

The Catholic Record.

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

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, NOVEMBER 26, 1904

1362

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AFFAIRS IN FRANCE.

A writer says that the true France, melancholy and delicate, conservative and religious, is not represented by the heterogeneous mob of financiers and demagogues, political adventurers and opportunists, which makes up the government of France. Combes has all the bitterness of the renegade. Jaures the blatant leads the socialists, who are the principal allies of the French premier. Behind the Socialistic leaders are seven hundred thousand voters who war not upon capital, but, as the Bishop of Nancy said, "a Dieu qui u' jamais embête personne."

But so far as we are concerned it is a mystery how a few adventurers can dominate so successfully some millions of Catholics. And yet the Catholics seem to love the men and women who were expelled from France—the religious who were devoted to God and to their country. But the love that manifests itself only by the kissing of hands, by tearful adieus, costs little. The farewell scenes at railway stations were pathetically futile; and the Frenchmen who took part in them went homeward in sullen mood doubtless against Combes but disinclined to pay the price for a determined opposition to him. What is needed is the love that brooks no lowering of the fame and prestige of country, which is a foe to apathy and indifference and urges every citizen to contribute his quota to good government.

WHAT IS NEEDED.

Not to shouting past watchwords, or to chanting past glories, should all our time be given. The bye-gone ages, glorious indeed—a wondrous picture of struggle and achievement—can but serve to inspire and to guide us. But we have to make our own history and to show that our principles have not lost their vitality. In our keeping is the faith that overcometh the world, to keep and propagate. For this we must be faithful Catholics, in touch always with the sacraments, which are the source of true manliness. We must, of course, be organized: schemes for this and that must not be neglected, but the power to influence others comes not from without but from within, and our success depends primarily not upon plans, however well laid, but upon humility and obedience—in a word, on our living out the truth and love which we claim to possess. In doing this we must necessarily come into the open. We must be soldiers and not camp followers. Our place is in the firing line, either to repel any attack on the Church or to carry its colors onward. Inaction means cowardice at times, and to skulk behind the barricades of memories of past ages or to hymn the praises of things that have been done instead of directing our energies to things which should be done, is merely "rainbow chasing."

AN EXAMPLE.

Just what organization, pulsing with the blood of practical Catholicity, can effect, may be seen in Germany. Not so many decades ago wise men saw no future there for the faith. But the Catholics, minding not human prophecies, bent themselves to the task of safeguarding their principles and interests. They took their weapons from the sanctuary and used them in congress, in every department of human activity. Priest and layman fought side by side, giving of their energy and courage and self-sacrifice in no rigidly fashioned, and the result is that to day there are those who admit that the day is not far distant when the Catholics will have a predominating influence in Germany. Their press is well manned and supported, and their party—the Centrist—watches with unceasing vigilance over the interests of the Church, and here, be it noted, as a writer has observed, that though this party comprises members of all possible groups, Aristocrats, Democrats, Liberals and Conservatives, nothing is ever permitted to stand in the way of the pursuit of the one fixed goal—to defend the rights and interests of the Catholic Church. Further, the German Catholics bring to the Catholic press the support of their purse and good will, and when one considers the practical sense, the cohesion, and the intelligent activity of the party, the conviction is forced on one that the party is a power which will win in the end.

THE CONCORDAT.

Some of the quill-drivers who do the French question are merely echoing the statements of the anti-Catholic correspondent. They seem to think that the Concordat is something new in France and that Pope Pius is working hard to have it done away with. They chirrup about freedom and democracy, to show they have not forgotten the ditty that was sung a few months ago in Toronto by the eminent French cleric, d'Aubigne. But it is rather discouraging that editors who we presume have little respect for Combes and the nun and monk harring "democrats" who have just now a stranglehold on French liberty, do not bid their henchmen to comport themselves with some show of decency.

Our readers know that a Concordat of some kind or other has been in France for hundreds of years. The present one dates from 1801. In coming to his agreement with the Holy See Right Rev. Dom Gasquet says:

"Napoleon was certainly not actuated by any love for the religion of his country. To him it was a matter of policy. It was necessary for instance to wipe out the great debt which the nation owed to the Church on account of the confiscations of the Revolution. This required the Pope's sanction, and it was the price paid for the measure of protection to religion secured by the Concordat, and for the guaranteed though slender stipends to be paid to the clergy by the State."

In attempting to show that Rome has violated the Concordat M. Combes has given one more proof of his unscrupulousness. His argument that the Pope in summoning the Bishops of Laval and Dijon disregarded the dispositions of the Concordat, is absurd on the face of it.

The first article of that treaty guarantees the full and free exercise of the Catholic religion. In this "free and full exercise" the Pope must be ever a factor. His is to watch over the fold, to eliminate abuses from it, to govern and to punish. The government, therefore, which essays to hamper Papal authority necessary for the free and full exercise of the Catholic religion, is acting in bad faith. There is not a word in this treaty to justify the attitude of the French Premier. And that its untenability is well known to him is amply evidenced by his suppressing the note of Cardinal Merry Del Val which covered the case of the Bishops and answered his objections.

A FALSE PROPHECY.

The followers of Combes are not a whit disconcerted by his tactics in regard to this issue and go gleefully on. Already these half-Bourbons who learn nothing and forget everything foretell the downfall of the Papacy. The study, however, of the careers of those who have led crusades against the Church might have a quieting effect on their ardor. Greater men than Combes have stormed at the gates of the Vatican and announced the death of the Papacy, but it remains "not in decay, not a mere antique, but full of life and youthful vigor." The failures of those who tried to stay the progress of the Bride of Christ dot the centuries, for "no weapon that is formed against thee shall prosper: and every tongue that resisteth thee in judgment thou shalt condemn."

DOGMATIC RELIGION BREAKING UP OUTSIDE OF THE CHURCH.

REV. CHARLES ALFRED MARTIN SHOWS CONDITIONS OBTAINING AMONG NOTABLE PHENOMENA.

The breaking up of dogmatic religion outside of the Church is one of the noticeable phenomena of the times. It is interesting in its history, its evolution from certain causes and principles, its phases and effects; but to us as missionaries, I take it that it is of absorbing interest as a condition of the day with which it is our lot to deal, and the very account of its apostolate. Curiously, at first sight and happily enough, the intellectual and religious unrest of this time of transition, while disastrous to other churches, is favorable to our own, since it emphasizes spiritual wants for which we have the remedy.

Students of the times have long been telling us that the religion of the future will be Naturalism or Agnosticism when it is not Catholicism. The fundamental controversy of the day is religious, it does not get beyond first principles; and it is Reason vs. Revelation.

The religious uncertainty among non-Catholics which tends to filter down through the press and other agencies to the common people, was no doubt bound to follow eventually the teaching of an authoritative teaching Church. Dr. Sheehan traces its connection with the transcendental movement of the past century (Irish Ecclesiastical Review, January, 1904). That philosophy, the characteristics of which were vagueness and abstraction, the fancy that its intuitive knowledge

transcended all experience and was independent of reason and the senses, he finds running through the writings of Rousseau; then broadened and developed in the great German systems; caught up and crystallized in the half-prophetic, half-delirious ravings of Carlyle in England; finally brought across the Atlantic and popularized here by Emerson and the New England school. For the time it was received with boundless enthusiasm; it inspired poetry, and permeated literature, and interpreted history, and became a religious creed.

But nebulous hypotheses about "over souls" and "immensities," and "eternal silences" could not satisfy the native logic of the mind, which demands principles and proofs, and says: "No dogma, no ethics." At the very notion of truth became lost in this subjectivism, people got to quoting such vague sayings as, "Things depend very much on how you look at them;" religion without creed came into fashion; it was counted vulgar to formulate or even to know just what one believed; and so men failed to see why they should go to a Church with no higher claim than the self-imposed task of presenting personal opinion in the form of chiselled essays, and took to reading their Sunday paper at home in indifference, or turned to science or socialism for the meaning and rule of life.

Another cause of the loss of faith; of the religious groping of many to whom the name and personality of Christ is dear and venerated, but who are at a loss to say "who the Son of Man is," and dare not cast the die; who are dazed, not irreverent, and whose neglect is rather a bewildering than an apostasy, is the dethronement from its position of authority of the Bible.

In the matter of Biblical criticism, as well as of Philosophy, the conclusions of the thinkers and students gravitate to the masses through books and magazines and lecture halls; and with them comes the startling exploitation of whatever in them is sensational or destructive, by men who may be publishers without being students or thinkers, and who may be preachers of Christian truth or conservators of Christian faith.

That difficult questions are involved in the nature of the matter and is suggested by the history of Rev. Abbe Loisy and the writings of our learned Pere LeGrange, and perhaps quite as significantly by the silence of others, or again by the creation of the Papal Biblical Commission. The reader of the Sunday paper, even, is made familiar with the destructive part of the work of the Critics. The said reader may not be very learned, nor able to grasp the whole subject; but he need not be learned at all to have his discussion brought to him and thrust upon him, and to be impressed by it. At any rate the reading, thinking Protestant knows that the Bible, to whose infallibility he had pinned his faith, has been questioned; and that not by infidels but by the leaders of his own party; and his own incredulity is thereby fortified it can never be to him quite what it was to his father and mother, and Christianity grows dim and confused before his blurred eyes.

However it came about, there is undoubtedly a widespread tendency to drift away from Christianity as a super-naturally revealed faith, and to retain at most only its exposition of the natural moral law.

We may observe the conscious expression of the "new Christianity" in the liberal churches. Occasionally its heralds are of the strenuous sort, who are already ringing the knell of old-time orthodoxy; and they deny the faith of their fathers and grow impatient at their very names.

Often the new teachers are more tolerant. They repeat the old names even while they strip them of all meaning; perhaps because they feel they can afford, with the patience of culture, to soothe the worn-out creed to its death with the narcotics of its heresies and pity; perhaps because they are not quite sure there is some mysterious reality after all. Familiar instances of this might be multiplied. Among the latest examples is Harnack's saying, that the Resurrection is a great truth, if taken in its higher spiritual sense; or that the world is saved by the sufferings of Christ and His dying for all, just as Luther inwardly bleeding and striving, or any hero of self-sacrificing deeds, redeems the race.

In its positive side, which is the one most frequently presented for our admiration, we find the relic of the old Christianity—to consist of natural religion clothed in the adornment of Christian terms and poetry. Religion is eternal life in the midst of time; God and the soul are its elements; the Kingdom of God within you its end; the fatherhood of God and the infinite value of the soul are its teachings; and the higher righteousness and the commandment of love are its law. This we are told is all of Christ's message—its kernel and essence, and at once simple enough to teach, and broad enough for Jew and infidel, for Catholic and Protestant—to be the religion of the world. And certainly the best expression of its positive teaching, as I have set it down, is simple and sublime, and true as far as it goes. But it is not all of Christianity; it is only the Christian statement of the common religious ideas that underlies all religions, and which they all are an instinctive endeavor to interpret. You will recall how Leo XIII. empha-

sizes the word Naturalism in his encyclical on the Free Masons.

Harnack, whom as rector of the faculty of theology in that hotbed of learning, the University of Berlin, we naturally quote as the chief prophet and redoubter of advanced Protestant thought, we find to be but a Robert Elsensoer.

Years ago Ernest Renan expressed the regret that he was not a German professor instead of a Frenchman, that he might be a Christian at the same time that he was an infidel. Today he might be both in America as well as Germany.

The effect of this eclipse of the light of faith is a widespread desertion of the news. Only thirty millions of Americans are affiliated with any Church. Many of the great unchurched are merely indifferent, morally at fault perhaps, and intellectually uninformed expression of the loss of Christian unity and an accredited custodian and teacher of the Christian faith. Others attempt to find in socialism or other isms of the day the solution of the problems of life which belongs to true religion to provide: the questions of the soul which will not down, the whence and the whither of destiny; the how and the why of morals. Among the better classes are great numbers, I believe, who are in a condition of "waiting," a composite of unattached Unitarian and reverent Agnostic, whose picture of Christ is a dimmed heirloom retained by sentiment, and whose religion is a natural hope more than a Christian faith. If the class gave themselves over to Dr. Sheehan's, he typified by Herbert Spencer in his last days, sitting on the sands of Brighton and peering out, silent and dull of eye, over the unathomable sea. But as they happen to be busy and prosperous and not sad, while they "wait," their truer type might be the crowd around the Marconi wires in the saloon of the transatlantic steamer enjoying the applications of science and eager to catch the gossip of two continents.

