

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, JANUARY 14, 1899.

NO. 1,056.

VOLUME XXI.

The Catholic Record.

London Saturday, January 14, 1899.

AN INSTANCE.

The Ave Maria calls attention to a certain Mr. Hyde who was sent out by the American Bible Society to spy out the Philippines. His report would shame a Munchausen. Despite the testimony of General Merritt and Hon. John Barrett to the noble character of the Spanish priests and their labors for civilization, this individual has the effrontery to tell us that they are "grossly immoral, opposed to education, and doing all in their power to demoralize the natives." A lie cleverly told will always find believers, but the story of Mr. Hyde will be laughed at by anybody who has the slightest pretension to common sense. He is indeed an exception to the rule that children and fools cannot lie.

If Mr. Hyde is a specimen of the missionary for the Philippines, then God help the natives.

Perhaps the Bible Society will apologize for the utterances of its envoy. We do not expect anything of the kind from Mr. Hyde, for we believe that any individual guilty of such wholesale calumny must have some radical defect in his moral and mental machinery—that he is not, in fact, a responsible being. Here is where Rev. Mr. Blagden's scheme for imprisoning defamers, etc., would be of practical value.

A SIMPLER CATECHISM.

Our remarks on a simpler Catechism have been endorsed by a great many of our readers. Butler's will, of course, be always a classic, but it is to our mind altogether unfitted for pupils of the lower grades. Take for instance the 3rd chapter on the Apostles Creed. That chapter is very important, dealing, as it does, with "the principal mysteries of religion and the reason for belief in them." But what idea will a child have of "explicitly believed," "the homage of our understanding," etc.? He will repeat the words parrot-like, but the sense and significance of them will be lost to him. The big words and complex sentences make the study of Catechism a drudgery instead of a pleasure or a something that should be made as fascinating to the young as a fairy tale. Much can be done by competent teachers, but such are, we are forced to admit, in small number in any parish. Even they who have knowledge of their faith are loth to undertake the task of instructing others. They prefer their ease to the work of extending God's kingdom on earth—and they are the ones who comment on the shortcomings of our boys and young men! They are our censors, but not helpers; they are too busily employed in burning incense before their pitiable selves, to heed the wants of their brethren; they are counting the dollars which they devote to show and extravagance, but which are withheld from any society or organization that is trying to educate and to save souls. And so we say that it is a difficult task for many pastors to secure intelligent teachers for the Sunday-school. Why not then have a Catechism short and simple for beginners. We have no hesitation in saying that it would be welcomed gladly by pastors all over the country. The children would take an interest in its study, because it would have a meaning for them.

We should be pleased to publish any communication on this subject.

We have already heard a priest say that our remarks "stated his experience for nearly twenty years."

TRUE UNITY.

The Westminster publishes in a recent issue a synopsis of an address delivered by Rev. Dr. Gibson on the necessity of union between the "Free Sects" and the Evangelical party, so as to have a barrier against the waves which are bearing England to Rome. England is fast becoming a slave to Rome! So they say in effect, but we think that it is but returning to the faith of which it has been despoiled and to the Church which cradled and taught it years before the "Free Sects" were born.

A Catholic smiles at the opposition that intends to stay the progress of truth. He knows whose vessel he has entered; it is the bark of Peter.

When the greatest of the Romans was in an open boat on the Adriatic and the sea rose, he said to the terrified boatman: "Caesar is your freight and Caesar's fortune." What he said in presumption we can repeat in faith of that boat in which Christ once sat and preached. "We do not need you, but you need us; it is not we who shall be baffled if we cannot gain you, but you who will come short, if you be not gained." So spoke Cardinal Newman, who bent himself in the early days to the task of destroying Catholicity, but lived to see its truth and to become its great champion. And he was not disappointed: "I have followed His guidance, and He has not disappointed me. I have put myself into His hands, and He has given me what I sought." Many a convert can repeat the same words. Weary with futile questioning of fallible teachers, they come at last to the Church which alone has the commission to teach and to guide men to eternity.

But what would be the bond of union between the Free Sects and the Evangelical party? Are they all prepared to accept a common creed? What authority have they to determine that creed? Supposing that they elect a Moderator and agree to accept his rulings, would he have the authority to demand interior belief? But they stand on the Bible as a common platform. If the Bible creates to-day such a wide divergence between the sects and the Evangelicals how will it keep them united in the future?

"PLAIN REASONS."

Dr. Littledale's "Plain Reasons" has in its own way been the means of leading some of our separated brethren to the haven of Catholicity. It was published for the purpose of exposing the errors of Rome, but, it is needless to say, has signally failed in its purpose. Were it written in calm and judicial spirit it might have a measure of influence; but its unfair methods, quotation-garbling and downright calumnies have discredited it even amongst Anglicans, and have made it simply a monument to the unscrupulous mendacity of the rev. author.

Dr. Lee, writing to the Tablet, declares that the work is mercilessly unfair and altogether untrustworthy, and counts within its pages—and they are not many—201 errors. The writer has no respect for history or dogma or the Fathers. He misrepresents the doctrines of the Church and does not scruple to indulge in the most shameless and reckless falsification that has ever come under our notice.

Dr. Mossman, of Torrington, Lincolnshire, in 1881, wrote thus:

"The book appears to me written in the most reprehensible spirit. Unless exposed and refuted it is calculated to do grievous harm to the blessed and holy cause of corporate reunion. The book cannot of course mislead anyone who is acquainted with ecclesiastical history and dogmatic theology, but how very few of its readers will know that it is little more than a rude congeries of fallacies and erroneous statements, taken at second hand, which have been exposed and refuted again and again."

We cite these words to show what Anglicans think of "Plain Reasons." Why an Anglican minister should recommend its perusal to an individual, who is casting about for the truth, passes our comprehension. We know for a fact, however, that a clergyman of one of our fashionable parishes advised a member of his flock to seek light and peace in the pages of "Plain Reasons." His request was complied with, and an infidel was the result. The cynicism and falsehood despoiled that person of everything that stood for religion, and cast him into unbelief. He is now a Catholic, looking at the Bride of Christ as she is, and not as the foul imagination of Littledale would have her.

A FAKE STORY.

Father Walsh, of Chicago, Absolutely Denies a Story About Joining the Knights of Pythias.

One of the biggest fakes ever known in the ecclesiastical fake news business was worked last Friday in Chicago. It is a good instance of the way these stories are worked up.

On Friday the Chicago papers came out with the statement that Father F. J. Walsh, of that city, had made application and had been admitted to membership in the Knights of Pythias. It further stated that Father Walsh had admitted this fact and that he would endeavor to secure Archbishop Feehan's approval. It wound up by stating that Father Walsh was a close friend of Archbishop Ireland. Then followed considerable padding about the change of attitude on part of the Church toward secret societies, with

diverse animadversions on the triumph of the liberal school in the Church.

Now comes Father Walsh and states that the entire story is absolutely false. "The story is absurd. Were it not so ridiculous I would be more incensed, but as it stands I am done a grievous wrong. The story is manufactured out of whole cloth, and an ample apology must be made or I will take legal steps against the newspapers which published the falsehood."

It appears that some unauthorized persons bandied in the name and the Pythians are looking for the man who did it.

THE BLESSED VIRGIN AND THE "HIGHER CRITICS."

Eloquent Discourse by Rev. Dr. De Costa.

New York Freeman's Journal.

On Sunday, January 1, in the Protestant Episcopal Church of St. John the Evangelist, New York city, Rev. B. F. De Costa, D. D., delivered an eloquent discourse on the Blessed Virgin, in which he ably vindicated the doctrine of the Church in relation to the Mother of our Saviour, as against the infidel contentions of the current "higher criticism." Taking as his text "Joseph was minded to put her away privily," the rev. doctor said: "The voice of scandal is one of the voices of the ages. Scandal falls upon greedy ears and finds a ready market. The fast presses of a type of journalism are now all too slow to meet the eager demand. Of old, in Nazareth, scandal filled a recognized want, even as in our day, when families high and low and whole communities are canvassed by salaried inquisitors in search of domestic infelicities and misfortunes. Hard, sorry facts in the simple annals of the poor, even, are utilized and exhibited to the world by the aid of the reportorial searchlight for the edification of the vultures of society, who, with a keen relish, seize upon the daily dish of moral rot."

CHRISTIANITY DOES NOT FEAR CRITICISM.

Our brief text pours a flood of light upon the condition of the little unsavory, turbulent Galilean town, equally ready for revolution or divorce. In this town the modest Virgin Mary chanced to live, but one day she fled in haste to Ain Karim, the home of Elizabeth, in the hill country of Judea, where the tongue of the traducer could do her no harm. The Church once more, in the Gospel for the day, brings to our attention facts connected with her history and the Incarnation and Birth of Christ. Christianity fears which she will never descend, and the increase of Bible reading and study will simply remove false ideas and increase the honor that she now receives. More and more will she command the love and admiration of those who faithfully recognize her Son as the Son of God.

Still we read, and scoffers gloat over the statement, that Joseph, the simple-minded man, was moved to repudiate her and put her away privily. Would that the "higher critic," so called, were equally simple minded and anxious to avoid scandal. Unfortunately, he is not an Israelite without guile, but a very different character, and is now joining hands with Protestant infidels in the effort to put Mary away publicly. This kind of critic has a secure place and enjoys favor and patronage among the various denominations, including the Episcopal Church, fast becoming a kind of Cave of Adullam.

THE BLESSED VIRGIN STANDS ON A PEDESTAL FROM WHICH SHE WILL NEVER DESCEND.

