

# The Catholic Record.

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

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## The Catholic Record.

London, Saturday, October, 20, 1900.

### OUR PUBLIC MEN.

We have always a great respect and a great compassion for our public men. Bred on all sides by friends and enemies, rushed off to receptions and dinners—waited on and talked at by cranks of every variety, they are the most overworked and tired of mortals. The least we can do for them is not to accept an estimate of them from ward heelers and political cartoonists.

### THE APOSTOLIC DELEGATE.

Monsignor Falconio is winning golden opinions for himself in the Prairie Province. There, as amongst us, he has seen for himself the virility of the Faith and the love and veneration for the Church. And whilst travel in this country of magnificent distances must be fatiguing, it must also be consoling to him to know and feel that he is in the house of his children. Just what is the dominant characteristic of his personality we are not prepared to say. Talent he has and tact, as evidenced by a long and successful diplomatic career, but perchance what attracts men of all classes and creeds is his genial kindness. Whatever may be the cause of his power and influence we are pleased to say that his name is spoken with respect in all quarters—by Catholics, of course, who venerate him as the representative of the Holy Father and love him for himself; and by Protestants, who regard him as a gentleman of the finest fibre.

### SECRET SOCIETIES RESPONSIBLE.

We think that Catholics have for too long a time been addicted to silence on the question of Government patronage. That they do not receive anything like what they are entitled to is indisputable—and this is true of both political parties. Now this statement may possibly be controverted by individuals who have what they term a good appointment, but the fact remains that Catholics have been and are discriminated against in this matter. They have, we confess, some minor berths in the civil service, but as regards the better positions they are almost an unknown quantity. Politicians may bluster, but any amount of bluff and platform gush cannot shut our eyes to the unjust treatment that has been meted out to our co-religionists.

Now, we should like to ask, how do our friends the large salaried officials get their "pull"? How do they manipulate the wily politician so as to receive the fishpots, whilst the Catholic must content himself to be a mental or to wander in the desert of political promise. They certainly have some mysterious and all-powerful influence over the dispensers of governmental pap.

We know of one instance of a Catholic who, though competent in every way, and backed up by a Catholic politician who had rendered good service to his party, was turned down because an Orangeman wanted the job. The follower of King William was duly installed and the Catholic politician accepted the rebuff with due meekness and lapsed into silence. He had the chance of his life to make a future. One word of public protest would have gained him friends, not only from within the fold but from fair-minded Protestants, but he preferred silence to fight.

We have no hesitation in ascribing the condition of affairs largely to the Masonic and Orange organizations, that work systematically and untidily to exclude Catholics from all important offices. The average Protestant member of the community who is looking for a position or for promotion avails himself of their tremendous influence. He joins as many as his means will allow, and when he applies for a berth the "brothers" are to a man behind him. The gentleman who does out the political plums never dreams of sparing that application. He is too much afraid of the "secret society" vote to do it. He may possibly lament his inability to act otherwise, but then the good of the party depends upon not antagonizing the brothers and rather Reverend Patriarchs and

Moguls who preside over the destinies of the secret society.

They say we have equal rights, but that, as long as the present system survives, is but a fairy tale told by glib politicians to lull us into inactivity. Whilst, however, condemning this glaring injustice we must not shrive ourselves of all guilt. Our indifference has done much to make it possible. So long as we shall utter no protest and be content with the policy of silence so long also shall we serve the temple of national prosperity and be fed on scraps and leavings.

### "LET US BE UP AND DOING."

"My experience," writes Bishop McFaul in the North American Review, "leads me to the conclusion that a policy of silence has been very detrimental to our interests." This will not meet with the approval of the individuals who believe in letting sleeping dogs lie, and who imagine that a sweet-tempered courtesy in speech and action is the best possible remedy for all troubles. It may be in some undiscovered planet, but in this emphatic speech is in the settling of grievances a more potent factor than dignified silence. It speaks volumes for our gullibility to depend so much on the promises of politicians. They cannot perform half what they promise and generally forget the other half, and yet there are individuals who are hushed to silence by the vision of a splendid future awaiting them when So and So becomes a lawmaker. Accordingly they are drilled by political martinet, and when the proper time comes they deposit their ballots with due reverence and obedience, and with a delightful ignorance that is one of the obstacles to genuine civilization.

One thinks—and we hear it expressed sometimes—that it entails a great sacrifice of personal dignity to enter the political lists, and that it is just as well to view from afar the battles of the contestants for public favor. There is undoubtedly much that is objectionable in party politics—wangling, mean personalities, rapid speechifying *ad nauseam*—but that should not prevent an intelligent and patriotic citizen to do what is in his power to establish a better order of things. And they are not going to do that by a stay-at-home policy and family-circle disquisitions on political science. Said Hon. Mr. Roosevelt in 1894:

"It is not the man who sits by his fireside reading his evening paper, and saying how bad are politics and politicians, who will ever do anything to save us. It is the man who goes out into the rough hurly-burly of the caucus and the political meeting and there faces his fellows on equal terms."

### "UNLEAVENED BREAD."

Mr. Robert Grant's novel, "Unleavened Bread," has, if we give credence to publisher's statistics, tickled the palate of the reading public. It is not a story of flashing rapiers or of times when a strong wrist and courtier speech were more than enough to vanquish every obstacle, but a narrative of events familiar to all who have observed a certain section of society.

The author portrays the character of the heroine with rare skill, and if we know the type—and we think we do—with rarer fidelity. Selma White—for such is her name—is just a little woman who has great ambition and no principle to guide and steady her nervous feet on life's highway. She is not that the world would call a bad woman, that is, she does nothing that calls for worldly condemnation. True, she obtains a divorce from her first husband and marries again, but legalized adultery has no black mark against it, either in fiction or in everyday life, outside Catholicism.

Selma is always very confident in her own powers, and, despite the fact that she has little or no education, believes in her ability to solve various social problems. The distinction between rich and poor she resents because she has a scanty measure of worldly goods. The rich are this and that, and many other things besides, and she yearns to interpret for them the profound wisdom of the time-honored ditty: "Curfew must not ring to night." Hanging on to the very extremity of society's fringe she laments inwardly the misery of her lot, but to the outside world she is an ardent advocate of free rights and other things that are born of crude and inexperienced minds. She does re-

ceive an invitation, we think, to one of those nondescript social functions that are shunned by the "select" and attended only by a miscellaneous assortment of people. But that does not satisfy her ambition. She pesters a very disappointed gentleman who plays the role of life-partner for money—and more money. Meanwhile she talks about her mission to humanity just as her pettifoggling sisters do at the present time.

The women who freshen up this time-battered world are they who say little and whose portraits are rarely flaunted in public prints: the sisters and mothers who fashion brave and honorable men—who help us to bear our burdens and whose love and devotion are a light for our stumbling feet. In the world, mayhap in their homes, exhaling from pure and oftentimes heroic hearts an odor that is as well come to tired earth as is pure air to a denizen of the slums—they do not chatter but help.

That Selma is utterly selfish—destitute of the qualities of a true woman, never enters her mind. If you told her she talked too much and unwisely she would either overwhelm you with indignation or protest she was a paragon of discreet silence. And it is always the paragon who do the mischief. With just a hint or a word they can construct a wondrous picture that tells you they have made lequacity a fine art. They can rend a reputation and hurt a friend, and do it so adroitly and with an unconsciousness begotten of long practice that one, in order to escape unscathed, must needs take every precaution.

And they are good Christians! Well, as Selma was—a meddlesome, unscrupulous, self-centred sort of a Christian. That is not the kind, however, that brings any sunshine into the world—the sunshine of love and sympathy that is worth more to our struggling sisters and brothers than empty speech and money.

In the course of the story, Mr. Grant brings on the scene a Flossy Williams, who is also bent on getting into society—and says so. She takes Selma's denunciations at face value and reverences her as a being apart from and above the whirling world of fashion. Eventually Flossie becomes convinced that her friend's antagonism to social frivolity is the outcome of unsatisfied social ambition, just as contempt for our rich neighbors may rest on nothing more tangible than disappointment at not having received an invitation to a ball or dinner. This knowledge is rather startling to Mrs. Williams, who, with all her faults, is sincere. But she does not shrink her duty. She takes Selma off the pedestal on which she had placed her and addresses her in the following motherly fashion:

"I was saying that you were not fit to be a social success, and I'm going to tell you why. No one else is likely to, and I'm just mischievous and frank enough. You're one of those American women—I've always been curious to meet one in all her glory—who believe that they are born in the complete panoply of flawless womanhood; that they are by birthright consummate house-wives, and peerless society queens. All this by instinct, by heritage, and without education. That's what you believe, isn't it? And now you are offended because you haven't been invited to become a leader of New York society. You don't understand, and I don't suppose you ever will understand, that a true lady—a genuine society queen—represents modesty and sweetness and self-control and gentle thoughts and feelings; that she is evolved by gradual processes from generation to generation, not ready-made. Oh, you needn't look at me like that. I'm quite aware that if I were the genuine article I shouldn't be talking to you in this fashion. But there's hope for me because I'm conscious of my shortcomings and am trying to correct them, whereas you are satisfied, and fail to see the difference between yourself and the well-bred woman whom you envy and sneer at. You're pretty and smart and superficial and—er—common, and you don't know it. I'm rather dreadful, but I'm learning. I don't believe you will ever learn. There! Now I'm going."

### HENRI DE BLOWITZ.

Henri de Blowitz, the great critic and correspondent of the London Times, who apprehends a general war among the nations of civilization and whose opinion finds response in Downling street, is probably the greatest of newspaper writers in Europe. M. de Blowitz, although derived from Jewish stock, is a Roman Catholic in faith and most devout in his practices. He began his journalistic career as a contributor to the Gazette du Midi and to La Decentralisation. From July, 1871, begins his association with the London Times, and since that time he has been represented "the Thunderer" in Paris. His opinions upon continental politics derive their value from his intimate friendship with leading ministers and diplomats and his thirty years' record for never having betrayed a confidence.

