

The Catholic Record.

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

VOLUME XVIII.

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NO. 925.



PLEA FOR CHRISTIAN UNITY.

POPE LEO'S MOST IMPORTANT ENCYCLICAL.

Eloquent Appeal From the Father of Christendom, which will be read with intense interest by people of all creeds.

The following is a brief summary of the Encyclical letter upon the Unity of the Christian Church, addressed by His Holiness, Pope Leo XIII. to all Bishops in communion with the Holy See.

The Holy Father, intent upon the work of bringing all to the one fold of Christ, considers that it would conduce to that end were he to set before the peoples of the Christian world the ideal and exemplar of the Church as divinely constituted, to which Church all are bound by God's command to be long.

In accordance with His usual providence, God makes use of human instruments to effect the sanctification and salvation of men. To this end not only did He take upon Himself human nature, but in order to perpetuate His mission, the Son of God chose apostles and disciples whom He had trained that they might faithfully hand down His teachings and commands to those who desired the blessings He had bought for mankind by His death.

In commanding the apostles and their successors to the end of time to teach and rule the nations, He ordered the nations to accept and obey their authority.

UNITY AND PERMANENCE. In Scripture, the Church is called a body and the body of Christ. It is visible as being a living and organized society, and is animated by the invisible vital principles of supernatural life. Those, therefore, who either deny that Christ's Church is a visible body, or refuse to allow that it has the preternatural communication of the gifts of divine grace are equally in a grievous and pernicious error. The connection and union of both elements is absolutely necessary to the true Church as the intimate union of the soul and body is to human nature, and as this is the essential constitution of the Church, according to God's will, who also determined that it was to last to the end of time, this must possess at the present day.

It is obviously of the first importance to determine what Christ wished His Church to be and what in fact He made it. According to this criterion, it is the unity of the Christian Church, which must, necessarily, be considered, which it is certain that He founded it. Christ was to save not some nations or people only, but the whole human race, without distinction of time or place. Hence as the mission of His Church was to hand down through every age the blessing of this salvation by the will of its Founder it is necessary that this Church should be one in all lands and at all times.

FOR ALL CHRISTIANS. A Church which should embrace all men everywhere and at all times, was clearly foretold by the Prophet Isaiah, and was typified as our Lord's mystical body—a body united to Himself as head and members, the members of which, if separated one from the other, cannot be united with one and the same head. And so, another Christ—must be invented if, besides the one Church, which is His body, men wish to set up another.

Furthermore, He who made this one Church also gave it unity. That is, He made it such that all who belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body. And He willed that this unity amongst His followers should be so perfect that it might in some measure shadow forth the union between Himself and His Father.

ONE IN HOPE AND DOCTRINE. As a necessary consequence in His divine wisdom He ordained in His Church unity of faith—a virtue which is the first of those bonds which unite man to God, and whence we receive the name of "The Faithful." The nature of this unity of faith must and can be ascertained from the commands and teachings of Christ Himself. The mere possession of the scriptures is not sufficient to insure unity of belief, not merely because of the nature of the doctrine itself and the mysteries it involves, but also because of the divergent tendencies of the human mind and the disturbing element of conflicting passion.

It was necessary that there should be another principle to insure union of minds in the Christian Church, and it is consequently proper to inquire which of the many means by which Christ, our Lord, could have secured this unity—He, in fact, adopted. It is the duty of all followers of Christ not merely to

cept His doctrine generally, but to assent with their entire mind to all and every point of it, since it is unlawful to withhold faith from God even in regard to one single point.

AUTHORITY OF THE CHURCH. Christ endowed His apostles with authority like to His own, and promised that the spirit of truth should direct them and remain with them forever, and because of this commission it is no more allowable to repudiate one iota of the apostles' teaching than to reject any point of the doctrine of Christ Himself. This apostolic mission was intended for the salvation of the whole human race, and must last to the end of time.

The magistrum instituted by Christ in His Church was by God's will perpetuated in the successors appointed by the apostles and in like manner the duty of accepting and professing all that is taught is also perpetual and immutable. There is nothing which the Church, founded on these principles, has been more careful to guard than the integrity of the faith. The Fathers of the Church are unanimous in considering as outside the Catholic communion anyone who in the least degree deviates from even one point of the doctrine proposed by the authoritative magistrum of the Church.

Wherefore Christ instituted in the Church a living, authoritative and lasting magistrum. He willed and commanded, under the gravest penalties, that its teachings should be received as if they were His own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by every one as true. The very nature of divine faith makes it impossible that we can reject even one point of direct teaching, as this is practically rejecting the authority of God Himself.

Christ commanded all men present and future to follow Him as their teacher and Saviour, and thus, not merely as individuals, but as forming a society, organized and united in mind. He established in the Church all those principles which necessarily tend to make organized human societies and through which they attain the perfection proper to each.

NO INTERFERENCE IN CIVIL AFFAIRS. That is, in the Church founded by Christ, all who wish to be the sons of God by adoption might, by their high calling, and might obtain salvation. The Church is man's guide to what ever pertains to heaven. This is the office appointed to it by God, that it may watch over and may order all that concerns religion, and may, without let or hindrance, exercise, according to its judgment, its charge over Christianity, wherefore they who pretend that the Church has any wish to interfere in civil matters or to infringe upon the rights of the State, either know it not or wickedly calumniate it.

Besides being the guardian of the faith, the Church must afford the means of obtaining the salvation purchased by Christ. The dispensation of the divine mysteries was not granted by God indiscriminately to all Christians, but to the apostles and their successors, and in this way, according to God's providence, a duly-constituted society was formed out of the divided multitude of people, one in faith, one in end, one in the participation of the means adapted to the attainment of the end and one as subject to one and the same authority.

As no true and perfect human society can be conceived which is not devised by some supreme authority, so Christ of necessity gave to His Church a supreme authority, to which all Christians must be obedient. For the preservation of unity there must be unity of government, *jure divino*, and men may be placed outside the one fold by schism as well by heresy.

THE COMMAND LAID ON PETER. The nature of this supreme authority can be ascertained from the positive and evident will of Christ on the matter. As He willed that His kingdom should be visible, Christ was obliged to designate a vice-regent on earth in the person of St. Peter. He also determined that the authority given Him for the salvation of mankind in perpetuity should be inherited by St. Peter's successors. It cannot be doubted from the words of Holy Writ that the Church, by the will of God, rests on St. Peter as a building on its foundation. St. Peter could not fulfill this duty without the power of commanding, forbidding, judging, which is properly called jurisdiction. It is by the power of jurisdiction that nations, and commonwealths are held together—a primacy of honor and the shadowy right of giving advice and admonition, which is called direction, could never give unity, strength to any society of men.

The metaphorical expressions of "keys" and of "binding and loosing" indicate the power of making laws, of judging and of punishing—a power which our Lord declares to be of such amplitude and force that God would ratify whatever is decreed by it. Thus the power of St. Peter is supreme and absolutely independent, so that, having no other power upon earth as his superior, it embraces the whole Church and all things committed to the Church.

PERPETUAL SUPREMACY. As this governing authority belongs

to the constitution and formation of the Church as the very principle of unity and stability, it was clearly intended to pass to St. Peter's successor from one to another. Consequently, the pontiffs who succeeded him in the Roman episcopate receive the supreme power in the Church, *jure divino*, and this is declared fully by general councils and is acknowledged by the consent of the antiquity.

THE BISHOPS HAVE AUTHORITY OF THEIR OWN.

But though the authority of St. Peter and his successors is plenary and supreme it is not to be regarded as the authority of the bishops, who are the successors of the apostles, inherit their power, and the episcopal order necessarily belongs to the essential constitution of the Church. They are consequently not to be regarded as mere vicars of the Roman pontiff, since they exercise a power which is really their own and are most truly called the ordinary pastors of the people over whom they rule.

For the preservation of unity in the Christian Church it is above all things necessary that there should be union between the Roman Pontiff, the one successor of St. Peter, and the Bishops, the many successors of the apostolic college. It is necessary to bear in mind that no prerogative was conferred on the apostles in which St. Peter did not participate, but that many were bestowed upon St. Peter apart from the apostles. He alone was designated by Christ as the foundation of His Church. To him He gave the power of forgiving and retaining, and to him alone was given the authority to feed. From this it follows that Bishops are deprived of the right and power of ruling if they deliberately secede from Peter and his successors, because by this secession they are separated from the foundation upon which the whole edifice rests.

As the divine Founder of the Church decreed that His Church should be one in faith, in government and communion so He chose Peter and his successors as the principle, and, as it were, the center of this unity.

NOT A MOB, BUT AN ARMY. The episcopal order is rightly judged to be in communion with Peter, as Christ commanded, if it is subject to and obeys Peter; otherwise it necessarily becomes a lawless and disorderly crowd. For the due preservation of unity of the faith it is not sufficient that the head should have been charged merely with the office of superintending or should have been invested solely with the power of direction, but it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey.

It is opposed to the truth and is in evident contradiction with the divine constitution of the Church to hold that while each Bishop is individually bound to obey the authority of the Roman Pontiff, the Bishops, taken collectively, are not so bound. It was through the strength and solidity of the foundation that Christ promised that the gates of hell should not prevail against His Church—a promise to be understood of the Church as a whole and not of any certain portions of it. Moreover, the Bishop of Rome, who alone must have authority not only over the sheep dispersed throughout the Church, but also when they are assembled together.

The Pope has ever unquestionably exercised the office of ratifying or rejecting the decrees of councils.

THE DEGREE OF INFALLIBILITY DENIED.

Holy Writ attests that the keys of the kingdom of heaven were given to Peter alone and that the promise of binding and loosing was granted to the apostles and to Peter, but there is nothing to show that the apostles received supreme power without Peter or against Peter. Such power they certainly did not receive from Jesus Christ. Wherefore, in the decree of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff, no newly conceived opinion is set forth, but the venerable and constant belief of all ages.

SOME THOUGHTS ON THE SEPARATE SCHOOL QUESTION.

To the Editor of the Free Press:

In my first paper upon this subject, the connection between the secularization of the State system of primary education, and of crime in Australia was produced. Lord Halifax at a public meeting in London also pointed to the failure of secular education in France and its abandonment in Prussia, Belgium and Holland, and said:—"In America, Massachusetts and the five other New England States, with secular education, had four times as many criminals, four times as many suicides, and twice as many lunatics as were found in proportion to population in Virginia and five other States with a denominational system." Now, what does this abnormal multiple of insanity and suicides prove? That the mind had broken down, was wrecked, just as the strength of the athlete is wrecked by overtraining: so showing how human nature, how the mind of man needs support other than mere rationalism, for in that there is no power to rest the weary and heavy laden; none for support under failure of cherished

plans, and, therefore, the mind sinks into insanity and suicide. It is the tendency of all specialists to become one-sided in their views, to magnify their particular function, and to lose sight of all other objects. Now, this is strikingly the case with teachers of the secular school system. They make of their pupils mere logical machines, who are taught that knowledge is power, and power means to the mind of the pupil acquisition of wealth, to be used for personal distinction, and too often to be used for sensual gratification, in the judgment of Mr. Justice Street, they are not taught to know right from wrong. Well, then, if we try this system of secular schools teaching by results—and by results all things must be tried—we find it producing a generation of materialists, highly excited, but weak in morals, and grievously incapable in the duties and privileges of free citizens. Our best, our most thoughtful men are now seriously alarmed by this condition of our young people. The Bishop of Huron, in his recent charge to the Church Synod, demands a statutory right to have a time and place for religious instruction in schools, which is precisely the thing the Roman Catholic Church has secured by means of their separate schools; and I assume it is also the Canada must desire to have. Well, then, if this self evident position is admitted, it is surely an act of injustice and oppression to withdraw from Roman Catholics the right which they possess—the right to give religious instruction to their children, and which right all other Christian bodies are beginning to recognize and desire, as absolutely necessary for the preservation of honesty, sobriety and Christian morals. If the whole question is viewed in this light, then the action of Mr. Greenway upon the Separate Schools of Manitoba stands out apparently as wrong in principle as it is mischievous and tyrannous in policy.

In my next I propose to consider the very alarming and dangerous consequences that may result from Mr. Greenway's doings. Thos. Churcher.

THE JESUITS AT OXFORD.

The New Catholic Hall at the Great University.

That a late Fellow and tutor of St. John's College, Oxford, should now be the head of a Catholic hall in the University is a novelty which is only paralleled by the fact that the new head is a priest of the Society of Jesus. It would have seemed to myself in my Undergraduate days—a little after the middle of the present century—that the "idea" of a Jesuit hall in the University would be the dream of a sanguinary visionary. Father Clark, S. J., the new head, with whom I have the happiness of being acquainted, did not anticipate such a gratifying ending to the long controversy about "Catholics going to Oxford." Cardinal Manning was always a good deal afraid of it; but the same Pope who made Dr. Newman a Cardinal has approved Dr. Newman's earnest wish that "Catholics might make a time dry bones to live." The fact is, that dry bones there are already about sixty Catholics in a university which has done no less than to open its portals to free-thinkers. Almost every shade of opinion is represented at Oxford; and what is more to the point—there is now very little prejudice against the Catholic religion, though there is still a cramped notion of its philosophy. The question which comes to the front at the present moment is, "Will the resident Catholics help to interpret the monuments with which the once Catholic University is still filled? Will they make the dry bones to live in the sense of leading back Protestants to the faith, which alone reared the University?"

Every Oxford man knows that the great majority of Oxford colleges—we may instantly recall All Souls, Balliol, New, Magdalen, Merton, Corpus Christi—have the stamp of their origin upon them; while as to the Halls, St. Mary's, St. Albans', St. Edmund's, were products of the faith of the middle ages, and were reared centuries before the Reformation was thought of. More than this, every Oxford man knows—then this, every Undergraduate must hear of it—that the charters of the old colleges all breathe the Catholic spirit; "indulgences" being promised in many charters for those who pray for certain pious intentions; and masses being ordered to be said in perpetuity for the benefactors of the ancient University. In addition to such testimony as to the past, there are numerous visible signs of the faith. The Benedictiones have still the heraldic arms of their Order carved at the foot of the staircase of Worcester College; the gate-way of St. John's College; the Augustinians have still their painting and memorial: "Collegium omnium animarum fidelium defunctorum de Oxon" is still the traditional title of St. Louis College; while of Corpus Christi College all the world knows that its founders selected its title "to the praise of the most holy Body of Christ, and the Blessed Virgin Mary." So that there ought to be no great difficulty for the resident Catholics at Oxford in the helping to interpret

Catholic evidence; in the pointing of the past as witnessing for the Church, and to the present as witnessing against heresy.

But a strong point in favor is the great gain of the new Catholic Hall to the University: is the fact that Oxford has now lost all the religious influence which at one time it exercised over the country. Even as to quite modern times—the last forty years—we may say that, whereas the Oxford of forty years ago helped to form religious ideas throughout the country, the Oxford of today only represents such ideas as are presumably religious or irreligious. This is partly due to the fact that mere laymen, and in two cases, reputed agnostics, are now the governing tutors and teachers, whereas formerly no man who was not a clergyman held the position of a teaching Fellow. And, mark the consequences of this great change: there are now no "schools" of religious thought, because there are no "leaders" who are clergyman. Fifty years ago the names of Newman or Wilberforce, of Keble—as, a little earlier, that of Whately, or Froude, or Thomas Arnold—meant a "school" of Anglican thought, which, if not strictly defined was understood to applaud some kind of creed. But now the University is Germanised. It is far more speculative than it is Anglican. So that the Jesuit house at Oxford will mean the restoration of religious teaching, in opposition to the new German speculative-ness. This is surely a great gain. The mere existence of a Jesuit house in Oxford apart from its power to spread Catholic orthodoxy will be the reassertion of Oxford's right to "lead" the country, in the sense of disciplined principles of religious thought. At the present time it is true to-day that no one throughout all England cares a pin for the religious teaching of the University, as to high churchism or low church, or broad churchism, because, the constitution of the University being no longer Anglican, its "teaching" is of no interest—even at Oxford. It is for this reason that the arrival of the Jesuits at Oxford is singularly opportune and full of promise. Say that about one-half of the Oxford Undergraduates propose to "take Holy Orders." It is natural that they should wish to know something of theology. More than this, they must consider that the "science" of theology being by far the most important of the sciences, its chair ought to take precedence of all other chairs. They would not, indeed, consider that the study of theology ought to interfere with the pursuit of other studies; but they would contend that, without the knowledge of the highest truth, the knowledge of the lesser truths would be imperfect; not in regard to the particular compass of a particular truth, but in regard to its relation place among all truths.