Mary stands on a pedestal from which she will never descend, and the increase of Bible reading and study will simply remove false ideas and increase the honor that she now receives. More and more will she command the love and admiration of those who faithfully recognize her Son as the Son of God.

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quered. Naturally, however, Mary, notwithstanding the Annunciation by the Angel, hastened away from Nazareth. Yet she, likewise, rose superior at last, and, fully conscious of her sinless purity, poured out her rare soul in the sublime strains of the "Magnificat." Hers was the greatest trial that a pure woman was ever called to meet, and she proved the greatness and nobility of her nature by the manner in which, under suspicion, she endured the tremendous strain. It was her absolute innocence, her stainless purity, that furnished the main source of her strength, recalling the words of the laureate: "My strength is as the strength of ten, because my heart is pure." She accepted the situation, and, in the spirit of faith and sacrifice, said: "Be it unto me according to thy word." In accepting the high mission, she showed the greatness of her soul. Yet all Christians, even, do not appreciate the significance of her mission, comprehend the part that she performed in the redemption of mankind or attempt to realize the immaculate purity that must invest the soul of one appointed to be the Mother of a Sinless Redeemer.

NOT ONLY THE GREATEST WOMAN, BUT THE MOST IMPORTANT PERSON THAT EVER CAME IN TOUCH WITH HUMAN HISTORY.

"But innocence always prevails, and thus Mary triumphed. The great truth became apparent. Criticism was silenced, and as the generations rolled on her honor grew, millions rising up to call her blessed. At least no terms were found too regal to describe her character. After the Eternal Son of God, Mary, the once defamed Hebrew maiden of a town itself scandalous in character, stands to-day before the world not only as the greatest woman, but the most important person that ever came in touch with human history."

"Measured by the best standards, her character, while truly simple, almost Doric in its sweet severity, appears immeasurably great, and though claims may be made for her that some do not admit, it is nevertheless true that, practically, Mary controls in a most remarkable degree the character, the faith, we might say the destiny, of the bulk of the most enlightened portion of the human race."

"Indeed, how could it be otherwise with one chosen by the Almighty to shape the early years, and consequently the human character, of the Saviour of Mankind?"

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THE "HIGHER CRITIC," LIKE THE INFIDEL REGARDS MARY AS A FRAUDULENT CHARACTER.

Openly the account of the Nativity is pronounced a "myth," like the sublime story of the creation. Mary, in the hands of pseudo erudition, of Protestant professors, becomes a fraudulent character. Even as they identify Abraham with a doubtful Arab sheik, so they find the genesis of Mary in an obscure Hebrew adventuress. The "higher critic," like the professed libertine, does not recognize the true historic character, and much less the exalted purity, of the Maid of Nazareth, styled by the Council of Ephesus "the Mother of God."

Why this attempt to drag down the Virgin to their own level? It is simply because they know that Mary is inseparably connected with the Incarnation, a fact that they deny and wish to eliminate from theology. Mary stands an immovable barrier between them and the object of their ambition.

THE OBJECT IN SEEKING TO DEBASE MARY IS TO DETHRONE THE SON OF GOD.

of the fact that the object in seeking to debase Mary is to de throne the Son of God.

THE IMMACULATE CONCEPTION WILL STAND IN SIGHT OF THE ASSAULTS OF INFIDELITY AND "HIGHER CRITICISM."

Still, it was ever thus. Great characters cannot escape aspersions. The Mother of our Lord forms no exception, and she is pronounced a fiction in order to support the charge that the Incarnation is a fiction. Hence the Woman blessed above all women; the woman who has so sublimely exalted all womanhood; the woman who has given an undying inspiration to Art, Song and History; the woman who has done more than all other women combined to elevate humanity; the woman who nursed the Babe of Bethlehem and stood by the Cross of Calvary; the woman chosen from eternity to be the Mother of God's Son; this incomparable woman, in the last analysis of infidel criticism, is simply a fictitious character, constructed out of an old Galilean example of doubtful reputation, to do duty in an Oriental fable, being one of the class of women who may stand as sinners before the bar of God to be judged at the last day. This is simply an insult to universal womanhood. Pretended scholarship, could hardly go to greater lengths in formulating examples of the revolting and profane. Yet the character of Mary will stand. The Incarnation, the foundation of Christianity, will stand, and when bastard erudition has perished from the earth the Gospel Narrative will remain, and the world will clearly see that the story of the Nativity, as given by Matthew and Luke, is one altogether above the power of human genius, being superhuman in its origin and in its exhibition of spotless purity; in a word, that this story, by its internal evidence, furnishes an ample refutation of infidel slander, and in itself forms a conception that is immaculate.

SOCIETY RITUALS.

When and Where and Why They Are Prescribed by the Church—Some Facts Concerning the Relation of Catholics to Secret Societies in General.

You will confer a favor by answering in the Review the following:

I. "Are Catholics allowed to be members of the Woodmen and Royal Neighbors' societies?"

II. "Can a priest permit the said societies to attend funeral service in the church, and read their ritual service in the Catholic cemetery?"

III. "Are the Grand Army of the Republic and kindred societies allowed to read their ritual in the Catholic cemetery over one of their members?"

IV. "Is any ritual reading permitted in the cemetery outside of the Church service?"

Catholics are forbidden to be members of a society, whether it is named "Woodmen," "Royal Neighbors," or anything else, in the following cases:

I. If the constitution of such society require from its members, under oath or otherwise, absolute secrecy regarding the motives and acts done under the authority of said society. By absolute secrecy is meant the keeping of a thing from one who has a right to the knowledge of it, such as the guide of conscience who represents God's law, or a third person whose temporal or eternal interests are injured by withholding from him the means of saving himself, or the civil authorities who require such knowledge for the common good, the preservation of peace, order and prosperity of the community.

2. If the constitution of the society demand (either by oath or mere promise) from its members a blind and unconditional obedience to those who represent authority in the society. Such blind obedience involves a renouncing of one's own judgment and freedom of will, to the exercise of which every man is entitled, and which he may renounce only when the things commanded are in harmony with the divine law.

A person who promises blind obedience to the commands of a secret society deprives himself of the power to judge whether the act he is urged to perform is good or bad, and he thus absolutely renounces the free exercise of both reason and will. This no man may do, not even in a religious society, because there the vow of obedience is always clearly understood to exclude acts which are contrary to the law of God.

3. If the societies are organized for the purpose of making open or secret opposition to God's Church or against the lawful civil government. Such societies are forbidden because they destroy order, obedience and public morality, although they may have been founded from motives which mainly appeal to patriotism and a sense of liberty. The defence of liberty which neglects obedience to the law of God is sinful license.

4. If the societies have their own minister or chaplain (not ordained in the Church of God), their own (religious) ritual, and their own (religious) ceremonial, they are out of communion with the Catholic Church, and forbidden to Catholics.

Now, whether any particular society is to be classed in one or several of the above mentioned categories is not indicated by its name. The Church has indeed declared certain secret societies as excommunicated, and has mentioned these by name, because their character and object were well understood; but she has declared as forbidden (though not by name excommunicated) all secret societies whose object and character are essentially subversive of good order and religious principle.

The names of such societies cannot be a sure clue to their real character, because:

1. A society originally formed for the purpose of mutual protection, the furtherance of some common benefit, or a charitable object, may at the instigation of some influential member, change its main object or enlarge its scope of action, and thus without changing its name become a secret society, dangerous to religion and to the State.

2. A society of a given name may be a secret society in one country or district, and not in another; thus certain labor organizations in the United States may have simply the character of mutual beneficial societies, in which the members pledge themselves to stand by each other to maintain the rights of the employe against unjust measures which might be resorted to by the same societies in Canada may become secret political organizations, and this without changing their constitutions and laws, but merely by an interpretation that the pledge of secrecy is to extend to their deliberations in matters concerning politics as well as to questions regarding the hours of work, wages, exclusion and the rest.

3. A society may have different grades or branches, some of which come under the head of forbidden secret societies, whilst others are purely beneficial societies. Thus it happens that a member of an Odd Fellows' lodge finds that nothing is ever said or done in the meetings which might be construed against religion or civil obedience; he is sure that he knows it all, because he has "been a member for more than ten years." But he does not know that he belongs only to that great crowd which, by the supporting of a lucrative mutual insurance business, furnishes capital, and at the same time turns public opinion off its guard so as to support and shield the secret movers in higher places. Such societies may have two or more sets of constitutions and the common name only serves to familiarize the members of the lower grade with the beneficent character of the organization which is a convenient cloak for party transactions and gives the leaders a splendid opportunity of picking out and training members capable for the work they do in secret.

All in all, we should therefore answer the inquiries of our reverend correspondent:

I. Put the questions above enumerated to those who wish to join or have already joined the "Woodmen" or the "Royal-Neighbors." If they cannot answer the questions, let them inquire; on a matter which affects their liberty of conscience they should obtain definite assurance, given in a plain answer by the heads of the society. The constitutions of a society should make it clear whether its object and methods are lawful or not.

II. A priest may find it difficult to prevent the attendance of secular societies of whose disposition towards the Catholic religion he is doubtful; but as the official superintendent of the Catholic cemetery he can—and as a priest he is bound—to forbid the use of any ritual or ceremony except that which is prescribed by the liturgy of the Church and sanctioned by ecclesiastical usage.

