

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, October 5, 1901.

OTHER THINGS.

We have been sent the report of a certain literary society and invited to comment thereon—eulogistically, of course. But we refrain. We are not in the business. We are quite content to accept its own valuation and to agree that everything was lovely. The music, we suppose, was charmingly rendered, and recitations all out on the bias and very soulful. We suggest that the members after they get through with Chopin may with profit to themselves, and to others, try to tune up the hearts of the sick and sorrowful in tenement and hospital. There is a lot of music packed away in all of us. Pain and misery may prevent the outpouring of the melody, but it is within us slumbering and waiting for the liberating hand of kindness and sympathy.

SO-CALLED "CHRISTIAN SCIENCE."

We are told that some "Catholics" in Canada have accepted the doctrine of Christian Science. Well, a Catholic can be an idiot as well as anybody else. And then they may dearly love a lord, and the fact that a noble earl journeyed from a distant land to look upon the face of the dear old mother and to hear from her venerable lips that sin and sorrow exist and that the world is but a dream, may have convinced them that there must be something in Christian Science. Yes, there is a good deal in it, for the mother. There is no use prating about the cures effected by Christian Science. They may have been real or imaginary. Mrs. Eddy may be a daffodil woman or a clever manipulator of human credulity and stupidity. All that is aside the question. The only fact for a Catholic to recognize is that a rigmorole sublimated into a system is not sure ground for anyone who wants to enter into eternal life.

TRUE CHRISTIAN SCIENCE.

To possess the truth, says Father Campbell, S. J., to know whence we came, and whither we are going, what are our opportunities, and what our obligations—to have the secret of converting the sorrows of life into opportunities of happiness—this is what the Catholic faith alone can give. This is Christian Science, but it is not Mrs. Eddy's.

WHO ARE THE FOES OF CIVILIZATION?

Some ministers of the Gospel over the border have been talking strangely to gentlemen of their cloth. What they would have done had they been on the scene of President McKinley's murder savours strangely of the lawlessness which they abominate. We may, however, suppose that horror for the deed swept them off their mental feet and provoked them to expressions which square neither with law nor religion.

To our mind it is futile to speak of putting down anarchy by force. That has been tried elsewhere, in Russia for example, where, despite a well-equipped secret service, a network of police, and ruthless punishment, the "reds" not only exist, but, as we are told, grow yearly in numbers and importance. Force indeed may prevent the violence that would ensue in the case of anarchists getting the upper hand, but it cannot extinguish their diabolical ideas. These are intangible and beyond reach of official; and some outward manifestation may be always looked for and dreaded. We do not believe that a great many avowed anarchists are in our parts of the world. But we cannot help thinking that in the present conditions of society their principles, or at least their attitude towards civilization, will be viewed with no disfavor by certain sections of the population. And such people will be found amongst those who have been educated without fear of God and His chastisements—among the poor chafing under a sense of cruel wrong—in a word, among all those who have been taught by the selfish luxury of the rich, and by men who now deplore the sad fate of Mr. McKinley, that faith is but an illusion, and that an endless

eternity—if haply there should be such a thing—is not worthy of thought. Hence to the many whose pathway is not illumined by religion, life must be very dark, and no saving ray of light or consolation can come to them from teachers whose wisdom is of the earth earthy. Thus we deem that the advocates of education without God are hewing away the strongest support of the civil power. The hire-anarchist is a menace to the state's stability; but a deadlier menace is the smooth-tongued educator who is preparing the minds and hearts of this generation for the reception of any species of insanity.

And whilst we dilate upon our wealth we should never forget that sound morality, not the elusive thing of convention, but that which is founded on truths as unchangeable as the God who revealed them, is the prop of a nation. With it, it is, however poor in material resources, on a high plane—without it, it must, so far as civilization is concerned, fall into decadence. "It is not," said Jules Simon—and his words are well worth quoting and remembering—"the loss of a battle, and the annihilation of an army, or a province torn away, that begins the fall of a people; a people dies only by the relaxation of its morals, by abandoning its manly habits, by the effacement of its character through the invasion of egoism and scepticism. It dies of its corruption. It does not die of its wounds."

SOCIAL FUNCTIONS.

Now and then we read in the daily press of the doings of the fashionables at Newport and other society centres. And we read them attentively because they show what a pitiable thing is life without aim or aspiration, without work, and with nothing to fill its emptiness save a bewildering round of grotesque and semi-idiotic entertainments. At Newport, for instance, they have had a circus, with a certain social light as ringmaster. Then the same versatile gentleman, who recently married a lady who did bear an honored name and incidentally a fortune, invited all the overfed canines of his rich neighbors to a dinner, and the bulldogs and poodles went, and the originator of this novel function and the privileged humans who were allowed to witness it had a new sensation. It looks as if these people, to quote Carlyle, regarded the universe as an immeasurable swine-trough. But fortunately they are few in number, and their degenerate exhibitions afford the men and women who know that life means the bearing of one another's burdens and of sharing in another's joys, an object lesson of what straits the rich can be reduced to for amusement and of how small their immortal souls must be when we consider the stuffing of a band of pups and intelligent spending of time and money. Such individuals are dead, and their doings should be chronicled in the obituary column.

No Catholic Anarchists.

A Catholic cannot be an Anarchist and an Anarchist cannot be a Catholic. The rules of the Catholic Church demand obedience to law and reverence for rulers. It says with St. Paul: "Every soul; for there is no power but from God; and those that are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation." If a man reared in the Faith will not accept and follow this doctrine he must leave the Church. It will not admit him to its sacraments if it knows that he rejects that teaching. It will that he believes in the principles of Anarchy. And there is no daily daily living with it—a man must obey its requirements or get out of its communion.

After he is out, he can go to the devil if he chooses, but it is not responsible for the devil that it has forbidden and that is done in spite of it.—Catholic Columnar.

CHRISTIAN LIBERTY.

I am Liberty—God's daughter!
My symbol—a law and a torch;
Not a sword to threaten and slay,
Nor a flame to dazzle and scorch;
But a light that the world may see,
And a truth that shall make men free.

I am the sister of Duty,
And I am the sister of Faith;
Today, adored for my beauty,
Tomorrow, led forth to death.
Heroes suffered ages prayed for,
I am she whom ages prayed for,
Whom the martyrs were betrayed for.

—JOHN BOYLE O'REILLY.

A CONVENT "EXPOSURE"

A Secular Journalist Inspects a Good Shepherd House.

The Albany Argus did a very clever and a very commendable thing recently during the prevalence of a crusade in that portion of New York state conducted by the notorious impostor, Margaret Shepherd. Mrs. Shepherd made her usual demand for the inspection of convents and other religious establishments, and told the prurient females who attended her "for women only" lectures that startling revelations would be made through such inspection. The Argus deputed one of its reporters to inspect the house of the Good Shepherd and to "expose" the iniquities there practised and perpetrated. "And for the benefit of those who have not penetrated inside convent walls," says the investigator, "to listen to the main and angelus in the little chapel, or visited the shrine in the sunny garden with the blue lines in the Helderbergs on the horizon, or looked into the vision on the faces of the women who had found sanctuary there from the under side of the cities, or talked with the nuns, who bear the purity of their lives in their faces and sorrow for the sights they see in their pitying eyes—for the benefit of those who are curious of convent life is this chronicle given."

The Order of the Good Shepherd was founded in 1861 at Caen, France. Under the patronage of the late Bishop McNierny, a colony of religious from East Nineteenth street, New York city, came to Albany in the year 1884. Here they commenced a building, but for want of funds very little progress was made, and the interest on the money necessarily borrowed has ever been a heavy drain on the meagre resources of the institution. Through generous, kind-hearted friends the work went on slowly and unobtrusively up to the present date. Constant earnest efforts are made still to wipe out these present debts.

The school and reformatory were approved and incorporated by the State Board of Charities in 1887. General Selden E. Marvin, commissioner, in his report, said: "In the examination I have it seems to me that the institutions which are under more successful management of Sisterhoods are the most successful in fully meeting all the needs and requirements of these institutions than those otherwise controlled." A Sisterhood of work. She is freed from needs of personal gain; her whole interest is in the work she is assigned to perform. Whatever it is, it is done with the simple desire to fully and freely discharge all its functions. It is no sacrifice to her; it is the work she has consecrated herself to God to discharge. My examination has led me to the belief that in very many instances the efforts these Sisters have been successful."