So much, then, for the non-Catholic who is left a Christian still, by the breaking up of dogmatic religion!

Dr. Sheehan in reviewing the Question Box expresses surprise that the questions are so largely the old-fashioned and oft-repeated objections and misunderstandings which arose at the very time of the Reformation and have been classics for generations, and that the non-Catholic public seems so little affected by the advanced thought of liberal Protestantism.

Happily the affection is not so widespread as one living among the scholars might expect; but I think it is much more general than the contents of the Question Box would indicate.

That vastly many reading and educated non-Catholics are undoubtedly influenced by advanced and rationalistic thought is obvious from the fact that their demands are supplied by the most cultured and generously paid pulpits; by the fact that so large a portion of our better classes are affiliated with no Church at all, or go confessedly for the mental stimulation of listening to another man's views of a question, or for the sentimental nourishing of the hungry religious instinct.

Only yesterday the bright young reporter sent out here to write up our meeting, told me, not flippantly, that he feared he was a pagan. Another reporter, this morning told me, and without my asking him, that he believed in God, but did not understand or believe in the divinity of Christ, and belonged to no Church. His father had been a Methodist, his grandparents were Catholic. What an endless procession of bright young men, students and business and professional men, whom we meet on the trains and every where, are such reverent agnostics! They admit that there is a more satisfying inspiration in a church steeple than in a skyscraper, but their religious education, failing to keep pace with their secular development, was left behind, and the "theology" of the boy of ten is found inadequate to sustain the man of thirty.

It has been said that we can safely neglect the half-dozen unbelievers to the audience to give our attention to the stray Christians whose conversions are more probable and easy. Alternate series of lectures for the two different classes might be a safer solution of the problem, especially in cities where there are many of each.

Men whose faith must be built up from the bottom are likely to let slip a series of lectures whose subjects seem to assume the very things they want proved. A lecture on "Saint's Worship," or "The Blessed Virgin," or "Prayers for the Dead," or "The Sacramental System," will hardly appeal to the man whose questions are:

"Who was Christ that we must believe Him?" "Can we trust the Bible?" "Is Science and Religion in Conflict?" "What is Christianity?" "What the need of organized Religion?" "Is there a Revelation of God's will except through reason and nature?" or yet "Is there a further Life for the Individual?" "Is there a Personal God apart from Universal Life and Law?"

A popular and convincing response to these fundamental questions, at the proper place and time, might bring us into touch also with the children of God whom the breaking up of dogmatic religion has left without the light of faith.

Cheered by the presence of God, I will do at the moment, without anxiety, according to the strength which He shall give me, the work that His Providence assigns me. I will leave the rest; it is not my affair.

THE CARDINAL ON PURGATORY.

COMMON SENSE, SAYS HIS EMINENCE, DEMANDS MIDDLE PLACE OF EXPIATION.

Preaching his monthly sermon in the Cathedral in Baltimore on Sunday last, Cardinal Gibbons took as his text St. John vi., 25-29. He said in part: "The Catholic Church teaches that besides a place of eternal torments for the wicked and of everlasting rest for the middle state of temporary punishment allotted for those who have died in venial sin or who have not satisfied the justice of God for sins already forgiven. She also teaches that, although the souls consigned to this intermediate state, commonly called purgatory, cannot help themselves, they may be aided by the suffrages of the faithful on earth. The existence of purgatory naturally implies the correlative dogma of the utility of praying for the dead; for the souls consigned to this middle state have not reached the term of their journey. They are still exiles from heaven and fit subjects for Divine clemency.

A CONSOLING DOCTRINE.
"I do not know of any doctrine of the Catholic religion that is more consoling to the human heart than the article which teaches the efficacy of prayers for the faithful departed. It robs death of its sting. It assuages the bitterness of our sorrow. It reconciles us to our loss. It keeps us in touch with the living dead, as correspondence keeps us in touch with the absent living. It preserves their memory fresh and green in our hearts.

"It gives us that keen satisfaction which springs from the consciousness that we are helping the loved ones who have gone before us; that we are alleviating their pains, shortening the term of their exile and hastening their entrance into Paradise, their true country."

"It familiarizes us with the existence of a life beyond the grave; it inspires us with the hope of being one day reunited with those whom we cherished on earth and of dwelling with them in that blessed home where there is no separation or sorrow or death, but everlasting peace and rest in the kingdom of our common Father.

"It is a doctrine plainly contained in the Old Testament and piously practiced by the Hebrew people. At the close of an engagement which Judas Maccabeus had with the enemy he ordered prayers and sacrifices to be offered up for his slain comrades. 'And making a gathering he sent 12,000 drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. For, if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.' * * * It is, therefore, a holy and wholesome thought to pray for the dead that they may be loosed from sins."

STUMBLING BLOCK TO REFORMERS.

"These words are so forcible that no comment of mine could render them clearer. This passage proved a great stumbling block to the reformers. Finding that they could not by an evasion weaken the force of the text they impudently threw overboard the books of Maccabeus, like a man who assassinates a hostile witness. They pretended that the two books of Maccabees were apocryphal. And yet they have precisely the same authority as the Gospels of the St. Matthew or any other portion of the Bible, for the canonically of the Holy Scriptures rests solely on the authority of the Catholic Church, which proclaimed them inspired.

"But even admitting, for the sake of argument, that the books of Maccabees were not entitled to be ranked among the canonical books of Holy Scripture, no one, at least, has ever denied that they are truthful historical monuments and as such that they serve to demonstrate that it was a prevailing practice among the Hebrew people, as it is with us, to offer up prayers and sacrifices for the dead.

When our Saviour, the Founder of the New Law, appeared on earth He came to lop off those exorcisemes which had grown on the body of the Jewish ecclesiastical code and to purify the Jewish Church from those human traditions which in the course of time became like chaff mixed with the wheat of sound doctrine.

"But did our Lord at any time reprove the Jews for their belief in a middle state of expiation for the dead—a practice which, to His knowledge, prevailed among the people? Never. On the contrary, more than once both He and the Apostles of the Gentiles insinuate the doctrine of purgatory.

QUOTING OTHER AUTHORITIES.

"Our Saviour says: 'Whosoever shall speak a word against the Son of Man it shall be forgiven him. But he that shall speak against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come.' When our Saviour declares that a sin against the Holy Ghost shall not be forgiven in the next life He evidently leaves us to infer that there are some sins which will be pardoned in the life to come.

"St. Ambrose, fourth century, on the death of the Emperors Gratian and Valentinian, says: 'Blessed shall both my prayers can avail anything. No day shall pass you over in silence. No prayer of mine shall omit to honor you. No night shall hurry by without bestowing on you a mention in my prayers. In every one of the obligations will I remember you.' On the death of the Emperor Theodosius he offers the following prayer: 'Give perfect rest to Thy servant Theodosius, that rest

which Thou hast prepared for Thy saints. May his soul return thither whence it descended, where it cannot feel the sting of death * * * I loved him, and therefore will I follow him, even unto the land of the living. Nor will I leave him until, by tears and prayers, I shall lead him * * * unto the holy mountains of the Lord, where is life enduring, where corruption is not, nor sighing nor mourning."

"St. Augustine, who lived in the beginning of the fifth century, relates that when his mother was at the point of death she made this last request of him: 'Lay this body anywhere; let not the care of it in any way disturb you. This only I request of you, that you would remember me at the altar of the Lord wherever you be.'

THE LIFE AFTER DEATH.

"If a brother leaves you to cross the broad Atlantic religion and affection prompt you to pray for him during his absence. And if the same brother crosses the narrow sea of death to pass to the shores of eternity, why not pray for him then also? When he crosses the Atlantic his soul, imprisoned in the flesh, is absent from you; when he passes the sea of death his soul, released from the flesh, has gone from you. What difference does this make with regard to the duty of your intercession? For what is death? A mere separation of body and soul. The body, indeed, dies, but the soul 'lives and moves and has its being.' It continues after death, as before, to think, to remember, to love. And do not God's dominion and mercy extend over that soul beyond the grave as well as this side of it? Who shall place limits to God's empire and say to Him: 'Thus far Thou shalt go and no farther?' Two thousand years after Abraham's death our Lord said: 'I am the God of Abraham, of Isaac and of Jacob. He is not the God of the dead, but of the living.'

"If then, it is profitable for you to pray for your brother in the flesh, why should it be useless for you to pray for him out of the flesh? For while he was living you prayed not for his body, but for his soul.

MIDDLE PLACE DEMANDED.

"If this brother of yours dies with some slight stains upon his soul—a sin of impatience, for instance, or an idle word—is he fit to enter heaven with these blemishes upon his soul? No; the sanctity of God forbids it, for 'nothing defiled shall enter the kingdom of heaven.' Will you consign him, for these minor transgressions, to eternal torments with adulterers and murderers? No; the justice and mercy of God forbid it. Therefore your common sense demands a middle place of expiation for the transgressions of the soul before it is worthy of enjoying the companionship of God and His saints.

"God will render to every man according to his works: to the pure and unspiced, everlasting bliss; to the reprobate, eternal damnation; to souls stained with minor faults, a place of temporary purgation.

"I have seen a devoted daughter minister with tender solicitude at the sick bed of a fond parent. Many an anxious day and sleepless night did she watch at his bedside. She moistened the parched lips and cooled the fevered brow and raised the drooping head on its pillow. Every change in her patient for better or worse brought a corresponding sunshine or gloom to her heart. It was filial love that prompted all this. Her father died and she followed his remains to the grave. Though not a Catholic, standing by the bier, she burst those chains which a cruel religious prejudice had wrought around her heart, and, rising superior to her sect, she cried out: 'Lord, have mercy on his soul!' It was the voice of nature and of religion.

CONSOLATION OF CATHOLICISM.

"Oh, far from us a religion which would decree an eternal divorce between the living and the dead! How consoling it is to the Catholic to think that in praying thus for his departed friend his prayers are not in violation of, but in accordance with, the voice of the Church and that as, like Augustine, he watches at the pillow of a dying mother, so, like Augustine, he can continue the same office of piety for her soul after she is dead by praying for her! How cheering the reflection that the golden link of prayer unites you still to those who fell asleep in the Lord, that you can still speak to them and pray for them!

"Tennyson grasps the Catholic feeling when he makes his hero, whose course is run, thus address his surviving comrade, Sir Bedivere:

"I have lived my life, and that which I have done I have done within Himself make pure; but if thou shouldst never see my face again—Pray for my soul. More things are wrought by prayer."

"Oh! it is this thought that robs death of its sting and makes the separation of friends endurable. If your departed friend need not your prayers they are not lost, but, like the rain absorbed by the sun and descending in fruitful showers on our earth, will be gathered by the sun and will fall in refreshing showers of grace upon your head. Can you upon the running waters that long time thou shalt find it again."

When we ourselves are passing through a cloud, when we feel so alone and deserted, when we bear the stinging accusation in silence, or do not attempt any justification of ourselves lest we hurt others, there is a quiet consciousness of peace and rest, at first incomprehensible. The explanation is this—that we are drawn nearer to God as the ties binding us with ignorant devotion to others are broken.

Ruadh of his boyhood she was Mrs. Gorman, the hard-working owner of a little shop. She wrought from sunrise to sunset, and long after it, indeed, to keep her fatherless boy at college, and to make a small provision for her old age. Mrs. Gorman wondered why a shadow fell on his face when she told him she was in a somnolent. Dr. Nugent had been genuinely glad to see her, and had felt a glow of Irish pride in being able to say her boy was destined for the altar. She saw his face harden at the news, and wondered if he were upstart enough to think a laborer's son was not fit for the service of God. In that she did him wrong unwittingly, Dr. Nugent was jealous—yes, there is no other word for the feeling that rankled in his heart—but not because God had called a laborer's son to His service. His old regret stirred in him whenever he heard of any vocation, he is given to laborer's or landowner's son. There was bitterness in the thought that others were called, while his were not.