### "THE NEW PAGANISM" DENOUNCED BY DR. EGAN.

"Let, moreover, his youth be of conduct chaste and reproachless, Morals rigidly strict, hands without sign of a stain."  
—Milton's "Latin Poems."

There are certain signs of the times that show the growing strength of the new Paganism. The decay of the restraining power of dogma in Protestantism is one of these. It is a great mistake to imagine that Protestantism, in its older form, had no dogmatic force,—that it was a negation of moral responsibility,—a protest against all the essential truths of Christianity. Or that the reading and study of the Bible were not, among Protestants, a tremendous help to good conduct. The Huguenot ideals of life, in the reign of Louis XIV., were much higher than those of the Duc de Richelieu and a great group of "Catholic" courtiers at Versailles; and Cromwell himself was not a hypocrite, though he was, nevertheless, a self-deceiver. Catholics have been,—and are,—as unjust to Protestants as Protestants are to them.

There is no mitigating truth that the tenets of Protestant Christianity, which made for pure thinking in the sight of God and moral conduct, are giving way to the new Paganism. There is not less honor than there was among gentlemen, but there is less morality among men. Honor is not the product of Christianity,—Cardinal Newman, in his famous definition of "A Gentleman," explains this—but morality is. And, while there are many honorable gentlemen who are Pagans, who hold a code of honor common to their class, the teachings and practices of Christian ethics are entirely outside of this code.

This fact is lost sight of by many very good fathers and mothers when the question of the education of their sons comes up. To say it is "snobbish" that a father should want his son to make good social connections, is altogether foolish. They are, in our country, where society is in transition, of the utmost importance. Any observer of social conditions must realize that. But, to assume that Christianity as a dogmatic and stringently moral force, exists in the large colleges and universities, under secular control, is fallacious. Non-sectarianism means simply the new Paganism,—and the old, Bible-worshipping, Westminster-catechism spirit was much better for the souls of men.

To sin is a deplorable thing; but to make sin a part of theory of the conduct of life, is a worse thing. Your young man, brought up as Catholics are brought up in our schools, knows right from wrong; he has fixed principles of Christian ethics,—especially in these matters which touch the very root of life. If he fall, he falls to rise again; he has Christian ideals; the Ten Commandments have, for him, a dogmatic value. Christ rules, and he knows how—whether he does it or not,—to keep a check on his thoughts and inclinations. Honor,—a code invented by the world,—is not his sole guide: there is God, whose code is not the code of the world.

The Bible, as containing the rules of conduct, is outworn in "non-sectarian" places of education. If a young man has the morality of the athletic Greek, he is commended.

Whatever disputes there may be about systems of mental training, the contention which underlies them is entirely unimportant compared with the one great need of the world,—Christian morality. The worldly code of honor has nothing to do with Christian ethics; it is not necessary for a gentleman to be a Christian, nor for a Christian to be a gentleman in the conventional sense; so let us not run away with the idea that many young men, who come out of the important secular colleges, are what a Catholic wants his sons to be, because they are well bred and so honorable that seduction is looked upon as in "bad form," while the conduct of Joseph, on a certain occasion, is supposed to be in equally "bad form." They are gentlemen, in the worldly sense. But their essential code of conduct is alien to Christian morality.

"The prodigious evil of unchastity," Coventry Patmore says, "proves sufficiently that chastity is no merely negative good." But, in the system of the new Paganism—a system becoming more and more accepted—chastity is not even a "negative good." Like sin, in Renan's scheme of life, it is left out. It is a matter of convenience. Literature, in English-speaking countries, is much better than life. With the Latins it is different—literature is worse than life. Our novels are not yet non-moral; the traces of Christian ethics are found in them; no author of repute has dared to make divorce and remarriage romantic and picturesque. Nevertheless, the new Paganism is the form of opinion that is taking the place of the varied beliefs of Protestantism.

In the matter of the education of our boys, we had better count the cost. Any system of education for undergraduates, who are not Christians, is bad. And the ago from sixteen to twenty-one is a receptive age. It is true the delusions that emanate from the age of few but "long, long thoughts," as Longfellow says. It is the age during which a boy learns

the rudiments of the lessons of life and begins to think about what he has learned. You put him under the influence of this very attractive, tolerant new Paganism. He learns the code of honor, but a code of honor will not keep his soul alive. The only basis of morality is dogmatic Christianity. Outside of the Catholic Church, Christian morality—no longer supported by the old Protestant "orthodox" rules—is dying or dead. Knowing this, can we afford to throw our boys into an atmosphere of amiable and well-bred Paganism?—risk the loss of a soul for worldly advantages which, in most cases, are much over-rated? "Christ or Diana?" is a question that ought to be weighed well by us today. For your boy, which? Christianity or the new Paganism?—Maurice Francis Egan.

### CHRISTIAN SCIENCE—A REPLY.

After nearly four months the "Publication Committee of the First Church of Christ" has found someone to attempt an answer to some strictures on "Christian Science," which appeared in these columns. In his reply, which appears in another column, Mr. Farlow says that we erred in saying that Christian Science is idealism revamped.

Perhaps so, but we know of no better name for a system that asks men to discredit the testimony of their own senses, and makes external realities mere delusions and creatures of the mind. Idealism, he says, makes "The human mind at least an assistant creator," but "Christian Science is based on the proposition that God, Good is the only Mind, of which the universe is the infinite expression." It would carry us too far from the purpose of this article to discuss the pantheistic nonsense which concludes this sentence, but if Mrs. Eddy, the discoverer of Christian Science, claims that "matter and mortal body are only delusions of human belief," what does her disciple mean by saying that God is the only mind? If the mind can have delusions, it cannot, in the pantheistic sense, be a reflection of the "only mind, God"—it must be God Himself. For God, even in the insane philosophy of Christian Science, is an all-wise, all-knowing God—necessarily consistent with Himself. The mind capable of delusions must have an identity of its own—Independent of the mind of God. If Christian Science is not reborn idealism, and its votaries, by their own admission, not only assistant creators, but the only creators of external realities, then God Himself must be the author of men's delusions. This is a tantamount to making God incapable of successfully and faithfully reflecting Himself in His creatures, or it makes God the author of a monstrous creation which produces eyes to see and objects to be seen, and then makes us believe that neither we nor the objects of our senses have any real existence. In spite of this disclaimer of its defender, Christian Science demands this rejection of the sources and criteria of human knowledge. We said before and now repeat that the teachers of Christian Science stand by the couch of human misery and ask its victims to believe that neither they nor their supposed maladies have any real existence—to believe that they not only are not sick, but in the nature of things, cannot be.

Mr. Farlow says that he believes in man's individuality, and then proceeds to tell us that man in his body is made after the image and likeness of God. He apparently forgot that he had just written that the Mind of God, Good is the only reality, children know that God is a pure spirit, having no body. In spite of his claims, Mrs. Eddy states without equivocation that "material and mortal body are only delusions of the human belief." Therefore, there is no bodily individuality in man. Neither by their philosophy is there any mental or spiritual individuality, because by Mr. Farlow's own admission there is no mind but God. When he says, therefore, but the individuality of man is not a nonentity and that the body of man is created after the image and likeness of God and that under divine influence the bodies of men are healed and protected, he not only flatly contradicts himself, but exposes his ignorance of the real principles of Christian Science. No Christian Scientist, properly so-called, believes in healing the bodies of men—Christian Science does not admit the existence of human infirmities—they hold that "the mortal body is only a delusion." Therefore there is nothing to heal. Our correspondent confuses terms. When he talks of divine healing, he is talking of another cult which is radically different from Christian Science.

Divine Healers attribute sickness to the devil, and have recourse to God to cure it, but Christian Science, as we have shown, denies the existence both of sickness and of man himself. While one theory refers the infirm to God, the other reminds them of their own nonentity and the consequent incapability to be sick. And while they do this, they ask us to pin our faith to the teachings of nonentities and accept on trust the delusions that emanate from the jumble of contradictions in terms and

principles that no healthy mind can entertain them with patience.

What we said about Christian Science being in effect a denial of Christianity and the Crucifixion a fruitless sacrifice—and the Church of Christ a myth—is proven by the admission of Mr. Farlow. To him Christ is only man, more perfect, perhaps, than other men, but at best only man, and His life and passion and death, in Mr. Farlow's own words, only "mortal experiences." This is a denial of Christianity, pure and simple, for if there is any rock upon which it stands, it is the truth of Christ's divinity.

The whole fabric of Christianity falls by the admission of Christian Science. And therein consist its inherent harm and static origin. The appeal to the good work it has done is an appeal to questionable results. Aside from the cure of a few minor maladies, mostly imaginary, its chief work has been to deny the divinity of Christ, to deny the atoning merits of His death on the cross and the existence of the Church as a medium of salvation.

There have been a thousand false philosophies and theologues which in their day attracted large numbers of blind followers that are so long dead that we almost forget that they ever were.

If it were not for the class of poor afflicted humanity that chase every phantom of relief, that buy quack nostrums, stand around medicine wagons, run after Schlieter and others of his kind, who for the time are being drugged by the poison of mental idocy, Christian Science would not have a corporal's guard to stand to its defense. The small talk about bric-a-brac, etc., will soon fit the Christian Science condition exactly. When it is dead and buried, the Church will be preaching Christ and Him crucified, and reminding other adventurers in the wastes of error and infidelity that "Heaven and earth shall pass away, but God's Word shall not pass away."—Catholic University.

### NOTABLE SERVICE ON AN OCEAN LINER.

Conducted by Priests for a Protestant Congregation and Described in a Protestant Paper.

From the Outlook.

