

# The Catholic Record.

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

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## The Catholic Record

London, Saturday, March 31, 1900.

### THE CONDITION OF FRANCE.

Says the Presbyterian Review of Toronto: "The religious condition of France has been receiving the serious attention of thoughtful men these few years past. It is evident that the Roman Catholic Church has been gradually losing its hold over the nation," etc.

All this may be very evident to a Presbyterian editor who takes his opinions second-hand and is prepared to accept anything that may redound to the discredit of Catholicism. We admit that unrest and discontent and infidelity exist in the great centres; but to conclude from that, that France as a nation is alienating herself from the Church, requires a very thoughtless man with a very illogical mind. He sees in the struggle concerning the management and curriculum of the Public Schools "so long under priestly control" further proofs for his statement.

Most people would infer from that phase of the situation that Catholics have still some faith and vitality. Would the editor contend that because the Catholics of Manitoba provoked the hostility of the government they were drifting into infidelity or longing for the ministrations of Protestantism?

He then quotes an extract from a Mr. Guyot who advises France to give a kindly ear to Protestantism, because it is so conducive to national prosperity. Rather a queer quotation to be used by a learned editor. Is wealth of a people any evidence of Divine favor: and would the editor, were he the richest man in Toronto, be looked upon as its holiest citizen?

"If," as Bishop Spalding says, "England's wealth to day comes from the Reformation, how shall we account for that of Spain in the sixteenth and seventeenth centuries? And if the decline of Spain has been brought about by the Catholic faith, to what cause shall we assign that of Holland, who in the seventeenth century ruled the seas, and did the carrying trade of Europe?"

### PROTESTANTISM DECLINING.

Dr. Jutphen, pastor of the second Presbyterian Church, Cleveland, has joined the ranks of those who believe that the fortunes of Protestantism are in this country on the wane. Abundant statistics give color to the statement and warrant us in hoping that the perfect realization of Bossuet's prophecy may take place in the near future. In Europe it is a parasite on the tree of state; in this country it strives by means of positive creeds to maintain its prestige. The much-vaunted right of private judgment is now but a plaything to beguile the unthinking.

In calling attention to the decline of membership in the various churches, the minister admitted that Protestantism has no inherent strength or vitality. If it had had what could have prevented it from being the paramount religion of the United States?

Take for example New England, that was a hundred years ago the stronghold of Congregationalism. Anyone conversant with the history of that period will grant that it had a free field. Its leaders were earnest and scholarly men: its adherents, if narrow minded and intolerant, were tenacious of truth as they saw it, and imbued with the ideas they were the chosen people of America. Everything humanly speaking tended to give it a vitality that would withstand the corroding touch of time. And yet, it is now in ruins, covered over with the mildew of neglect and indifference: its conventicles ring with doctrines that held no place in the lives of the first Congregationalists, and its power and influence have gone, leaving it only the shadow of a great name. What Emerson said some years ago may be applied with greater truth to our own times. "I think," he said, "no man can go with his thoughts about him into one of our churches without feeling that what hold the public worship had on men is gone or going. It has lost its grasp on the affections of the good and the fear of the bad." Emotional religion, that is religion based on feeling, visitations of the Holy Spirit,

and kept alive by amen corners, camp-meetings and revivals, is also in the throes of dissolution. It goes without saying that a sect that made Christianity an experience dependent on the fervid imagination could not have a protracted existence. It is very consoling to believe that in a moment of fervor or nervous excitement one's sins are cancelled, but it is consolation for which we have no warranty in Holy Writ. It is needless to say that Episcopalianism is retrograding. The one strange thing, to our mind, is that it has ever received a hearing from intelligent men and women. Purporting to be a teacher, it does not know what it believes in: and we venture to say that a confession of faith that would be accepted by the Anglican divines in this country would be a theological curiosity.

### "PRACTICAL."

If there is one word we cordially detest it is practical. We hear *ad nauseam* of a practical man—a practical education—a practical turn of mind etc. You may be a tiresome bore—a few removes from an idiot, but if you are honored with the title of Practical you have an assured place among the sons of men. When a young man steps out of the ordinary groove, the practical wisecrack does him light-headed. If a brave, manly word is spoken, even at the risk of causing a discussion, we hear old saws about letting sleeping dogs alone. We do not, of course, like to have much to do with the self-opinionated individual. He is inclined to be dogmatic and becomes wearisome. But he is a man who dares to consult himself and to have his own opinions, and is therefore infinitely preferable to those whose conduct is regulated by the maxims of antediluvian times. We were forcibly reminded that practical people have no love for what they term a new departure by an incident that occurred some time since at an entertainment cycloped musical and literary.

After the leading soprano had paid her respects to the moon and a clear night, and other things to which she referred in a language unknown to us, a young gentleman came bravely forth and delivered an address. It was thoroughly commonplace, devoid of fancy and humor, but it made up for these deficiencies by a goodly store of preternatural wisdom. Toward the end of the concert there was another speech and we nerved ourselves for a second dose of being good and doing always what we are told. But we were disappointed. The orator spoke briefly on the dignity of labor, and the scanty respect accorded to it by the capitalist. It was an honest speech, with a flavor of originality and unadorned in its diction by writhings and facial contortions. A few local hits made the chairman, one of the magnates who are from time to time referred to in public prints as having attained a commanding position in the commercial world, look uncomfortable. He evidently thought the remarks too personal. But he had his revenge. In his tribute of gratitude to the various entertainers he decanted ponderously and plattitudinously on the able and eloquent harangue of the first speaker. He would be an ornament to the community.

Certainly. And if he lives long enough and makes no mistakes he may have a large house—filled with pictures of which he knows nothing, heaped up with useless bric-a-brac, and be the proud possessor of a cheque book. We have long since come to the conclusion that your practical man is very often either an arrant coward or a confirmed sluggard.

### JOTTINGS.

What a pretty story is that of Gyrone Courtois! He was first in the field and in tournament: skilled above all in knightly arts, and as gentle and humble as a recluse. The chroniclers have many a glowing passage anent his warlike accomplishments, but his gracious courtesy receives their best eulogence.

No doubt there are Gyrons to-day, but we meet them but rarely. Times have changed: the old methods of speech and action would seem extravagant to us; and the spirit that gave their life and beauty has passed away with the trappings of chivalry. Many there were in the old days who trailed

Knighthood's fame in the mire of cruelty, but when true to its principles they were Christian gentlemen, without fear and without reproach. They were courteous, because they were taught to see the Lord in all—to know that in befriending the helpless and the poor they were ministering unto Him. We never read the old chronicles that are fragrant with the odour of Catholic teaching without feeling sorry that a new order of things has supplanted them. Then we were appraised according to Catholic standards. Chandos, du Guesclin, Bayard and others, whose swords flamed all ways in the forefront of the fight, were as gentle as they were brave: quick indeed to loosen blade in scabbard to punish the wrong, but always, whether in peace or war, giving evidence of the courtesy described by their panegyrist.

The chroniclers assure us that their countenances mirrored the beauty of their souls, so that they were beloved by all, and especially by the poor and the children.

We might go on and narrate many an incident to show what honor was accorded to a gentleman; but our readers mayhap have read them and besides our space will not permit their telling.

We must not, however, forget our lesson. We must be gentlemen—that is, we must be truly charitable. Mere politeness will not do. Courtesy that springs from conventionalality is a very variable quantity. There are persons and causes that want the aid of the Samaritan, and unless we do what we can to assist them we have not commenced our lesson. You have read how saints have kissed the leprous sores. Perhaps they shuddered when their lips touched the putrid mass: but their eyes were upon the Crucified and what they did was for Him. We shall also meet with things repellent to human nature, and our willingness to help, whether we like it or not, will enable us to ascertain from what source our courtesy flows.

It is not only, as a writer says, the oil for life's wheels: it is the very essence of right living. High thoughts sated in a heart of courtesy is not due to birth, or to learning, or to wealth, but to the Christian spirit. With it we are gentlemen in the highest sense of the term: and without it we are sordid and vulgar, whatever be our standing in the world.

A man of mean character has usually to resort to pomposity of manner to extort the respect to which he has no natural claim: he is abject before superiors and brutal to inferiors; but the soul of a true man bows before God only and recognizes that his vocation is to be a helper—to be, as a Turkish proverb has it, a dispenser of light. He helps not only his contemporaries but those also who come after him.

The number of lives that have been beautified and ennobled by the examples of the saints cannot be stated by us. We may say, however, that the devotion of St. Camillus de Sillis to the poor and sick of Rome; of St. Peter Claver to the negro; the unselfish and heroic deeds of holy men and women whose hearts were an asylum for every human woe and misery, have been, and will be forever, a source of noble resolve and endeavor.

