## The Catholit Retard.

VOLUME XXII.

Che Cathatix geecord London, Saturday. July 14, 1800 IRELAND'S ENEMY.
Timothy Healy mast, If one mary take





 given to Irealnd hte earvicea of his
 ceased to be a vietlm of Mr. Healeg attecks and villitiattion. He hase
hounded down John Dillon : and at the
ter present Ume Wm. OBrien has to ran
the ganantet of the seme tidividale the gillininee
Bat why do not the rrab people
drum him ont of the ranks? so long
 men who do not Imasgine that the ir-
represtble Timothy is indispenable and who believe that one month of
earneast and uneelish work is better for
 out his voct.
Orangemen.
4 SPECIME POLITICIAN.
 gent consastuents. Ho goeth gladidy to nad fro and peaketeth much and at sun.
dry tumes. He beameth beenoroentis upon the sone of otomenala sasarovetien them
 good and excellent wifo and children
knoweth him not a 1 Ittle.
."Are thes ${ }^{\text {quite }}$ well $?^{n \prime}$ he asketh. Waltoth ho and when tolde that the heath of the



 the stllly night, perchanceb when pon-
dering oier weighty problems of fatate hit brow my beysh buit in with th tag his conestuents ho is ever sccom


 atory word oxplatined as ovidences to un theng are evpldenees of mays the
are dark and tuicke that are vain. Alstening to the praties and promise oe "Timeo Danase et dona ferentes"
to the votens.

 vineced, moreover, that thare is a sur-
 ${ }^{\text {P }}$ tilligence and their zeal tin contribut ing to the apbullding of the poocias
fibric and it tnvaribly groeted with ap.
Than follown statatates, promisees,
 traaks of Imaziliation. There many
from beginaning to end, be no polint to the rambling remarke; but the tatelll that t t their pecallare prerogative, man
 It never evems to downu upon them that
thes have no independent of iniens on
the eurrent questlong. We thonla not






 p for thenir party. What the party
 and are not apt to wenken the enthusi nam of the ordinary voter. He
told when, and how, and for whom to exerctise the franchise, and as be-
fiteth a good and falthful henchman obeys without hestation. Some.
 subpicton enters has mind that ho has
been a much and diversified kind of been a $m$
an diotot.
We think that in some respecti
a deeppotic monarchy to supertior to
government by the people and for the people and of the people.
perle "Thy Kingdom come." To day the ciergy and Cathollt
priesta are urging lay.an to take a
more prominent part in Charch work nore prominent part in Charch wor
"Laymen," to quote Archbishop Ire
Pand, are land, are not annolnted in confirma
titon to the end that they merely save
their their own bouls-and pay their pee
ceat. They must thluk, work, orga ize, read, speak, act, as circumetances
demand-ever anx Ious to serve the
Church, and to do good to their fellowChen."' They shouid do it ; but the fa of education are apathetic in the of God's king iom on earth.
They are not so, however, in the
domann of party politcos. There
at least they have a fund of at least they have a fund o
exaberant energy, and during
ehe days that precede the election they give time and labor, the resources
pocket and braln, for the pocket and brain, for the good of the
party. As soon as the zummoning gather from far and near to the stap ardiand begIn hostilttes. But let a
ard and
preilate call upon them and how few will respond? They are willing to
give money, but a modicum of work sacrlfice, means more and Is productive of lasting good. When we consider
the interest manifested in lines of spirtual act1vity by our separated
brethren we muet needs biuah for some of our Catholics.

## catholic colleges supe

## And now Blehop Farley of Now York after President Eitot's scalp, or

Speaking at the Commencement ex
sel ses of the College of St. Franct
asvier he declared he a che any consequences of asylog that If given the themes handied by the
young men that evening, even with the aid of all his professore, could hav
dealt with them on the basis of a Chese young men, callow as thewn are.
We hope that utterances such. Whese will be read and taken to hear
by those who peraist to patronizing
alien in poorly equipped, and, as our adversar tites, that might be assigned as pal
listive of their conduct, but when thee are the peers of the vory best in the
country there is nothing to justify The phllosophy heard within the pre cloots of St. Francis Xevier's is taugh ors may not have as on oar profes the learned pundits of Harvard : but elged prowess who for somethlu
nobler then nobler than pecuniary considderation
devote their 11 ves to the upbulding

The farents who expose their chil dren to the at least enervating atmose
phere of noo Catholic hallo of learniog cennot be denounced too severely.
Rosreant to their duty and billad to the


## Iocal civl lina

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## Ten one avil very vpin on




WHO IS RESPONSIBLE


 or expoithon or athon of relligion
antacking ther orms
tempting to proveke controversy
$\underset{\text { THE CRUEADE IN BOSTON. }}{ }$

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 Calliod out an audience at Nowton
cilich varicd from two hundred to ofl There were many inclents of very