But now to speak particularly of the Ritualist "school" of clergy—and it is certain that whatever is left of dogmatic teaching is now championed chiefly by the Ritualists—what, we may ask, will be their relation, academically, to the young aspirants to the Anglican Holy Orders? The Ritualists, academically, are in two difficulties: (1) they cannot teach Undergraduates the science of theology and therefore, (2) they cannot teach Undergraduates its doctrines. Every Catholic knows that Christian doctrines must depend for their orthodoxy upon Authority; and that the true nature of Authority must be accurately defined by the teachers, the masters, of theology. Here it is that the Ritualists are hopelessly at sea; they cannot teach because they do not know. In my days as an Undergraduate the question, "Where is authority?" was only answered by "In the teaching of the primitive Church. But this question which now baffles the Ritualists is. Who is to interpret primitive teaching?" It is because there is no answer to this last question that Oxford has fallen back on free-thinking; which is indeed the only logical attitude towards "Authority individually interpreted." The Jesuits come to the rescue at this crisis. Every Undergraduate knows that the Jesuits are profoundly "educated" in every sense of the word. They are not only good scholars and well read, but they have been trained through long years of mental discipline, so that their judicial and moral faculties are keen. It would be invidious to speak of their spiritual superiority; yet the whole world knows that their religious aspirations are wholly detached from worldly interests. Now this is a "type" which the younger students must look up to. Nor can it be doubted that the mere presence in the University of such a body of detached and learned religious must quicken all the best yearnings of Undergraduates.

Historically, theologically and disciplinarily the new Oxford house must take the lead. Historically, the religious orders are known by all Oxford men to have been the progenitors of St. Louis College. Theologically, and they were for centuries its teachers. And disciplinarily, their perfected system of training, tending to the moral and mental characters of the middle ages. Protestantism, on the contrary, has been "nowhere," theologically, morally, aesthetically, any more than in its claim to historic heirship. May

we not hope, then, with Cardinal Newman, that the "dry bones" will be vivified by the return of the religious to their early home?—B. A. Oxon, Chicago New World.

CATHOLIC PRESS.

If the members of God's holy Church would only look around them and arouse themselves to a realizing sense of the dense religious and historical ignorance which still prevails among non-Catholics; even those who pass as well-informed persons, they would be more assiduous in their efforts to enlighten them. Every intelligent Catholic should own as many books on different aspects of Christian doctrine as he can afford to purchase, and keep them circulating among his Protestant friends.—Church Progress.

The New York Sun has some good things in its answer to questions column, and it has some others that are otherwise. Here is an illustration of the latter kind: "The fact is, that Adam and Eve were no two persons in particular. 'Adam' means simply 'the ground,' and 'Eve' means 'and their story is simply an allegory, not history.' Where did this dogmatic editor get his information that he is so quite certain about it? He should have qualified his statement by saying 'I think that,' etc. That certainly is as far as he can go. And the reader is that man-king has thought and still thinks differently. But mark his implied reasoning: Adam means the ground, therefore, there was no person in particular of that name. Eve means life, therefore there was no woman of that name. The whole thing is an allegory. The sun means the star about which the earth revolves, therefore there is no newspaper in particular of that name. It is simply an allegory.—N. Y. Freeman's Journal.

There is no question that the blind, unreasoning hatred to Catholicity that formerly flourished among our separated brethren, and, to a great extent, dominated their "religious" views, is gradually dissolving under the wholesome influence of improved knowledge of the spirit and teachings of the faith. It could scarcely be otherwise. Closer acquaintance with the history and daily life of the Church must, of necessity, dispel the absurd illusions and fantasies so long and tenderly cherished, replacing them with rational conceptions and ideas of the institution. As Archbishop Ryan has so well said, we could not respect the honest judgment of Protestants if they failed to abominate the monster they have erroneously regarded as the Church. Nor would they be worthy of our respect if they did not change their attitude with enlightenment. To know the Catholic religion thoroughly and intimately, leaves the intelligent man no alternative but to embrace it and love it, as the exclusive means of salvation established by Christ.—Catholic Universe.

A discussion upon Freemasonry gave rise to a lively scene in the Italian Chamber, in the sitting of June 3. Signor Cerutti advocated the passing of a law requiring all associations to register their status and the names of their members, reading, in support of his proposal, extracts from the Marquis di Rudini's letter to his constituents in 1895. He pointed out how General Arimondi, in one of his last letters, had referred to the organization on the eve of Amba Alagi, as the influence which maintained General Baratteri in command, thus rendering it answerable for the subsequent disasters. Here the president of the chamber, a noted Mason with the grade of Thirty-three who had been showing signs of impatience during the speech, sought to intervene, but was resisted by the orator, who shouted to him to cease trying to stop him by gestures with his hands, and desired him "to leave him in peace with his bell." The president replied that he was doing his duty, and was interrupted by a voice, with the addition, "as a Thirty-three!" An unseemly brawl ensued, many deputies protesting against the attempt to close the discussion as "a Masonic violence," and congratulating Signor Cerutti on his motion. The latter exerted from the president of the council, on the following day, a promise that he would consider the question of the secret societies, as soon as the state of public business would permit.—London Tablet.

NEW BOOKS.

The first edition of that charming Catholic novel "The Circus Rider's Daughter" (by F. V. Brackley), is now entirely exhausted, and the publishers (Benziger Bros., New York City), have announced a second edition. That the Catholic public has heartily welcomed this book is clearly shown by the early appearance of a second edition. Very few Catholic novels published in this country have gone into a second edition in the short space of three months.

The third and last volume of "Outlines of Dogmatic Theology,"—by S. J. Hunter, S. J.—can now be had from the publishers, Benziger Bros., New York. Price \$1.25.

Rev. Patrick Cronin, the talented editor of "The Catholic Union and Times," has written a sketch of the life and labors of the much-lamented Right Rev. S. V. Ryan, D. D., C. M. It is printed and put in book form by The Catholic Publication Co., Buffalo, N. Y., and is beautifully illustrated throughout. Price, cloth, \$1.00; paper, 50 cents.

WENIG'S TONIC
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Neuralgia

in one eye and about my temples, especially at night when I had been having a hard day of physical and mental labor. I took many remedies, but found help only in Hood's Sarsaparilla which cured me of rheumatism, neuralgia and headache. Hood's Sarsaparilla has proved itself a true friend. I also take Hood's Pills to keep my bowels regular, and like to keep my very much." ISAAC LEWIS, Sabina, Ohio.

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MARCELLA GRACE.

By ROSA MULHOLLAND.

CHAPTER III.—CONTINUED.

"I fear, madame, my father is not young enough to make efforts to improve his trade. I understand your meaning perfectly, and I hope the younger weavers may profit by your advice. But my poor father's day for such things is over, I am greatly afraid."

Mrs. O'Kelly listened, wondering to hear how well she expressed herself. "Well, we shall see," she said. "I do not mean to lose sight of your father, however." And then she prolonged the conversation, by various artificial devices inducing the girl to speak her mind, till at last she could make no further excuse for detaining her, and allowed her to depart.

As it was now quite dusk, Mrs. O'Kelly rang for her reading lamp, and when again left alone stood before the fire-place holding the light above her head and gazing at her sister's portrait. Truly the face was wonderfully like the young face under the little black bonnet that had confronted her for the last half hour. There was the same broad brow expressive of mingled sentiment and strength, the same tender mouth, the same grave and steadfast eyes. The girl in the picture had more color in her face and was richly dressed, and her dark hair was arranged in a by-gone fashion; but yet the likeness remained. What a curious accidental resemblance!

That night Mrs. O'Kelly wakened with a start out of her first sleep, thinking her young sister long years dead, laid in her grave at the age of twenty-one, was standing by her bed and had spoken to her. "These likenesses do spring up among branches of the same family, skipping a generation or two," was the thought standing clearly in her mind, as if some one had said the words to her; and she lay awake all night after that, revolving the curious suggestions in her brain. How could the daughter of a weaver have any connection with her family? And then an echo of her own words, spoken to Father Daly, came floating across her memory—"There was one who sank in the world and was forgotten. He might have left heirs, but one could hardly hope now to discover them, if they exist." Long before the tardy day-light came, Mrs. O'Kelly had worked herself into a feverish state over these fancies, and was down stairs half an hour earlier than usual, studying again the features of the long dead sister, who had been the darling of her early youth.

"I must see the girl again," she decided, "or I shall have a fever. I will send for patterns of all the colors of poplins at present made. That will be a good excuse. Probably by another light the young woman will look quite different. I was disturbed yesterday and in a condition to become the prey of distressing fancies."

In the meantime, Marcella had taken her way home, well pleased at hearing her father's work commended, yet fearing that he would resent the lady's suggestions for improvement. She knew he believed his work to be, as it stood, the most perfect fabric in the world. Now, if he would only teach her his art, she would strive to profit by the hints offered, and if a good market were to open up she might employ others to help in the work. A bright idea occurred to her, that if she could learn, unknown to him, from some other weaver in the neighborhood, she might ensure a certain development for her plans before telling him of their existence. Then she could happily provide for his old age, and at the same time find full play for her own industrial activity. Having arrived so far in her bright speculations, she suddenly remembered that money might be necessary in order to start her fairly. How hard that she seemed to be driven back from every opening which hope and energy pointed out to her! Where in all the world could she find even one pound to start her upon her profitable career?

Wrapped in these thoughts, she threaded the gayest thoroughfares of Dublin, without seeing the people or the shops, but now, having arrived at the foot of Dame street, and before proceeding up Cork Hill towards the Castle, she shook herself out of her dreams and noticed the crowd standing right in her way staring at placards hung out before the office of an evening newspaper. With a painful start, she suddenly remembered some things that had for the moment passed from her mind—the curious events of the night before, and the terrible fact of the murder committed in the streets not far from her home. For the placards on the newspaper office were declaring the news of the murder in huge letters to the world, and announcing a great reward for the apprehension of the murderer or for information which might lead to the same.

She stood for a few moments gazing at the placard with a sharp line drawn between her smooth brows, while her imagination realized the thing that had occurred and her heart grew chill with the horror of it. Then with a shudder she drew her thin mantle more closely round her and turned her face away from the staring letters on the wall and began to make her way as skillfully as she was able through the crowd.

Doing so, she started and drew back a little, then slightly turned so as to get another glimpse of a face and figure standing on the pavements, with eyes fixed on the newspaper placards. "One thousand pounds reward!" proclaimed the great letters on which this gazette's eyes were fixed. It was the hero of last night's adventure who stood there in the daylight before her, the

man whom she had hidden in the closet and whom the police had searched for in vain. Had it all been a dream, or had this tall, elegant looking man, this gentleman every inch, really lain concealed at her mercy, actually placed his liberty and safety in her hands? Mechanically she put her hand to her breast to feel the ring that hung round her neck, and the small hard circlet, found by her touch, even through the folds of her dress, assured her of the reality of much besides its own existence.

Another glance at the gentleman standing in the crowd reading the newspaper placards convinced her as thoroughly that this was the man. There were the tall figure and brave carriage, also the pale, clean-cut features, piercing gray eyes, and forehead, indicative of high resolve. His level brows were knit in thought as he stood gazing at the sinister proclamations. Having observed him eagerly for a few moments, Marcella became suddenly fearful that he might wheel round and see her so watching him, and she turned and hurried forward on her way.

And all through the streets as she went, with the darkness descending upon her, she heard the little newspaper boys shrieking their direful tidings along the pavements: "Terrible murder in Dublin streets last night. One thousand pounds reward for any information of the murderers!" And she began to run, to escape out of reach of the piercing and ill-omened cries.

CHAPTER IV.

STRANGE TIDINGS.

During the next few days Marcella traversed many times that part of the city lying between the Liberties and Merrion square; for Mrs. O'Kelly's interest in the girl had no way decreased and she made many excuses for bringing the weaver's daughter to her side. Her father's objection to the idea of new dyes "which the rale ould quality in the days when Dublin had quality" never thought of wanting, his increasing inability to work, and her own desire to take up his art himself, and improve upon it, and devote her energies to its development, made fruitful subjects of conversation between her patroness and herself after the old lady had once for all won the younger woman's confidence. And meanwhile Mrs. O'Kelly had contrived to draw the girl's personal history from her lips. Before a week had elapsed she had learned all about the lady mother whose bitter reverses of fortune had driven her to sit meekly at the weaver's fireside.

There was a month of intense excitement for Mrs. O'Kelly, during which she had almost daily consultations with her solicitor, and frequently wept as she sat alone in the evenings under the portrait in her library. So lonely had she grown to feel in her great drawing-room upstairs that she had caused her workbasket, novel, and favorite footstool to be carried down to the room where her sister's portrait hung, and where she was accustomed to receive Marcella in the mornings. And here she ransacked old desks and sorted old family letters and papers, and eagerly read the communications forwarded to her every evening by her solicitor.

At the end of a month her excitement rose to a climax when the result of the investigations into the fate of a cousin of hers, who had ruined himself after the fashion of certain Connaught gentry of those times, and disappeared from society, was announced to her, and when the supposition started in her mind by Marcella's likeness to a family portrait, finally gave place to certainty. On the formal page, and in the stiff terms of a lawyer's letter, such positive assurance was conveyed to her one night as led her to drop upon her rheumatic knees, and lift up her trembling hands to heaven, and thank God that a daughter had been given to her old age, and, we fear we must add, that the intolerable O'Flaherty's were defeated!

The next morning found her driving through Dublin mud into the objectionable region of the Liberties, with the intention of seeing old Grace, and breaking her extraordinary news to him. When the neat brougham stopped before the weaver's door, the neighbors said to each other that Michael Grace was beginning to go up in the world again.

Marcella was out on some message for her father, and the weaver was smoking his mid-day pipe alone when the lady, having climbed his stair with difficulty, ushered herself into his presence.

"I have come to see you, Mr. Grace. I am Mrs. O'Kelly."

After a little preliminary skirmishing about poplins, she would proceed to open her battle with this coarse and common old man, who, unfortunately, stood between her and her desires.

"Bada, ma'am, and it's welcome ye are to see the whole of my management. An' I hope it's another grand gown ye're goin' to order—something beautiful and bright, none o' them pale silkless things they do be havin' in the silks and satins in the shop-windows nowadays."

"I hope to give you an excellent order, Mr. Grace. I like the old colors myself and will always wear them, but some of my friends cry out for more sickly tints. Fashion is a ridiculous thing; is it not, Mr. Grace?"

"Deed, an' it is, ma'am. Niver a word of lie in that. But niver will Michael Grace sit before a loom to weave such rubbish as *them* pinks and greens," she said, pitching a little bundle of patterns of silk contemptuously on the table. "Why, ma'am, I've woven poplin that 'ud stand alone for her Excellency the Lady Alice-

nant—not this one, but her that was in the Castle when I was a younger man, ma'am, an' was a master weaver;—an' ye wouldn't have found holes in my stairs, then, ma'am. Niver to spake," he added, with a change of tone, "of all that I wove for my own wife, ma'am—her that was a lady born and bred, ma'am, body an' soul, an' bether blood niver came out o' the province of ould Connaught!"

It was only his way of dragging his wife's name, half through boastfulness, half through genuine sentiment, into every conversation he held, no matter with whom. The neighbors knew this, and would say, "Aye, Misher Grace, but for ye, indeed," and pass on, but Mrs. O'Kelly thought the confidence special to herself, and very remarkable. Had any one prepared him for her coming? At all events this outspokenness of his smoothed the way for her own difficult communication.

"I know, Mr. Grace, I know all about that," she said, trying hard to keep a patronizing air and not to betray her nervousness. "And it is about your wife I have come here to talk to you."