### THE CHURCH AND SECRET SOCIETIES.

Rev. David H. Buehl, S. J., writes as follows to the New York Sun: In the "Questions and Answers," January 11, 1900, there is a query about the attitude of the Catholic Church towards Old Fellows, to which the correct answer may be found in "Theologia Moralis," A Sabatini, S. J. New York, 1898, p. 782. "Query 6th. What is to be said about the three societies recently condemned among us? Reply: From an inspection of the two decrees given January 20, 1895, and January 18, 1896, it seems that the followings points can be held as certain: First. The three societies called the Knights of Pythias, the Old Fellows and the Sons of Temperance, are not condemned under censure, but only because they are pernicious. Second. This perniciousness is intrinsic, because it springs from the rituals which are used, the secret which is exacted, the perils which they give rise to, and from other circumstances. Third. When the four conditions enumerated in the decree given January 18, 1896, occur, namely, that there was good faith, that scandal is lacking, that from the renunciation there would follow serious temporal loss, and that there is no danger of loss of faith,

especially when death is near, this perniciousness seems to be wanting, and hence it can then be permitted that there should be no renunciation (*ut non mittatur nuncius*). Fourth Judgment about the verification of these four conditions, in each individual case, should be passed not by the confessor, but by the Apostolic Delegate, otherwise desirable uniformity would not be had." The practice in this country is to refer doubtful cases to the Apostolic Delegate at Washington, as stated in the above reply.

### A MISSION COMEDY.

"The Evangelization of France," by the McAll Troupe.—Just a Touch of Tragedy, too.

Shakespeare has well said that "all the world's a stage and all the men and women merely players." This thought was deeply impressed on a spectator at the meeting of the Philadelphia Auxiliary of the American McAll Association, which has for its object the furtherance of the "evangelization" of France. The characters in the play included those who pursue foreign missions as a fad, those who follow it as a profession and some who are thoroughly in earnest, but evidently pitifully misinformed. The scene presented was one which, when viewed in the light of its comparatively barren results to Protestantism, might well have been called a comedy. Looked at from the standpoint of the sincere Christian who bewails the divisions among believers in Christ, it was tragic, and the poor, benighted "Romanists" of France were not the ones most deserving of pity.

The meeting began with the singing of a hymn, in which the hope was expressed that Christ's kingdom (not kingdoms) should stretch from shore to shore. Then the Scripture narrative which tells of our Saviour's instruction to the eleven to preach the Gospel to every creature was read, concluding with the text: "confirming the word with the signs which followed."

At this juncture the spectator could not help but think of the absence of miracles in the annals of Protestantism and of the innumerable supernatural manifestations ("the signs which followed") in the history of the land of Lourdes—the land selected for "evangelization" by the nineteenth century apostles.

PROGRESS OF THE "EVANGELIZATION." A prayer was offered by Rev. Mr. Rosster, in which he gave first place to the weather. The reason for this is plain when one recalls the similarity of the effects produced upon wool and Protestant assemblages by bad weather.

The corresponding secretary, a prepossessing young lady, read her annual report, which was a model of elegant diction, if we except the ignorance and bad taste displayed in the use of the words "Romanism" and "Romanist." The report showed that \$3,636 had been received, of which \$1,600 had been expended in rent and \$950 in salary. Other entries showed that there is a balance of less than \$10. This expenditure was in the cause of "an open Bible" and the maintenance of places where "many hear the first word of Christ." The report of such services can never be accurate, and the good done "can only be known in the Lamb's Book of Life."

The young lady, evidently sincere, but no doubt misled, was right in saying that the report of such services can never be accurate, and she might have added that in general the reports of Protestant missionaries in Catholic countries never are accurate. Did she or her hearers think it possible that in these days there are many French people who have never heard of Christ? The McAll Auxiliary members would do well to read the lives of St. Denis, who died in 272, and St. Remi, who died in 535, not to speak of many others, to learn that the Gospel of Christ was preached in France centuries before Protestantism was born and at a salary much less than \$950 per annum.

The secretary went on to show "how important it is that boys and girls should be trained in the service of God." Of course, she was not referring to the boys and girls in the parochial or Public schools of America, but to those in the mission schools in France. A falling off in the contributions from America was noted as an incident which "made the heart heavy." Besides those in France who are infidels, there are "others who are held in the bonds of Roman Catholicism," and she pleaded for aid for these. The workers meet with many discouragements and are somewhat disheartened.

THE LIBERAL REV. FLOYD W. TOMPKINS.

Rev. Floyd W. Tompkins, rector of Holy Trinity Protestant Episcopal Church, evidently doesn't believe in the branch theory of the Church, and a casual listener might have been led to think that he doesn't believe in the Creed. Many good Episcopals would have been shocked to hear him. But he is a firm believer in Christian unity—that is with the oldest and largest body of Christians left out. He spoke of those who are nominally Christians, but don't understand the love of Jesus Christ. This of the Cath-

olics of the country where the devotion to the Sacred Heart began. Roman Catholics are ignorant of the truth and simplicity of the Bible, said Mr. Tompkins, and then he cited how God had opened the nations to "us"—Cuba, Puerto Rico, the Philippines. (Catholic American soldiers are just learning that they were advance missionaries of Protestantism.) With a liberality that will astonish some of his Protestant Episcopal brethren, he said that the people of this age are hungry for the "simple Gospel of Christ." They are awfully tired of theory and theology. The poor people in the rescue missions, "the poor people in mission churches" and the people of the wealthy congregations are all hungering for the Gospel of Christ after years of controversy between the different branches of the Church. (Here he was getting back to the branch theory and extending it.) He deprecated trying to make a man a Presbyterian Christian or an Episcopalian Christian, and said that it did not make much difference what Church he joined as long as he was helped forward. "Never let any denomination or any prejudice blind us to the great truth which burns away all else—the love of God in Jesus Christ!"

Catholics can well unite in Mr. Tompkins' prayer for the removal of prejudice. Once secured, Christian unity would come in a manner he little now suspects. Not by a surrender of the doctrines Christ taught, but by a general acceptance of them. All other plans for so-called Christian unity can result only in an abandonment of Christianity to secure a semblance of unity.

Mr. Tompkins spoke of the golden opportunities of this year because of the Exposition in Paris, though he could not understand why people should want to go to that wicked city. The last time he was there a bomb was exploded in front of the Madeleine, and it was taken as a matter of course, only a couple of lines appearing in the papers about it. Before the speaker concluded he said he was going to England, and supposed he would have to go to Paris, as his daughter would be with him, and would not doubt insist on going. Perhaps she won't when she learns that her father can't see why people should wish to go there.

TOUCHING "TALES." Rev. S. D. Rosster, who has been in the city in the interest of the McAll Mission, was in a hurry to catch a train and gave but a few rambling remarks, during which he spoke of contributions for specific work, but the thanked Lord for "the good people who put their money into the treasury and don't ask where it goes."

The speaker told how a Catholic club had threatened to break up a meeting in France, and how two priests went to question the preacher, but as the latter only said "God Almighty loves you," there was no more ado. Several "touching" stories were related, one of a priest's converted niece, whose New Testament had been burned, and another of a former priest who was about to be engaged as a preacher, if deemed advisable after consideration. (Evidently they are learning something of real or alleged ex-priests.)

The concluding feature of the exercises was a collection—Philadelphia Catholic Standard and Times.

### ADMONITION AS TO READING THE SCRIPTURES.

Taken From an old Catholic Edition of the New Testament.

The Scriptures, in which are contained the revealed Mysteries of Divine Faith, are undoubtedly the most excellent of all writings: they were written by men divinely inspired, and are not the words of men, but the Word of God, which can save our souls (1 Thess. ii. 13 and James 1:21); but then they ought to be read, even by the learned, with the spirit of humility, and with a fear of mistaking the true sense, as many have done. This we learn from the Scripture itself, where St. Peter says, that in the Epistles of St. Paul, there are some things hard to be understood, which the unlearned and unstable wrest as they do also the other Scriptures, to their own perdition (2 Peter iii. 16).

To prevent and remedy this abuse and to guard against error, it was necessary to forbid the reading of the Scriptures in vulgar languages without the advice and permission of the pastors and spiritual guides whom God has appointed to govern His Church (Acts xx. 28). Christ Himself declaring: He that will not hear the Church, let him be to thee as the heathen and the publican (Mat. xviii. 17).

Nor is this due submission to the Catholic Church "The pillar and ground of truth," (1 Tim. iii. 15) to be understood of the ignorant and unlearned only, but also of men accomplished in all kind of learning. The ignorant fall into errors for want of knowledge, and the learned through pride and self-sufficiency.

Therefore let every reader of the Sacred Writing, who pretends to be a competent judge of the sense, and of the truths revealed in them, reflect on the words which he finds in Isaiah (chap. lv. verses 8, 9): "My thoughts are not as your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are exalted above the earth, even so are my ways exalted

above your ways, and my thoughts above your thoughts. How then shall anyone, by his private reason, pretend to judge, to know, to demonstrate the incomprehensible and unsearchable ways of God?"