At the cond of well dresed "Ament.|





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aplers with the aim of putting him tin
































THE CATHOLIO RECORD表

 $\mathfrak{F}$
$=4$ London，Baturasy，July 14． 1800
RITUALISM in NEW BRUNS Inu ber notes．now．wowe John on Jul｜ 3 rd，there was netithe
chor nor or organdst present，and the
toborte laborate ritual which has been used
biltherto on such oceasions，noi onis
in St．John，but in Frederiton Chen ham，and other places，was difpense
with．This is thought to betoken the with．This is thonght to betoken tha
Ritualifm，at least In the Province
New Brunswick has become less ag the irish canadian．









 The bill wist ceeorod chase crate




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 Cannda form a confederatilon olmiliar tothat mhicm that which
United Statee ？

## \section*{} <br> Nom 

 Notidem
there may be a lasting friendship be－tend to promote the peace of the wo
and the ecvilization of all mankind．


and HenNaten
nem？
And
and

andit down as a pricesple that religion
educaston is neessary in the chool，
but the synods of other dicoeses hathe Toronto synod has never had
forece it would have had if the Chur
had shown itself unted fo tis dema，and Methodisis have steadtataty
hered to the princtple that the Pab



JOLY 14， 1000.
UNITARIANISM AND CONGRE－
GATIONALISM． The Americen Unitarian Associatlon
 celerration of the seventy－ －fifth anni－
versary of tos etablishment which took verarary of its es
place in 1825.
This Association is an cffoboot New Eogiand Congregationalism，and
sprung from the peculiar disce pline of sprung from the pecaliar discipline of
Congregationallism，aceording to which Congregationailaw，
each congregatlon has the right to
settle its own creed，and to select，mite1berty allowed to congregations which
are admitted to intercommunion withare admitted to intercommunion with
the eocealled＂orthodox＂or＂evan－the eocealied orrhodor or evan．
gellical＂Congregationalist，and it
was the fixing of this limit which pre．was the fixing of this limitt which pre．
oipitated the division of the feet tintoUnitarian and Trinitarian Congrega－The Cougregationalilitg derive theirorigin from the Englleh Puritans who
settled in New Eng land，having cometo America to escape the persecutton towhich they were subjected after the
overthrow of the Commonwealth estab．overthrow of the Commonwealth estab．
oved in England by Oilver Cromwellilshed in England by Oilver Cromwell，
and the restoratito of the monarchy，
$\qquad$
$\qquad$The old New England Paritans re
tained their strong rellg ious fatth，andhanded it down to their descendants，
but it could not bear the strainwhich it was subjeoted by the completliberty given to esch individual to c
struct bis own religtous belief．prinetple of privete judgment in the
interpretation of the Scriptures was
faithfoll carrled out，and thas arose
$\qquad$
$\qquad$of reaction，an incentive to the laxness
of Untarianisn which，denylige the the
Divinity of Curist and the atonement，and，as a consequance，the Trinity，another leading Christian doctrines，suchas the eternty of hell，ad whater
miraculous in the scriptures，sapped
the foundation of Christitanity．The more orthodox Congregationlists，as a matter of course，were in
dignant at these innovations，and thresuit was a more stringent discipinine
wherebs the upholders of these hereti－whereby the upholders of these hereti－
cal teachings were excluded fromtheir body，and the Unitarians formed
an organization of their own，whichan organization of their own，which
has continued in existence ever eince，
though its increase has not been rapid ；but they assert，with good reason，that
though，as an orgaiza，though，as an orgasization，they have
not rapidly Increased，their principleshave so permeated the Protestant
bodies that the number actually be．

mously.

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\begin{aligned}
& \text { At the present moment the e appears } \\
& \text { to be y yearning for a reunion be. }
\end{aligned}
$$

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\begin{aligned}
& \text { tween the two clasese of Congregation- } \\
& \text { aliste, the Unitarian and Trintarian, }
\end{aligned}
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\begin{aligned}
& \text { though posstbly the spirit of reunton } \\
& \text { may manifest iteelf ratter in the form }
\end{aligned}
$$

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\begin{aligned}
& \text { thetr becoming again one body. Thus } \\
& \text { the Cristing Register, \& Unitarian } \\
& \text { organ, commenting on the recent an }
\end{aligned}
$$