Grace stared, and then quietly laid aside the piece of grass green tinseltop he had been flourishing in the light while he spoke:

"I don't see what you can know about her," he said, "seekin' that none o' her own sort ever looked the way she went, not for years before she fell so low as to become an honest weaver's wife. No ladies came visitin' to see Mrs. Michael Grace, ma'am. Them that had been her own left her to break her bit o' a heart here at a fire-side that was not fit shelter for her. And now, ma'am, what have ye got to say about her?"

"Only this, that I have just discovered that your wife was the daughter of a first cousin of mine. And you must not scold me, Mr. Grace, for I never saw her, and her father was the person to blame."

Grace stood looking at his visitor and patroness with a dazed expression, linked his loose hands together, and drew himself up with an air of incredible dignity.

"It makes no odds about blame now, ma'am," he said. "I did my best for her, and she's gone where all the fine cousins in the world can do nought for her. The angels are her cousins now, ma'am, many thanks to you."

"But, Mr. Grace, though it cannot touch her, this may make a difference to her daughter!"

At these words the weaver's entire aspect underwent a sudden change. All the dignity and sentiment vanished from his face, mingled cunning and triumph twinkled in his eyes, and his very attitude was expressive of the acuteness of his perception that something had turned up for his advantage.

"That's as may be, ma'am. But ye must remember she's my daughter, too. What was it ye were thinkin' o' doin' for her, ma'am?"

"Your extreme frankness makes my task easier than I expected it to be," said Mrs. O'Kelly. "Mr. Grace, I will be as candid as yourself. I am a childless old woman, and I have thought of adopting your daughter as my own. I will place her in the position of life for which nature has fitted her, and to which her mother belonged; and I will provide for her handsomely at my death."

"See that now," said Grace, fumbling among his patterns, and pretending to give only half his attention to what the lady was saying. "Sure, an' it would be an illigant settin' for her. An' what would ye be thinkin' o' doin' for myself, ma'am?"

"But Mr. Grace, you are not my blood-relation."

"No, ma'am; and nothin' at all of course to the girl that ye're takin' from me—the child that I looked to for the comfort of my last days—not many of them indeed will I see."

After this a long conversation followed, and the end of it all was that Mrs. O'Kelly offered the weaver fifty pounds a year to give up his daughter, on condition that he was to see her no more, except on rare occasions, when she might find it convenient to pay him a visit. But this offer Grace indignantly refused.

"She'll be here again to-morrow," he reflected, "doublin' her pension to me, and in the meantime I will talk to the girl about it. Sure it is well make a handsome thing out of it. Ours we mustn't be in too great a hurry settlin' our bargain. Oeh, an' fair 't's a fine sight together than merrivin' the girl agin' her will, and dependin' for the rest o' my time on a son-in-law! An', bada, when the girls gets her own way wid the lady she'll be takin' her ould father out to drive wid her in her carriage every day. An' it's dinin' wid the Lord Lieutenant you'll be, Michael Grace, before ye die. Not a doubt of it!"

Finding the old fellow grew more impracticable the longer she stayed, Mrs. O'Kelly desisted from further bargaining on this occasion and departed, looking forward with keen pleasure to the unfolding of her intentions to Marcella, who as yet had heard no hint of the changes in store for her.

When Marcella returned home with her scanty marketing she found her father wrapped in clouds of tobacco-smoke, and beaming with mysterious delight. He broke his news to her cautiously, with a half fear that she would fly out of the house before he had finished, and bestowed herself unconditionally on her prosperous kinswoman.

"It's a little story I was makin' up to amuse myself," she said; "an', if it comes true, we'll have no more need for work; so you needn't be takin' looks at the loom. And ye needn't be gettin' in afraid nither, about merrivin'; for, if it comes to pass, it's a duke you'll be

condescendin' to for your husband. An' maybe it's the Queen herself 'll be recavin' us at her table—the pair of us!"

"Father!" said Marcella, reproachfully, thinking he was jeering at her. "Now, what title will I be after takin', if they offer me one? My Lord Grace would sound well, I'm thinkin'. An' isn't that what you call the dukes, ma'am?"

"Dear father, I am sure you would not care for a title, if you had one."

"Wouldn't I, Miss?" said Grace, chuckling with pleasure at her utter unconsciousness of the great fortune that was awaiting her. "But let me tell you my story, alanna."

"Yes, dear father, you can tell it while I'm making your tea," said Marcella, glad to find him in so pleasant a humor, and beginning to arrange the delict tea-cups.

"My good little girl," said the old man, patting her cheek, "ye and I will never part, mavoureen, while the sod is growin' under my feet and not over them. After that you can do as you please, Marcella."

Marcella put an arm round his neck and returned his caress.

"Mind you have promised that," she said, playfully; "and you are going to teach me to work, and to dye the silks to please the fine ladies—"

"Oh, you foolish child, sure it's you that'll be wearin' the silks. Aisy, now, an' I'll tell you the whole story."

It was a long time before Marcella could take it in. She thought her father was amusing himself with idle dreams of what might happen, as he had always been rather fond of doing. It was clear the lady had been to see him in her absence, and had been particularly kind, and her friendliness had suggested the extravagant fancies in which the old man had since been indulging over his pipe.

"And supposin'," he said, "that Mrs. O'Kelly was to declare that she was your mother's cousin. 'An' bein' very rich, an' without a child," says she, 'what can I do but take your daughter for my own?' An' I'll put her in her mother's shoes," says she, 'an' will become her to stand in them. For she's a handsome girl," says Mrs. O'Kelly, 'an' a credit to the gentry of Connaught.'"

Marcella had got her sewing, and was listening half amused and half impatient to her father's romancing. Such things as this did often happen in stories or in dreams. When she was younger, she had sometimes indulged in wild imaginings about her mother's people, wondering would they ever think of her, find her out, and encourage her. But she was too old in experience to expect any such miracle now. And it pained her to have such bright impossibilities flung into her thoughts.

Seeing that none of his hints conveyed anything of the truth to her mind, Grace at last got provoked at her.

"Marcella," he said, "will you put down that sewin' and listen to me? All that I have been sayin' to you is gospel truth. An' you're to put on your bonnet and go over an' have a talk about it all with your cousin, Mrs. O'Flaherty o' Kerry, of Merrion square, this evenin'. Only, mind, you and me are to keep together, Marcella, no matter what she says. I'm not going to give up my child, an' be lonely in my latter days, not to please no fine madame of a Connaught gentry-woman, you can tell her."

But Marcella could not be induced to set out for Merrion square that evening on such an errand. She begged to be allowed to put off the visit till morning, and Grace, confident in the safety of his cause, consented to humor her: "Let it be, then," he said; "maybe it's as well. You'll want a few hours to think over what you'd better say to her. These fine people have the whip-hand of such as you and me, for their education's in their favor, an' they know what words to put into their speeches, and what words to leave out o' them. There's a dale o' differ 'between dictionary words, though plain-talkin' people would hardly believe it. An' everything will depend on the bargain we can make wid her."

Still Marcella could not bring herself quite to believe in his story. His persistence forced her to conclude that there was some foundation for his romance, that Mrs. O'Kelly had spoken of some relationship she had discovered between herself and the weaver's wife and meant to be helpful to them on account of it, but further than this her common-sense would not allow her to go in crediting the promise of a change of fortune, although her imagination struggled wildly to seize on all that was suggested and fly away with it. She lay awake all night pondering on the likelihood of the case, and the utmost she could admit was that Mrs. O'Kelly, who had already been so wonderfully friendly, was going to assist her towards honorably earning her bread in such a way that she could support her father in his fast declining years and no longer need to dwell among the lowest population of the city. In all this lay so much cause for joy that, accustomed to disappointment and privation as she had all her life been, she did not know how to give herself up to the expectation of it. The warning contained in her father's words, "Mind we are to keep together—I'm not goin' to give up my child," seemed to hint at some difficulty, perhaps not to be overcome. Certainly she would never abandon her father—that was beyond question. Was it not chiefly for his sake that a change of fortune would be so acceptable to his daughter? It was hardly conceivable to her that any one could contemplate the idea of separating her from him, now when he

needed her so much, and she would have dismissed the doubt as foolish only that a long experience of living by the patronage of the better classes had taught her the rarity of their sympathy with the natural affections of the poor. The problem of what was meant and intended by the lady's strange communication and promises (exaggerated as they might be by her father's sanguine imagination) became at last too much for her patience and incredulity, and she counted the hours till the moment might arrive when she could hear from Mrs. O'Kelly's own lips what wonders she proposed to work within the fold of two humble lives.

Her father was up early and fussing about, pressing her to eat a good breakfast, and showing her many extraordinary little attentions; and she thought struck upon her heart with a pang, that she was perhaps more precious to him now when good fortune seemed about to drop upon her than she had been when she had suffered hunger and hardship that he might be as comfortable as it was within her power to make him. Starting from the thought, however, as if it had been a crime, she found a thousand excuses for him, even if such were the case.

As much to relieve her own suspense as his impatience, she hurried early across the city upon her errand of fate.

Mrs. O'Kelly was waiting for her with a feverish anxiety that was more than equal in intensity to the eagerness of old Grace himself. As soon as the girl appeared, and they were alone in the library together, she took her by both hands and looked, with feeling that was almost passion, in her eyes.

"Is this my child, my adopted daughter!" she said, with a quaver of emotion and age in her voice. "Marcella, I have a great deal to say to you. I have been waiting for you all the morning, my dear."

TO BE CONTINUED.

The June Devotion.

There is no devotion in the whole list of especial Catholic pieties that appeals more effectively and generally to the heart than the beautiful one to which the incoming month is dedicated. Though of comparatively late introduction as a popular piety, this devotion to the Sacred Heart of the Saviour has won the whole Catholic world to its affectionate practice, and already nations, provinces, dioceses, parishes and other communities in numbers that almost defy enumeration, have consecrated themselves to it.

Who can begin even to tell what graces this glorious devotion has obtained for the souls that practice it, or mention the evils from which it has saved the world! With especial fitness has the Holy Father chosen for the general intention of June this year "Union among Catholics." For if there is anything dear to the Sacred Heart of the Saviour it is that those who constitute His following should be united and be one with Him, as He is one with His Heavenly Father and the Holy Ghost whom He sent from on high to guard the Church of His foundation and preserve her from dissension and strife.

There is never much need to urge Catholics to practice this June devotion. So dear has it become to the Catholic heart that not alone in June, but on the first Friday of every month in the year, as well as at other times, is it lovingly practiced by many of the faithful. Let us, however, bear in mind this June the object for which the Pope would have us pray in a particular manner, and beseech the Sacred Heart to promote the spirit of unity among Catholics. — Catholic Columbian.

Early to Church.

In most instances there is absolutely no excuse for coming late to church. People are not hurried or pressed by other affairs on Sunday. If they reach the church five or ten minutes after the services have been begun, it is wholly because of an unreasonable fear of spending too much time in the house of God, else why the studios care which people take of leaving their house with sufficient margin of time to reach the church? Why do they display so much precaution lest they be too early? They are not gingerly about coming some minutes before the play begins at places of amusement. They waste ten minutes thus "lost," otherwise during the day.

But is the time that a Christian spends in church just before the service begins really lost? The expected answer is, "By no means."

A sterling Catholic has expressed the opinion that five minutes' reflection and self-communion before the priest comes to the altar are productive of the best spiritual results. The practice of reaching the church five minutes before the services have begun and spending the time in strictly religious reflections—powerfully assisted by the associations of the place—has always prepared an excellent disposition for assisting at the sacred ceremony that ensues.

The Catholic feels that it is a difficult thing to come off the crowded street, sometimes hurried and often occupied with worldly thoughts, and then to kneel down with the proper disposition before the sacrifice of the Mass. The five minutes of preparation before "church begins" have, he thinks, doubled the spiritual advantages to him of the half hour or hour that ensues.

How happy and prudent is he who strives to be such now in this life, as he desires to be found at his death.—The Imitation.

GLADSTONE ON ROMAN CATHOLICISM

The Letter Which has Attracted to the Irish Church

Gladstone's letter on the unity of Christendom, the unity of Anglican orders, greatly stirred up the mind of England, and has had a Jesuit in disguise, has the press by the Archbishop. The remarkable contrived statesman and school-boy: "The question of Anglican orders might be limited interest if it were treated by the amount of practical and external likely to follow upon any that might not be taken for the clergy of the Anglican church, numbering 6,000 and 40,000, and for the whole subject is one of the In the oriental Churches a sentiment of increasing towards the Anglican Church of question of intercommunion present to arise, while system of proselytism ebullient on our mutual relation Latin Church, which from tone and the close issue of tion overshadows all so far from, these orders, so far been noticed, have been disputed or denied if they were null, condemnation of them, dily in its letter, would than harden the existing ordination in the case, periods has been a rare can clergy who might see the clerical order in the but very different indeed moral aspect and effect AN AUTHORIZED FORMAL of the question at Rome side the result might in the last degree improba of known wisdom would put in motion the man Curia for the purpose of breach which serves the ille Church from a com though small in compa tending range of the la creasing race, and which religious sphere of Europe ful nations of Europe. According to my read that that breach is, indeed, one that has existed, been put into stereoty them, or any express communion on either acknowledgment of A would not create inter condemnation of them, purely excommunicate, a step, and even more wards excommunicate stand as a practical a principle that it is wise religious differences Churches of Christend to the world, and also into a state of the hig to enhance the difficu them at any future ti of reconciliation. Fro of view an inquiry rescription of Anglican no less important than

But the informatio been allowed, through Lord Halifax, to shar pel from my mind ev of this kind, and con the investigations of lead to a favorable o charity would be in any at such a point as to coming an occasion at EMBITTERING RELIQU I turn, therefore, native, and assume argument that the ju amining tribunal, either to allow upon a ponderance of the c half of validity, or at yow controversy a p ters which enter int discussion. I will fo it for granted that three heads:

1. The external consecrators.
2. The external commission they have
3. That sufficient which the eleventh cil of Trent appears

Under the first tion would of course tion to the consecra the competency of hi several cases in w outside the English Bishops, and I ha furnished indepe assertion of validi misal from the cont of these three head nature of an advan and would be so far labors of His Holine

in furtherance of But I may be permit for a moment as pos the full acknowledg reference to any oth points of controver strict validity of A tions is not subje doubt.

And now I must speak in the only c can be warrantabl in a discussion per persons of competen is the capacity of a person, born of a glican Church, acc as is the duty of that she has forfeit inherent privilege

GLADSTONE ON REUNION.

The Letter which has Astonished English Churchmen.

