

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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HEART NARCOTICS.

We cling to our baby fashions and cry for soothing syrups to ease our pain. Not all admit it, but there are few who do not seek in the heart of some indulgent friend a balm for their mental hurts. 'Tis the few only who have strength for surface work, while the heart bleeds; and blest are the others who have true friends who help them to be strong, instead of passing on them some of their so-called soothers which only weaken and sap the power to meet trouble standing.

The narcotic most commonly offered us is flattery—the help which glosses over our faults, or views them with the field glass reversed; while the trifling good in us is magnified and brought in a strong light. This flattery is so subtly administered or we are so willingly dupes, that we do not realize its presence 'till we feel its effects—a self satisfied wave that comes over us; but which in the receding only emphasizes the bareness and leaves the wounded part more sensitive.

When we undertake to doctor ourselves for heart-roses we use the great "Forget," and find some excitement that will distract our thoughts and put into the background, for the present at least, the impending trouble. Excitement is the antidote and forget the motto.

If the amount of energy expended in this vein were only applied to facing and standing up to our trouble, our powers of endurance would grow "gathering strength from every effort."

Another soother—a blessed one—is sympathy. This is a truly God-like help when intelligently given. But it is sometimes administered in an insidious way, and tends to nourish self-love instead of killing it outright and so destroying its powers to hurt.

True sympathy is not only a real understanding of the case, but an understanding of our view of the case. As a heart narcotic, its work is not to deaden pain but to lead us to see in it either a necessary part of our larger growth or a result of some fault which warns by its effects against similar slips. But, like other narcotics, greater peace and strength may be had without them.

"BIBLE CHRISTIANITY."

Dr. Sicum, President of Colorado College, advocates the improvement of Protestant theological training. The course in philosophy must be strengthened, he says, for one who expects to be a leader of men must be pre-eminently a thinker.

The study of philosophy may show our brethren the limitations of the human mind; and the experience of philosophy may convince them that it has, despite the strivings of subtle and energetic intellects, led man into many a dangerous quagmire. It may teach them, furthermore, that the basic error of Protestantism—the right of examining what we ought to believe—is destructive of all religion, inasmuch as it relegates Christianity to a mere human system, with doctrines more or less reasonable, that may, as the mind dictates, be accepted or denied.

"The fact," Mr. Gladstone said, "to which we ought all to be alive, but for the most part are not, is that the whole human race, and the best and highest minds of these races are to a great extent upon the crutches which authority has lent them." The sects are content to have the aid of authority in secular matters; but in questions of the soul and its destiny they spurn assistance and emblazon on their religious banners the most fantastic and delirious imaginings. There is no mystery—no danger of missing the way—and they fall easy dupes to their own conceits, or follow blindly some self-constituted teacher.

Some philosophy teaches that if there is a Revelation there must be some means of obtaining a sure and satisfactory knowledge of it. They claim, we know, that the Bible is the means appointed by God to teach the doctrine of Christ. When we consider, however, that they cannot tell whether

they have the whole of Christ's teaching or not, that they cannot vouch for the perfect accuracy of their translations and interpretation of them, that there is not in Scripture a warranting for that claim, that it has caused so many warring sects as to extort from an American Protestant Bishop the sad admission "that unbelief has become the rational resource of millions who argue that if truth exists they have neither time nor the faculties to discover it," we must perforce conclude that the adoption of "Bible Christianity" by enlightened men has been always a mystery to us.

OUR BOYS.

The Rev. Geo. E. Quin, S. J., has just published a booklet on the important subject of "Boy Saving." The rev. gentleman is thoroughly in earnest and puts the necessity of safeguarding the children, not by spasmodic effort, but by business-like, systematic endeavor, in a plain and convincing manner. The booklet, the product of years of observation and successful work among the juveniles, is solid and practical and merits a warm welcome from all friends of the young.

There may be some who imagine that undue stress is laid on this subject, and that children trained in Catholic schools are sufficiently prepared to withstand all temptations. This opinion, the offspring of the happy-go-lucky policy of years, is, though pleasant and conscience soothing, laughed at, and justly, by practical workers. If the most ardent upholders of that opinion know the number of young men who are nominally Catholic and saw for themselves the loafers who are learning on street corners the elements of the tough and ne'er-do-well, they might perchance alter it. But whether they do or not, it is an undeniable fact that many are practically lost to us because they are left alone after they make their first Communion.

It is all very well to say it is due to the depravity of the children. Is it not fairer to affirm that it is the effect of our stupidity and indifference? Do we think that the ordinary boy, if exposed to every allurements of the world, hearing as he goes about his work the words of profanity and impurity, and blinded by the "glitter and glare of life," will become in after years, through some wonderful process, a high-minded Catholic? If men go down in the conflict, may we hope that immature lads will be victors?

The thoroughly un-Christian atmosphere that envelops the working-hours is, again, a very real and dangerous menace to faith and morals. You may believe this to be an imaginary case. If, however, you imagine we are playing the part of special pleader, we advise you to go into the average work-rooms and estimate from personal observation what influence they are likely to have upon young lives. You will see that the thing sought after and esteemed above all is the thing that pays; and the one being to be honored is the one with the money. The individual who imagines that this will not ultimately upset all noble aspirations, and make the interests of the soul subservient to all things else, must be, to say the least, of a singularly optimistic turn of mind. The transformation of the lad is slow, but none the less sure; and by the time he has attained his majority, if not before, he is without reverence or gentleness; with no inclination for self-improvement; devoid of ambition; convinced that he has reached the uttermost limits of his possibilities and eligible for a place in the ranks of the young men who believe that going to Mass now and then and "making the mission," are tests of practical Catholicity. He may possibly become a member of a young men's society; but will that obliterate the impressions of his early years? Will an occasional harangue and innocent recreation destroy the poison that during the period he was allowed to run wild filtered into the very essence of his soul?

He may have access to a plentifully stocked library, but he will rarely use the privilege. A good book has no attraction for the lad who has supplemented his education by a post-graduate course in the newspaper, nasty theatre and low-grade novel. Some societies affect a taste for letters, but

before their friends are ready with words of commendation we advise to test the depth and breadth of that love for things intellectual by having a series of lectures. We predict that in point of attendance they will be dismal failures. A discourse on Ireland or Daniel O'Connell may possibly ensure an audience; but a talk on a subject of practical importance—a portraiture of the life of a good man or of a saint—will have a hall half filled with members who have been drummed into it by the President or Director. There may be communities so singularly blessed as to have societies that are not only numerically but intellectually strong; supported by Catholics who know their faith and recognize that the prestige that broadens their lives and makes them efficient workers in the advancement of the Church is not based on ignorance or apathy; but so far—and we are not inexperienced in the matter—we have been denied the privilege of seeing them.

We have every sympathy with adult societies; but, as Father Quin points out,

"If this important work is to tower, it must be supported, like every other extensive moral or material structure, by solid foundations. Seemingly, its chief function is somewhat negative. It prevents youths, already as a matter of fact devoted or faithful, or visions, from lapsing respectively into cold obedience, open misconduct, or total depravity; but radical improvement and the resolute adoption of high aims will hardly result from an organization that takes the young man in hand only after wage money, complete personal liberty and developed passion have fixed his choice of some definite life place on the moral scale."

"We do well, doubtless, in caring for our young men. We do definitely better when devoted to our coming young men. If every son of Adam is to be taken with hope of profit in the net of supererogation, he must be caught, at the latest, whilst impatiently enduring his last pair of short pants."

The weary, hard working priests throughout the country who are endeavoring to infuse some energy into the rank and file of their organizations will endorse the common sense view of Father Quin. But they are unable to do everything! When two or more priests are in a parish the juveniles can be attended to satisfactorily; but when one has to bear the burden of building, sick calls, schools, and the countless other things that exhaust time and nerves, the work of boy-saving in any systematic way is a very difficult one. Now, here is where an intelligent and zealous layman can render invaluable service. He can, and should, give his pastor every assistance. The care of souls is not confined solely to the priesthood. Paying pew-rent and attendance at entertainments do not constitute the whole duty of laymen. What boots it to erect costly edifices if we permit our boys to drift into ignorance, indifference and crime?

We think any layman who realizes that his mission is to organize and to plan and to act for the extension of God's Kingdom on earth will not overlook his duty in regard to the lads of his own particular parish. Patience, tact and self-sacrificing labor are the only requisites for the work. We are not so sanguine as to imagine that our efforts will be crowned with instant success; but we do believe that, with persistence and method and a desire for God's glory, we are certain to do some measure of good.

In concluding, let us quote for our readers the words of Cardinal Manning:

"The question of what becomes of our poor children after they leave school to swell the labor market, is one of such paramount importance to us, as Catholics, that it must, sooner or later, be taken in hand before our poor children are lost."

PREACHING ON PAPER.

Carmelita Review.
Our Lord never commissioned a newspaper to preach, nevertheless the editor who has an eye to the interests of all his readers prints a weekly quota of soothing "firstly's" and "secondly's." These sermons (?) may be good, bad or indifferent. A recent \$1,000 prize sermon in a New York paper on the "Power of Gentleness" had some real good points in it. There was much truth in the closing sentence, which is worth quoting: "The world needs gentleness and love," says the writer, and "human hearts are hungry for the music of gentle voices and the touch of tenderness. Why should we not all try to show that we are the sons and daughters of the gentle God? Rough, rude boys have been made great for time and eternity by the sweetness and gentleness of mothers and sisters. Dull, wilful, poulant scholars have been made thoughtful and earnest by the tender, patient love of self-denying teachers. Souls small, mean, selfish, sinful, have been made great, by the gentle, faithful

labors of those not willing that any should perish."

NON-CATHOLIC MISSIONS.

Special to the CATHOLIC RECORD.

Although the missionary spirit is spreading day by day among our people, and has already in many quarters gathered sufficient strength to turn the tide of indifference, some of us fall to realize the opportunities open to our efforts and the crying needs that our energetic zeal can alleviate. Among the letters that pour in upon the management of the Catholic Missionary Union, many an urgent call for the dissemination of the truth can be as yet only partially answered. A zealous Western priest, in whom the burning desire to spread the truth has not been diminished by the routine duties of his parish, writes earnestly of the millions of "fallen away" Catholics that he meets on every side, and makes a stirring claim upon our active determination to recover them. Our Catholic people can no longer remain indifferent to this glorious duty. The Catholic Missionary Union is accomplishing a daily increasing amount of good as it wins the enthusiastic support of the awakened laity, and the clearer discarding of our responsibilities and opportunities stirs a new energy to meet the call. The priest we have mentioned draws particular attention to the need for quick action to reclaim the Italians and their children, whom the Protestant Episcopal Church is everywhere seducing from the Faith. That body is alive to the possibilities presented in the future of our Italian immigrants and is lavishing money upon them while we remain idle. Listen to this now: "As an instance, a short time ago there were no Italians heard of in this town. Now there are a great number and many are new Protestants going to the Protestant Episcopal Church. For the Italians here the Protestant Missionary Society educated an Italian in Rome, ordained him there, and sent him out to look after the Italians who might come from Italy. He dresses and appears as much as possible like a Catholic priest, and the Italians are pleased that he speaks their language and takes such an interest in their welfare. They should have Italian priests. There are plenty of them in Italy; why are not Catholics as earnest as Protestants in looking after these future Americans? I hope something will be done." It reads with the friends of the Catholic Missionary Union to say what shall be done.

The following item from the New York Sun of March 23, brings a significant message to us Catholics:

The steamship *Luna Maria*, from Lisbon and the Azores, landed at the Barge Office yesterday 556 Portuguese immigrants, the largest number ever brought here in one ship. They are a healthy-looking, picturesque lot, and most of them are bound for Massachusetts, to become fishermen, mill hands and farmers. Nearly all the young women and girls were betrothed, and many of the men carried mandolins and guitars. All had money and all were apparently happy. Plenty of Portuguese have preceded them to New England.

In the South the negro race is yielding an unusually bountiful harvest for the efforts made in their behalf. Traditional sectarian animosity is almost non-existent among them, and a priest finds their hearts always open to Catholic churches are usually most friendly toward the least effort made by the Church in their behalf, and the work of their conversion is difficult only from financial consideration. An instance has been recently brought to our notice where a good priest, the Rev. Father Keller, in Galveston, Texas, after opening a little Catholic school for colored children finds it so popular with the non-Catholic colored people that he has appealed for means to provide for the accommodations demanded for their children. The whole negro population has been won over by his kind heart, for the spirit of true Christian charity is as irresistible among the colored people as among children. In a local paper published entirely by colored non-Catholics he and his work are enthusiastically praised with a warmth of affection that should stir in our hearts a reciprocal impulse of charity and zeal.

The Catholic Missionary Union would call the attention of its friends to the band of Sisters known as the Mission Helpers established in Baltimore in 1888. They offer all their prayers, labors, and sufferings for the increased devotedness and perfection of our clergy and the success of the missionary efforts of the Church. Their contemplative life includes perpetual adoration of the Blessed Sacrament and their active labors embrace a wide range of the works of mercy, spiritual and corporal. No undertaking can succeed without prayer, and the grand opportunity for conversions among our fellow-citizens should move us to gratitude for the constant and devoted assistance of these good Sisters.

Men—and at times those who seem the most unlikely—work out God's secret designs.—Father Ryan.

CHURCH AND SCRIPTURE.

Excerpt From an Interesting Sermon by Cardinal Moran.