### DECLINE IN CHURCH GOING.

The Rev. J. A. Mills (in the Church Eclectic) says: "One of the apparent facts the historian of the nineteenth century will record is the decline of church going. One of the surprising things in connection with this decline is that it established itself coincidentally with the ascendancy of preaching. Ever since Protestantism has held its empire over the Anglo-Saxon the sermon has been the chief point of church going, and still in the great majority of cases holds the first place in Protestant worship. But it does not draw the congregation of old times."

Rev. Mr. Mills thinks this failure to draw is mostly due to the subjects treated of in the sermons. The questions of election, reprobation and justification by faith only, that were once such live issues, are now dead. "In their place social questions, reforms in politics, party policies, are the subjects of a large and increasing number of sermons. It would appear that here, too, interest is not satisfactory, since the drift away from the churches is sure and steady."

Adverting to sensational, *fin de siècle* methods to stem the tide that is emptying the churches, Mr. Mills thinks they are evidence of the decline of church going among men. "Time was when they were not necessary. If they are necessary now it must be because people are losing interest in the churches and church-going. It is not too much to say that Protestantism has a hand-to-hand fight on its hands to keep its adherents in Church, and has not a choice of weapons. On the other hand, Roman Catholics are having no such fight. Whenever their churches are open they are crowded to the doors. The sermon adds none to the congregation, and probably takes none away. It is an incident of the service if one is delivered; it is sure not to be sensational; usually it is extremely practical and direct."

Rev. Mr. Mills asks a startling question, and gives an answer no less startling to the Protestant. "Are Americans tired of Protestantism? Yes, they are worn out with sectarianism, division and strife over doctrine. They are sick of indefiniteness, of creeds and formulas that feed controversy and are failures in raising the moral standard of life and duty. The practical condition of American Christianity has discouraged them. They are tired of wasting time, money, energy, on five or six struggling, half-filled churches in one town when two good, strong ones, working together, would, if they could only speak the same things, do infinitely more good."

One of the most striking reasons for decline of church-going given by Rev. Mr. Mills, an Episcopalian clergyman, is the following: "The decline of church-going has always followed the decline in the belief of the Real Presence. With the decline of that doctrine came in the undue ascendancy of preaching. And when people lost the idea of worship, which is bound up with the doctrine of the Real Presence, they stopped going to church."

Here the Rev. Mr. Mills has found and pointed out the true reason for the decline of church-going among Protestants.—N. Y. Freeman's Journal.

### THE INVISIBLE CHURCH.

Our ideas of the Church should be broad, not narrow, Catholic not sectarian. There is the Church triumphant—in heaven: the Church suffering—in the probationary stage of purgatory, and the Church militant on earth. And the Church militant may be a broader and larger communion than the visible Church. When we believe that outside of the Church there is no salvation, we do not express a despairing judgment as to the eternal future of the millions who are not counted as Catholics. The fervor of Christianity is the warmth of charity, not the warmth of hell fire. How many will be damned, we do not know. It is no pleasure to us to think that any considerable number will.

We gain no access of spiritual life in convincing ourselves of the total depravity of the majority. Without detracting in the least from the duty of seeking the truth and finding it; without any disposition to fall into the indolent moral feeling that a man's life, not his faith determines his salvation, we realize nevertheless that there are many who are living right according to their lights "outside of the visible communion of the Catholic Church." They are of "the invisible Church." They are of "the number may be we cannot judge. We hope it is large. Some members of the visible Church may not be saved; many members of the invisible Church will be. But as all right living is based on right principles, the faith in which men live and die, should ever be made a matter of supreme importance. It will not be an easy matter for even a good man to excuse himself for cherishing a lifelong error and leading others to maintain it when the truth is so accessible.—Catholic Citizen.

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O'CONNOR'S HERO.

John J. A. Becket, in American Messenger of the Sacred Heart.

O'Connor let his hoar drop as the sun went down behind the Virginia mountains. The great luminary's work was over for the day and so was his.

But he was not thinking of the lonely being he was as he stood wrapped in thought in the sweet dusk, his sparkling eyes, a film of abstraction over their brightness, peering into the golden West.

He had read of him: had grown slowly connoisseur of his speech; had heard proudly with the indomitable manliness of his heart and pictured with content the succeeding phases of his home life.

The cow and the patch of land with the cabin were the sum total of his earthly possessions, except the huge Saint Bernard dog which he had found one bleak morning, barking beside the frozen form of his master, a young Englishman gone astray in the mountains.

Mr. Dominic O'Connor. Dear Sir:—It gives me pleasure to respond to your modest request by sending you a good supply of garden seed.

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McCarthy, who lay down over Kathleen's feet as if in chivalrous devotion to the sex.

"To town, is it?" she cried, gazing her reluctant team to more heated exertion. "Shure, you wasn't meaning to walk it, Domie! You'd be frozen before you got there."

"Kathleen, my brother, Mike, in Callitry, is dead—God rest his soul!—and his lawyer man has sent me a check for \$100."

"A hundred dollars! Whatever will you be after doing with it?" "I'm going to Washington to see Edward McCarthy," he replied with quiet exultation.

"Kathleen gasped at the audacity and expense of it." "Yes," said the old man, raising his head. "It's a long night that has no sunrise, acushla. My sun is rising and will shine on the head of one of the Almighty's finest make for me to see his blessed face."

"Drive me to the Capitol as fast as you can get there," he said to the first cabman he met, and clambered in, the Saint Bernard crowding jealously in after him.

"This is a bunch of violets I took from those they had pilfered around his coffin, thinking you might like them, Mr. O'Connor," he said.

Before he left it all, he wheeled slowly about and looked up. High in the air, from the top of the Capitol, taut in the strong wind but with ripples as if flow through its red and white and blue, flew the Stars and Stripes—Flag of the Nation, for which and beneath which McCarthy had worked out his destiny.

"Can I do anything for you, my good man?" he asked considerately. "You can, Your Lordship," he answered with blunt trustfulness. "I want to see Senator McCarthy. Edward McCarthy, Your Lordship. I've brought the dog for him. I've never seen him, but it's long that I've desired to. He'll know me, Your Lordship, if you'll only tell him Dominic O'Connor is here to see him and shake his hand. With his best respects, Your Lordship."

ST. PATRICK'S DAY

In Perth.

St. Patrick's Day, 1900, was richly royally celebrated in Perth. Flags were flying from all the public buildings, the streets were thronged with people, and everyone seemed to be wearing his Shamrock.

The Bishop put his hand on the hard arm and guided him into the Senate Chamber where the young Senator lay in state. Under his guidance, O'Connor drew near the casket, bent forward and saw McCarthy. He had dreamed that he would behold him in some flight of burning oratory, his soul flashing through look, word and gesture, as the exuberant passion of his sincerity swept his auditors on to the goal he set before them.

"Oh, the boyish look of him! And the folded hands after the good work!" She spoke the words aloud, in a smothered voice, forgetful of all but McCarthy and himself. He stretched forth his calloused hand and gave a fatherly stroke to the fine, brown hair that overhung the broad brow.

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IAN MACLAREN AND THE CRUCIFIX. "Ian MacLaren" is the pen name of Rev. Dr. Watson, a Presbyterian minister of Liverpool.

"When one enters the dimness of a foreign cathedral he sees nothing clearly for a while, save that there is a light from the eastern window and it is shining over a Figure raised high above the choir. As one's eyes grow accustomed to the gloom, he identifies the crucifix repeated in every side of the chapel, and marks that to this sufferer all kneel in their trouble and are comforted. From age to age the shadow hangs heavy on life, and men walk softly in the holy place; but they are drawn to His feet and goodness by the invitation of the pierced Hands."

In Toronto. HOS. F. B. LAFLORE, AVIATOR IN TORONTO. In the Pavilion, Toronto, on the 17th, a concert was given by the I. C. B. O. on which was delivered a most interesting address by Rev. Dr. Watson.

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Before he left it all, he wheeled slowly about and looked up. High in the air, from the top of the Capitol, taut in the strong wind but with ripples as if flow through its red and white and blue, flew the Stars and Stripes—Flag of the Nation, for which and beneath which McCarthy had worked out his destiny.

IAN MACLAREN AND THE CRUCIFIX. "Ian MacLaren" is the pen name of Rev. Dr. Watson, a Presbyterian minister of Liverpool.

"When one enters the dimness of a foreign cathedral he sees nothing clearly for a while, save that there is a light from the eastern window and it is shining over a Figure raised high above the choir. As one's eyes grow accustomed to the gloom, he identifies the crucifix repeated in every side of the chapel, and marks that to this sufferer all kneel in their trouble and are comforted. From age to age the shadow hangs heavy on life, and men walk softly in the holy place; but they are drawn to His feet and goodness by the invitation of the pierced Hands."