Once a philosopher suggested that there was a need in the world for an orphan asylum for grown folk. The House of the Good Shepherd is "an orphan asylum for grown folk," and the principles on which all reforms are accomplished in these women is that which is as old as the world—mother love.

At 5:30 a. m. in winter and at 5 o'clock in summer the day begins with Mass. Then comes breakfast. At 8 o'clock the inmates go the laundry or the sewing room to begin their day's work, which ends at 5 o'clock, with a long nooning, and there are evening classes in the three R's, illiteracy being the rule with these unfortunates, though there are notable examples of refinement and culture. The most pitiful thing about the faces of the women is their youth. Closely related to the affectionate care of the "children," as they always call them, is the fidelity of the guardian of the honor of the families whose discredited members they have received. The penitent drops her family name at the threshold, not to take it up again till she has retrieved her right to it. Her baptismal and family name are never breathed within the convent inclosure. She bears, instead, the name of some saint, under whose protection she is placed, whose virtues she is encouraged to follow even at humble distance.

In the laundry modern methods make work easy. In the sewing room the girls sing at their work, and their voices are sweet. There is sunshine everywhere. There are no bolts and bars in evidence. Yet here girls come direct from police stations, rebelling, wretched. Stories of their commitments are familiar reading in the Albany papers.

What becomes of them when they go forth? What is the inner life of this convent, the heart of the work? The Mother Superior brought out a package of old letters—a great bulky package—from the midst of others. She united it hesitatingly. "These are very sacred and precious," she said; "I can only let you have extracts, but if you wish, if it would help the work to let the public look into some of these hearts and see how hopeful our ministry must be with the compensation of such good results, you can put into your paper what I can give you without violation of the trust my children have put in me. Mothers of the world with their

happy household interest cherish their children's letters when those children go out from the old home, and they write love and courage to the distant ones. The mother in the children of the world of the convent has children of the convent beyond counting.

"I have children in all quarters of the globe," she said. "They do not forget me. They write to me in their temptation. They come back to see me and bring their husbands and children, and I am a grandmother to more than I have ever seen. Some of them are peculiarly near. All of them I carry in my heart. Mine is a very full life, and the devotion of my children is so tender and their trust so implicit. There are beautiful compensations in their work. These letters."

As she looked them over each had its face and its voice to her, but the public must do its own interpreting of these human documents.

"Only a week from to-day and I will be leaving you. Before I go, however, I want to try to express just a part of the deep gratitude which will ever fill my heart as a poor return for all I owe you. I came to you three years ago. This morning I knelt in the chapel after the Holy Sacrifice of the Mass and I remembered the first few months after I came, when I refused human consolation and steeled my heart against all kindly feeling, thinking in my false pride that I could bear everything alone. And then like a strain of sweet music came the memory of the day when the first ray of light found its way into my poor heart."

THE CULTIVATION OF MY MIND and heart during the three years I have spent here has far exceeded all the education of literature and scientific nature which was the result of five years of my school life. I am on firm ground now and starting anew.

"I suppose you think that I have forgotten you, as it is nearly four years since I saw you, and your dear face is just as fresh in my mind as when I left your care. I always look back to those days when you would advise me to be careful of myself. I took some of your advice and now I am glad of it, dear mother. I have and my little baby. It is a boy, and my little Ida is nearly 4. Do not forget me, dear mother, and will you please send me a medal of our Blessed Lady to put on my little girl's neck?"

"I write you these few lines to let you know how I am getting along. I am well, and hope you are the same. O, mother, I thank Almighty God for the year I spent there. I learned a great many things, and when my auntie asks me to do this or that thing, I can't say, 'I don't know how to do that,' but I can say, 'Give it to me, auntie; I'll do it, auntie.' I go to school every day, and to Mass every Sunday. I don't care for going out things in America is among the non-Catholic people who are willing to listen to Catholic truth. Stop at that fact and square your conscience with fact and Catholic truth. Stop at that fact. As laymen, priest or prelate, recite the one true Church, and I can get a hearing for its claims on non-Catholics. What should I do about it?"

He declares that the duty of a Catholic is not confined to making converts outright. "It is to remove bitterness, to set aside delusions, to overcome prejudices," he says. "If you cannot make converts of your Protestant neighbors, you can, at least, make good natured Protestants of them. There is no obligation to set about doing this? If you cannot get a hearing, it may be that you cannot gain an immediate victory, but you can reduce the warfare to a friendly contest; you can put an end to polemical scalping. To establish our belligerent rights is half the battle. To secure a hearing for Catholicity, as one among the religious claimants, is an immense advantage."

The lectures given by the missionaries are a mixture of doctrinal and moral discourses, adding such devotional exercises as all can join. Controversy is avoided. The Paulists do not insist too much on logic in their lectures to non-Catholics, but gain attention by presenting the great moral truths speaking of conscience, sin, the fate of the dead, and the like. What everybody is curious about will suggest the choice of the doctrine and the souls of the departed? or his use of a church society? or his Church membership. Its use and abuses: Creed or no creed, etc.

The main thing is to present the Catholic view of moral life as an inducement to consider the entire question of religion—a regular mission, minus the access of doctrinal teaching. Questions placed in the question-box are answered, personal visits and conversations with the missionaries are always urged. So much so, that Fathers Doherty and Conway, S. J., will give the mission at St. John's cathedral, will be in the vestibule of the church each evening to meet inquirers and welcome all who wish to answer inquiries. The distribution of Catholic literature is another feature of the missions.

Before you speak a word you are its master; after you have spoken, you become its slave.—Father Fal. r.

THE MISSION TO NON-CATHOLICS.

Great interest is being manifested in the mission to non-Catholics, which begins at St. John's cathedral, Milwaukee, on Oct. 6, ending Oct. 20. It will be the first mission to non-Catholics given by the Paulist Fathers in this city or state. It is a decided innovation in this section—lectures by Catholic priests to non-Catholics on the Catholic faith in a Catholic Church. Judging by the complete success of these missionaries in other cities, there is no doubt of their success in Milwaukee.

Missions to non-Catholics were inaugurated by the Paulist Fathers, under the leadership of Father Elliott of New York, several years ago. At first there was grave doubt of their success. Would Protestants attend lectures in a Catholic church? Would any results be obtained, or would non-Catholics, having satisfied their curiosity by attending a few lectures, cease to be interested? Might they not give rise to dispute and controversy? These were some of the interrogative doubts thrown in the way. Experience proves that they were not tenable. Non-Catholics have crowded the missions and shown a deep interest in them; hundreds of converts have been made, and instead of causing friction, they have established the best of feeling between Catholic and non-Catholic. This is not the least of the good results obtained.

The missions were given at first in the eastern states. They then spread to the south, which is a rich field. Father Brannan took up the work in Texas, with splendid results. Through Kentucky, Tennessee, North and South Carolina remarkable work has been done. So successful was the work that last year the Catholic Missionary association was formed, with Archbishop Corrigan at the head, to better conduct the work. The chief laborers are the Paulist Fathers, but many secular priests have taken up the work. As a headquarters for the work, the Paulist Fathers have purchased an estate at Winchester, Tenn., from which the missionaries will radiate, particularly in the south, which is regarded as a most fruitful field of work. Last week the first congress of missionaries to non-Catholics was held at that place attended by nearly all the missionaries.

Writing of the missions and the success obtained, Father Elliott the well-known Paulist, says: "Let us realize as an actual fact that we can get a hearing. Accept our evidence, accept the evidence of many other priests from all sections of the country; we are witnesses who have tried the experiment and who have succeeded. The condition of things is therefore this: The Catholic Church in America is among the non-Catholic people who are willing to listen to Catholic truth. Stop at that fact and square your conscience with fact and Catholic truth. Stop at that fact. As laymen, priest or prelate, recite the one true Church, and I can get a hearing for its claims on non-Catholics. What should I do about it?"

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SOME RECENT CONVERTS.

Men and Women Prominent in All Walks of Life Return to Mother Church.