As he sat watching the sunlit sanctuary with dark unseeing eyes, the risy door was thrown open and the young priest came forward to take his seat in the gateway of the altar rails. The snowy alb gave dignity to his slight figure, and his boyish face was gentle and spiritual enough to fit the fine purity and exaltation of the place and occasion. He walked slowly, and his features showed evidence of deep feeling. Beside him was the old parish priest, whose Mass he had so often served, and who came now napkin in hand to stand beside him in the ensuing ceremony. Without lifting his eyes to the watching congregation he sat on the seat prepared for him, his hands extended palm downwards on the alb. The sunlight fell on his bowed head crowned with wavy red-gold hair, and in his mother's eyes he was enshrouded and transfigured with unearthly radiance. The parish priest motioned to her to come first. She strove to rise, but could not, and her son looked up and saw the tears streaming down her cheeks. Instead of rising she knelt and stretched out her hands impulsively, saying, "Oh, Michael, Michael!" as if he were a little child again. Dr. Nugent's hard eyes grew soft and moist as he looked. His bitterness fell away from him, and in a moment he had stepped across the nave and was leading her towards the sanctuary. Together they knelt at the feet of the young Levite, and the mother pressed her trembling lips to his beloved hands. He bent down and raised her in his arms, and held her while he kissed her tear-stained face. Then Dr. Nugent laid reverent lips to the hands of God's anointed.—Dublin Leader.

VERSIONS OF THE BIBLE.

(Continued.)

N. Y. Freeman's Journal, June 25. Mr. Jones—"The Church has not appreciated the labors of Jerome." The best evidence of the Church's appreciation of St. Jerome is the manner in which she has treated him. He was held in the highest esteem by Pope Damasus, and it was by request of that Pope that he undertook his translation of the Scriptures into Latin. You ought to meditate on this fact. It has a valuable lesson in it for all those who think or pretend to think that the Church is opposed to the Bible in the common speech of the people. It shows that Pope Damasus, in the fourth century, was anxious to have the best possible translation of the Bible in the language of the people, which at that time was the Latin. His appointment of St. Jerome for the work shows his high appreciation of the saint's great learning and ability. The work when completed was received with applause, and Pope Gregory the Great, a successor of Damasus, preferred it to all other Latin translations. For his holy work and holy life St. Jerome was canonized by Catholic peoples throughout the world as one of the immortal champions of the Catholic faith against the heretics of his time. For his zeal in defense of the true faith he was made to suffer, as many have been made to suffer during the many ages since from the fury of heretics and pagans. The Pelagian heretics, the know-nothings and A. P. A.'s of that day, sent a troop of seditious bandits to Bethlehem to assault the holy monks and nuns who lived there under the direction of St. Jerome. These heretics set fire to the monasteries and reduced them to ashes, just as their successors in iniquity some years ago fired the convent in Boston over the heads of helpless nuns and burned them out in the night. St. Jerome with great difficulty escaped their fury by flight. After this storm on your heart and with a conscience daily awake say that you knew what you were talking about when you said, "The Church pronounced it (the Vulgate) defective in some passages?" We think somebody has fooled you again because we do not assume that you would knowingly tell an untruth. But you should be more careful in making statements on unverified hearsay. Mr. Jones—"The Church sits fit to cast in several uninspired books among the inspired books of Jerome's Bible." You talk of inspired and uninspired books as if you had a private key or touchstone by which to distinguish one kind of books from the other, as you would distinguish chalk from cheese, by the taste. If from your Protestant position you examine and carefully investigate the grounds for your belief in the inspiration of any book of the Bible you will discover that you have no touchstone or key to help you in the least. Try to answer the following question and you will see the difficulty of your Protestant position, resting as it does on Bible alone and private judgment: Why do you believe that any book in the American Revised Version of the Bible is inspired? Ponder this question carefully and then proceed to give, on Protestant principles, an account of the faith that is in you. Do you believe in the inspiration of

those books because they say they are inspired? If so, that is not a solid and reasonable ground of belief, first, because they do not say they are inspired, and second, if they said it their authority would be insufficient as a ground of belief until their inspiration was proved, for until known to be inspired their claim to inspiration is equivalent to an uninspired claim like that made by the Book of Mormon or the Koran.

Then their own statement alone—must be rejected as a reasonable ground of belief in their inspiration. What further reason have you? The Jewish Church? There are two or more reasons why this is not sufficient for you. First, the Jewish Church says nothing about the New Testament. Second, that Church is fallible or infallible. If fallible, it is no better authority on inspiration than your own private judgment, which is equally fallible. If infallible you cannot accept it, because you reject all infallible authority except the very books whose inspiration you have not as yet ascertained.

What further reason have you? The belief of the Christian world? Such belief cannot be of any authority to you, as a Protestant, who rejects all authority but your Bible and private judgment. Now, if you have no way of telling what books are inspired you have no such assurance, about the Church putting uninspired books in the canon? The only way to know what books are inspired is St. Augustine's way, namely, the fact that the Church of Christ puts them in the canon or list of inspired books. This is the way our Lord indicated when He commanded us to hear the Church. What you say about the Council of Trent we must leave for another time.

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A RECENT VISIT TO LOURDES. MIRACULOUS CURES OF THE SICK, INTENSE DEVOTION OF THE FRENCH PEOPLE. [Special Correspondence.] Lourdes, Oct. 15, 1904. The world may say that Catholic France is losing her faith under the oppression of her government, but to witness the pilgrimages to Lourdes, and hear the fervent prayers of thousands—nay, even millions—in exhalation of God, one is inclined to contradict this statement. Bishops, priests, sisters, brothers and peasants, and people of high degree, young and old, sick and well, all mingle in the vast throng who come here to ask intercession of the Queen of Heaven—the Notre Dame de Lourdes. Trains from all parts of the world are depositing here their large cargoes of human freight almost every day. As soon as one pilgrimage is completed, another begins; and frequently they overlap each other. It is wonderful; it is inspiring; it is a living proof of the fervent devotion of the children of the world to the Mother of God, who has been so bountiful in her blessings to us all.

I had the good fortune and privilege to be present during several pilgrimages and to witness three miracles. I was on Sept. 1 at the Benediction of the Most Blessed Sacrament, when the sick occurred. On such occasions the sick are arranged in volutes or cots in a large circle in front of the church and the Bishop walks around with the sacred monstrances, giving an individual blessing to each invalid. The third patient visited was a young woman who had suffered with paralysis for years—Irina Thery of Gyved—and at the conclusion of his benediction she made a cry of joy, arose from her cot, and she declared herself cured. The enthusiastic throng, with the enthusiastic praise to God and the Immaculate Virgin. She was conducted to the Medical Bureau for consultation where her statement was verified after a thorough examination. In the morning of the following day after bathing in the piscina a woman of about forty years, who had suffered many years with a complication of diseases of the stomach, which deprived her of the use of her limbs, was miraculously relieved. She was brought to the hospital in a rolling chair. She could have walked, but the doctor advised otherwise. On the evening of September 4 Marie Lefavre, who had arrived from Belgium the day before, was cured of a cancer of the stomach, which partially paralyzed her limbs. For three years she had been suffering from this malady and for months past she had not been able to keep any food on her stomach. After bathing in the piscina on the morning of September 4, she was able to walk a little and after another bath in the afternoon of the same day, her stomach retained a little repast. Her complete and miraculous cure took place at the conclusion of the Benediction of the Most Blessed Sacrament that same evening. She is a young woman of about twenty years whose emaciated face was filled with joy when she left the Medical Bureau of consultations. These three cures I saw myself, but during my stay at Lourdes of four days there were nine miraculous cures. Think of such a great blessing being given to the faithful through the intercession of the Queen of Heaven. The Benediction of the Most Blessed Sacrament on September 1, was most impressive. The staircases leading to the basilica were thronged with people; the ascending roadways on each side to the same height were also filled with people, while against the balustrade were lined the pilgrims from the north of France in white veils numbering into the thousands. Over this mighty throng rose the lofty spire of the Church of Notre Dame de Lourdes, proclaiming to the world the power of God and bidding all the pious to come hither for the intercession of the Immaculate Virgin. On the plaza in front of the church the clergy and faithful crowded, while arranged in a large circle in front of these were the invalids in volutes,

chairs, and cots. Some bore agonized expressions; some had resigned faces, and some gave pleasant smiles to those near-by. All moved their lips in prayer. Paralytics, the deaf, the dumb, the blind, emaciated bodies, broken limbs, contracted members of the body, tuberculosis in all its stages, diseases of the heart, lungs, and stomach, and eruptions of the skin were numbered among the suffering of the invalids. Starting from the Grotto where the vision of the Blessed Virgin appeared to Bernadette Soubourens the procession of the Blessed Sacrament moved to this through before the church. While the Bishop paused before each patient with an individual blessing, the entire throng recited the rosary, made many ejaculations, and sang praises to God and the Blessed Mother. The earnest fervor with which these were said attested their faith and it was no wonder that the Redeemer of the World listened to their prayers through the intercession of the Notre Dame de Lourdes. At the conclusion of this individual blessing a general benediction was given before the portals of the Church of the Rosary, then the crowd dispersed, all excited over the three cures of this evening.

It is a pitiful sight to see the sick being wheeled or carried to the pincias in the morning and afternoon for the baths in the sacred water. Frequently the priests pull the volutes. Patient, attendant and passerby is ever praying, stopping only for the exchange of some necessities. During the bathing, which lasts from 9 to 11 o'clock in the morning and from 2 to 4 in the afternoon, one or two priests conducts on the outside of the pincias the recitation of the rosary, ejaculations and hymns, in which all the pilgrims join; while in the pincias the attendants are continually praying for those who come to bathe. Just beyond the pincias is the famous grotto where the Virgin appeared to Bernadette for the first time on February 11, 1858. To this very humble child of fourteen years the Blessed Virgin appeared eighteen times, giving her many blessings and telling her at one time of the miraculous fountain which sprang before her from the dry ground and at another time proclaiming to her, "I am the Immaculate Conception." In a niche in the rock where the apparition appeared is a marble statue of the Immaculate Virgin, clothed as she appeared to Bernadette. Hundreds of lighted candles which are continually offered by the faithful have blackened the overhanging rock as well as the crutches and canes which have been left here by those who have been cured. More crutches, canes and braces adorn other parts of the rock attesting the intercession of the Heavenly Queen. The source of the miraculous fountain is covered, but from its source, pipes conduct the sacred water to the pincias and to fountains from which anyone may draw the water. On the top of rock is the church which the Blessed Virgin commanded Bernadette to tell the priest to build in her honor. The altar in the grotto is embellished in silver and here Mass is daily said. The shrine is a great exhibition of the Catholic faith of the world; and surely France with so powerful an intercession in her behalf, despite the movements of outside agencies.

HEALTH FOR BABY. Babies that are well, sleep well, eat well, and play well. A child that is not lively, rosy checked and playful, needs immediate attention, or the results may be serious. Give an unwell child Baby's Own Tablets and you will be astonished how soon he will be bright and playful. For diarrhoea, constipation, simple fever, indigestion, colic, and teething irritation, these tablets have absolutely no equal. They do not stupefy the child as poisonous "soothing" medicines do—they go to the seat of the trouble and cure him. Mrs. E. Bancroft, Deerwood, Minn., says: "I have used Baby's Own Tablets for stomach and bowel troubles, for simple fever, and teething and I think them the best medicine in the world." You can get these Tablets at any drug store or by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont. Wise mothers always keep the Tablets in the house to guard against a sudden illness of little ones.

Only those who have had experience can tell the torturous cause. Pain with your bowels, but relief is sure to those who use Holloway's Corn Cure.

If you are a sufferer from colds get a bottle of Hickle's anti-Consumptive Syrup and test its qualities. It will be found that no praise bestowed on it is too high. It does all that is claimed for it, and does it thoroughly. Do not take any substitute for Hickle's Syrup, because it is the best, having a record on the test of years. All the best doctors sell it.

We Offer \$1,000 For a Disease Germ That Liquezone Can't Kill.

On every bottle of Liquezone we offer \$1,000 for a disease germ that it cannot kill. We do this to assure you that Liquezone does kill germs.

And it is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact which gives Liquezone its worth to humanity; a worth so great that, after testing the product for two years, through physicians and hospitals, we paid \$100,000 for the American rights. And we have spent over one million dollars, in one year, to buy the first bottle and give it free to each sick one who would try it.

Liquezone is not made by compounding drugs, nor is there any alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research.

The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is an absolutely certain germicide. The reason is that germs are veget-

I am a Catholic just as I am a dweller on the planet. . . . Man never made anything so like God's work as the magnificent, sacrificial, devoted faith of the hearty but young Catholic church. There is no other Church; they are all just way-stations.—John Boyle O'Reilly.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Liquezone attacks the germs wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

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DIABOLICAL JOURNALISM. Superintendent E. Fellows Jenkins, of the Gerry Society, New York, who is the chief probation officer of the Children's Court, says: "Our public press, and especially illustrated newspapers, would render our work an assistance of rare value were they either to entirely ignore offenses of children, or to report them without vivid descriptions that so often accompany illustrations of imaginary acts."

