the scheme. Listen to the Archbishop of St. Paul exclaiming...

Here, then, organized with great power and intelligence by the Catholics, is the method of patronage. It is strictly the aristocratic method—aristocratic in the sense that the impulse and control are from above downward. It is fair to say that the co-operation of labor groups is widely enlisted and much responsibility thrown upon them, yet is the Catholic method aristocratic in origin and ad purpose. The control is from above. It is, therefore, strong, direct, and, as compared to the Protestant, free from vacillation.

A BROAD-MINDED MINISTER.

A conference of Episcopalian ministers, held recently in Boston, furnished an excellent illustration of the discordant elements which go to make up that sect. There were men of narrow and intolerant views, and others, evidently men of holy life and honest purpose, who rose almost to the heights of Catholic faith...

The programme advocated by those who have addressed the congress is that the Church should cease to devote herself exclusively to the Gospel, and open libraries, gymnasiums and music-rooms. It is even said that this is the Gospel, and that a Church has not attained its definition till it has these adjuncts. I have no theological brickbats for the ministers who look down from the dizzy heights of their superiority with some contempt for men who find sufficient exercise for their lesser ability in preaching, visiting the sick, and administering the sacraments...

Let the zeal and ingenuity now given to the invention of attractions be devoted to the spreading of the story of Jesus and His love, let us put away our sensationalism and put away the sermon of the Church's prophets ring with the call to Christian warfare, with the proclamation of the gospel of faith, righteousness and judgment to come. Let the hearts of her people, gathered before the Cross, burn again with the fervor of devotion to the Crucified Saviour. Let her priests feel again that their highest duty is to stand at her altars, and from week to week commemorate before the eye of men the Sacrifice of Calvary...

Nobly said, Mr. Hale! The Christian life is a warfare to which men can not be urged by sentimental sermons, gymnasiums or music rooms. The stern truths of real religion alone have power to do that. In proportion as any sect ignores or falsifies these truths, its power over heart and life is minimized. There are others than Episcopalsians who are sometimes tempted to feed their people upon bonbons instead of strong meats.—Ave Maria.

At Christmas in the Morning.

At Christmas in the morning The little birds do sing, And "oh!" they say, "The happy day. That comes to tell of spring! For broke is now the winter's night, The earth is turning to the light, 'Tis Christmas morning!"

America's Conversion.

With a million dollars a year collected for a "Spread the Truth Fund" by means of a ten cent contribution from every Catholic in the United States and spent in circulating Church literature, a revolution in public opinion could be effected in a decade and an impetus given to the conversion of the American people that would never stop until it had done its work completely.—Catholic Review.

The Merchant's Bank of Canada has arranged for the receiving and transmission of subscriptions to the fund proposed to be raised for the family of the late Sir John Thompson. Kingston Business College is so largely and widely attended this year that the usual Christmas holidays will not be given. The Kingston papers say there are students from Labrador in the east, Ohio in the west, as well as from all parts of Canada and some of the States.

THE ROMAN SUPREMACY.

The Greek Church Testifies to it.

Now that religious minds everywhere are so deeply concerning themselves with the question of the re-union of Christendom, and that definite and practical steps have lately been taken by Pope Leo XIII. towards the re-union of the Schismatic Churches of the East with the See of Peter, the appended copious extracts from the Very Rev. Augustine F. Hewitt's article in the American Catholic Quarterly, "The testimony of the Greek Church to Roman Supremacy," will be read with peculiar interest:

That St. Peter established the Holy See in Rome, and transmitted his supremacy to his successors in that See, is certain. There are, indeed, some respectable authors who do not admit that St. Peter bound the supreme pontificate to the Roman episcopate in an irrevocable manner, by a divine commandment. We are firmly convinced that he did so, and that no Ecumenical Council or Pope has power to deprive the Roman Church of its prerogatives as the Holy Apostolic See of Peter. In point of fact, the Roman Pontiff has always had the primacy by virtue of the succession to St. Peter, the first Bishop of Rome. There cannot be a higher or more dignified title than this.