Gladstone's letter on the subject of the unity of Christendom and the validity of Anglican orders, which has so greatly stirred up the nonconformists of England, and has had its author denounced as a traitor to his Church and a Jesuit in disguise, has been given to the press by the Archbishop of York. The remarkable contribution of the aged statesman and scholar is as follows: "The question of the validity of Anglican orders might seem to be of limited interest if it were only to be treated by the amount of any immediate practical and external consequences likely to follow upon any discussion or that might now be taken in respect to it; for the clergy of the Anglican Communion, numbering between 30,000 and 40,000, and for their flocks, the whole subject is one of settled solidity. In the Oriental Churches there prevails a sentiment of increasing friendliness towards the Anglican Church, but no question of intercommunion is likely to present to arise, while, happily, no system of proselytism exists to set a blister on our mutual relations. In the Latin Church, which from the magnitude and the close issue of its organization overshadows all western Christendom, these orders, so far as they have been noticed, have been commonly disputed or denied or treated as if they were null. A positive condemnation of them, if viewed dryly in its letter, would do no more than harden the existing usage of reordination in the case, which at most periods has been a rare one, of Anglican clergy who might seek admission to the clerical order in the Roman Church, but very different indeed would be the moral aspect and effect of an AUTHORIZED FORMAL INVESTIGATION of the question at Rome, to whichever side the result might incline. It is to the last degree improbable that a ruler of known wisdom would at this time put in motion the machinery of the Curia for the purpose of widening the breach which separates the Roman Catholic Church from a communion which, though small in comparison, yet is extended through the large and fast-increasing range of the English-speaking races, and which represents in the religious sphere one of the most powerful nations of Europe. Christendom, according to my reading of history, that breach is, indeed, already a wide one; but the existing schism has not been put into stereotype by any anathema or any express renunciation of communion on either side. As an acknowledgment of Anglican orders would not create intercommunion, so a condemnation of them would not absolutely excommunicate, but it would be a step, and even morally a stride, towards excommunication, and it would stand as a practical affirmation of the principle that it is wise to make the religious differences between the Churches of Christendom conspicuous to the world, and also to bring them into a state of the highest fixity, so as to enhance the difficulty of approaching them at any future time in the spirit of reconciliation. From such a point of view an inquiry resulting in a proscription of Anglican orders would be no less important than deplorable. But the information which I have been allowed, through the kindness of Lord Halifax, to share altogether disdamps from my mind every apprehension of this kind, and convinces me that the investigations of the Curia did not lead to a favorable result, wisdom and charity would in any case arrest them at such a point as to mean their becoming an occasion and a means of EXEMPERING RELIGIOUS CONTROVERSY. I turn, therefore, to the other alternative, and assume for the sake of argument that the judgment of the examining tribunal would be found either to allow upon all points the preponderance of the contentions on behalf of validity, or at least to place beyond controversy a portion of the matters which enter into the essence of discussion. I will for the present take it for granted that these fall under three heads:

1. The external competency of the consecrators.
2. The external sufficiency of the commission they have conferred.
3. That sufficiency of intention which the eleventh canon of the council of Trent appears to require.
Under the first head the examination would of course include, in addition to the consecration of Parker and the competency of his consecrators, the several cases in which consecrators outside the English line have participated in the consecration of Anglican Bishops, and I have in this manner furnished independent grounds for the assertion of validity. Even the dismissal from the controversy of any one of these three heads would be in the nature of an advance towards concord, and would be so far a reward for the labors of His Holiness.

POPE LEO XIII.
in furtherance of truth and peace. But I may be permitted to contemplate for a moment as possible or likely even the full acknowledgment that without reference to any other real or supposed points of controversy the simple abstract validity of Anglican consecrations is not subject to reasonable doubt. And now I must take upon me to speak in the only capacity in which it can be warrantable for me to intervene in a discussion properly belonging to persons of competent authority—that is the capacity of an absolutely private person, born and baptized in the Anglican Church, accepting his lot there, as it is the duty of all who do not find that she has forfeited her original and inherent privilege and place. I may add that my case is that of one who has been led by the circumstances, both of his private and of his public career, to a life long and of his public observation of her character, her fortunes and the part she has to play in the grand history of redemption. Thus it is that her public interests are also his personal interests, and what they require justify what is no more than his individual thought upon them. He is not one of those who look for an early restitution of such a Christian unity as that which marked the earlier history of the Church; yet he ever cherishes the belief that work may be done in that direction which if not massive or imposing may nevertheless be legitimate and solid, and this by the least as well as by the greatest. It is the Pope who, as the first Bishop of Christendom, has the noblest sphere of action, but the humblest of the Christian flock has his place of daily duty, and according as he fills it helps to make or mar every good and holy work in this character. The writer has viewed with profound and thankful satisfaction during the last half century the progressive advance of a great work of restoration in Christian doctrine. It has not been wholly confined within his own country to the Anglican communion, but it is best that he should speak of that which has been most under his eye within these limits. It has not been confined to doctrine, but has extended to Christian life and all its workings. The aggregate result has been that it has brought the Church of England from a state externally of halcyon calm, but inwardly of deep stagnation, to one in which while buffeted more or less by external storms subjected to some peculiar and searching forms of trial, and even now by no means exempt from internal discussions she sees her clergy transformed (for this is the word which may be advisedly used), her vital energy enlarged and still growing in every direction, and a store of bright hopes accumulated. Then, she may be able to contribute her share, and even possibly no mean share, toward the consummation of the work of the gospel in the world. Now, the contemplation of these changes by no means, unfortunately, ministers to our pride. They involve large admission of collective fault. This is not the place, and I am not the proper organ, for exposition in detail; but I may mention the widespread depression of evangelical doctrine, the insufficient exhibition of the person and the work of the Redeemer, the coldness and deadness as well as the infrequency of public worship, the relegation of the Holy Eucharist to an imposed, rather than a solemn one; among its occasional incidents, the gradual effacement of church observance from personal and daily life—in all these respects there has been a profound alteration which is still progressive, and which, apart from occasional extravagance or indiscretion, has indicated a real advance in the discipline of souls and in the work of God on behalf of man. A single-minded allegiance to truth sometimes exacts admissions which may be turned to account for the purposes of inflicting polemical disadvantages. Such an admission I must now record. It is not to be denied that a very large part of these improvements has been in a direction which has

DIMINISHED THE BREADTH OF SEPARATION

between ourselves and the authorized teaching of the unreformed Church both in East and West. So that, while, on the one hand, they were improvements in religious doctrine and life, on the other hand, they were testimonials recorded against ourselves and in favor of bodies outside our own precincts, that is to say, they were valuable contributions to the cause of Christian reunion. With sorrow we note that, so far as the western Church was concerned, its only public and corporate movements, especially in 1870, seemed to meet the approximation of recession from us; but it is not necessary to open further this portion of the subject. "Redempti Saturnia regna"—certain publications of learned French priests, unsuspected in their orthodoxy, which went to affirm the validity of Anglican ordinations, naturally excited much interest in this country and elsewhere, but there was nothing in them to ruffle the Roman atmosphere or invest the subject in the circles of the Vatican with the character of administrative urgency. When, therefore, it came to be understood that Pope Leo XIII. had given his command that the validity of Anglican ordinations should form the subject of an historical and theological investigation, it was impossible not to be impressed with the profound interest view by such a step if interpreted in accordance with just reason as an effort towards the abatement of controversial differences. There was, indeed, in my view, a subject of thought anterior to any scrutiny of the question upon its intrinsic merits which deeply impressed itself upon my mind. Religious controversies do not, like bodily wounds, heal by genial force of nature. If they do not proceed to gangrene and to mortification, at least they tend to harden into fixed facts, to incorporate themselves with law, character and tradition, may even with language, so that at last they take rank among the date and presumptions of common life and are thought as inexpugnable as the rocks of an iron-bound coast. A poet of ours describes the sharp and total severance of two early friends. They parted—never to meet again. But never either found another. To free the hollow heart from paining,

They stood aloof, the scars remaining—Life cliffs which had been rent asunder. A drizzly sea now flows between.

Let us remember that we are now far advanced in the fourth century since the convocation of Canterbury under Warham, in 1531, passed its canon or resolution of the royal governorship of the Church. How much has happened during those centuries to inflame the strife! How little to abate or quench it!

WHAT COURAGE MUST IT REQUIRE

in a Pope, what an elevation above all the levels of stormy partisanship, what genuineness of love for the whole Christian flock, whether separated or annexed, to enable him to approach the huge mass of hostile and still burning recollections in the spirit and for the purpose of peace! And yet that is what Leo XIII. has done in entertaining the question of this inquiry, and secondly in determining and providing by the infusion both of capacity and of impartiality into the investigating tribunal that no instrument should be overlooked, no guarantee omitted, for the possible attainment of the truth, lie who bears in mind the cup of cold water administered to "one of these little ones" will surely record this effort stamped in its very conception as alike arduous and blessed.

But what of the advantage to be derived from any proceeding which shall end or shall reduce within narrower bounds the debate upon Anglican orders? I will put upon paper, with the utmost deference to authority and better judgment, my own personal and individual and, as I freely admit, very insignificant reply to the question. The one controversy which, according to my deep conviction, overshadows, and in the last resort absorbs, all others is the controversy between faith and unbelief. It is easy to understand the reliance which

THE LOYAL ROMAN CATHOLIC

places upon the vast organization and imposing belief and action of his Church as his provision for meeting the emergency, but I presume that even he must feel that the hundreds of millions who profess the name of Christ, without owing the authority of His Church, must account for something in the world, and that the more he is able to show their affirmative belief to stand in consonance with his, the more he strengthens both the common cause—and his own particular position. If out of every hundred professing Christians ninety-nine assert amidst all their separate and clashing convictions their beliefs in the central doctrines of the Trinity and the incarnation, will not every one of the particular imperishable truths which are to be declared will not the candid believer be disposed freely to admit—that this unity amidst diversity is a great confirmation of the faith and a broad basis on which to build our hopes of the future. I now descend to a level which, if lower than that of these transcendent doctrines, is still a lofty level. The historical transmission of the truth by a visible Church with an ordained constitution is a matter of profound importance according to the belief and practice of fully three-fourths of Christendom. In these three-fourths I include the Anglican Churches, which are probably required in order to make them up. It is surely better for the Roman and also the Oriental Church to find the churches of the Anglican succession standing side by side with them in the assertion of what they deem an important Christian principle, than to be obliged to regard them as mere preachers in this belief, and *pro se* willing and desirous to testify on behalf of the principles. These considerations of advantage must, of course, be subordinated to historic truth—but, for the moment, advantage is the point with which I deal. I attach no such value to these reflections as would warrant my tendering them for the consideration of any responsible person, much less of one laden with the cares and responsibilities of the highest positions in the Christian Church. On the other hand, there is nothing in them which required that they should shrink from the light. They simply indicate the views of one who has passed a very long life in rather intimate connection with the Church of this country, with its rulers, its members and its interests. I may add that my political life has brought me into much contact with those independent religious communities which supply an important religious factor in the religious life of Great Britain, and which, speaking generally, while they decline to own the authority either of the Roman or the National Church, yet still allow that what they know as the established religion no inconsiderable hold upon their sympathies. In conclusion, it is not for me to say what will be the upshot of the proceedings now in progress in Rome; but, be their issue what it may, there is, in my view, no room for doubt as to the attitude which has been taken by the actual head of the Roman Catholic Church in regard to them. It seems to me an attitude in the largest sense paternal; and, while it will probably stand among the latest recollections of my lifetime, it will ever be cherished with cordial sentiments of reverence, of gratitude and of high appreciation.

BLIND LEADING THE BLIND.

An illustration of the Specklessness of Agnostic Argument.
The claims of Agnosticism as a basis of religious or philosophic belief are not as prominently advanced in these present days as they were a decade ago, when Huxley, Laing and

Spencer, the apostles of the *fad*, were preaching its gospel with individual variations; but there are also those who still hang on to the rag of anti-Christian thought because they have never happened to come across its opposers.

It is a strange thing to chronicle that Agnosticism has a creed when we analyze the two words: *credo*, I believe, and *agnosticus*, not knowing that is, ignorance. And yet Laing drew up eight articles of its creed for Gladstone, much to the disgust of Huxley, who had invented the term to fit his own amplification of Spencer's idea.

As it tries its case on the lines laid down by its inventors,—a "rigorous application" of its principle that whatever cannot be grasped by the human mind is "altogether vicious and illusive, and in no way distinguishable from pure fiction," detects itself.

Taking a blind man as an illustration Father Fitzsimons says: "But observed that the only reason why men are agnostics is because they cannot conceive or know the power which lies behind phenomena. The relation of the agnostic mind to the truths of Christianity is precisely the relation of a man born blind to the light of day, as far as knowledge of conception goes. The faculty by which he might form the conception—the sense of sight—is absent, just as the faculty of conceiving the Infinite is wanting to the agnostic. It is his duty to proclaim himself a blind agnostic, and light, as unknowing?"

If the agnostic position toward Christianity is the correct one, it follows that the same attitude is the correct one for a man born blind to assume towards the world of light. Let us assume the case of an asylum for the blind where there might happen to be a considerable number who were born without the sense of sight. And let us further suppose that amongst the latter there were two or three bold, independent spirits, with a love of philosophical research like Mr. Spencer, enterprising champions of intellectual freedom who in a laudable ambition to emancipate if not the entire human family, at least that microscopic in which they lived, from the thraldom of ancient superstitions. Having mastered well their Kant and their Hume, and their Spencer, and with the spirit of a Huxley plus a little seasoning of sound logic, going forth conquering and to conquer, they had become thoroughly imbued with agnosticism and individualism, and at last they turn their attention to the question of sight and light. Here, too, was a question on which the world lorded it over them with an affection of superior wisdom and knowledge, just as in matters of religion. Did not men insult their intelligence by pitying their blindness, and speaking sympathizingly of their darkness? What in reality was this sight and light of which men spoke with "the luxury of unqualified assurance"? What was this shade, this color, which even "the man of science" spoke gibbly of?

Assuredly there was another superstition which agnosticism had overthrown according to the belief and practice of fully three-fourths of Christendom. In these three-fourths I include the Anglican Churches, which are probably required in order to make them up. It is surely better for the Roman and also the Oriental Church to find the churches of the Anglican succession standing side by side with them in the assertion of what they deem an important Christian principle, than to be obliged to regard them as mere preachers in this belief, and *pro se* willing and desirous to testify on behalf of the principles. These considerations of advantage must, of course, be subordinated to historic truth—but, for the moment, advantage is the point with which I deal. I attach no such value to these reflections as would warrant my tendering them for the consideration of any responsible person, much less of one laden with the cares and responsibilities of the highest positions in the Christian Church. On the other hand, there is nothing in them which required that they should shrink from the light. They simply indicate the views of one who has passed a very long life in rather intimate connection with the Church of this country, with its rulers, its members and its interests. I may add that my political life has brought me into much contact with those independent religious communities which supply an important religious factor in the religious life of Great Britain, and which, speaking generally, while they decline to own the authority either of the Roman or the National Church, yet still allow that what they know as the established religion no inconsiderable hold upon their sympathies. In conclusion, it is not for me to say what will be the upshot of the proceedings now in progress in Rome; but, be their issue what it may, there is, in my view, no room for doubt as to the attitude which has been taken by the actual head of the Roman Catholic Church in regard to them. It seems to me an attitude in the largest sense paternal; and, while it will probably stand among the latest recollections of my lifetime, it will ever be cherished with cordial sentiments of reverence, of gratitude and of high appreciation.

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To which we get the answer: "Oh trusted and learned teacher, long since we have learned of you the true principles of knowledge. You ask us to believe you, and it is probable you may be right. Yet of this we have our own opinion; but 'tis not a question of probability and credibility, but of conceivability, as one of our own wise maxims have it. Or, again, we cannot 'put together in consciousness' the notions upon which you insist."

Mr. Spencer, of course, is naturally perplexed at this unlooked for but at the same time just application of his method, and feels the full force of the logic of their position, and at last in despair loses his hold upon his principles and turns for refuge to credibility, and with a full sense that even if in opposition to his own philosophy, he is at last on solid ground, says "but all mankind believes in the existence of sight and light, as they know the world of sight. Hear the voice of all the world and believe." But it is with reproach they now turn from him and say, "False, lost leader! Hast thou brought us into the wilderness there to desert us? Thou hast taught us to put conceivability far above credibility, and now when it pleases thee dost thou reverse the order? Thou hast laid down rules and established principles, and thou hast not the courage to consistently pursue them to their logical conclusions. In conceivability, then, is yielded credibility contrary to thy former wise maxims, at what point must it yield? To what amount of testimony?"

If Mr. Spencer and Mr. Huxley are right, then are the blind right also. If Mr. Spencer's argument is sound and valid for the removal of God out of court, then is their argument sound. If the philosophy which culminates in the Unknowable and treats it as nonexistent is right, then is the man born blind justified in treating with contempt all that the most learned physicist can tell him about the properties of light. The same applies with equal force to that vast multitude who fill our asylums for deaf-mutes, and who have never heard the music of a human voice. The sun shines, is a proposition as incomprehensible to a man born blind as the proposition God created the world, is to the most sanguine of Agnostic philosophers. The birds sing, would be a proposition as inconceivable to a man born deaf as the idea of three persons in one God is to a follower of Mr. Spencer. The idea suggested by the first proposition is as intelligible to the one and to the other as the idea of square fluids or moral substances.