On Sunday of last week a unique religious service occurred on board an Atlantic liner. The service was conducted by two Roman Catholic priests for the benefit of a congregation mostly Protestant. It was entirely in English and began by the usual phrase, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen," at which, as at the close, all the Roman Catholics and most of the Anglicans present crossed themselves. Then followed the Lord's Prayer, every one joining. Then came the Roman Catholic Ave Maria, or the Angelical Salutation taken from the first chapter of Luke, "Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus"—to which follows this petition: "Holy Mary, mother of God, pray for us sinners now and at the hour of our death, Amen."

Next came the Apostles' Creed in the exact language familiar to every one present, and then the general confession, not, alas! in the language of the Anglican prayer book, but as the Roman Catholics have come to use it. Its English translation begins thus: "I confess to Almighty God, to the Blessed Mary, ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault." This was naturally followed by the exquisite prayer used by Roman Catholics beginning: "Almighty God, who, though dwelling in the highest heaven, yet vouchsafest to regard the lowest creature upon earth." The epistle and Gospel were next read, and in the selection there was no variance of language from the King James version.

The sermon followed—a noble discourse, and so skillfully constructed that it might have been appropriate, not only for any Christian congregation, but even for a Moslem or Buddhist audience. Hymns had been selected to close the service, hymns dear, both in Latin and through many a translation, to Christians of whatever name—"O Come, All Ye Faithful," "Jesus, the Very Thought to Thee" and "Jerusalem the Golden."

DIDN'T SHOCK THE CARDINAL.—Some ladies made their appearance at a Papal reception, to the grave displeasure of the Pope, in ball room dress. A well known Cardinal was instructed to apprise these offenders of their breach of etiquette. The Cardinal thus fulfilled his somewhat delicate mission: "The Pope," he said, "is old fashioned and does not like décolleté dresses; but I am quite accustomed to them, for I have been so much among savages when a missionary that I do not mind them."

The British elections have closed with a majority of 142 for the Government, the numbers being: Unionists 398; Oppositionists, 256.



PERE DIDON.

One of the Most Remarkable Figures of Modern France.

T. H. Bentzon has an interesting article in the Century magazine on Pere Didon, the great French preacher, who died recently. The writer is evidently a warm admirer of the famous Dominican. Indeed, he calls him "one of the most remarkable figures of modern France."

His face seemed to me heavier under the load of fifty years, but the black eye was still full of fire, and when that incomparable voice began to vibrate, warm and sonorous throughout the church, when, so to speak, he embraced all his hearers with his superb gesture, we felt that we were as much as ever under the spell.

I cannot say, however, that the potency of this charm made itself equally felt throughout the sermon. Pere Didon was preaching on the divinity of Jesus, and theology was not his special domain. One has but to read his vast work entitled "Jesus Christ" to perceive that he did not approach the question of historical criticism with sufficient solidity.

His agitation of social questions and when he proclaimed that God had no reason to fear any investigation carried on by science. His efforts toward doing away with the misunderstanding between Christianity and the culture of this period were frequently crowned with success.

Henri Didon was born March 17, 1840, at Tournet, Dauphine, in the midst of picturesque mountains, the beauty of which is enhanced by the Grande Chartreuse, which reflects on them a shadow of mysticism. He was educated at the Petit Seminaire of Grenoble, which he left at the age of eighteen to enter the Order of St. Dominic as a novice.

So, when he stood erect once more in the far too richly-gilded pulpit of the Madeleine, with that majestic carriage of his which brought out in magnificent relief on his broad shoulders.

fore no biographical sketch of Pere Didon exists; of this I have made sure by applying to the Dominicans themselves, who, since the promulgation of the decrees against the religious orders, dwell in a large, plain house, of no special appearance, in the Rue du Bac.

Among the cherished theories of Pere Didon which were cultivated at Arcueil are: To consider discipline as the stepping-stone toward liberty, to banish compulsion as much as possible, to discourage precocious development, and particularly the critical spirit, which has taken too deep a root in France.

Speaking of the role which reverence should play in the instruction of the young, Pere Didon once said: "I have but one dream, and that dream is to awaken in the soul of a pupil reverence, to strengthen it as soon as it appears, and to wed it to a faith as once stable and ardent."

On March 13, 1900, news came from Toulouse that THIS STRONG AND POWERFUL MAN, scarcely sixty years old, was dead. A few days before he had lectured at Bordeaux and then on his way to Rome, where he was expected, he had called upon friends at the Dominicans of Toulouse. The simple funeral took place in Paris on the 19th, in the Church of St. Clotilde. The interment was at Arcueil.

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It seemed worth the while to know some details of the mode of life of this hazy nonagenarian. I called on his physician, Dr. Laponni, who courteously agreed to furnish information on the subject. Like the great majority of long-lived men, the Pope comes from a long-lived family.

Then he drinks a cup of milk with a dash of coffee in it, and eats a roll or some biscuits dipped in his milk. His principal meal is at 2 p. m. when he takes some clear soup—never a thickened broth, for this disagrees with him—a small piece of meat and some potatoes, with one other vegetable. Like all Italians he takes some wine at this meal, and prefers Bordeaux. He never eats sweets and but rarely fruit, although Italians generally consume fruit liberally.

liquid form. This is more or less necessitated by the absence of teeth in later years, but all his life he consumed more liquids than is usually the case. When there was question, some ten years ago, of his getting artificial teeth, his doctor advised against it.

He is an indefatigable worker, but is always very calm in the midst of his work. He has learned well the precious lessons of quietly putting off till to-morrow what he cannot do to-day.

The Pope's doctor is of the decided opinion that it is the Pontiff's abstemiousness and his freedom from worry that have most contributed to his long life. Constitutional ailments there are none, even at his advanced age, and there is no reason, barring accident, why he should not live to complete his century of years.

A great many of our people need—and need badly—to be roused to a sense of their duty on holy days. The Holy See, taking into account social conditions in this country, imposes only six holy days on American Catholics.

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Printed on good paper, with clear type. Thoos, Coffey, London, Ont.

NEWMAN OF THE NORTH.

The Ablest Protestant Theologian in Denmark, Sweden, and Norway Becomes a Catholic.

Writing from Denmark, a special correspondent of the London Catholic Times, himself a convert, gives some interesting particulars concerning the conversion of K. Krogh-Tonning, D. D., the famous rector of Old Aker parish, in Christiania, and admitted the most learned Protestant theologian in all the three northern countries, Denmark, Sweden, and Norway.

"At the beginning of the year," writes the correspondent, "he resigned his office, which was one of the most remunerative in the land, and half a year afterwards he made his submission to the Church.

"Dr. Krogh-Tonning is now fifty-seven years old. From his early manhood he has been an eminent Lutheran, but his development went on in what in England is called a Ritualistic direction. Twenty years ago he published an able work on Confession, in which he maintained that absolution is 'a word from God to the sinner' as the Lutheran symbols, though completely forgotten by the Protestants of the present day.

"With the lapse of years Dr. Krogh-Tonning continued his studies, and his reputation continued to grow. He would have been made a Norwegian Bishop had it not been noticed that his views became more and more Cath-



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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ,

D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday, October 20, 1900.

THE CHURCH IN RUSSIA.

Mr. Francis Maringo, the Vicar-General, has recently been on a visit to America, and has stated that there is good reason to believe that the Greek schismatics of Russia, Greece and Arabia will before very long seek admission to the Catholic Church.

AN IMPROVEMENT ANNOUNCED.

The Rev. Charles H. Parkhurst of Madison Avenue Presbyterian Church, New York, on resuming his pulpit last Sunday week, announced to his congregation that in future he will preach religion more than in past.

"METHODIST RITUALISM."

The following item from one of the Detroit daily papers, descriptive of a wedding which took place in a Methodist church in the upper peninsula of Michigan, shows that even in so anti-Ritualistic a denomination as the Methodists, it is difficult to repress the natural tendency to Ritualistic practices.

THE ANARCHISTS.

An investigation is being made by the United States authorities in Paterson, N. J., to ascertain whether it be true, as has been supposed, that the recent murder of King Humberto was planned by the anarchists of America, or in the town of Paterson itself.

closed doors. It is said that one D. Mazzata, now living at Paterson, wrote handbills for the anarchists, and acted as secretary to the Paterson group.

It is greatly to be desired that the investigation will be thorough, and that all such organizations as the Anarchists and Mafia, which appear to be identical, shall be blotted out in America.

THE LATE MARQUIS OF BUTE.

The Marquis of Bute, whose full name was the Most Honorable John Patrick Crichton-Stuart, K. T., and LL. D., died of paralysis on the 9th inst. at Dumfries House, Ayrshire, Scotland, which was one of his residences.

The Marquis was the son of the second Marquis of the title, and was born at Mount Stuart House in 1847, succeeding to the title on his father's death in 1848.

He was devoted to literature, especially of a religious character, and among his literary works were "The Early Days of Sir William Wallace," a translation of the Roman Breviary into English, and of the "Coptic Morning Service for the Lord's Day."

At Harrow a conspicuous object is St. Mary's Church, which was built in the reign of William the Conqueror, by the celebrated Lanfranc, Archbishop of Canterbury.

The Marquis remained a firm Catholic from the time of his conversion to his death. The late Lord Beaconsfield (Benjamin Disraeli) in his well-known novel Lothair is credibly said to have had the Marquis in view in the hero of the story, though he does not at all faithfully depict the incidents of the Marquis of Bute's life.

It is ridiculously absurd to represent the Cardinal Archbishop of Westminster, (under the name "Cardinal Grandison"), and all the ecclesiastical dignitaries of London as plotting to capture the then youthful nobleman to make a Catholic of him, as if it were their sole duty and occupation to lay traps for the conversion of Lords, and especially of wealthy ones.

Nothing could be more incongruous than to represent the young Marquis as fighting against the Pope in the ranks of Garibaldi's motley cut throats, at the very time when he had become a fervent Catholic.

very disappointing to the Earl of Beaconsfield that it was a hope unrealized.