The moral impossibility of exercising a minute jurisdiction over the vast territories of the empire made it not only convenient but even necessary that the Pope should delegate a great portion of his supreme and universal power and authority to the superior metropolitans, and especially to the patriarchs of the East reserving only the greatest and most important causes, especially such as related to the patriarchs themselves, to his own court.

The Pope exercised the superior metropolitan jurisdiction, immediately in his own person in Italy, and in the missionary provinces created by Bishops sent forth from Rome, somewhat after the same manner that William II. is King of Prussia and Emperor of Germany, there being also in the empire kings of Bavaria, Saxony and Wurtemberg, and several reigning dukes; so the Pope was a patriarch and also a universal primate, having several other patriarchs under his supreme authority. At last one of these patriarchs, the Bishop of Constantinople, caused all the Eastern provinces to coalesce into one great corporation, styled himself Ecumenical Patriarch, and finally threw off all allegiance to the Pope, abjuring all communion with Western Christendom and setting up a schismatical, pseudo-orthodox Church as a rival to the true Church in communion with the Apostolic See of St. Peter. It is in this way that the terms "Greek Church" and "Roman Church" came into general use as the designations of the two great communions, separated from each other; the one by renunciation of the Roman Supremacy in consequence of the revolt of the Bishop of the chief See of the Old Greek Empire, the other by steadfast loyalty to the Bishop of Old Rome and stability upon the original foundation on which Christ built the Church, the Rock of Peter.

These designations can be used in a Catholic sense, yet they easily lend themselves to an Catholic usage. "Ecclesia" denotes any Christian congregation, or temple of Christian worship. The English word "Church" and the German "Kirche" signifies, etymologically, "The house or household of the Lord," which is equivalent to the Greek and Latin "Ecclesia." In their highest sense, these terms signify the "One Holy, Catholic and Apostolic Church" of the creed, that universal society which Christ founded. But they are also used to denote larger and smaller divisions of the Universal Church, and the material temple in which the faithful assemble. We can speak of the Roman Church, meaning the Diocese of Rome, of the Church of Alexandria, Antioch or Jerusalem, of the African, Gallican or American Church, of cathedral and parish churches. It is even customary to give the same name to societies and temples which are sectarian.

This kind of language easily lends itself, however, to the service of totally un-Catholic ideas, and is in the highest degree ambiguous, especially when the Greek Church is put in opposition to the Roman Catholic Church, or even called the Greek Catholic Church in opposition to the Roman Catholic Church, the idea is conveyed to the minds of non-Catholics, that the so-called Greek Church is a society, independent and complete in its ecclesiastical organization, and standing upon its own legitimate foundation, just as the Roman empire, the German empire, and the Republic of the United States are each fully constituted and independent nations. A certain section of Episcopalians place what they are pleased to call the Anglican Church on the same level, in accordance with their theory of a Catholic Church divided into three great branches. Evidently all such conceptions are based on an idea which denies or ignores the true doctrine of Catholic unity. It is the idea of union by the aggregation of Bishops according to ecclesiastical law, into patriarchal, quasi-patriarchal or national corporations, or into alliances among such bodies, all of which are political or purely voluntary constructions built on the foundation of the Episcopal hierarchy. All other Protestants go further, and reduce the "historic episcopate" to the same category of human development, while many of them, in like manner, discard the

creed and the inspiration of the Scriptures.

The Catholic Church is Roman in the sense that the See of Rome is her centre of unity, and its Bishop her supreme head; but the Church is not Italian, Latin, Greek, Oriental or Western, because it is Ecumenical. It is more correct to speak of the Greek rite than of the Greek Church, and of the Latin rite than of the Latin Church.

Besides those provisions of the Catholic Church which use the Latin rite, whose Vulgate version of the Bible and whose liturgy are in the Latin language, there are other provinces whose Vulgate version of the Bible is in the Greek language, and their liturgy also Greek.

There are other Oriental rites also, and other liturgies, Syrian, Arabic and Slavonian.