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| :---: | :---: | :---: |
| to ececept once more the Chritatun falth Whice haey have rejected, we are com Ping of dootrine has been on the ildo of <br>  their quondam Unitarian brethren. It is much to be regretted that Pro testantism is abandoning the Christia faith so rapidly, but it is the result which was naturally to be expected tam, and especially from the doctrine of private judgment, and the rejection of Church authority $\qquad$ |  | already capable of, simply make in consequen mence.in more, and$\qquad$ |
|  | to have conformed himself outly to the Greek Church, only that ight not come Into severe collision |  |
|  |  |  |
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|  | opinlons publicly expreesed, |  |
|  | he now tormally out off from |  |
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|  | ains any of the substance of |  |
|  | Heek-that tis to say, the ehts. |  |
|  | d, however, so that at the |  |
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|  | than bulwarks of faith, and it $s$ that it is more on account of |  |
| an oriental ex communi. CATE. | at Tolatol's extremely democratic |  |
|  | antidespotic views, that he has denounced by the Holy Synod |  |
| The much talked of novelist, the Count de Tolstol, has at last been formally excommunicated from the Greek Orthodox Church of Russia. | because he is undermining the of religion. He bitterly de- |  |
|  |  |  |
|  | cess the despotism of the Ruselan |  |
| Orthodox Church of Russia. <br> His case is very simiar to that of the late Dr. St. George Mivart, as the ex- | and tha Church, dellaring |  |
|  |  |  |
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|  | equal the sum of the evil actualy |  |
| him In consequence of his writings, which attack bed bitterly the dieceipline of his Church, as weil as many or thefundamental doetrinee of Christanalty. |  |  |
|  | Stat |  |
|  |  |  |
|  | nounced by the Metropolitan Anus of St. Petersburg. It was issued |  |
| Church, as in his recent novel "The ton | the form of a private edict com nding the clergy not to recognizs |  |
|  |  |  |
|  | nt Tolstol as an orthodox Church $n$, forbidding them to absolve him$\qquad$ |  |
|  |  |  |
| thanity in scatingg terms. He de-clares, indeed, like many other real infidels who are nominally Christians, that he reveres Christ, but that the | , forblddug them to absolve him wiug from him the right of burial consecrated ground, unless he re |  |
|  |  |  |
| that he reveres Christ, but that the Christian religion in all its forms has grossly corrupted Christ's teachings. | before death and acknowledge blicly his belief in the orthodox trine. <br> It is stated that three metropolitans, |  |
|  |  |  |
| Ot the Biesesed Eucharitat he makes |  |  |
| the horrible assertion that the form of Catholic and Greek Churches, and even in all the Protestant Churches which have retalned a communion incentation." | It is stated that three metropolitans, se of St. Petersburg, Moscow, and |  |
|  | ff, desired to proclaim the excomnication publicly, but they were |  |
|  | r-ruled by the Synod, most of the |  |
|  | monstration from the people, who much attached to Tolstol on ac- |  |
| is a mere "blasphemous incsntation." In asserting this he takes no account |  |  |
| of the fact that this consecratory form was instituted by Christ Himself, and enmmanded by Him to be used in the | e much attached to Tolstoi on acunt of his political opinions It is gratifying at all events to ob- |  |
|  |  |  |
| commanded by Him to be used in the is of little or no weight with him, as he | It is gratifying at all events to ob- |  |
|  | len so deeply into the mire of relig. as indifference as to allow the vagaries |  |
| regards our Lord merely as a well-in tentioned man, and a wise philosopher, tit $\operatorname{set}$ God He nevertheless |  |  |
|  |  |  |
| but not as God. He nevertheless at tacks Christianity on the plea that does not carry into practice the pre eepts of Chrts. Thus he condem |  |  |
|  |  |  |
|  |  |  |
| the holding of public worship, as he says that Christ forbade these things |  |  |
|  |  |  |
| while forbidding " much speaking," and commanding that God should be adored "in spirit and truth." The | is great evil, so that there is now |  |
|  | Dot positive unbellef, in the most im- |  |
| Count is evidently ignorant of the fact that the " much speaking condemned by Christ is the vain drawing out of |  |  |
|  | ${ }_{\text {EARLY }} \text { BDUCATION }$ |  |
| prayers for the mere purpose of length ening them, as if God would not hea prayere which express simply and filial |  |  |
|  |  |  |
|  |  |  |
| Iy our wants. Nevertheless Carist |  |  |
| pargeveringly, as all persons naturally do who are in earnest regarding the object of their petitions. Hence we |  |  |
|  |  |  |
| have from Christ Himself the command to "pray without ceasing," not tha we should be constantly engaged in re |  | ltaal condition, So |
|  |  |  |
| peating the words of any prayer in particular, but that we should live con stantly in the fear and love of God, a |  |  |
|  |  |  |
|  |  |  |
| ways obeyng His lame, offrorin to |  |  |
|  | heir mothers have taken patius to ti. |  |
|  |  |  |
| ments of the Church or the custom of Christians has made it a law that we |  | tor |
| should pray. The command also that we should adore "in spirit and in | exhaustible ennui. She accustomsaerself to sleep a third more than is |  |
|  |  |  |
| truth " does not exclude public wor ship, in which Christ participated |  |  |
| while He lived on earth, and which the Apostles established, but it requires that the soul should be elevated to God | delleate, whereas moderate sleep and regular exercie would produce zayet |  |
|  | (ind strength, torming the trut |  |
|  |  |  |
| such worship would otherwise be merely an act of hypocisy | and weakeres biling thrs unted to | atholies do. Then he finds that |
|  | a pernicious taste for amusement. |  |
| In another of Count Tolstol's books, |  |  |
| doned all bellef in the doctrines of | ill-regulated imagination. Their cur losity, not being directed to substan |  |
|  |  | a new teachers which produces in a sense of unreality and hollow- |
| Christianity, or any doctrines whatsoever, though he was born and baptized In the Greek Church. He says |  | Re logg and mbort of the matiter it |
|  |  |  |
| "For thirty years I was a Nilillst- not a revolutionary Sociallst, but |  |  |
|  |  | The Church has its Divine side but it has its human side also |
| a man who believed nothing. He was at that time disgusted |  | thereby of the "Mjoy and peace of be. |
| with all mankind and with himself. | necessary to begin the educa <br> girls at their earliest infancy |  |
| that life itself is a thing unreasonable, |  |  |
| and therefore that religion is not to be rejected because of tit unreasonabble |  |  |
|  |  | larimage to the shine OF STE ANNE DE BEAUPRE. |
| of becoming 0nce more momber of |  |  |
|  |  |  |
| torly to the practices and ordinances of |  |  |
|  |  |  |
| The doctrine of our redemption by |  |  |
|  | al means that prudence can devise inorder to combat temptations and conquer yourself. So understood and so |  |
|  |  |  |
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THE CATHOLIC RECORD



