## Che Catholir Rerord.

VOLUME XXI
Che eatholic grecorx. London, Baturday, March 4, 1899 Where is the connection? WHERE IS THE CONNECTION?
For the benefit of our readers who For the benefit of our readers who
may not have books of reference t
hand, it may not be amise to quote hand, it may no be of practical linteres
few facts which are
in our days of Ritualistic agitation few ract ays of Ritualilistc agitation.
in our day
The gentlemen who earn for eclesesi pattern are very fond of claiming kin
ship with the Apostolic Roman Church Their dulcet utterances about the
truth, and their slavish imitation of ruth, and tholce rites, may beguile the many from the conviction that
ecelesiasticel jackdaws.
They are of course, striving and
straining after truth. We sympathize with them,and we humbly suggest that
faliffying history will not help them to the wished-for goal. They are in
the pootton of those deseribed by t. Cyprian: "Whoever parts company
with the Church and joins himself to with the Church and joins himself to
an adultress is estranged from the promisos of the Church. He who leave Christ's reward. He is an alien, an
outceast, an enemy. He can no longer have God for a Father who
has not the Church for a Mother."
The theory of the resuscitation of the early Brititish Church by the Ritu
ailsta has not a shred of evidence or argument to cover its grotesque de
formity. The British Church was
founded by the Pope, founded by the Pope, and the Retual-
ists are but an offshoot of a sect that
was born of lust and cradiled by cruelty and rapactity. Pope Elutherius sent missionaries t success was ample, for in a short time
we read of flourishing dioceses, peopled by thousands of men and wo hat are proclaimed to.day from Cathet that all the falithful should b united by bonds of one and the same When the Britons were driven from their holdings by the Anglo-Saxons,
who were immersed in paganism, Rome ant to them also a heroic missionar
otell them of the story that has tran formed the world. So fruilful was his
labor, and so zealous were those who succeeded to him, that a Protestant hate han
torian tells us that in a singie ce torian tells us that in a singie ceri
tury England became known to Chri
tendom as a fountain of light, as wearied missions, of strong and pious kings. Our epace prevents us fron
pointing out in detail the spiritua leaders who not only kept their sub-
jects firm in falth, but protected them oftimes from kingly despotiem, and whe
never wavered in allegiance to Christ Vicar. Disputes arose, but they affected
matters of discipline only. Up to the time of Henry VIII. Eng lishmen we docile to the Mother that rescued them
from barbarism, and the ruins of affection. Thed by the Bread from heaven, and brightly in the heart of peasant as in that of chivairous knight, who looke of is purity. So it was until the stand Henry VIII, eut the chain that bound he freedom of truth for Englishme nto a blind, slavish servility to State,
he claims of spiritual authority ad milted for, nearly ten centuries-de
fended, too, by illustrious Bishops, wh ere as a barrier to to king against hi
oes-were set aside, and a bloted senaual monarch sent out the mandate hat he alone was supreme heai arg
Church of England. Hs main arg
ments were the axe, the gibbet, an the etake, and his chief upholders were nd as cruel as any that ever infestee he earth. These words may seen utterance when compared to that calls them unterly unredeemed villalu Henceiormard things epiritual wer
to be controlled by the King. He w to be controlled by the King. He was
to be the pillar of fire to gulde his sub



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MAROE 4, 1000
" TRIUMPH OF FAILURE."

## A New and $\underset{\substack{\text { Memarkable } \\ \text { Irloh Pritet. }}}{\text {. }}$

 poetry yonghten field - a conquase oft of
mercialion, of re remance by com mercialion, of rellg ion wy worldiliness,
of the ideal by tho vulgr. And wha
should we say who belong to the great


 it sadly and mockingly, a mere Wee
itindin Beter tar that it thould
siink into the deeep, with the fairy mist
 moke, unvexed by the cries and
sereamings of a mututitue given over
Mammon. What is ret creamings of a multitue given ove
oo Mammon. What is reelard making
oher destiny? What of her messag of her destiny?
to the antions?
qielian

tents, and i read and read, aud wa
delighted and somewhat amazz, on
finding at last an Irishman at heme, Catholic and a priest, who saw peril.
of this new and threatening cooquest
fudderd at them, called his country


 weaken wy allow the severecritic as be can draw from Castalian spring
but 1 do maintain that the epirit in temper of this very remarkabile tale
aill have said -heroc, inspiring, Iri
of the dais that are no more, trumpet call to our peopie. Fath

 ate, clear eyed, gentie, ardent as he
morning bat how shall they kep
their tair nature in this uuilitarian


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THE CATHOLIC RECORD
THE CATHOLIC RECORD