III.—IV. This last-mentioned rule is of universal application, and so well defined by numerous decisions of the Holy See, that even parish societies, pious confraternities, and approved religious orders of the Church are prohibited from using any rite, ceremony (special banners and crosses in places where such emblems indicate the right of parochial precedence), or public prayer, which would suggest that these are to supply or complete the prescribed functions of the Roman Ritual.

The prohibition includes the use of certain sacred vestments which are not expressly mentioned in the Ritual as permissible, because these might indicate some official participation of its wearers in the liturgical functions of the Church. As for the national flag, the Sacred Congregation (S. OF. 3 Oct., 1887) decided only a few years ago that it may (*tolerari posse*) be carried in the funeral procession, behind the bier, and hence, we suppose, into the cemetery. But the fact that the same congregation expressly declared it unlawful to introduce the National flag on occasion of funerals into the Church plainly indicates that the secular representation, however noble in its sphere, has no right to assume the performance of ritual functions, which are exclusively the domain of the priesthood.—*Ecclesiastical Review.*

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—*Hawthorne.*

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PENSION FRAUDS.

Senator Vest a few days ago made the extraordinary statement in the Senate at Washington that, though Illinois engaged in the civil war, the latter State receives \$1,000,000 more than the former from the pension appropriation.

THE ZIONIST MOVEMENT.

The Union of American Hebrew congregations, recently assembled at Richmond, Virginia, passed a resolution commending the Zionist movement, which has for its object the re-establishment of a Jewish kingdom or commonwealth in Palestine.

THE GALICIANS.

It is said that the Galician immigrants settled in Manitoba and the Northwest already number about 12,000 souls. They are reported to be in a most prosperous condition, considering the short time which has elapsed since they first took farms.

ANOTHER "E.A."

W. J. Allen, who claims to be an expert, has lately been lecturing in Sault Ste. Marie. After one of his entertainments he was mobbed by an infuriated crowd of the inhabitants and severely injured.

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to talk about freedom of speech in connection with the performances of such people as Mr. Allen.

METHODISM AND THE LORD'S SUPPER.

According to an article in the Christian Guardian, from the pen of the Rev. Dr. A. P. Rose, the recent pronouncement of Dr. Temple, the Anglican Archbishop of Canterbury, has had the effect of exciting the attention of Methodists to the importance of the Sacrament of the Lord's Supper, to which hitherto very little value appears to have been attached.

IN THE OLD DAYS.

The following extracts from remarks by the Protestant Bishop of the Diocese of Derry in the early part of the 17th century will be read with interest, showing the condition of the Established Church in Ireland at that date, when the efforts to reform the Church of Christ in Ireland had already been in operation for about three quarters of a century:

THE STATE OF THE DIOCESE OF DERRY.

Here are signs of what half a century of reformation had done in Ireland, according to the compilation by a Protestant Bishop of this See, 1616-1634. (Ulster Journal of Archeology, July 1886.)

BALLYNASKEENE.

The incumbent is not resident, but liveth in another diocese, repaying sometimes to his Cure, who in his absence if any of his parishioners would come as I suppose few or none do, would be discharged (after a sort) by his clerk, being an Irish scolar. And it is certain that the one had not any.

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APOSTOLIC SUCCESSION vs. ELDERSHIP.

In the Globe of Monday, the 2nd inst., an address is reported which was delivered by the Rev. Dr. Milligan in St. Andrew's church, Toronto, on "Eldership," the occasion being the ordination of five prominent Toronto gentlemen to the office of eldership in the Presbyterian Church.

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Christ has left for the use of His Church to the end of time.

It is asserted in the articles of faith of the Church of England, and in the 15th article of the Canada Methodist Church that "the bread is truly present in the bread and wine," and that the partaking thereof is a feeding by faith upon Him who loved us unto death, and gave himself for our redemption.

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form of Church government, wherein it is given as a proof that the Presbyterian Church government is the one authorized in Scripture, that "the elders of the Church are mentioned in many passages of Scripture.

We are, therefore, bound to conclude either that the eldership granted on New Year's day to the reverend recipients is a mere gewgaw, or we shall at some time find the newly-ordained elders visiting the sick, in accordance with the command given in St. James v., 14, and "anointing them with oil in the name of the Lord," besides offering up the prayer of faith. This is the duty of "elders," as laid down in the Protestant version of the New Testament.

THE ESTATE OF THE DIOCESE OF DERRY.

Here are signs of what half a century of reformation had done in Ireland, according to the compilation by a Protestant Bishop of this See, 1616-1634. (Ulster Journal of Archeology, July 1886.)

BALLYNASKEENE.

The incumbent is not resident, but liveth in another diocese, repaying sometimes to his Cure, who in his absence if any of his parishioners would come as I suppose few or none do, would be discharged (after a sort) by his clerk, being an Irish scolar. And it is certain that the one had not any.

KILLALOUGH.

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APOSTOLIC SUCCESSION vs. ELDERSHIP.

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of a minister of the word without a lawful calling.

"Ordination is always to be continued in the Church," and "Ordination is the solemn setting apart of a person to some public Church office." In proof of this teaching the same form of Church government cites the passages of Scripture, 1 John, iii, 27; Rom. x, 14, 15; Heb. v, 4, which teach as follows:

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is always violated by them, as this commandment forbids not only the actual infliction of death upon a human being, but whatever has a tendency toward killing.

Thus quarrelling, fighting, hatred, anger, revenge, are all forbidden by this commandment of God, and prize-fights being always brutal, also come under this prohibition, and it is disgraceful that they should be tolerated amid a Christian community. Of course, the criminality is so much the greater, as there is the proximate danger of committing murder at these fights.

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gentleman appreciates properly the great assistance afforded to us on the way to salvation by means of the aids. Mr. Blagden says:

"I have in my room a picture of the 'Holy Face' which is officially stated to be a true copy of the original, which is faithfully kept, preserved and guarded with jealous and loving care, in the Basilica of St. Peter in Rome. I have often and repeatedly been signed, blessed, spiritually, in looking at this picture of the Holy Face, which so wonderfully graphically and also inspiringly pictures the awful and unutterable woe and desecrating pain and agony of Jesus during His Passion and as His Face must have looked, as being in dying distress upon the cross! As I am looking at it, I have been enabled to realize God's love for me, in Jesus; to comprehend Christ's sufferings and agony for me better than before; and I have consequently and proportionally moved to deeper conviction of the horror of sin and to express and repeat a more fervent sorrow, repentance, coupled with broken heart and contrite spirit; and the termination formed to consecrate my whole being to Jesus, more fully and perfectly than ever.

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RESULTS MAY RETURN.

The Centrist leaders in Germany confident that they will get the despatch to assent to the return of Jesuits to Germany during the year. The general of the order here recently from Rome conferred with the Centrist leaders the advisability of renewing their efforts for the return of the order, took roseate reports to Rome a result of his mission.

POPE'S HEALTH IS IMPROVING.

The bright, cold weather of the past few days has given the Pope's health a decided change for the better. He walks unaided during his usual constitutional in the Vatican gardens. The newspapers of Italy say that a rich American lady gave the Pope a diamond necklace, made by one of the jewelers of Rome as a New Year's gift to the Pope, who, it is said, found a check for \$50,000 snuff-box.

TO MAKE CONVERSION.

A Great Mission to Non-Catholics is being organized in New York. The Paulist Fathers of New York City have determined to enter the Catholic mission field on a scale that they have never before attempted. For years they have given their own church of St. Paul and in other churches, where more or more has been devoted to non-Catholics, with the result that they have embraced the light.

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Sacred Heart Review. PROTESTANT CONTROVERSY.

Which is the worst offence, the cruelty of intolerance, or the cruelty of superstition? I think we must say, the latter. Intolerance requires, as a ground of proceeding, an actual expression of heterodox opinion. It has therefore an objective limit. Even all the animosity of the Spanish Inquisition and of Philip II. against the Primate Carranza could not, after eight years of imprisonment, make out a case of heresy, and although the Holy Office of Spain succeeded, after the execution to Rome, in inflicting the Roman tribunal with its own dislike of the Archbishop, yet eight years more of his much milder imprisonment in Sant' Angelo resulted in a verdict of heterodoxy, not of heresy, and a sentence of suspension, not of deposition. Ranke's word, "verurtheilt," "condemned," is a hasty conclusion from the fact that the broken-hearted and aged primate, after sixteen years of confinement, being sentenced to five years more, such under the shock and died in a few days.

Indeed, by Lorente's showing, of every ten arraigned before the Inquisition and found guilty of some offence, only one was condemned to death. Hostile as the rules of the Holy Office of Spain were to the accused, and fruitless as were all the efforts of the Popes to have them reformed, yet the necessity of finding an actual corpus delicti was a continual restraint. Indeed, Mr. Lea shows that the Dominican Inquisition, which in this respect does not seem to differ much from the Spanish, would sometimes deliberate privately for two years before feeling free even to issue a warrant of arrest. Occasionally it would find that the man in question had died months before. In the full repute of Catholic soundness, Lorente also informs us that no sentence could be pronounced so long as the prisoner had a single witness to produce, even though to find him it was necessary to search the Andes or the pampas. The reasonable rule of dismissing the accused on bail until the transatlantic witness should be found and brought over, the Holy Office, it is true, could not be persuaded to adopt. Lorente's severe censure here is well deserved.