It is wrong for the newspapers to give vivid descriptions of crime, whether the offenders be young or old. It only suggests to weak and immature minds the enacting of similar deeds. The flaring headlines of the yellow press, the sensational demonstrations and the details which give of crimes are powerful agents for the increase of criminality. It wouldn't be too much to call them diabolical.—From the Sacred Heart Review.

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The Catholic Record.

Published Weekly at 481 and 483 Richmond Street, London, Ontario.

REV. GEORGE R. NORTHGRAVES. Author of "Mistakes of Modern India."

THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh, P. J. Noyen and Miss Sarah Hanley are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

Agents for Advertising—Ten cents per line each insertion, ad rate measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Owen Sound, N. Y., and the clergy throughout the Dominion.

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

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Obituary and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

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

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

The matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Lucca, Apost. Deleg.

LONDON, SATURDAY, NOV. 26, 1904.

CHURCH AND STATE IN FRANCE.

Premier Combes has not lost sight of his announced intention to bring about the separation of Church and State in France.

On Nov. 10th he brought forward a bill for this purpose, and apparently for the purpose of adding solemnity to the measure, he stated that he proposed it in the name of the President of the French Republic.

We presume that this may be taken as a declaration on his part that France is no longer a Catholic nation. The particular features of the bill are not announced in detail, but if we may rely upon announcements which have been internally made, the Budget of Public Worship will be kept up for four years to give an opportunity to the clergy to organize a means in the meantime whereby the Church shall for the future be supported by voluntary means.

It has now been so long talked of that such a measure was to be passed, that it will not come with any great surprise that it is now to be placed before the Chamber of Deputies for consideration. Will it become law? Probably it will with such a Chamber as has been elected to support M. Combes in the most extreme measure he may deem it advisable to pass.

It has been deemed advisable in most Catholic countries to relieve the priesthood of the onerous duty of gathering tithes, in order that they might avoid the friction which sometimes arises from so disagreeable a task, and also that they might attend more freely to their spiritual duties.

This has been found a great advantage where the Government does not seek to return that the Church should resign its rights or shrink its duty in defiance of what is contrary to the law of God when this law is violated by those in authority. But the very object of the Church would be destroyed if she were to be expected to do this in return for the pecuniary aid extended to her by the State.

It is therefore essential that the liberty of the Church should be maintained under all circumstances, and the aid which is extended to her in some states must be regarded, not as required to be employed, but as the homage of the creature to Almighty God which the Church represents, and in whose name she speaks and acts.

This homage has been paid in different forms since the days of Constantine the Great, but more directly since the time of Charlemagne, except during the short period of the reign of terror, a century ago.

No King, indeed, as the Church is recognized in her true position as the divine mother, it is advisable and proper that the nation of Church and State should be kept up; but it may very well be maintained that where there is a struggle between the real will of the Church and the real will of the State, the Church may be better able to do her work independently of the State altogether.

It would seem that this is even the opinion of Pope Pius X., for he has been several times reported as having stated that the Church is actually prospering better where there is no union of Church and State, and no Concordats, as in the United States and Great Britain.

Whether or not this will be the case in France remains, but from present appearances it will soon be tested whether or not this is really the case. If the Combes regime last but a very short time longer, the Church and State

will undoubtedly be formally separated, and even at the present moment the Church is preparing for this condition of affairs, which, as we think, will be only temporary.

ST. AUGUSTINE'S SUCCESSORS.

Enquirer, of Ottawa, Ont., writes:

"In a sermon preached in St. Philip's Anglican Church, Toronto, a few days after the departure of the Archbishop of Canterbury, by the Rev. Canon Sweeney, on the Archbishop's message to Canadians, the Canon said, according to the report given in Toronto papers:

"Before taking up the consideration of the Archbishop's message to Canadians, it is well to pause and give some thought to the greatness of the man and his office. He is the ninety-second occupant of the chair of St. Augustine, and the successor of Anselm, Theodore, Cranmer, and a host of others whose names are among the greatest, highest, and most notable, not only in the history of Great Britain, but of the world.

"Again, toward the conclusion Dr. Sweeney said, 'I believe that the same divine power which had brought the great St. Augustine to the shores of England, had sent his successor to Canada to bring a noble message to the people of this country.'

"I have many times heard and read the statement made, for the most part by clergymen of the Church of England, that this Church is identical and continuous with the Church of England which existed before the Reformation, and that the Anglican Bishops and clergy are really the successors of the pre-reformation Bishops and clergy, and that even before Augustine came to England there was a Church of England established by some of the Apostles. Are these claims correct?"

Ans. It is true that there was a Church established in Britain long before the time of St. Augustine, namely, during the Pontificate of Pope Eleutherius, who died in A. D. 185. Tertullian, who wrote his treatise against the Jews about this time or a few years later, states that "the territories of the Britons, which the Romans have not reached, have been subjected to Christ."

Such irrefragable authorities as Venerable Bede, Gildas, the records of Glanborough Abbey, and many others attest that Pope Eleutherius sent Fagatus and Damianus, two missionaries, to baptize Lucius, and as many of his subjects as desired to become Christians. This must have occurred about or in the year 183. There is no solid authority for the supposition that St. Paul or any of the twelve Apostles of Christ preached the faith in Britain, though there is good reason for the belief that there were individual Christians there before the reign of King Lucius.

King Lucius is named Leger-Maur in the ancient Celtic language. The missionaries above mentioned were called respectively Fagan and Davian or Deyvan, in the same tongue. The assertion so frequently made of recent years that the present Archbishop of Canterbury is the successor of St. Augustine, Anselm, etc., and that the other Bishops of the Church of England succeed the Catholic Bishops of pre-reformation times, is simply postpostorous. A successor is one who follows another in the same office. But the office of the Archbishop of Canterbury in the modern Church of England is not the same as it was before that Church was established by Henry VIII. The Churches existing respectively before and after the establishment of the modern Church were entirely distinct and essentially different; and there was no connection between them of any kind, except that they occupy the same soil. The Headship of the Pope is a most essential feature of the Catholic Church, and the moment when Henry became head of the Church of his own making, it was an entirely different Church. The differences became more conspicuous when in the reign of Edward VI. and Queen Elizabeth the new Church had not only a new liturgy, but a new liturgy, new doctrines and totally different positions of devotion and modes of worship. In fact, there is no connecting link, whether historical or organic, between the two Churches. The title "Church of England" was given to the pre-reformation Church, but this designation was purposely well understood to mean that portion of the Universal Church which was in England, just as the Churches of France, Spain, Austria, etc., are still understood to be the portions of the same universal or Catholic Church which exist in the countries named. The difference between these Churches and the modern Church of England is so plain that it needs only to be pointed out to be appreciated.

It has been asserted by some Anglican divines that at least the ancient British Church had no connection with Rome, and recognized no authority in the Roman Pontiff.

This assertion is amply refuted by the early historians already named who show that the early Bishops who succeeded Fagatus and Damianus constantly recognized the authority of the

Roman See, from which all their jurisdiction was derived.

It is certain that at the Council of Arles, held in the year 314, three British Bishops assisted, and signed the decrees. Their names were Eborius of York, Restitutus of London, and Adelphus, who is described as being of Colonia Londinensis, by which name most probably Lincoln is indicated.

This Council, held against the Donatists, being an assemblage of the Bishops of the whole Western Church, with Africa included, has always been regarded as next in authority and weight to a General Council, and it proves that the Church of Britain held the same faith with the Christian Church of the world; from which fact we must infer that, like the rest of the world, it recognized the authority of the Roman See. The report of this Council's proceedings was sent to Pope Sylvester with expressions of regret that he was not present in person, and a request that he should promulgate and enforce its decrees in all the Churches, as his jurisdiction was most ample. The Pope was, however, represented at the Council by two priests and two deacons.

The General Council of Nice was held eleven years after that of Arles. It was presided over by Osius, Bishop of Cordova, the legate of Pope Sylvester, and it was Osius who composed the creed at Nice. On the question of the observance of Easter, Constantine the Great made a powerful appeal to all the Bishops present to adopt the mode of celebrating that great feast as it was observed by nearly the whole Catholic world, and enumerated the Churches which were thus agreed: "Rome, Italy, Africa, Egypt, the two Lybias, Spain, France (Gaul), the Isles of Britain, Achala, Asia, Pontus and Cilicia." Accordingly, this mode of observing Easter was adopted by the whole Church, and has been observed ever since, with the exception that owing to the defective knowledge of astronomy of the time, it necessarily followed that there would occur discrepancies from time to time, unless year after the date were previously announced from some central source of information. Discrepancies might also occur from a misunderstanding of the rule.

We mention this matter specifically because this is exactly what occurred in the case of Britain.

It will be observed that at the time of the Council of Nice, the British Isles were mentioned by Constantine as agreeing with Rome in the observance of the feast. But St. Augustine came to Britain, which we may now call England. As the Angles were dominant in the country, the British Bishops observed Easter in a manner different from Rome and the Roman missionary Augustine.

During this interim, the Romans had abandoned Britain, the Picts and Scots had invaded the country, and finally the Angles and Saxons had become masters driving the Britons into Wales and the neighboring Western coasts of the island.

When St. Augustine landed for the purpose of preaching the Gospel to the Saxons invaders, his mission was directed to the British Bishops, who, like the rest of their countrymen, regarded the Saxons as their irreconcilable enemies.

Being constantly harassed by the Saxons, the Britons had no intercourse with Rome, and though they still retained the ancient faith, it is not surprising that they had fallen into an error regarding the day of celebrating Easter. This error was not nearly so far from the method adopted at Nice as the error of which many of the Orientals adhered before that Council was held. Nevertheless, it afforded a pretext for the opposition of the British bishops to the mission of St. Augustine.

That opposition, therefore, did not arise from any difference of faith, but from an accident in a matter of ecclesiastical discipline only. It consisted in this: that instead of keeping Easter on the Sunday following the day of the Vernal Equinox, as the Council of Nice had ordered, the Britons kept it on the day of the Equinox if it happened to be Sunday. Otherwise it was kept by the Sunday following, according to the Roman mode. Also, the Romans observed the cycle of eighty-four years which was in use among the Jews for the determination of the day. This cycle was not used by the Britons. It will thus be seen that the presence that the ancient Britons held a different faith from the Romans is either a delusion or a deception.

In the year 770, this and some other slight differences were settled, and the whole Church in England was completely amalgamated.

It is conceded by every historian of note that the faith established by St. Augustine in England was the faith of Rome, and that it was a Pope, St. Gregory the Great, who sent him on that mission.

To show that St. Augustine and his successors were in all things obedient

to the Pope, we will here quote a single episode in the life of one of those who are specially mentioned by Canon Sweeney as the most illustrious Archbishops of Canterbury.

St. Anselm's pupil and historian, Eadmer states (A. D. 1098) that the Pope, Urban II., desired the Saint's presence in Rome owing to his difficulties with the King, William Rufus. The historian continues: "Anselm, always ready to obey the orders of the Apostolic See, even at the peril of his life, did not hesitate an instant, and we (Anselm and Eadmer) departed immediately."

Anselm declared on his arrival how he had resisted the King's command never to appeal to the Apostolic See, but he declared his obedience to the Holy Father in all things as his "venerated Father whom the Catholic world has recognized as worthy of all love, while confiding to him the government of Christ's Church."

The Archbishopric of Canterbury is no longer the See of St. Augustine's and St. Anselm's successor, as circumstances made it advisable for the Holy Father, Pope Pius IX., to suppress that See, but these great Archbishops have in substance a successor to-day in the present Catholic Primate of England, the Archbishop of Westminster.

THE POPE AND THE PRESIDENT.

On Nov. 14th Mgr. Chappelle, Archbishop of New Orleans, and Apostolic Delegate to Porto Rico, presented to President Roosevelt a verbal message of good will from Pope Pius X. His Excellency the Papal Delegate has been on a two months' visit to Europe, and especially to Rome, on business connected with his duties in the new Spanish-American possessions of the United States, and has had several interviews with the Holy Father during the interim, and the Pope expressed himself as greatly gratified with the liberal attitude of the President in regard to the Catholic Church during the whole of his occupancy of the Presidential office.