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$\triangle \overline{\overline{\text { PIECE OF BIGOTRY }} \text {. }}$ We mentioned in our columns a few
weeks ago the vacaney which had of
 ernmant have appointed to the postitiou
Mr. William Sieers, who is well know
 Lssuu of thas Lindasay Post will hay bard
a piece of meanneses and narrow mind












 the sudiden
economp.
It so hap
 Council, as the Cathoices of the town,
though torming a very large perent-
age of the poppulation, hat no wo wish to concentrate their votes ; and this fac
has given certain memberp sn oppor
opp
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Catholic he "i Magititrate it a a Catholic he ". woul
manage through the Council
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 given above is the result of
pullilyg, with this objeet in view.
The
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and it is
and
not to be supposed that the

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then noessary officers of the town,
least should do tantrithatuly fult fulilied.


 in favor of a reducton, may rapp
benafit thereof when that time com
TEMPERANCE WORK.



| with the joy and the love it is the merit of the supreme faith to bestow In all his wretched bodily suffering a Bournemouth, at Dieppe, and in the end at Mentone, he had that to help end at him." <br> an UNDESIRABLE MISSION- FIELD. |  |
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| interesting, apart from the contro versy that provoked it. |  |
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| ants, were encouraging a "Popishpropaganda" among the prisoners. |  |
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LAY HELP. THE SOUL's AcCounting time.
The pratical Cathoile alwass re-












## beardsleys conversion.



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THE CATHOLIC RECORD

| PIVE - MINOTES' SERMON. Third sunday in Lent. | JR BUYS ANI GIKLS | $\begin{gathered} \text { hey } \\ \text { toon } \end{gathered}$ | YOUNG ME | PROTESTANT CASTLES INSPAIN.blood <br> When | ood and hope forever quenched: hen his mother was told ot the facts, e sald in al most unutterable avgutsh |
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| What a deplorable condition it is to be unable to exchavge one's thoughts and ideas with others ! And yet, I bnow of a duabness whith is still more deplorable rad of more is the dumbeess of those who are fliuent in speech, but gre silent whon it is their bounden daty to epeenk. |  |  |  |  |  |
|  |  |  |  |  |  |
|  | brother forgetful of G od, a good priest wished to make a great sacrifice to ob- |  |  |  |  |
|  |  |  |  |  |  |
|  | ain thelr convertion : he entered a fer vent and npostolicenl order, entrely do |  |  |  |  |
|  | ater on he heard that before being onverted, these two persons who were |  |  |  |  |
|  |  |  |  |  |  |
|  | a dear to him, had embarked on a ship W itch had been wrecked, and they were balleved to have perished It is needless |  |  |  |  |
|  |  |  |  |  |  |
|  | to say how he offered for them to the <br> Lord his prayers, labors and suffer- |  |  |  |  |
| toge. |  |  |  |  |  |
|  |  |  |  |  |  |
|  | and convert a sick person who wasdying, but wion reftued obs inately tooe reconciled with God. Alas !in thisdying |  |  |  |  |
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| \%o, ${ }^{\text {ne }}$ |  |  |  |  |  |
|  |  |  | aving well Eaongh Alone. |  |  |
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|  | tursed to his cell, foll on his knees on the riedifu. kisesed hif crucifix and the priedieu, kissed hia crucifix and wep. for a moment, offering up his |  |  |  |  |
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|  | "Ab! reverend Fsther," " crited the par. ish priest, " this is ureasonable; take m m |  |  |  |  |
|  | a live ume to rest yourest, the penit |  |  |  |  |
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|  | When he had entered the holy tribunal of penamee, the young man wio |  |  |  |  |
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|  |  |  |  |  | ice, by Tno Do ited, Toronto. |
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|  | ing the erucifix to your lips, before you set out for this city, and Ho has re |  |  |  |  |
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|  | in the depths of the Eea; but whilst struggling against the waves, he had |  |  |  |  |
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|  |  |  |  | Port |  |
|  | the relictous state, and all the sarrifices |  |  |  |  |
|  | present in heaven, where Gud has pre pared a place for you. . . ." On what |  |  |  | -obably no single drus |
|  | How his heart was full of joy! What sweet tears flowed from his eyes! He |  |  |  | "mployed in nervous dis |
|  |  |  |  |  | eases with effects so mark- |
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|  |  |  |  |  | e |
|  | The bappy misslonary remsined convinced that it was the anger guardian of his father or of his brother. |  |  |  | an eminent medical teacher. |
|  |  |  |  |  |  |
|  | Daring the recent festivities held in Crstelnuovo d'Asti to honor the mem- |  |  |  |  |
|  |  |  |  |  |  |
|  | $\left\lvert\, \begin{aligned} & \text { Crstelnuovo dase the boys of the Sale- } \\ & \text { ory of Din Boce, } \\ & \text { sizy Oratory (Turis) paid a visit to the } \end{aligned}\right.$ |  |  |  |  |
| at, enough, dearly baloved Curio: | tomb of Domiaic Savio, a former pupil of the Oratory, who died at the early |  |  |  | Scott's E |
| dumb we mett with during ilfe, |  |  |  |  |  |
|  | age of fitteen in the odor of sanctity, and was burled at Mornese about two |  |  |  |  |
|  |  | (cortinues Don Boscos) yaying Comeo |  |  | insomnia and b |
|  | devotional music, and the boys deposed a wreath on the grave of the boly |  |  |  |  |
|  | youth. We hope one day to give a |  |  |  |  |
|  | the present we limit ourselves to the few incidents given below, which up |  |  |  |  |
|  |  |  |  |  | GLENCOE. |
|  | $\left\lvert\, \begin{aligned} & \text { few incidents given oelow, whice ap. } \\ & \text { pear in Lady Marting admirable erans. } \\ & \text { ation of the "Life of Don Bosco" by } \end{aligned}\right.$ |  |  |  |  |
|  | Villefranche. They have been takenfrom the "Life of Dominic Savio" | , |  | mercy can 1 make? 1 Inm not preared |  |
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|  |  | ${ }^{\text {away }}$ a ${ }^{\text {a }}$ woman who apened the door |  | E |  |
| ever the glory of God and the selvation | selected severin dispoed to toin him, to form an associ- | you may be too late ; my poor husband has neglected religion for years, but |  | day at the head of a squad outside the camp, tealing the position of the enemy,Oae of the number perceiving that the were in danger of being surrounded by the Zulus, said, "We had better "we had better stay ten minutee and drink our coffee." Bofore the ten minutes had paseed, the Zalus came Fatal delisy, and all for a single grati fication! A cup of coffee purchnsed by |  |
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THE CATHOLIC RECORD