On the other hand, let us look at the records of witchcraft trials, whether the few in New England (which bears the most discredit because it least deserves it) or the huge numbers in Scotland, or the most limitless numbers in Germany (while in Spain the number condemned was very small, and in Ireland it is said there were none), and we see that to try and to condemn to death were in great measure one and the same thing. How could it be otherwise? Of course there was absolutely no criterion to distinguish guilt from 'innocence, for the offence was purely imaginary. There were, it is said, times and places in Germany in which any deviation from the common average, in any respect, might easily lead to being tried and condemned as a sorcerer. To learn too fast, or to be too dull; to be too strong, or unaccountably weak; to be extraordinarily handsome, or remarkably ugly; to lay up money too fast, or to be unexplainably poor; to be careless of devotion or extremely devout; in short, to stand out notably in any way from the common level, was almost as much as any one's life was worth. Only two hundred years back, in Lutheran Sweden, a woman was burned alive as a witch because she did not weigh a hundred pounds. Indeed, a compact with the Evil One was assumed to work very particularly against gravitation. It seems to have been viewed as inducing a diabolical counterpart to the levitation of the saints.

Moreover, a man might guard himself against being seduced into heresy, but who could guard himself against being a victim of sorcery? As there was nothing to check credulity, so there was nothing to set a limit to terrified cruelty. A boundless dismay, as now in Africa, extinguished every feeling of compassion. No wonder then that the executions were innumerable. Doctor David Mueller, the amiable and patriotic historian of Germany, a staunch and enthusiastic Protestant, moreover, says that from about 1480 to about 1750, that is, some two hundred and seventy years, the witchcraft executions of Germany ran up "into the hundreds of thousands."

Comparing this with statements of other writers, we may set down three hundred thousand as being the very least that can be meant. Indeed, he says that "whole regions were laid waste." Moreover, in direct contradiction to Nippold, whose constant practice it is to charge everything bad in Germany upon the Roman Catholics, Mueller distinctly declares that the adherents of each religion were equally fanatical and cruel in the matter. Even had Spain, relatively to Germany, had then only the same population as now (and after the Thirty Years' War she had for a while a much greater relative population than now), she ought to have burnt 100,000 witches to bring her up to the level of German cruelty. In fact, the Holy Office, in three hundred and twenty-five years, sentenced to death for witchcraft, heresy, religious imposture, sacrilege, certain foul forms of immorality, and several other crimes, less than one-third the relative number that Catholic Germany and Protestant Germany, one as remorseless as the other, put to death in fifty-years' shorter time on the fantastic charge of sorcery alone.

This for the number of executions. But when we consider the mode of execution, then German cruelty leaves

Spanish cruelty out of sight. It may be that ordinarily the Spaniards are more callous to the sufferings of others than the Germans, but the German punishment of witchcraft was, it should seem, incomparably more terrible than the manner in which death was usually inflicted under sentence of the Holy Office. Except in an occasional instance of double relapse into heresy, every culprit condemned to death by fire was asked at the stake if he would have a confessor. If he said Yes, as almost all did, he was garrotted, and his body burned. Sometimes an inexperienced executioner would give almost as much pain as in burning alive, but usually death came with a sharp, quick stroke. On the other hand, except in England and New England, which punished witchcraft with hanging, the usual punishment, from all that I have ever seen, in Scotland and on the continent, was burning alive, without any mitigation. This renders German cruelty simply incommensurable with Spanish.

Historical knowledge, worth the name, is rare. I do not pretend to have any great depth of it myself, though it is no great offence against modesty to claim more of it, in certain directions, than most of those with whom I have to do. Something much rarer than historical knowledge, however, is historical imagination, without which historical knowledge is only an empty name for grossly misleading historical ignorance. Is it a voluntary or an involuntary lack of historical imagination that sways most Protestant minds in giving account to themselves of the origin of the Inquisition? A mixture of the two, probably. They commonly draw the picture thus. Europe of the thirteenth century appears to them like Europe of to-day, indeed like England of to-day, with settled principles of jurisprudence, ample opportunities of defence allowed to the accused, and punishments as mild as can in any way be reconciled with the interests of society. Even moral pressure put upon a prisoner to extort avowal of a crime, is, as we know, abhorrent to Anglo-Saxon jurisprudence, and if it can be shown to have been used, rouses general indignation. Physical torture for the same end, although it lingered in Protestant Nuremberg, and perhaps in a few other places, down to 1800, is not now used, at least avowedly, even in Russia.

New most Protestants, although, if asked in terms, they would show that they knew better, yet, when thinking of the Inquisition, first smooth down medieval Europe into an even modernateness, like that to which we are accustomed in the administration of justice to-day. Then they picture to themselves the Inquisition as bursting up through the tranquil soil, an irruption from the pit of Beelzebub, and establishing itself in the midst of the affrighted nations, with hideous processes and hideous punishments, hitherto unknown to them, crushing their spirits with utterly unaccustomed terrors.

Now all this is utterly contrary to historical truth. As Mr. Henry C. Lea points out, the elder Inquisition was set up, not merely by zealots, but by noble-minded men, of whom St. Louis was the noblest. They set it up because they did not see how otherwise they could save western Europe from going to pieces, socially, morally and religiously. It is not true, as Danton has given it out, that the Inquisition was set up by the priesthood to crush the laity into a new submission. St. Louis was a layman and a King. The Emperor Frederick II. was the most magnificent and most worldly minded of laymen and of monarchs. His life was one long contest with the Church and with the Pope, and he died under the ban of both. Yet these two men were as resolute in supporting the Inquisition as any priest, as any Pope. Indeed, the Manichaean Dualism, against which they set it up, seems to have favored a very rigorous sacerdotal authority. It was not for the priest-hood that these great laymen were working, but for historical Christianity and rational morality. There were all sorts of conflicts between the laity and the priests, between the priests and the Bishops, between the Bishops and the metropolitans, between the metropolitans and the Curia, between the Sovereigns and the Popes, among the Orders, and between the Orders and the seculars. Into all these disputes, the Inquisition did not intrude. It was only where doctrine was concerned that it spoke. Even its usurpations (as notably in the Spanish institute) were not in the interest of the priesthood, but in its own particular interest. The Spanish form was continually flouting the Bishops, and scattering obedience to the Pope. In short, its purpose, when carried out, was doctrinal, when distorted, personal. In neither case was it properly hierarchical.

As to its methods, they were in some ways an intensification, in others a mitigation of usual judicial proceedings. Nowhere and at no time were there an invention of its own. In the secrecy of proceeding, and the very imperfect knowledge afforded the accused of the charges and of the witnesses against him, there was a very pernicious intensification. Yet at this very day the Dreyfus and the Zola trial show how much of this odious temper survives in the secular courts of the continent.

It is said, no doubt with truth, that the elder Inquisition greatly extended the practice of judicial torture, and that this reacted very injuriously on the civil courts. Yet at all events there was nothing new in the use of judicial torture to extort confessions. This was a practice received from Roman law, as Rome had received it from Athenian law.

On the other hand, not only on the continent, but also in England down to 1688, all prisoners whom the government wished to condemn would have been infamously tried by the Inquisition. Of this the Knights Templars were aware, when they asked to be tried by the Dominican Inquisition rather than by the courts of Philip the Fair. Even in Spain, notwithstanding the control of the crown, the resolute regularity of the proceedings, the submission and re-submission of every point of the indictment to consultants, the careful distinctions insisted on, would have been almost insurmountable impediments to the continuous butcheries of English and of European justice in the sixteenth and seventeenth century. Herzig's Encyclopedia frankly owns that the trials of the Inquisition were, in various points, milder than those of the secular courts.

Lastly, in point of punishments, the Inquisition was incomparably milder than the civil courts. A small proportion of its victims were burned alive. The vast mass were garrotted or hanged, the bodies being burned. The punishments of the civil courts were: burning alive; burying alive; drowning; tearing to death with red hot pincers; drawing ascunder by wild horses; breaking on the wheel. How many other hideous forms of punishment I can not tell.

Perhaps the worst thing about the Holy Office was its protracted solitary imprisonments during these long trials. The Inquisition was a cruel thing, the growth of cruel times. Most of their cruelties it rejected. Some it retained. Some it greatly aggravated. Let us thank God's good Providence that it has fled away with them, and they with it.

Charles C. Starbuck. Andover, Mass.

A RIGOT SCORED.

Labouchere, in his paper, London Truth, says: "I have just made a discovery about the notorious John Kensit which will probably astonish the public as much as it did me. This individual actually holds an office under the Crown, in the shape of a sub postmaster. At East-road, City-road, he carries on business as a stationer and bookseller, and to his shop a post-office is attached. The beauty of it is that the delectable Protestant literature, by the sale of which Kensit has filled his pockets is on sale at the East road premises side by side with the stamps, post cards, and other official wares. "Maria Monk" and the "Queen's head lie behind the counter cheek by jowl."

"In order to test this point, I sent down to Kensit's post office to make a few purchases. There was a young female clerk at the post office desk inquired for one or two of Kensit's specialties in obscene literature, and the post office clerk proceeded to serve him. She offered 'Awful Disclosures of Maria Monk' in a paper cover at the price of one penny. Suspecting it to be abridged, and seeing on the back an attractive advertisement of 'complete' illustrated cloth-bound editions, my representative inquired for these, and was supplied by the post-office clerk with a 'pocket edition' (unexpurgated) at the very moderate price of sixpence. To no one, I feel sure, will this information appeal more forcibly than to his Grace the Duke of Norfolk. I can understand the reluctance which he will feel to take any action (officially) which might be open to the construction of having been prompted by religious sentiment. At the same time seeing that the National Vigilance Association thought it necessary to remove Kensit from the position of their publisher on account of the immoral character of his literary wares, it seems rather a large order to allow this individual to carry on the same trade under the immediate patronage of the Crown, and in conjunction with the business of a government department."