Let me conclude with this suggestion: If the sun, which with its train of light and glory glides the hills at early morn, and at eventide tints with crimson and gold the clouds in the western horizon, and through the livelong day bathes the world in rays of shimmering beauty; if the world of light which at night studs with stars like glistening spears the depths of azure, be so near the blind as yet hidden from their eyes by a mere film, may not the Sun of Justice with all His divine attributes and all His eternal glory be just as near to our eyes, yet hidden by a veil no more dense? And if the sun in the heavens and the light which it dispenses are the veriest commonplace to us, while to some men they are wholly hidden and unknown, what must be thought of the philosophy which in the face of this standing fact of the world of sense, glories in the title of agnosticism, and has only scorn and ridicule for those who seek to learn what little they may of the eternal Sun of Justice and of Glory?—Catholic Columbian.



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London, Saturday, July 11, 1896.

A PROPOSED PANACEA.

The Montreal Witness has published two letters from Dr. Denovan on the subject of national education wherein the theory of a purely secular system of State-schoolism to the exclusion of all religious education is more boldly advocated than any Canadian, lay or clerical has hitherto ventured to maintain.

The doctor would abolish all voluntary and private schools, and would oblige all children of school-age to attend a public school in which only secular subjects are taught. He declares that this is "the only system which can be hopefully advanced to solve the present difficulties of our confederated provinces." Headed that "The ancient Spartan system of education is the only true one, viz., sound secular mental culture applied to all the rising population without any regard to social and monetary distinctions or to parental religious opinions and superstitions."

We cannot say that we are greatly surprised that amid the great diversity of opinions entertained in the minds of men, there should be found some persons who maintain this vulgar, and by his expressions of contempt for "parental religious opinions and superstitions the doctor lets the cat out of the bag, and shows without any attempt at concealment that his purpose is the total abolition of religion from the minds of the rising generation. He evidently regards all religion as a superstition which ought to be eradicated, and we willingly admit that the method he proposes is the surest way to attain the end he has in view. Still there is something of inconsistency in a Canadian citizen who claims to be a lover of the liberty of the people, to advocate what lower down he calls "the despotic system of Spartan education indiscriminately applied" as the only remedy possible "by which we can free ourselves from the tyranny of secret societies, trades, unions and priestly plotting and plumping at civic and parliamentary elections."

The ancient Spartan mode of education which Dr. Denovan so much admires treated the child as the sole property of the State to be brought up as a mere athlete, the one purpose being to make of him a soldier.

When we read in history of the heroic defence of Thermopylae by Leonidas and his three hundred Spartan soldiers against the countless hosts of Xerxes, we are apt to be carried away by enthusiastic admiration for those dauntless warriors, but Christianity has taught us that there is something more necessary than the merely athletic training which was established in Sparta by the greatest of heathen legislators. The morality of the young, which was entirely neglected in Spartan education, is of far more importance than the mere cultivation of bodily strength and activity. Hence the educational system proposed by Dr. Denovan cannot be thought of for a Christian country. The Spartan system might do very well for Zululand, which is said to be the only country in the world where no God is recognized by natives, but it is not suitable for Canada and the nineteenth century.

We are told in history that Lycurgus, who established the Spartan system of education, thought so little of the cultivation of the mind that not only religion, but all arts and sciences were driven from the school-room. The legislator thought only of strengthening the bodies of the young. Would our modern educationist who lays down his principles of education so positively imitate all these features of the old Spartan methods? We can scarcely believe that he knew the peculiar character of Spartan education when he lavished on it such unstinted praise; but there is one thing that the doctor evidently has in view—he desires to make the rising generation a generation of infidels, and he does not conceal his wishes in this regard. We will not transfer to our columns the flippancy

with which he demands that the scriptures, or parts of them, should be admitted into the school room, not as a sacred book, but as specimens of literature side by side with Milton and Tennyson, and that the sayings of Socrates and Christ, Mahomet, Columbus, and John Wesley should be read merely as the words of remarkable men, "on the dead level of secular ground."

We are pleased to notice that our Montreal contemporary is shocked at the pushing of pure secularism so far as Mr. Denovan desires. The Witness admits that people who are sensitive about right and wrong should have something to say about who will teach their children, and what they should be taught, and that what we need is rather more liberty to parents to select the teaching to be given to their children, than more bondage. This is precisely our contention when we maintain the rights of Catholics to establish Catholic schools.

MR. GLADSTONE AND RE-UNION.

"The Grand Old Man," William E. Gladstone, has written a characteristically kind letter which will be found in another column. It treats of the investigation into the validity of Anglican orders which has been going on for some time at Rome by a special commission appointed by the Pope for the purpose, and of the effect of an unfavorable decision upon the question of the reunion of Anglicans with the Catholic Church.

Many of our readers are, of course, aware of what is implied in the question of the validity of orders, but for the benefit of those who may not exactly understand the matter we will give a few words of explanation.

It is of Catholic faith that there are in the ministry of the Church the distinct orders of Episcopacy, priesthood, and inferior ministers, and the Council of Trent has defined that the rite whereby these orders are conferred is one of the seven sacraments.

This sacrament is administered only by Bishops, but it is held that even though the ordaining Bishop may have fallen into heresy or schism, or may have been excommunicated or suspended, the orders conferred by him are valid, just as Baptism by such a one would be valid also; that is to say, the inherent power of conferring orders remains, though it is unlawful for him to exercise it, inasmuch as he has been deprived of all ecclesiastical jurisdiction.

For this reason the schismatical Churches of the East have preserved the succession of bishops and priests, and on their return to Catholic unity there would be no need of re-ordaining them. It would suffice that jurisdiction to exercise their inherent powers should be granted them.

The question of the validity of Anglican orders depends, therefore, upon whether the first Anglican bishops were consecrated by real Bishops with the proper intention to confer valid ordination, and secondly, whether a proper form of ordination was preserved in that Church, so that a continuous succession of real priests and bishops might be kept up.

The question is somewhat complicated, and its decision requires careful investigation into the history of the case. There is a record preserved at Lambeth in which the consecration of the first Anglican Bishop, Matthew Parker, is described, and as from him is derived the succession of Bishops in the Church of England, the question of validity depends partly on the authenticity of this Lambeth document. It was not quoted by early Anglican controversialists when the validity of their orders was called into question, and it is certain that the first Anglicans maintained that no form of ordination is necessary to constitute a Bishop or a priest, but that appointment by the crown suffices for the purpose.

The Lambeth record was not produced till half a century after the event described therein, and Catholic divines unhesitatingly declared that it was a forgery concocted to cover up the deficiency of ordination when the Anglicans themselves began to believe in the necessity of Apostolic succession in the ministry. Further, it is contended that for a period of one hundred and fifty years a form of ordination was used in the Church of England which did not express the office of either priest or Bishop, and was therefore invalid. During this period, even if there had been a validly-ordained ministry, the valid orders would have been irretrievably lost. Such is the historical question which the Holy Father appointed a learned commission to in-

vestigate, and it is stated that the reports of its labors will soon be committed to the final decision of the Holy Father made known. It is expected that it will be against the validity, and it is this expectation which has given occasion to Mr. Gladstone's letter.

Mr. Gladstone writes in a very kindly spirit, speaking so respectfully of the Pope and of the Catholic Church that he has brought upon himself the ire of the non-Conformist clergy, who are denouncing him as a traitor to Protestantism.

Upon the conversion of an Anglican clergyman to the Catholic Church, if he is to be admitted to the priesthood, it is the practice at present to ordain him in the usual manner. This ordination would be unnecessary if Anglican orders were proved to be valid.

Mr. Gladstone says that this is a rare occurrence, but it has not been at all rare, especially during the period when the celebrated Oxford movement was at its height. The late Cardinals Manning and Newman were examples; and at the consecration of the former to Archbishop of Westminster, there were no fewer than one hundred and fifty priests in the sanctuary who had been formerly Anglican clergymen.

Mr. Gladstone admits that Pope Leo XIII. is a ruler of known wisdom. He admits also that the Holy Father has approached the question in good spirit and for the purpose of peace, and he therefore expresses high admiration of the Pope's good intentions, but he evidently fears that the decision will be adverse, and he therefore curiously comes to the conclusion that for the interest of faith as opposed to unbelief, it would be better to leave the question an open one, rather than to decide adversely. He himself thinks that the validity of the orders is not subject to reasonable doubt, but we are of opinion that he looks at the matter from a Protestant standpoint, setting little value on the observance of rites and forms which Catholics regard as essential.

Mr. Gladstone thinks that it would be a greater barrier against infidelity if it could be said that more than three-fourths of Christendom assert the necessity of a ministry which has been transmitted from the Apostles by a continuous succession. Besides he believes that an adverse decision would increase the difficulty of a reunion of the Churches.

To this we must reply in his own words toward the close of his letter, that such "considerations must be subordinated to historic truth."

The Church regards the sacraments with so much respect that she carefully abstains from the reiteration of the sacraments which can be conferred validly only once. It is, therefore, important to settle the question of the validity of Anglican orders, so that if they are truly valid they may not again be reiterated. The Holy Father will undoubtedly examine the matter carefully, but whether the decision be affirmative or negative, he will publish it in the interest of truth without any fear for the consequences which are such a bugbear to the learned and good ex-Premier of Great Britain.

A NEW IMPOSTOR—LOOK OUT FOR HIM.

A young man named Huxley was recently immersed in Washington, according to the Baptist form. He claims to be a nephew of the celebrated professor of the same name, who is an infidel. There is nothing remarkable about this fact in itself, but the young man announced also that he had been a Roman Catholic, and editor of the Baltimore Catholic Mirror. When this announcement was made in the Washington Post the editor of the Mirror at once wrote to the Post the following denial:

"Your issue of Monday last contained a statement that a Mr. Huxley, who was immersed by Dr. Stakeley at the First Baptist Church, Washington, D. C., was recently on the editorial staff of the Catholic Mirror." To this statement we make an unqualified denial. There is not nor ever has been any one by the name of Mr. Huxley connected with the Catholic Mirror in the editorial, reportorial, advertising or subscription departments, nor employed in the composing or press-rooms. In a word, no person by that name has been or is employed in any capacity by the Catholic Mirror. Furthermore, he is not known by any person connected with the Catholic Mirror.

What object could the young man have had in making such an assertion respecting the position he pretended to have held? We can only suppose that it is his intention to become a lecturer of the Leyden or Slattery kind, and that he will soon turn up as an ex-Catholic editor who knows all about the Catholic Church and who has seen

the "errors of Romanism," and will now devote his talents to exposing those "errors" on the lecturing platform; or perhaps he will put himself forward as an ex-priest or ex-monk. It is a profitable trade sometimes, but we deem it right to put the public on their guard against a man who by the barefaced lie with which he begins his career, makes it highly probable that he intends to keep up the imposture.

THE DUTY OF THE NEW GOVERNMENT.

We have not at any time approved of the delays to which the Catholics of the sister Province of Manitoba have been subjected in regard to the School question. The question is one which should not have been relegated to the sphere of Dominion politics at all, but it is not the fault of the Catholics of that Province or of the Dominion that this has been the case.

It is now six years since Mr. Greenway inflicted the injustice on the Catholic minority, whereby they are doubly taxed, first for their own schools, which they have maintained resolutely at a great sacrifice, though they have been abolished in the eye of the law, and secondly, for the schools of their Protestant neighbors.

The Catholics pursued the only course open to them to obtain redress, and by so doing showed that the grievance to which they have been subjected is not a merely sentimental one. It touches at the same time both their conscientious convictions and their pockets, and they are not wealthy that they can bear the burden which has been imposed on them.

It was the natural course for them to appeal first to the Provincial Government for redress, but a deaf ear was turned to their representations. They showed that the good faith of the Dominion was pledged to them, but the Greenway Government paid no attention, and they were obliged to have recourse to the courts for redress.

We have always believed that the Dominion Government could and should have given redress by a simple order in Council, vetoing the iniquitous School laws, which so evidently violated the spirit and wording of the Constitution. That the country would have sustained it in so doing is now a fact beyond dispute, but the time allowed for giving so simple a remedy was allowed to lapse. Notwithstanding this we have at length the verdict of the Court of last appeal, that the Catholics have a grievance with which the Parliament of the Dominion has the right to deal.

It has been maintained by Mr. McCarthy and the anti-remedialists generally that this decision does not oblige the Parliament to give redress. In a certain sense this is true. Parliament is supreme in law, and there is no power which can control it, except ultimately the voice of the people. But it is none the less the duty of Parliament to act justly. A grievance has been proved to exist, and the duty of Parliament to remove it is clear, as it is also the duty of the Government of the day to lead the Parliament to the fulfilment of its duty.

Notwithstanding Mr. Laurier's opposition to the Remedial Bill, we are confident that he will take steps to settle the question satisfactorily. He has repeatedly declared that he would do this, though it is not yet clear on what lines he will carry out his promise. We are confident that he can follow no other course than that indicated by the Privy Council which interpreted the Manitoba Act in this sense: "you are not to destroy any privileges or rights existing at the time of the union;" and "there is no doubt either what the points of difference were, and it is in the light of these that the 22nd section of the Manitoba Act of 1870, which was in truth a Parliamentary compact, must be read."

As it is the verdict of the people that Mr. Laurier should assume the reins of power, it is but right he should have a fair opportunity to show how he will settle the school difficulty. It is said that he will induce Mr. Greenway to come to terms, and that the latter will concede what he has hitherto so obstinately refused. This may be true, but his course in the past does not lead us to entertain very high expectations in this regard. It must be understood both by Mr. Laurier and Mr. Greenway and their governments that the Catholics of Canada will not be satisfied with anything less than a full recognition of their right to an efficient school law which will enable those of Manitoba to give their children such an education as they can conscientiously approve of. If this be attained it is of little conse-

quence whether such a law be passed by Provincial Legislature or by Parliament. We would, indeed, prefer for the sake of harmony that the Provincial Legislature should be the one to pass such a law, but if the Province still refuse to do this it will be the duty of Parliament to inter-vene. The Dominion is not composed of entirely independent Provinces, and every Province is there, fore bound to respect the supreme law which has been established for the protection of minorities. We must hold by the clauses of the Constitution which point out where minorities aggrieved are to look for redress. As Sir A. T. Galt said as early as 1864, when explaining these clauses to his constituents: "It is clear that in confiding the general subject of education to the local Legislatures, it was absolutely necessary it should be accompanied with such restrictions as would prevent injustice from being done to the minority in any respect. There could be no greater injustice to a population than to compel them to have their children educated in a manner contrary to their own religious belief."

This was said on behalf of the Protestants of Quebec, but Confederation would be a very one-sided affair if the same rule were not to be applied to the Catholic minorities of the other Provinces. Catholics owe it to themselves as a duty to insist that this be done. We would deserve to be treated with contempt if we were indifferent in this matter, a matter of so much importance that the Hon. Geo. Brown, who was no friend to Catholics, declared in one of his speeches during the debate on Confederation:

"I admit that from my point of view that is a blot on the scheme before the House. It is confessedly one of the concessions from our side that have to be made to secure this great measure of reform. But surely, I for one have not the slightest hesitation in accepting it as a necessary condition of the scheme of union, and doubly acceptable must it be in the eyes of gentlemen opposite who were the authors of the Bill of 1863."

The Orange Grand lodge, and the anti-Remedialists generally have a peculiar way of fulfilling obligations which are equivalent to a treaty. "Make the compact, and then should it turn out that Catholics desire its terms to be carried out, break the agreement." But this mode of dealing will be found not to work on the present occasion.

DEATH OF MGR. CARMODY.

The death of Monsignor Carmody, of Halifax, will bring sorrow not only to the faithful of the diocese of Halifax but also to his many friends throughout the maritime provinces. He died at his post—in harness—as he always wished. Whilst the Archbishop and the rector of the Cathedral (Dr. Murphy) were on a visit to the East and Rome he was attacked by a severe bronchial affection, which, despite the unremitting attention of his physicians, bereft the diocese of Halifax of its Vicar-General and of one of its most saintly priests.