Miss Helen E. De Master, a student of Chicago University; the Rev. A. J. Bratt, who was a curate at St. Matthew's Church, Sheffield, England; Miss Howard, an English lady who was received into the Church on her deathbed at Florence, Italy; Mrs. Alfred L'Euyer, formerly Miss Rose of Butte, Montana; Miss Petererson, of Butte, Montana; Miss Emma Madonia, and Miss Maria Cristina Asplet, John Asplet and the Misses Lucy and Josephine Salvarelli, all at Tulsa.

Lord O'Hagan died a member of the Catholic Church. Father Bradley, a Catholic chaplain, attended Lord O'Hagan at Springfontein, South Africa, and received him into the Church.

Dr. Mary J. Putnam, of Boston, a physician of note, the beautiful resignation of whose daughter, Mrs. John C. Clair, on her deathbed was impressed on Dr. Putnam with the deep religious nature of the Catholic Church. Mrs. Clair was the first fruits of the non-Catholic mission given in Boston a year ago by Father Doyle.

The late Alfred Martin Esbworth, the highly esteemed publisher of the Melbourne Argus and Australasian, had the consolation of being received into the Catholic Church before he died. He had been a member of the Church of England (says the Advocate), but a man of considerable culture and of a singularly just and generous disposition, he had for many years shown in a marked degree an appreciation of the holy work accomplished by the Church. On the day of his death he expressed a desire to see a priest, naming the Rev. G. A. Robinson, B. A., of Camberwell, in whose district he resided. Father Robinson was immediately sent for, and he had the happiness of receiving the deceased into the one True Fold.

The ranks of the Church of England clergy in Sheffield were furnished another convert in the person of the Rev. Hugh Nanney Smith, of Walkley. Mr. Smith has been received into the Church of St. Gregory, Longton, Staffordshire. Mr. Smith held his first curacy at Caverswall, near 1892 to 1894. He then went to Walkley as curate to his father, the late Rev. Thomas Smith, a position which he occupied until the death of the vicar a few months ago.

Clay M. Greene, the New York playwright who arranged the "Passion Play" that was twice rendered at the recent jubilee of Santa Clara College, has become a Catholic.

Recently Bede College, established for English convert clergymen studying for the priesthood, was the scene of a most interesting ceremony when the diaconate was conferred upon Rev. Mr. Chase, a well known Anglican clergyman for thirty nine years, and Rev. Mr. McDonald, a Protestant chaplain in the navy. Rev. Mr. Goldenbird, late secretary to Lord Halifax, was ordained a sub-deacon.

Madame Arabella Goddard, whose mission was sweet to our fathers' ears and our grandfathers'—known to her friends as Mrs. Davidson—is alive and alert enough, it seems, to take her own initiative, for at Folkestone the other day she presented herself for admission into the Church.

The well-known lawyer, Colonel A. B. Hotchkiss, and his wife were received into the Church at Santa Monica, Cal., by Rev. P. Hawe two weeks ago.

THE PEOPLE WE MUST IMLI-ZE

Dr. George G. Greff, late secretary of the board of health in the island of Porto Rico, writes as follows in a recent issue of the New York Independent:

Porto Ricans are honest, sober and very hospitable. As a proof of their honesty, the writer did not have his rooms nor his trunks locked in two years; and, although he has been in hotels and boarding houses all over the island, he has yet to miss the first article, large or small. In eating and drinking they are temperate almost to a fault. With a stranger they will share all they have. The farmer will kill for his guest the calf or the kid, and will accept no pay for the entertainment. A clean cut will await the stranger in the poorest house. As to religion, the people seem to pay the same respect as in other countries. The fundamental truths of the Christian religion they believe. The practice of their belief has made great crimes rare, and the people tractable and lovable. But if the inquirer looks for a superstitious people he will not find one here. They seem to be as nearly free from superstition as any people can be. Even the poor Africans have forgotten the superstitions of their continent. The people—white and black alike—are all members of the Roman Catholic Church, except a few thousand Spiritualists and a few who claim to be Positivists.

It is not lawful to reveal the secret faults of others without necessity.

A man's character is his property. A good name is more valuable than earthly goods. What injustice, therefore, to take it from him or destroy it!

Small vertical text on the left margin, likely a list of names or a sidebar.

th reveal... plot to any one, except, possibly to "Headon Hill," the obscure novelist who tells the story.

We are surprised that a story of this malicious and calumnious character should be admitted to the columns of a magazine which has pretensions to decency and respectability.

CHRISTIAN SCIENCE.

We have received from Mr. Wesley Spaulding of the Christian Science Association, Toronto, a communication which is a copy of a defence of the so-called Christian Science Philosophy, written by Dr. Workman of Boston, and which appeared recently in the New York Freeman's Journal.

Dr. Workman's thesis is that "God is Spirit," which is, of course, true in its obvious sense, but not true in its sense in which it is maintained by Dr. Workman, the Boston exponent of Christian Science.

We are aware that the Christian Scientists are anxious to repudiate the name of Pantheism as applied to their system; but this is nothing else than Pantheism, which makes God an agglomeration of all created beings with their properties and imperfections.

Dr. Workman relies solely on boldness of assertion to sustain this theory; for, indeed, it is totally incapable of being proved, and it never has been proved; and Mrs. Eddy's writings throw no new light on the question.

It will suffice to cite here one passage of Scripture in which this teaching is found, viz. (Heb. ii, 6): "What is man that thou art mindful of him? or the Son of man that thou visitest him? Thou hast made him a little less than the angels, thou hast crowned him with glory and honor, and hast set him over the works of thy hands."

According to Christian teaching, therefore, matter and spirit, God, men, angels, and other beings exist. Hence the so-called Science which denies the real existence of angels, men and other creatures is certainly not Christian; nor is it Science, for the simple reason that it is merely an unproved fancy of Mrs. Baker G. Eddy, accepted by her followers on her ipse dixit, and by means of which the public are humbugged.

There is nothing of instruction to be gained by the publication of Dr. Workman's wordy letter in our columns. Mr. Spaulding has already informed us that the object of Christian Science is to destroy sin and sickness, which, according to his theory, do not exist. If this be the case, we see no need of Christian Science methods to destroy them.

LEAGUE OF THE SACRED HEART

Christian Generosity.

GENERAL INTENTION FOR OCTOBER.

American Messenger of the Sacred Heart.

Generosity is the birthright of a Christian. To be generous, in the original meaning of the term, is to be noble of mind and heart, the lofty sentiments that should be inseparable from noble birth. What nobler origin can there be than ours in Jesus Christ? It is no mere figure of speech, but reality, that by baptism we are born anew in Him, the sons of God, brothers of Christ, heirs of the kingdom of heaven. In thought, deed and sentiment we should strive to be as noble as our birth.

Generosity would make us rise above everything low and petty, and despise the meaner sentiments which spring from envy, jealousy and spite. It prompts us to overlook the faults of others, and pardon them even when they are offensive to ourselves. It shrinks from the pleasure which meaner spirits find in contention, carping, unkindly and often slanderous conversations. It is not forever suspecting others of wrong or sin, but it is patient with the evil-doer, forgetful of injuries, benevolent instead of envious, never self-seeking, never narrow, but always broad and lofty. It is the spirit of Christ imparted by all who are regenerated in Him.

Generosity prompts us to give to others what we hold most precious, to

use our resources for their welfare, to share with them our treasures, to extend to them the benefit of our advantages, to devote to their improvement our personal gifts, our energy, intelligence, experience and influence, or authority we may have acquired. It is charity practised to a heroic degree, because it waits not until others are in extreme, or even urgent need; in fact, it does not consider their needs, but studies their enrichment and improvement; nor does it give solely of its superabundance, but yields even what is necessary, even so far as to forego its rights and abjure its privileges. All this, finally, is without other motive than the sincere desire to help others, and it is always done without display, self-laudation, or quest for popular applause.

There are many reasons why we should pray for Christian generosity. First of all, it is something heroic, and nothing heroic can be had without prayer. Then it is something very rare; its opposite—meanness—is common, but it is altogether exceptional. Necessary at all times, it is rarely more needed than it is in our time. Without it Christian life is impossible and religion must perish.

NEW ANGLICAN ORDER.

Recognize the Supremacy of the Pope and Hope for Re-union With Rome.