In 1872 the Marquis of Bute married the Hon. Gwendoline Mary Ann, daughter of Lord Howard of Glossop, of a staunch Catholic family, well known in British history.

May his soul rest in peace!

CREED REVISION AGAIN UNDER CONSIDERATION.

The Brooklyn Presbytery held its meeting last week to take into consideration four questions proposed by the General Assembly in order to test the feelings of the Presbytery on the question of Revision of the Westminster Confession.

The questions set forth do not go into detail upon the nature of the changes proposed to be made in the Confession, but their general character is, notwithstanding this, pretty well understood.

AN EX-PRIEST FRAUD.

One "Rev. John Rannie" has been lecturing recently in Philadelphia under the character of an ex-priest, and as a matter of course the A. P. A. portion of the population flocked to hear his "awful exposures" of the atrocities of which priests are always represented as guilty by lecturers of this stamp.

Rannie was announced in the papers under large type headlines as "Rev. John Rannie, once a Roman Catholic priest, then a Free-Will Baptist preacher, afterwards a Wesleyan Methodist exhorter, and now a private instructor in the French language."

An illustrated article in the North American gave a sly account of his supposed life, and how "he had given up all to marry his sweetheart, etc." Among the illustrations was a picture of Rannie and the sweetheart.

But the Rev. Joseph Osborn of the Church of the Visitation knew something of the man's history, and after making some further investigation, published in the same paper sworn evidence proving the pretended ex-priest to be a "Fraud and an impostor whose record in Canada shows him to be a man of low character."

The St. John (N. B.) Globe, referring to the North American's article on Rannie, says: "There can hardly be any doubt that the paper has been imposed on."

Rannie claims to have been ordained four years ago by Bishop Rugerson. There is no such Bishop, but Bishop Rogers of Chatham is probably meant; but Bishop Rogers did not ordain any such man either four years ago or at any time.

The real story of this Rannie appears to be that he was a walf many years ago who had been adopted into the family of Mr. Obe, of French origin, who lived in Dalhousie, N. B.

Independent Presbyterian bodies of United States Presbyterians continue, for a while at least, to adhere to their traditional Westminster Confession.

The Church of Christ must be one throughout the world in doctrine and government, and this unity does not exist anywhere but in the Catholic Church, which, through its admirable hierarchy, preserves that twofold unity everywhere and for all time.

At the meeting of the last Pan-Presbyterian Council it was loudly boasted that the unity of the Presbyterian churches of the world with seventy millions of believers was thereby made manifest.

The New York Presbytery had the same three questions under consideration, but action thereon has been deferred.

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THE ZIONIST MOVEMENT.

At the Zionist Congress which met in London in August, Dr. Herzl of Vienna presided. He declared that the restoration of the Jewish race to their ancient country, Palestine, with Jerusalem for its capital, in the near future, is now almost a certainty.

In some of these countries the Jews are protected by law, in spite of the strong anti Jewish parties which have sprung up; but there is always a danger, according to the Zionists, that the anti-Semites, who are in some instances very powerful, may prevail and force their Governments to take anti-Semitic measures.

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woman in Campbellton, and spent a term in Restigouche jail. Soon after this his wife died, and Rannie left for the States.

He next appeared in Providence, R. I., as a lecturer against the Catholic religion, and advertised himself as a converted priest. Others had made money out of this same fraud, but Rannie appears to have had poor success, for the Providence Telegram said his meetings were a failure as a money-making scheme, as he had only 50 cents proceeds after paying expenses.

The ex-priest or ex nun role is a favorite one with No-Popery lecturers; but from the notorious Maria Monk, Widdows and Mrs. Margaret Sheppard down to John Rannie, these people are, one and all, frauds and impostors.

The Nellie Howard who died is, of course, not the same person as Rannie's present sweetheart, who is said to be a white woman.

A VERITABLE HOUSE OF BABEL.

Any and Every Kind of Belief and Teaching in the Episcopal Church.

BY BENJAMIN F. DE COSTA, D. D.

The Freeman's Journal.

One year ago to day I resigned the ministry of the Episcopal Communion. In sending in my resignation, I dwelt at some length on the attitude of the denomination toward the Holy Scriptures.

In some of these countries the Jews are protected by law, in spite of the strong anti Jewish parties which have sprung up; but there is always a danger, according to the Zionists, that the anti-Semites, who are in some instances very powerful, may prevail and force their Governments to take anti-Semitic measures.

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Jewish members. Mr. Derenbourg is a member of the Central Committee of the Alliance Israelite, but this was no bar to his election to so honorable a position in the Academie. There are in fact, now twelve Jews in the Institute of France.

Germany and Austria have also their anti Semitic parties, but no encouragement is extended to them by the people generally, or by the Governments of these countries.

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and the body over which he presided stand exactly where they did at the convention of 1896. He perfectly understands the nature and scope of his action in the Briggs case, together with the underlying principles, indulging no regret. The animus of the party by which he was overwhelmingly supported is unchanged.

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and the body over which he presides stand exactly where they did at the convention of 1896. He perfectly understands the nature and scope of his action in the Briggs case, together with the underlying principles, indulging no regret. The animus of the party by which he was overwhelmed, however, the awkwardness of the situation, and the results of the contusions received in his fall. To the Episcopalian he says of the Bible, "this Book is ours," and then turns and declares: "I accept the Bible as God's Book, as supremely God's Book, in a way unique, pre-eminent and incomparable in all the history of the race, for what it has brought to man from God, and for what it has done for man by God, and that this old Book is not to be dismissed 'as an outworn and superannated.' Here we have his strongest expressions, yet they form, substantially, the recognized essequedilla of the entire band of hostile carping and often infidel Bible critics. Renan and his school could accept language of this kind without question. It might have been copied out of the official utterances of the American Unitarian Association, which has dismissed the authority of the Bible to Boston's east wind. Such language means nothing, and no one understands this better than its author, or, rather, than the one who quotes it. This is simply dust thrown in the eyes of Episcopals who still revere the Word of God in an authoritative sense.

**THE BIBLE BURIED UNDER A MASS OF RUBBISH, ACCORDING TO THE 'NEW THEOLOGICALS.'**

Last year Doctor Potter ordained as a competent teacher and placed on his own staff, one who declares, with much Episcopal applause, that the Bible is buried under a mass of rubbish, and that the real Word of God is just as good as ever, only that it is yet to be recovered from among the ruins, the true separated from the false. This is "God's Book," but no one is going to be deceived by any eulogy of "this old Book." They talk in the same way of Shakespeare and Plato, who are also "incomparable in the history of the race."

**BISHOP POTTER'S 'AUGUST TRUTHS'**

Dr. Potter strikes a note different from the expressions of former years, when he demanded of "Higher Criticism" "some evidence" of its good work. Now, however, apparently, he has found the "evidence," and, in his Charge, he exults over the results. Speaking of books and parts of books of Holy Scripture that have been condemned by the critics, he says: "There never was a moment since these books were written when it witnessed that they themselves bear to those august truths which they record and reveal was so impressive and so irresistible as it is at this hour."

**'HIGHER CRITICISM' UNDERMINING PROTESTANTISM.**

What the books are—for the "Higher Criticism" has assailed every book—and what are the particular "august truths" not so powerful, he does not say. Are the "august truths" the truth of Miracles, expunged by criticism from the Old and New Testament, or are they moral aphorisms, common to all the best works of antiquity, which, when translated, go to support a man in his attacks upon the authority of God's Word? Dost! If one wants to learn the results of Higher Criticism let him seek it in diminishing Protestant Sunday schools, with diminishing bodies of teachers, diminishing respect for Bible teaching and the diminishing supply of candidates for the office of Superintendent, which is causing Protestant alarm. If we need to inquire further, consult the head of Episcopalian Diocese of Washington, Dr. Satterlee, who says that, owing to "Higher Criticism," "thousands have lost their faith in the Old Testament as the inspired Word of God." But, perhaps, he should be careful how he speaks of the "inspired" Word of God, as his brother of New York tells us that inspiration is not "defined," and that we know nothing about it. Still, Dr. Satterlee could stand to the truth of his facts, where he says that "the faith of multitudes is so shaken that even Sunday school children speak of the Scriptures with an irreverent freedom that would have amazed the preceding generation."

**THE EPISCOPALIAN CHURCH A HOUSE OF BABEL.**

This suggests a few words on Dr. Potter's presentation of the Episcopalian body as the "teaching Church." Pray, what does the Episcopalian Church teach? That is the question now splitting the whole Anglican community in twain. It teaches anything and everything that man's whims can devise. What it teaches on the Bible is shown by Dr. Potter and Dr. Satterlee. The "House of Bishops" is divided; and, like the entire Episcopalian body, divided against itself. They cannot agree as to what "the Blessed Reformation" meant. Dr. Satterlee says that the Reformation is the thing "that needs to be reformed." One party says that the Reformation meant the Catholic Church and Faith, minus the Papal supremacy, and the other holds that the issue stands connected with justification by Faith and the supremacy of the Lord Brethren. The "Teaching Church," indeed! Masters in Israel join with the professed infidel in pointing out "the mistakes of Moses," and scoffing at Apostolic Faith and Order. Dr. Potter himself illustrates the value of his present utterances on the "Teaching Church" where, in another charge, speaking of the Episcopalian denomination in this country, he recites with glee "that what is heterodox to-day in one jurisdiction may to-morrow be pronounced by some

other court in another to be orthodox," and that such a decision "absolutely determines nothing." The Living Church, an Episcopal Journal of the Advanced sort, says that the whole skeptical movement "threatens to make patches and shreds of Holy Scripture, and to reduce the faith of the Church to an infidel dream."