There are eighty-six Bishops of these Oriental rites in communion with the Holy See. The great majority of the Oriental Bishops, however, are in schism, and some of them in heresy as well. All those who are in heresy with the schismatical patriarch of Constantinople make up with what is commonly called the "Greek Church" of the modern period, i. e., of the past eight centuries. When the Greek Church of the first ten centuries is spoken of, all the provinces using the Greek language are intended and under the more general denomination of the Eastern Church, all the other provinces of the great Oriental world are included.

Since the great religious revolt of the sixteenth century, all Protestants, and especially the Episcopalians, have been disposed to fall back on the schismatical Greek Church for encouragement. The ancient bishops, possessing an unbroken external succession from apostolic and primitive times, a faith acknowledged orthodox, a priesthood of acknowledged validity, the ancient liturgies and rites, with many millions of subjects, and disowning allegiance to the Roman See, appeared to give a powerful backing to the Western revolt. Many efforts were made to secure the sympathy and support of the Eastern Bishops, but in vain. In modern times, these efforts have been renewed by the Episcopalians of England and America, with equal ill success. What success has been attained in gaining some recognition and alliance from Eastern Bishops by Protestant missionaries, has been among those sects which are not in communion with the so-called Orthodox Church of the East.

At the Parliament of Religions Dr. Schaff presented a paper on Church Unity, which brought into the foreground the idea of Catholicism existing in two great divisions—the Roman and the Greek. In his plan of reunion, the first and most important step is the reconciliation of these two great hierarchies.

"First of all, the two great divisions of Catholicism should come to an agreement among themselves on the disputed questions about the eternal procession of the Holy Spirit, and the authority of the Bishop of Rome. On both points, the Greek Church is supported by the testimony of antiquity, and could not yield without justifying her whole history. Will Rome ever make concessions to history? We hope that she will."

Here is the Protestant contention distinctly stated. The Greek Church is regarded as a great historical monument, testifying to the ancient episcopal hierarchy in the Church, as constituted without any Papal supremacy. Whether this hierarchy of co-equal Bishops, confederated by purely ecclesiastical law, was or was not of Apostolic or divine institution, is a matter of dispute among Protestants. They are all glad, however, to range themselves behind the Greeks in the contention against Papal supremacy, and Dr. Schaff is a spokesman for the whole of them, from the highest churchmen to the lowest latitudinarians, with some exceptions of men who know history too well to fall into the pit which Dr. Schaff has dugged for the unwary.

The doctrinal question can be dropped. First, because, if the claim to supremacy and infallibility be justified, the accusation of error in faith against the Roman Church is absurd. And, second, because the perfect agreement of the Latin and Greek Doctors on the article of the Procession was proved at Florence.

The one question at issue is the supremacy, and we come now to the particular topic of this article, viz., "The Testimony of the Greek Church to the Roman Supremacy." So far as it is from being true that the revolt of Constantinople is justified by the testimony of antiquity and the whole past history of the Greek Church, that the great mass of evidence for the Apostolic origin of the Roman See of St. Peter comes from the East. The Eastern Patriarchs, the Eastern Councils, the Greek Fathers and historians, are the principal witnesses, not only to the primacy of honor, but also to the supreme authority and jurisdiction of the Bishop of Rome from the first to the eleventh century. Ever since the middle of the eleventh century, when Michael Cerularius was excommunicated, the Greek Church has continued to be a witness to the Papal supremacy. For it maintains the authority of the first seven councils, of the Greek Fathers, the liturgies, with all their testimonies to Catholic doctrine and polity; it was represented at Lyons and Florence, and its prelates, even in their present state of schism, admit that primacy among the patriarchs has always rightfully belonged to the Bishop of Rome.

The historical fact of the universal

recognition of the primacy throughout the East, is an irrefragable proof that it was derived from the Apostolic principle of St. Peter; that this origin was universally acknowledged from the beginning; that it was understood to imply a true supremacy residing in the successors of St. Peter, *ex jure divino*, and not merely *ex jure ecclesiastico*.