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The Bishop put his hand on the hard arm and guided him into the Senate Chamber where the young Senator lay in state. Under his guidance, O'Connor drew near the casket, bent forward and saw McCarthy. He had dreamed that he would behold him in some flight of burning oratory, his soul flashing through look, word and gesture, as the exuberant passion of his sincerity swept his auditors on to the goal he set before them.

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

Articles must be paid in full before the issue is stopped.

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

London, Saturday, March 31, 1900.

LETTER OF RECOMMENDATION.

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

The Editor of THE CATHOLIC RECORD, London, Ont.

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

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

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

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

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

PROTESTANT IDOLATRY.

Wesley day was celebrated in Detroit on Monday by a public meeting in the Simpson Methodist Episcopal Church, at which addresses were made by clergymen from various States, all highly laudatory of the founder of Methodism.

After the meeting a banquet was served in the Sunday school room, at which the toastmaster was Rev. C. W. Blodgett.

It is but a short time since this same Rev. Mr. Blodgett created a great commotion because in one of the public schools a picture was found by him representing the infant Jesus in the arms of His mother Mary.

It was declared by the teacher that this picture was exhibited as a work of art and a decoration only, yet Mr. Blodgett was not satisfied, and declared it to be idolatrous to show any honor to the Virgin mother of Christ.

The question now arises whether it is not idolatry to honor John Wesley. If the plea is that saints are not to be honored, but only sinners, it will be hard on Wesley. We presume, however, that the Methodists who have honored their founder regard him as a saint.

At all events they must be guilty of that idolatry which they accuse Catholics, whether John Wesley be saint or sinner.

THE CHURCH IN FRANCE.

Some American newspapers have laid great stress upon the fact of payment of the salaries of the Bishops of France by the Government, as a sufficient reason for the justification of the Government in withholding them whenever the Bishops declare that the Government has acted unjustly in dealing with religious orders, as in the case of the suppression of the Assumptionist Fathers for having disagreed with the course taken by the Government in its anti-religious policy.

The salaries are not a gift of the Government to the Bishops or the Church. The Concordat of 1817 fixes the salaries as a compensation for the appropriation of Church property made by Government under the Revolution, and their regular payment is a matter of justice, and it has no right in honesty to withhold them.

A PUPIL OF THE JESUITS.

Among the army promotions recently sent by President McKinley to the Senate for approval, is the name of a young man named Hugh A. Drum, who will not be twenty one years of age until next September. He is promoted to the position of 2nd Lieutenant, and he will be the youngest officer in the army.

This distinction is conferred upon him partly because of the bravery of his father, Captain John Drum, who was killed in the assault on San Juan, and partly on account of his own deserts.

Lieutenant Drum was a pupil of St. Francis Xavier's (Jesuit) College in New York city, and studied military tactics in the college battalion which was instructed by his father. He was one of three alumni recommended by the faculty of the college to the War Department for excellence in military matters.

The United States Government is conscious of the aid given it by Catholics in the recent war, and by many promotions the services of Catholics have been recognized.

Lieutenant Drum is now in the Philippines serving in the 12th Infantry.

MIXED MARRIAGES.

Statistics have been recently published by Pastor Pieper of Gersheim, a German Lutheran clergyman in relation to the results of mixed marriages between Catholics and Protestants, which will be startling to many Catholics who contract or favor such alliances. Pastor Pieper asserts that in Prussia the total number of children of such marriages under the age of sixteen was as follows on the dates given.

Table with 4 columns: Protestant, per cent, Catholic, per cent. Data for Dec. 1, 1885, Dec. 1, 1899, Dec. 1, 1895.

We cannot assert that these figures are absolutely correct, but it is at least certain that notwithstanding the fact that in the case of all such marriages when celebrated by priests, a promise is made by the non-Catholic party that the children shall be educated as Catholics, this promise is frequently broken. There are many losses to religion on account of such marriages, both by the falling away of the Catholic party, and by the loss of the children. This consideration of itself should be sufficient to cause Catholics not to enter into such unions.

We do not believe, however, that the figures quoted by Parson Pieper are applicable to this country.

ANGLICAN PRAYERS FOR THE DEAD.

The Archbishop of Canterbury has issued a special form of public worship on behalf of the soldiers and sailors in South Africa. To the great annoyance of the Low Church party, one of the prayers is for the dead, it being the commonly received opinion of so-called Evangelical Protestants that it is unlawful to pray for the dead, inasmuch as this practice implies the existence of Purgatory.

It would, of course, be useless and vain to pray for the dead, unless such prayer would benefit them in some way, that is that it would relieve them from some suffering in the other life; and if any souls suffer a punishment from which they may be delivered by prayer, the Catholic doctrine of Purgatory, which most Protestants reject, must be true.

Many Low Church clergymen of the Anglican Church have written to the Archbishop remonstrating with him for this approval of a "Roman Catholic practice which Protestantism has hitherto condemned." Several of the Archbishop's replies to these remonstrances have been published, in one of which he says:

"It has been decided at law that prayers for the dead are not forbidden in the Church of England."

In another, he says: "The prayer to which you refer is not for all the dead, but only for the faithful. To them the Lord has promised entrance into His kingdom in heaven, and just as we pray for that kingdom to come, knowing that it certainly will come, so we pray that the faithful departed may be admitted there, knowing that they certainly will."

The Archbishop's effort to tie the tongue of Low Churchism, while it certainly favors High Churchism of the most decided cast, is somewhat ludicrous, and we are very doubtful if either one or the other of these two parties in the Church will be satisfied with this attempt to walk on both sides of the fence at the same time.

PUERTO RICO MISSIONARIES.

The recommendation of Professor Schurman to the Protestant sects to agree upon some one form of Protestantism to teach to the Filipinos, as otherwise the contradictions taught would make the new religion ridiculous in the eyes of the natives, has not been followed out in Puerto Rico, at all events, though the reason for following it would be equally strong as for the Philippine Islands. Among those who have started missions there are the Disciples, Baptists, Presbyterians, Congregationalists and Episcopalians, but whether the last named are represented by High or Low Church missionaries, or both, we have not ascertained.

Bishop Whipple of Minnesota has claimed jurisdiction there, simply because he paid a flying visit to the island, and he has licensed four lay readers to hold the Episcopal Church service in the interior towns. We do not well see by what ecclesiastical law he can claim episcopal jurisdiction there: for that matter, however, his jurisdiction is just as good as it is over the State of Minnesota, that is, it is a usurpation.

Not only did Professor Schurman advise that a uniform Protestantism should be preached in the newly acquired territories, but at a meeting of the ministers of various sects, held in New York soon after the end of the war, it was agreed that it was necessary that no second sect should intrude

itself into the territory already occupied by missionaries of any one sect, so that the delusion of Protestant unity might be successfully palmed upon the unsuspecting natives. But the temptation was too strong to be resisted, and the conclusion arrived at in New York was soon forgotten. No one sect could endure to see another reaping the fruit of its greater activity in reaching a new field of missionary labor, and as the desire to bring the new American citizens to a belief in their own peculiar doctrines actuated all the sects, leading them to propagandism, they would not leave in peace the first occupant of the field.

The first sect to send missionaries to Puerto Rico was the Episcopal, but the Episcopalian ministers were not long there before the others swarmed in, making the same Babel of sects which is to be found in the United States.

AGAIN CORRECTED.

EDITOR CATHOLIC RECORD: Sir—Your persistence in charging me with teaching that the present war between Great Britain and the Transvaal is an injustice on the part of Britain towards the Boer and yet advocating its continuance, in spite of my express denial of your charge and explanation of my position, is explicable only upon the assumption that it is the policy of your propagandist journal to vilify everything Protestant by any and every means.

The signature of the historical sketch of Dutch exploration and contact with Britain, portions of the Watchman-Wardner's report of which you quoted, is to be found in the first passage of "It," and is indisputably yours, viz., "Naturally also we feel sympathy for the weaker in a quarrel, and always an interest in the Dutch race." Well: we insert that passage now; but we fail to see how the natural sympathy we may feel for the Dutch affects the question whether or not an unjust war ought to be persisted in. We fail to see how this remark justified Mr. Hughson's attitude. We only intended and professed to quote the passage in which Mr. Hughson's queer ethics were set forth. There was no "disingenuousness" in the case at all.

We also regret that the Transvaal war has occurred, but we stated long ago in our columns our conviction that the cause of Great Britain is for the right. In desiring the success of British arms, we stand, therefore, on quite a different ground from Rev. Mr. Hughson. This gentleman does not deny, but fully admits the correctness of the Lindsay Watchman-Wardner's report of his words, but he appeals to the reporter who took down his words to interpret them. The public generally can judge of the morality of Mr. Hughson's position, without the expression of the reporter's opinion on the matter. We say that true morality would not urge the bitter prosecution of an unjust war. We could honor Rev. Mr. Hughson if he simply explained that he did not mean what we understood him to say in regard to this matter, but we cannot permit him to browbeat us into putting upon his words a different meaning from that which they convey.