**'HIGHER CRITICISM,' WHICH PRETENDED TO 'PURIFY' CHRISTIANITY, HAS LED TO 328 716 DIVORCES IN THE LAST TWENTY YEARS.**

We might rest the case here, and allow the author of "the teaching Church" time to tell us what the Episcopal Communion teaches, though at present there is no agreement about the meaning of a single office in the Prayer Book; yet attention should be called to another paragraph in this dust-raising performance. Speaking of "the Blessed Reformation" again, a movement that gave the world Henry VIII and his divorces, which led to 328 716 divorces in the last twenty years, he says: "First the Church is to teach by means of a Book. I need not name it. It is the charter of her freedom, the storehouse of all her wisdom. If the Reformation had accomplished nothing else, she would have done her greatest work in giving back to men the Bible."

**BISHOP POTTER'S NEW 'SAINTHOOD.'**

This seems to have been drawn obscurely, with a purpose, like a later paragraph, where he asks: "What is to-day the glory of our Reformed Christianity but that sainthood is not the note of an exclusive order, not alone the distinction of the cloister and of the cell; but that all along the history of the world, as prominently in its domestic history, there has been in low places and in high places alike, in the cottage and in the palace, the soft and radiant splendor of Christian living, pure and true and steadfast in all stations and under all conditions."

**THE CATHOLIC CHURCH ALWAYS PUT THE BIBLE WITHIN THE REACH OF THE PEOPLE.**

The fast and loose character of this slur upon the Catholic Church is too obvious to be pointed out, like the attempt to suggest historic continuity for Episcopalianism, which has existed not simply from the time of the Apostles, but "all along the history of the world." Every Catholic knows that the Catholic Church abounds in saints who achieved their sanctity in secular walks of life. Even now is contemplated the canonization of the Reverend Mother Stton, once an Episcopalian, who as a wife, mother and widow rose to spiritual heights. But we must pass over this remarkable example of juggling to mention the case of the Bible brought up in the paragraph previously quoted. Luther is evaded by name, but the idea of the "chained Bible" is in evidence. Now the fact is that the Church never gave back the Bible, as the Church has never taken it away. If otherwise, what Church gave "back to men the Bible?" Did that body sister of the Donatists, give it "back to men" through Wycliffe? There is no proof that the Bible was translated by Wycliffe. He never quoted what Anglo-Saxons claim as his version. The Bible in English existed before his day, while Bible-burning was inaugurated by Anglo-Saxons. Henry VIII, and Cranmer took action against Tyndale's translation, and in 1546 the proclamation required that every man and woman in England having any of these copies should bring them "to be speedily burnt." Fifty-eight editions of the Bible were printed before Luther was born, and one hundred and twenty-nine before he "discovered" the Bible in 1507, thirty-eight being in German. When Luther's Bible appeared, Zwinglius reproached him as a corrupter of the Word of God, of whom people were "ashamed;" while Luther repiled against the Zwinglian translators that they were "asses, fools and anti-Christians." With all due respect, who "gave back to men the Bible?" "She" or "It," when, where and how? Is not all this an undeserved reflection upon the high intelligence that characterizes Episcopals? We mean this which is printed and deliberately thrust before their eyes as history, "Reformation" history. But one, perhaps, forgets that it was during the absence of the author of "the Teaching Church" from the country that a distinguished member of the Anglican body came over, and, in a public address, stamped out Luther and the Chained Bible, and also stamped out in advance this figment of the "giving back to men the Bible," showing that the Church never took it away, but, from an early period, made every effort to put the Bible within the reach of the people for their intelligent use.

**EPISCOPALIAN MINISTERS PERMITTED TO TEACH ANYTHING THEY PLEASE.**

"One clergyman may teach the doctrine of the Real Presence or assure his flock that he possesses the power of priestly absolution. But in the next parish—if in a large city, only a block or two distant, perhaps—the clergyman in charge will deny both of these doctrines and teach his people that they are false and un-Scriptural. Yet both these men are authorized teachers of religion in the Protestant Episcopalian Church, with equal official authority. The Bishop may happen to agree with one or the other. He can do as he likes in the matter."

The situation is unconsciously recognized in the charge on "the Teaching Church" itself, where attention is called sarcastically to men who are "wearing the martyr's crown by defying those who are over them in the Lord, and by rendering their parishes in twain for an unauthorized and inflammatory usage;" characterized elsewhere "noisy and tawdry sectarianism." Dr. Huntington, the venerable and beloved head of Central New York Diocese, in a charge, describes this same class as "imitators, fancy performers, decorators, posture masters and factionists of alien terms and phrases, full of parade and contumacy." Other heads of diocese say similar things, and still others defend and act with the ritual party, holding that the principle of the Reformation is an appeal to antiquity, and declaring that it is "in serious danger." "Justification by Faith is also in danger," and those who think that the Reformation meant getting as far away as possible from Rome, instead of imitating her, fling back the language of Ritual organs, where they say that they "find these among us who have not only made shipwreck of their own faith, but that by their presence among us, and by their teaching, the principle of the Reformation is in serious danger."

**THE ANGLICAN BODY NOT A 'TEACHING CHURCH.'**

There is danger all around. Both sides claim to be the champions of the Reformation. Which is really the Reformation principle and party "the Teaching Church" is unable to declare; though, if we may believe the wickerous charges, both sides are false to the faith. What is the real difficulty? It consists in this, that the Anglican body is not a "Teaching Church." In that body, as it exists on both sides of the sea, individuals teach what they please on any and every subject, and there is no one to stop them. This is a matter of regret. The situation would hold out more promise if all these men were of one mind in a house. As it remains, they simply illustrate the sad fact that disintegration is the law of Protestantism, and that it is little

more than an impertinence for a non-Catholic to present, or even talk about, any section of Protestantism, or even the whole thereof, in connection with "the Teaching Church."

**'HIGHER CRITICISM' HAS CONQUERED THE EPISCOPALIANS.**

Such is the Babel, the City of Confusion, whose dust I shook from my feet just one year ago, when my resignation as an Episcopal minister was placed in the hands of the Ordinary. I have not ceased to thank Almighty God most profoundly for giving me the grace and strength to go out and apply for admission to the Catholic Church, where I have been so kindly received. Some, however, have misunderstood my reason, and have fancied that I took the step because Episcopals were unfaithful to God's Word. I believe that they were, and are still, and will remain so. The failure to stand by Holy Scripture might very well have proved a sufficient reason. In common with good men left behind, I fought the fight for the Bible to the last, and then departed. A year of reflection and study shows me that I took the right course. Higher Criticism has conquered. In the last convention the Bible question did not raise a ripple; while at one time, when it was thought that the election of an assistant Bishop might come up, the Bible party stood face to face with the undeniable fact that there was not a man in all the United States whom they could nominate with a shadow of hope against the Higher Critic candidate who might be brought forward by the dominant party. The future character of Episcopalianism in this land is definitely decided, and as a teaching body it can never command the confidence of the people of this land.

**B. F. De Costa.**

New York, Oct. 6, 1900.

**ADDRESS TO FRENCH PRIESTS BY ARCHBISHOP IRELAND.**

During his recent stay in France Archbishop Ireland, of St. Paul, delivered an address to a number of priests on their annual retreat at Bellefleur. The following extracts will be read with interest:

We live in days, gentlemen, when more than at any past time the priesthood is incumbent on us for the welfare of the world; in days when more than ever we need apostolic zeal, inspired by love for the souls we must convert; in days when gigantic difficulties are growing larger and larger agalut the Church. Now more than ever each soldier must be a hero, each priest a saint and an apostle. As for the priest, I will say to you, so much the better! The soldier's courage rises as the battle rages fiercer. The soldier loves danger, for when he triumphs over it he wins reward. The true soldier cares little for the routine of camp life; he longs for the battle, which brings him his crown of glory and of fame.

The great danger of the priest is pessimism, despair, discouragement. He is tempted to say: "Evil is so widespread, so overwhelming, that I cannot match it by my strongest efforts; the world is given over to unbelief; it will not listen to us; let us retire to our sanctuaries, and serve God, and leave the wicked world to go its own way; our enemies are invincible, so—let us do nothing further."

What has afflicted me most of all in my journey through France has been this talk of pessimism too often indulged in by priests and by the fervent Catholics who stand by them. One would think that those who should save the Church and France had agreed to cry out: "The Church is done; France is finished." But the priest who has lost heart has lost faith in the words of Jesus Christ, and in the apostolic mission by which He founded His Church: "Behold I am with you all days, even to the consummation of the world." If any words from my lips can be of service to you, let them be these: "Courage, zeal, resolution to conquer." Go down into the arena. You will see at once that you are in a new world; you will see that the field of battle is not at all the same as lay before your predecessor.

You may regret as much as you like the world of other centuries. It has gone; it will never return. You must come into touch with this world that is new. You must go to the people. You must combat this new world with weapons that will avail against it. We must enter into it by making use of those sympathies which it looks for from us; enlighten it with the light it asks at our hands. Who in these days would go to battle with the arms, the tactics of the Middle Ages? The soldier, of course, is animated always by the same principles of patriotism, but the methods of defence have altered. Above and before all things, the priest must be saintly, that grace may be with him and he may silence the malicious tongues of men who would attack him. But still, the priest must be learned. If we are satisfied to meet the modern world with a theological manual in our hand, with our Buvier or our Gury, very well, we shall speak to it in a language it does not understand.

It is very well to study in a seminary for four or five years; but to imagine that then one has learned all that is necessary to enter into the fight is madness!

And besides the learning, we must be able to express it in an attractive and charming manner; we must, if I may say so, force the world to listen to us by the very elegance of our style. The world to-day is vain and proud, and it will not listen to the wisest and best counsels unless they are presented under a seductive guise; we must win

the world by its idols, its own ideas. And what teaching shall we offer it? The teaching of Jesus Christ.