Christianity was of Eastern origin, and was transplanted into the West. Roman Christianity began in the Jewish colony, and in the popular estimation was identified with Judaism, and therefore regarded as a foreign religion. The Gentile element in early Christianity was chiefly Greek. In a certain sense, we may say, that the Greek Church of the first and second centuries was the Catholic Church. The Bible of Christians was the Greek version; the Scriptures of the New Testament were written during the last half of the first century in Greek, with the exception of the Gospel of St. Matthew, which was speedily translated into Greek; the first liturgy of the Roman Church was Greek and St. Clement of Rome wrote in Greek. Latinity did not begin to supersede the Grecian element in the local Church of the Romans, but in Africa, the country of Tertullian, St. Cyprian, the later of St. Augustine.

The transfer of the centre of Christianity from the East to Rome is, therefore, an extraordinary historical phenomenon which demands an explanation. There must have been a sufficient reason and an efficient cause for the primacy universally conceded to the Church and the Bishop of Rome. Those who deny that St. Peter, as the Supreme Head of the Church, established in Rome the metropolis of the universal Church and bequeathed his supremacy to his successors in that See, must account for the Roman primacy as the outgrowth of circumstances, of ecclesiastical development, institutions and laws, as the result of a continuous and successful effort of the Bishops of Rome to extend and increase their power and to sustain their claim to a primacy by divine right, derived from St. Peter.

For some, the first transformation of polity was a change from the purely congregational to the presbytery form, out of which arose the episcopal order, which was further modified by the development of metropolitan, patriarchal and papal systems. Others, again, ascribe the institution of the episcopate to the Apostles, and the very highest churchmen, with the Greeks, regard the confederation of Bishops under metropolitans, primates, patriarchs, and even an honorary precedence and primacy of the Bishop of Rome, as a legitimate ecclesiastical development of the hierarchical order. Not only so, but many Protestants, in the strict sense, consider the Papacy as a most useful and even necessary human institution for the whole period of the eight centuries following the epoch of the first council of Nicea. All are agreed that the episcopal hierarchy was universally organized before the end of the third century. The question is, therefore, reduced to this for all who maintain the purely human rise and progress of Roman supremacy: what were the causes of this concentration of power and authority in the Roman Church? what were the circumstances which enabled the Roman Pontiffs to assert and exercise successively their claim to universal supremacy? They may all be reduced to this: that Rome was the capital city and centre of the Roman Empire. This fact gave to the Bishop of Rome the opportunity of exercising a wide influence. Again, the great wealth of the Christian community in Rome gave to the chiefs and rulers the means of an abundant and wide-spreading charity which endeared them to Christians everywhere, who were the recipients of their bounty. The unwavering orthodoxy of the Roman Church made it a principal bulwark of the Catholic faith against heresies, and the incessant stream of evangelists who went forth to convert the heathen peoples of the imperial colonies brought these missionary churches into close and filial relations with their Mother Church. Once admitting that the entire hierarchy arose and was formed gradually by a process of development from more simple elements, it may appear probable that Rome might have become, through the operation of causes above enumerated, a patriarchal See, with an honorary precedence over Alexandria and Antioch.

As a patriarch merely, and the first in dignity of the patriarchs, the Bishop of Rome could never have acquired and exercised those rights over Alexandria, Antioch and, afterwards Constantinople, as well as over all the other Eastern provinces, which metropolitans possessed over their suffragan Sees. All these rights were prerogatives of a universal primacy, which was a supremacy of authority and jurisdiction, from which all privileges of metropolitans of every grade were derived and was itself of apostolic origin.

The fact that the pre-eminence of episcopal Sees generally corresponded to the political pre-eminence of the cities in which they were placed does not prove that the importance of the city was the cause of the dignity of the Church. It proves only the wisdom of the Apostles and their successors in selecting those local points and centres which were the most fit and suitable for the radiation of Christian influences into their surrounding spheres. Rome was the centre of the world, and, therefore, it was the best seat for the central power of Christianity. Alexandria was the second and

Antioch the third city in the empire, and, therefore, they were the most suitable seats for the two churches which shared with Rome, in a subordinate sense, the dignity of being Petrine Sees, which raised them far above all other metropolitan centres. In like manner the other quasi-patriarchal, primatial and metropolitan Sees were generally located in cities which had a relative political pre-eminence, and the same policy has been adhered to down to the present day. Still, these pre-eminences of certain episcopal Sees were founded on ecclesiastical law; they remained intact when the respective cities lost their pre-eminence, and there have been notable exceptions to the general rule. London, Paris, Madrid, Brussels and Vienna have never been the seats of primacies. In the United States, Baltimore takes the precedence of New York and Philadelphia. In ancient times whenever a Bishop claimed promotion in the hierarchy because his episcopal city had obtained a higher political dignity the claim was resisted, and the fact that a See was apostolic gave it a greater lustre than any which could be ascribed to any other cause.