OUR BOYS AND GIRLS.




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 It was the midile of June and the
Hutio enes were hold：ug hig testival










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| Mustc |
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 white dreas，sho forgotiont for ther the momp mo






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 tance with her mother，then to to chan inge



 When ine time came to change aras， Arent to going towish me good

 with $a$ sob，walle out on the plattorm
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## （1zementime <br>  

THE CATHOLIG RECORD

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CARLING

 CARLING IRELAND

PICTURES


ONTARIC MUTUAL LIFE
Par＇s Snbseription to The C tand





GOFFINES INSTRUCTIONS 0
THE EPISTLES AND GOSPELS



Cobbett＇s＂Reformatios．


## LABATT＇S ALE品PORTER

Used Medicinally：Have the recommendation of nearly ail

## Ask for＂LABATT＇S＂when ordering


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 Celsey Generators

ciency
 James Smari Wifg．C0，Lumriso

FEE OATHOMO RECORD

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DIOCESE OF LONDON.



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archdiocese of ringston




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## VOLUME XXII.

the ©atholis Gegerord Ludon, Saturday. Juiy 21, 1900 ATHOLICS AND POLITICS. Judging from recent pronolnce-
ents we must come to the conclusion ant oome worthy persons imagine tha Cathollc must carefully refrain from enching on party poilttes. The cula place a warning "Stand off the der a poltceman, in the ehape of publ
oplinion, to see that the in prinon, to see that the injuactior.
obeyed. But it is a great waste energy. Polittes such as it is to da with its personali les and scandais and thing to tnvite the altention of self specting individuals.
protestant misslonarie In an article in the New Yo
Journal Lord Sallisbury assures devoted and free minstonaries motives, but the fact
not prevent them they a reile of past ages and must not It may entail bo iaduiged in by
modern evangelist. We were uant missionaries longed for martyr's crown, but the Eng
Premier thinks otherwise, and we tention. But is not thls adding thing will be a mandate of Parllau pase an examination in rules of foreign fields. This pronou Lord Salisbury is endeavvoring to
tean or makes others thisk of Titania ing to Bottom

$\qquad$
may China has scores agatns: Eng rer than those arising from the
prudence of mieslonaries. What peans, but they had sense enervating and degrading the p but the Englieh merchants and tr kept on sellitag the deadily drug
natives.
It meant immense pro reproaches of consecience. The war of ef
by theis
Chineese. Whatever par sionary zeal may have had in ca
the preestrt, deplorable outbreak 1 not be set down as the only distu
element. Commercial rapacty the brutality of the whites in the
lations with the inative have done lations with the natives have don
than any other cause to pave th than any other cause to
for the present difficulties.

THE WAR
Writing in the North Americ that the Britith workmen have
sire for predominance and con London's Mafeking celebration Bat we thit $k$ that was simply
hysterics caused by fire-wcrks an ferent grades of gin, and no e goes on to say that the workkig ho oppose the war are not pro dmit, but fall to tee why trine of patience preached asses x at home should
observed on behalf of immig Independent state. What that irony of the sery statuation is
then
then anous for the enfranchise their own countrymen with rights of cltizenenip. He asy


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