Do not give the world, which hungers for a solution of the great problems, the thin food offered to pious confraternities. Little devotions are good; but, pray, do not let them displace the whole of religion. I think when we give the world, athirst for truth, these little devotions, we are deceiving it and ourselves. Read the Gospel, read the Father, read your Bossuet and Fenelon, and you will find what is requisite, viz., the great truths of the Gospel of Jesus Christ. And with all this we must have zeal—heart. The world is cold and cruel enough. Well, the world is never so cold or so cruel as not to respond to love. I fancy you do not love the people enough; I think the priest is apt to restrict himself to a cold ministry, to give spiritual love when the child comes to ask for it. But if the child remains away we do not carry it to him. We must love souls and show our love. Had the Apostles been content to do what we do, Christianity would not have existed. We must go out and seek for souls. I believe in zeal inspired by love, and I would say to priests: Know your flock by name, salute them, ask them to come to see you, go and see them. If they decline, do not lose heart; go a second time—you do it for Jesus Christ. Men of themselves are worth nothing; it is souls that count, and the Blood of Jesus Christ was shed for souls. We say to the people: Come if you like; but it is your affair. No, gentlemen; it is our affair, for Jesus Christ made us priests, and it is of us that He will demand an account of those souls if we have failed to do all that we can to gain them.

**MONSIGNOR IRELAND ON THE ROMAN QUESTION.**

Archbishop Ireland, interviewed by Figaro, after his promotion to the Legion of Honor, with which he expressed himself much pleased, said: "On each visit to Europe I observe that the love you feel for your democratic institutions penetrates more and more deeply the hearts of your people. The French are too much divided, it is true, regarding certain questions, but they are unshakably attached to the democratic regime. Thus the Pope was very happily inspired when in his admirable encyclical he reminded French Catholics of the new duties resulting from the definite foundation of the republican regime."

"Leo has not been an innovator, as some have said. He has applied the doctrine, as old as the Church, of the necessary submission of the Catholic to public authorities for the public well being. Refractory spirits should, therefore, accede to the desire of His Holiness, and should all unite to render the Republic more and more liberal."

It seemed to him that the Pope was in better health and stronger than he was two years ago. With reference to the relations between the Quirinal and the Vatican, the Archbishop said he was able to assert that the accession to the throne of King Victor Emmanuel III. had strengthened the Pope conviction that the independence of the Vatican was indispensable to the general well-being of the Church.

**A NOBLE DEED.**

Michigan Catholic.

Thomas Hamlin, a well-known railroad engineer of this city (Detroit) in the employ of the Grand Trunk Railway, met with a frightful accident while in the performance of his duty last Friday morning at Darand, Mich. Mr. Hamlin was fatally injured in a collision which occurred at about 1:30 a. m. After being extricated from beneath his wrecked engine it was seen that he was in a dying condition, and as he implored those about him to call a priest and there being no Catholic clergyman residing at the place, some kind-hearted person hastily summoned a Methodist minister, the Rev. Mr. Roedel, of Darand. Mr. Roedel hastened immediately to the scene of the accident. Mr. Hamlin saw at once that he was not a priest, and courteously declining his proffered services, the injured man asked him to send for a priest. The nearest priest, the Rev. George O'Sullivan, resided at Gaines, which was six miles distant, and there was no way of reaching him except by driving across the country. The brave engineer was each moment growing weaker and weaker, and the attempt to reach Father O'Sullivan and convey him back to Darand before the man had breathed his last was deemed hopeless. However, Rev. Mr. Roedel (God reward him for his noble act!) hurried to his own home, hitched up his horse and drove over to Gaines and returned as fast as his horse could be driven to Darand with the priest.

Poor Hamlin died just five minutes before Father O'Sullivan's arrival. Rev. Mr. Roedel's part in the sad tragedy is worthy of the highest praise, and Christians of all denominations cannot but admire his noble charity and generosity.

Human longings are proverbially obstinate; and to the man whose mouth is watering for a peach, it is no use to offer the largest vegetable marrow.—George Elliot.

The voice of conscience is so delicate that it is easy to stifle it; but it is also so clear that it is impossible to mistake it.—Madame de Staël.

**SECRET SOCIETIES.**

**Presbyterian Minister Preaches Against Them.**

The Rev. W. J. Coleman, pastor of the Allegheny Reformed Presbyterian Church, preached last Sunday week against secret societies. He said in part: "Secret societies are contrary to the law of love and self denial. The main object of these societies is to secure exclusive privileges to their members. They admit those only who are able to earn their own living and pay their dues. There are more lodges than churches in this city. There are many more men than women in the lodges, and many more women than men in the churches. The presence of many men in the lodge may help to account for their absence from the church. The men who cultivate the lodge do not generally cultivate the prayer meeting. Secret societies are rivals to the Church, offering a way of salvation that is not based on the merits of Christ and a life of godliness. They are un-Christian in that while they recognize God they do not recognize the God and Father of our Lord Jesus Christ." That is true, every word of it. Masonry is not the God of Christianity. Whoever has penetrated to the highest degrees of Masonry knows that under various disguises, its worship's nature and the passions—Pittsburg Observer.

**IN CHINA.**

The Chinese situation remains substantially nearly the same as reported last week, so far as the foreign relations are concerned, with the change that Great Britain has given her adhesion to the modified terms proposed by Germany. These do not differ very materially from the French proposition, and so we may presume that the majority of the allied powers will continue to act in concert in demanding proper punishment for those who caused the massacres of foreigners at least.

The Chinese rulers continue to make declarations to the effect that proper punishment will be meted out to the most guilty ones, but it is not believed that they intend to do this in their professions. One despatch says that their sole object is to delay negotiations in order to gain time to get into working order an army of 30,000 men by means of which to defy the European powers.

Count Waldersee, who is now at the head of the allied forces is determined to bring the Chinese to terms, but a new situation has arisen which may cause complications. Near Canton, the Reform Sunyat-Sen has raised the Reform flag and engaged in a revolutionary movement, and is now making an attempt to get possession of Canton itself. On the other hand, the Chinese leaders openly declare that they will resist any attempt on the part of the Germans to advance into Shantung Province. The Germans, however, appear to be determined to advance.

It is stated that Li-Hung Chang has been ordered to reject all demands for territorial compensations or other war indemnities. An allied force of 7,000 British, German, French and Italian troops has been detached by Gen. Von Waldersee to capture Peking. They were joined by the same number of troops from Peking on their arrival before that city. It is remarkable that the Americans, Russians and Japanese do not join in this expedition, and this may be two different policies to be pursued. The Americans, in fact, have rendered almost no assistance to the allies since the capture of Peking.

It is expected that the expedition to Pootingfu will last forty days. Its purpose is to punish Boxers who are gathered there in force, and likewise to establish railway communication.

The Triads are in rebellion in the South of China, and have succeeded in several times defeating the imperial troops near Kowloon. There are, in fact, four distinct agitations in as many different parts of the Empire, all of which are directed more against the present dynasty rather than against foreigners. The final determination of the Chinese Court seems to be not to return to Peking but to establish itself at Sianfu, the capital of the Province of Shensi. This is avowedly not to be under the domination of the allies, and it is feared that the Court is an anti-foreign as ever. Should these indications prove to be correct, the closing of the Chinese trouble may be indefinitely postponed; or, in view of the widespread rebellions, it may solve itself through the overthrow of the present dynasty.

**THE TRANSVAAL WAR.**

British rule is now firmly established in the Transvaal, and both Generals Roberts and Buller are preparing for their return to England. Lord Kitchener, it is now announced, will take military command of the two new colonies of the Orange and Vaal Rivers to organize their government.

It was reported that the ex-President Kruger has set sail for Lorenzo Marques, but a later despatch of date Oct. 14 states that he is still in that town. His destination is Holland, but he is expected to embark at Marseilles, France, and to pass through Belgium on his way. The French Government has announced that it will not oppose his landing at Marseilles.

Great preparations have been made for his reception both in Brussels and Antwerp; but the burgomaster of Antwerp has forbidden any outdoor demonstrations, and it is expected that the burgomaster of Belgium will do the same, in order that Great Britain may not take offense.

It is stated that Kruger still hopes to induce European Governments to intervene in behalf of the independence of the two annexed States. This is the hope of a desperate situation.

Sir Alfred Milner has gone from Cape Town to Pretoria to institute a civil administration of the Transvaal as a Crown colony. It is surprising that, notwithstanding the occupation of the whole Transvaal Republic by the British, bands of Boers still harass the British garrisons, though they are immediately afterward deprived of any temporary advantages they may have gained. Thus Wepster, Ficksburg, and Rouville were occupied by Boers during the week, to be driven out immediately afterward. These towns have been garrisoned by the British, to prevent a repetition of these tactics. Lord Roberts, in a despatch dated Oct. 12, says: "The Boers have been making many successful raids, and are interfering with railway and telegraphic communications. The damage is quickly repaired, and severe punishment inflicted, but the Boers are remarkably persistent."

General Carrington with his splendid mounted Australian Bushmen, occupies Roddesia, north of the Limpopo River, to prevent the Boers from trekking northward into that British territory. They may, however, "trek" into Portuguese, East Africa.

The total number of Boer prisoners in the hands of the British is now over 16,000. Those who are quietly working on their farms are not included.

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PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

I give up this paper to some miscellaneous remarks about Luther's treatment of indulgences, and matters connected with it.

There is a great deal of talk about Luther's famous theses, but very little knowledge of them. There is a vague impression that they give, in an undeveloped form, the essential points of Protestantism. In fact, they do nothing of the kind. They are crude, for Luther, it appears, owned afterwards that he did not then understand that matter which he handled, but such as they are they revolve entirely within the general range of Catholic opinion. Even those pronounced heretical were, so to speak, Catholic heresy, that is, not pointing to the future Protestantism.

I have repeatedly and carefully read these, in the German, not having been able to get hold of the Latin. However, as the German is Luther's own, it is a true original, and more fully represents his mind more fully and more accurately than any translation.