VOLUME XXI.
The Catholic Biccord. London, Baturday, March 11, 1899.

The Presbyterian Review remarks
with tits wonted liberally that there is

 ineve, a m minitster in in ood standing, and
nieves. in the sentiment. But out
But believes in the sentiment. But our
good friend $w$ ill 1 on use his head and
and ind out for himself the grounds on
which hthat sentiment is based. He has his case made out for him by individu-
als who were taught from childhood to and intquitous. Pity 'tis tha
mployed on something more consisten $\underset{\substack{\text { have } \\ \text { imitato }}}{\text { d }}$
great preacher of our day said inapaking of Christ that to estimate th
nfluence of a man we nust try to appreciate at its just value the influencexercised by him or those among whon
alived. All superior men have exreised upon their contemporaries ais expressed by admiration or conan or will ever equal that exercisedhatrist. He was loved so happy for His sateHe was hated so fiercely that no meansecure His death. His ist ideas were be
lieved in with enthusis.were rejected with contempt.
He preached when and where Hemight-in the desert, on the mountain
side, in the temple, in Jerusalemstreets, and from the eager crowds that
throged to hear Him He selected abody of men so imbued with Histed spirit
that they forgot their own. They be.that they forgot their win. TThey be
came and were reflectors of His su-came and were refiectorse colld n
preme intelligence. They cond
indeed understand the sublime lessonwhich fell from the lips of the Master,
but they believed them with a falththat no doubt or temptation could
weaken. You have the proof in thatprofession of falth to which they have
affixed theirdised their names. There is not athe philosophers of old, take the de.
positio of trath and guard it, away fromtha turmoil of life, for their own usethusiastic to be contented with such anaim. They proclaim it to the world,
so that all men may hear the tidings.And Christ does not stop here. He He
demands belief in His ideas and Hedemands for Himself that supremehonor which is due to God alone. And
he Apostles bow humbly before Himand salute Him in the words of St.
Peter: : Thou art Christ the Son ofPeter: "Thou art Christ the Son of
the Living God." This they proclaimpublicly and make it the solemn justi-cantion of the workship they give topassing admiration that was destincedat it was a love that was strongerhan death. It was a love that maderave every danger, and comfort, receivedail that is dear to the heart of manhey are outcasts and victims of resentnd never cease until they are struckBut if Heath by the enemy.
was loved He was alsoMen listened atten-ively to His preaching, with the hope
entrapping Him. Again and againwere theirg siniterer design and revenaled.
The spectacle of a guileless iff seemedut to nourish a blinind and ungereason-
ing hatred that is without a parallel inThe annals of the human heart. Theyresort to schemes so base and ignoblecheek of the unbeliever. And whennity and no torture that hell could
prompt onprompt or human cruelty devise were
spared to give full exprossion to theirwhen the Victim hung to theirEven when the Victim hung upon
anithet with the nails burning like
spikes of fire in Hands and Feet-wth
the Eyees glazing fast in death-with