We shall not attempt to portray the scenes of his sacerdotal career. True, indeed, is it that the memory of a diocesan priest vanishes quickly from the minds of even those amongst whom he labored; but we feel confident that the story of Monsignor Carmody's life, his toil and trials, his generosity, his adherence to duty for over fifty-years, will be told at hearthstones for many years to come. And well it may, for there is no man more deserving of remembrance than a faithful priest. Hallowed in by the world he must not be stained by it; handling the things of the world his heart must not cleave to them; beset by temptations he must not yield to them; and clothed though he be in flesh and blood, his feet must ever rest on the upward path of self-denial.

No wonder that the priest is tired when death comes to him. Tired but glad—tired of the struggle and glad for the victory, and for the consciousness of having been ever the soldier tried and true. No happiness is comparable to this, and Monsignor Carmody must have indeed been consoled by it as his life ebbed away.

The diocese of Halifax has lost a good man, a good priest—and whilst expressing our heartfelt sympathy we cherish the hope that its people may have always priests like Father Carmody to minister to them.

IT SEEMS to us that some of our public men are too fond of giving lectures on "dead subjects." If they have anything new to say, it is quite pardonable, but the same old tale, drawn from encyclopædias, is wearying.

THE POPE'S ENCYCLICAL ON CHRISTIAN REUNION.

The Holy Father, Pope Leo XIII., has evidently confidence in the power of the truth to command respectful attention from those before whom it is placed plainly and simply, and he has just issued a new Encyclical on the Reunion of Christendom which is remarkable for the plainness and force with which he presents the nature of the Church as the means whereby Christ proposed to preserve Christian unity.

The Encyclical will be found in another column. It is one of the most masterly documents which have ever been issued explaining the constitution of Christ's Church.

The daily papers state that it is probably an answer to Mr. Gladstone's recent letter on the same subject, but though it certainly deals with the nature and necessity of apostolic succession in the Christian ministry, of which subject Mr. Gladstone's suggestions to the Holy Father treated, it is unlikely that the encyclical is a consequence of Mr. Gladstone's letter, or that it was issued as a reply to the letter, though it certainly indicates distinctly the course which must necessarily be followed in regard to Mr. Gladstone's proposals; but it is contrary to the known facts of the case.

The encyclical has been some time in preparation, and its leading principles were foreshadowed long before Mr. Gladstone's letter was written. Besides, a Papal encyclical is too important a matter in Church history to be hurriedly prepared, and therefore the present one could not have been intended as a reply to a letter which has appeared so recently that it could scarcely have been considered in Rome, or perhaps even seen there, before the encyclical was issued. We regard it, therefore, as simply a providential coincidence that the Holy Father deals so ably and so fully with the main point to which Mr. Gladstone refers.

His Holiness shows that it was Christ's intention that the Church should be one "living organized society, animated by the invisible vital principle of supernatural life," and that the contrary doctrine is a pernicious error. Amongst the proofs of this there is one given with new and irresistible force that as Christ's mission on earth was to save the whole human race, His Church should embrace the men of all nations and of all times, so that there should be another Christ invented if men may set up another Church than that described in Holy Scripture as His body.

The Holy Father then shows that there must as a necessary consequence be within the Church a principle by which unity shall be insured. For the preservation of unity the hierarchy of the Church was established, but not to act independently of its visible head.

It is the universal teaching of the Fathers of the Church that the rejection of even one doctrine taught by Christ's Church is a rejection of Divine revelation, and of God's authority. This is sufficient, therefore, to put those who reject a single doctrine outside the Catholic communion, for the Church is man's guide to heaven.

It is mentioned also that the Church seeks only this object, and will therefore not interfere in civil matters, or infringe upon any right of the State. The supreme governing authority of the Church is shown to have been conferred upon St. Peter, to whom alone the power of the keys was given by Christ, with the duty to feed both lambs and sheep. St. Peter alone, therefore, has this supreme authority, and it passes to his successors who succeed him in the Roman pontificate.

The episcopal order receives its authority from Christ, and is essential to the constitution of the Church, but the episcopal order must be in union with St. Peter's successor. Hence even Bishops who secede from Peter and his successors lose the right and power of ruling, because Peter, and not the other apostles, was made the Rock, which is the foundation of the Church. Peter is, therefore, the centre of all Christian unity for the whole world.

By this it is seen that Mr. Gladstone's notion that a declaration of the validity of Anglican orders by the Pope would put the Anglican Church into the position of an Apostolic organization, is a mistake. By the rejection of the supreme authority derived from St. Peter it would still rank as a schismatical society.

The Holy Father's encyclical has received on the whole a very favorable reception from the Protestant press as being written in a kindly tone, but many object to it because it implies

that to bring about absolutely necessary body of Catholic doctrine The Pope could not do so. In this matter there is promise, though in merely to discipline the Holy Father would deal, if thereby soul and the kingdom of extended. The Church by Christ to preserve error and from being by every wind of doctrine she must give. As truth is immutable to continue to maintain changed, otherwise she is described in pillar and ground of.

It is evident that has no fear that a p the truth will repel the "other sheep" w fold. He states the because he is the cen body of the successors who are the Bishop of Church, and the Holy arily the duty to fulfil Christ to teach His tr and this sincerity w showing the errant truth is to be found, concealment thereof of words.

A PROTESTANT THOUGHTS ON QUESTION.

We publish in a letter on Separate Thos. Churcher, wh the Free Press of this ago.

Mr. Churcher is a this city, and a b opinions and obser passes must carry g he has arrived at if the alarming i among young people try and the Unites checked it can be d religious teaching i not by endeavoring abolish such teachi our population are in regard to the Cat Province.

The reference of Mr. Justice Street remarks of the learn by occasion of a nu nals whom he had c Hamilton a few we pressed regret that that the number of is increasing, and this is the abolition ing in the schools. now not taught to from wrong, but are of secular knowledge raphy, algebra, etc., foundation which their knowledge so come good and usefu

Mr. Churcher als other denominatio have come to see the ing religious ter have seen that neces ing, and provided arate schools. Sur tontant fellow citize occupied in endeavor own children taugh than in attempting olitic children of this toba of what relig get.

Mr. Churcher's le of careful considera

EDITORIAL.

FRANCE HONORS Count de Maistre merits to their mer Canada remember sons?

THE remains of been committed to hence his euly by some member of emy. We suppo about him will be year, but dead me

DR. CAPEN deliv on John Boyle worthy of the man the best of its kind for a decade. It sympathetically t great-hearted Iris friends must foret the memory of the

FR. ELLIOT has e for his new vent missions to Prote York diocese. If ness can do it he w

ECCLESIASTICAL ON UNIONS.

Leo XIII, the power of the Catholic doctrine be accepted. The Pope could not say otherwise.

In this matter there can be no compromise, though in things relating merely to discipline we have no doubt the Holy Father would concede a good deal, if thereby souls could be saved

The Summer School is making vigorous preparations for the coming session. Lecturers are packing up manuscript, and hundreds all over the country have their thoughts centred on Plattsburg, the ideal place in all America for an intellectual picnic.

CRISPI's friends are getting up in his favor a "boom," as our American friends term it. They are very enthusiastic and possess in certain quarters an influence not to be despised.

THE beatification of the Jesuit missionary, Father Jogues, is, we think, an event of the near future. No Canadian worthy of the name can refrain from honoring the memory of Father Jogues, who gave talents, life—everything that man holds dear—to the labor of lighting the torch of religion and civilization in the new world.

A PROTESTANT GENTLEMAN'S THOUGHTS ON THE SCHOOL QUESTION.

We publish in another column a letter on Separate schools, from Mr. Thos. Churcher, which appeared in the Free Press of this city a few days ago.

Mr. Churcher is an old resident of this city, and a business man whose opinions and observations on what passes must carry great weight, and he has arrived at the conclusion that if the alarming increase of crime among young people both in this country and the United States is to be checked it can be done only by more religious teaching in the schools, and not by endeavoring to obstruct and abolish such teaching, as a section of our population are endeavoring to do in regard to the Catholic schools of the Province.

The reference of Mr. Churcher to Mr. Justice Street arises out of some remarks of the learned judge delivered by occasion of a number of by criminals whom he had cause to sentence in Hamilton a few weeks ago. He expressed regret that it is undeniable that the number of youthful criminals is increasing, and that the cause of this is the abolition of religious teaching in the schools.

THE elections are over, and the electors are again talking reasonably. They taught certain people a very useful lesson, and we are inclined to think that more than one prominent Canadian realizes the wisdom of the oft-repeated proverb that "Silence is golden."

A STRANGE report comes from the East to the effect that the Red Cross fund is distributed by Protestants to those only who will promise to send their children to a Protestant school. It seems incredible that money contributed by the world for the relief of the Armenian sufferers, irrespective of creed, should be used for proselytizing purposes.

RECENT reports say that a great many murders, defalcations, etc., are due to education without religion. It could not be otherwise. No matter how costly a cargo a ship may carry she will never reach port without a rudder.

FR. ELLIOT has every hope of success for his new venture—the giving of missions to Protestants in the New York diocese. If ability and earnestness can do it he will reap an abundant

men. Some are praised for their progressiveness and others for their prudence and conservatism. These qualities are doubtless deserving of recognition!

IT is announced that Mr. Edward Blake, now member of Parliament for South Longford, Ireland, and who was leader of the Canadian Liberal party from 1890 to 1891, will take office in the new ministry, under Mr. Laurier.

THE first sermon preached by Bishop Hartsman, after his consecration, was on the duties of Catholics towards their deceased pastors. Speaking of how they should not be forgotten, he said that the best way of remembering them was by prayer for their souls.

NOW that His Eminence Cardinal Noll has been recalled to Rome, and will soon depart for that city, very general regret is expressed even by the Protestant press on account of his departure.

KNOW COLLEGE is regarded, we believe, as one of the nurseries of "Evangelical Truth." We have more than once had occasion to inspect the work of its professors, and we must say that we have seen nothing to corroborate the assertion. We have heard graduates from it, and if generalities and ranting are any criteria whereby to judge its efficiency, we bow our acquiescence to the opinion of its being a nursery of truth, but if a regard for facts and fair representation of adverse opinions are also necessary, then Knox College is a nursery of bigotry and prejudice.

THE monthly meeting of St. Joseph's Sodality League of the Sacred Heart, took place on Sunday, June 28. Rev. Father McEwen, after the usual instructions made a glowing reference to the late Agnes Fincan. The deceased young lady was the first Promoter to be called to her reward, and in accordance with the rules of the League the members made arrangements to attend the Mass, which was to be offered up on the anniversary of her death, June 30.

THE St. Vincent de Paul Society's lawn social and garden party at "Mount Rath," the beautiful home of N. J. Frawley, Esq., on Monday evening, June 29, was a brilliant success. Notwithstanding the cool weather, upwards of 50 was realized. The spacious grounds were beautifully illuminated with arc-lamps and Chinese lanterns, while the house and verandas were tastefully decorated.

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the mind well stored and practical, but chiefly from the warm, generous nature whose polestar is kindness.

IT is now settled that Sir Oliver Mowat will go to Ottawa to accept a portfolio in Mr. Laurier's Government, and it is understood that Mr. Hardy, the present Minister of Crown Lands, will be called on to form a new Government in Ontario.

THE authorities of the Church of England are making preparations to celebrate next year the thirteenth hundredth anniversary of the baptism of the first Christian English King, by St. Augustine.

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lofts, under the personal supervision of Mrs. J. O. Perry and Mrs. L. McDonald, were well patronized. The Messrs. Frawley, Conway, McNamara, Perry, Cashman, Beagan, Connor, Moore and Korman—ten charming young ladies—attended as waitresses, and the multitude was properly refreshed.

The members of the society feel grateful to who took an active interest in making the affair a success.

LORETTO ACADEMY, STRATFORD.

The distribution of premiums at Loretto Academy, Stratford, took place in the study hall of that institution on Friday, June 28, when a throng of happy children assembled to receive well-merited rewards.

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ART CERTIFICATES. Certificates in advanced art course, industrial design, shading from flat examples, drawing from flowers, outline and shading from the round, Miss A. Nield, T. Prindleville, G. Dillon, Q. Beatty, B. O'Flaherty, M. Idington.

PRIZE LIST. Miss B. Crowley, 3rd prize in sixth class English, 2nd in mathematics.

MISS B. CROWLEY, 3rd prize in sixth class English, 2nd in mathematics.

MISS B. O'FLAHERTY, 2nd prize in geometry, 2nd in book-keeping.

MISS M. HERZOGT, 1st prize in fifth class English, 1st in third class instrumental music, 1st in second class French.

MISS QUEENIA BEATTY, 2nd prize in fifth class English.

MISS OLIVE MACKLIN, 1st prize in fifth class geometry, 2nd in arithmetic.

MISS M. HURLEY, 1st prize in fifth class arithmetic.

MISS GERTRUDE DILLON, 1st prize in third class French, 2nd in third class instrumental music.

MISS M. IDINGTON, 1st prize in second class German, 1st in third class French.

MISS A. NIELD, 1st prize in second class French.

MISS T. PRINDLEVILLE, 1st prize in first class Latin, 1st in phonography, 1st in div. fourth class instrumental music.

MISS B. DURKIN, 1st prize for book-keeping and commercial arithmetic.

MISS M. GAUT, 1st prize in senior fourth class English, 1st in arithmetic, 1st in first class German, 2nd in second class instrumental music.

MISS MAMIE O'BRIEN, 1st prize in senior third class instrumental music, 2nd in fourth class English.

MISS E. MCGRAW, 1st prize in second class instrumental music, 2nd in fourth class English.

MISS MARY DEVLIN, 2nd prize in fourth class English, improvement in instrumental music.

MISS J. CAREY, prize for fidelity to school rules and persevering application in studies.

MISS JOSEPHINE WALSH, 1st prize in second class instrumental music, 1st prize in junior four class English, 2nd in arithmetic, prize for deportment.

MISS ALICE SALKELD, 2nd prize in junior fourth class English, 1st in drawing, prize in junior fourth class instrumental music.

MISS S. BOYD, 1st prize in junior 4th class arithmetic, 2nd in drawing.

MISS M. DALY, prize for amiability, 1st in writing, 2nd in drawing.

MISS J. SALKELD, 1st prize in 3rd class English, 1st in arithmetic.

MISS M. STOCK, 2nd prize in 3rd class English, 2nd in arithmetic.

MISS ELLA GOODWIN, 1st prize in 1st class instrumental music and improvement in third class English.

MISS ELISE O'LEANE, prize for catechism and satisfactory progress in junior 3rd class English.

MISS T. SCANNAN, prize for good conduct in school, 2nd in 1st class instrumental music.

MISS E. MOORE, prize for regular attendance; 1st and 2nd class English.

MISS S. DILLON, 2nd prize in 2nd class English and catechism.

MISS K. KELLY, prize for writing and catechism; 2nd in 2nd class English.

MISS R. MACKLIN, prize in 2nd class English and drawing.

PRIZES in Jun. 2nd. class. Misses A. Philips, L. Dillon, L. O'Flaherty and Salkeld.

MISS L. DUGGAN, prize for good conduct.

MISS L. SUHON, prize for catechism.

PRIZES were also obtained by Misses L. McFeee, Mabel Tobin and Mary Tobin. First class, R. Knell, K. Dillon, A. McGreeff and M. O'Brien.

PREPARATORY class. Misses F. Daly, M. Sultvan, K. Tobin, E. Carey, M. Quiller and E. Quiller.

ST. AGNES'S BOYS' SCHOOL. Master Harvey Green, 2nd prize in 3rd class English, 1st in arithmetic, 2nd in 2nd class music.

Master E. O'Donoghue, prize for catechism and mental arithmetic.

Master J. Duggan, prize for catechism, writing and drawing.

Master J. Stock, 1st prize in 2nd class English, 1st in mental and practical arithmetic.

Master E. Long, 1st prize in class, 1st in arithmetic and writing.

Master Peppi Fax, prize in class, second in arithmetic and writing.

Master Sandy Walsh, second prize in class.

PRIZES were also obtained by other pupils: Sullivan, Frank Gallagher, Basil Dillon, Frank Stock, Sarah-Field Phillips and Harry Dillon.