Mr. Hughson's talk of our "sheer hypocrisy," and meanness, and of "the Bible as the sole authority in matters of religion, faith and practice" as interpreted by each individual, has no connection whatsoever with the subject. He evidently introduces this language for the purpose of drawing a red herring across the track, but we are not quite so simple as to be made lose sight of the real issue by such wiles, or by his abusive pen. We will remark, however, that the Unitarian, Universalist, Mormon, Christian Scientist, Zionist and all other fantastic sects appeal to this same rule of individual interpretation of the Bible which Mr. Hughson lays down so dogmatically, while vigorously beating his big drum.

It is a principle of logic and mathematics alike that the proposition or thesis from which contradictions follow is false and absurd. We, therefore, must reject the rule of "religion, faith and practice" laid down by Rev. Mr. Hughson. We admit as unerring the Biblical interpretation, not of "each individual," as proclaimed by Mr. Hughson, but of "the Church of the living God, the pillar and ground of truth," as declared by the Apostle of Christ. (1 Tim. III, 15).

Mr. Hughson ends his letter with "a challenge" to discuss with him in the columns of the CATHOLIC RECORD and the Canadian Baptist a question of Magdalen statistics on grounds arbitrarily chosen by himself.

It will be noticed that in the course of Mr. Hughson's letters he claims to be the champion of Protestantism in general—that is, of all who accept his rule of "individual interpretation." But in his boastful challenge he dishonestly narrows his championship to a sect which is scarcely even known by name beyond the borders of English-speaking countries, and which, even where English is spoken, is but an obscure sect of very limited extent. When he was at it, why did he not narrow the field still further, and confine the proposed controversy to his own particular Baptist sect, whether that be close or open communion, or seventh day Baptist, or it may be the Tunkers or Dunkers? Which one of these is Mr. Hughson's Simon Pure Baptist religion?

Mr. Hughson's sect has scarcely a history worth exploring, and there is not one nation to which they have given

necessary to repeat the quotation here. The general public are not so much interested in Mr. Hughson's personal opinions as to need that they should be constantly paraded at length before their view in our columns. Suffice it to say that the extract already quoted asserts that the "ever restless and active" British "Empire followed" the Boers from settlement to settlement, till the latter "turned at bay" because there was no other place for them to go: yet the war "must go on," and Providence will aid the "restless and active" aggressors.

This doctrine is clearly taught in Mr. Hughson's lecture—a doctrine the immorality of which Messrs. Balfour and Chamberlain denounced in recent debates in the British House of Commons.

Mr. Hughson says that we "disingenuously omitted" the first passage of the matter quoted, viz.: "Naturally, also, we feel sympathy for the weaker in a quarrel, and always an interest in the Dutch race." Well: we insert that passage now; but we fail to see how the natural sympathy we may feel for the Dutch affects the question whether or not an unjust war ought to be persisted in. We fail to see how this remark justified Mr. Hughson's attitude. We only intended and professed to quote the passage in which Mr. Hughson's queer ethics were set forth. There was no "disingenuousness" in the case at all.

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the whole Church, and, therefore, to Pope Celestine, whom the whole Christian world acknowledged certainly to be the Supreme Head of the Church, even according to Protestant admissions.

Both England and Ireland were in one communion with the Church of the whole world, and the Church of the world at least at the time when St. Patrick went to Ireland was undoubtedly in subjection to the Pope's authority.

Mosheim, the well known Protestant historian, admits that the Pope was recognized universally as the Head, Bishop of the Church in some way in the third century. But there are proofs even more convincing than this that such was the case—the testimony of Christian writers of the period in question.

Let us take a few passages from what has been written by Bishops or Fathers of the Church of the period in question. This will be best done by taking the decrees of Councils which comprised the Bishops of the whole world, or in the case of local Councils, a very extensive territory.

The Council of Sardica in 447, at which British Bishops were present, decreed that "if any Bishop thought his cause to have been misjudged . . . in order that the judgment may be renewed . . . let us honor the memory of the apostle Peter, and let those who have judged the cause write to Julius, Bishop of Rome . . . that he may furnish judges."

The General Council of Constantinople in 381 decreed, "that the Bishop of Constantinople shall have the primacy of honor after the Bishop of Rome, because Constantinople is the new Rome."

The General Council of Chalcedon, held in 451, while St. Patrick was engaged in his great work, in a letter Pope Leo, declared that "Leo as the interpreter of Peter had negotiated them by his writings and presided over the Council, through his legates, as a head over the members, because the guardianship of the vineyard had been entrusted to him by the Lord . . . and being persuaded that you will confirm the same, we have decreed to confirm the Canon of Constantinople (See) that of Constantinople should have the primacy."

(See Labbe's Councils for all these decrees.) We say then that it is clear that the whole Christian world recognized the Pope's authority, and England and Ireland were not above or exempt from the general law, though during the lapse of many ages it did once in a while occur that rebellious and worldly minded kings endeavored to undermine or evade it.

We might add numerous other testimonies, but these will suffice to establish the general law. We may add with special reference to St. Patrick that the learned Anglican prelate, Bishop Usher, in his history of the origin of the British Church states (chap. 17) that it was Pope Celestine who gave our Saint the name Patrick (noble) instead of Succath (warlike). Both Usher and Jocelyn, the ancient historian of the Saint, relate that it was from Pope Celestine that Saint Patrick received his mission. Not only was this the case, but there is ample evidence to show that St. Patrick also went to Rome to report his progress in person to the then Pope, and was received with great kindness, and returned to his field of labor, encouraged by the Holy Father to prosecute his work more energetically than ever.

GRATIFYING IMPROVEMENT.

It is gratifying to remark that during the past year there has been a decided improvement in the schools of the Province of Quebec. The total number of children attending Elementary and Model Schools and Academies was 307,267, of whom 270,651 attended Catholic, and 36,616 attended Protestant schools. The increase of attendance for the year, as compared with 1898, was 2,884 of whom 2,877 attended Catholics, and 7 attended Protestant schools.

The smallness of the increase of the Protestant school attendance is explained by the fact that a number of the smaller Protestant schools have been discontinued, while the larger schools have increased or have been improved and enlarged. Thus the total decrease in the number of Protestant schools is 69, while the number of model schools and academies increased by 16. The Catholic schools increased by 61, making on the total a decrease of 8 in the Protestant schools, however, notwithstanding the decrease of number, there is an increase of 102 in the number of teachers employed, which undoubtedly indicates increased efficiency. The decrease in the number of teachers in both Catholic and Protestant schools, who have only temporary permits is notably great, being 361 in the Cath-

olic and 53 in the Protestant schools, which also shows a decided improvement all around. It appears, also, that a large number of religious teachers have applied for and obtained diplomas.

The religious teaching communities have their set course of qualifications for teachers, independently of the public examinations, and their standard is high, nevertheless it may be a satisfaction to the parents to know that the religious teachers are able to obtain diplomas through the public examinations.

A CHARITY FOR LENT

To many people the word charity conveys only one idea: that of relieving material necessities with money or goods. It is a distinct surprise, also, even a shock, when they realize the force of the words of St. Paul, in the epistle of the Sunday immediately preceding Lent, that one may distribute all his goods to feed the poor, and yet be devoid of the charity which avails to salvation.

Charity is love of God and love of our fellow creatures, and the sincerity and effectiveness of the latter is a fairer test of the reality of the former than the most strenuous assistance of religious services of supererogation, or the most public and vehement professions of devotion to the Faith. Indeed it is the judgment Day test.

To our neighbor who needs not our material bounty we still owe the charity of good example, gentle judgment, courtesy, and respect for his dignity. Of the last, is the privacy of his domestic and personal affairs.

Detraction and calumny are quite immoral as that other breaches of the Decalogue to which the term is commonly applied.

But is the forcing of the door of neighbor's house or heart, and the publishing of the inventory of what one finds, or suspects to be there hidden out of one's sight, entirely without guilt?

All unsolicited active concern in the private affairs of our responsible adult neighbors is always meddling, imperious, and vulgar.

Most of us have something to set order in our own houses. The most effective way of bettering our neighbor's management is by showing him a proximate perfection in our own.

Some people who profess piety give up novels, or cards in Lent. It never seems to strike them that a vast harder, more useful and more meritorious penance would be the pledged made and kept, to devote themselves so thoroughly to their personal or domestic affairs during the holy season that there would not be a moment's investigation of other people's concerns, and dissemination of the result.