His Eminence Cardinal Moran delivered recently a sermon on "The Church and the Sacred Scriptures," in St. Mary's Cathedral, Sydney, Australia. The following synopsis we publish from the New Zealand Tablet:

It was asserted that up to the period of the so-called Reformation the Bible had been hidden away from the people. Such statements were made in opposition to facts and with the object of stirring up prejudice. Holy Church loves, and has always loved the Sacred Scriptures, and had ever commended them to her children. Had she not preserved the Scriptures as the sacred deposit of truth for nineteen centuries? The charge was made against the Church because she did not regard the written word of the Sacred Scriptures as our sole guide to truth and knowledge. Holy Church held that there should be the living voice of authority in the interpretation of the inspired writings, just as our Lord Himself and His Apostles taught by the living voice. From the earliest times the Fathers and Pontiffs of the Church had exhorted the faithful to read the Scriptures, and to seek them as a pure stream of blessing and consolation. St. Augustine advocated this love of the Sacred Scriptures, and St. John Chrysostom, in his advice, said: "Let the Divine Scriptures be ever in your hands; their lessons ever in your minds and your hearts." Perhaps no great Pontiff of those early days so strongly insisted on the reading of the Scriptures as St. Gregory the Great. "I beseech you," he said, "to meditate constantly on the Sacred Scriptures." So from age to age to our own time the successors of St. Peter had kept the knowledge of the Scriptures before the faithful. At the beginning of the present century they found the great Pontiff Pius VII., writing in terms of highest admiration and warmest approval to one of the Italian Bishops who had translated the Scriptures into the Italian language. Pope Pius VII. declared that no better service could be rendered to religion than to enable the people of a country to read in their own language the Gospels and other portions of the sacred writings. Then, again, they had the Encyclical of the present illustrious Holy Father, Leo XIII., on the study of the Scriptures. There was no more beautiful tribute to the Scriptures than this encyclical, and in it the true position of the Church as the guardian and expounder of the Scriptures was clearly set forth. The present illustrious Pontiff a few months ago crowned his labors in the cause of truth and knowledge by granting a special indulgence to each one who reads every day some part of the Sacred Books.

EARLY TRANSLATIONS OF THE SACRED SCRIPTURES.

Some enemies of the Church have been bold enough to state that there were no translations of the Sacred Scriptures till modern times. This was untrue. As early as the fourth century St. Jerome was ordered by the reigning Pope to present an accurate version of the Bible. This Doctor of the Church, most learned in Greek and Hebrew, produced what is known as the Latin Vulgate. At the present day the most learned and most painstaking investigators, non-Catholics as well as Catholics, recognize as authentic the text of the Latin Vulgate, which was the work of St. Jerome. The last edition of the Bible published in England had no less than four thousand corrections to bring it in conformity with the Latin Vulgate. Every discovery of ancient monuments and ancient manuscripts served to support the accuracy of the Latin Vulgate. Then, as to the Bible not having been known till the Reformation, there was the fact that in 1450 the Sacred Book was printed, and there were no fewer than one hundred editions within fifty years, and this at a time when there was no whisper of the Reformation. History tells us that one of the first uses of the printing press was to supply copies of the Sacred Scriptures. Not only was the Bible printed in the Latin language, but in Germany, in the year 1483 (the year Luther was born), several editions, beautifully illustrated, were issued in Germany. Between that time and the close of the century, no fewer than twenty-four editions were published. There was no hiding away of the Bible. The reading of the Sacred Scriptures was commended by the Catholic pastors, and besides the German publications, there were six other translations in the Low-Dutch and other dialects. There was no prohibition. The one anxiety of the Church at the time was to prevent corrupt translations, which could not fall to be come poisoned sources to the ignorant and the unwary. Holy Church never ceased to inculcate her learned sons to illustrate the Sacred Scriptures and to set them before the world in the most noble and most attractive form. Many of those who had associated Holy Church in connection with the Scriptures claimed that the Bible is the one source from which we derive knowledge of the Divine power and love—our sole source of light, and strength and grace, and spiritual happiness. As he had said

on the previous Sunday, the Catholic Church, the Church of Christ, relies not upon the written word alone, but upon the living voice of Divine authority which our Lord gave to His Church as a blessed heritage for all time. The Reformers of the sixteenth century followed in the footsteps of preceding heretics in declaring that, from the Scriptures, and the Scriptures alone, do we derive knowledge of Divine Truth. The Reformers, who used the Scriptures to suit their own ends, added that the Bible should be interpreted by individual reason. In other words, those who had cast off their allegiance to the Catholic Church held that no teaching or exposition was needed. Each individual was free to interpret as he thought fit. This theory of private judgment had led to the establishment of some seven hundred Protestant sects, each of which appealed to the Bible to justify its existence. Luther himself deplored the number of false teachers the Reformation had brought forth—the number of men who distorted the Scriptures and profaned the word of God. He called them "the cohorts of Satan," and described their presence as a curse on the earth. Yet it was Luther and the Reformers in England who led on the horde of false teachers. One of the distinctive features of the source of Divine Truth was that it should be accessible to all. As the Gospel tells us, "the poor have the Gospel preached to them."

THERE MUST BE A LIVING VOICE.

The written word would not be accessible to all. There must be the living voice—the voice of the teacher, the voice of the preacher. In the time of our Lord and for years afterwards the new Gospel was taught. The sacred text was written only as necessarily arose. For centuries afterwards it was not possible to have more than a few written copies of the Scriptures. But the pastors of the Church never failed to impart the lessons of truth and wisdom which had been bequeathed to the Church by our Saviour Himself. The sacred features of the source of Divine Truth and Knowledge was that it must be intelligible to all. With the principle of private judgment in force this was impossible. Many things in the Acts of the Apostles, in which we are told that our Lord, before ascending to Heaven, explained to the Apostles prophecies they had not understood. St. Luke tells us how our Lord, conversing with the Apostles before His ascension, said: "These are the words which I spoke to you, while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning Me. Thus He opened their understanding that they might understand the Scriptures." And in the second epistle of St. Peter, referring to the life of our Saviour, he speaks of "certain things hard to be understood, which the unlearned and the unstable wrest, as they do also the other Scriptures, to their own destruction. You, therefore, brethren, knowing these things before take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness." In the same epistle St. Peter tells us that "no prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God spoke inspired by the Holy Ghost." Here we find it set forth that the Scriptures to be intelligible to all need the authorized interpretation of those appointed by our Lord to teach and explain the Scriptures. The authority of Holy Church had settled such points as the observance of the Sabbath on Sunday instead of Saturday, and the manner of Baptism. This was the living voice of authority, for nowhere in the Sacred Scriptures was it laid down that the Sabbath day should be Sunday. The spirit which inspired the Sacred Scriptures gives us through Holy Church the genuine interpretation.

A JEWISH PRIEST.

It is rarely that a Jewish priest is encountered, says a Lebanon (Ky.) paper. However, one visited Lebanon and preached at St. Augustine's church. His name is Father Havelberg and his present charge is at Grayson Springs, Ky. His father is a Jewish rabbi, and Father Havelberg left his own people to unite with the Catholic ministry, at a great sacrifice. The members of his flock are few and poor, and he is touting the state seeking contributions to build a church. He was very successful with our always generous people.

"Pray and watch" are not co-ordinate duties, but the former is directed to the latter as means to an end. *Orate ut vigiletis* is the true sense; pray that you may have the inclination, the energy, the perseverance, to watch and to use every possible natural means that prudence can devise in order to combat temptations and conquer yourself. So understood and so used, prayer and the means of grace, far from springing us any exertion we are already capable of, simply make us capable of more, and demand more of us in consequence.—George Tyrrell, S. J.

during the last... on the rich and... for the more... over or fill up... sided the nation... produced that... religious evil... the whole fabric... of our Catho-... in this heroic... enterprise.

issues, and to the salvation of souls, before we think of the trouble and the dust pan.

The Boys are impossible. They are rough, destructive, restless. We have tried them again and again.

Try them once more, try another plan, another system. Try till you succeed. If the big boys are past mending, begin with the younger ones. Where everything else has failed, the manly exercise of drill, gymnastics, athletic sports, and forming the boys into companies have been found to succeed. But every-thing will fail, unless it be properly managed. Much depends on the head worker, and upon tact in dealing both with the workers and the boys.

The demon of discouragement. We measure and weigh our individual efforts and find them fall miserably short of the work to be accomplished—miserably short of our own standard. Of what avail are our pious deeds against the huge and overwhelming forces ranged against us? And where are the hoped for results, so steadily aimed at? We see them not; and then perhaps a cloud, charged with the microbes of annoyance and despair, descends to envelop us in gloom.

The first thing to remember is that individually and alone our powers are extremely limited. We are not intended by God to be alone. What is any single soldier, taken alone, to be officer or private? What victory can he win? What conquest secure for his Sovereign, if single handed?

But mass men together, organize them, drill them, direct and lead them, and they will roll back the forces of the enemy, win battles and finally rest in a lasting peace. What each one has achieved, singly, is small; but each, by contribution, shares in the triumph of the whole. The same law runs throughout nature. The drop of water, the grain of gold, the bee, the ant, the locust produce their striking and marvellous results by contribution, and by combination, by perseverance, not by solitary or desultory action. It is the same in the spiritual order of which we are speaking.

And see the advantage of this to the individual. He is kept humble by seeing how little he can accomplish by himself. He is inspired by the thought that his contribution has its real place and worth, and that the triumph of the whole is his.

This has been already illustrated again and again, especially by the settlements of the Catholic Social Union. As the clergy have gladly testified, the combined results of the united workers have been most satisfactory and consoling—in some cases changing the face of the mission in which they have laboured. And there have been, besides, remarkable changes, conversions, and progress in a good life among a multitude of individuals, who seem to have found their Guardian Angel in one or other of the workers.

But there is a higher thought than that of success: God's Will is accomplished, His glory promoted by your personal service to Him. Whether the triumphant results are large or small, visible or invisible to your eye, present or future, the one great thing that concerns you most personally, most intimately, has been accom- plished—you have given to your Blessed Redeemer your love and your service. He has counted every beat of your heart, every step you have taken, every hour of weariness, every discouragement endured with patience. He has accepted as offered to Himself personally your manifold efforts to please, to teach, to influence, to serve your brethren, and to direct them in the way of salvation. Is not this enough to make your heart exult with joy, and bound with renewed energy? What matter whether you be laid as a stone hidden in the foundations, or visible in the walls above the ground, provided you form part of the heavenly structure that is being built by the hand of God? The number of the saints and martyrs known to us upon earth is as nothing compared to the countless multitude of whom there is no earthly record, but who are glorious and refulgent in the kingdom of their Father. Among such may you find your throne.

You cannot expect to eradicate the evils that you have grown up in England during three centuries by a few decades of hard work. Many lives and many generations must be buried in the foundations of the reform we are engaged on, before the reform can be accomplished. For us it must suffice that we are doing the most holy Will of God, and have a share in the apostolate of Jesus Christ.

THE IDEAL FATHER

"Of all relations among individuals, in all combinations which life offers in this world, there is none that is more wonderful than motherhood; and fatherhood comes next," writes Barnetta Brown in the February Ladies' Home Journal. "The mother may be represented as a dove, with love and gentle- care brooding over the young; the father as an eagle, strong, eager to defend and help. The mother should be an embodiment of sweetness and gentleness; the father a citadel of strength. A father, then, to avoid his failures, must be of fine, large quality, strong, sane and loving; a self-forget- ful pleasant guide, a champion for his boys, a lover for his girls, a comprehending husband, a com- fortable man. With a father like this, and a mother such as we have sometimes seen and often dreamed of, the pathway of childhood becomes not one of thorns, but one besprinkled

with flowers, and life is changed from a dreary round of mistakes and fall- ous into a comfortable, successful and beautiful journey, brightened by cheerfulness, gladdened by comradeship, sweetened by love, and enjoyed alike by mother, father and children."

LEAGUE OF THE SACRED HEART.

Gratitude For God's Benefits.

GENERAL INTENTION FOR APRIL 1900.

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart.

Gratitude is the virtue by which we acknowledge gifts received from others and strive to make return for the same whenever it is in our power. Gratitude to our fellow-men is part of the cardinal virtue of justice; gratitude to God, if not identical with the virtue of religion, is really one of its chief acts, and a work of prayer by which we keep our souls in submission to Him. "The chief thing in the worship of God," says St. Augustine, "is that we should not be ungrateful to Him, and hence in the only true sacrifice offered to God our Lord, we are reminded to give thanks." De Spiritu et Litera c. 11.) The Preface of this Holy Sacrifice begins: "It is truly proper and just, right and salutary, that we give thanks always and in every place to Thee, Holy Lord, the Father Almighty, Eternal God."

"In all things give thanks," wrote St. Paul to the Thessalonians, "for this is the will of God in Christ Jesus concerning you all" (I. Thess. 5. 18.) and again, "giving thanks always, for all things, in the name of our Lord Jesus Christ, to God and the Father." (Ephesians 5. 20.) Members of the Apostleship of Prayer will recall the text of this great Apostle on which their organization is based: "I desire, therefore, first of all that supplications, prayers, intercessions, and thanksgivings be made by men." (I. Tim. 2. 1.)

And if we ask why so much stress is laid on this virtue of gratitude, we need only consider how important it was in the eyes of Christ who exclaimed when about to raise Lazarus from the dead: "Father, I give Thee thanks that Thou hast heard me;" (St. John 11. 41.) who distributed the miraculously multiplied loaves only after He had given thanks; who gave thanks again, as He took the chalice to bless it; and who complained, after the ten lepers had been made clean: "Were not ten made clean? and where are the nine? There is no one found to return to give glory to God but this stranger." (St. Luke, 17. 17.) And if we seek a reason beyond the Master's example, it is not right that we should acknowl- edge as the author of our very being, and of everything that we have, God from whom we received them all?

If we could judge by the language and manners of men it would seem that nothing is more common than gratitude. People thank one another profusely, even when refusing a ser- vice; a worldly politeness invents a thousand gracious ways of expressing gratitude: men readily, nay, greedily accept gifts, and, thank God, these are often generously given: yet how few, after all, are noble enough to be grate- ful in the true sense even to their fel- low men on whom they feel themselves dependent? Fewer still have the nobil- ity to be truly grateful to God, and to say, as the Spanish phrase puts it, when some one thanks another: "No thanks to me: thank God." Now and then comes a solemn message from the head of a State bidding the people set apart a day for holding services of thanksgiving, but invariably the thanksgiving is proclaimed for benefits which are ascribed to the success of the State administration, or to the instiga- tions and enterprise of the people, and the benefits for which men are asked to be grateful are the material good things of this world: the over sight of the spiritual good things for which God chiefly wants our appreciation and thanksgiving. The Pharisee and his race are not extinct, and men still pre- sume to mock God by thanking Him— that they are not as other men. Too many of them take His gifts, and affect to ignore their source; others make an outward show of thanking Him for the very fear of being considered ungrate- ful. How few study the gifts of God and stop to reflect "that every crea- ture of God is good, and nothing to be rejected that is received with thank- giving." (I. Tim. 4. 3.) In the words of St. Paul men have become "in- grates" and lovers of themselves, and would make it the boast of the new century that they can do without God.