The President cordially reciprocated the kind feelings of the Holy Father, and expressed the highest admiration of the nobility of the Pope's character, and of the good will which the Holy Father has constantly shown toward the United States during his occupancy of the Supreme Pontificate.

The Holy Father's message was given, of course, several weeks ago, and before the election of President Roosevelt to a second term, so that it is not to be regarded as having been given in consequence of the President's re-election; but it is a spontaneous acknowledgment of the admirable manner in which President Roosevelt has borne himself during all the negotiations which have taken place during his term of office, in reference to the position of the Church in the Philippine Islands, as well as in Cuba and Porto Rico.

The re-election of the President to his high office by the most decisive majority ever given to a President of the United States, after a sharp contest, is an assurance that the liberal policy of President Roosevelt towards the new Catholic possessions of the country is highly satisfactory to the people of the United States, and that a similar policy will be strictly followed by future Presidents.

THE STRUGGLE IN FRANCE.

Despatches from France show that Premier M. Combes, after all his fierce attacks upon the Catholic Church, and its august Head, Pope Pius X., is himself encompassed with troubles from which he will with difficulty extricate himself, should he succeed in doing so at all.

With the present Chamber he has been able to accomplish his designs against the Catholic Church, so far as they have been brought forward openly; but he has apparently foundered upon the rock of his management of military matters, and now the resignation of General Andre, the War Minister, is definitely announced, and the appointment of M. Henri Maurice Barthelemy to take General Andre's place.

M. Barthelemy is the Deputy from the Versailles Division of the Seine-St. Oise, but he is not even a soldier, and his appointment to the headship of the War Department has created much astonishment.

The resignation of General Andre is regarded by the Opposition to the Government as a great victory which it would seem must be followed soon by the resignation of Premier Combes himself, and the weakness of the successor of General Andre is an acknowledgment that there is not to be found on the Government side of the House of Deputies a suitable head for the War Department. Such a circumstance betokens the inherent weakness of the Government in its most important departments.

General Andre has shown his bitter resentment at being forced to surrender his portfolio, and while resigning it, he has asserted in his letter of resigna-

tion that the attacks made upon the management of the War Office were but covert devices of enemies of the Government to undermine the Republic.

It has been the habit of M. Combes to represent every attack made upon himself as a concealed attack upon the Republic, and we are not surprised that M. Andre should follow the same tactics.

The announcement of M. Andre's resignation of office was received with wild disorder in the Chamber of Deputies, the opposition manifesting their decided pleasure at the change, while the supporters of the Combes ministry were in a great excitement of anger.

It is further reported that Messrs. Pelletan, Rouviere, and Marnejoles, are also about to resign their respective portfolios of Marine, Finance, and Public Works, but it is not yet certain that this will be the case. It is sure, however, that the present Ministry is shaken to its foundation, and there is good reason to believe that it will not survive more than a few days. The present trouble will probably delay indefinitely the intended measure which has already been brought into the Chamber to bring about the separation of Church and State.

It has been well known that the measure for this purpose has created the most intense excitement, and it is a very general opinion that M. Combes has made his position insecure by having yielded so far to the pressure brought to bear upon him by the extreme Socialists, to bid defiance to the Catholic sentiment of the country.

No more humiliating acknowledgment could be made by the present rulers of France, than that they cannot produce a soldier from the ranks of their supporters who is capable of managing the War Department.

The French Government seems never to have been so weak and incompetent as it is at the present moment under extreme Radical rule.

PRESIDENT THEODORE ROOSEVELT.

It is admitted by all, except the extreme Democrats, that never has there been a President of the United States since the days of Washington himself, who appealed more strongly to the people of the Republic for sterling honesty of character, and sentiments of justice for all creeds and races, than Theodore Roosevelt, and it is attributed to this undeniable fact that he has rolled up such a majority at the recent election for the highest office in the gift of the people.

The demonstration in his favor is a tribute to his well known patriotism and courage, as well as to the faith of the American people in his justice and statesmanship.

An attempt was made at the very last moment to belittle the President's administration by asserting that blackmail had been levied upon officials and men who are supposed to be in business which will profit by President Roosevelt's triumph; but when it came to the point, his opponent, Judge Parker, who made this accusation, was totally unable to produce a single instance where such an attempt had been made.

It was said, and was universally believed, that Judge Parker's reputation for uprightness was quite equal to that of the President. Never supposed that it was any better, and every one was ready to assert that for honesty of purpose, it was absolutely certain that whoever would win, the United States would have for its President a man of unimpeachable integrity. The unproved accusation brought by Judge Parker against his antagonist is the one act which will leave its stain upon Judge Parker's good name, unless it can be shown that he had solid grounds for his statement, which is not likely to be the case.

In the settlement of the relations of the Church to the people of the Philippine Islands, the strict justice of President Roosevelt has been particularly marked. In the beginning, indeed, he seemed to be affected with the notion which was so vigorously advocated by the majority of the preachers of the United States, that the Priests were hated by the natives of the island for their tyranny, intolerance, and ill gotten wealth, but he was duly open to conviction when the truth was made known to him, and though he resolved that the Priests' lands should be sold as a matter of public policy, he determined at the same time that a fair price should be paid for them and justice observed in the distribution of the funds, and this was done.

It was a difficult problem to settle; but it was settled satisfactorily to all concerned. Governor Taft was directed in May 1902, to visit Rome and confer with the Pope on the question of the purchase of the lands, and the Pope willingly agreed to a fair adjustment of the claims of the friars, and of the local Church, and a satisfactory solution was arrived at, and the friars themselves were dealt with honorably and honestly,

no attention being paid to the false accusations which many Protestant ministers were making against the Catholic religious orders, simply because they were members of communities whose purpose is the propagation of the Catholic religion.

The President's honest and honorable course toward the Church in the Philippines had much to do with the universal approbation rendered him by the Catholic press throughout the contest just ended. Hitherto a considerable majority of the Catholics of the United States have been Democrats, and voted the Democratic ticket; but this does not appear to have been the case at the recent elections, for we believe that the President's conduct of the Philippine negotiations gained for him a general support from the Catholic body. The fact also that he is known to have been bold and unhesitating in opposition to the dark-lantern methods of the P. P. A. have aided in bringing about this result, and the recent appointment of a Catholic, Mr. Wynne, as Postmaster General, showing that hereafter Catholics are not to be excluded on account of their religion from the higher positions in the gift of the executive, tended to the same end.

For the first time within our memory the Catholic press of the United States was almost a unit in favor of the election of a Republican President, and Theodore Roosevelt has gained this office with the good will of all, whatever may be their race or creed.

MODERN DIPLOMACY.

On Monday, Nov. 14, was the birthday of the Dowager Regent Empress of China, who was in truth the chief culprit in the Boxer's attempt to murder all foreigners in that country, and who deserved, more than those who were made the scapegoats and were actually punished for that crime, to be put to death. Nevertheless, the United States, Belgium, German, and Russian ministers presented themselves, were received in audience by the Empress, and congratulated her on the recurrence of her birthday. The rulers of the countries named sent her congratulatory letters, which were read by a secretary, and suitable replies were given by her Imperial Majesty. It is stated that similar letters were presented later by other ministers.

It is scarcely to be supposed that there was any sincerity in this interchange of compliments, and certainly less than a century ago no such interchange would have taken place. The nineteenth century has, at least, brought about one additional evidence of advancement in general civilization and national progress, which is ill-disguised hypocrisy under the name of diplomacy. No one will imagine for a moment that the expressions of goodwill and the wishes for long and prosperous lives, which were interchanged, were heartfelt.

The Empress is to send her picture to all the Sovereigns, Presidents included, who have sent her their congratulations. They will, of course, prize these pictures very highly.

One of the most remarkable men in the House of Commons is the Hon. John Costigan, who has lately been elected for the constituency of Victoria-Middlesex, N. B. His majority was 1188. He has been representative of that constituency for the long space of forty-three years. We doubt if there is in the public life of the country another member who has been favored with the same honor for a like period. It may also with truth be claimed that amongst the members of the House there are few who can equal so many warm friends and admirers in every part of the country. He is a sterling, manly man, and a true friend. May he be given many more years in the public life of Canada!

The Court of Appeal has confirmed the judgment of Mr. Justice Macdonald, which deprives members of the religious orders of the right to teach Separate schools in Ontario unless they hold certificates of qualification under the regulations of the Education Department.

We are pleased to be able to note that Dr. McCabe, an esteemed physician of Stratford, has recently been appointed examiner on the Ontario Medical Council on obstetrics. That the doctor will fill the position with credit we have not the least doubt, because he stands very high in the medical profession.

The Peterborough Daily Examiner of November 14 makes the following very complimentary and well-deserved reference to the new Bishop of Sault Ste. Marie:

"The Examiner would join his hosts of friends and admirers in Peterborough in congratulations to himself, his family, this community and the Church upon the fact that a man and a priest, so abundantly worthy, from a human point of view, has been selected as first Bishop of the diocese of Sault Ste. Marie."

DIocese of SAULT STE MARIE.

REV. FATHER SCOLLARD, FORMERLY OF ENNISMORE, BISHOP'S DESIGNEE OF SAULT STE. MARIE—BISHOP'S ELOQUENT TRIBUTE TO THE NEW PROVINCE'S WORTH—THE CHURCH HONORS ENNISMORE'S SON.

Peterborough Examiner, Nov. 11. At St. Peter's Cathedral yesterday, an announcement was made, which is of special interest to Peterborough, and to the township of Ennismore in particular. This announcement was that the Roman Catholic diocese of Peterborough is to be divided, a new diocese created, that a "Peterborough priest, a son of Ennismore," is to be elevated to the episcopal charge of the new diocese. The announcement also demonstrates, what is perhaps not fully appreciated in this part of the province, that New Ontario is growing rapidly.

At 10.30 Mass His Lordship Bishop O'Connor preached the sermon. In the course of his address he announced that the Diocese of Peterborough was to be divided. He pointed out that in the last few years that portion of the diocese, known as New Ontario, had enjoyed a rapid increase of population. The farming lands had been occupied, and the factories were employing many hands, and the increased population had spiritual needs which must be met. He also pointed out that the present diocese of Peterborough was of great extent: from the south-east to the north-west, it stretched 1,100 miles, and it made larger demands upon a bishop than one man was able to meet. Some idea of the work to be done was afforded by the fact that in the last fifteen years, over fifty new churches had been erected in the northern part of the diocese. It was necessary for the Bishop to frequently visit all portions of his diocese. He (the Bishop) was quite willing to undertake all the duties imposed upon him, but it was an almost physical impossibility for one man to attend to the affairs of so large a diocese. For instance, he was here speaking to them to-day, and next Sunday he would be away a distance of eight hundred and fifty miles. He thanked God that there had been such great growth in the diocese, and that the division was necessary. He had asked the Holy Father to make the division, and the new diocese would comprise the dioceses of Nipissing, Algona and Thunder Bay, and would be designated the Diocese of Sault Ste Marie, with the town of Sault Ste Marie the Cathedral city. The new diocese itself would be large—eight hundred miles in length. This would leave the old diocese to be composed of the counties of Peterborough, Durham, Northumberland, Victoria, and the counties of Parry Sound, Simcoe and York.

The new diocese would have a larger Catholic population than the old, and its large extent required as Bishop a young man of great physical ability and holy zeal, and this demand had been met by the selection by the Holy Father of Rev. Father Scollard, parish priest of North Bay. The Bishop said a strong and eloquent tribute to the excellent qualifications of Rev. Father Scollard. The Bishop had ordained him to the priesthood in his native township, six years ago. He had served six years on the Cathedral staff, and for eight years had labored devotedly and faithfully at North Bay. It was something for this part of the country to be proud of that a priest born in the county had been selected for the high office of Bishop. Bishop McEvoy had been born near Peterborough, and it was a great honor that two Bishops should be selected from amongst us. The new Bishop would be crowned and consecrated at St. Peter's Cathedral, Toronto, on the 27th inst.