I have not the theses now by me, but I remember how puzzled I was in reading them that there should have been so great a stir over them, either for or against. There are intimate conditions of the public mind in each age which it is hard for a following age to apprehend.

There are, however, two theses which have impressed my mind as calling for special remark. One is, that if the Holy Father wishes to rebuild St. Peter's he ought to do so without oppressing his flock; and that instead of promising remission of purgatorial pains as a reward for contributions, it would better become the Supreme Pastor to release all the holy souls from purgatory by a single act of benevolent power.

No wonder that Luther, as appears, owned afterwards that he wrote about indulgences before he really knew what they were. He certainly wrote this thesis in such a comfortable state of happy ignorance and irrelevancy. The thesis would sound perfectly natural from the mouth of the Rev. Mr. Van Meter of New York. He has been cited once, as I remember, in the Christian Union, as declaring that he was once in St. Peter's when the Pope, by a single Mass, set purgatory entirely empty. But to hear such a proposal from the mouth of a doctor of Catholic theology, does sound comical enough.

Bellarmino was only some four years old when Luther died, but certainly it was no novelty, brought in after Luther's death, which the Cardinal proclaims, when he tells us that the Pope is not the Lord, but the steward of the treasury of merits, non dominus sed dispensator; that he may not, with arbitrary wastefulness, squander away the treasury of the Church; that he could not take his own unconditioned pleasure as to the measure of his actions and yet expect to be acknowledged of God in them. As Pope Innocent III. says, that the Holy See may have its judgments ratified by God, let it take heed to follow the judgment of God. Yet Luther seems here to imagine the Pope as soaring to the zenith of the Church, and of his own mere motion raining over into purgatory a universal shower of universal pardons. He never even stops to reflect that purgatory is not, as concerns those who are in it, subject to the jurisdiction of the Church, but only to her intercessions; that intercession, however acceptable to God, can never bind Him by the express covenant of a previous promise; and that, therefore, indulgences granted for the dead always include an element of pious submission to the yet undiscovered will of God. Moreover the Catholic Church has never held that God means that the Pope, by an arbitrary prodigality of pardons, should have the power to abolish the last degree. This thesis is heretical, but certainly it shaves very closely the border of heresy.

Moreover, how was the Pope to rebuild St. Peter's without the help of the faithful? He could not possibly do it out of his own means. This famous basilica, although not the cathedral of Rome—for St. John Lateran is that—yet in renown and sanctity had for ages been the focus of Catholic Christendom. That it should be re-edified in a grandeur corresponding to its greatness was a matter in which every Catholic, from Iceland to Calabria, was deeply interested. Yet the Pope laid no tax on the Church to this end. He simply provided, in his pastoral discretion, that every one who, being contrite and absolved, striving against sin, above all against mortal sin, should contribute towards rebuilding the basilica, should receive therefore an indulgence, partial or plenary, for himself or for the departed.

What was there in this oppressive to the Church? Men or women gave or withheld, as they saw fit. Provision was made that no one should lose the benefit on account of poverty. The German primate unworthily quavers, by his choice of grave great scandal for years as the spot in which she gave up her life for her religion.

The discovery of the new bathroom leads the archaeologists to believe that they have found the real room of her martyrdom, although they admit that the remains in the transept may have

shall not find themselves worse off than the rich. Had Luther written to the Pope, representing to him the abuses of the quasi-sacerdotal, and soliciting a remedy, he doubtless would have written to a good deal of purpose. He preferred writing to all Christendom, charging the Pope himself, with sarcastic irony, with a gross venality of which certainly no trace appears in the Pope's provisions concerning the Patrine Indulgences.

The other thesis, which stands earlier in the list, is that which urges the danger to religious carelessness of life, if people are made too sure of the pardon of their sins. This shows how completely Luther stood yet at the antipodes of Protestantism. A few years more, and he himself, with all the Lutherans, will proclaim that no man is in a state of grace unless he is sure that he is in a state of grace, and that if he loses his assurance, he loses his pardon. The Calvinists went much farther, for they maintained, not only that a man must be sure of his present justification, but of his final salvation.

I believe, however, that 1745, first brought the American Calvinists to acknowledge that a man might be justified without being certain of it. Although John Wesley, I think, stands about there, yet lately I noticed a Methodist paper declaring that "there can be no forgiveness except a man has needed forgiveness." Perhaps all would have made some allowance for mental disturbance, but only for that.

It seems, then, that Luther's theses are so far from being a forecast of Protestantism that they are directed right against the vital principle of the coming Protestantism. Luther, thus far, takes up exactly the attitude of those English squires who threw the early Methodists into prison when they said they were sure that their sins were forgiven. In other words, Luther here appears as absolutely antagonistic to Protestantism as it is possible for a man to be.

And yet Luther was already a Protestant. He had already, in his own experience and convictions, developed his theory of justification, the very essence of which is the certainty of forgiveness. But he saw that the time was not quite come for proclaiming this to the world. On the other hand, there were all manner of abuses in the administration of the Church, and venality ran riot. This was his chosen point of attack, especially as here he was himself invulnerable, never having shown through his whole life a touch of this low instinct. Accordingly, he drops just and calumnious, but so skillfully directed that when he said indulgences meant a whole host of venial abuses, and was sure to command a burst of universal assent.

Suppressing entirely his intimate Protestant convictions, he throws himself into an exaggerated opposition to even that modest and qualified confidence of the forgiveness of sins which the Catholic Church upholds.

This skillfully-directed attack, covered over by some effective phrases of devotion to the Holy See—phrases which, out of old habit, had a sort of superficial sincerity, brought to consummation the long threatening breath between the northern and the southern races, and the former began to look about for a leader. Now was Luther's opportunity. He throws himself at the head with his theory of justification, compounded of sublime filial confidence and antinomian immorality, and the new religion was being telling Tetzels, which he meant by telling Tetzels, were only an occasion. "The child," he said, "had quite another father."

CHARLES C. STARRUCK, Andover, Mass.

ST. CECILIA NOT A MYTH.

Her Existence Proved by Discoveries in the Eternal City.

That St. Cecilia, patron of music and musicians, was once a human being with human interests and habits and not a mere myth or a fanciful creation of the painter who has made us so familiar with the rapt, unembodied face gazing into heaven is emphasized by some discoveries in Rome. There has been a tradition that the Church of St. Cecilia in the Eternal City was built over the site of the residence occupied by St. Cecilia and her husband, St. Valerian. Recent discoveries tend to confirm the truth of this tradition.

With the permission of Cardinal Rampolla e Tindaro, the titular protector of the Church, archaeologists have been excavating under the pavement of the church and have found the remains of an ancient Roman house built upon the earliest form of the edifice was evidently luxurious, as indicated by a great hall in the form of a basilica, a niche for household goods and a fine bathroom. The bathroom is important, for, according to the traditions regarding St. Cecilia, it was here that she met her death. She was converted to Christianity after her marriage, so the story runs, and displayed all the zeal of a convert, bringing upon herself the doom of a martyr. The death in her bath, and a bathroom adjoining the right transept of the church has been shown to the devout for years as the spot in which she gave up her life for her religion.

The discovery of the new bathroom leads the archaeologists to believe that they have found the real room of her martyrdom, although they admit that the remains in the transept may have

been a part of the original bathroom, which was large and magnificently fitted up. The work of excavating is still in progress, and churchmen and students believe that other relics of St. Cecilia will presently be discovered.—London Times.

FIVE-MINUTE'S SERMON.

Twentieth Sunday after Pentecost.

FAITH WITHOUT GOOD WORKS IS DEAD.

"And himself believed, and his whole house." (John 4, 39.)

It was certainly a great, yes, an expressly great happiness for this ruler who, on his errand of charity, found the true faith and with its salvation for himself and his household. In his heavenly home he will thank his merciful Redeemer more for his grace than for the miracle performed on our son. In a similar manner, we, on our death-beds and still more, in eternity, shall understand the great, yes, the indescribably great happiness which God has prepared for us by calling us to His kingdom and His inheritance. Faith is, according to the teaching of our Lord, our guide on the dark pathway of life, our guide in this world, our consoler in all the miseries of this valley of tears. It is the glorious and invincible weapon with which we should battle and always be victorious.

Mark well, my beloved Christians, it must be a lively faith that shows itself in deeds. A dead faith, one of the intellect only which contains the truth but which fulfills nothing, is useless for salvation; it only injures us and makes us more guilty: it does not open Heaven, it casts us deeper into hell. "And that servant who knew the will of the Lord . . . and did not according to His will shall be beaten with many stripes" (Matt. 12, 47.). And St. James says: "Thou believest: it is good, but thou dost will, the devils also believe and tremble; but wilt thou know, O vain man, that faith without works is dead, even as the body without the spirit is dead, so also faith without works is dead." (Jas. 2, 17-26.) You believe, for instance, that nothing undefiled can enter Heaven; Jesus has declared it, but what will it avail you, if as an impure creature you wallow in a pool of vice and render yourself conformable to an irrational animal? You believe that all wicked persons shall have their portion in the pool burning with fire and brimstone" (Apoc. 21, 8.) as St. John has announced it to us, but what will it benefit you, if you trespass on it, notwithstanding, and by stealing from your neighbor's goods, and by cheating, prepare eternal damnation for yourself? You believe that if you die with one mortal sin unrepented, it will suffice to cast you into hell for all eternity, but what will it profit you if for all that you live for weeks and months in enmity with God, sleeping carelessly and indifferently, as it were, on the brink of hell!