"Mr. Kensit, who recently transferred his operations to Ireland, was good enough last week to justify up to the hilt the contention I have frequently put forward, that the spirit which he is animated is essentially the spirit of religious persecution. According to the Dublin Express, he advised his audience at one of his meetings to horsewhip any 'poor man in petticoats who attempted the confessional with their wives and daughters.' Only the other day a gentleman who called himself a 'Protestant Liberal,' wrote to me explaining that the reason why Protestants are intolerant of Romanism is that the members of the faith are 'ready, if strong enough, to burn men's bodies in order to save their souls.' To this I retorted that Protestantism, not to mention other religious 'isms,' had shown itself ready to go quite so far 'when strong enough.' In our own time we have seen imprisonment tried as a remedy for Ritualism, and now we have the egregious Kensit advocating the horsewhip for the same purpose. It will surprise no one to hear that a Protestant Dublin audience received this advice with applause. If there is or is not a country in the world where Protestantism has shown itself ready to use any weapon for the maintenance of its own supremacy, that country is Ireland. "It was only to be expected that so called 'escaped nuns,' like shady 'ex-

priests,' would make the most of the Protestant boom. One of the former, who seems to enjoy the dubious honor of Mr. Kensit's patronage, has been lecturing to 'ladies only' in the suburbs; and a lady who went to hear her on the strength of a recommendation given at a Kensit meeting writes to me indignantly protesting against the character of the address she had to listen to. The lecturer's fables about convent life appear to be very highly spiced, and it is easy to understand the disgust of decent minded women among the audience. But then decent minded women really ought to know better than to attend lectures to 'ladies only' by 'escaped nuns,' whose appeals to the bigotry of their hearers are as notorious for their nastiness as for their mendacity."

A TEACHER OF NOTHING.

The Established Church of England is having a hard time of it these days. The Pope has pronounced its orders invalid. Mr. Kensit has declared war upon those of its prelates and ministers who indulge in Ritualistic practices, and the Archbishop of Canterbury, who is anxious to please both "High" and "Low" churchmen, hardly knows where he is "at" after he has pronounced a decision on matters submitted to his authority. The Honorable Mrs. Chapman goes for the Anglican churchmen who hear confessions; and now, in the latest issue of the Nineteenth Century, Mr. William H. Mallock, the well-known English writer, answers in the negative the inquiry, "Does the Church of England Teach Anything?" This question is the subject of Mr. Mallock's contribution, in which he shows himself possessed of a very clear conception of what a teaching church should be: while at the same time he gives his readers to understand very plainly that he does not regard the Anglican Establishment as such a church. A teaching church, says Mr. Mallock, is to be truly such must possess certain fixed doctrines and show itself the faithful guardian and the authoritative exponent of those doctrines. That the Anglican Church does not fill the bill in these matters he interestingly asserts; and the present plight in which it finds itself with regard to the character of its ministers, and the various powers claimed for them by "High" churchmen, and denied by "Low" churchmen, affords Mr. Mallock an opportunity for some very vigorous writing. His characterization of the "Broad" church divines is not at all bad. These persons, says he, are "supplicious philosophers who use the Anglican formulas merely as the bed-clothes of some new religion in its cradle, which no other body of Christians would regard as Christianity at all. With his apparent contempt for the assumptions of the Anglican Establishment when it essays the role of a teaching church, Mr. Mallock exhibits no small admiration for the one Church which has fixed doctrines to teach, and which has ever faithfully guarded the sacred deposit of truth confided to its keeping, and interpreted it for its members. He sees nothing but doc-

Doctors now agree that consumption is curable.

Three things, if taken together, will cure nearly every case in the first stages; the majority of cases more advanced; and a few of those far advanced. The first is, fresh air; the second, proper food; the third, Scott's Emulsion of cod-liver oil with hypophosphites. To be cured, you must not lose in weight, and, if thin, you must gain. Nothing equals Scott's Emulsion to keep you in good flesh.

50c and 10c, all druggists. SCOTT & BOWNE, Chemists Toronto.

Practical confusion and chaos, even greater than what now exist in the Protestant world, ahead of the Anglican Church, already rent with skepticism and conflicting theories; and his whole article is calculated to make the Anglicans who read it ask themselves the question which Mr. Mallock undertook to answer when, some years ago, he wrote his work entitled "Is Life Worth Living?" - Sacred Heart Review.

CHILIAN CATHOLICS.

Frank S. Carpenter, in a letter on the Church in Chili, says:

"One of the most curious divisions of the President's cabinet is the branch or department of 'worship and colonization.' Catholicism is the State religion and the Catholic Church receives a certain amount every year from the government treasury. Nearly all of the Chilians are Catholics, and all church affairs of note are attended by the officials. On the Chilian anniversary of its day (of independence the President and all of his officials, including the officers of the army and navy, attend Church. The other day a celebrated Bishop who has been dead for I don't know how long, was honored by a new monument in the Cathedral of Santiago, and this was made the occasion of a great celebration. I went, in company with the American minister, and found that nearly all of the foreign diplomats were present. The President, the general of the army and the admiral of the navy were there in their official dress, and during the ceremony all kneeled again and again in unison with the priest and other Church dignitaries. "In regard to toleration, Mr. Carpenter says that there are two large American schools in Santiago, one supported

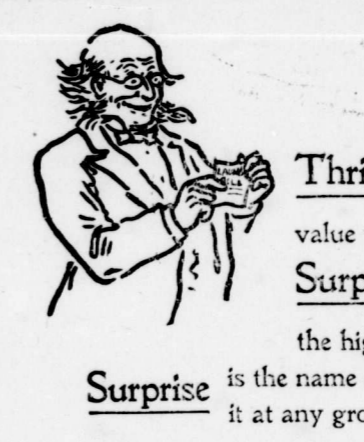
by the Methodist and the other by the Presbyterian churches of the United States, and there are other Protestant missionary colleges and churches in different parts of the country. These are tolerated, he indicates, though the Chilians are satisfied with Catholicism. "The women of Chili," he says in conclusion, "are one of the strongest elements in upholding Catholicism and its influence. They are very devout. You see them in the churches week-day and Sunday kneeling on the floors and saying their prayers. You meet them on the streets going to confession or Mass, each carrying a prayer-book in one hand and a prayer-book in the other."

I. H. S.

The letters I. H. S. are said to have been designed by St. Bernardino of Siena to denote the name and mission of our Saviour. They are to be found in a circle over the main door of the Franciscan Church of the Holy Cross (Santa Croce) in Florence; and tradition says they were first placed there in 1347, in gratitude for the termination of the plague. On one occasion, the tradition runs, the Saint was remonstrating with a maker of playing-cards concerning the bad influence of his business. The man replied that his family would starve unless he continued to illuminate the pasteboard trifles. "Then," said St. Bernardino, "let me design the back." And he taught the card-maker to illuminate the letters I. H. S. in such beautiful fashion that they became little missionaries of the Cross wherever they went.

In Reply to Oft Repeated Questions

It may be well to state, Scott's Emulsion acts as a food as well as a medicine, building up the wasted tissues and restoring perfect health after wasting fever.



Surprise is the name of the Soap. You can buy it at any grocers for 5 cents a cake.

Thrifty people look for low cost and high value when buying Soap. Surprise is hard, solid, pure Soap. That gives the highest value in Soap. Surprise is the name of the Soap. You can buy it at any grocers for 5 cents a cake.

THE ST. CROIX SOAP MFG. CO. ST. STEPHEN, N.S.

Sewing Machines of the Present

are very different from those of the past. Very few users of sewing machines know the technical differences; patents have expired on generic features, but "the world moves," and radical improvements have been made in sewing machines, so that the one of to-day shows a tremendous improvement on its predecessor. Women who have used both kinds quickly realize the difference between a cheaply made imitation of some ancient type and the modern light-running machine which is easily adjusted, does all kinds of work, and is always ready to go. The Silent Singer of to-day is the latest result of constant improvement in mechanical excellence. For practical use it compares with the old-time sewing machines sold at department stores such as a modern railway train surpasses a stage-coach of the last century.

Singer machines are so simple that a child can understand them; they are so strong that a bungler can hardly get them out of order. Every part is made with such scrupulous care, from the best materials, fitted in its place with the utmost exactness, and tested and re-tested so many times before leaving the factory, that it never gets the "fits" which try a woman's patience, destroy the fruits of her labor, and consume her time in vexing attempts to coax the machine to a proper performance of duty. Singer machines are sold directly from maker to user; they are guaranteed by the maker, always ready to furnish parts and supplies in any part of the world, and not by a middleman totally unable to render this service. Buy a sewing machine of the Present, and not one of the Past. Get a Singer. You can try one free. Old machines taken in exchange.

THE SINGER MANUFACTURING CO. Offices in every city in the world.

FREE! For a Few Hours' Work.

We give these beautiful Watches and this splendid Air Rifle for selling our Gold-plated, engraved LEVER COLLAR BUTTONS. The Boy's Watch for selling 2 doz., the Air Rifle for 2 doz., and the Lady's Watch for 3 doz. NO MONEY REQUIRED, you run no risk. Write and see forward the buttons, postpaid, together with a large list of other valuable prizes—Spring and Hockey Skates, Cameras, Magic Lanterns, Tool Sets, Work Boxes, Musical Instruments, Manicure Sets, etc., etc. Sell the buttons, return one money, and we send your Watch or Rifle promptly and FREE OF ALL CHARGES. The Boy's Watch is of American make, handsome, durable and reliable. The Lady's Watch is a Gemul Swiss, as dainty in appearance as it is accurate and durable. The Air Rifle is the "Daisy," the best ever made, neat, strong and accurate. These premiums would make splendid Holiday or Birthday Presents. Send 2000 names and addresses at once, and be the first to sell our buttons in your neighborhood. When writing mention this paper.