His new title. Rev. David J. Scollard, the Bishop designate of the new diocese of Sault Ste. Marie, is the son of Mr. John Scollard, and Catherine O'Connor, his wife of Ennismore, and was born in that township on Nov. 11th, 1832. He is forty-two years old, a man of soundly early age, to be elevated to the dignity of a prelate and primate of the Church. The fact of his being taken from the ranks of the simple vicar, without having received the international ecclesiastical distinctions is a striking practical tribute to his virtuous worth. He received his regular education in the public schools of his native township and at St. Michael's College, Toronto, and his religious education and training in the Grand Seminary, Montreal. He was in all respects a good student. During his six years at St. Michael's College, he took the gold medal in philosophy. He went to the Grand Seminary in September, 1857, and in his second year he took the degree of B. D. in his third year. He was a student in Theology, and is now ex-officio D.D.—by virtue of his elevation to the Episcopal chair. He was ordained priest by Bishop O'Connor at St. Mark's Church, Ennismore, on Dec. 21st, 1860. After serving six years, or till February, 1866, at St. Peter's Cathedral, he was appointed to the important parish of North Bay, where he has since labored with great zeal and corresponding success. This summer he completed at North Bay a large eight-room school, and has a splendid new church costing \$50,000, now well on the way to completion. It is built of Loughborough stone, and is an imposing church structure. Rev. Father Scollard is highly esteemed by his brother clergy for his piety and zeal. He is an industrious worker and has always been held in affectionate reverence by the people amongst whom he has labored. He has excellent qualifications for his high office. His parish and his diocese have a mixed population, and he is able to preach in both the French and English languages. He has, to a marked degree, other qualifications fitting him admirably for his high office. He is endowed with the somewhat prosaic, but at the same time, rare gift of good common sense, excellent administration and business ability and great tact. Altogether he is a man of well-balanced mind and with his piety, zeal and physical energy, and indomitable zeal is admirably qualified

to discharge the exacting duties of the high and holy trust to which he has been advanced.

THE CATHOLIC CHURCH IN FRANCE TO-DAY.

SPLENDID APPRECIATION BY AN AMERICAN PROTESTANT MINISTER.

An article in the Congregationalist of Nov. 5, on "The French Catholic Church of To-day," contains some splendid tributes to the Church in France which, assailed on all sides by atheistic and agnostic forces, still presents to the sympathetic observer—even though he be a Protestant—unmistakable proofs that she is not the defunct and defeated body which her persecutors would make her, and which foreign sympathizers with them would wish her, but a strong, alert, spiritually-minded, holy Church, determined, despite persecution, on serving her Master and on preserving the truths and the trust which He committed to her care.

The writer of the article in the Congregationalist is the Rev. James Church Alvord, a Protestant minister of Woonsocket, R. I., and he has some criticisms of the condition of things in the Church of a dozen years ago which seem to us far from correct; but his admiration of the Church of to-day in France is unmistakable.

PERSECUTION AND ITS RESULTS.

"That the French Church is passing along the way of the cross all the world knows," he says. "Every provincial town is filled with the disconsolate forms of the teaching orders, monks and nuns. Men and women, they are cultured, scholarly, lovable, who, to borrow a phrase from Le Petit Parisien, have been 'kicked out upon the pavement,' and into the homes of their peasant brothers and sisters, where they find a grudging welcome and a penury to which they have been long unaccustomed. That thousands more of faithful, pure-hearted, earnest parish priests are menaced with poverty and even starvation if the Government presses on its radical and ill-judged forcing of an evolutionary development toward disestablishment, no one can doubt. O, the French Church is walking the way of the cross assuredly! And M. Combes is in a fair way to prove, her Anna, so he is to be on execution."

"But the result is—O, what it has always been! When the robe of worldly success is stripped from the shoulders of the Church, when the lash of persecution falls, she ever shows beneath that robe the agonized image of the Master. With the terror of the future and the horror of the present, there is observable from our end of France to the other a deep spiritual awakening. . . . The glow of a new life shines on the face of the whole body religious, from Normandy to Burgundy and from Burgundy back to Brittany. The way of the cross is leading to a resurrection profound, immeasurable, certain."

THE SERMONS IN FRANCE TO THE CATHOLIC CHURCH.

The Rev. Mr. Alvord mentions some sermons heard in Catholic churches in France which impressed him by their simplicity, their earnestness, their humble trust in God. One priest in the Cathedral of Evreux preached so forcibly on confession and repentance that the visiting minister sat dumbfounded. The next Sunday, he heard the Cardinal Archbishop of Rheims say, after a description of the beautiful picture which the face of a child bore, and when reason begins its dawn invites us to the church, where he has invited and laboriously inverts the truths of God as if holy religion, and the nature and punishment of sin, and prepares us to seek its removal in the sacrament of penance, and later trims and trims us out doctrinally and in opposition for the great day of our first Communion. He brings us the motto and grace of Confirmation.

When hearts and hands are to be united in worship, he is there with his hand benediction to sanctify the sacrifice. He is our adviser and support in darkest moments. Bless us, our sinner, joy in our joys and sorrows in our sorrows.

When death threatens he is at our side and heeds to strengthen us "to walk to the mountain of God," and anointed oils to comfort the passing, and says: "Depart in the name of God Who created us, in the name of the Holy Ghost Who sanctified us." He stands at the foot of the cabinet which hold all that is mortal of our dear ones, and blesses their graves. Even when we forget them, the daily office of the priest keeps their memory alive by the ever-recurring petition of Christian charity. "And may the souls of the faithful departed through the mercy of God rest in peace."

VIRTUE-KILLING LITERATURE.

The Review Magazine asks why so many Catholics continue to read their support and patronage to secular magazines, and lend or otherwise to contribute one cent toward Catholic literature. "Is it not a curious circumstance of their days? We think not at least in our own case; for these and again our people have been instructed and advised by priests and good Catholics of their obligations to the press. In many instances, however, the strange condition of affairs is due to thoughtlessness; and then there are Catholics but a few who are sorry to say, who purchase and read, through preference, literature, so-called of the light and and heavy kind. They little suspect that many of the books and magazines read to-day are literally steeped in moral poison, and often bristled with principles and theories, which, when in the present, but most commonly in the past, had a constructive of purity and holiness and faith."

When Combes Was Religious. Amateurs are now ransacking the second-hand book shops of the Paris Latin Quarter in the hope of coming across a little book written by M. Combes, now Premier, some forty years ago, and having the title "The Psychology of St. Thomas Aquinas." This book, which for many years could be found in the old box of rubbish, new finds ready purchasers at 25 francs. It is a masterly exposition and defense of the philosophy of St. Thomas Aquinas and the role of the Church in the progress and civilization of the world.

It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls, as if we could choose for ourselves where we shall find the fulness of the Divine Presence, instead of seeking it where alone it is to be found, in loving obedience. . . . Then there was a glow of fan-

CATHOLIC NOTES.

There are now seventy Catholic students at Oxford university. The attendance at the American college at Rome this year is over one hundred.

All the abbots of the Trappist order are gathered in Rome for the election of a new Superior General, to succeed Dom Sebastian Wyarth, deceased. The order has about 3,500 members, in fifty six monasteries, mostly in France. There are sixteen houses of female Trappists, who number 1,500.

Very Rev. James Davis, Vicar General of the diocese of Davenport, Iowa, has been selected by Pope Pius X. to be coadjutor Bishop to Right Rev. Henry Cosgrove, Bishop of the same diocese.

It is announced that the copyright of the late Cardinal Vaughan's People's Manuals has been offered by his executors to the Catholic Truth Society and has been gratefully accepted. New editions of the manuals will be issued shortly.

THE D'YOUVILLE READING CIRCLE.

The regular meeting was held on Nov. 8. Reference was made to the threatened complications between Great Britain and Russia because of the Russian fleet coming out of the Baltic, firing on some English fishing boats.

Quite a lengthy talk on "Peace Conferences" followed. These are a development of very modern times. Much good is looked for from such gatherings, but it is a question whether will be no more of this earth. That happy time has long been promised, but has not yet become a reality. Hopes are entertained that the present Russo-Japanese war may be settled in some such way. Women, who should be the world's peace-makers, should pray for and endeavor, as far as it is in their power, to bring about a universal peace.

The story of "A Winter's Tale" was related. Polixenes, King of Bohemia, goes on a visit to his brother's friend, Leontes, King of Sicilia. The latter, falling himself to induce Polixenes to prolong his visit beyond a certain limit, asked the Queen, Hermione, to assist him in persuading Polixenes to remain. Polixenes at length consented, and at once, jealous feelings are aroused in Leontes' heart and he suspected his wife of infidelity. He endeavored to prevail upon a courtier, Camillo, to poison Polixenes. Camillo, instead, informs the King of Sicilia of his plot, and together they leave the castle secretly at midnight, and set out for Sicily. This sudden departure confuses Leontes in his suspicions and he orders that the Queen be imprisoned.

Later on, when a little daughter is brought to Leontes by one of his mistress' ladies in waiting, he refuses to acknowledge the child and orders that she be exposed to death in some desert place. The courier, whom he had sent out for Bohemia, where he is destroyed by a bear, while the child is found by a kind-hearted shepherd who takes the little one to his home, where she grows up under the name of Perdita.

In the meantime Hermione has been tried and, though a Delphic Oracle pronounced her innocent, she is found guilty. Just then the King's only son and heir dies suddenly, and sooner is received word of the death of the Queen. Too much sudden, severe trials change his heart, and he is convinced at last of his terrible mistake and of his wife's innocence. He dies penitent after sixteen years' exile and Hermione, his queen, is restored to him. He has become acquainted with the shepherd boy, Perdita. He thinks her very beautiful and lovable and wishes to marry her his wife. His father, Polixenes, is very angry and the lovers decide to leave the country. Camillo advises them to go to Sicilia, which they do, followed by Polixenes. Just then the clothing and jewels found on the island, Perdita, are exhibited and proved beyond a doubt that she is really the child whose death Leontes had ordered. A general rejoicing follows, and the reunited King and Queen are very happy over the approaching marriage of their children. But Leontes cannot get himself of remorse for the injustice done Hermione, whom he believes dead.

Perdita's father then to view a statue of Hermione, and he goes, what is the resemblance of Leontes to the statue actually more. He finds out that it is really his wife Hermione, and she states, Hermione, that she was living in retirement during those sixteen years.

Shakespeare took his plot from a novel by Greaves, an M. A. of Cambridge. A lesson drawn from the story is that gentleness and patience under the greatest injustice are usually rewarded by a complete vindication of innocence.

It is one of the beautiful sides of Shakespeare's character that his concluding years all his writings breathe of peace and reconciliation. He makes everything turn out well, as the old story says "they live happy ever after."

Owing to a misunderstanding the reading from "The Light of Asia" had to be postponed. Some general notes on the subject were given, however.

Brahminism preceded Buddhism and is the original religion what the Old Testament is to the Christian religion, while Buddhism corresponds to the New Testament.

The Originals received joyfully Buddha's teaching for many seasons out the least of which was that it freed them from the terrible belief in "rebirth."

Some remarks were made on the "Easy Chair" corner of Harper's as conducted by Dean Howells. "It is hard to realize that there are men and women who make such mighty questions as the immortality of the soul, their small talk over their wine or tea-cups. The address notes in the Dolphin are always good. They will preserve the balance and prevent our being carried away by every "fad" of the modern scientist.

PATH OF THE PADRE.

In the midst of a long valley, surrounded by almost insurmountable crags, stands a rock whose overhanging walls tower over three hundred and fifty feet high, says a writer in the Ave Marie. On the top of this rock is perched Acoma, once the stronghold of the Queres Pueblos. Few paths lead to the top, and at the head of any one of these a single man, with only stones for weapons, could hold an army at bay.

In 1629 the Pueblos, still smarting from the chastisement received at the hands of Vincent de Zaldivar, were bitterly hostile to Spain. At this time Fray Juan de Ramirez left Santo Fe to found a mission in Acoma. Alone and on foot, with no other weapon than his crucifix, he trudged on for days footsore and weary, until at last he reached the foot of the great rock and began the ascent. The Indians had recognized a Spaniard, and, swarming along the edge of the mesa, poured volleys of stones and arrows down upon him. Many of the arrows pierced his robe.

During the excitement a little Pueblo girl, becoming frightened slipped over the edge of the cliff, and, by a fortunate chance, fell but a short distance, alighting in a sand pile at the foot of the padre, but out of sight of the watchers above, who felt sure she must be dashed to pieces at the base of the rock. The friar picked her up, and, finding her unharmed, placed her under his arm and continued the ascent. As he scuffled again in the path carrying the child, the Indians were overjoyed at the sight of the supposed miracle, and immediately cast aside their weapons and became most friendly.