Gratitude would never permit us to deny the receipt of a favor, to ignore, or overlook, or forget it in any way; it makes us first acknowledge, then make much of the gift, and, above all, keep it in mind. It is this memory of favors received, or rather of our bene- factors, which prompts us to praise them, and when opportune let others know of their goodness to us. Love of our benefactors, and a true esteem of their favors, grow naturally out of gratitude, and inspire us not only to treat them with honor and reverence, but also to confer on them even far greater gifts than they have bestowed on us. Thus gratitude is not, as some have cynically described, thankfulness for favors to come; for it is of such a hope that the Scripture says: "the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water." Nor is gratitude the mere eagerness to return gift for gift, since this eagerness may spring from a desire to be rid of obligations. True gratitude accepts with simplicity, and, while it makes us appreciate the gift, it also makes us value more the friendship and goodness of the giver,

and quite as glad to remain his debtor as to meet our obligation when occa- sions offers, though for one who has ever been truly grateful the obligation is interminable, and the truly grateful is glad it should be so.

Nothing can incite us more to the love and practice of this virtue than the baseness of ingratitude. "A blighting wind," St. Augustine calls it; more unkind than the chilling blasts of winter, Shakespeare makes Lear describe it; most hateful to gods and men, as Xenophon terms it; so baneful that it can destroy all the power of prayer, and force Heaven to close its gates against do. It is prayer without gratitude that St. Bernard blames for failing to reach God. It is of ingratitude only that Christ com- plained when He manifested to Blessed Margaret Mary the love of His Heart for mankind, and bade her urge men to make reparation for the coldness and indignity shown Him in the Eucharist, which is primarily the Sacrament and sacrifice of thank-giving.

To be grateful to God should be very natural and easy for us all. It needs but to consider His gifts, their beauty, variety and usefulness, all created by His hands, and given to us by Himself actually by His hands, and given to us by Himself actually present to confer them on us, and what is more, operating in them so as to effect through them what is best for our difficult and temporal welfare. It is difficult enough for us to recall the gifts of God and estimate them at their true worth,—gifts of soul and body, all the treasures of divine grace lavished on us abundantly, all our mental faculties, and our senses through which we derive the blessings of knowledge and the necessary motives to exercise the power of free will with which God endowed us, chiefly that we may choose to acknowledge His good- ness and show ourselves truly grate- ful for it. When we look about us and consider the multitude of creatures made for our benefit, and study how each contributes something which is indispensable for our existence, or at least highly conducive to our welfare, the heavens and the earth, the sea and the air, the stars of the firmament and the minerals of the soil, the brute, vegetable and inanimate creations, and the wonderful way in which they sustain our lives, and quicken our activities, and enable us to do things which God deigns to consider credit- able in His creatures, honorable to Himself, and beneficial to our fellow men: when further we penetrate to the material to the spiritual world, and the power of the human soul and the mar- vellous play of its faculties, and then rise from the natural plane in which God might have left us, soul and body, capable merely of what our powers could naturally enable us to know or accomplish, to the supernatural plane, in which we come under the light of His own countenance, and, with our minds enlightened, enabled to look above the range of our natural reason by which we know Him as the Cause of all things, and to behold Him as He has revealed Himself in a vision darkly, with our hearts lifted up to aspire one day to behold Him face to face and dwell with Him in glory as the sons of His household; when further we con- sider how He restored us to this high estate when it had been lost to us, and renews our title to it again and again, when we ourselves have fallen from it we should be impious not to cry out with Isaiah: "I will give thanks to thee, O Lord, for thou wert angry with me: thy wrath is turned away, and thou hast comforted me. Behold God is my Saviour, I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and He is become my salvation. You shall draw forth my joy out of the Saviour's fountain; and you shall say in that day: Praise ye the Lord, and call upon His name: make His works known among the people: remember that His name is high. Sing ye to the Lord, for He hath done great things: show this forth in all the earth. Rejoice with praise, O thou habitation of Sion, for great is He that is in the midst of thee, the Holy One of Israel." (Isaiah 12.)

This is gratitude, the hymn of joy in the heart, musing ever to the lips in words of praise and of blessing, adding in the memory, illumining the intel- lect and quickening the will to do great things for the great God who is in the midst of us. Not a gift need and not a thing done, not a prayer ut- tered, but the grateful spirit utters thanks to God: "with thanksgiving let your petitions be made known to God." Nor will it rest with the thought of its own gifts, needs and achieve- ments, but is grateful because God has done great things, and glory, and honor, and power, and strength, for ever and ever." (Apost. 7. 12.) "We give Thee thanks, O God Almighty, who art, and who wert, and who art to come; because Thou hast taken to Thee Thy great power, and Thou hast reigned." (Ibid., 11. 17.) And since men do not return God's favors, since they conceal them from others, and forget them, or disparage and some- times reckon them evil instead of good, the grateful spirit is prompted to re- pair their ingratitude by accepting as special blessings the afflictions which He sends for our trial, rejoicing that they are considered worthy to suffer for Christ, and crying out with David, "Thy rod and Thy staff, they have comforted me."

As members of the Apostleship of Prayer we begin the day with thank- giving as well as with reparation and petition, we live by devotion to the Sacred Heart of Jesus, which is mani- fested principally by our gratitude in

protest against the ingratitude with which He is treated in the Sacrament of His love, we have special means of honoring Him, and of repairing the outrages heaped upon Him in the Sacrament and sacrifice of thanksgiving. We have, therefore, special motives for praying that men may come back to God by recognizing His goodness and submit to His law in gratitude for benefits He bountifully bestows on them.

CHRISTIANITY ELEVATED WOMAN

Sacred Heart Review.

The Rev. Thomas J. Shanahan of the Catholic University, Washington, had a letter in the New York Sun, recently on the "Woman's Rights" question, that is occupying perhaps more at- tention than it deserves just at present. His statements were controverted by another Sun correspondent; and the appended letter from last Sunday's Sun is a defence by Father Shanahan of his position:—

"Your Detroit correspondent," writes Father Shanahan, "has not shaken any of my three assertions, (1) that the Roman jurisprudence of the imperial period was, not improb- ably, affected by marriage among Christians; (2) that the indissolubility of marriage among Christians is a benefit largely owing to the canon law; (3) that in non-Christian lands the practical condition of woman has always been and yet is far inferior to her condition in Chris- tian lands. As to the contentions of her reply:—

"First—Evidently she is ignorant of the elements of the history of Stoicism, otherwise she would know who Troplong is, and of what importance are the conclusions of Bishop Lightfoot in his essay on St. Paul and Seneca, as to the workings of Christianity on the latter philosopher. Seneca is the patri- arch of the Roman Stoics, yet his lan- guage concerning Roman women is as violent as that of any Christian Father. If Stoicism explains the (assumed) superior condition of Roman women in the imperial period, how is it that the chief of the Stoics denounces so vigor- ously the whole female sex of his time? How is it that the Christian writers could call him 'our Seneca,' and praise his book on marriage? Evidently your correspondent copies from men who have read into the Stoics' ideas that of a later growth. She errs great- ly if she thinks that any preter or jurist, even a second-century Gaius, first conceived the 'equality of the sexes.' I pointed out the source of that idea in a document that antedates any Stoic 'responsa.' It is Galatians, III, 28.

"Second—It is false that a provincial council of the sixth century for- bade women to receive the Eucharist in the naked hand 'on account of their impurity.' The canon she refers to is the thirty-sixth canon of the Council of Auxerre in Gaul (585). It does for- bid women to receive the Host in the bare hands—in accordance with an archaic practice of Christianity—but no reason is given, much less the reason that your correspondent alleges. As to the strong language of the Fathers, we must remember that much of it is rhetorical, and to be interpreted mildly as we interpret the sayings of Christy and Basil about riches. Then, again, it is general, and per- haps is justified by existing social con- ditions as existing language of other and later writers, not Christian. In any case, they never uttered the crude abstractions that fill the pages of a certain book on the 'The Evolution of Women.'

"Third—Every historian of the Greek state of antiquity calls attention to the decrease of population as one cause of its decay and downfall. It is directly traceable to the frightful, unnatural immorality of that state. Now, this peculiar immorality was nourished by the very women whom your correspondent holds up as ideals. The 'Periclean women' may have been as highly cultivated as your correspondent could desire. Why, then, did contemporary Plato and Aristotle hold such decided views as to the nature and function of woman in the Greek state? Why did the former desire to see them excluded from the govern- ment of an 'optima respublica'? Or was the mind of these giants less per- spective than that of a lot of sophis- tical Stoics, forever prating about high things that Marcus Aurelius himself says, they never realized in their con- duct.

"Fourth—The 'Hypatia' argument remains one of the popular fallacy say- ings: 'Cito Dante? Finita la quis- tione.' 'Hypatia' has been overdone as an illustration of fifth-century fan- tasy. Koppelt (Matuz, 1881) has shown that the murder of the dis- tinguished female philosopher can not be laid at the door of St. Cyril of Alexandria. His principal accuser is an exiled imperial heathen, who lived more than a century later. The contemporary Christian Socrates, though unfriendly to Cyril, goes though no farther than to say that the murder was a disgrace to the patri- arch and his party. Kingsley's 'Hypatia' is about as trustworthy as his 'Westward, Ho!' His novel is no more history than the 'social song' is sociology. As a matter of fact, Hypatia was the teacher and in- timist friend of Christians, as may be seen by the story of Bishop Synesius before the time of Hypatia the Alexandrian church venerated the female philo- sopher Catherine.

"Fifth—In matters that pertain to the history of Catholicism, Locky and Buckle are writers with a confessed tendency, namely, to belittle it. The unsupported assertions of these philosophic historians—the most

dangerous of that ilk—count for nothing. It is a fair principle in history that you may believe the evil that your friends say about you and the good that your enemies admit. Hence the following judgment from a famous rationalist, Pelletou, author of the 'Profession de Foi du XIX Siecle' (1855), may be accepted as final in this question of what woman owes to Chris- tianity. 'The Christian law, always favorable to woman, proclaimed marriage indissoluble, thereby overthrowing the iniquity of divorce which was only successive polygamy. Henceforth woman had her sure place in the family, a place fixed and guaranteed. "She could watch by the side of her growing children without fearing at each moment the disgrace of a sudden repudiation. Her destiny had hitherto been uncertain, wavering, subject to the caprice of her husband, but now it shared the solidity of the domestic hearth."

THE ORNAMENTS OF A HOME.

This note of inquiry is in line with the work of the Columbian and there- fore obtains an early answer:—

Dear Editor—What do you think is the nicest ornament for a home—books, pictures or a piano? Newly-Wed.

In one household of which we have knowledge, over an old-fashioned fire- place in the cozy parlor is inscribed the legend: "The ornament of a home is the friends that frequent it."

But that does not reach the ideal, for some homes have few or no friends that frequent them, and nevertheless they are not without beauty. The chief ornament of a Christian home is the virtue of its inmates. That gives peace, sunshine, harmony, con- sideration, gentleness and grace. Where it flourishes, there is loveliness, even in the midst of poverty; where it is absent, there is ugliness, although surrounded by sumptuous decorations. Certain that our newly-wed friends have this supreme charm for their home, the only question remains—what purchase shall they first make with the money they have in hand to ornament it? If they were an old married pair we should say, don't invest it all in one thing, buy a few pictures, two score of good books and a case for them, and make a first payment on a piano, if you have all the rest of your furniture paid for, a life insurance policy secured, and a home of your own. But as they are still near the honeymoon and best left to themselves, with whose opinion they will be most pleased, the Columbian prudently declines to offer an advice on the subject proposed.—Catholic Columbian.

UNKIND WORDS. You have no idea what a wound an unkind word will sometimes inflict if you were aware of the great sorrow so often occasioned by a petulant answer or a snappish question you would be careful in the choice of your speech. There is no dart capable of inflicting a deeper wound to the heart than an unkind word and all the re- pentance will not serve to erase the scarring. Be careful, therefore, and shun unkind words, always.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Advertisements must be paid in full before the paper can be signed.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, April 7, 1900.

LETTER OF RECOMMENDATION.

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

The Editor of THE CATHOLIC RECORD, London, Ont.

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. FALCONE, Arch. of Larissa, Apost. Deleg.

CATHOLIC PUPIL SUCCESSFUL.

The high standing of the Catholic schools of Chicago has been shown by a recent competition for prizes offered by the Tribune newspaper of that city for the best ten essays on the career of George Washington. The first prize was gained by a pupil of the Sisters of Mercy in charge of the Holy Angels' school.

It is thus seen that even though the public schools are fostered and encouraged with grants of public money, the Catholic schools can successfully compete with them, though so far from receiving public aid, the Catholics are burdened with the double tax of supporting the public schools, while maintaining the parochial schools out of their own pockets.

THE PASSION PLAY.

It is announced that the famous Passion-play will take place this year at Oberammergau, as usual every ten years, and this will make the village one of the chief points of attraction on the continent this summer. The villagers are now busy erecting houses for the accommodation of the many thousands of visitors who will come to witness this most famous of living pictures, and at the same time the most instructive. Preparations are also being made for the performance by the players who will take part in the representation. Joseph Meyer, on account of his age, which is now sixty years, has definitely given up the part of Christ which he has hitherto represented so effectively, because he can no longer represent a youthful man, unless he were at least to have recourse to the stage devices of paint and powder, which are not allowed to be used in the Passion Play. Meyer's son has been appointed to take his father's place in this part. It is strictly forbidden to visitors to bring cameras to the representation for the purpose of getting snap shots of the scenes, as the right of taking photographic views is sold by auction to the highest bidder, and it is understood that some Munich photographer who purchased the right of taking the pictures last time, will also secure it this year.