No Bishop ever claimed to possess authority over other Bishops, *jure divino*, except the Bishop of Rome. In the episcopate, all bishops were *jure divino* equal, and the primacy of the successor of St. Peter was a superiority of a higher order not given by episcopal consecration, nor by lawful appointment to his bishopric, considered as a merely human and ecclesiastical conveyance of episcopal mission and jurisdiction; but by an immediate delegation from Jesus Christ, which He had promised to confer always on the subject lawfully selected and presented to Him as the successor to St. Peter in his Roman episcopate. By apostolic ordinance, the lawful election to the episcopal chair of St. Peter in the Roman Church carried with it the inheritance of the special promises made to St. Peter as the Prince of the Apostles. The Catholic hierarchy being thus established by the divine and unchangeable law of Christ upon the foundation of the primacy and the episcopate, it was left to this hierarchy, i. e., to St. Peter and his colleagues, to the successors of St. Peter in the primacy and the successors of the Apostles in the episcopate to complete the organization of the Church by ecclesiastical law, to give a constitution to the confederation of Bishops and Churches, by which they should be united in provinces, should assemble in councils, and be subordinated to presiding Bishops, holding in their respective circles a place of primacy, in an inferior degree similar to that of the Pope in the universal Church. Manifestly, it was impossible, especially during times of persecution, that St. Peter and his successors should exercise throughout the whole Church personally and immediately all the power vested in the primacy.

It was universally recognized that the Bishops of the greater Sees did not possess any authority over their suffragans *ex jure divino*, but only *ex jure ecclesiastico*. Those who admit no higher right in the Bishop of Rome, and who maintain that his universal primacy only grew up gradually after a long lapse of time, must therefore ascribe its cause to the imperial supremacy of Rome and to the ambition of the Roman Pontiffs, who availed themselves of their advantageous position to increase and extend their pre-eminence in hierarchy. But this theory is historically and rationally untenable. The primacy of the Popes in the entire Catholic Church was altogether superior to any local primacy, even of patriarchs. It over ruled the authority of all the greater prelates, and of councils. It was a true supremacy. The Greek Church would never have submitted to such a supremacy as a merely ecclesiastical institution, and as a sequel of the political supremacy of Rome.

The ambition of the Popes furnishes no sufficient reason for the fact that their supremacy was acknowledged and submitted to throughout the East, to say nothing of the West. There is as much reason for ascribing ambition to the Patriarchs of Alexandria and Antioch, and other great prelates as to the Popes. Rival ambitions would counteract each other. From the fourth century onward, there were certainly some ambitious prelates at Constantinople, supported by still more ambitious emperors, who aspired at spiritual as well as civil dominion, and were jealous of Roman supremacy. Nevertheless, Constantinople, although rebelling at intervals, submitted to the Roman supremacy, until the middle of the eleventh century, and twice afterwards renewed its allegiance, viz., at Lyons and at Florence. A pre-eminence founded merely on ecclesiastical law could not have been preserved and extended by the ambition and usurpation of Roman Pontiffs, into a supremacy, without any imperial power to support it.

A purely ecclesiastical primacy of the Roman Church would have had no secure ground to stand on against the combined ambition of Byzantine prelates and emperors. Much less could an ambitious usurpation of authority have had any chance of success.