At one time the Jews, relying on their descentancy from Abraham, considered themselves certain of their salvation, so that they could not lose Heaven. Our Lord, however, said: "If you are the children of Abraham, do the works of Abraham." (John 8, 39.) And thus I say to you: if you are Christians do the works of Christ, for our Lord says in the gospel: "Not every one that saith to Me: Lord, Lord, shall enter into the kingdom of Heaven; but he that does the will of My Father who is in Heaven, he shall enter into the kingdom of Heaven." (Matt. 7, 21.) To live according to His practices, you are like a fruit tree that bears fruit. Of such is St. John the Baptist said: "Every tree that does not yield good fruit shall be cut down and cast into the fire." (Matt. 3, 10.) To such unfruitful trees, we may compare the five foolish virgins in the gospel, who earnestly desired to meet the bridegroom, but who neglected to keep their lamps filled. Suddenly the bridegroom came and said: "I know you not" and the door of the banquet hall remained closed to them. In the same way the Eternal Judge will not recognize you in the hour of death, my dear Christians, nor permit you to enter His heavenly kingdom if you have received the light of faith in the sacrament of baptism, but have not kept your lamp well filled with the oil of good works.

This great truth was not only known to all the saints of the Old and the New Testaments, it was also engraven deeply into their hearts. They obeyed the apostle's great word: "My just man liveth by faith." (Heb. 10, 38.)

Liquor, Tobacco and Morphine Habits.

A. McTAGGART, M. D., C. M. 312 Bathurst St., Toronto. References as to Dr. McTaggart's professional standing and personal integrity per mitted by: Sir W. R. Meredith, Chief Justice; Hon. G. W. Ross, Premier of Ontario; Rev. John Potts, D. D., Victoria College; Rev. William Caven, D. D., St. Michael's Cathedral; Rev. Father Ryan, St. Michael's Cathedral; Right Rev. A. Sweetman, Bishop of Toronto; Thos. Coffey, CATHOLIC RECORD, London.

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They endeavored to become rich in virtues and good works; they fought valiantly, performing heroic works of Christian virtue which became for them monuments of eternal fame. Thus the Church has placed as St. Stephen's coat of arms a stone, because he was stoned to death for his faith in Christ; St. Peter's, a cross; St. Paul's, a sword; St. Lawrence's, a gridiron; and so of the other saints to show the manner in which they battled for Heaven.

My dear Christians, we, too, can enter the heavenly banquet-hall only if we bear the trophies of our battles for virtue; if we can show the scars and wounds which we have received in the sufferings undergone for love of God. St. Paul says that no one who has not fought valiantly will be crowned. Let us therefore resolutely fight the good fight; let us, by a life truly conformable to the Catholic faith, prove our fidelity to God in small things as well as in greater ones, so that our good works may be for us the saving ladder by which we shall enter Heaven. Amen.

THOUGHTS ON THE SACRED HEART.

By ARCHBISHOP WALSH.

The Sacred Heart of Jesus was always the object of devotion and adoration in the Church, for it is the Heart of the God-man, and is deified by its hypostatic union with the Divinity. The Heart of Jesus contains the fullness of the divine and human nature; in it "dwelleth all the fullness of the Godhead corporally" (Colos. 11, 2, v. 9).

Since the time the Sacred Heart was pierced by the lance of the Roman soldier, it was an object of the deep, vehement love of his children and together with the blood and water, there flowed from them the full tide of God's graces and mercies on the world.

The love of the Sacred Heart is a persevering love. He was made man through love for us, and from the moment of His Incarnation to His Death. He never ceased to love us.

It is the love of the Sacred Heart that is a patient love, which waits for our conversion, pleads with us to give Him our hearts, pursues us in our wanderings and brings us back to the fold rejoicing.

It is the love of the best of fathers, of the most affectionate of brothers, of the most devoted of friends.

THE PRIEST'S VESTMENTS.

The Church makes use of five colors in the vestments worn by the priests at Mass: white, red, green, purple and black. White is emblematic of the eternal innocence and purity, and nothing blots the bliss to be enjoyed hereafter; red the color of fire and of blood, betokens hope and martyrdom. Green signifies color, and violet or purple, faith and penance. Black is an emblem of death.

White is the color used on the feasts of Our Lord, of the Blessed Virgin, of the angels and of confessors. Red is the color used at Pentecost and on the feasts of the martyrs. Green is used on the Sundays after Epiphany and after Pentecost, on which nothing special is commemorated. Purple is used in Advent and Lent, and upon vigils and ember days. Black is used on Good Friday and at Masses for the dead.

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PAGAN EMBLEMS.

We read somewhere lately some strictures on the paucity of Christian emblems in American cemeteries. Pagan designs are so common as to make strangers wonder whether we are a Christian people. There is a reproach here which some of the faithful can take to themselves. Obelisks, pedestals supporting globes of stone or marble believe obituary urns, and such like heathenish, though fashionable, memorials are too common. The cross is the emblem that should mark the grave of a Christian. Epitaphs also need locking to. The tendency is to reduce the inscription to a mere record of birth and death. Far more in keeping with Catholic sentiment is the old custom of inscribing a brief appeal to the charity of passers by. "God give him rest," "May he rest in peace," "Requiescat." "Pray for his soul," or some such invocation ought to figure on the tombstone of every one of our departed brethren.—Providence Visitor.

Scepticism.—This is unhappily an age of scepticism, but there is one point upon which persons acquainted with the subject agree, namely, that DR. THOMAS' ELECTRIC OIL is a medicine which can be relied upon to cure a cough, remove pain, loosen a cold, and benefit any inflamed portion of the body to which it is applied.



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OUR BOYS AND GIRLS.

RUTH'S LEGACY.

Ruth Fulton rolled up the towel which she had just finished hemming and placed it with a number of similar rolls on the table beside her, then turned with a sigh to a heap awaiting like treatment.

Through the open windows and door came in the rose-scented and honey-suckle laden air. The linden trees cast quivering shadows on the broad band of sunlight on the floor. The call to her to go out seemed almost too imperative to be resisted.

Ruth gave her thread an impatient twist as she took the first stitch in another towel. It was wonderful how she would be so beautiful down by the river, she thought; and she had planned to sketch that one bit of mingled sunlight and shadow by the willows. Later in the day the sun would be too high for the effect she wanted.

Her impatience increased as the sound of her mother's voice, softly singing a hymn as she moved about her kitchen tasks, reached her ears. How could her mother be so contented, so uncomplaining in their humdrum lot? There was no one who sympathized with her in her longing for something higher and better in life. The monotonous routine of their way of living was becoming unendurable.

Mrs. Fulton came in after awhile. "Nearly through with the towels, Ruth?" she asked.

"The girl raised her head, an impatient answer rising to her lips; but something in her mother's face, either his gentle patience or its tired lines, touched her." She replied briefly: "Not nearly."

"Well," said Mrs. Fulton, "you won't have any more for some time."

"But there will be something else, though," said Ruth, sighing. Her mother made no reply. She seated herself, and taking a pair of stockings from a well-filled basket on a table near her, began to darn. Presently she said: "If you wish, dear, you may put those towels away till to-morrow."

"Oh, no, I'll finish them to-day," returned Ruth. "There would be no use in getting out then, she thought; it was too late for the view she wanted. She worked on resolutely. Mrs. Fulton seemed thoughtful over her darning and silence reigned. This was broken by the entrance of Mr. Fulton.

"Not out sketching, Ruth?" he asked. "Those towels had to be hemmed, explained his wife. "Oh! I see! Well, little girl, they will be other things," sighed Ruth.

Her father seated himself by the open doorway. "I saw Mr. Lang the village this morning," he said. "It is decided at last that Lena is to go to the city for a year at the Conservatory of Music."

"Oh!" exclaimed Ruth, breathlessly. "Why, how is that?" asked Mr. Fulton in a surprised voice. "Mr. Lang told me not long ago that he had given up all plans of that kind for her."

"They have sold that Western land and the price they received is so much greater than they expected that they are able to give Lena a few hundred for her music."

"I am glad," said Mrs. Fulton heartily. "When is she going, father?" asked Ruth.

"Next week, I believe." "How unexpectedly things come sometimes," said Mrs. Fulton. "Yes," assented her husband, as opened his newly arrived Farm Journal.

Ruth's head flew quickly in and out. Her thoughts were in a turmoil. All the discontent which she had been striving for the last month to suppress was stirred up. Everyone was so fortunate than she. Edith Brown was going to college. Mary Wells was going to the city twice a week for singing lessons, and now here was news about Lena Lang. And Ruth must go on with the common routine of household work. How she longed to go to the city! How she longed to do things, too; she was sure of it. Her artist two years ago had said that she had unusual talent for painting, she never had a chance to develop it? She was sure that she could do the money for it herself if her parents would only consent.

Her mother broke in upon her thoughts with a gentle, "It is for us to go and see about it, dear." Ruth rose to follow her to the kitchen with a determination of speaking her father of a plan, which had been forming in her mind, at the first opportunity. She found this opportunity again after tea. The conversation again turned upon Lena Lang's approaching departure for the conservatory. "I am sure that I could earn enough for a course at the Art Academy would let me," said Ruth, eagerly. "Earn it?" repeated her father. "How do you mean, child?" "I had a position in a dry goods store, a livery establishment in the city, remain in it until she could earn enough to pay for lessons at the Academy. Her parents listened a moment until she had finished, then her mother said, decidedly: "I cannot let that, Ruth."

"No," said Mr. Fulton, "it is to be thought of."

"But"—began Ruth.

OUR BOYS AND GIRLS.

RUTH'S LEGACY.

Ruth Fulton rolled up the towel which she had just finished hemming and placed it with a number of similar rolls on the table beside her, then turned with a sigh to a heap awaiting like treatment.

"My dear," interrupted her mother, "you are too young and inexperienced to go to the city alone in that way."

She found her mother sitting on the veranda alone. "Where is father?" asked Ruth. "He has gone to bed. He was very tired."

will never mend a cause. Wait until the heat of resentment is spent, then, rebuke, if necessary; you will do it more effectively thus than with a host of angry words.

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