Father Paul James—Francis, minister general of the Society of the Atonement (a Protestant Episcopal High Church order) who dresses in the habit of a Franciscan friar and preaches in the open air, has proclaimed in his sermons in favor of Christian unity. He expresses hope for concessions from the Old Church which will make the return of the Anglicans to the Roman Church possible. The striking feature of his sermons is his advocacy of the supremacy of the Pope, which seems to have met with approval from many High Churchmen. He says in part that "There is scarce a band or company of creatures in God's universe, from the denizens of a beehive to the choirs of angels in heaven itself do not possess one of their number to act as leader and preserve unity. In legislative bodies not so much as a committee of three can preside in the absence of one of its members unless one of them is a madman in the chair of unity. It is a madman's dream to contemplate a united Church on earth without a visible head. If every parish must have its rector and every diocese its Bishop and every province its Archbishop, how could the whole Catholic Church throughout the world exist as one fold without having one supreme or chief shepherd over all? Did, then, the Divine Founder of the Catholic Church in its original constitution provide for the manner of his death and universal shepherd over His flock, to feed the sheep with sound doctrine and protect them from the wolves of heresy? The Society of the Atonement believes that He did when He said to Simon Peter, the Prince of the Apostles, 'Thou art Peter, and on this rock I will build My Church and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven (i.e., the Catholic Church), and whatsoever thou shalt loose on earth shall be loosed in heaven; and whatsoever thou shalt bind on earth shall be bound in heaven.' (St. Matt. xvi, 19). 'I have prayed for thee, that thy faith may be perfect, and when thou shalt have prayed, strengthen thy brethren.' (St. Luke xxii, 32). 'Feed My sheep—feed my lambs—feed my sheep.' (St. John xxi, 15). 'The Society further believes that the See of Peter is to this very day the center of the world, and that Leo XIII, the Roman Pontiff sitting in the chair of Peter, is the Vicar of Jesus Christ and by Divine right the universal shepherd over the flock of Christ.

"This being so, Church unity can only be realized by all the Bishops of the world acknowledging the supremacy of the Bishop of Rome as successor of St. Peter and being reconciled with him.

Seemingly paradoxical to Catholics is the vow taken by the members of Father Paul's order. He says that in order to emphasize the society's mission of Church unity and at the same time to protect her from contamination in her membership any who do not love and are ready to give their life for the Anglican Communion, the following subscription is required of all who shall be professed;

"Relying alone upon the help of God, I desire to make my profession in the Society of the Atonement, also to confess my love, loyalty and belief in the order and the worship of the Anglican Church, of which I am an unworthy member; further, to offer my life in her service and the cause of Church unity, the centre of which unity I believe to be the Chair of Peter, and I pray and believe that this happy communion will be wrought by the power of God without danger to the life or policy of that part of the body of Christ known as the Anglican Communion."

Evil of Private Judgment. Church Progress of St. Louis is responsible for the following rather timely observation: "Each sect is the offspring of private judgment, decaying branches of Christianity cut from the Catholic Church. Born in rebellion, nurtured by bigotry it has broad all the isms in the category.

A similar system in the civil affairs has given us the anarchist Government without a supreme authority for the interpretation of its laws is impossibility. The same is true of Christianity. Protestantism, therefore, while professing the latter, is bending its energies for its destruction."

At a lecture in Boston last Tuesday evening, Frederick W. Peabody, counsel in a recent suit against Mrs. Eddy, delivered what he announced as an exposé of the Christian Science cult and the methods of its founder. It is purely a business proposition, he averred.

"In 1881," he said, "Mrs. Eddy established what she called the Massachusetts Metaphysical College, which was an institution for returning out of Christian Science healers. Her adopted son and her husband, with herself, constituted the faculty of this remarkable institution, and the entire college course consisted of twelve half days.

The following is an advertisement taken from the Christian Science Journal, September, 1886, referring to the Massachusetts Metaphysical College: "The collegiate course in Christian Science metaphysical healing includes twelve lessons. Class convenes at 10 a. m. The first week, six consecutive lessons. The term continues about three weeks. Tuition \$300. Tuition for all strictly in advance."

"Mrs. Eddy's was a strictly cash business. 'Mrs. Eddy said that during seven years some four thousand students were taught by me in this college.' Four thousand students at \$300 per student for a college course of twelve lessons!

Four thousand times three hundred equals one million two hundred thousand, and \$1,200,000 was paid to be fairly reasonable compensation for instruction, even in Christian Science, during a period of seven years, especially as it was all in the family.

The organization of the Massachusetts Metaphysical College was a valuable aid in the distribution of Mrs. Eddy's inspired and copyrighted and costly writings, and so have been the organization of the First Church of Christ, Scientist, in Boston, and of all other Christian Science churches.

Every member of every Church and every student at the college must have a copy of the inspired 'Science and Health,' at \$3 per copy. (There is good profit in \$3 for a book costing not over fifty cents to publish—500 per cent profit.

Every teacher of Christian Science graduating from the college and every student of Christian Science must have a copy of 'Science and Health.' Every Christian Science healer and every patient of every Christian Science healer must have a copy of this God-inspired book at \$3 per copy, or with leather bindings, \$5 or \$6 per copy."

THE BUSINESS OF CHRISTIAN SCIENCE.

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DEATH AT TORONTO OF THE CO-FOUNDESS

Of the Community of St. Joseph, in Canada.

Almost within sound of the glad joy bells heralding the Golden Jubilee of the Community of St. Joseph in Toronto, Mother Mary Bernard Dinnin, the last of the four co-foundresses of the Order in Canada, passed away peacefully on Monday, 29th ult., at 830 p. m. Her death was a great loss to the Community, whose joyful Jubilee Symphonies are being noted of mourning, death and glorification of the departed religious for her excellent qualities of head and heart.

The history of Mother Bernard's religious life is a story of sacrifice and devotion. She was the youngest member of that little colony of October 1851, which left the shores of the great neighboring Republic to come to this country, to live and work in the midst of a new and untried life. Her life was a life of prayer, meditation and holiness. She was a woman of great faith and courage, and her death is a loss to the Church and to the world.

It is almost impossible to obtain the accurate account of these early days of trial. The members who entered the community within a year or two of its foundation in Toronto and who still survive will not speak of the heroic sufferings endured. "Misi Scepterum esse" was the motto of the young community, and it was a motto which was never forgotten. The young ladies who joined the community in the early days of its life were of noble birth and of noble hearts. They were women of great faith and courage, and their death is a loss to the Church and to the world.

In those days of trial the Bishop did all in his power to sustain their privations; and he—saintly priest, the son of a noble house, who had led from the first the appointment of a young man who had refused the appointment of Almoner to the Duchesse de Berry, also the Chaplain of the Order, as well as a seat in the National Assembly—with voice and pen nobly pleaded for the young community. He brought to his diocese, as well as to the Assembly, a labor too arduous that would have brought to the aid of the sisters and fitting to the welfare of the Order. In St. Joseph's Annals some more is mentioned, loved and cherished by the Order. Francis and Charles-Emile de Charbonnel, second Bishop of the diocese, who died in 1864.

The dark days of struggle passed however, and with them the community had first a new and imposing building, the St. Joseph's Convent, Convents, Academies, High and Separate schools; institutions of every kind, and the community rapidly grew. The young ladies who joined the community in the early days of its life were of noble birth and of noble hearts. They were women of great faith and courage, and their death is a loss to the Church and to the world.

The noblest of all the work of the community was the work of the young ladies who joined the community in the early days of its life. They were women of great faith and courage, and their death is a loss to the Church and to the world.

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love and tender care can we doubt that those blessed souls surrounded and sustained their spiritual daughters could reach her couch of death, or be sure that that expiring man was indeed her last.

It is a matter of indifference to the last member of that little cosmopolitan congregation that she should be buried in the same grave as her mother and her sister. The members of the Order, who have reached the harvest of good during the fifty years of their life, are now gathered around the grave of their mother and their sister. The death of Mother Bernard is a loss to the Order, and to the world.

The Mother Superior may interest her friends in the fact that Mother Mary Bernard was born in the town of Lyons in 1822. She was the youngest of six children. Her father was a merchant, and her mother was a noblewoman. She was educated in the convent of St. Joseph, in Lyons, and she was a woman of great faith and courage.