The good priest lived for twenty years in Acoma, teaching the Indians to be Christians, and established a school in which he taught them not only to speak Spanish but also to read and write. Under his direction they built a large church, carrying the material on their backs from the plain below. When he died, loved and respected by all, the Queres, from being the most uncivilized and savage Indians in the great Southwest, were the most peaceable and the most advanced in civilization.

The path by which Fray Juan de Ramirez climbed to his dangerous perch is to-day called by the Indians El Camino del Padre ("The path of the Padre").

A GENEROUS OFFER. Right Rev. Bishop Holm, of Scranton, made a plot of ground for a house for Catholic boys. Mr. T. S. Case, a broadminded generous and liberal Protestant gentleman of Toiyahanna, writes to the Bishop that he would present him with forty acres of land in the town of Toiyahanna as a site for the proposed institution. The Bishop is now considering the matter, with more than gratitude for Mr. Case's generosity. Toiyahanna is twenty miles from Scranton and is probably the most attractive town in the Pocono Mountains. It is 2,450 feet above the sea level and four hundred feet higher than Mount Pocono.

Generosity and liberality towards Catholics are not new to the Case. About five years ago the late Charles E. Howard, of Chestnut Hill, a non-Catholic, had a fine one-story cottage on Church Lane, Scranton, which he presented to the Bishop for his congregation. Mr. Howard at the time was a teacher merchant in Scranton, when his two sons are now carrying on their honored father's business.

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Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH. BY A PROTESTANT THEOLOGIAN. CCCCXXVII.

We have seen how the popular passions of half-heaven Rome, toward the fifth century, being sharply repelled from political activity, discharged themselves in such violent and sanguinary tumults as those which marked the election of Pope Damasus I. in the year 366.

As we know, the plain impossibility of educating these rude masses, short of a discipline of ages, to a worthy discharge of so great a function, compelled the Church to confine the right of choosing a Pope within narrower and still narrower limits, and at last to give it over wholly into the hands of the Cardinals.

Yet the Republican correspondent lifts up his hands in holy horror at the thought that any one should imagine the faith and morals of mankind to have been committed into the guardianship of "the Church of Damasus," who was probably about as largely answerable for the disorders of his election as the Governor of Nova Scotia for the tumultuous tides of the Bay of Fundy.

Most men, and this correspondent among them, seem wholly incapable of forecasting the effects of mighty and central beliefs, hopes and fears, suddenly resurgent in the bosom of the leading races of mankind. How could apprehensions so profound ever win their way even to that imperfect and intermittent control which is all we are promised before the great Consummation, without stirring up the whole nature of man, lower and higher alike, his most impetuous passions as well as his mildest affections?

Gioiberti well says that before the Incarnation men fought almost wholly for gain or power. After the Incarnation they fought largely for ideas, for the true definition of God, for the true relation of the world, in the Word, to the Father; over the question whether, as Islam sets forth, Revelation is a simple disclosure of Will, or, as the Gospel maintains, of God's whole nature, Will, Wisdom, Righteousness, Benignity, whether, as Arianism and Agnosticism insist, God is merely Energy, wholly incongruous with the nature of Man, or whether, as Trinitarian Christianity has always maintained, God has made Man in His own image, and, in virtue of this congruity, can, in the Son, take full personal possession of an unspotted human soul and body, making human thoughts, affections and acts, a true and central expression of His own mind and heart.

Dr. Alexander Allen, in his deeply interesting work on "Christian Institutions," shows very lucidly the shallowness of those who, like Sir Walter Scott—a large and healthy, but essentially secular mind—treat the irreconcilability of the Catholics of Italy, Gaul and Spain, to Arian rule, as mere pride of opinion over "a purely speculative point." Dr. Allen shows that the question between the Catholics and the Arians was really this: Is Christ merely the deputy of absolute and inscrutable Godhead, Himself incongruous with God and man, bowing abstractly before the Absolute Divinity, and before whom men in turn are to bow in mere abjectness, and is this therefore to be the relation of human rulers to the ruled; or does Christ, as Catholic faith affirms, come from the inmost bosom of the Father, revealing Divine Will, indeed, but Will as shaped by Righteousness and animated by Love, and lifting those who receive Him to sit down with Him on His throne, as He has overcome and sat down with the Father on His throne; and are, or are not, Christian rulers to be types of Christ, supreme, indeed, but supreme in righteousness and in brotherly affection towards their people their brethren in Christ?

As Dr. Allen rightly says—and he is confirmed in this by the Hegelian Banerianism finally faded out of the Empire from a growing recognition of its essential incongruity with Christianity. Then, as Christianity controls the whole of life, nothing could be more intensely practical than that inflexible opposition to Arianism before which this finally gave way. As George Bancroft, although ecclesiastically a Unitarian, said, some fifty years ago, in a lecture at New York, by the triumph of Arianism from the pagan party was finally driven from the field." Dr. James Martineau, Unitarian as he was, has, I understand, said very much the same thing. So far was the victory of Catholicity from turning on "a mere speculative opinion."

The Unitarianism of the present is very different from Arianism. It really involves two tendencies. One, it acknowledges the Nicene orthodoxy for true Christianity, but rejects it, or turns it into a pantheistic interpretation. The other, which is gradually making its way back into Trinitarianism, but which emphasizes the human qualities of Our Lord's life and person with a greater fulness than has been customary in the past. Arianism itself is completely and finally discarded.

accept revelation as a disclosure of mere Will. Moreover, the Ostrogoths and Visigoths and Burgundians, constitutionally tolerant, like almost all the early Teutons except the Vandals, were puzzled to explain why their Catholic subjects in the West could not be content with their lordship, although they allowed the Nicene faith free exercise. Yet, as Dr. Allen remarks, the Catholic foresaw that the reintroduction of Arian supremacy from abroad would reorganize the world. At last the German conquerors themselves, who, though rude, were sincere, began to see this, and entered the Catholic Church. Yet had the Teuton sovereigns and soldiers found the central See infected with Arianism, the effect might have been ruinous. It was Damasus, and such Popes as he, that dealt the final blows to Heathenism which, in a Christian form, was still struggling to regain possession of Christendom.

Those, therefore, who say that the faith and morals of mankind were committed "to the church of Damasus," are simply speaking with the voice of history—all petulant and ill considered objections, the fruit of hereditary Protestant antipathy, to the contrary notwithstanding. We have already fully considered the futility of this writer's angry refusal to acknowledge that Hildebrand was providentially entrusted with the government of Christendom, and that he showed himself extraordinarily competent for his charge. The correspondent has against him men as far from Roman views as Fiske, Godkin, Muller, Allen, and I know not how many more thoroughly Protestant historians. Against such a consensus of Protestant judgment he will have to bring some stronger argument than a sneer or a snarl, or an ejaculation of inherited horror. The time has gone by when the author of the Magdeburg Centuries—that Protestant canon of church history—in his hatred of the Popes could declare that St. Peter himself was half an Apostle and half anti-Christ.

This gentleman is a man of good sense, and, while his utter incapacity to understand Christianity or its history is not concerned, a man of very considerable historical reach. However, we have examined his denunciation of "the culpable innocents" with sufficient minuteness to make sure that for this once he has lapsed into mere silliness. He had better leave these beguiling lists alone, and confine himself to general denunciations of the Popes, as he has long a list for his examinations within our limits. He would tire us out if we should try to come up with him here.

However, he has still his trump card in hand, Pope Alexander VI. Fully agreeing with him as to Roderic Borgia's extreme unworthiness, we will examine the question how far his conclusions are warranted by this fact.

CHARLES C. STARBUCK. Andover, Mass.

THE HOLY EUCHARIST. The Sacrament of the Holy Eucharist was instituted by our Lord at His Last Supper. This is a very potent fact in the consideration of the subject. It has much to do with a proper interpretation of our Saviour's words used on that memorable occasion. As told by St. Matthew, xxvi, 26-28, "Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take ye and eat; This is My body. And taking the chalice, he gave thanks; and gave to them, saying: Drink ye all of this; for this is My blood of the New Testament, which shall be shed for many, for the remission of sins."

Are the words of our Lord to be taken literally as maintained by the Catholic Church or figuratively, as held by sectarian followers of Christianity? In other words, does this sacrament contain, under the appearance of bread and wine, really and truly the body and blood of our Lord? The same question suggested itself to our Lord's disciples. They understood our Saviour in a literal sense, not figuratively. For did they not ask, "How can this Man give us His flesh to eat?"

Did our Lord correct them by saying that they misunderstood His meaning? Did He say to them that were to do so in figure only? "Unless you eat the flesh of the Son of man and drink His blood, you shall not have life in you . . . for my flesh is meat indeed, and my blood is drink indeed," was His answer. The occasion and the circumstances which surrounded it demanded that the disciple should know positively what our Lord meant. This He made quite clear to them, namely that His words were to be taken in their literal sense. In stronger confirmation of the fact are the words of St. John vi, 68: "Then Jesus said to the twelve: Will you also go away? And Simon Peter answered him: Lord, to whom shall we go? thou hast the words of eternal life."

Our Lord, however, did not institute the sacrament for the benefit of the disciples only, but for all mankind. Hence He made priests of His apostles and to them and their successors He gave them power to do as He Himself had done, saying "Do this in remembrance of me." Here we have unfolded to us the omnipotent power which works the change and the exalted dignity of the priesthood both of which shall be treated in some later review.—Church Progress.

Admissions to Protestants. Some of the Protestant ministers are waking up to actual conditions and are talking out in meeting. Rev. M. Lefebvre, rector of Trinity Church, in Toledo, last Sunday sharply criticized many things in "Protestant Christendom to-day." The Times quote him as saying: "More than a year ago at a certain anniversary gathering, an old college mate, a well-known Protestant minister, said in my hearing: 'Protestantism is a dead thing in New England.' 'Perhaps, then, your denomination made a mistake in separating from the old mother Church,' was the mild suggestion. 'Yes,' he replied, 'and it is just that mistake that we have come here to-day to celebrate.'" — Catholic Universe.

FIVE-MINUTE SERMON. First Sunday of Advent. THE SPIRIT OF ADVENT.

It is now the hour for us to arise from sleep. (Rom xiii, 11.)

This life of ours is made up of beginnings. After the rest of the night we have on each succeeding day to begin again our round of work, and then comes the night again, when our work must be laid aside. So, too, does the life of our souls, shutting out the beginnings, our souls, the great work of saving our souls there should be no such thing as rest. This work must be unceasing, until that night comes when no man can work, the night of death, when our great Master shall demand of us an account of our labor. On this day, then, which is the beginning of the Church's year, it is well for us to pause and ask ourselves how we are fulfilling the task that is set before us. Are our souls asleep? Have our consciences been lulled into a false security concerning the state of our immortal souls? Are we careless or indifferent about the one thing needful for us—our soul's salvation?

To each and every one of us to-day come the warning words of the Apostle, "Brethren, know that it is now the hour for us to arise from sleep." Now is the time for us to shake off our slothfulness, to rouse ourselves from our dangerous state of idleness and inactivity, to cast off the works of darkness and clothe ourselves in the armor of light, to put on the Lord Jesus Christ, and arrayed in the strength which He gives, to walk honestly as in the day. "The night is passed," says St. Paul. God grant that for each one of us the dark night of mortal sin may be for ever past and gone; that its terrible gloom may never again settle down upon our souls, shutting out the light of heaven, the pure and radiant light of God's grace. For "the day is at hand," the day of reckoning, when we shall all stand before the judgment-seat of Christ. The Church to-day warns us of the approach of that time. Year by year, day by day, hour by hour it is drawing nearer. "For now is our salvation nearer than when we believed."

Yes, our salvation if we have been faithful, or our eternal damnation if God's judgment overtakes us in the state of mortal sin. Therefore it is that the Church, upon this first Sunday of Advent, lifts up her voice to warn us of the coming of our Lord, telling us of His near approach, and bidding us to prepare to meet Him. Will you heed this warning, or will you still put off the day of your conversion to God? Beware! God's warning may be given you to-day for the last time. Behold, now is the acceptable time; "It is now the hour to arise from sleep." There is still time for you to turn from your sins and begin again to serve God. Perhaps you have tried before and then have fallen back into old ways and habits of sin. Begin again. We must always be beginning if we would make any progress. We must examine our consciences at the end of each day, and find out how we have offended God, make proper resolutions for the morrow and then begin each day with the determination to avoid the faults of the day before. This is a sure means of perseverance.