AT THE EXAMINATIONS. The results of the recent art examinations show that marked success has as usual attended the pupils of Loretto Academy, Stratford.

The majority of the certificates were obtained in the advanced course in drawing. The above-named institution, together with others bearing the same title, is affiliated with the Provincial Art School and, drawing, both the primary and advanced courses is efficiently directed.

At the art exhibition of this year the palm for ceramics was unanimously accorded to Loretto Abbey, Toronto, one of the pupils receiving from the Education department the gold medal for China painting—Stratford Beacon.

It is better now to purge away our sins, and to cut up our lives, than to reserve them to be purged hereafter.

The limitation.

Loss not, brother, thy confidence of going forward to spiritual things; there is yet time, the hour is not yet past.

The limitation.

The limitation.

mind well stored and practical, but chiefly from the warm, generous nature whose polestar is kindness.

IT is now settled that Sir Oliver Mowat will go to Ottawa to accept a portfolio in Mr. Laurier's Government, and it is understood that Mr. Hardy, the present Minister of Crown Lands, will be called on to form a new Government in Ontario.

THE authorities of the Church of England are making preparations to celebrate next year the thirteenth hundredth anniversary of the baptism of the first Christian English King, by St. Augustine.

THE monthly meeting of St. Joseph's Sodality League of the Sacred Heart, took place on Sunday, June 28. Rev. Father McEwen, after the usual instructions made a glowing reference to the late Agnes Fincan.

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FATHER ISAAC JOGUES.

A Movement for His Beatification in Contemplation.

Boston Republic.

The movement that has been inaugurated with the view of promoting the beatification of Father Joggles, S. J., who suffered so severely from the hands of the Iroquois, has directed attention anew to the story of that heroic missionary, and hence the following recital of the main facts of his life may not be found lacking in interest at the present time.

Isaac Joggles, whose beatification is now proposed, was born at Orleans, France, in 1607, his parents being pious Catholics of that city. He was sent while quite young to a Jesuit college for his early education, and it was there, by listening to the stories of the distant lands, that he imbibed a desire to imitate those devoted and heroic souls. During his college days those famous Huron missionaries, Fathers Masse, Brebœuf and Lallemand, who had been obliged to interrupt for a while their labors in the new world, visited the institution, and by listening to the tales they had to tell his desire to become an Indian missionary himself increased. This desire grew upon him so strongly that in 1636 he crossed the ocean and joined the Jesuits in Canada, his first labors being on the Huron missions. He had previously joined the Jesuits and been ordained to the priesthood. For six years he followed the life of a Huron missionary, laboring with apostolic zeal among those aborigines, making long and arduous journeys and suffering all sorts of privations. In 1642 he was sent by his superior, Father Lallemand, to Quebec, for the purpose of procuring supplies that were needed for the more remote missions. Such a journey in those days was not only tedious; it was fraught also with all sorts of peril and danger. The Hurons and Iroquois were at war, and the whole way was beset with lurking

BANDS OF IROQUOIS

ready to prey upon all passers who might fall into their hands. Notwithstanding all the risks they had to run, though, Father Joggles and his few companions managed to reach Quebec safely; but they did not tarry so fortunately on the return trip.

At a point on the backward voyage to the Huron missions the voyagers, who numbered some forty souls, were attacked by the Iroquois, overpowered, plundered and held as captives, as a matter of course. They were, moreover, subjected to the direst tortures, during which the brave priest encouraged and consoled his companions while suffering sorely from his own injuries. In 1643 Father Joggles, says one of his biographers, "was with a fishing party on the Hudson river, a few miles below the Dutch trading post when he heard of the cruel torture of some Huron captives in the Mohawk village, and he desired to return to administer spiritual consolation to these poor unfortunates before death. The Mohawks had been prowling around Fort Richelieu, and as an excuse for their presence they induced Father Joggles to write a note to the commandant. The bearer of the message never returned, and his party was fired upon by the French, who, no doubt, suspected some evil design from the presence of the enemy. The Mohawks attributed this attack to the letter of Father Joggles, and they resolved to put him to death. The Dutch commandant was aware of the evil designs of the Iroquois, and he induced the Father to steal away at night from

HIS INDIAN CAPTORS

so that he might escape to France in a vessel which was then lying in the harbor. He reached the vessel in safety, but the Iroquois soon discovered their loss, and they threatened to destroy the trading post unless he were restored to them. It was only after long weeks of hiding and negotiations between the Dutch and the Indians that he was finally enabled to sail for home."

The news of Father Joggles' suffering and heroism went across the Atlantic with him, and the consequence was that wherever he appeared in Europe he was hailed with enthusiasm, and honored by all. He was received with the greatest reverence and respect at the European courts, and the Queen of Austria insisted on being allowed to kiss his maimed hands. But Father Joggles' heart was still in the American wilds, and although an ordinary man might shrink from the thought of returning to the places where he had suffered so much, not so this brave son of St. Ignatius. His own desire was to get back to America, that he might resume his missionary work among the Indians, and so strong did this desire prove that after a few months of rest and recuperation in the old world, he again voyaged the sea over and reported himself at Montreal as eager to renew his missionary labors. He soon found an opening for his zeal. Knowing that Father Joggles was well acquainted with the Mohawk language, the governor, who had concluded a treaty with that tribe, asked him to go to the Mohawks and secure their signature to the terms of the treaty. The missionary willingly accepted the charge, and started on his errand at once, taking with him all that he needed

FOR MISSIONARY WORK:

for he had a feeling that he would never return alive from this venture into the territory of the Mohawks. Nevertheless he wanted to convert these fierce aborigines, who had wrought so much injury to the missions, and he was determined to allow no opportunity of preaching Christianity to escape him.

When he had discharged his duties as commissioner of the governor, the intrepid Jesuit, who had as companion Father Lalade, undertook to evangelize the fierce Mohawks. Toward the end of September, in the year 1646, the two Jesuits started for a new mission which had been established among the Mohawks, and while near Lake George—a lake which then bore the name of the Blessed Sacrament, bestowed upon it by Father Joggles himself because it was the feast of Corpus Christi that he first saw its waters—they were met by a band of Mohawks, who at once seized Father Joggles and huried him away to one of their villages.

There were two clans in the village to which the doomed missionary was taken. Doomed he was, because his captors told him that it was their intention to put him to death. They tortured him to a certain extent, but refrained from killing him outright. The manner in which he eventually met his fate is thus told by the writer from whom we have already quoted: "There was a difference of opinion in the village in regard to the fate of the prisoners.

THE WOLF CLAN

strenuously fought for the preservation of their lives, while the Bear clan was resolved to put them to death. The decision was referred to the council at Tionnontoguen, but members of the Bear clan had sealed their fate before the delegates could return. On the evening of Oct. 18, some members of the Bear clan invited Father Joggles to a banquet at one of their cabins. He went willingly, as he wished to gain their good graces to prepare the way for the introduction of Christianity. As he was crossing the threshold of the cabin to which he was invited, a blow from the tomahawk of a treacherous member of the Bear clan felled him to the earth, and his head was cut off and placed upon a palisade above the town, as a warning of the hostile spirit against the French existing among those savage foes."

That was more than two centuries ago, but the fame of the devoted missionary has never been lost sight of, and to-day the place of his martyrdom is one which is annually visited by pious pilgrims anxious to honor his memory and pray on the spot where he gave up his life for the faith and in the discharge of his priestly duties. The hatred of the French which the Indians who killed this devoted Jesuit displayed may not have been inspired by the faith of the French. Father Crafts, himself a renowned Indian missionary in another field, once said of this matter: "The Iroquois and Mohawk mean the same) are said to have killed Father Joggles and others out of their hatred for the faith, but the cause of that hatred has never been fully explained. The Iroquois were willing to receive the missionaries, and had even invited them to visit their country. Champlain, governor of Canada, in order to please the Hurons, Algonquins and Montagnais, enemies of the Iroquois, went with them to invade the Iroquois country and thus made the French parties to the Indian war. The missionaries were French, and were naturally in sympathy with their countrymen. Besides the Catholic faith they offered the Indians French

CUSTOMS AND CIVILIZATION,

and before they had become thoroughly acquainted with the language and customs of the Iroquois, the accounts they had received from ignorant and prejudiced Frenchmen had led them to condemn as evil many Indian customs and require the Indians to condemn them."

The place where Father Joggles met his death is near the modern town of Auriesville; and on the exact spot, determined by long investigation and study, has been erected a modest shrine reciting the fact of his death. Thither every August pious pilgrims spend their way and pray. The Mission of the Martyrs, which was the name of the station at which he met his death, was the chief one among the Iroquois, though many others had been established throughout the whole region inhabited by the Five Nations.

At the Mission of the Martyrs, from the time of its foundation until that of its extinction, 1684, there labored successively no less than fourteen Jesuit missionaries, who made many converts, chief among whom was Catherine Tegakwita, the Lily of the Mohawk, whose name is commemorated in the inscription that marks the memorial cross at the Auriesville shrine.

Should the movement for the beatification of Father Joggles succeed it would unquestionably attract to his shrine a far larger number of pilgrims than now visit that spot in each year's August days. Still the number of such pilgrims is at present by no means insignificant; and there have been years when they neared the 10,000 mark. Of course it will require considerable time to make any great progress in a movement of such character, for Rome always acts with greater deliberation and slowness when it is a question of bestowing upon anybody the honors of the altar and the right to have his or her intercession openly and publicly implored by the faithful.

Few medicines have held their ground so successfully as Ayer's Cherry Pectoral. During the past fifty years, it has been the most popular of all cough-cures and the demand for it today is greater than ever before. Prompt to act and sure to cure. Very often an unexpected grief or an unmerited misfortune gives to a man an energy and a perseverance which he could never find in happiness. And after such trials a man often becomes superior who would have remained simple and vulgar if he had always been happy.—Dumas.

CONVERTED BY THE ROSARY.

A priest who was a prominent pastor in the city of New York a few years ago recently told us the following story of the conversion of a man with whom he was well acquainted, and who was one of his own parishioners:

The gentleman in question had in his service a pious Catholic girl, who happened to lose her beads, which were picked up by her employer. After wondering what sort of thing they could be, he put them in his pocket, supposing, however, as he saw a cross and a medal, that they were the object of some Catholic superstition.

At the end of a week he heard his servant still bewailing the loss of her precious beads. They were, she said, the souvenir of a loved friend, one very dear to her; they had been blessed by the Holy Father himself; in fine, she would give everything in the world to find them.

Mr. — hearing her, was reminded of the object he had found eight days before, and drawing the beads from his pocket, he showed them to the girl, saying: "Are these what you lost?"

"Yes," she cried, in joyful surprise: "these are my beads! Oh, give them back to me, please!" "I will," was the answer, "on condition that you will tell me what use you make of them."

The happy girl at once consented, and clearly explained how she used the beads, not only to count the beautiful prayers which compose the Rosary, but also to help her meditate on the principal mysteries of the life and death of our Lord Jesus Christ and of His Holy Mother. She assured him it was a very easy manner of praying, and at the same time a very efficacious one; that many graces and favors were infallibly obtained by it.

The gentleman, who had begun by smiling at the simplicity of the good girl, was, however, very much impressed by what she said, and for many days the thought of his servant's beads could not be blotted out of his mind. Some time later, as he was passing through one of the city streets, he happened to see in the show-window of a humble little shop where religious articles were displayed several pairs of beads exposed for sale. The thought of going in to buy a pair of these beads struck him. But he hesitated, thinking also how absurd it was for him, a Protestant, to buy such an article of Catholic superstition. Nevertheless he entered and bought a pair.

Once in possession of his purchase he did not know exactly what to do with it.

Certainly his servant had told him that the beads were used for saying "Our Fathers" and "Hail Marys," but what about the "mysteries of religion" of which she had spoken?

He tried several times to pray on his beads, but he did not even know the "Hail Mary" by heart. Nevertheless, he carried them continually in his pocket, and the thought of them was ever in his mind.

A few days afterwards he happened to be again passing the little shop where he had bought his beads. This time he entered to inquire if they had not for sale some devotional book explaining the method of saying the beads. Such a book was immediately shown to him. He bought it, and when seated in the street car, a few minutes later, at once opened it and began to look for an explanation of "the beads." He knew them only by this name, and so was much disappointed on searching the table of contents to find no mention of the word beads.

Next day he returned to the store with his book, complaining that he had been deceived, that the explanation of "the beads" was not in the book.

The saleswoman looked at him in surprise, then took the volume from him, and opening it, quickly read aloud: "Explanation of the fifteen Mysteries of the Most Holy Rosary," adding, sharply, "Well, you must be a pretty ignorant Catholic not to know that beads and Rosary mean the same thing."

Our poor friend, somewhat taken aback, murmured his thanks, bowed and left.

It was with the greatest interest that he read the explanation of the fifteen mysteries. He was charmed with the clear and concise way in which the great truths of the Christian faith were thus set forth, while he was lost in admiration of the beautiful prayers accompanying the mysteries, which seemed to him sublime in their very simplicity.

He set himself to learn the "Hail Mary" by heart, and from time to time recited his beads in secret, using his book in order to aid his memory in recalling the different mysteries.

But one day it happened that he also lost his beads and they were found by his servant.

She was naturally surprised to see a Rosary in that house, and wondered to whom it could possibly belong. As she stood thus, lost in astonishment, she heard a step behind her. Turning suddenly, she confronted Mr. —. At the same instant he saw the rosary in her hand, and exclaimed: "Why B—! those are my beads; give them to me, please."

"What, sir!" cried the girl, "are you, then, a Catholic?" "No," was the answer, "but I think seriously of becoming one."

In effect, soon after he called upon a priest, who gave him some preliminary instructions, and then directed him to the Paulist Fathers, who received him into the true fold.

Later, his wife and young children followed him into the Church, and all from to-day a fervent Catholic family, in which the holy Rosary is held in

the greatest honor.—The Rosary Magazine.

AN EVIL OF THE TIMES.

It would seem that a natural result of the abundance and variety of devotional literature now circulated amongst Catholics should be a more ardent spirit of piety and a more vigorous spiritual life. Such, however, is not the case. There is a quality in the piety of our forefathers which is very much lacking in our own, and their lives were unquestionably less worldly. The reason for this, so far as books are concerned, is not far to seek. The old-fashioned works of meditation and spiritual reading were more solid, and they were used more constantly. Books whose authors' names began with an S were always preferred; and they became the life companions of their owners, exercising an enduring influence on character and conduct. Nowadays standard works of piety are not the fashion. "The Spiritual Combat," which St. Francis de Sales always carried with him, reading some portion of it every day, is little known to the present generation of Catholics; "The Following of Christ," the favorite book of so many saints, has come to be neglected; and "Philothea," three editions of which were published in English during the lifetime of the sainted author, is almost forgotten, sad to say: through few devotional works are more deserving of remembrance. A few old people cling to "Think Well On't," and they do well; for its matter is admirable, though its literary form is somewhat antiquated.

Instead of holding to one good book, and trying to regulate their lives and actions by its teaching, most people wander aimlessly from book to book, never finding one to suit them. The unquenched thirst for variety on the part of the Catholic public has resulted in the production of a countless number of pious books, most of which are weak and watery to the last degree. It is no wonder that we do not satisfy any one, and it is not regrettable that they quickly pass out of notice. A consummation devoutly to be wished is a return to the spiritual works upon which our forefathers nourished their spiritual life. If St. Francis de Sales' "Introduction to a Devout Life" were familiar to the present generation of Catholics, they would not feel the need of many other books, and the duldest mind would discern its superiority to most of the publications that now find favor.