WHOLESALE CONFISCATION.

Ex Premier Brisson of France is endeavoring to outbid M. Waldeck Rousseau, the present Premier, for the support of the Socialistic and irreligious vote. He has introduced into the Chamber of Deputies a bill for the secularization of the properties of religious corporations, that the proceeds may be converted into a pension fund for working people. The preamble of the bill states that in 1880 these congregations possessed lands and other property worth 750,000,000 francs. When it is borne in mind that the religious orders conduct most of the schools, hospitals, houses of refuge, and asylums for children, infirm people, the blind, deaf and dumb, and other like institutions for a population of forty millions, the amount will not appear large, as it is only about \$3 75 per capita of the population. The purpose is to catch the votes of the red republican working men, who may overlook the fact that if this property be confiscated, these charities will be poorly provided for by direct taxation. It is not believed, however that M. Brisson's sweeping measure of wholesale confiscation will be adopted by the Chamber.

WHERE THE MONEY GOES.

A missionary in Japan by name Miss Mary Dakes gives the astounding information that of all the money given by England and America for the propagation of the Gospel in foreign lands, only 10 cents of every \$1 is used for direct Gospel work. The remaining 90 cents is used by the missionaries for their own support and that of their families. As a matter of course the missionaries must be supported, and so must their little ones, but it is a curious condition of things that they should employ for their own benefit 90 per cent. of all the money they receive for the purpose of propagating the Gospel. Surely this shows how necessary it is there should be an unmarried clergy if the command given to the Apostles to preach the Gospel to all nations is to be properly carried out. Miss Dake is of opinion that the present state of affairs is a misappropriation of the funds given for missionary purposes.

THE GREEK CHURCH.

Recent despatches from Russia show that the Government of that country is as determined as ever to propagate the Established Greek Church of Russia throughout the Empire, and as far as practicable to stamp out all other religions. A new attack has been made upon Lutheranism in Finland and the Baltic Provinces. The pretext is that the Lutheran clergy in Finland and Livonia favor the propagation of pan-Germanic sentiments, but it is certain that the real cause of this movement is the fear of the Holy Synod of the orthodox Church that strange fathoms will succeed in undermining the confidence of the people in the orthodox pastors and creed. There have been in the provinces mentioned a number of conversions to Protestantism, and this has caused considerable alarm in orthodox circles. The Lutheran theological seminaries, which were for several years past allowed to remain open in St. Petersburg, have been closed, and there is some reason to fear that new persecutions will be begun against the Catholic Poles, unless the large number of Catholics in Poland may be a source of fear to the authorities lest they make the people disloyal by renewed persecution.

PASSIONTIDE.

The fortnight before Easter, which begins this year on April 1, consists of the last fourteen days of the Holy season of Lent, and is called Passiontide or Passionweek, because it is specially devoted by the Church to the commemoration of the Passion or sufferings of our Lord Jesus Christ. The word *passion*, derived from the Latin *passio*, primarily signifies suffering, and it is in this sense that we speak of the passion of our Lord, with special reference to those of His sufferings which were immediately connected with the great work of man's redemption through His death upon the cross.

The Gospel read at the Mass of Passion Sunday is from St. John, viii. 46-59. It relates that the Jews angrily reproached our Lord because He taught them divine truth, and attributed to Himself powers and authority which belong solely to God, saying: "If any man keep My word he shall not see death for ever."

Next he informs them of His divinity by telling them that "Abraham rejoiced that he might see My day. He saw it and was glad;" and "Amen, amen, I say to you, before Abraham was made, I am."

Then they took up stones to cast at Him: but He hid Himself and went out of the temple. Thus we find that the first day of Passiontide commemorates the beginning of the attempts of the Jews to put our Blessed Saviour to death as a malefactor, and the Passiontide culminates with His actual death on Good Friday.

During Passiontide the Church reminds us of Christ hiding Himself from His persecutors, by covering the images and crucifixes on the altars, and other images of Christ and the Saints in the Church with purple coverings, to remind us that we should do penance for our sins, as purple is the penitential color, and if we wish to follow Christ, we must endure suffering and even bear our crosses, as He bore His cross for our redemption.

The epistle of Passion Sunday, taken from Heb. ix. 11-15, reminds us that the sacrifices of the Old Law were of little value in comparison with that which Jesus offered for us by dying for our sins. By the sacrifices offered under the law of Moses, the blood of various clean animals, as of calves, goats, oxen, etc., was offered to God; and if these offerings sanctify man and

cleanse us from defilement, "How much more shall the blood of Christ, Who, through the Holy Ghost, offered Himself without spot to God, cleanse our conscience from dead works, to serve the living God?"

The sacrifices of the Old Law had their efficacy only through the Sacrifice offered by Christ on the cross, and prefigured Christ's sacrifice, which is alone all-sufficient for our redemption.

The sacrifice of the Mass is a continuation of that of the cross, and is of equal value therewith, because though offered in an unbloody manner, it is one sacrifice therewith, because in both cases the same Christ offers Himself to His Heavenly Father, and in both instances He is the high-priest and the victim at the same time.

Christ Himself declares this identity when He tells His Apostles: "Do this for a commemoration of Me. For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come." (1 Cor. xi. 26.)

FRENCH POLITICAL PARTIES.

The persistent hostility of the Waldeck-Rousseau Government to religion in France has had the good effect of rousing many Catholics to the political apathy into which they have been hitherto apparently hopelessly plunged. There is already serious consideration of the question whether it would not be advisable to inaugurate a Catholic party in the Chamber of Deputies, similar to the Centre Party which effected so much good in the German Reichstag. It is believed by many sincere Catholics that such a party would soon produce a change of policy in the Government of France, similar to that effected in Germany by the Centre party, of which the late Herr Windthorst was the founder and the leader down to the moment when he was removed from the scene by the hand of death.

With a Catholic population of but little over one-third of the German Empire at his back, Herr Windthorst was able to rally the Catholics to his standard so effectually that Bismarck, the so styled man of blood and iron, was obliged to reverse his avowed anti-Catholic policy, in regard to which he had boasted that he would "never go to Canossa." But Herr Windthorst's energy and astuteness forced him to make that journey. It is believed by many that a Catholic party in France would produce similar, or even more decisive results, as it is certain that the loyal Catholics of France greatly outnumber those who are hostile to religion, and would annihilate the latter politically if they would only shake off the apathy which makes them submit to the domination of their noisier and more demonstrative opponents.

Under ordinary circumstances, we would not be advocates for the establishment of a Catholic party in politics, but we believe that such a party would be just the thing to meet and overthrow the machinations of the enemies of religion in France. By means of such a party the infidels of Belgium were thwarted in their aggressiveness, and if similar methods were adopted in France, we feel assured that the result would be the same. Nevertheless, it appears certain that the Waldeck-Rousseau Government is destined to live longer than the average period, unless steps be taken to counteract its anti-religious course, in which case it must either yield to the religious sentiment of the country, or be overthrown.

If there is to be the threat of a French Kulturkampf, by all means it should be met in the same way whereby the Kulturkampf of Germany and Belgium were brought to naught.

SHYLOCK NOTE-SHAVERS.

The Montreal Witness deserves credit for the perseverance with which it continually warns young men against the schemes of usurers, gamblers and saloon keepers who employ every wile conceivable to get them under their power.

All our large cities are pestered with these land sharks, and Montreal, being the chief city of the Dominion, is of course not exempt from their operations.

Cases are numerous where young men in temporary want of money have borrowed from the usurers or note-shavers, and as the interest charged is 10 per cent. per month, or 120 per cent. per annum, it happens as a matter of course that those who once get into the clutches of these Shylocks are seldom able to get out of their power again.

But it is not so much the borrowers who get thus entangled as the endorers. The brokers are always more

careful to have substantial endorers than responsible makers of the note, and it is to the endorers they look for repayment.

The money lenders are not satisfied with the ordinary endorsement on the back of the note, as in this way the endorser would be responsible only after due notice and protest. When a man agrees to become endorser for a friend, in order to get him out of a difficulty, the money-lender asks him to sign the note immediately under the name of the maker so that the two may be joint makers, and the intending endorser seldom objects to this, and he thus becomes directly responsible for the payment, and when the note falls due he is almost always called upon to meet the obligation.

The Witness mentions a recent case in point. A young man put his name to a note for \$30 for a special friend, being assured that it would be settled within a week. It was not paid, and a month later the banker, who had become joint maker of the note, was summoned to court, and obliged to pay \$35, interest and costs being added to the face of the note. In fact so regular has become the practice of charging 120 per cent. per annum that the legal stationers keep on hand a stock of printed blank forms specifying that rate, under the covert reading, "10 per cent. per month."

Young men, especially, should be on their guard against being caught in these traps. They should take care to live within their means, so that they may never need to borrow, especially at such rates of interest, and they should also be on their guard against lending their names to cover the follies of their spendthrift, so called acquaintances or friends: otherwise they are sure to be entrapped.

The cities of Ontario, and our own London are not free from the operations of the Shylocks against whom we utter this warning to put young men on their guard.

THE "CHURCH OF IRELAND."

The Ottawa Evening Journal of the 19th inst. gives a short account of a St. Patrick's sermon preached in Christ Church (Anglican) cathedral on Sunday, March 18, by Rev. W. M. Loucks. The preacher regaled his audience with the ridiculous fable now so commonly hashed up by Anglican divines, to the effect that St. Patrick was a Protestant? No; but a member of what he calls "the Irish branch of the Catholic and Apostolic Church, which is still in existence and known as the Church of Ireland." He continues: "The Right Rev. Dr. Alexander, Archbishop of Armagh, is St. Patrick's successor in the Apostolic office; and the Roman schism in Ireland began in the sixteenth century."

We refuted this absurdity in our last issue, and we need not repeat our refutation, which, though brief, was complete. We shall only ask, how is it that if the "Roman schism" only began at the period when Henry VIII. found it so difficult to eradicate by robbery, murder and confiscation, that his efforts, followed by similar efforts of his successors, have not even at this date accomplished the task?

Mr. Loucks also tells us that St. Patrick knew nothing of the "cell-bay of the clergy." Perhaps he would be condescending enough to inform us where Mrs. St. Patrick and the family lived. He might also tell us how it was possible for a king (Henry VIII) who lived fifteen centuries after the Apostles, to found an Apostolic and Catholic Church.

The Rev. Mr. Loucks ought to know also that the pseudo Church of Ireland was never the Church of Ireland, except by a legal fiction, and as it has ceased to have even this fiction in its favor, it is now only a Church without even a name.

Mr. Loucks speaks, forsooth, of "The Roman Schism." And what is a Schism? Our dictionaries define a Schism as "a division or separation in a Church, occasioned by a diversity of opinion." The Schismatics and heretics are those who separate themselves from the old Church, and teach new doctrines. Schism is simply the Anglicised form of the Greek word *Schisma* used by St. Paul in Cor. i. 10; xi. 18 saying:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, that there be no schisms (Prot. Bible, divisions) among you, but that you be perfect in the same mind and in the same judgment."

And "First of all I hear that when you come together in the Church there are divisions (Greek, schisms) among you, and in part I believe it. For there must be also heresies: that they also who are reproved may be made manifest among you."

In the same sense St. Paul also uses the Greek word *dichostasia*, a schism, a separation into factions, in Romans xvi. 17, and Cor. iii. 8.

"Now I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which you have learned; and avoid them." And whereas "there is among you envying and contention, are you not carnal, and walk according to man?"

It is easy to see that the schism-makers are they who form factions against the authority of the Church, and who introduce new doctrines. This is quite applicable to Anglicanism, whether it be called the Church of England or of Ireland, but certainly not to the Catholic Church which the new religionists attempted to uproot by violence and confiscations backed by penal laws.

We may add here who are, in St. Augustine's opinion, the heretics (and schismatics) whether they who adhere to the authority of the ancient Church or they who start a new one, as the Manichees did, against whom the great doctor was writing. He says:

"In the Catholic Church . . . the agreement of peoples and nations keeps me, an authority begun with miracles, nourished with hope, increased with charity, confirmed by antiquity, keeps me, the succession of priests from the very chair of the Apostle Peter, to whom the Lord after His resurrection committed His sheep to be fed—down to the present Bishop (evidently of Rome) keeps me. Finally the name itself of the Catholic Church keeps me, a name which in the midst of so many heresies, this Church alone has, not without cause, so long possession of, that though all heretics would wish to be called Catholics, yet to the enquiry of any stranger, 'where is the place of assembly of the Catholic Church?' no heretic would dare to point out his own Church building or house."

It is clear that St. Augustine would not recognize Anglicanism as the Catholic Church, nor the pseudo Church of Ireland either.

ROMeward BOUND.

While so much is being said in the Protestant religious press concerning the tendency to Christian unity which is being manifested everywhere among the sects, it is gratifying to observe that there is some tendency also, and even on a large scale, towards Christian reunion in another direction quite different from what is usually set forth as that which should be the object of their aspirations.

We have many times expressed our conviction that no solid religious unity can be attained by an agreement to ignore differences in matters of faith. All things revealed by Almighty God are to be firmly believed, because they are attested as truth by Him who can neither deceive nor be deceived, and the denial of one such article of faith is a denial that God is Truth, and a denial of Christ who has declared that "whosoever shall deny me before men, I will also deny him before My Father who is in heaven." (St. Matt. x. 33.)