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1852, London in 1855, and Peterborough in 1859. Indirectly owe their origin to Mother Bernard. The 25,000, who in numbers of those three communities continue her work of education and charity in cities, towns and villages of Ontario, Mother Bernard's views on education were the spiritual nucleus, the nucleus of the best education she was. She believed that the best education for women is that which will best help her to become a perfect human being, wise and loving and strong. With Miss Spaulding she thought that the aim and end of education is to bring forth in the individual the divine image of God, as it exists in the thought of God, as it is revealed in the life of Christ. She was convinced that science is but the handmaid of religion, and that both should blend to cultivate the mind and test the heart. That the high and holy principles which she imbued her religious sisters did not detract from the useful instruction in all branches relating to secular knowledge, she teachers records of St. Joseph's community in the Education Department are the best proof.

Of her charities we can but say they were boundless. She was a mother to the orphan and the poor; and that word "mother" connotes to the soul of suffering; whose ear more sensitive to the cry of pain! She entered in her heart the most glorious privilege, and she considered the lessening of human misery, the rendering services to suffering humanity, glorious, God-given work that Angels well might envy. And fifty years of heroic prayer and self-sacrifice and self-oblivion did not perfect her in the sublime vocation to which she had dedicated her life. The life of Mother Bernard we do not propose to speak; the subject is too sacred to record. She lived and died in the most glorious way. She was a woman of great faith and courage, and her death is a loss to the Church and to the world.

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OUR BOYS AND GIRLS.

A TRUE STORY. The following is one of the many favors granted by our Lord to those who are devoted to His Sacred Heart, and one that happened under the personal observation of the writer, who deems it a privilege and a pleasure to publish the same.

During the summer of 1899, a gentleman hailing from one of our large northern cities appeared at a quiet old spot not far from the summit of the Blue Ridge Mountains. He seemed worried and extremely nervous and it was evident that some sorrow was weighing on his mind.

At first he made no friends; in fact he avoided all communication with those around him.

The Sunday after his arrival he arose early, as was his wont, and was soon seen walking to and fro on the porch in front of the place at which he was staying, evidently lost in deep thought. His attention was aroused by the sudden stop of a carriage in front of the inn where he was staying.

The bright happy face of a stranger attracted him, and he longed to know who he was and where he was going.

On inquiry, he was told that the new arrival was on his way to church. All during the day, as he afterward said, he felt a desire to speak to the young man. Fortunately, in the evening he received the desired introduction.

"The people here have service rather early," he said in the course of the conversation.

"Yes, we have Mass at 7 o'clock," "Mass! Mass!" and, as he repeated the word one might have seen his cheek crimson. A few inquiries brought out the fact that he was a Catholic, but had strayed from his faith long ago.

It is said that an open confession is good for the soul, and certainly never was this more strikingly verified, as the sequel will show. The great faith and love of God shown by his newfound friend made him long for his lost faith, which he had so carelessly thrown away for the pleasure of the world.

The story of his life won the sympathy of his hearer. It seems that he was the only son of wealthy parents, who had lavished upon him every mark of parental love. After he graduated he held an important position in a large banking house, but with worldly success came spiritual decay.

Finally, dishonest work was discovered; he was accused, and his resignation demanded.

He protested his innocence, and requested a more thorough investigation, but everything pointed to him as the guilty party, and it was only his father's name and high standing that saved him from criminal prosecution.

Even his friends believed him guilty, and his father, enraged at his supposed guilt, disinherited him.

Only one believed him innocent, and that was his mother; but he had even denied the pleasure of seeing her before he left.

"Five years have passed since then," he said, "and I have never seen her. My father says he never believed me innocent till I established my good name and restored my former position of trust. That will never come. I have hoped, and hoped in vain. How could heaven be so unjust?"

"But," interrupted his friend, "were you true to heaven? He told you that you were a sinner, and the faith that God had given you. You sought justice from man, but you do not obtain it. Why not ask more of God? Why not seek the Heart of Jesus and place your case before Him and believe me, He will not fail you."

Make the devotion of the nine Fridays in His honor; pray to Him for your soul; tell Him you are sorry your past, and ask His pardon, promising to lead a new life if He helps in your trial."

After a few explanations of the votion of the Sacred Heart, it was agreed that both should make the Fridays. The novena began on the first Friday of September and on the morning of the first Friday of October at one of the early Masses, in a church in Baltimore, the unfortunate gentleman knelt before a statue of the Sacred Heart.

"O my Jesus," he prayed, "These with my whole heart, sorry for having offended Thee, merciful to me, and if it is Thy will, restore my good name as I am back home."

At 11 o'clock the same day he received a telegram calling him. The real culprit had confessed his crime.

Our friend reached home a man met by his anxious parents, who saw their mistake. Of the man with his mother we shall say no more; for there are in life scenes so sad that we draw a veil over them and keep them only in memory.

There was, he said, nothing to forgive, since the trial had been a grace that led to a better life. He was at once restored to his position, and instead of prosecution real truth he has shown him to be of his ways and he bids fair to be a true apostle of the Sacred Heart. Annals of the Sacred Heart, South.

A Protestant's Advice. Charles Kingsley thus wrote a friend: "Make a rule, and God to help you to keep it; possible to lie down at night being able to say, 'I have a human being, at least, a little happier, or a little better today.' You will find it easier to think, and pleasanter."

OUR BOOK LIST.

On Receipt of Prices named Below we will send to any address any of the Following works: Address The Coffey, London, Ont.

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VISITS TO JERUSALEM IN THE TABERNACLE, by Rev. F. X. Lassarac. Price 25 cents.

GOLDEN BOOK OF THE COMMANDMENTS and Sacraments, by St. Alphonsus Liguori. (Paper) 25 cents.

COBBETT'S REFORMATION - REVISED with Notes and Preface by Rev. Fr. Francis Aican Gasquet, D. D., O. S. B. Price 35c.

THE SACRAMENTS OF THE HOLY Catholic Church by Rev. A. Lambing, LL. D. Price, paper, 25 cents; cloth, 35c.

THE FAITH OF OUR FATHERS, by Cardinal Gibbons. Price (paper) 50 cents and (cloth) \$1.00.

CLEARING THE WAY - BY REV. XAVIER PASQUATI. The Catholic doctrine explained and objections to it answered in clear and simple language. Price 10 cents.

MY NEW CURATE - A STORY GATHERED FROM THE STRAY LEAVES OF AN OLD LADY, by Rev. P. A. Shanahan, P. P., Donnellan (diocese of Cleveland). Price, \$1.50.

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PLAIN FACTS FOR FAIR MINDS. - This book contains a full and complete explanation of the Church ceremonies and their proper names. From the French of the Abbe Durand. Price (paper) 10c.

A FINE ASSORTMENT OF IMPORTED BIOGRAPHS OF THE SACRED HEART OF JESUS, the Sacred Heart of Mary, and the Holy Family, can be procured at the Catholic Book Office, 215 years' service in the Sacred Heart of Jesus and of the Sacred Heart of Mary, 50 cents each.

THE CHRISTIAN FATHERS. Price, 35 cents (cloth); The Christian Mother (cloth) 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh (cloth), 40 cents; Catholic Belief (paper), 25 cents, cloth (strongly bound) 50 cents.

LECTURES OF FATHER DAMEN'S (S. J.) "The Holy Bible, the Only True and Preserved Word of God." Price 15c. Per dozen, \$1.00.

IRELAND IN PICTURES. - A YEAR'S subscription to the IRELAND RECORD, a beautiful work of art for \$5.00. It contains four hundred photographic views, everything of interest in the four provinces, written sketches by Hon. John F. Finerty, of Chicago.

PRAYER BOOKS FOR SALE. - WE HAVE a new stock of prayer books ranging in price from 10c. to \$5.00. \$1.00, \$1.25, and \$1.50. Subscribers wishing to procure one or more should send their order to the publisher, and forward their order by return mail.

DICTIONARIES LIVES OF THE SAINTS and the CATHOLIC RECORD for one year for \$3. It contains Reflections for every day in the year. The book is compiled from Butler's Lives and other approved sources. Edited by John F. Finerty, of Chicago, and contains nearly 100 other illustrations, elegantly bound in extra cloth.