LEVER BUTTON CO., Toronto, Ont.

With every Watch we give a WRITTEN GUARANTEE to Repair or Replace GOOD FOR ONE YEAR

Free with a beautiful guard for Selling 3 Doz. Read what our Agents say: 88 ROSE AVENUE, Toronto, Nov. 29th, 1888. Dear Sirs,—I received your buttons at about ten o'clock, and had them all sold by a quarter past. It is not work to sell them, but only play.

THE LEVER BUTTON CO. GENTLEMEN,—I have used my daisy Air Rifle for some time and it's a dandy. Yours honestly, J. BAINES.

Dear Sirs,—I received my watch yesterday. It is a little beauty, and it is much nicer than I expected. Please accept my thanks. LIZZIE McDONALD.

Dear Sirs,—I received my watch and chain Saturday night. It is twice as good as people said I could get. Many thanks for your kindness and also for your honest way of doing business. I never could have got a prettier watch earlier in my life. Yours truly, VANCE McLEAN.

Free with 500 rounds of ammunition for Selling 2 Doz.

Post Office, Oct. 31st, 1888.

Ask your grocer for Windsor Salt For Table and Dairy, Purest and Best



FIVE-MINUTE'S SERMON.

Second Sunday after the Epiphany ON MIXED MARRIAGES.

"There was a marriage in Cana of Galilee and the Mother of Jesus was there." (John 4:46)

The gospel of this Sunday, the called marriage gospel of the Catholic Church, not only places before us subject of a very grave nature, obliges me to speak of that, which most holy and enlightened men of times have justly called a gateway wound on the body of the Church, the ever increasing evil of the mixed marriages. I am aware that in speaking of this heaving evil I shall offend some of our auditors, but I cannot, I dare not, human respect to prevent my fulfilling this sacred duty, imposed upon me by God and the Church, under pain of eternal damnation.

"Therefore, I say: From this time forth, holy Mother Church will always most bitterly deplore and deeply lamented mixed marriages no fewer than thirty councils, which were general, the warning against such baneful unions, and she granted dispensations to the contrary, though the promise of the children as Catholics, and coming with all the other necessary conditions, had been given, yet the permission was granted, as it were, a tears of sorrow, and simply to greater evil, i. e., to prevent the stay of her erring children. In nuptials, the Church forbids, even cases of granted dispensations, a union at the altar, and prescribes that the parties to be united, give marriage consent in the sacristy house, before the pastor and two witnesses, whereupon their names registered by the priest, who neither supplies nor stole, and then dismissed, without praying blessing. Behold, this is the law of the Church! Does not regulation proclaim, louder words, what the Church thinks of mixed marriages?

And our holy Mother wrong regarding them as highly injurious. What is it possible that marriage which conformity to all that is holy and holies is wanting; viz.: in union, where one does not know we will meet the other in the world—where the non-Catholic religion, is justified in being divorced and married anew, whilst the Church must remain single during the life of the former. Great God! can marriages be sanctioned in the Church? And yet, beloved Christians are not the greatest evils which in the train of mixed marriages monstrosities appear as naught compared to the woeful consequences which such unholy unions bring parents and children. For, how is it possible, that a Catholic live with a non-Catholic for years after day, without suffering in his faith, in his religious life? Must become of a consort, whose house in her family circle, she ever sees or hears anything of religion, whom no Catholic exerts and supports, edifies strengths, who on the contrary constantly entreated by non-relatives to become a traitor to religion and to permit her children to fall to the Catholic Church. Not to succumb to the violence temptations requires more than power.

Daily experience shows us that a parent fares in religion, as a person sick with consumption; consumptive will not believe his condition dangerous; he thinks he is only a slight one, which will in a short time pass. And still he becomes perceptibly weaker to day, and he approaches death. Thus it is with the faith in mixed marriages. Ignoring, the Catholic is still and does not omit her duties, struggles, but gradually her diminishes, she grows tepid in falls to assist at Mass on a few blessed Virgin; she approaches sacrament, but only stealthily grace before and after meals, of the cross and even the Holy are no longer thought of, a step by step, the road to the divine services, and the sacraments are totally abandoned of her religion nothing except her name in the baptism. Unfortunately, such have been lost by thousands of such husbands or wives on account complete apostasy. Beloved Catholics, should not our holy Mother, who has reasons to deplore such and to caution her children?

But what shall I say of the of such unions? Who can thousands, the tens of among them that are yearly Church, despite the solemn made that they would receive education. And even children who are reared as now defective, in many cases their education, how irreligious! Different! One might expect: Poor children, you will remain Catholics; the day instant when you, too, will Oh, that you had never been And of those children, y measure, receive a Christian how much better, how much gent would not they be if ous given by a good Catholic were confirmed and streng

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ON MIXED MARRIAGES.

"There was a marriage in Cana of Galilee, and the Mother of Jesus was there." (John 2, 1.)

The gospel of this Sunday, the so-called marriage gospel of the Catholic Church, not only places before me a subject of a very grave nature, but obliges me to speak of that, which the most holy and enlightened men of our times have justly called a gaping wound on the body of the Church, viz: the ever increasing evil of the day, mixed marriages. I am well aware that in speaking of this heart-rending evil I shall offend some of my auditors, but I cannot, I dare not allow human respect to prevent my fulfilling this sacred duty, imposed upon me by God and the Church, under pain of eternal damnation.

Therefore, I say: From the time of Christianity, holy mother Church has always most bitterly deplored and deeply lamented mixed marriages. In no fewer than thirty councils, two of which were general, she warned her children in a most impressive manner against such baneful unions, and when she granted dispensations to the contrary, though the promise of rearing the children as Catholics, and complying with all the other necessary conditions, had been given, yet the permission was granted, as it were, amidst tears of sorrow, and simply to avoid greater evil, i. e., to prevent the apostasy of her erring children. In such nuptials, the Church forbids, even in cases of granted dispensations, all solemnities at the altar, and prescribes that the parties to be united, give their marriage consent in the sacristy or the house, before the pastor and two witnesses, whereupon their names are registered by the priest, who wears neither surplice nor stole, and they are then dismissed, without prayer or blessing. Behold, this is the general law of the Church! Does not this regulation proclaim, louder than words, what the Church thinks of mixed marriages?

And is our holy Mother wrong in regarding them as highly injurious? What! is it possible that marriages, in which conformity to all that is highest and holiest is wanting; viz: in religion, where one does not know whether he will meet the other in the next world;—where the non-Catholic, according to the false principles of his religion, is justified in being divorced and married anew, whilst the Catholic must remain single during the life time of the former. Great God! can such marriages be sanctioned in Heaven? Can they be approved and blessed by the Church?

And yet, beloved Christians, these are not the greatest evils which follow in the train of mixed marriages; such monstrosities appear as naught when compared to the woe of consequences which such unholy unions bring to parents and children. For, I ask: How is it possible, that a Catholic can live with a non-Catholic for years, day after day, without suffering injury in his faith, in his religious life? What must become of a consort, who in her ever see or hears anything of her religion, whom no Catholic example protects and supports, edifies and strengthens, who on the contrary, is constantly entreated by non-Catholic relatives to become a traitor to her religion and to permit her children to be lost to the Catholic Church. Verily, not to succumb to the violence of such temptations requires more than human power.

Daily experience shows us that such a parent fares in religion, as does a person sick with consumption. The consumptive will not believe his condition dangerous; he thinks his cough only a slight one, which will be better in a short time. And still his strength becomes perceptibly weaker from day to day, and he approaches certain death. Thus it is with the Catholic faith in mixed marriages. In the beginning, the Catholic is still zealous and does not omit her duties. She struggles, but gradually her strength diminishes, she grows tepid in prayer, fails to assist at Mass on a feast of the blessed Virgin; she approaches the sacrament, but only stealthily, the grace before and after meals, the sign of the cross and even the Hail Mary are no longer thought of, and thus, step by step, the road to indifference widens, until finally the attendance at divine services and the reception of the sacraments are totally neglected, and of her religion nothing remains except her name in the baptismal record. Unfortunately, this, too, has been lost by thousands of such unhappy husbands or wives on account of complete apostasy. Beloved Christians, such facts are witnessed daily, and should not our holy Mother, the Church, have reasons to deplore such marriages and to caution her children against them?

But what shall I say of the offspring of such unions? Who can count the thousands, the tens of thousands among them that are yearly lost to the Church, despite the solemn promises made that they would receive a Christian education. And even with those children who are reared as Catholics, how defective, in many cases, is not their education, how irreligious and different! One might exclaim with tears: Poor children, you will not long remain Catholics; the day is not far distant when you, too, will apostatize. Oh, that you had never been born! And of those children, who, in a measure, receive a Christian education how much better, how much more fervent would they not be if the instructions given by a good Catholic mother, were confirmed and strengthened by

the example of a Christian father.

See, dear Christians, the deplorable fate of the unfortunate children of mixed marriages, and yet you are surprised that the Church abhors and condemns such unions? You are offended when I, your Pastor, who am in duty bound, caution such of you, who are about to loose your state of life, to refrain, for the love of Jesus Christ, from these unsanctified unions? This should not be, my dear Christians; you have no right to cause my eternal damnation. Gladly will I sacrifice my life for you whether it be at the bed of sickness, or wherever God shall demand it, but my soul, my conscience, I can not, will not sacrifice. I have warned you, I have shown you the evil and its consequences. My duty is fulfilled and I hope in my last hour to receive a favorable judgment from the Most High. Amen.