It is this sort of unity which is most commonly advocated by those Protestants who speak most strongly in favor of the reunion of Christendom, and the Rev. Price Hughes, who is the leading spirit in promoting Church unity on these lines, has succeeded in gathering together every year, for some years past, a large number of Protestant clergymen of many denominations, at a rendezvous in Switzerland, who all seem bent upon effecting a union on this basis. The plan appears to be, to have all the sects which can be induced to come into the movement, to adopt a common creed in which nothing shall be said of their points of difference, while the matters on which they all agree shall be plainly stated as the Christian faith which all must believe under pain of being regarded as outside the pale of Christianity and salvation. Such a creed has in fact been formally adopted and published to the world under the name of the "New Catechism of the Free Churches of England and Wales," and strange to say Presbyterians, Baptists, Congregationalists, and supposed representatives of five different Methodist sects have adopted it.

But here a trouble arises on the threshold. Though the delegates who adopted the new creed seemed to have the approval of their respective denominations to make the attempt to concoct it, not one of these sects has had the courage to adopt the work as completed, or to declare that this shall be considered its standard of belief.

The reason why no one has adopted it was very fairly laid down by the Canadian Baptist, about the time of its appearance. That journal said: "To suit all these (the above mentioned) bodies, it must be a most colorless affair. It is not to be a complete statement for all, but of special use to it? If it is accepted as a sufficient statement, then what right have any to accept as sufficient what leaves out a large part of the teaching of the Bible as they interpret it? What right have any to ignore a part of what they think is Bible doctrine, on condition that all the rest will do the same? Of course, if the catechism is merely to express truth common to all, and is understood to go no further than this, it may serve a good purpose. But as a statement which all denominations shall agree to accept as their full creed, deliverance, it seems to us open to the gravest objection. Surely the better way is to cultivate both Christian love and loyalty to all the teach-

ing of Christ, rather than to risk any compromise of the latter for the sake of the former."

This reasoning is irresistible, and the inference is that we have often drawn by a similar argument, that the only means whereby true Christian unity is to be attained is by the re-acceptance of those Christian dogmas which Protestantism rejected at the time of the mis-called Reformation, including the dogma of the Divine Authority whereby the Pope was appointed Supreme head over the whole Church of Christ.

We hope that it is an indication that this true basis of Christian unity will be accepted yet by Protestants, or at least by many of them, inasmuch as many of these truths are now being restored to their place as Christian dogmas, by many of the sects.

Our readers are fully aware of the extent to which Christian truths have been accepted by a powerful party in the Church of England. It is now nothing strange to hear Church of England divines and laymen declare that Christ instituted the sacrifice of the Mass, and that this sacrifice is to be offered to God for the living and the dead. Prayers are offered for the dead, and the intercession of the Saints with God for us who dwell on earth is asked, and it is also a matter of belief that priestly absolution is efficacious as the means whereby sin may be forgiven.

We need not add to these doctrines the ceremonial and disciplinary practices which have been adopted in thousands of Anglican Churches, assimilating them somewhat to the Catholic Church in outward appearance, at least; and to such an extent has this assimilating process gone that there is even now a very considerable party among Anglicans who would willingly accept the whole body of dogma which the Catholic Church teaches, to effect a re-union. Unfortunately, these are not as a whole sufficiently advanced to accept Catholic teaching unreservedly, and therefore, as yet, only individual conversions can take place.

But not only among Anglicans, but even among those so called Evangelicals who were generally thought to be furthest removed from any tendency to Catholicism, we can see signs of a desire to return to the old faith, at least as regards some doctrinal points.

We mentioned some weeks ago the idea which many Methodists had conceived that the institution of a Methodist Lenten season would contribute toward increasing devotion among members of that denomination. Since that time the Methodist Bishops of the United States have actually issued an invitation to members of their Church to observe Lent, just in the manner in which Catholics observe it, by special prayer, fasting, and abstinence from worldly amusements; and the religious press warmly expresses approval of their pronouncement. This is somewhat surprising, as we have hitherto been told that such observance of sacred seasons is superstitious and therefore displeasing to God. There is, in fact, among the Methodist articles of religion, which have been for the most part selected from the 39 Articles of Anglicanism, one which is specially directed against "works of supererogation," to the following effect:

"Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogance and impleity," etc. The Presbyterian Confession is equally explicit, and it is because these sects have both regarded fasting as a voluntary work that they have also always held it to be superstitious, arrogant and impious. This makes it the more remarkable that the Methodists, after the lapse of a little more than a hundred years of existence, should have come officially over to the Catholic belief that penitential works voluntarily performed for God's sake, are pleasing to Him, and that it is necessary that we should by such means mortify our passions and appetites.

The Christian Work, one of the most prominent of the Evangelical organs of the United States, falls into line, and in its issue of March 1st speaks as follows:

"Assuredly the aged child of fashion needs precisely the lessons taught and the opportunity presented by the Church in this ordinance; and so every Christian, whether Roman Catholic, Episcopalian, Presbyterian, Methodist, or Congregationalist would do well to yield a measure of observance of the season in spirit and life, and this, we are glad to know, not a few do. Certainly our thoughts and influences, our desires and aspirations, go on so incessantly to things of this world, that we shall be made better and happier by directing for a specific period, our aspirations heavenward in imitation of the Master, until we rise to a fuller appreciation at Easter, of His resurrection. And it is significant of a marked change that so many not within the episcopal communion are glad to avail themselves of the services of that Church during this period, while in this

city and elsewhere non-Episcopal churches gladly take advantage of the opportunity to hold Lenten services."

It has, indeed, been very positively asserted that the decline in Presbyterianism and other "Evangelical" Churches during recent years, has been owing in a great measure to their neglect or positive disregard for the natural tendency of devoted and piously inclined people to do some works of self denial in testimony of their love for God, and their desire to serve Him. As a further evidence of this, it has been pointed out that the Episcopalian and Lutheran Churches which have a Bidual, and which of old served days of special devotion, are actually increasing in Church membership, while the Evangelicals who reject these aids to devotion are surely declining.

BANDS OF DIOCESAN MISSIONARIES.

Rome's Approval of This Phase of the Non-Catholic Mission Work.

Philadelphia Catholic Standard and Times. Providence, R. I., has been the scene of a mission to non-Catholic which was particularly noteworthy for two reasons: First, it was the initial effort of the newly organized local diocesan band of missionaries; secondly, it entered upon its work with the direct and hearty approval of the Holy Father himself. The letter from the Cardinal Prefect of the Propaganda to the Ordinary of the diocese of the Right Rev. M. Harkins, D. D., an inspiring source of encouragement for the friends of the Catholic Missionary Union, and in the blessing it conveyed augurs a bright realization of its members' hopes.

The opening sentences of this letter are as follows:

Rome, February 7, 1900. Right Rev. Sir: Your letter to the Holy Father, informing Him of the establishment of a band of diocesan missionaries for the purpose of giving missions to Catholics non-Catholics was most welcome to His Holiness, and He has graciously granted to you and most salutary instructions (in the sense of the Holy Father's instructions), which we wish every success for the same.

This official pronouncement puts seal of Rome upon the policy of organizing diocesan bands of missionaries. The significance of the letter lies in the fact that the whole story of the method of giving missions to non-Catholics, which has been submitted to the Holy Father, that this is his opinion thereon. The unacquainted with the way the Holy Father considers and decides upon such matters may wonder how he can find time to read and direct the answering of the letters he receives from all parts of the world and upon subjects frequent of but local importance. It is accomplished in the following way: Every Sunday night the Cardinal Prefect before him the budget of communications received during the week. His Holiness devotes a certain time to reading them in turn and deciding upon them, and if time does not permit of this treatment for all the accumulated material, the remainder of the letters are deferred to the following Sunday. The methods of the diocesan organizations for giving non-Catholic missions have therefore come under the immediate knowledge of the Pope, his hearty approval, encouragement and blessing are a treasure for many patient, persevering, generous sacrifices on the part of the movement's friends.

AN EXPERIMENT IN NEW ENGLAND.

A non-Catholic mission in New England is necessarily more experimental, and its prospects are less more precarious than one elsewhere. The reason is that the "Down Easters" class distinctions, based upon purely worldly considerations, are strictly drawn, and the Catholic is more universally looked upon as being at best a subject for volent sympathy. The "better" are more cultured and feel no peculiar attraction toward the religious convictions of the "working classes," and their pleasure here below is in the Church and the Catholics drawn together must overcome in themselves a great deal of hubris and pride and unusual attraction toward the teachings of the Church. The characteristics of the Puritan's century are particularly felt in the mission of Providence. It was given Joseph's Church in Belgrave, "West End" of the city an quarter of fashionable residences early part of the week brought of good, honest Catholics accustomed to work for a living, but non-Catholic. However, as the local newspaper notoriously the were relegated to the side aisle church, and the middle aisle be one hundred to five hundred no- nices nightly, according to the Mission closed auspiciously the establishment of an inquiry of twenty, and the local bad reason to be gratified by success of this their first battle campaign. It is an opening and has broken in upon the of those outside the Church. Tility thus earned will be a con- increasing capital, and as time it will produce and increase as inevitably as any bank depo-

A distinguished writer relates conversation with George Eliot, not her death, a vase toppled over on the floor. The great writer quickly and busily put out her hand to stop it, saying, "said she, releasing it, 'that will come when we shall instruct the man or woman who begins to fall will come when we shall instruct the pieces of furniture or ornament.'"

er than to risk any com- pletely the advantage of the opportunity to bid Lenten services.

It has, indeed, been very positively asserted that the decline in Presbyterianism and other "Evangelical" Churches during recent years, has been owing in a great measure to their neglect or positive disregard for the natural tendency of devoted and piously inclined people to do some works of self-denial in testimony of their love for God, and their desire to serve Him.

It is an indication that the Episcopal and Lutheran Churches, which have a Ritual, and which observe days of special devotion, are actually increasing in Church membership, while the Evangelicals who reject these aids to devotion are surely declining.

It is fully aware of the Christian truths have a powerful party in England. It is now to hear Church of and laymen declare that this sacrifice is for the living and the intercession of the Saints who dwell on earth is also a matter of belief solution is efficacious as thereby sin may be for-

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THE BETTER SCIENTIST, THE BETTER CATHOLIC.

It is many years since it was our privilege to "sit at the feet" of Rev. Dr. Callan, one of the greatest scientists of modern times, and we well remember the humble, child like faith of that great man. His life was a perfect answer to Heretic Mivart's assertion that a scientist cannot be a Catholic.

One of our most learned Catholic monthlies assures us that there are Mivarts in this country, and we have reason to know that it tells a sad truth. Now, we would say to our silent Mivarts that the most salutary expansion of the human spirit is the conviction that the better believers we are the more secure will be our knowledge—using knowl-

edge in its widest and most human sense. This may seem a paradoxical thing to say—that Christian and Catholic belief is a real basis of knowledge. For to believe is not properly to know, but to accept on authority—no, no superstructure can be more secure than its base. But such a difficulty is very easily cleared up. No mind can absolutely begin with mere faith. One must know something first. So that faith always rests on knowledge, and not knowledge on faith.

But faith is not merely an unhesitating assent—it is real information of truth, solid truth, and most valuable truth. To accept the teachings of faith about God and His person, about the Blessed Virgin, about its origin and destiny, about creation, sin, regeneration and divine grace, is to possess a fairly complete system of ontology, psychology and ethics. And, as we need not say, as Christians and Catholics, we are bound to accept it—and we do accept it.

When Mivart and his American admirers doubt and speculate, we know—not always with knowledge as distinguished from faith, but at any rate with knowledge as distinguished from ignorance. The data of faith, the dogmas of faith, being true and solid, naturally furnish minds like ours with a thousand hints and suggestions for the further attainment of truth.

Thus the dogma of the Trinity has shed a flood of light on the subject of human personality; the revelation of the incarnation has illumined the conditions of human freedom and responsibility; the dogma of re-creating grace has opened the way to much interesting knowledge about the spiritual soul, and that of the creation has enabled the investigator to arrive at a decision on that most perplexing subject, the true metaphysical conception of evil. A Christian heart will cling to his Christian catechism. The Christian mind, ardent and eager, as many minds are, to investigate truth and to understand the universe in which it finds itself, should start with what it has learnt at the altar. Nothing that contradicts that can be real knowledge. On the other hand, the right roads are the roads to which teaching points. One may advance without fear or hesitation where faith shows the way. We do not speak solely of morality or of virtues; we speak of intellectual knowledge. St. Augustine was intellectually greater than all the Mivarts combined, and he said: "You need not go through an elaborate intellectual process in order to believe; but, if you believe, you will advance intellectually." "Noli intelligere ut credas, sed crede ut intelligas; intellectus merces fidei est." The result and the reward of believing is to understand. Even if faith were a mere hypothesis, as the Mivarts suppose, it is, as developed in Christianity, so sane, so conclusive, so satisfactory and so suggestive an hypothesis that it must inevitably lead to the increase of knowledge; just as gravitation, or the atomic theory, or the wave theory of light, or the evolution hypothesis, even if not demonstratively proved, are powerful instruments of scientific development.

Thus a Catholic is encouraged to trust to his faith, to rely on it, to be proud of it, and to feel that, so far from being shy of revelation, all the sympathy of his nature ought to be with that heavenly Father who has thus deigned to illumine the world.—American Herald.

THE DREADED DAWN. AN ALLEGORY. I'mene! we walked the sands together, And I was winter, and you were May; But our love of the sea broke time asunder, Made summer for both that livelong day.

THE ATHANASIAN CREED WE BELIEVE AND CONFESS THAT JESUS CHRIST IS PERFECT GOD AND PERFECT MAN.

Our doctrine concerning the Blessed Sacrament is further proof that the "doctetic conception of our Lord" does not enter into our theology or our religion. As to the Blessed Virgin, though we hold her to be the ideal woman, purer than foam on central ocean waves, yet our intense devotion for her is a sufficient answer to Dr. Peters' silly assertion. There is, in these days, a recrudescence of interest, on the part of the pulpitoers touching the dogma of the Immaculate Conception. The mischief is, however, that though they like to discuss about this dogma they will not take the trouble to find out what it means. Two weeks ago, apropos of Mivart's doings, The Congregationalist informed its readers that Pius IX proclaimed "the immaculate conception of Jesus and Mary."