SACRED PICTURES. - COLORED CRAYONS of the Sacred Heart of Jesus and of the Sacred Heart of Mary - size 1 1/2 x 2. Price 50 cents each. Same size engraving, \$1.00 each. Extra large engravings, \$1.50 each. Smaller size colored. The Sacred Heart of Jesus and the Sacred Heart of Mary. Colored pictures of St. Anthony of Padua - size, 1 1/2 x 2 - 25 cents each.

ST. BASIL'S HYMNAL, FOURTH EDITION. - A new and complete collection of hymns, psalms, and other sacred music, compiled by the Rev. Fr. Basil, of the Office and Editor of the Societies of the Blessed Virgin Mary. Compiled from approved sources. Price 25 cents. The same book without the music, 25 cents.

FAMILY BIBLE. - FOR THE SUM OF \$5 we will mail to any address - charges for carriage prepaid - a Family Bible (large or small size) bound in cloth, elegantly illustrated throughout - and also give credit for one year's subscription to the CATHOLIC RECORD.

FAMILY BIBLE. - THE HOLY BIBLE containing the entire Canonical Scriptures, according to the Decree of the Council of Trent, translated into English by the Rev. Fr. Trevelyan, and revised by the Rev. Fr. Trevelyan, and other editions in diverse languages. This is the highest quality of Bibles ever published to express a copy of this Bible and pray for charges for carriage. The Bible is bound in cloth, and is available in all sizes. Price \$1.00. The same book without the music, 25 cents.

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THOMAS COFFEY, Catholic Record, London, Ont. Liberal commission allowed to agents.

CARLING. When Ale is thoroughly matured it is not only palatable, but wholesome. Carling's Ale is a ways fully aged before it is put on the market. Both in wood and in bottle it is mellowed by the touch of time before it reaches the public.

People who wish to use the best Ale should see to it that they receive Carling's Ale.

It is easy enough to get it, as nearly every dealer in Canada sells Carling's Ale.

W. J. SMITH & SON, Undertakers and Embalmers, 115 Dundas Street, Open Day and Night, Telephone 555.

THE CATHOLIC RECORD

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CLVIII.

Of course, when I distinguish heresy before the Church from heresy before God, I mean only heresy as embodied in persons. The Church can not know men's hearts, but undoubtedly she can know the meaning of language, and undoubtedly every Roman Catholic is bound to believe that an authentic condemnation by the Church of any proposition as heretical is infallible. It is in such a case certainly heresy in the sense of the words. What it may be in the sense of the proponent, the Church does not pretend certainly to know. De secretis non judicat Ecclesia. "The Church judgeth not the thoughts of the heart." Like every human tribunal, she acquits or condemns men according to the best evidence before her. Even when she condemns a proposition "in the sense of the author," she means, and can only mean, "in the sense which, in the connection, the words bear according to their usual acceptation, and which, therefore, the author must be presumed to have intended. She does not deny the possibility of eccentric mental formations, in which words would signify something very different from what they do in common use. Of such abstract possibilities she can not be held bound to take account, or her hands would be helplessly tied. Yet she does not deny (what it would be impious to deny) that God may know what she does not know, and may acquit a man of heresy whom she has condemned, and warrantably condemned.

Indeed, an undoubted Catholic might utter heresy, out of pure ignorance. For instance, says Bellarmine, an honest rustic, in a fit of unadvised zeal, might undertake to expound the doctrine of the Trinity to an unbeliever, and might, in his simplicity, confound the Persons or divide the Substance. His notions would be undoubted heresy, yet as he would not have a thought of contradicting the Church, he would only bring on himself an admonition not to meddle in matters too high for him. It is as to profane (see H. C. Lea) what wild positions the Spanish Inquisition passed over as of no account, because it was convinced that the parties could not have meant them heretically, or else were more or less of their heads.

Protestants often view the Church of Rome as ever grimly on the watch for heretics and heretics within her bounds. They ought now and then to take a turn, and charge her with lamentable negligence in the matter. Doubtless there have been times and regions in which the one thing was true, and times and regions in which the other was. She would probably say, with an amused smile: "You have proved irrefragably each of your two contradictory allegations. I am obliged to you for making it so evident that on the whole I have kept so well in the middle."

Naturally a small body is more exposed to the vicissitudes of heresy hunting than a large. I am afraid that in beloved Presbyterians are just now, in our country, yielding to this temptation. The Free Baptist body, though little, is a remarkable instance of a denomination which, by discreet forbearance, saw Unitarian leanings indirectly die out within it.

Even where propositions have been pronounced heresy, it does not follow that the proponent has been pronounced a heretic. He may have died before the question was decided. Thus five propositions of Bishop Jan senius' book, the Augustinus, have been pronounced heretical, yet the Bishop himself never pronounced the Church has never pronounced the heretic. She has been willing to presume that had he lived to hear the sentence, he would have accepted it. Those whose harsh zealotry cast his body secretly out of his cathedral and buried it in unconsecrated ground, had no authority from the Church to do this. There have even been found people capable of proposing to do the same for Bossuet.

Of course, then, it is not to be imagined for a moment that the Canon Law is disparaging the doctrine of infallibility of the Church, when it says: "God, in His judgments, always rests on infallible truth. The Church is sometimes compelled to depend on the uncertain and variable reports of men. Therefore it may well be, that he is loosed in the judgment of the Church who is bound in the judgment of God, and that he is bound in the judgment of the Church who is loosed in the judgment of God." Here, we see, the reference is only to the possibilities of error in judging persons, which the Church fully concedes, not to any possibility of error in determining doctrine.

It seems somewhat difficult to ascertain precisely what really was the theory of Boniface the Eighth as to the relations of Church and State. Nor is it of any very special importance to decide, inasmuch as it is set forth only in the introductory argument of the Unam Sanctam, and reasonings, even of a decree of faith, are confessedly not binding on belief, as is shown alike by Bellarmine, Perrone, Bessler, and virtually, through him by Pius the Ninth, as well as by the general consent of Catholic theology. I may remark that Professor Faulkner, for himself and me, having consulted the theological professors at Washington, received from them the same reply, as of course he would. Bellarmine, Perrone, Fessler, Pius IX., the Washington professors, and the general body of Catholic theologians, here is the phalanx against which Professor Foster finds himself arrayed, in declaring that he is not afraid of those who deny the introductory reasonings of the Unam Sanctam to be of faith. Verily, I know not to whom we are to compare so doughty a champion, unless it is to the dapper little King George II. at the battle of Dettingen, when he pounced out from the English ranks and offered his unassisted valor to fight the whole French army.

President Eliot, writing lately in the Independent, declares that it was the uniform teaching of the Catholic Church down to the French Revolution, that Divine authority to govern in temporalis comes primarily to the rulers, not to the community, and all ways through the Church. This is a most extraordinary statement. What ever the precise theory of Pope Boniface VIII. may be, it is certain that he stands at the apex of those who exalt the Church over against the State. Yet it is certain that even in the introduction of the Unam Sanctam he distinguishes the civil from the ecclesiastical power, however much he may appear to subordinate the former, while in his supplementary declaration he in his supplementary declaration he allows that the State has a distinct mandate from God. President Eliot's account, therefore, seems to break down at the very beginning.

As to Bellarmine there is no doubt, although he died 168 years before the French Revolution. His doctrine, moreover, substantially answers for that of his Order, while it has been for two hundred years set forth by the Holy See as orthodox and safe. Now he expressly denies that Christ's mandate to the state is given Him as Head of the Church. He maintains that it is given by Him as King of the world. Moreover, nobody has ever pretended that the mandate of heathen governments comes through the Church; yet the Church, from the Redeemer on, has always allowed that extra-Christian governments are intrinsically legitimate. Says St. Ignatius Loyola: Why should I not obey a heathen prince (of should I not obey a heathen prince) for course for civil ends, so long as he does not enjoin any manner of sin? So far, I will obey him as I would obey Christ. Himself. A heathen prince may be a just and efficient ruler, says St. Ignatius Loyola, and such St. Paul declares that he is to us the minister of God for good.