But it was not a rival ambition of exalting the new Rome alone, which placed an obstacle in the way of exalting and extending the supremacy of the Old Rome. Higher motives impelled the great prelates of the East and also of the West to resist all exercise of authority by the Roman Pontiff which they regarded as an abuse or a usurpation, and to defend everything which seemed to them to be an invaded right. In the first half of the second

century St. Polycarp steadily though amicably withstood the effort to bring the churches of Asia Minor into conformity with the Paschal Rite of the Roman Church, and a half century later, Polycrates of Ephesus obstinately and not so amicably renewed the contest with Pope Victor. In the middle of the third century occurred the famous conflict between St. Cyprian, St. Firmilian and the African Bishops on the one side, and Pope St. Stephen on the other, concerning heretical baptism. Every century has a record in its history of contentions between the Papacy and some portion of the Episcopate. The Holy See has always been victorious, and although schisms and heresies have separated multitudes of the faithful, and many priests and Bishops from her communion, the unity of the Catholic Church in loyal allegiance to its Head has been ever more and more consolidated, and has never before been so perfect as it is at the present moment.

This is a wonderful and a unique phenomenon. It cannot be explained by merely natural causes, or by the methods in which the rise and progress of great political empires are explained according to the principles of the history of philosophy. Even during the period of the greatest temporal glory of the Papacy, the dominion of the Pope in the political order was only accidentally and indirectly temporal, but essentially and principally spiritual. During those early ages which elapsed before the formation of western Christendom, the Roman supremacy was purely spiritual, a power in the intellectual and moral order, over the minds and consciences of Christian rulers in the Church and State, and of the Christian people. What was the sufficient reason, the vital principle, the active force of this spiritual power? If its supernatural character and divine origin be denied, some adequate natural cause, and some human origin historically verifiable must be assigned. Rome subdued the East by arms and policy. But the supremacy in arts remained with the conquered Greeks. They retained the intellectual superiority, and were the masters of their conquerors in philosophy, literature and the fine arts.

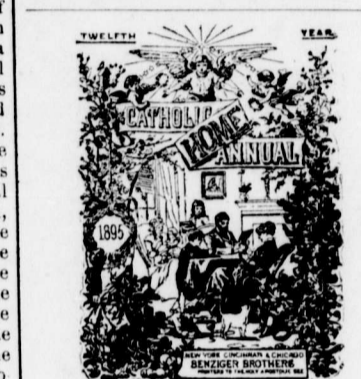
It was not as the seat and centre of philosophy, theology, sacred science and intellectual superiority that the Roman Church was pre eminent in that ancient Christendom, and sent forth that attractive power which caused all the other churches to obey the law of gravitation which retained them in their orbits of revolution, like planetary spheres circling round their sun. Rome was not a successful competitor in the schools with Alexandria and Antioch. She was the mother and mistress of Churches, a tribunal, judging and not disputing, in controversies of faith. Her standard and rule was the apostolic tradition, and not any philosophical or theological criterion derived from science and reasoning. Her authority was acknowledged, her decisions were submitted to, and those who resisted were eventually condemned by the universal Church. Rome triumphed over patriarchs, emperors, councils and all hostile powers. There were schisms and heresies of very threatening aspects; but they were either extinguished or driven to take the form of sects, condemned and excluded from Catholic communion. There was a chronic reluctance in the Eastern prelates to render a full and hearty obedience to the Papal authority. But this very fact is an evidence that the authority existed, was exercised and was continually exacting and enforcing obedience, even from the emulous and recalcitrant patriarchs of Constantinople, and from the emperors who usurped ecclesiastical and spiritual authority.

Dr. Schaff's assertion that the whole past history of the Greek Church sustains the claim of the modern group of sects who are classed together under that denomination, to autonomy and independence, and is a testimony against Roman supremacy, is absolutely false. The precise contrary is the truth. The exercise of that supreme authority and power by the Popes which surpasses all pre-eminence of metropolitans and patriarchs, was for centuries chiefly in the East. The great mass of testimony to the Roman supremacy during the first eight centuries is furnished by the Eastern Church. Eastern Councils, Greek doctors and fathers, Eastern prelates and emperors, Greek historians, the records of the dealings of Popes with orthodox and heretical or schismatical Bishops and civil rulers

CONTINUED ON PAGE THREE.

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