That was bad enough, but the Churchman is worse. How in the name of Aggleton ingenuity and anti-Roman bias did doctor Peters arrive at the conclusion that the Blessed Virgin from the taint of original sin "entirely does away with the doctrine of the perfect humanity" of her Son? Somebody once asked Dr. Johnson why he said in his dictionary that "pastern" meant "the knee of a horse." He confessed and did not deny that he sinned through ignorance. Ignorance is the trouble with Dr. Peters, but we question whether he is candid enough to own up to the fact. How long, O Lord, how long!—Providence Visitor.

FATHER SHEEHAN AS A POET.

The illustrated poem has come to be one of the strongest and most attractive features of modern magazine art. Much of this kind of illustrating, however, has been crudely overdone, and has rather been an affront to the intelligence and imagination of the reader than a gentle and artistic suggestion of the ideals of beauty or thought in the poet's mind. To be of any value at all the illustration of a poem must be conceived by the most artistic refinement of imagination, and executed with such a delicacy of touch that it serves rather to make the poetic thought more abstract than concrete in the reader's mind.

Rarely has the pleasure been given to us to enjoy such a feast of poetic imagination as the Catholic World Magazine gives us in its Easter issue. Therein are several illustrated poems of the style and quality we have in mind. The one which shines above the rest for the excellent of its poetic idea and for the beauty of its illustration is "The Dreaded Dawn," by Rev. P. A. Sheehan, the inimitable Irish author whose literary reputation is at present of such keen interest in both the old world and the new. We have by a happy guess, through reading this poem, discovered one of those literary secrets which give the literature such unmitigated pleasure: the identity of the subject of a poem or story.

The text that Father Sheehan has taken for the theme of his poem is: "I know nothing more touching, or perhaps terrible, than the dawn of self-consciousness in the soul of a child." In reading The New Curate one cannot forget that striking chapter "Madonna Mia," in which Father Sheehan tells that profoundly touching story of little Alice, of his affection for this little lamb of his flock, "in those days of her simple childhood, before the awful dawn of self-consciousness," and later in "The dreadful visitation which came upon her and obliterated for a time the exquisite beauty of both soul and body. One can easily recognize in the subject of this chapter, which is really the climax in Father Sheehan's book, the "Imene" of his wonderful poem, "The Dreaded Dawn." It is a striking instance of how an idea will haunt the imagination of an author for a life time, and betray its presence in most unexpected ways. The working out of the thought into an illustration which would not match its exquisite beauty has been imitatively done by Kate Matheson, a very promising young American artist, still a student at the Society for American Artists in New York.

CATHOLICS AND ORRIST.

We have read with mingled amusement and indignation an article in the current issue of The Churchman on the subject of the Incarnation. The writer thereof, on Episcopalian "D. D.," avers that there are two general heresies in regard to Jesus Christ. The Unitarians deny His perfect divinity. The Roman Catholics deny His perfect humanity. (1) It is our failure to recognize the humanity of Christ which brought in the worship of the Virgin Mary. And he concludes his indictment of our Church as follows: "The combination of two natures, divine and human, in the birth of Jesus, was so modified, finally, that the human element was entirely eliminated, the Virgin Mary ceased to be a real woman, and the dogma of the Immaculate Conception was promulgated, which entirely does away with the doctrine of the humanity of Jesus."

No wonder outsiders cherish strange notions about Catholic doctrine and practice when leading preachers indulge in such insane misrepresentations as are contained in the above-quoted paragraph. Now, as a matter of fact, every Catholic is carefully taught from the start that Jesus Christ is the true and only Son of God and the true and only Son of Mary as well—having a body and soul like our own like to us in all things, sin alone excepted. According to the articles of

THE HERMIT NIGHT, and his satellites of stars, that he would not indulge in the fatuous depths of Imene's eyes.

Imene! I hoped that thy child-soul would From eyes that were pure as the eyes of a fawn, Alas! meet a woman's soul looked at me: I was face to face with the dreaded dawn. —REV. P. A. SHEEHAN, in Catholic World.

THE TRANSVAAL WAR.

During the past week the Boers north of Bloemfontein were making a dash for the Glen district near the Modder River and at Karroo-strook. His which had been able to harass the Free State Boers who had laid down their arms, and to force them again into the hands of the British. The Boers were the advance guard of Gen. Lord Roberts' forces.

The Boer force must have been large at this point as Lord Roberts deemed it advisable to send against it 3,000 infantry and 300 cavalry. This force, however, was broken away and succeeded in driving them from their position northwards. The Boers were then driven some 100 miles further north than Karroo-strook, and the British occupied the hills which the Boers had been occupying. The provincial capital of the Free State, Bloemfontein, was shelled and wounded by General Roberts' 1st division, and 9 wounded, of whom 1 had since died, of the men 10 were killed, 150 wounded, and 3 missing. The Boers were not reported. The British force was composed of General French and Major La Galle. General French led the cavalry, and General Tucker led the infantry. The Boers were under the command of Major La Galle, and his able work the British success would have been still greater, were it not that the cavalry transport service had broken down, and the Boers had sent their horses to the rear. The Boers were then driven some 100 miles further north than Karroo-strook, and the British occupied the hills which the Boers had been occupying.

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A REMARKABLE PROPHECY.

Rev. Dr. Cahill's Letter to Lord Palmerston Fifty Years Ago. Ottawa Journal, March 26. Editor Journal.—I am glad to hear that you are so well, and I am confident that little concession to the National sentiment did not mean the least of the heart of the disestablishment of the Church of Ireland.

CATHOLIC TRUTH SOCIETY.

St. Patrick's Branch, Ottawa. Both interesting and instructive was the entertainment given in the 21st street street on the evening of 27th March under the auspices of St. Patrick's branch of the Catholic Truth Society. The large hall was well filled with members of the society, and many pupils of the convent were also in attendance. Mr. E. L. Saunders read a paper setting forth the aims and objects of the society, and the principal object is to disseminate by means of the literature and press, a knowledge of the Catholic faith and the possession of wrong ideas about it. Leading Catholics have given their names to the work of the society, and literature in many forms and large quantities has been distributed. The society is growing rapidly throughout the British Empire and United States, and it is growing rapidly in membership, while its number of benefactors is increasing.

NEW SEPARATE SCHOOL INSPECTORSHIP.

The Catholic people of the province will be glad to learn that the government has discovered it to be their duty to appoint a third inspector to do the work of inspection of the separate schools of the province. This step is one which should have been taken long ago, and it is a credit to the government that it has been taken. The necessity has been made apparent for some time, not only to the people, but to the inspectors themselves, who have been much overworked.

THE WEARING OF THE GREEN.

Ottawa Journal, March 21. Editor Journal.—I read with much interest your excellent article on Saturday under the above caption and trust that you will indulge me with a little space to express some thoughts evolved thereby. It is not necessary for me to say that I am in agreement with all that you advance, nor is it an empty assertion on my part, as my public acts and utterances bear witness to the statement you have made well indeed in bringing into clear relief some of the advantages that would accrue to England, not have you done less in combating a delusion of those who fear or say that the wearing of the Home Rule would deal unjustly with the Protestant minority. Your article is a masterpiece of logic and of the shrewdness of Irish Catholic politics, and it is a pity that the Protestant, which it is altogether likely, I may add, would hold the balance of power between rival political parties in Ireland.

An excellent argument, but one may go a step further. If any did not fear enough the magnitude of the Irish Catholic political shrewdness and common sense to give adequate representation to the Protestant minority in Ireland, there is still a way in which representation could be guaranteed in drawing up a constitution for the new Ireland. When Mr. James of Lorne was leaving this country, his Lordship favored me with a reply to the statement of opinion on what is called the Irish question, and on the 15th of June, 1884, I addressed our departing viceroy in a long and able speech, in which I pointed out as were at my command in the premises. I have covered so much of the ground yourself that it would be needless to repeat some of my own arguments, but I venture to ask you to publish in your issue of the 27th inst. a paper dealing with representation of a minority. Making an analogy from Home Rule in Canada, I thus thought out the trip. "What are the other senses?" "To hold—forest." A figurative expression I handed his ear with great dexterity; I imparted it to you as a word, and the sound of the land of apostles; transport me to such a realm as its meridian; the novelty began to rise. A tired nature began to assert her claims; with increased vigility ready for any disclosure; some new fancies began to appear, exploring the vicinity.

"Classify by." "The night—still." This is brought clearly to our notice now to prepare for the effects described later on. "Searing—like." Where does the word "searing" come from? "The night—still." This is brought clearly to our notice now to prepare for the effects described later on. "Searing—like." Where does the word "searing" come from? "The night—still." This is brought clearly to our notice now to prepare for the effects described later on.

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HOW A MISSOURI WOMAN BECAME WEALTHY.

In the past few months she has made several hundred dollars. She saw an advertisement in a religious paper about a young lady who was dying, and she had been using them and knew their merit. She sent twenty-five dollars to the young lady, and she was cured. She then sent another twenty-five dollars, and she was cured. She then sent another twenty-five dollars, and she was cured. She then sent another twenty-five dollars, and she was cured.

FAMILY BIBLE.

A Year's Subscription and a Family Bible for Five Dollars. For the sum of \$5.00 we will mail to any address—charges for carriage prepaid—a Family Bible (large size) with a beautiful illustration throughout with pictures of the Ecce Homo, Mater Dolorosa, the Crucifixion, the Resurrection, the Ascension, the Pentecost, the Last Supper, the Birth of Jesus, the Baptism of Jesus, the Sermon on the Mount, the Parable of the Sower, the Parable of the Tares, the Parable of the Mustard Seed, the Parable of the Leaven, the Parable of the Net, the Parable of the Dragnet, the Parable of the Wheat and the Tares, the Parable of the Sheep and the Goats, the Parable of the Vineyard, the Parable of the Fig Tree, the Parable of the Olive Tree, the Parable of the House on the Rock, the Parable of the House on the Sand, the Parable of the Two Builders, the Parable of the Ten Virgins, the Parable of the Talents, the Parable of the Pounds, the Parable of the Sheep and the Goats, the Parable of the Wheat and the Tares, the Parable of the Net, the Parable of the 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The invitation was graciously declined. Rosebud said she would rather stay where she was. "Who is that?" she asked suddenly, pointing to a statue of the Sacred Heart.

"That is Jesus," was the answer. "Would you like to go nearer to Him?" Rosebud agreed to the proposal immediately, and together they walked to the top of the chapel, the child the time repeating the name "Jesus" as if she had heard it for the first time.

That she might have a better view the priest raised her in his arms, a long and earnest Rosebud looked at the statue, examined every detail. "Why is He holding out His hand?" she whispered after a long silence. "What does He want me to do?"

"He wants your heart, Rosebud," said Father Ryan; "then seeing how puzzled she looked, he added: "wants you to love Him so much that you will give Him whatever you like best."

Rosebud considered for a minute and then she said decidedly, "I'll flowers best; I'll bring some to Jesus." There was another long pause, then the child, pointing to the statue of the Sacred Heart, said: "Who hurt Him?"

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LXXIX.

Sacred Heart Review. Doctor Hodges tells us of Luther's sudden resolution to take the cowl, under the influence of that fear of hell which tormented him so much.

An Augustinian friend of mine, and therefore a member of Luther's own order, has remarked to me, after reading his account of his early monastic life, that Luther appeared to him a notable example of a monk without vocation. That is the simple fact. It does not need any deep acquaintance with monastic chronicles to become pretty well able to distinguish genuine monks, friars, and nuns, from spurious.

To go no farther back than Saint Benedict of Nursia, we expect to find in noted monks (including every rule, and both sexes) a decided, and often a very early, drawing towards the cloister, or from Saint Francis on, towards orders and congregations of active service. A true vocation is known by the peace of him or her who has found it. Whatever the doctrinal and disciplinary contentions that sprang up between Port Royal and the Church at large, this famous convent was acknowledged on all hands as a model of monastic fidelity.

One of its most distinguished nuns writes that after her final reception she found it hard to keep from dancing in her joy. This is the true monastic spirit. We find it in more tranquil manifestations wherever we dip into annals, from Benedict down to the latest foundation, and from Carthusian austerities to the easy yoke of the most mitigated rule. Whatever encumbrances there may be of doubtful or worldly professions, here and there through the ages or lands, (and again and again the true seed has been almost choked by them) this is the true and saving heart of the monastic life.

No wonder that a very zealous Protestant, Ardenwood Hare, Luther's peculiar champion, protests against the abrogation, now the monastic vows, but of the monastic life, in the Church of England. Nay, I have been surprised to see, within a few years, from Presbyterian writers of our country, protests against the condemnation of monastic vows.

Luther's case is absolutely opposite. He was not drawn into the cloister by love, but driven into it by fear. The early years of his life there were one long torment. After he had broken with it he represented it as genuine type of monasticism, and we Protestants, like sheep following our leader, have so imagined it ever since. Now it is nothing of the sort. Going back only to the West, and to Benedict, what rights have we to judge this vast Institute, with its mighty influence of nearly fourteen centuries, with all its helms and all its depths, all its failures and all its achievements, all its oppressiveness and all its beneficence (and the shadow will still follow the substance) by the experience and word of one friar who was frightened into a manner of life to which God never called him?

Dean Hodges says that to Luther's anxious inquiries what he should do to be saved (St. Paul's inquiries, before his conversion, were, How shall I overcome sin?) the answer given in the monastery was, Do penance. Now the answer given in Germany to this question, at this time, for the laity, in books of wide popular circulation, and highly approved, was as follows: "Put your whole trust in the goodness of God through the merits of Jesus Christ. Do good works indeed, and abound in them, and do such penances as may express to you and confirm in you a sense of the ugliness of your sin, but do everything in the love of God, kindled in you by the grace of Jesus Christ. Use indeed the intercession of the saints, but beware of regarding them as anything more than elect vessels of the grace of God. If you find yourself wavering in the merits of a saint, or even of the Blessed Virgin, intercede only of the Saviour, from Whom all their merits are derived; then, at your next confession, accuse yourself of the grievous sin of idolatry." Such is the tenor of these large extracts from German books of devotion, common in Luther's early life, given by Janssen in his second volume.