Moreover, Alexander VI. in his Bull concerning the Guinea coast, declares that he can give the king of Portugal authority to shut off other Christians, but that he can not give him authority over the infidel kings, because it is not his to give. The same reasoning applies, of course, to his American bull of division, and it was always so interpreted by the Dominicans, when they inquisition, by Pope Paul III., who came up, and by every one who shall try to break down "the legitimate authority of the Indian princes." Here, by the very highest authority, in its various forms, the most of human governments, standing outside the Church, are declared by the Church to be the legitimate ministers of God, controlling alike heathens and Christians. Bellarmine, indeed, though not the Dominicans, allows that a Christian nation under an unconverted king may be authorized to depose him if he persecutes them, but not otherwise.

The notion, then, that it was a uniform, or even prevailing opinion, that the mandate of the civil power comes through the Church, a contracted through the Church, is contradicted alike by Pope and Inquisition, by Dominican and Jesuit, and by Boniface the Eighth himself.

CHARLES C. STARBUCK. Andover, Mass.

"We do not quite understand how Rev. Mr. Starbuck can say that it is Catholic doctrine to believe that God 'may acquit a man of heresy whom she (the Church) has condemned and warrantably condemned.' nor do we see how he can reconcile such a statement with his own more correct language in the every sentence of this paper. 'Undoubtedly every Roman Catholic is bound to believe that an authentic condemnation by the Church of any proposition as heretical is infallible,' and, therefore, ratified in the Canon Law which he has now given us several times, we hardly know what to say. One can not easily carry the Canon Law around in his vest pocket, nor store its contents away in some corner of his memory for ready use. The statute law of Massachusetts with its commentaries would take up less space. We should like to see, therefore, such reference to the original text of the Canon Law. Whatever grain of truth there may be in the statement properly interpreted any law appears to us to be exaggerated out of all proportion in Mr. Starbuck's presentation. To understand and correctly interpret any law, we must know its purport or intent, its exact wording and context. Now, there is something in the wording of Rev. Mr. Starbuck's quotations which raises in our mind a suspicion of its genuineness: we fear he has taken it at second hand. Rev. Mr. Starbuck's trustful reliance on the accuracy of others is shown in his treating seriously the spurious quotation which Rev. Dr. Foster makes from the Unam Sanctam.-(Ed. Review.)

The Effect of the Love of God. Because they saw the love of God in everything around them, the immediate companions of the Saviour found the world a new world. The joyous and cheerful aspect of their life strikes every careful reader of the life in Galilee. Is God Father? Then we are children. The soft breath on your cheek is God's breath. The joy of life, as you look out on the morning, as all nature sings its song of praise, is the echo of His present joy. And at night, when you sink to sleep, that blessing is the blessing He gives His own. So you find Him in the sunshine, find Him in the cool of night, see Him in the stars of the infinite Heaven and hear Him in His whisper which tells of right and truth; you find love, and know that love rules the Heaven and the earth. As you know that, all darkness flies away.

TOBACCO, LIQUOR AND DRUGS. Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the tongue with it occasionally. Price 25c.

Simply marvelous are the results from this remedy for the liquor, morphine, and other drug habits. It is a safe, inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, Room 17, Jones Building, corner King and Yonge streets Toronto.

PROGRESS OF CATHOLICITY IN SCOTLAND. The progress of Catholicity in Scotland is most encouraging. Those cynical observers who complacently ignore statistics and pin their faith to what they will be quite surprised at the disclosures that the Rev. Michael Barrett, O. S. B., makes in Donahoe's Magazine for September. The learned Benedictine says: "The Catholics of Scotland at the present day, are made up of three constituent elements. There are the Highlanders, the Lowlanders, and the Scotch Irish; each group has its own characteristics, and each must be considered apart in estimating the quality of the Catholicity exhibited by the people inhabiting the western isles, and the midland, northwestern and western counties of the mainland lying between the Grampians and the Moray Firth. Of Celtic race, they have sprung with laudable tenacity to their ancient language, traditions and customs from generation to generation, and more praiseworthy still, have maintained in their remote islands and secluded glens the practices of the Ancient Faith, with a stubborn persistency that has been unconquerable. Consequently, we find to this day, whole districts and entire islands in Scotland where Catholicity is the only religion to be met with, while across the Atlantic the sons of the same race whose forefathers generously chose exile rather than apostasy, perpetuate the like characteristics in Nova Scotia and Newfoundland. - New Century.

Polson's Nervine Cures Rheumatism. The remarkable strength and marvelous soothing power of Nervine results in quite infallible relief in rheumatism. Five times stronger than any other remedy, its penetrating power enables it to reach the source of the pain and drive out the morbid matter. Nervine is stronger, more penetrating more highly pain-subduing in its action than any other medicine heretofore devised for the cure of rheumatism. Sold in large bottles everywhere.

A CLEAR HEALTHY SKIN. - Eruptions of the skin and the blotches which blemish beauty are the result of impure blood caused by unhealthy action of the Liver and Kidneys. In correcting this unhealthy action and restoring the organs to their normal condition, Parmentier's Vegetable Pills will at the same time cleanse the blood, and the eruptions will disappear without leaving any trace.

IT RETAINS OLD AND MAKES NEW FRIENDS. - Time was when Dr. Thomas' Electric Oil had but a small field of distribution, but now its territory is widespread. Those who first recognized its curative qualities still value it as a specific and while it retains its old friends it is ever making new. It is certain that whoever once uses it will not be without it.

PUBLIC INSTITUTIONS have found Pain-Killer very useful. There is nothing equal to it in cases of bowel troubles. Avoid the cheap imitations. There is but one Pain-Killer, Perry Davis', 25c. and 50c.

BUY..... COWAN'S COCOA and CHOCOLATE. And get the Choicest Quality.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Heating apparatus, Windsor, Ont." will be received at this office until Friday, October 4th, inclusive. For the supplying and placing in position of a heating apparatus at the Drill Hall, Windsor, Ont., according to plans and specification to be had at the Office of Public Works, Windsor, Ont., and of Charles Smith, Clerk of Works, Windsor, Ont.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of the tenderer. An accepted cheque on the Minister of Public Works, total to ten per cent (10 p. c.) of the amount of tender, must accompany each tender. The contract will be forfeited if the party tendering declines to complete the work contracted for, and will be returned in case of non-compliance with the conditions. The Department does not bind itself to accept the lowest or any tender.

FRID. GELINAS, Secretary, Department of Public Works, Ottawa, September 17th, 1901. Newspapers inserting this advertisement without authority from the Department will not be paid for.

ASK FOR Labatt's (LONDON) TELL YOUR DEALER YOU WANT The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

For Torpid Liver, Flatulence, Constipation, Biliousness and Sick Headache, TAKE BRISTOL'S PILLS Safe, Mild, Quick-acting, Painless, does not weaken, and always give satisfaction. A most reliable Household Medicine, can be taken at any season, by Adults or Children. All druggists sell "BRISTOL'S."

The Foul Assassin Glories in his crime. Will you do likewise, if you leave those nearest and dearest to you, to that omnipresent assassin - Poverty? Insure sufficiently, thereby protecting your family now, and also creating a competence for yourself in old age. Insure immediately, because delay is dangerous. Insure in the NORTH AMERICAN LIFE ASSURANCE COMPANY because it is absolutely safe and offers the best and most desirable plans. See an agent or drop a card to the Head Office for information. NORTH AMERICAN LIFE, 112 to 118 King St. W., TORONTO, ONT. L. GOLDMAN, A.I.A., Secretary. WM. McCABE, F.I.A., Managing Director.

A DEPOSITORY FOR SAVINGS where the most cautious may leave their money with implicit confidence. Kind is provided by the Savings department of THE CANADA PERMANENT AND WESTERN CANADA MORTGAGE CORPORATION Toronto Street, Toronto. Liberal rates of interest paid or compounded half-yearly. It is recognized as CANADA'S PREMIER COMPANY. INSIST ON HAVING PURE GOLD FLAVORING EXTRACTS THE TRUE-TO-NAME KIND

NEW EDITION Webster's International Dictionary. 25 Plates Throughout, 25,000 New Words, Phrases and Definitions. Prepared under the direct supervision of W. T. HARRIS, Ph.D., LL.D., United States Commissioner of Education, assisted by a large corps of competent specialists and editors. Rich Bindings, 264 Pages, 5000 Illustrations. We also publish Webster's Collegiate Dictionary with Glossary of Scottish Words and Phrases; First class in quality, second class in price. Specimen pages, etc. of both books sent on application. G. & C. Merriam Co., Publishers, Springfield & Mass.