OUR BOYS AND GIRLS.

"Trust." If I could trust mine own self with your fate, Shall I not rather trust it in God's hand? Without whose will one lily doth not stand. Nor sparrow fall at His appointed date. Who numbereth the innumerable sand. Who weighs the wind and water with a weight. To whom the world is neither small nor great. Whose knowledge foreknew every plan we planned. Searching my heart for all that touches you. I find there only love and love's good will. Helpless to help, and impotent to do. Of understanding dull, and sight most dim; And therefore I commend you back to Him Whose love your love's capacity can fill. —Christina Rossetti.

Bad Manners. While visiting an acquaintance who boarded in a house presided over by a charming hostess whose other ten or twelve boarders were young ladies from distant homes who were perfecting their art studies at a nearby institution, I observed that none of those students noticed my friend in any way, not even by a nod of the head or a single "good morning."

"Have you been here long?" I asked. "Oh, yes, quite a while." And these young ladies also? "Yes, they were here when I came." "Why are you not politely greeted when they meet you in the halls and at table three times daily?" "They do not know me, and I must seem old to them," was her reply. The silvering hair, refined face and gentle manners of my friend should have gained her not only kindly recognition but reverent admiration from these young women blessed with health, strength and bounding spirits, and several of them with beauty and style. If they had each been carefully cultured under Lord Chesterfield's maxim, even if they had come from secluded homes and had not yet acquired, by mingling with the world, society's polish, they would not have been amenable to an adverse criticism on their good manners, but would have treated their elder companion at the table just as they would have loved to be treated themselves.—Exchange.

"Always Spek Present When Ennybody Speks X." "Alice and Harriet, take your knitting work. John and Henry, you may each bring nine armfuls of wood into the woodshed. May, you may take your slate and write; and I guess if they are left alone the two babies will take care of themselves. Now, for half an hour, let us have silence. If anybody speaks let it be in a whisper."

"The fact was there had been so much noise; and some of it in half quarrelsome tones, and Mrs. Ford was tired, and took the best way to stop it, for half an hour at least. The children were all young and wanted their own way. But they had all learned to mind their mother."

So there was silence in the kitchen except the noise the little mother made with her baking, and the occasional prattle of the two babies. Little May sat with her slate on her knees looking thoughtful. She wrote and erased, and wrote again with much painstaking labor. At last she seemed satisfied, and going to her mother, said in a whisper: "May I have a little piece of white paper and a pencil out of your drawer? I want to copy something."

She got a piece of paper, and sharpened the pencil anew for the child, although she was pie making. May copied it very carefully, and laid it away in the bottom of her handkerchief box, saying: "I shall see it often there, and nobody goes there but mother and me."

But it happened one day that Harriet was sent to distribute the pile of clean handkerchiefs from the ironing into the different boxes, and as May's was empty, she saw the writing, at was so short that she took it in at a glance. "Always spek present when ennybody speks x." May. Somehow it fixed itself in Harriet's mind, and that evening she was busy with pen and ink. The result was a writing in Harriet's handkerchief box, with a resolution written more neatly, but to the same effect: "Resolved, that I will try this year to return pleasant words for cross ones." Harriet Ford. It made a great difference that was easy to see when two of the children began to practice this resolution. There was less quarrelling. "That's mine! You better mind your own business!" said John to Harriet one day, when she took up a top and was putting it in the drawer. "But, John, mother wants me to clear up the room," said Harriet. "Well, I want the top to stay there!" said John obstinately. "Well, perhaps it's no matter. A top isn't much litter," said Harriet, pleasantly.

John was fully prepared for a contest; I am afraid he rather would have relished one. He started. Then he looked ashamed.

"What made you say that, Harriet?" "Come here, and I'll show you," said she. She took him into the clothes press where was the row of handkerchief boxes, each labeled. She opened little May's, and took out the clean, soft pile of handkerchiefs. "Look there!" said she. John read. "The good little thing! She never does quarrel, anyhow," said John.

CHATS WITH YOUNG MEN.

Look Out For Yourself. Cultivate self-reliance. Don't wait for others to find work. Don't expect that your neighbors are going to look out for you. Men who have been boistered up all their lives are seldom good for anything in a crisis. When misfortune comes, they look round for somebody to cling to or lean upon. If the prop is not there, down they go. Once down they are perfectly helpless, and they cannot find their feet again without assistance. Such persons no more resemble men who have fought their way to position, making difficultes their stepping stones and deriving determination from defeat, than vines resemble oaks, or sputtering rushlights the stars of heaven. Efforts persisted into achievements train a man to self-reliance, and when he has proved to the world that he can trust himself the world will trust him.

Hope and Despondency. A man and an ax can turn a waste, howling wilderness into a garden, and he does it in time, working along with the aids God has given him. Passing through a Michigan forest recently we saw just the beginning of a clearing with a little cabin in the center, and a tangled woods on all sides. That man in a few years will lick that forest into a farm, if his pluck, ax and muscle hold out. An old homestead not a mile away was growing weeds and brush. There is a big sermon in this. Think it out.

New Treatment For Laziness. In the regiment of Colonel Welch, of the Sixty-fifth New York, is a private so lazy that, when sent out on fatigue duty, he would lie down on the ground and let his companions do all the work. To cure this trait Colonel Welch had a blanket spread on the ground, with an other blanket for a pillow, and caused the lazy man to lie there for three days without sitting up or speaking to any one, and with a diet consisting of one slice of bread and one glass of water every three hours. The treatment has effected a complete cure.

The Successful Man. The successful man is by no means helpful to himself alone; he helps a great lot of other people as well. There isn't a healthy, vigorous energetic, self-reliant, successful man whose example does not breed the same qualities in others, and personal contact with such a man is an active stimulant and direct aid to success. He awakens ambition. He winds us up, and sets us going; see to it, my friend, that you don't run down.

Living a Lie. "I said in my haste, all men are liars," says David, and on sober thought now, he might estimate that a big percentage were, at the present day, at least, a living lie. The first step in deceit gives the devil the underhand. Deceiving a mother who loves you would not have her know what you are for the world is a contemptible deceit. A fine show of honor before the world and a rotten life within deceive many. A saintly look while entering a church often covers a lascivious heart; while the eyes are devouring devils, "hypocrite" "whited wall," sham and liar would be self-confessed names of thousands of men and boys, sending them skulking off into the darkness of their hearts were but spoken and their deeds published. David was found out; he opened his eyes to his vile sin and gave him repentance, and wrung from his heart that prayer of penitence (Ps. 51) that has been the contrite prayer of weak man ever since. We ask no better thing for any young man who is in secret sin than this: That he be found out, if not by the world, at least by himself, and turn with fear and loathing from his sin into Him who was "sent to bless you in turning every one of you away from his iniquities." The time is coming when the thought of the heart shall be revealed and every man will be known to the world just as he had lived in secret. Men, allow no thought in your heart that you would be ashamed to speak before your mother or sister. Don't live a lie!

Learn a Trade. It is to be regretted, says the New York Sun, that so few of our American boys learn any trade, or are willing to serve as apprentices for the term of four or five years. Almost any good and smart boy can procure employment in some of the hundred skilled industries that are carried on in any city; and the boy who serves his apprenticeship faithfully gets a training that will be advantageous to him all through life, and that will very surely enable him to earn a living as long as he lives. We should suppose that any real sensible boy would like to think of becoming a skilled workman in a good

trade; would like to look forward to the time when he could stand up as an independent journeyman, for example, in the carpenter's trade, or the brass-worker's or the tailor's or the stonemason's, or the watch-maker's, or the bookbinder's, or the fresco-painter's or the weaver's, or the printer's, or the machinist's, or the locksmith's, or the glider's, or some other trade worthy of his manhood. It is a splendid thing for a young fellow to start out in the world with a good trade. He can be as stiff as he pleases, and doesn't need to knuckle down to anybody, neither to the boss nor the foreman, if he minds his own business and steers clear of gallivanting. He can nearly always get a job at fair pay, and can often have a chance of traveling to some other part of the country to look for a better job at higher pay. What long-headed American boy would not like to have such a show in life?

Yet a vast number of our American boys don't want to learn a trade. They are anxious to be office boys or counter jumpers, or salesboys, or clerks, or something of that kind. Stupid fellows, when they can get a chance to become skilled mechanics! Why, we were told by a gentleman the other day that he knew of three youthful Americans who were serving as door boys in a large up-town six-story apartment house. What show for promotion have they? They can hardly hope even to get a janitorship.

We say that boys who need to earn a living do well to learn a trade, and then strike out in life, free as the American flag.

Mr. Staybolt's Philosophy. "We are never satisfied with what we have got," said Mr. Staybolt, "but by a blessed dispensation of Providence we are measurably satisfied when we get more than we have been accustomed to; for we view all things comparatively, and the standards we set up are usually, at least, those with which we are personally familiar. Thus a man getting \$5 a week is gratified when he gets a raise to \$7.50, and it is only when he has raised himself to the new standard, and looks out over the top of the \$7.50, that that amount looks small and he wants more."