I submit some brief passages. "Without doubt man must believe that he can be redeemed and saved through nothing else than through the bitter Passion of our Lord Jesus Christ." (Sebastian Brant's "Garden of the soul," 1530-40 editions). "I long after Thy Paradise, not on account of the worth of my merits, for I am only dust and ashes, and the most wretched of sinners, worthy only of mere compassion, but because Thou, in virtue and working of Thy most holy Passion, hast been willing to redeem me, poor, wretched, sinful man, and through Thy precious blood poured out for me to unclothe me Paradise." (Ars moriendi, 1470).

"Most sweet Jesus, in Thee is my only hope. Lord Thy Paradise do I solicit, not out of the worth of my merits but in virtue of Thy most blessed Passion, through which Thou hast been minded to redeem me, wretched one, and to purchase for me Paradise with the cost of Thy costly blood." (Geller of Kaisersberg. "Course to be followed with a dying man," 1482). "Let every priest admonish each of the faithful to grieve for his sins, to put all his hopes in the merit of the Passion of Christ, to remain steadfast in the faith of Christ and of the Church."

FIVE-MINUTES' SERMON.

Palm Sunday. REMEMBRANCE OF THE PASSION.

"He humbled Himself, becoming obedient unto death, even to the death of the cross." (Phil. 2:8). This day, brethren, commences the celebrations of holy week, that week during which our holy mother Church leads her children to Mt. Calvary, to witness the death-scene of her Divine Spouse, our Blessed Redeemer. She speaks to us in the words of our Lord, "Let us go up to Jerusalem and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: And after they have scourged him, they will put him to death." (Luke 18:31-33). This ever memorable passion, by which we have been reconciled with God and Heaven, through which we have received all graces and blessings, this Passion will be brought before us to contemplate. We shall see our Lord in Gethsemani prostrate on the ground in the agony of death. His sacred blood, like drops of sweat, run to the ground. We shall see His sacred body lacerated by scourges, His head pierced with thorns, and, loaded with the heavy weight of the cross He staggered along, falling three times to the ground under the oppressive burden. We shall see Him on Mt. Calvary, nailed to a cross, hanging between Heaven and earth, encompassed by an ocean of grief, forlorn and abandoned in His agony and death shedding the last drop of His blood for sinners. How far must we not have advanced in impunities and hardness of heart, if such a panorama of sufferings leave us cold and compassionless! Could we consider ourselves aught but monsters of iniquity, were we to witness the death scene of our Redeemer without emotion, without compunction, without love, without sorrow for our sins—yes, more hardened than the stones of Calvary that were split at His death! Our souls would be darker even than the heavens, which, in mid-day, were obscured and out of grief, covered themselves with the mantle of night. We would be less feeling than the inanimate earth, which trembled and quaked in fear and dismay. Would not our hardness of heart and want of compassion deserve the condemnation expressed in the words of St. Paul? "If any man love not our Lord Jesus Christ let him be anathema." (1 Cor. 16:22).

At one time, two zealous Fathers gave a mission at a certain place. The congregation was steeped in indifference and vice. All efforts to move the poor deluded sinners, to make them realize the terrible condition and to return to a better life were in vain. At the conclusion of the mission one of the Fathers ascended the pulpit, and making a last effort, preached with all the powers of his soul, as only the love of God and of his fellow men could inspire him. But behold! he stops suddenly, has a hemorrhage and falls back a corpse. One of the missionaries took his place, and pointing to the blood-stained garment of his fellow-priest, exclaims, "See the blood which my brother has shed for love for you! Will you deliver to Satan your immortal souls, for whose sake he has given up his life?" The scene and the heart-rending words of the missionary moved the terrified congregation. They sank on their knees, shed tears of contrition, and, from hardened sinners were changed to sincere penitents.

My dear brethren, if the blood of a pious and zealous priest could produce so remarkable a conversion, what miracle of grace should not be wrought by the blood of a suffering and dying God! Should it not fill our eyes with tears of love, and our hearts with sorrow for our great and manifold sins? Should it not awaken us from our lethargy of indifference and arouse us to a life of penance, virtue and Christian perfection? Oh! that the blood of Jesus, flowing from His five wounds would effect his change. Let us, during this holy time, hasten in spirit to Mt. Calvary, and at the foot of the cross, at the death scene of our Saviour, meditate on His sufferings, and inflame our cold heart with the fire of divine love. Let us, with deep contrition and full confidence in God's infinite goodness and mercy, lay the heavy burden of our sins at the feet of Jesus. Let us arouse in ourselves an earnest desire to live henceforth only for Jesus, to delight in showing Him our love, to make satisfaction for our sins, and thus prepare for that last hour which will decide our doom for all eternity. Oh! truly, if we form such resolutions at the foot of the cross of our dying Saviour, and if, with God's grace we put them into practice, we shall, at the hour of death, hear the consoling words which our Lord spoke to the penitent thief, "Amen I say to thee, this day thou shalt be with me in Paradise." (Luke 23:43) Amen.

Every time that some literary impostor arises to claim the work of another as his own we sigh for the presence of that Western cowboy who heard for the first time, from an Eastern tourist, that Shakespeare did not write "Hamlet." The tourist had been the Baconian theory at his finger tips and had triumphantly refuted every argument for the other side, until he ran against the cowboy. His eloquence failed when he found himself looking into the muzzle of a navy revolver and confronted with the simple but forceful remark: "I say that Shakespeare wrote that play, for I saw him do it. Do you mean to intimate that I'm a liar?"—Boston Pilot.

HIGHEST TYPE OF WOMAN.

Place Assigned to the Blessed Virgin by Cardinal Gibbons.

Harper's Bazaar is publishing a series of articles from eminent divines on "Women of the Bible." In the issue of March 17, His Eminence Cardinal Gibbons writes of the Blessed Virgin Mary. By permission of the publishers we quote from his paper as follows: The world is governed more by ideas than by ideas; it is influenced more by living, concrete models than by abstract principles of virtue. The model held up to Christian women is not the Amazon, glorying in her martial deeds and prowess; it is not the Spartan woman, who made female perfection consist in the development of physical strength at the expense of feminine decorum and modesty; it is not the goddess of impure love, like Venus, whose votaries regard beauty of form and personal charms as the highest type of female excellence; nor is it the goddess of imperial will, like Juno; no; the model held up to woman from the very dawn of Christianity is the peerless Mother of our blessed Redeemer. She is the pattern of virtue alike to maiden, wife and mother. She exhibits the virginal modesty becoming the maid, the conjugal fidelity and loyalty of the spouse, and the untrifling devotedness of the mother.

The Christian woman is everywhere confronted by her great model. Mary's portrait gazes down upon her from the wall. Her name is repeated in the pages of the book before her. Her eulogy is pronounced from the pulpit. Altars and temples are dedicated in her honor. Festivals are celebrated in her praise. In a word, the Virgin Mother is indelibly stamped on the intellect, the heart, the memory and the imagination of the Christian daughter.

THE INFLUENCE OF MARY. In the moral elevation of woman can hardly be overestimated. She is the perfect combination of all that is great and good and noble in pagan womanhood, with no alloy of degradation.

Here is exquisite beauty, but a beauty more of form and than of the body; it delights without intoxicating. The contemplation of her exerts no inward rebellion, as too often happens with Grecian models. She is the Mother of fair love devoid of sickly sentimentality or sensuality. In her we find force of will without pride or imperiousness. We find in her moral strength and heroism without the sacrifice of female grace and honor—a heroism of silent suffering rather than of noisy action. What Spartan mother ever displayed such fortitude as Mary exhibited at the foot of the cross?

It seems to me that some writers are disposed to lay undue stress on the admirable and tender qualities of Mary, and of holy Christian women without dwelling sufficiently on the strong and robust points of her character. The Holy Scripture in one place pronounces a lengthened eulogy on woman. What does the Holy Ghost especially admire in her? Not her sweet and amiable temper or her gentle disposition, though of course she possessed these qualities, for no woman is perfect without them. No; He admires her valor, courage, fortitude and the sturdy virtue of self-reliance. He does not say, "Who shall find a gentle woman?" but rather, "Who shall find a valiant woman?" As things brought from afar and from the utmost most costly is the price of her." (Prov. xxxi.) It is only heroic virtues practised in a heroic degree that the Church canonizes.

After our Lord Jesus Christ, no one has ever exercised so salutary an influence as the Blessed Virgin on society, on the family and on the individual.

THE MOTHER OF JESUS exercises throughout the Christian commonwealth that hallowing influence which a good mother wields over the Christian family. What temple or chapel, how rude so ever it may be, is not adorned with a painting or a statue of the Madonna? What house is not embellished with an image of Mary? What Catholic child is a stranger to her familiar face? The priest and the layman, the scholar and the illiterate, the prince and the peasant, the mother and the maid, acknowledge her benign sway. And if Christianity is so fruitful in comparison with paganism in conjugal fidelity, in female purity and in the respect paid to womanhood, these blessings are in no small measure due to the force of Mary's all pervading influence. Ever since the Son of God chose a woman to be His Mother, man looks up to woman with a homage akin to veneration.

The poet Longfellow ("Golden Legend") says the following tribute to Mary's sanctifying influence: This is indeed the blessed Mary's land, a Virgin and Mother of our dear Redeemer! All hearts are touched and softened at her name:

Alike to him with the bloody hand, The priest, the prince, the scholar and the peasant, The man of deeds, the visionary dreamer, Thy homage to her as our ever present!

And if our faith had given us nothing more Than this example of all womanhood, So mild, so merciful, so strong, so good, So patient, peaceful, loyal, loving, pure, This were enough to prove it higher and truer Than all the creeds the world had known before."

A BAD CASE OF ASTHMA.

Mrs. Samuel Farwell, of Clementsport, N. S., writes: "I was with great pleasure that I write you to tell of the good I have derived from the use of Catarrhine. I am in my eightieth year now, and from youth up I have been troubled with Asthma, and not until I used Catarrhine did I get relief. It has cured my Asthma in an incredibly short time. I heartily recommend it to all. Catarrhine is sold by all druggists. Trial coupon sent for 10c. in stamps by N. C. POLSON & CO. Kingston, Ont., Proprietors."

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not only in body, but in mind, who never sullied the pure affection of her heart by unworthy feelings. SHE WAS HUMBLE OF HEART, serious in her conversation, loathe of reading than of speaking. She placed her confidence rather in the prayer of the poor than in the riches of this world. She was ever intent on her occupations, and accustomed to make God rather than man the witness of her thoughts. She injured no one, wished well to all, revered age, yielded well to all, avoided all boasting, followed the dictates of reason, and loved virtue. When did she sadden her parents even by a look? There was nothing forward in her looks, bold in her words, or unbecoming in her actions. Her carriage was not abrupt, her gait not indolent, her voice not panting, so that her very appearance was the picture of her mind and the figure of her piety.

Her life as a spouse and as a mother was a continuous part of her earlier years. The gospel relates one little circumstance which amply suffices to demonstrate Mary's supremely holiness of life, and to exhibit her as a beautiful pattern to those who are called in to rule a household. The evangelist tells that Jesus "was subject to them" (Luke i. 51), that is, to Mary and Joseph. He obeyed all her commands, fulfilled her behests, complied with her smallest injunctions—in a word, He discharged toward her all the filial observances which a dutiful son exercises toward a prudent mother. These relations continued from His childhood to His public life, nor did they cease even then. Now Jesus being the Son of God, "the brightness of His glory and the figure of His substance" (Hob. i. 3) could not sin. He was incapable of fulfilling an unrighteous precept.

THE OBVIOUS CONCLUSION to be drawn from these facts is that Mary never sinned by commanding, as Jesus could not sin by obeying; that all her precepts and counsels were stamped with the seal of divine approbation, and that the Son never fulfilled any injunction of His earthly mother which was not ratified by His Eternal Father in heaven.

Such is the beautiful portrait which the Church holds up to the contemplation of her children, that, studying it, they may admire the original, admit they may love, loving they may imitate, and thus, by the constant daily contemplation of the highest, most perfect ideal of womanhood, be come more near to God by being made "conformable to the image of His Son" (Rom. viii., 29) of whom Mary is the most perfect mirror.

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OUR BOYS AND GIRLS. THE WHITE ROSEBUD.

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Not till the midday Angelus struck did the priest leave the confessional, and as he knelt at the end of the church for a few moments footsteps on the gravel outside told that possibly another penitent would detain him still longer.

On the footsteps came, till they stopped in the porch. The priest turned his head and his gaze met a pair of dark eyes belonging to a little white girl of about four or five.

The child was a stranger to him, but he remembered to have seen her in the grounds adjoining the presbytery garden. Father Ryan beckoned to her, and she obeyed his sign.

"What is your name?" he asked. "Rosebud," was the reply, and then she added: "Nurse fell asleep so I got through the hedge in your garden and came here."

"Will mother not be anxious about you?" The pretty face clouded as with a dreary sigh she answered: "Mother died when we lived in the other house, and I is so lonely."

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The invitation was graciously declined. Rosebud said she would rather stay where she was. "Who is that?" she asked suddenly, pointing to a statue of the Sacred Heart.

"That is Jesus," was the answer. "Would you like to go nearer to Him?" Rosebud agreed to the proposal immediately, and together they walked to the top of the chapel, the child all the time repeating the name "Jesus" as if she had heard it for the first time.

That she might have a better view, the priest raised her in his arms, and long and earnestly Rosebud looked at the statue, examining every detail.

"Why is He holding out His hand?" she whispered after a long silence. "What does He want me to give Him?"

"He wants your heart, Rosebud," said Father Ryan; then seeing how puzzled she looked, he added: "He wants you to love Him so much that you will give Him whatever you love best."

Rosebud considered for a minute, and then she said decidedly, "I love flowers best; I'll bring some to Jesus." There was another long pause, and then the child, pointing to the wounded Heart, asked, "Who hurt Him? Oh, who hurt Him so sore?"