Carling. When Ale is thoroughly matured it is not only palatable, but wholesome. Carling's Ale is a ways fully aged before it is put on the market. Both in wood and in bottle it is mellowed by the touch of time before it reaches the public. People who wish to use the best Ale should see to it that they receive Carling's Ale. It is easy enough to get it, as nearly every dealer in Canada sells Carling's Ale. W. J. SMITH & SON, Undertakers and Embalmers, 115 Dundas Street, Open Day and Night, Telephone 555.

THE CATHOLIC RECORD

THE ETERNAL CITY.

Mr. Hall Caine's book, "The Eternal City," has been published, and the world survives, and Catholics are not a whit dismayed, notwithstanding that the story, as we are told, "puts to test some of their fundamental theories, and finds these theories wanting."

We are not so superstitious as to be annoyed at a divergence from the Catholic point of view: we are merely curious to know why this book, with its crude theories, a knowledge of which is heralded as an event in the literary world, and we venture to say that the old-fashioned people who cling to Scott and Thackeray, and have perchance a fondness for Black, Meredith and Hardy, must wonder too. It strikes us that some Catholic correspondents have gone out of their way to give Mr. Caine a good deal of cheap advertising. They have charged with Catholic ideals, and now this book comes to convince us that the correspondents must have been describing some other individual. If we are wrong in this assumption we hasten to beg their pardon, but we must say that breadth, depth and sympathy are not visible in the book "The Eternal City." But why all this bother about it? What Mr. Caine thinks of Rome, etc., is of very little interest to anybody but himself. The book will be boomed by the publisher and read by some Catholics who will fall to remember that a popular magazine refused, because of its vulgarity and indecency, to continue its serial publication, and that it is moreover replete with ignorant charges against Catholic doctrine. But all said and done, Mr. Caine remains what he was before the publication of the book, namely, a trespasser on the domain of literature. "The Eternal City" is really a tract, larger than the average one, but just as dreary, and if possible garnished with more mawkish sentimentalism. The eminent novelist, we fear, has been cozened into believing that he is as great as ingenious advertising and the stupidity of a section of the public would have him, and that, consequently, any work from his pen must needs bear the hall-marks of genius. Here is what the New York Sun has to say of Mr. Caine's book:

On our heads he launches his curse of Rome. . . This is a department store of a novel. . . The ruthless Maxman has no bowels for his readers. He gives conversations by the ton, descriptions by the mile, leading articles, proclamations, letters by the ream. The Italian republican and friend of humanity, the "problem" heroine who confesses to her husband that although virginal, she is not ignara mali, — Oh, God, how weary, static, flat and unprofitable seem to us all the pages of this book! Long is the injury, long are the details.

CHARACTERISTIC OF THE AVERAGE FREE-THINKER. If there be one thing more than another predominant in the mental make-up of the average free-thinker it is boundless self-conceit. Some of the Germans indeed couched their theories in reverent language as were far removed from the crude materialism that as a rule distinguishes infidel publications of our times. The seers of the past even when baffled by the problems of their origin and destiny cried out for supernatural help, the fools who now say that there is God are undisturbed by doubts or scruples and rather preen themselves in being far ahead of those who shrivel from the unenviable title of atheists.

They talk a great deal about Socrates but science is a much maulled wretch and is supplied to-day by its intellectual hallucination. True science, ever, occupies itself with phenomena and their laws — with second causes: it keeps within its legitimate sphere and will not annihilate cause matter is not annihilated, that it is eternal, nor, because of relation to thought, contend that the matter is a mere examination within its territory, but oversteering that

MARRIAGES.

McKOWN CROWLEY.

On Tuesday morning, Sept. 27, 1901, the most beautiful wedding of the season was celebrated at St. Patrick's church here, when one of King's most popular young ladies in the person of Miss Nora M. Crowley, second daughter of Mrs. M. Crowley, was united in marriage to Mr. Edward M. McKown of Scarborough, at 10 o'clock, to the strains of Leber's grand march, played by her cousin Miss E. J. Crowley, the bride entered the church leaning on the arm of her father and was met at the altar by the groom, where the wedding ceremony was performed by the pastor, Rev. Father O'Neill. The bride, who was handsomely attired in a blue cloth gown with a pearl satin blouse, trimmed with silk applique embroidery, and a beautiful blue velvet hat to match, was assisted by her sister, Miss Nellie M. of Aston, who was tastefully dressed in a blue velvet gown with a yellow silk blouse, trimmed with black velvet, blue ribbon and a black velvet hat; while Mr. McKown, who wore a blue suit, was assisted by his brother, Mr. Thomas McKown, who wore a blue suit, and acted as the best man. The bride's bridesmaids were Misses M. and E. Crowley, who wore blue gowns, and the groom's bridesmaids were Misses M. and E. McKown, who wore blue gowns. The wedding breakfast was served after a very enjoyable time was spent by all present. The bride and groom will reside on Wednesday morning at the home of the bride's parents, where an elegant and costly wedding breakfast was served after a very enjoyable time was spent by all present. The bride and groom will reside on Wednesday morning at the home of the bride's parents, where an elegant and costly wedding breakfast was served after a very enjoyable time was spent by all present.

A Beauty.

Immediately on the opening of the Toronto Industrial Exposition Mr. Harry Nash, the well-known carriage manufacturer of London, Ontario, exhibited a new and beautiful model of a motor car, which he has named "The Beauty." It is of unique design, with a high top, and is fitted with a motor of 10 horse power. It is a very comfortable and practical car, and is well adapted for use in the city. It is a very beautiful and practical car, and is well adapted for use in the city. It is a very beautiful and practical car, and is well adapted for use in the city.

TEACHER WANTED.

A QUALIFIED TEACHER CAPABLE to teach French and English wanted for E.C. S.S. 3, R. 10, near the station, for the year 1902-1903. For particulars apply to the undersigned, care of the station, Toronto, Ont. Salary according to experience.

SEALED TENDERS.

SEALED TENDERS addressed to the undersigned, care of the station, Toronto, Ont., will be received until Wednesday, 10th October, 1901, for the purchase of the following: 100 tons of coal, 100 tons of wood, 100 tons of hay, 100 tons of straw, 100 tons of grain, 100 tons of flour, 100 tons of sugar, 100 tons of oil, 100 tons of soap, 100 tons of paper, 100 tons of cloth, 100 tons of shoes, 100 tons of hats, 100 tons of gloves, 100 tons of stockings, 100 tons of underwear, 100 tons of shoes, 100 tons of hats, 100 tons of gloves, 100 tons of stockings, 100 tons of underwear.

DEPARTMENT OF PUBLIC WORKS.

By order, FRED. GELINAS, Secretary. Ottawa, Sept. 28th, 1901. Newspapers inserting this advertisement without authority from the Department will not be paid for.

MARKET REPORTS.

LONDON, Oct. 3. — Dairy Produce — Eggs, fresh laid, (local) 17 to 18; cream, per gallon, 12 to 13; butter, best cream, 17 to 18; butter, creamery, 16 to 17; butter, strained, 15 to 16; honey, in bulk, 12 to 13; sugar, per cwt., 22 to 23; flour, per bushel, 12 to 13; wheat, per bushel, 12 to 13; corn, per bushel, 12 to 13; oats, per bushel, 12 to 13; barley, per bushel, 12 to 13; rye, per bushel, 12 to 13; clover, per bushel, 12 to 13; hay, per ton, 12 to 13; straw, per ton, 12 to 13; wood, per cord, 12 to 13; coal, per ton, 12 to 13; gas, per 1000 feet, 12 to 13; electricity, per unit, 12 to 13; water, per gallon, 12 to 13; steam, per hour, 12 to 13; iron, per ton, 12 to 13; steel, per ton, 12 to 13; copper, per ton, 12 to 13; zinc, per ton, 12 to 13; lead, per ton, 12 to 13; tin, per ton, 12 to 13; silver, per ounce, 12 to 13; gold, per ounce, 12 to 13; diamonds, per carat, 12 to 13; rubies, per carat, 12 to 13; sapphires, per carat, 12 to 13; emeralds, per carat, 12 to 13; pearls, per carat, 12 to 13; 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