"So that there are periods when we are in some degree satisfied; but the drawing soon comes back, and it is well for us that it should. It does not require the intellect of a giant to tell what would happen if we were all satisfied. With men so situated endeavor would cease. For a time we should get along comfortably and sleepily, and then what we had built would begin to fall, and soon it would all go down and we should ourselves be involved in the general ruin, or rather in the general decay. Plainly it is better for us that we must hustle, and evidently it is better to be a hustler in the lowest class than not to be a hustler at all."

"As we go along through life we may be disturbed by the thought that somebody has got so much more than we have, though we are all free to try, and I doubt if any of us worry over that; but if we do we may be sure that their view is comparative, precisely as ours. There can be no doubt about that. There was never a man so rich that he didn't want more, and we may be as happy or happier than he."

"It is true that there is a limit below which we find discomfort and want, and it may be distress, but when we have attained an income that will afford us a comfortable existence—and that we should all strive for—we have got all that we can reasonably expect to get from external sources. We do not need to cease our efforts then; but whatever added enjoyment we may get out of life after that will depend not upon how much money we get, but upon how we look at things."

A MODERN ST. ELIZABETH.

The late Empress of Austria performed deeds of charity as the saints used to do. When she bestowed alms she invariably did so in person; going about incognito, and trying to conceal her benefactions, as did her namesake Elizabeth, the sainted Queen of Thuringia. Taking only a friend, the Austrian Empress would go at nightfall into the squalid quarters of Vienna or Budapest. Dressed in the plainest garb, the two would thread the narrow alleys and climb the tottering staircases of the poorest tenements. They never went without burdening themselves with flowers and fruits, no servant being allowed to render assistance. The slender hands were never weary of smoothing a pillow or cooling a fevered brow; and the late Empress' soft voice never failed in its message of hope and cheer. When young, her face was called the most beautiful in Europe; and those who did not know her as the poor knew her lamented that it had lost its youthful charm; but those to whom she ministered declared that no countenance could be more fair than that of the plainly clad lady who brought light and joy to their miserable abodes. Truly this charitable Empress was a fitting and loyal follower of the Saint of Thuringia, in whose hands the leaves of bread were changed to roses.—Ave Maria.

Toronto Firemen Testify. M. McCartney, Lombard Street Fire Hall, Toronto, dated March 4, 1897, states:—"Am subject to very painful conditions of constipation and other troubles resulting therefrom, but I am glad to say that I have found a perfect remedy in Dr. Chase's Kidney Liver Pills. I trust this may be of benefit to others."

Hood's Sarsaparilla is the One True Blood Purifier, Great Nerve Tonic, Stomach Regulator. To thousands its great merit is known. Say "No" when a dealer offers you a substitute for Hood's Sarsaparilla. There is nothing "just as good." Get only HOOD'S.

GOD HELP THE BOYS.

The boy is a factor in social life. This is admitted theoretically, but not practically. We are always saying that the boy is father to the man, and uttering similar truisms; but the boy is very much neglected. He does not receive the consideration he deserves.

The girl is cultivated, nourished like a pet plant in a greenhouse. Her wishes are consulted. The mother's solicitude for the boys of a family takes the form of feeding them well. They are supposed to be creatures who need only the coarser things of life; and in many instances the result is that the fond mother brings up a group of selfish, uncultivated bipeds, who manage to give her deeper wounds than Cleopatra's asp could inflict. Moreover, they become inconsiderate husbands and careless fathers. And the person most to blame is that very mother whose life would be cheerfully given up at any moment to have them become true men.

Why is it that we complain of so many mixed marriages, which, in the majority of cases, mean losses to the Church? Why is it that Catholic girls very often marry non-Catholics, or do not marry at all? Why is it that "nice" young men are more scarce in the average Catholic social circle than "nice" young girls? Why? It is very easy to deny that these questions are based on facts. And it is the habit of some people to admit in private conversation the existence of certain things which they are ready to deny when these things are mentioned in print. It is impossible to solve social problems unless we admit their existence and discuss them freely. Let us, then, try to find an answer to the questions we have asked.

We all know that in this country women are more liberally educated than men. We are not talking of the men who go to college—because in our Republic they are in the minority, as they are everywhere—but of the men who go into business after eight or ten years spent at school. Women read more, they learn something of music, they take advantage of every bit of knowledge that might bring them nearer to higher civilization. Young men educated in the public schools spend their eight or ten years there without attaining those rudiments of cultivation which any boy educated in Germany acquires in the first six years of his school life.

But our business is not with the boy of the public schools; it is with the boy of the parochial schools. Why is it that he is so inferior in many respects to his sister of the academy? Why is it that she does not like to see him come into the parlor on those sacred evenings when she is performing "The Shepherd's Morning Song" with variations? Why is it that he flees from the literary circle of which his accomplished sister is the centre, and finds comfort and refreshment in the smoking of cigarettes, the learning of the latest prize fight, or the learning of new clog dances on the nearest corner?

There can be no doubt that the piano music and the part songs and the talk about current literature are better for him than the coarse jabber of the street. And if we could get our boys to spend their evenings with their sisters and their sisters' friends in such amusements, we should have better men, fewer drunkards, and fewer mixed marriages. But our boys are neglected. The girls do all the singing in church; they learn music; they are taught by the Sisters that gentle manners are necessary in good society; they are taught to be self-respectful; they are not dragged up; they are brought up. But the boys—God help the boys! And God help all who think that a little catechism and a full stomach are all they need!—Ave Maria.

What nonsense it is, this anxiety which so worries us about our good fame or our bad fame after death! If it were of the slightest real moment, our reputations would have been placed by Providence more in our own power and less in other people's.—Hawthorne.

SLEEPLESSNESS.—When the nerves are unstrung and the whole body given up to wretchedness, when the mind is filled with gloom and dismal forebodings, the result of derangement of the digestive organs, sleeplessness comes to add to the distress. If only the subject could sleep, there would be oblivion for a while and temporary relief. Parmentier's Vegetable Pills will not only induce sleep, but will act so beneficially that the subject will wake refreshed and restored to happiness.

THE FLAGGING ENERGIES REVIVED.—Constant application to business is a tax upon the energies, and if there be not relaxation, lassitude and depression are sure to intervene. These come from stomachic troubles. The want of exercise brings on nervous irregularities, and the stomach ceases to assimilate food properly. In this condition Parmentier's Vegetable Pills will be found a recuperative force, restoring the organs to healthful action, dispelling depression, and reviving the flagging energies.

INFLAMMATORY RHEUMATISM.—Mr. S. Ackerman, commercial traveler, Belleville, writes: "Some years ago I used Dr. THOMAS' ELECTRIC OIL for inflammatory rheumatism, and three bottles effected a complete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating pain. I am now out on the road and exposed to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of DR. THOMAS' OIL on hand, and I always recommend it to others, as it did so much for me."

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THAT DODD'S KIDNEY PILLS CURE BRIGHT'S DISEASE.

Though All Other Means Fail—Mr. C. E. Aikens' Case Shows the Truth of the Claim that Dodd's Kidney Pills are the Only Cure for this Disease.

Hamilton, Jan. 9.—One of the most popular of Hamilton's hotel clerks is Mr. C. E. Aikens, of the Commercial Hotel.

Mr. Aikens' duties are onerous and heavy throughout the year, and a man who was not possessed of more than ordinary shrewdness and capability could not possibly fill his position. This being the case, it will be readily understood that Mr. Aikens was very heavily handicapped when, some three years ago, he was attacked by Bright's Disease—a disease which many physicians claim is incurable.

Mr. Aikens found a cure, however. And so important does he rightly deem his discovery, that he has given the following statement regarding it, for publication, in the hope that other sufferers from Bright's Disease will be rescued.

"I could get no relief, no matter what I used, nor which of our doctors treated me. I had suffered (with Bright's Disease) for two years, and had tried many remedies and wasted many dollars in my endeavors to regain my health. When I was advised to try Dodd's Kidney Pills, I had no expectation of receiving any benefit from them.

"I tried them, however, and soon had reason to be thankful that I did. Before I had taken a dozen doses I felt a change for the better, and the improvement continued steadily until now I am as strong and healthy as ever. Six boxes of Dodd's Kidney Pills did this for me."

Dodd's Kidney Pills, the only unfailing cure for Bright's Disease, are sold by all druggists at fifty cents a box; six boxes \$2.50 or sent, on receipt of price, by The Dodds Medicine Co., Limited, Toronto.

Raised . . . From a Bed of Sickness . . .

SIMCOE, Jan. 18th, 1897.

Messrs. Edmondson, Bates & Co., Toronto. Gentlemen—For over five months I was confined to my bed, not being able to move. The best medical skill was called in, all treating me for catarrh of the stomach, but to no avail. I could not eat the most simple food, and being in dreadful misery, and finding no relief until same was vomited up. After sending a large sum in medical advice, I was advised to try a box of Dr. Chase's Catarrh Cure. I purchased a box from J. Austin and Company, Simcoe, and to my surprise found great relief. Not being able to eat I tried a box of Dr. Chase's Kidney-Liver Pills; the pains left me the third day. My appetite has been fully restored. I could eat perfectly cured, and feel as well as when a young woman, although I am 65 years old at present. I was almost a shadow, now I am as fleshy as before my sickness. Have used only three boxes of Dr. Chase's Kidney-Liver Pills, and two boxes of Dr. Chase's Catarrh Cure. I can do my house work as usual. I am positive that my marvelous cure (which I think it is due purely to Dr. Chase's remedies, which I have used, I can honestly recommend the same to any persons suffering from symptoms similar to mine. Wishing you every success,

Yours truly,

MRS. ANN CHURCHILL, Sr.

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