This subject has so often been touched upon in our pages that we should begin to consider it a trite one were it not that from time to time we find it treated of in the pastorals of our bishops at home and abroad. The Rev. Bishop of Birmingham took occasion not long ago to warn his flock against the danger of substituting the mere cursory reading of many books for the prayerful weighing of the thoughts which the writers present, and the practical application thereof to the needs and circumstances of our lives. His words are well worth quoting:

"Even the multiplicity of books of devotion that are brought within our reach may, unless we are on our guard, have an effect far other than what their pious authors wished and intended. The love of change and variety that is so characteristic of our age is apt to lead us merely to dip into or skim over a large number of devout works, instead of weighing and digesting the deep thoughts of a few carefully selected ones, and working them into our lives so that they shall have an enduring influence on our character and conduct. The power of serious religious thinking is becoming enfeebled amongst us, and we are becoming superficial in our piety as in so much else. . . . It was not so with our forefathers in the faith—even with those of the last generation. They nourished their spiritual life on the great realities of eternity; caring little for the form in which these were presented to them, so long as the truth was there in all its force and fullness. It is related of the renowned Daniel O'Connell that his eyes filled with tears when, on occasion of one of his visits to the illustrious Bishop Milner, he picked up from his *præ-dien* a well-worn copy of 'Think Well On't.' In its pages, that showed unmistakable signs of years of careful perusal, the statesman saw revealed the inner life of his saintly owner; and discovered the secret of that wisdom and courage which made Bishop Milner a very bulwark of strength to our holy religion, and so glorious a champion of the Church during a time of darkness, of turbulence, and of greatest peril."

If it be true, as the Bishop says, that the power of serious religious thinking is becoming enfeebled amongst us, and that we are becoming superficial in our piety, it is well to consider how far the neglect of the right sort of religious reading may have contributed to the spread of evils so deplorable.—Ave Maria.

Just What's Needed

Exclaims thousands of people who have taken Hood's Sarsaparilla at this season of the year, and who have noted the success of the medicine in giving them relief from that tired feeling, waning appetite and state of extreme exhaustion after the close confinement of a long winter season, the busy time attendant upon a large and pressing business during the spring months and with vacation time yet some weeks distant. It is then that the building-up powers of Hood's Sarsaparilla are fully appreciated. It seems perfectly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system, it purifies and vitalizes the blood.

Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish more of it for my friends. So writes Mr. J. W. Brown, Chicago.

A WORK FOR THE DIOCESAN CLERGY.

The proposition to start the missions to non-Catholics in this city is fairly before the diocesan clergy here. It is officially stated in the current issue of the *Missionary* that "during an interview with the Archbishop shortly after Easter, he gave his express permission to any priest in the diocese of New York with the exception of the officials of the diocese, whom he could not spare, to devote himself especially to this work; and in order to encourage them to do so he guaranteed to any pastor who would volunteer for this labor, to hold his parish open for a year, appointing an administrator in the meantime, and to any curate who would desire to devote himself to this special missionary labor, for every year that he spent in it a gain of two years of seniority in the diocese."

Under these very encouraging conditions the work will begin in New York in the fall. The exact purpose of the work thus inaugurated is to disseminate a knowledge of the teachings and devotions of the Catholic Church among the unchurched masses of the city. A good deal has been said lately by some ministers of the failure of Protestantism to reach the masses. It is evident to even a casual observer that there is a great throng of people along the avenues and streets of this city, born of parents who were probably identified with some non-Catholic church, but who from their childhood have had no religious affiliations at all. The only religious information they have is what they have gathered from the conversation of their Catholic neighbors, or from published statements in the daily press. A very conservative estimate would number this class of people at one-third of the population—600,000 souls in this great Christian city as much without any Church ties as if they lived in the midst of the desert of Sahara.

A healthy organization seeks to propagate itself. It is a sign of vigor and strength when the effort is made to enlarge the influence of an organization, or to increase its effectiveness. This is what the missions to non-Catholics purpose to do, to reach out among outsiders and bring to them the blessings of the Catholic religion.

The question of making converts is purely a personal matter between a soul and Almighty God, and the fruit of this work is not to be measured by the number of converts made, but rather by the amount of prejudice removed, and the information regarding the Church disseminated. The work now in the hands of the diocesan clergy, and we await the results of their efforts and hope for the greatest success.—N. Y. Catholic News.

Think It Over.

Have you ever heard of a medicine with such a record of cures as Hood's Sarsaparilla? Don't you know that Hood's Sarsaparilla, the One True Blood Purifier, has proved, over and over again, that it has power to cure, even after all other remedies fail? If you have impure blood you may take Hood's Sarsaparilla with the utmost confidence that it will do you good.

HOOD'S PILLS assist digestion. 25 cents. Parents buy Mother Graves' Worm Expeller because they know it is a safe medicine for their children and an effectual expeller of worms.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscous phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

The Best is what the People Buy the most of That's Why Hood's Sarsaparilla has the largest sale of All Medicines.

There is no mystery about Sunlight Soap.

It is simply a clear, pure, honest soap for laundry and household use, made by the most approved processes, and being the best, it has the largest sale in the world. It is made in a twin bar for convenience sake. This shows

The Twin Bar.

Use will reveal Less Labor. Greater Comfort.

Books for Wrappers

For every 12 Wrappers sent to LEVER BROS., Ltd., 23 Scott St., Toronto, a useful paper-bound book will be sent.

O. LABELLE, MERCHANT TAILOR.

372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

REID'S HARDWARE.

For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sincere, the latest Wringers, Mangles and Cutlery, etc.

118 DUNDAS STREET, North Side, LONDON, Ont.



Charles H. Hutchings.

Sick Headache CURED PERMANENTLY BY TAKING Ayer's Pills

"I was troubled a long time with sick headache. I tried a good many remedies recommended for this complaint, but it was not until I began taking Ayer's Pills that I received permanent benefit. A single box of these pills freed me from headaches, and I am now well again."—C. H. HUTCHINGS, East Auburn, Me.

Awarded Medal at World's Fair.

Ayer's Sarsaparilla is the Best.

Mustard - THAT'S - Mustard DUNN'S Mustard

MADE ABSOLUTELY PURE FROM RICH FLAVOURED ENGLISH SEED SOLD IN 8c. and 10c. TINS.

Ask for DUNN'S Pure Mustard.



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SPECIALTIES: High-class English and Bavarian Hopped Ales, XXX Porter and Stout. Pilsener/Lager of world-wide reputation.

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PLUMBING WORK in operation, can be seen at our warehouse Opp. Masonic Temple.

SMITH BROS. Sanitary Plumbers and Heating Engineers. London, Ont., Telephone 538. Sole Agents for Peerless Water Heaters.

180 KING STREET. JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day. Telephone—House, 373 Factory, 54.

NOTICE.

TO ALL WHOM IT MAY CONCERN. When the publication of the *Canadian Freeman* ceased, a large amount of money was due by subscribers. Up to this time, the publisher did not trouble them with accounts or ask for settlement. The financial circumstances of the undersigned oblige him to appeal to those who were in arrears for the underwritten ventures of hope that a large number of his old friends and supporters—and their children—will be led by a conscientious sense of justice and a recollection of the *Freeman's* usefulness, in trying time, to come to his aid and respond to a call patiently delayed for a quarter of a century. The books of the *Freeman* having been lost, the matter of payment is left entirely to the discretion and honesty of the subscribers. Please address J. G. Moylan, Daily advocate, Ottawa.

Pictorial Lives of the Saints

The Catholic Record for One Year For \$3.00.

The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints, recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore; and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmary Shea, LL.D. With a beautiful frontispiece of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops. The above work will be sent to any of our subscribers, and will also give them credit for a year's subscription on THE CATHOLIC RECORD, on receipt of Three Dollars. We will in all cases prepay carriage.

COOKS FRIEND BAKING POWDER

This is now quite many others, you may laugh and happy. Emulsion. Babies take. This is now quite many others, you may laugh and happy. Emulsion. Babies take. This is now quite many others, you may laugh and happy. Emulsion. Babies take.

FRUIT THE TEST OF. "By their fruits ye shall know them" (Matt. vii. 16).

From the general ten words given in the Gospel intention was, as we standard, a rule to judge also a rule to judge our saw that the state of of iced in his day would a fications occur over a namely, that certain some share of authority Pharisæes—men able attract attention and prominence, would s moral guides, as dogm expounders of law and he warns us that the hooded, much less. Their root is pride or is denial or profane n fruits, that is, their are evil. How often, history of the Chu marked clearness eve have these words be their fruits ye shall k

But as our most nequent, and safest ju be upon ourselves, let The very nature and minds, the work of ou of our duties, the deal us make the comparis the earth, a happy a The farmer or husba forth day by day o to cultivate, to prep pects results. Now l and plough, again pruing knife. Hav fitting place and pre and planted, he tur cuts away and upr lives, day by day, y of some kind, good or and the Master expec good fruit, and plenty

Are our lives, our such a solid in root, in the branches, good fair and abundant in Are our lives ro love? Does the sunl prevail shine on them frequent prayer fr showers to descend?

Do we ever use divine commandment knife of denial and garden, amid the souls? Remember, b does not want merely nor those which sin nor yet trees with scanty, worm-eaten—that bringeth not forth to be cut down and ca What is, then, our malice, weakness, u is it pure and uprig thoughts and words, ant fruit worthy to

"For blessed is the in the law of the L like a tree that is p uring waters, which its fruit in due seas shall not fall off, an shall do shall prosper

An Irish

A correspondent v don *Chronicle* as follo "You say that M publican candidate of the United States origin. I think yo little nearer if you

"As my mother and had uncle on b igrated to Pennsylv reasons not unconce rebellion of 1798, m munication with her to the death of my gr age of 108 years, yo wrong if you sougt origin of Mr. McKi years ago on the bor ties of Antrim and D

Look Upon

In an article on th of the Westmin Father Gasquet mo which will make im the observation of "Nowadays the w the elevation of the is lost by the gener ing heads in hands time. The priest is seen by the people, was introduced into that people might lo Host and then bot priest in adoration, their belief in the re Lord in the Most Every pictured re every written accou would testify to the Catholic forefather were not a whole l to the point with ce Tablet.

To prevent pale dren from lapsing i later in life, they Sarsaparilla, togeth wholesome food and What they need to i is good red blood.

A Short Road to those suffering from ch bronchitis, catarrh, lu matism, excoriated throat, and the kidn production of the inex remedy, Dr. THOMAS

A Puny and

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FIVE-MINUTE SERMONS.

Seventh Sunday after Pentecost.

FRUIT THE TEST OF THE TREE. "By their fruits ye shall know them." (St. Matt. vii. 17.)

From the general tenor of our Lord's words given in the Gospel to-day, His intention was, as we see, to give us a standard, a rule to judge others, and also a rule to judge ourselves. He fore-

OUR BOYS AND GIRLS.

How easy it is to spoil a day!

The thoughtless words of cherished friends, The selfish act of a child at play, The strength of will that will not bend, The slight of a comrade, the scorn of a foe, The smile that is full of bitter things, They all can tarnish its golden glow, And take the grace from its airy wings.

How easy it is to spoil a day! By the force of a thought we did not check! Little by little we mould the clay, And little laws may the vessel wreck, The careless waste of a white-winned hour, That held the blessings we long had sought, The sudden loss of wealth or power— And lo! the day is with ill wrought.

How easy it is to spoil a life— And many are spoiled ere well begun— In some life darkened by sin and strife, Or downward course of a cherished one; By toil that robs the form of its grace, And undermines till health gives way; By the peevish temper, the frowning face, The hopes that go and the cares that stay.

A day is too long to be spent in vain; Some good should come as the hours go by— Some tangled maze may be made more plain, Some lowered glance may be raised on high, And life is too short to spoil like this. If only a prelude it may be sweet; Let us bind together its threads of bliss, And nourish the flowers around our feet.

Our Brother's Keeper.

We need not draw on the distant centuries to find examples of our responsibility for other's sin in our failing to interfere to prevent sin.

To-day wickedness riots in consequence of our silence or our inaction. To-day are lives sad, because we fail to speak, because we fold the hand and close the lip. The tempted are yielding, because we stand by the tempter. The pure are tried, because we offer no sympathy. Lives tender are broken, because we stay not the destroyer. Lives are lonely because we show no friendship.

Flowers for Home. We do not grow flowers in our yards because it is the fashion, or to out rival some neighbor's display.

One Ambitious Girl's Novel Expedient to Make a Fortune. Here is how one woman with pluck and determination made a fortune.

How Far should the young man carry active interest in political affairs? That depends on circumstances.

Happy Solution of the Labor Question by a Spanish Manufacturer, on Lines Laid Down by Pope Leo.

Our readers will remember that in behalf of our "American Humane Education Society," we offered two \$100 prizes for the best plans of settling the difficulties between capital and labor.

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"How during all these years, in which so many changes have taken place, there has been no strike, no grumbling, no unrest, no complaints, no whisper of discontent? Have higher wages been paid in this mill than in the other? No. Has the work been less laborious or fatiguing than in the other? No. Is there a different class of persons employed in this mill than in the other? No. It is simply this: Sanor Don Carlos Larios, the owner of the mill and the employer of the operatives, has applied the law of kindness to his employes.

As every one says, he treated them well, he treated them kindly; he recognized that his employes were flesh and blood, as he was. He realized that when hurt they felt pain just as he would; when without food they were hungry, just as he would be. He, in fact, substituted the law of kindness for the practice of greed.

"The operatives had no labor organization. They needed none. Through this law of kindness the business of the mill was conducted. Discord, dissatisfaction, discontent, unrest and strikes were not on the programme of this mill. They had no use for labor agitators. If an operative had any ground of complaint he went at once to Sanor Larios."

"The two thousand employes loved Don Carlos as they would a father, and if anyone had spoken ill of him in the presence of any employe, the employe would have resented it as quickly as if the ill-spoken word were uttered about the employe himself."

"He sought to follow the teachings of the Divine Master in doing to others what he would that they should do to him, and so when at the age of seventy-five he went on the 21st of last January to his God, his body was followed to the cemetery by about 30,000 Malaga citizens."

We wish that every capitalist in America would imitate his example.—Our Dumb Animals.

Good News Travels as Fast as Bad. News spreads quickly, and when a good thing is found its merits are soon learned by every one, far or near. This accounts for the fast growing popularity of Filore Chamis as an interlining which makes outdoor work possible in any weather.

"HORRORS OF THE CONFESSIONAL." BY REV. J. A. FORTNEY, D. D. is a complete refutation of A. P. A. falsehoods, and is without doubt just the book you want. Send ten cents in silver or in U. S. Money to THOS. J. CASEY, Publisher, 147 Oak Street, Kansas City, Mo.

Peoniar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses great curative value. You should try it.

CHATTS WITH YOUNG MEN.

The young man in politics. This has become a common phrase. It is used in various ways by various people for various purposes. The candidate locking for votes patronizingly urges it.

But it is so hard, you say, so hard to quell the bitter sigh, the impatient nag and stop the tear before it may moisten the eye; so hard to show a brave front to the world when the heart beneath is sick almost to death of the pitiful things life offers, weary of the cares that crowd around, wounded by the injustice—Yes, but are you alone in your misery?

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Old Gold Smoking Tobacco W. S. Kimball & Co. ROCHESTER, N. Y. Retail Everywhere 10 and 25c. per Package 17 FIRST PRIZE MEDALS.

ESTABLISHED 1848. STATE UNIVERSITY 1866. Created a Catholic University by Pope Leo XIII. 1889. TERMS: \$160 PER YEAR. CATHOLIC UNIVERSITY OF OTTAWA, CANADA. Degrees in Arts, Philosophy and Theology. PREPARATORY CLASSICAL COURSE FOR JUNIOR STUDENTS. COMPLETE COMMERCIAL COURSE.

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THE CHRISTIAN WAY. It seems that there were two cotton mills in Malaga, side by side. In one during some forty years they have been troubled with quarrels and strikes. In the other, employing about two thousand operatives during about forty years, there has been only peace, harmony, mutual respect and kindness.

THE CHRISTIAN WAY. We will give a few quotations to show how this happened: "In Malaga to-day exists a very striking and practical working of what the law of kindness, as applied by an employer to employes, has effected." "How during all these years, in which so many changes have taken place, there has been no strike, no grumbling, no unrest, no complaints, no whisper of discontent? Have higher wages been paid in this mill than in the other? No. Has the work been less laborious or fatiguing than in the other? No. Is there a different class of persons employed in this mill than in the other? No. It is simply this: Sanor Don Carlos Larios, the owner of the mill and the employer of the operatives, has applied the law of kindness to his employes.

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