The charity of silence, the repression of vain curiosity and of the instinctive meddling would do more for the perfection of the individual soul and peace of the community than all any Lenten penance that the average woman, at least, could devise or practice.—Boston Pilot.

QUESTION BOX.

Many Interesting Queries Received and Answered by Father Doyle, Philadelphia Catholic Standard and Times.

The interest in Father Doyle's ten sermons at the Church of the Assumption continues unabated, and "question box" this week, as anticipated, contained an increased number of queries. These were brightly answered by the preacher, the replies given will no doubt be in many of the non-Catholic attendees procuring Catholic literature studying the doctrines of the Church more closely.

An Admirer of Catholic Dogma asked an explanation of the sentence "Outside the Catholic Church the do redemption," which the quasi-said is in Butler's Catechism.

The reply first called attention to the fact that "salvation," not "redemption," is the word. It was explained that all non-Catholics are in good faith and have been baptized members of the soul of the Church, though not visibly united to it. Those who believe in the Catholic Church and remain out of it for various reasons will be lost, as also those who refrain from investigation, for being convinced, feeling that lack the courage to take the only consistent with such conviction.

"One not enough instructed in faith" asked if it would be profitable to have a Mass said for a temporal intention being to obtain a Catholic young man as a husband and God so wills." The last phrase underscored.

Father Doyle said that it was a noble purpose and a worthy one which to have a Mass said. It doubt God's will that the holy matrimony should be entered by moral young men and women have no vocation for the religious. The speaker took occasion to say Catholics who can read should be compelled to sign themselves as enough instructed in the faith.

"Catholic" asked three questions: (1) Why do the Greek Catholics marry? Strictly speaking, Greek Catholics do not marry. Some are married before ordination. Non-married the second time, and a priest cannot become a Bishop, is a matter of discipline. The in general requires its priests celibates, because it is a pre-

ole and 53 in the Protestant schools, which also shows a decided improvement all around. It appears, also, that a large number of religious teachers have applied for and obtained diplomas.

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Detraction and calumny are quite immoral as that other breaches of the Decalogue to which the term is commonly applied.

But is the forcing of the door of neighbor's house or heart, and the publishing of the inventory of what one finds, or suspects to be there hidden out of one's sight, entirely without guilt?

All unsolicited active concern in the private affairs of our responsible adult neighbors is always meddling, imperious, and vulgar.

Most of us have something to set order in our own houses. The most effective way of bettering our neighbor's management is by showing him a proximate perfection in our own.

Some people who profess piety give up novels, or cards in Lent. It never seems to strike them that a vast harder, more useful and more meritorious penance would be the pledged made and kept, to devote themselves so thoroughly to their personal or domestic affairs during the holy season that there would not be a moment's investigation of other people's concerns, and dissemination of the result.

The charity of silence, the repression of vain curiosity and of the instinctive meddling would do more for the perfection of the individual soul and peace of the community than all any Lenten penance that the average woman, at least, could devise or practice.—Boston Pilot.

QUESTION BOX.

Many Interesting Queries Received and Answered by Father Doyle, Philadelphia Catholic Standard and Times.

The interest in Father Doyle's ten sermons at the Church of the Assumption continues unabated, and "question box" this week, as anticipated, contained an increased number of queries. These were brightly answered by the preacher, the replies given will no doubt be in many of the non-Catholic attendees procuring Catholic literature studying the doctrines of the Church more closely.

An Admirer of Catholic Dogma asked an explanation of the sentence "Outside the Catholic Church the do redemption," which the quasi-said is in Butler's Catechism.

The reply first called attention to the fact that "salvation," not "redemption," is the word. It was explained that all non-Catholics are in good faith and have been baptized members of the soul of the Church, though not visibly united to it. Those who believe in the Catholic Church and remain out of it for various reasons will be lost, as also those who refrain from investigation, for being convinced, feeling that lack the courage to take the only consistent with such conviction.

"One not enough instructed in faith" asked if it would be profitable to have a Mass said for a temporal intention being to obtain a Catholic young man as a husband and God so wills." The last phrase underscored.

Father Doyle said that it was a noble purpose and a worthy one which to have a Mass said. It doubt God's will that the holy matrimony should be entered by moral young men and women have no vocation for the religious. The speaker took occasion to say Catholics who can read should be compelled to sign themselves as enough instructed in the faith.

"Catholic" asked three questions: (1) Why do the Greek Catholics marry? Strictly speaking, Greek Catholics do not marry. Some are married before ordination. Non-married the second time, and a priest cannot become a Bishop, is a matter of discipline. The in general requires its priests celibates, because it is a pre-



PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXXVII.

Sacred Heart Review.

He will now return to Dan Hodges.

The Dean tells us that Luther's character exhibits conscience without courtesy.

The absolute lack of courtesy no one will dispute. It is not with him as with Erasmus, and even with Sir Thomas More, an occasional outbreak of violent contumeliousness, but from at least 1520 on it seems to have been almost unrelenting, absolutely unbounded, laboring in the invention of coarse and violent turns of speech, and unhappily growing worse to the very end.

The quotations which Jansem gives from both Protestants and Catholics of eminence, living in Luther's time, seem to show that these were not merely displeased but deeply depressed by Luther's language, that they recognized it as going fatally beyond all that was to be held permissible, even in that time, to the vehemence of controversy.

Moreover, it was about equally violent towards all parties, towards Catholics, Calvinists, Anabaptists and Jews.

As we know, he died at Eisleben, where he was born, having gone there to settle a dispute between the lords and the miners.

While there he delivered a sermon against the Jews, which for ferocity could scarcely be matched by the most ferocious anti-Semites of today.

Guerin or the Duke of Orleans would be mere milk and water to it.

Luther, indeed, was as violent towards the Jews as towards the Catholics.

He called on the people to burn down their synagogues "with pitch and hell fire," to take away all their books, even their Hebrew Bibles; to reduce their women, of every degree, to the one business of weaving and spinning; and finally, if they would not be baptized, to drive them one and all over the borders.

How different this was from his earlier contemporary, Savonarola, who did, indeed, set up again those beneficent institutions of St. Antonio, the *monti di pietà*, to deliver the people from Jewish exactions, but who left the Jews in peace, and who imposed conditions on his savings banks that were meant to drive all spendthrifts and gamblers over to Hebrew tender mercies.

As concerns conscience, we have seen that while, being neither covetous nor greedy of rank, he would in all private transactions have doubtless been found perfectly upright, his teachings, and some extent his example, concerning the centre of human life, the family, are such as can not be disclosed at full length.

His words that we have cited, and still more that we have not dared to cite, are veritable "depths of Satan."

We have examined his public life, and have found that there he deliberately, with frank shamelessness, declares himself emancipated from all obligations of conscience towards the Papacy, while he shows himself divorced from all sense of mercy towards the peasants.

How was it in his early life? Doctor Hodges describes it as exhibiting two main features, a yearning to do right, and a fear of God, the latter passing into an immense fear of hell.

The latter no one will dispute that he had. It seems to have been quite as abject as it was in that most unspiritual and tyrannical man, Lewis the Fourteenth, which astonished even the foreign ambassadors, men probably not of eminent godliness.

It is true, however, that the young Luther had a longing desire to do right. Perhaps so. I know little of Luther's youth, except what Moris d'Aubigné and Sir James Stephen have said, besides, of course, any number of Protestant pieces, and also Jansem's searching examination. Doctor Hodges may have sources unknown to me, although, considering how little he seems to have studied Luther's later life, I doubt whether he knows any more than I about his earlier.

We may very fairly argue back so far as this, that if maturity shows an utter lack of the love of excellence, it is not likely to have shown many budding in youth.

Now from all that I have been able to make out from what Luther says of his youth, especially in the cloister, it was much less a sense of coming short of the divine perfection that tormented him, of which he seems to show so little later on, than a simple fear of being damned.

He says, indeed, no doubt with perfect truth, in the cloister he "lived a chaste and well ordered life, of perfect obedience to his superiors." However, had his dejection proceeded from a sense of his shortcomings in holiness, what would have given him peace? Naturally a sense of the infinite provision found in Christ, first for forgiveness, then for over-abounding grace towards growth in holiness.

Now he stops short with the first, and takes little or no account of the last. His theory of justification was thoroughly formed while yet an accepted friar, and it never varied.