"The Jews did," Father Ryan, as he answered her, was wondering to what religion she belonged. Her answer enlightened him. "Jews," she repeated, as if the name suggested something, and then after a pause she said, "Nurse says I'm a Jew; but, oh! I didn't hurt Him, really I didn't."

The thought excited her so dreadfully that Father Ryan had to assure her that he believed her, and to prevent another outbreak told her it was time for them to go. "First let me kiss Him," she pleaded.

Father Ryan lifted her up to the level of the Sacred Heart. The tiny arms were twined round the Sacred Heart, and as the pretty lips were pressed against the open wound he heard her say: "Jesus, I love you, and I'm sorry for you, and you know I wouldn't hurt you."

him by God's winged waiters. Here is Herod called the Great, strong in some things but incapable of self denial; and here John the Baptist, living a life of Nazaretic abstinence.

"A greater hath not risen than John the Baptist." Here is effeminate Sardanapalus, who gave as his rule of life the words, "Eat, drink and be merry; everything else is nothing;" and here Socrates, the noblest of the Greeks, who spent the last of his life in the prison at Athens in high discourse on the immortality of the soul, and at evening calmly taking the cup of hemlock from the hand of the unwilling jailer and drinking it in the midst of his weeping disciples.

Here is Nero, disgracing the Roman purple by vices which history shudders to relate; and here Marcus Aurelius, striving by the practice of stoicism to rehabilitate the Roman virtues.

Here is Commodus, letting his animal nature run riot in a seraglio of three hundred women; and here Theodosius, giving his days to affairs of state, and a considerable part of his nights to Scripture study.

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Live Right. Somehow the world expects Catholics to be better than other folk. If one of us goes wrong, instantly the finger of derision is pointed at us and the sneer is uttered against us—"There's a Catholic for you!" Is not that so?

The world does right to hold us to stricter accountability than others. Why? Because we have more light and more grace. Our religion is more practical than others and we receive more training in it. We are taught to abstain and to fast, to make a habit of self denial, to act on the theory that faith without works is dead.

Next our ideals are higher. We put down sensuality and the pride of life, and we exalt humility, obedience, poverty and purity. The Cross is our treasured emblem. It is the sign of sacrifice, of suffering, of love in its highest form of charity.

Again, we have better models and more of them. Not to speak of the Divine Model, we are accustomed to reverence the Immaculate Virgin and to emulate the legion of other saints who in all ages, in all climes, in all conditions of life, have glorified the Church with heroic sanctity and made proof of its claim to be holy.

Besides, we have the life giving sacraments—the Flesh that is most indeed and the Wine that makes virgins. The world does well, therefore, to expect that Catholics shall be virtuous. It applies the same test to young men as to other members of the Church. It looks to our young men to be pure, to be temperate, to be honest, to be truthful, to be patient, to keep holy the Sabbath, to refrain from profanity, and to observe every other requirement of the Christian life. It ought not to be disappointed.

Our young men have a responsibility to live up to the expectations of the world to their regard. When they give scandal by drunkenness, by anger, by impurity or by other transgressions, they do more harm than do other young men who commit the same offenses but of whom less is exacted by the community.

Happily our young men who do practice their religion—and who go for strength at least once a month to our dear Lord and Master in Holy Communion—are worthy of their high estate, they do stand without peers in all the highest characteristic of Christian manhood, and they do fulfill with edification the expectations of their neighbors. They are a comfort to the Church!

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"If by success," he replied, "you mean a decent and hopeful life, leaving riches to come or not as God pleases, then four rules are almost indispensable: 1. Hire a seat in a pew in your parish church and fill it every Sunday at High Mass. You owe the God of public servation; you'll get the worth of your money in the serious youth of her; and, lastly, you'll make the acquaintance of the nicest people in the parish.

2. Go to confession and Communion once a month. You can take a man's word for it who has, God forgive him, tried both ways, and you may rest contented, without trying the road of neglect of the sacraments, that the way to the altar rail once a month is the only sure way to beat the devil out of the ownership of your soul.

3. Save something every week, no matter how small the amount. Do without, stint yourself, suffer, if necessary; but save. Save regularly. The habit of frugality, especially if it involves and necessitates a sacrifice, is a good aid to the development of character. Save, therefore, if you are rich; save, if you are poor. If rich; save, if little, little. Pare down to the quick, in either case, saving as far as possible with superfluities, of course according to your state.

4. Read for a quarter of an hour every day. It is wonderful the number of books that can be read if only fifteen minutes a day are given to them regularly. Read the best books to

DR. DE COSTA'S REASONS. Rev. B. F. De Costa lectured in New York last Sunday on "Why I am a Catholic." Referring to the trouble over the installation of Dr. Briggs he said: "There was a battle over the Bible, and those who stood by the Bible lost the day."

A WOMAN'S ADVICE. To Sufferers From Nervousness and Headaches. Mrs. Robbins, of Port Colborne, tells how she found a cure and asserts the belief that the same remedy will cure other sufferers.

Mrs. Daniel Robbins, of Port Colborne, Ont., is one of those who believe that when a remedy for disease has been found, it is the duty of the person benefited to make it known, in order that other sufferers may also find the road to renewed health.

FOR RED ROUGH HANDS. FOR ITCHING PALMS. FOR PAINFUL FINGER ENDS. ONE NIGHT TREATMENT.—Soak the hands thoroughly, on retiring, in a hot solution of CURCUBA SOAP.

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OUR BOYS AND GIRLS. THE WHITE ROSEBUD.

It was the first Thursday, and a busy morning it had been for Father Ryan, for even in the remote South African village of Wyndall the devotion of the Nine Fridays was practiced.

Not till the midday Angelus struck did the priest leave the confessional, and as he knelt at the end of the church for a few moments footsteps on the gravel outside told that possibly another penitent would detain him still longer.

On the footsteps came, till they stopped in the porch. The priest turned his head and his gaze met a pair of dark eyes belonging to a little white girl of about four or five.

The child was a stranger to him, but he remembered to have seen her in the grounds adjoining the presbytery garden. Father Ryan beckoned to her, and she obeyed his sign.

"What is your name?" he asked. "Rosebud," was the reply, and then she added: "Nurse fell asleep so I got through the hedge in your garden and came here."

"Will mother not be anxious about you?" The pretty face clouded as with a dreary sigh she answered: "Mother died when we lived in the other house, and I is so lonely."

Her eyes filled with tears and the rosy lips quivered piteously. Father Ryan with great haste turned the conversation by suggesting that she should dine with him.

The invitation was graciously declined. Rosebud said she would rather stay where she was. "Who is that?" she asked suddenly, pointing to a statue of the Sacred Heart.

"That is Jesus," was the answer. "Would you like to go nearer to Him?" Rosebud agreed to the proposal immediately, and together they walked to the top of the chapel, the child all the time repeating the name "Jesus" as if she had heard it for the first time.

That she might have a better view, the priest raised her in his arms, and long and earnestly Rosebud looked at the statue, examining every detail.

"Why is He holding out His hand?" she whispered after a long silence. "What does He want me to give Him?"

"He wants your heart, Rosebud," said Father Ryan; then seeing how puzzled she looked, he added: "He wants you to love Him so much that you will give Him whatever you love best."

Rosebud considered for a minute, and then she said decidedly, "I love flowers best; I'll bring some to Jesus." There was another long pause, and then the child, pointing to the wounded Heart, asked, "Who hurt Him? Oh, who hurt Him so sore?"

"The Jews did," Father Ryan, as he answered her, was wondering to what religion she belonged. Her answer enlightened him. "Jews," she repeated, as if the name suggested something, and then after a pause she said, "Nurse says I'm a Jew; but, oh! I didn't hurt Him, really I didn't."

The thought excited her so dreadfully that Father Ryan had to assure her that he believed her, and to prevent another outbreak told her it was time for them to go. "First let me kiss Him," she pleaded.

Father Ryan lifted her up to the level of the Sacred Heart. The tiny arms were twined round the Sacred Heart, and as the pretty lips were pressed against the open wound he heard her say: "Jesus, I love you, and I'm sorry for you, and you know I wouldn't hurt you."

Would you like to give your future for a position of prominence? Would you like to know the probabilities of your getting such a position? Inquire within! What are you doing to make yourself valuable in the position you now occupy? If you are doing with your might what you can to do, the chances are ten to one that you will soon become so valuable in that position that you cannot be spared from it; and then, singular to relate, will be for promotion to a better place. These are some suggestions that are well worth considering.—Business Education.

him by God's winged waiters. Here is Herod called the Great, strong in some things but incapable of self denial; and here John the Baptist, living a life of Nazaretic abstinence.

"A greater hath not risen than John the Baptist." Here is effeminate Sardanapalus, who gave as his rule of life the words, "Eat, drink and be merry; everything else is nothing;" and here Socrates, the noblest of the Greeks, who spent the last of his life in the prison at Athens in high discourse on the immortality of the soul, and at evening calmly taking the cup of hemlock from the hand of the unwilling jailer and drinking it in the midst of his weeping disciples.

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There are also a few of the contrasts of history, and after looking at the two sides and the kind of men in each, with which side, young man, would you like to "line up?"

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DIocese of London.

Rev. Father Cook of Woodstock Honored by Stratford Friends.

A special meeting of Branch No. 13 of the C. M. B. A. was held at their hall last night to do honor to Father Cook...

Reverend Father Cook, P. P., Woodstock: "Reverend Father, a few of your many friends in this parish who have not expected pleasure from Stratford deprived of the pleasure of bidding you a formal farewell..."

While regretting that the pleasant relations which have existed for years between you and the people of this parish may be broken...

The accompanying peculiar gift represents the modest contribution of your parishioners to the fund which you have so well for the benefit of your new mission.

After the presentation, the company adjourned to the spacious dining-room of the Grand Hotel, where a sumptuous supper had been prepared for his guests by Miss Rose Hargarty.

After a number of toasts has been honored, the Rev. Father Cook had been assisted parish priest at St. Joseph's church for about three years, previous to which he had charge of the parish of St. Anthony's, Stratford.

On Saturday evening last the sad news of Madame Louise's death reached St. Mary's parish, Simcoe. Her death was announced to the people during High Mass on Sunday.

When St. Mary's parish was met in a mission at La Salette and the priests' labors were numerous to give the sacred attention to Madame Louise, whose illness would not permit her to leave her home.

On Sunday High Mass was sung by Father Dine and Father Walker, who acted as the officiating priest. The sermon was preached by Father Dine.

The Forty Hours' Exposition of the Blessed Sacrament was held at St. Patrick's church on Friday morning, the 30th ult. Solemn High Mass was sung by Rev. Father Dine.

Next Friday, Saturday and Sunday the Forty Hours' devotion will be brought to a close on Palm Sunday evening.

The parishioners of St. Ann's upheld their reputation on Monday evening, by the enthusiastic reception which they tendered to the apostolic delegate, Monsignor Falconio.

Next Friday, Saturday and Sunday the Forty Hours' devotion will be brought to a close on Palm Sunday evening.

There are many amongst us who can look back to the time when twenty years ago you excelled your job ministry in the diocese of Newfoundland, where your eminent virtues had won for you the love and esteem of the flock over which Providence had placed you.

Your elevation to the high dignity of Archbishop and permanent Apostolic Delegate for our Dominion is sufficient to win the love and esteem of those amongst us who have not already had the honor of knowing you for loving and trusting our Holy Father the Pope we shall love and trust his emissary.

We have in our parish the Catholic Order of Foresters with membership of 600; the Catholic Mutual Benefit Association, with 100 members; St. Ann's Temperance Society, 265; St. Ann's Young Men's Club, St. Vincent's Club, St. Vincent's Ladies' Club, St. Vincent's Ladies' Club, St. Vincent's Ladies' Club.

Directing all these associations we have the world-renowned Hecatometer Fathers, whose zeal and industry in the performance of the duties to which you have been called.

In reply, Mr. Falconio said: "I am glad to return my sincerest thanks for the beautiful address presented to me in the name of the Irish people of St. Ann's parish."

At the conclusion of his address, he bestowed upon all present the Pontifical blessing. His Excellency celebrated the Holy Mass, assisted by Fathers Louth and Canon.

ST. PATRICK'S DAY In Berlin. Following up the established custom, St. Patrick's day was most fittingly celebrated by the members of the Irish colony in Berlin.

The character of the play presented this year by the students is entirely different from any of the previous productions so successfully given by these young men.

The argument is a brief one. In the reign of the Emperor Augustus, a young man named Innocent I. there lived on the Aventine, a Roman patrician of great wealth, named Euphrosinus.

When he was grown up, he was a devoted and unbounded charity. He was a devoted and unbounded charity. He was a devoted and unbounded charity.

He remained there as many years as he had lived in exile, and he died in the city of Rome. He remained there as many years as he had lived in exile, and he died in the city of Rome.

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Dear Mr. Editor, having the high honor of knowing the good personage of the Apostle for friendship that I value most highly, I ask you to great favor to insert the foregoing as a tribute to the memory of the late Mr. J. J. McMillan.

The death occurred at St. Luke's Hospital on the 2nd inst. Mr. J. J. McMillan, a devoted and unbounded charity. He was a devoted and unbounded charity.

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RECORD will offer prayers for the Most High for the repose of the soul of the late Mr. J. J. McMillan.

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firmers; outside millers offer straight rollers, in buyers bags, middle freight, at \$2.00 per bushel, and export freight, at \$2.50 per bushel.

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A MEMORY OF EASTER. A few years ago our business compelled us to journey to a little village not very far distant from what is now a great commercial centre. It is not marked on the map, and its title village is like some honorary degree, a mere mark of courtesy. Dreary wastes of moor and hill and swamp are the prominent features of that outpost of civilization; and its tenants, great crowds of gulls and a few farmer and fisher-folk. We fell to wondering, for the glamour and fascination of the marts of men held then our senses in thrall, how human beings could live in a loneliness that was stifling. Perhaps the driving rain that laughed at our efforts of our mackintosh to keep it out, and the flying rags of clouds and the sea beating sullenly against the shore, contributed not a little to pursue into

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