And this beginning of the Christian year is a good time to take a fresh start in the affairs of our souls. During Advent the Church brings to our minds the consideration of the four last things: Death and judgment, heaven or hell are awaiting us. Begin this day, then as though it were to be your last day on earth, and on each succeeding day for the rest of your life keep up this practice. "For as lightning cometh out of the east, and appeareth even unto the west, so shall also the coming of the Son of Man be." "Let us therefore cast off the works of darkness" now at the beginning of this holy season. Drunkenness, impurity, contention, and every other low and unchristian thing, let them be not so much as named among you, as becometh saints, mindful of your high calling in Christ. Then when the Judge appears, He will find you ready to meet Him. Having begun each day with the intention of serving God, you will then be ready and fit to begin that day which shall have no end in that heavenly city which "needeth not sun nor moon to shine in it, for the glory of the Lord hath enlightened it, and the Lamb is the lamp thereof."

FATHER SCHOLLES, S. J., ON PALMISTRY.

Preaching at St. Wilfrid's, Chapel street, at the evening service on Sunday last, Father Scholles, S. J., returned to the subject of Superstition, on which he spoke a fortnight ago. In the course of his remarks he read a letter which he had received from a "society" palmist, who had abandoned her profession, and, according to her voluntary admission, eight out of every ten clients, who consulted her came with the object of gaining information about the future, and the effect of the forecasts upon young and impressionable girls she admitted, was very serious. The writer of the letter also stated that among her patrons were married women who made many inquiries as to when their husbands were like to die—an exceedingly disquieting inquisitiveness in women of highly strung temperament, and to whom these pretended peeps into the future were likely to prove most harmful. Father Scholles in a scathing manner exposed the hallowness and the humbug of palistry, spiritualism, and their concomitants.—Catholic Times, London, Eng.

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Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires washing the tongue with it occasionally. Price 2s. Truly marvellous are the results on smoking the remedy for the liquor habit. It is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 78 Yonge Street, Toronto.

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WHAT IS PURGATORY?

The month of November is regarded as the special time when Catholics remember their dead. True it is that in the one great Church of Christ our dead are never forgotten. In the great Sacrament of the Mass, offered daily on our altars, the priest prays, before the consecration: "Accept, O Holy Father Almighty, Everlasting God, this stainless Host . . . for all faithful Christians, both living and dead." Then, with explicit earnestness, after the consecration, he pleads: "Remember, O Lord, Thy servants and hand maids, N. and N. who have gone before us with the sign of faith, and sleep the sleep of peace. To these, O Lord, and to all who rest in Christ, grant, we pray Thee, a place of refreshment of light, and of peace. Through the same Christ Our Lord."

Nor is this all, for the Church has indulged for our dead many prayers and devotions; she has, as it were, set apart Psalm 123, commonly called the "De profundis" or "Out of the Depths" to be said for them; she has guarded and set them round with most loving care, so that indeed they may have peace, light and refreshment, even in their place of purgation and of pain. But the great feast of All Souls occurs in the month of November, the month of falling leaves, of decaying nature, of evident death and gloom; and we have come to look upon November as the month distinctively of the departed, of the waiting dead—the place of waiting, of waiting to see again the Face of God once seen.

According to the doctrine of the Catholic Church, these are two judgments that a soul after death—the particular judgment, meted out to each soul directly after its departure from the body at the time of death, and the general judgment of all mankind at the resurrection, on our great first day. The Church does not teach that every soul is immediately assigned at death either to endless joy or to eternal woe. She teaches us that we go individually to meet our Judge; and that many, very many, meet Him then, at the particular judgment, who are indeed unprepared for the saints' crown upon whom, nevertheless, He has infinite compassion. These He assigns to purgatory, an intermediate state of spiritual purgation or cleansing, where they are made ready and pure to enter into eternal bliss.

These souls have already seen His face at that most unforgettable moment after death. Of their own wish they would fly to purgatory then, in order to be rid of everything that stands between them and the eternal possession of that heavenly vision. What cleanses them, or by what process, makes no sort of difference to these souls, enabled by that brief glance. They are consumed by the longing to possess their God. They sin no longer, they practice perfect conformity to God's will, they wait, they suffer, they endure. Our prayers can relieve them and hasten the hour of their release. But, no matter how long or how short the time may be, no matter how severe the pain, one thing they never do, they never question the decrees of God. Nothing that He may do seems to them too hard to bear; nothing seems strange to them, however contrary to our poor blind conceptions of His love or His might while we still live on earth.

Herein are the holy souls our constant pattern. Much is said in our day of God's love and mercy; much is said, also wildly and angrily, against a Power that can allow tremendous catastrophes of flood or fire, disease or sudden death. But all the while, God is God. If, instead of striving to bring Him down to our standards, and measure Him by our human limitations, we bowed before His justice as well as before His mercy, as the suffering souls always do, peace would be ours. He shall make all things work together for good to them that love Him. If there were no trials for our faith, what would have any merit for our love?—Sacred Heart Review.

He who lays aside his own will gets rid of a heavy burden. — St. Lawrence Just.

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IMITATION OF CHRIST.

OF THE DESIRE OF ETERNAL LIFE: AND HOW GREAT THINGS ARE PROMISED TO THEM THAT FIGHT. Others will be great in the esteem of men; but of thee no notice will be taken. To others this or that will be committed; but thou wilt be accounted fit for nothing. At this nature will sometimes repine and it will be no small matter if thou bear it with silence.

In these and many such-like things the faithful servant of the Lord is used to be tried, how far he can renounce himself in all things. There is scarcely any one thing in which thou standest so much in need of mortifying thyself, as in seeing and suffering the things which are repugnant to thy will; and especially when that is commanded, which seems to thee incongruous and to little purpose. And because being under authority thou darrest not resist the higher power, therefore thou art apt to think it hard to walk at the beck of another and wholly give up thine own sentiment.

THE SEASON OF ADVENT.

Next Sunday is the first Sunday of Advent, the season set apart by the Church in preparation for the coming of Christmastide, the great feast day when the Christian world commemorates the birth of Jesus, Son of Mary, Saviour of Mankind, the greatest day in the Christian calendar. For had there been no Bethlehem, there would be no Calvary and no redemption. It is a season, therefore, when men should set their souls in harmony with the sentiments of the Church. These sentiments we hear expressed in the Gospels. Through the lessons therein contained our thoughts and hearts are directed to the coming of the Messiah Whom the Blessed Virgin is about to give to the world.

Both the lessons and liturgy of the Church at this time admonish her children to purify their hearts and perfect themselves to welcome their Saviour. Her words are those of joy. Her admonitions those of motherly appeal to be properly prepared for the reception of the Son of God made Man. All her prayers, exclamations and invocations plainly manifest this purpose. Happy, indeed, those who catch her spirit. If only a small portion of the joy which thrills her becomes our own the measure of our happiness at Christmas will be complete. To insure such a result we need only to enter into and hold a proper appreciation of the present season. And the more completely we succeed in so doing the more thorough and abundant will be our joys on the happy and holy feast of Christmas.—Church Progress.

FOR ALL TIME.

The Church's enemies in all the centuries have foretold her destruction, the wish being father to the thought. "The Church," wrote St. Augustine fourteen hundred years ago, "is about to die; soon there will be no more Christians—they have run their course! And while they so speak," he writes, "see them dying day by day, and yet the Church remains, always erect, showing forth the power of God to all succeeding generations." She was on the point of death in the seventeenth century; in the eighteenth her grave was prepared, but those who dug it fell therein and she still lives. She lives though her noblest children at times lose heart. The providence of God seems to sleep. Christ's promises would seem to fail. On Gallilee's lake when tempest lowered and winds raved, and the waves made a clean breach over the frail craft, the disciples woke the sleeping Master crying, "Lord, save us, we perish," and He arose. So at times in all these years when all seems lost, and the very providence of God unkindly of its promise seems to reek not of the desperate crisis of the Church, Christ arises and upbraids our lack of faith and stretches His hand across the weltering waters saying, "Peace, be still," and lo, there is a great calm!

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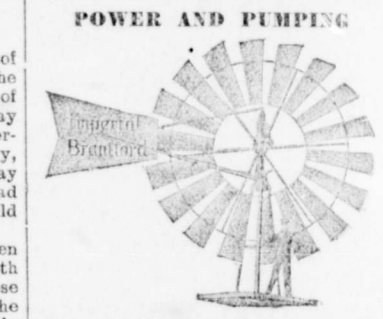
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CHATS WITH YOUNG MEN.

To achieve victory, we must not only take the things that help, but also avoid the things that hinder.

Things That Hinder. "Rocks whereon greatest men have oftst wrecked."—Milton.

If we are to fight the battle of life with strength and success, we must "lay aside every weight," not merely the sin that so easily begets us, but every hindrance that might hamper our progress and endanger our victory.

Let us think of some things that have thrown many a man down and involved him in failure and despair.

First I would refer to lack of faith in whatever work or enterprise we have in hand. One of the chief necessities for genuine success is that we should love our work and thoroughly believe in it.

Secondly, how many men are hindered in life by ill health. "There is no good in arguing with the inevitable," says Lowell: "the only argument with an east wind is to put on your overcoat."

Many men consider they are very bold and manly and plucky if they ignore overcoats and umbrellas, and laugh at all protection against wind and wet.

Thirdly, what bright and promising careers have been wrecked by gambling. The awful power and fascination of this vice has seldom been shown in such a glaring light as by the frank confession of Lady Sebright.

Some Helpful Thoughts. The first rule to be observed by the young man who is determined to save money is to get money to save.

To commence many things and not finish them is no small fault; we must persevere in whatever we undertake with an upright intention and according to God's will.

Let us occupy ourselves with one thing alone—that is to do well what we are doing, because God does not ask anything more of us.

People who are going forward to a happy eternity ought to be cheerful while on the way there. Everything counts. Actually, there are no failures. Whatever leads to eventual success and growth cannot justly be called a failure.

Do something for somebody now! You have only this life in which to labor for the crown which should be yours hereafter, for "the night cometh, when no man can work."

If we need to be cool and quiet, and trustful for a game, which is merely an amusement, and if we play the game better for being cool and quiet, and trustful, why is not a quiet steadiness of life itself just as necessary, not only that we may meet the particular problem of the moment truly, but that we may gain all the experience when it may be helpful in meeting other difficult circumstances as they present themselves.

Compelling himself to do what he knows he should do, is what makes a strong man. A weak man is the one who follows his appetites, who can not say "No," to his passions.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY.

The Scourging at the Pillar. BY LOUISA EMILY DOBRIE. A FAILURE.

Polly learned a great many things at her school, and her parents felt great pride in her washy little drawings, needless bits of fancy work and the times she wrung out of the old spinnet in the parlour when she came home for the holidays.

There were many changes after the school days were over. Diphtheria carried Mrs. Lumsley off one damp autumn, Polly married Mr. Jervis, the brother of one of her school-fellows, his death happening a year after their marriage.

In that one year of married life Polly seemed to have all the very greatest events crowded. Shortly after their marriage Mr. Jervis became a Catholic, and Polly, after some careful thought, followed suit, her baby being born and died just before she was left a widow.

Farmer Lumsley was still too irate at Polly's reception into the Church to have anything to say to her. Then he married again, and Polly's fortunes, as far as earthly prosperity was concerned, declined gradually but certainly.

Father Donaldson, the parish priest, a big, burly, genial man who generally had the right word to say to every one, came to see her occasionally. Not very often it must be owned, and no wonder. His was a crowded parish of the very poor who needed everything in the way of relief he could give them.

He tried little jokes and funny remarks to Mrs. Jervis, who was rather scared by them, and considerably in anxiety during the whole of his visit as to whether the small frail chair he invariably selected—after the manner of big men—would not crush her with a crash.

However, one day when a fit of the blues had taken strong hold on her, she summoned up courage to tell him, as he happened to call, that when she died, money for her funeral would be found in a little old work-box which she pointed out to him.

Very good, Mrs. Jervis, I will see after it if I am alive," said he, and she thanked him. That little store of money was the result of years and years of self-denial and saving.

That little store of money was the result of years and years of self-denial and saving. Her annuity was so tiny that she could only put by a small sum out of it annually, by dint of extreme carefulness and deprivation.

True education is not meant to produce a money-getter but to train a noble man. People who are going forward to a happy eternity ought to be cheerful while on the way there.

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