It was simply this. Every Christian, he argues, of course believes that in Jesus Christ full provision is made for the forgiveness of every baptized man. Yet how shall you or I know that we personally are justified? The first inquiry, one would think, would be this, How shall I be justified in fact? Surely it is of much more account to be right than to know that I am right. If I am really right, the consciousness of rightness will naturally grow stronger and stronger within me. If I am in the true road, I shall be sure to find it out in time, so I really living in growing conformity with the mind of God, then, as my being is made for this, the fact will disclose

itself more and more to my consciousness in an increasing peace, so far as human mutability and imperfection does not trouble it. This growing peace would realize itself more and more within me even if I never once asked myself reflexively the question, Do I know that am justified? The radiation of the Holy Spirit within the heart is its own witness, not the turning back upon ourselves. The early Methodists, although theoretically they professed to believe with Luther, yet really, as Mr. W. S. Lilly signifies, seem to have stood much nearer to the true doctrine of the Catholic mystics. Pietism and early Methodism might perhaps be defined as a movement which bowed reverentially before Luther's doctrine of justification, and swore that it would always be faithful to it, and then turned its back upon it, greatly to the advantage of Christendom.

Dr. Doellinger has declared, even since his breach with Rome, that if Luther's doctrine of justification is to be retained, all thoughts of reunion between Protestants and Old Catholics, Roman Catholics or Greeks, are at an end. However, I know of none that now retain it in fact, except certain hyper-Lutherans, certain ultra-orthodox Anglicans, and the Plymouth Brethren, at least a school of them.

The original Baptists, one and all, seem to have rejected it with scorn, as I fancy their successors, the Mennonites, do to this day. The Oberlin theology has secured the virtual rejection of it within the American Congregational body, and Presbyterianism, even while professing to accept it, hated Antinomianism too much to accept it in Luther's real sense.

Luther doubtless had a strong sense of God's fatherly love and our corresponding right to a certain carelessness of filial confidence. What a pity then that he should have devised such a fantastic and unscriptural Gospel as this. "I am justified because I believe that I am justified by faith." This is as absolutely irrational as it is unscriptural.

No wonder that he declared, according to Doctor Doellinger, that Reason was the devil's concubine. Here we see that all the testimony of Scripture, reason and morality, must be overturned to provide a burly Saxon friar with a short cut to the assurance that God would keep him out of fire and brimstone. He could not wait to let Christ's grace in him work out the fruits of holiness, to be justified, as Paul was, by a "faith working through love." No; this bold confidence must justify "before love and without love, *ante et sine caritate*." And when he complains of the deep moral degeneration which the preaching of this Gospel had caused in Germany, he does not say that the people had misunderstood it, or that the thieves, robbers, unchaste men and women, misers and evil speakers, who boasted of this justification, were not really justified. He only scolds them because they brought so much discredit on his Gospel, which they evidently understood only too well. He does not rebuke their behavior, but he can not easily impugn their orthodoxy. Charles C. Starbuck.

12 Meacham Street, North Cambridge, Mass.

IMITATION OF CHRIST.

Disidence in Ourselves.

The presumptuous man is persuaded he has acquired a diligence of himself and a confidence in God; but this mis- take is never more plainly discovered than when some fault is committed; for, if he gives way to vexation and despair of advancing in way of virtue, it is evident he placed his confidence in himself, not in God; and the greater the anxiety and despondency, the greater certainty of his guilt.

For he who much diffides in himself, and places great confidence in God, should he commit a fault, he is not at all surprised; he does not abandon himself to perplexing vexation; he justly attributes what has happened to his own weakness and a want of due confidence in God. Hence he learns to diffide still more in himself, and places all his hope in the assistance of the Almighty. He detests beyond all things the sin he has fallen into; he condemns that passion or criminal habit which occasioned his fall; he conceals a lively sorrow for having offended God; but his sorrow, ever attended by peace of mind, does not interrupt the method he has laid down, or prevent his pursuing his enemies to their final destruction.

I sincerely wish, that what has been here advanced were attentively considered by many who think themselves very devout; yet from the moment they commit a fault will not be pacified, but hurry away to their director, more to rid themselves of the vexation arising from self-love than out of any other motive; though their principal care should be to wash away the guilt of sin in the sacrament of penance, and for- tify themselves with that of the Eucharist against a relapse.

There is another illusion too common in devotion which gives the name of virtue to that fear and anxiety arising from sin. For, though this vexation be accompanied with some sorrow, yet it is founded on pride, and a secret presumption a person entertains of his own strength. Thus he who, fancying himself far advanced in virtue, looks with too much indifference on temptations, yet finds by woful experience that, like other men, he is subject to weakness; he is astonished at his fall, and finding himself deceived in his expectation, gives a loose to anguish and despair.

This never befalls the humble soul who presumes not on her own strength, but places her trust in God alone. For if she commits a fault it occasions no

surprise or vexation, because she discovers by that light of truth which is her guide, that her fall is owing to her natural unsteadiness and frailty.

IMITATION OF CHRIST.

Having rectified the faults of the understanding, we must proceed to those of the will, that being divested of its inclinations, it may become entirely devoted to the will of God.

It must be observed, that it is not sufficient to desire, or even to execute what is most pleasing to God, but it is also requisite to desire and to perform it from a motion of His grace and out of a willingness to please Him. Here will arise the greatest struggle with our nature, ever so greedy of being pleased, that even in spiritual things above others, it seeks its own satisfaction, resting there with the less scruple, as no evil appears. Hence it comes, that when we enter upon works of piety, our eyes are opened not from a view of doing the will of God, but from a sensible pleasure which often accompanies such exercises.

When an opportunity offers of performing some pious works, let us be watchful lest our hearts fix upon it before we raise our minds to God, that we may know whether it be according to His will, and whether we desire it purely because it is pleasing to Him. Our will being thus prevented and directed by the will of God, tends to no other motive than that of conforming entirely to Him and advancing His glory. The same method ought to be observed in rejecting what is contrary to His will; the first motion ought to be to raise our minds to God; to know that it is displeasing to Him, and to be satisfied, that in rejecting it, we shall act in conformity to His holy will.

But we must remember it is with great difficulty that we discover the artifices of our corrupt nature, which, ever fond of centering under specious pretences all things in itself, flatters us with a persuasion, that in all our actions we have no other view than to please God. Hence it comes, that in what we embrace or reject only in reality to humor ourselves, we erroneously imagine that we act on a principle of pleasing, or a dread of displeasing our Sovereign Lord. The most efficacious remedy against evil is a purity of heart, which every one who engages in the spiritual combat must propose to obtain, by putting off the old man and clothing themselves with the new.

PAINTED BY AN ANGEL.

Bishop Brendel Describes the Wonder- ful Picture in the Church of the Annunziata.

Bishop Brendel of Helena, who is travelling abroad, has written a very interesting letter to Father Aiken of his episcopal city. It was the Bishop's pleasure to see the face of the Virgin Mary in oil, painted by an angel. After detailing his journey from Rome, the Bishop describes in his brilliantly graphic manner his visit to the church in which is hung the picture. His letter follows:

"I left Rome, Thursday, Jan. 18, and went to Assisi and said Mass before the remains of the poor of Christ—St. Francis Assisi is one of the most ancient cities of Italy. It is situated on a mountain. On the top of the mountain is an ancient fort, now unoccupied. The principal building is the convent and Church of St. Francis, all built of stone and brick, and most extensive. Most of the convent now is occupied by a government school, where lay teachers teach the orphans of the school teachers of the kingdom of Italy. The upper church has just been restored in its stalls, which are many—about 120—beautifully carved, with figures of saints of the Order of St. Francis. These figures are worked in different words. The frescoes are well preserved and give the life and miracles of the saint.

"I interrupted this letter to go and see a most wonderful thing. Father Edward O'Reilly of Dublin, Ire., who was leaving the Duomo when I entered this evening, told me that at the Church of the Annunziata was to be seen the picture of the Virgin Mary painted by an angel, but that it was only shown when a Bishop wishes to see the orphans of the school. I went to see the picture. It was at 6 o'clock that evening. He came for me while I was writing to you, and now that I saw it I must tell you all about it.

"We walked from my hotel, the Helvetia, about ten minutes and reached the place. It was dark, but there was quite a number of people still lingering in the church—part of them before an altar, where I saw more lights than before the other fifteen altars. Father O'Reilly said the people here seem to have a special devotion for the Blessed Virgin at this altar. This one was near the door of the church. So we went all around, and the Father said: 'I wonder where the English Sisters of whom he is the temporary chaplain at Assisi, had come to see the picture. It would be shown to me. Finally he found them in the sacristy. He called me in and there were a number of Servites, half a dozen of the Daughters of Mary, an Italian priest, an officer with his wife and some other ladies and gentlemen, who had been told they had a chance to see the picture. We had to wait a quarter of an hour until the people had left the church, which was then closed. Then one curtain was drawn up, then another heavy one, and the priest said, 'Ave Maria Stella' with the prayers. Then he showed us with a light the miraculous figure of the

Virgin made by supernatural power.

"History says that at a time when seven noblemen of Florence had begun a new religious order to honor the mother of Christ on Mount Serrano, they established themselves at this place in 1250. Two years later they asked a painter to make a picture of the Annunciation. He made one, but the last thing and what he dreaded most to paint was the face of Jesus' mother when the angel saluted her.

After having received the sacraments of confession and Communion, he went to work, and behold, he found the face painted, but with such a beauty of heavenly love that he cried out, 'Miracolo,' and burst into tears. Those near him ran up to see what was the matter and they saw, as we see to-day, a painting of the Virgin's face of which Michael Angelo said that no human pencil could make it. I know I will never forget it. After seeing it, I looked at the face of the angel painted by the artist and it seemed to me like a shadow. After a while I could see that the face of the angel was well executed though immensely inferior to that of the Virgin. I felt alone on the altar looking at that picture, though twenty others were near me looking at that wonderful production."

FIVE MINUTES' SERMON.

Passion Sunday.

SACRILEGIOUS COMMUNION.

"They took up stones therefore to cast at Him." (John 8, 52.)

Horrible, indeed, is the malice of the ungrateful Jews narrated in this day's Gospel! They take up stones to cast at Jesus, their greatest benefactor, the anointed of the Lord. They attempt to lay hands on the Infinite Sanctity! Jesus, however, frustrates their designs, by withdrawing from their view and going out of the temple. This attempt of the Jews was certainly as great a sin as diabolical malice could suggest, but there is a greater crime, which cries louder to Heaven for vengeance, and which is sometimes committed by Christians. And this crime is not merely attempted, but it is put into execution. It consists in its sacrilegious Communion, receiving our Lord Jesus Christ really and truly present under the form of bread in the consecrated host, into a heart of Judas, which is defiled with mortal sin, and in which the prince of darkness is enthroned.

Oh! most heinous sin, Oh! most wicked of all sacrileges! How solemnly does St. Paul warn us against so terrible a crime! "Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily: shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself: not discerning the Body of the Lord." (1. Cor. 11, 27, 28.)

Who are those who commit this sacrilege? They are, according to the teachings of faith, all those, who, knowing that they are in the state of mortal sin, in enmity with God, receive the Lord, without being cleansed in the sacrament of penance. They are, moreover, those who go to the tribunal of penance, but who make a bad confession. These latter are still more culpable, for the former commit but one sacrilege, the latter two, a sacrilegious confession and a sacrilegious Communion.

The great question is, my dear Christians, do all those who approach the tribunal of penance before going to the table of the Lord, make a good confession, a confession well reconciled with God? Do all examining their conscience with that carefulness which so important an action requires? Do they accuse themselves to God's representative with that sincerity required by the omniscient God? What can be thought of their contrition? Do they merely grieve in word for their sins, or do they sincerely detest them with all their heart? Are they sorry for, at least, all their mortal sins, without excusing or remaining attached to them? Is their contrition prompted by proper motives? If they are sorry only on account of having incurred temporal loss, this will avail them nothing. Are they truly sorry because they have offended God, lost His grace and grieved every soul? Have they made a firm purpose of amendment, to avoid, not only every mortal sin, but all proximate occasions of sin? Are they determined to make use of the means necessary for leading a better life, and earnestly resolved to make the required restitution and reparation?

Ah! my dear Christians, I greatly fear that all confessions have not these necessary qualities. It is rather my conviction that indifference and carelessness in examining their conscience, or the concealment of sins through false shame or fear, make their confessions worthless and their holy Communion sacrilegious. I am convinced that the sacrament of penance, and hence also the Holy Eucharist, are, for many, sacraments of malediction and condemnation for want of contrition and firm purpose of amendment. Or, can we call that a good confession, if to day one confesses having frequently missed Mass during the year, and the following Sunday, he again neglects Mass without sufficient reason? Is it an indication of having received God's graces, if, in the morning, the King of angels rests on his tongue, and in the evening, that same tongue utters impure, scandalous language, which seduces and destroys innocent souls? Can it be an occasion of joy for the angels in Heaven, if the dishonest man, having confessed his injustice of

twenty years, still retains the ill-otten goods? Or, if the drunkard, who from youth, has been promising to reform, and is the same in ebriety to day? Ah, no! Let us not deceive ourselves. Such confessions, without contrition or purpose of amendment, are mockery and self-deception. They cannot bring joy to God and His holy angels, they please the devil only, they can bring no grace, no blessing, naught but judgment and eternal damnation.

Hence, my dear brethren, prior to our approaching the tribunal of penance, let us, by sincere contrition, rend asunder the old garment of sin. Let us approach, not as liars and hypocrites, but as true penitents, so that our defiled souls may be purified. He only can partake worthily of the Bread of angels, who is clad in the wedding garment of sanctifying grace and holy purity, who is a child of God and an heir of Heaven. Amen

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OUR BOYS AND GIRLS. A HEART MADE GLAD.

"Old iron! Old iron!" A derisive shout echoed the words as the boys gathered on the street corner and caught the angry gleam from the eyes of the boy after whom the words had been flung.

"Might say rags, too; look at his clothes," laughed one, and the cry taken up by the others followed the unhappy lad down the street.

The cause of all this merit had been a newcomer to the Maywood school. Shy, lame and poorly clad he had aroused the amusement of the schoolmates by the wheel he rode, of the kind known as a "solid tire." Far away the rickety old wheel could be heard, and the crooked path it made from one side of the road to the other had caused many shouts of laughter from the thoughtless boys.

"I'd rather do without a bicycle than ride that old thing," one boy said, sneeringly. Johnny's face flashed painfully as he glanced down at his crippled foot, but he made no reply.

"Will, come up to Kwoonion's with 'em. Can't you? Father's given me a dollar to buy one of those puppets and I'm going after it."

The old wheel with its rider had disappeared, and the boys were separating for the night. The lad addressed shook his head regretfully.

"I'd like to, but I've promised to go on an errand for mother."

The first speaker made a wry face at the thought of the long walk alone, but hastening along the road the boy on the old wheel had taken he found amusement enough in watching the funny curves and turns made in the dusty road.

"I would never ride if I had a wheel like that," he began to himself—had stopped suddenly. Lying face down beside the grassy pathway which branched off from the dusty highway lay the object of his thoughts—boy and wheel.

Fred paused, silently watching the prostrate form, feeling from the boy's attitude that he was suffering not from bodily, but mental ailments.

Softly retracing his steps over the grassy hill, he had gone almost from within hearing distance, when the lame boy raised his flushed face from his folded arms, exclaiming:

"Oh, they don't know how their words hurt! I can't go another day. Mother says I must not mind, but bear it like a man! She don't know how hard it is. If I wasn't lame I would walk; but it's too far. Now they make fun of my clothes, too—the best I have. Oh, why can't I walk and play like other boys? If I can't ride my wheel, I can't go to school. If I lose another year, as I have these last two, I can never be a teacher. Why can't they let me alone? why can't they?"

A wave of compassion, a flash of shame swept over the listener's face. He had teased Johnny but little; now that little rose to a monstrous size. Oh, the shame of it! The poor boy had not ridden the old wheel for pleasure, but necessity. Quietly he walked away homewards. The long-winded dog was forgotten. Nearing his own home he sat down on an old tree trunk to think over a plan suddenly formed.

"I'll do it," he exclaimed, after five minutes' thought. "It won't be any too much, after the way we've treated the poor little chap. Hoory! It's a fine idea!" and he tossed his cap high in the air to relieve his excited feelings worked up to fever heat.

The plan taken root in Fred's brain was soon talked over with the other boys. With his usual energy he told them of the night before, of his own shame and then his plan, ending with:

"I just tell you what, we ought to buy Johnny a new wheel, since we don't like his old one."

The boys, ashamed of their part in the cruel sport, had entered at once into the spirit of it, and when Fred brought forward his list, with one dollar offered his name, the boys had hastened to add their own with various sums. It soon became known that Fred had concluded to wait until late to purchase the dog, and had promised to add another dollar to the one already given when he should have earned it. Certainly it was remarkable with what zeal those boys worked to earn some sums of money before and after school.

The teacher, too, hearing of their plan begged to add her share, and the plan grew with a quarter here and a dime there until the desired sum had been reached.

Johnny, all unconscious, went his way, noting with joy that the boys no longer found amusement in teasing him. Indeed, some of the older boys had been so kindly attentive to Johnny's heart was almost bursting with gratitude.

But the joy of that lovely June morning when the wheel was to be given Johnny! It was voted that Fred, who had first suggested the plan and whose enthusiasm had never faltered, should present the wheel. Every face glowed with eagerness as Fred trembled with eagerness as Fred in the room, returning a moment later wheeling the new safety. Johnny looked up with astonished eyes at the breach of school discipline. Passed down the aisle, Fred paused before Johnny's desk.

"Johnny—we—the pupils and Mr. Bright, too, want to give you a wheel. It will be much easier to than your old one. We hope you like it, and—Johnny, I, for am ashamed of the way I treated when you came here first. Please give me."

Fred sank into the seat before Johnny quite overcome by the ex-

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