

The Catholic Record.

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

VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, JULY 19, 1902

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AN EXCELLENT CATHOLIC JOURNAL.

Our contemporary the Casket celebrates its Golden Jubilee by appearing in a new dress. It has done fifty years of service, and its friends and admirers say—and truly—that during all that time it has been a Catholic journal in every sense of the word. It has succeeded because it deserved it. It has won its way through sheer ability, and, despite, it having no special correspondents, is looked upon as one of the very best among the papers pledged to the interests of the Church. We wish it fifty years more of prosperity.

OUR ONTARIO JOURNALS.

It makes one smile to hear some of the Ontario sheets prating about "yellow journalism." They put themselves on a pedestal but they deceive nobody. They plume themselves on the immaculateness of their journalistic attire, but one does not need a microscope to discern the spots and stains on it. They can be yellow on occasion, and we have pointed out in these columns. The editors are not above the tactics of allowing one of the staff to discharge his venom against Catholicity, not in the editorial columns, but in another part of the paper so as to give the impression that it got in by accident. "Devilish sly Joey B.," but we understand that game. The dear good editors do not mean it, but they, and they only, are responsible for it.

PROTESTANT "CATHOLICS."

We understand that some Anglican clergymen in England object to being styled Protestants. Why we do not know. Possibly they may shrink from being regarded as followers of the Reformers, designated by a high Anglican authority as utterly irredeemable villains. Perhaps, too, they are beginning to realize that they were robbed of the faith and are trying to come into possession of that which is linked with the enduring glories of England, namely, the title of Catholic. Also they may pull themselves into believing that they can hold to the battered thirty-nine articles and be called Catholic. But it is all a dream. They are what they are, Protestants. Their Book of Homilies is explicit on this point. They may like to be called Catholics, and in this they do not differ from the heretics of the early ages. But union with Rome is the test of Catholicity. Let them give over playing with incense and ecclesiastical millinery, become Catholics in word and truth, and then they may say with St. Augustine that though all heretics desire to be called Catholics, yet if a stranger asks them where Catholics meet, none of the heretics dare point to his own house or church.

THE WESTMINSTER CONFESSION.

Our esteemed contemporary the Westminster views with equanimity the Creed Revision. It handles the topic with extreme delicacy, out of consideration, we suppose, to the feelings of stalwarts. But should not the very idea of a revision rattle the soul of the editor? And now that it has come and gone does not think of echoing the sentiments of the ex-congressman who spoke against the revision. Fathers and brethren he said, I feel that the old faith is slipping away; that this is the entering wedge; and how far it will go none of us can tell. To change or modify the Confession is rather uncomplimentary to the memory of the divines who framed it and to those who fought and died for it for over three centuries. If true, why countenance the idea of a revision. If not true then their forbears must have been floundering in the quagmire of error, and they themselves are in a quandary. If it has to be toned down to suit the exigencies of the times our friends must deem that the Lord provided inadequately for the salvation of mankind. But did He come to argue with the world or to exact its obedience? Did St. Paul tell his hearers to dispute with him or to hear him because otherwise they would resist not man but God?

Besides, who is to tell them whether the Confession be true or not? What authoritative value has the decision of the Committee or their Supreme Court? How can they be sure of the Bible and the meaning they take from it? Scholarly and zealous they are, doubtless, but in mundane affairs they are

liable to mistakes, what is going to give them immunity from error in things of higher import? Moreover, of what use is a creed that can be changed from time to time? Does it not engender scepticism and indifference. Has truth no objective value? Again, how can a reasonable man stake his all on a Confession that may in a few years hence undergo a process of transformation? If it can be changed in one point why not in all? And if in all and there is no reason to the contrary—our friends should bethink themselves of something that is not based on opinions. The Westminster refers to the Westminster Confession as "matchless." It is certainly a unique document. Matchless is rather ambiguous. It was always red hot with lightning bolts of cursing vengeance and destruction floating through its sable pages. But does the Editor believe that the Pope of Rome is anti-Christ, or that angels and men are preordained to everlasting damnation without any regard being had to their own sins?

OUR GRADUATES.

We hope that all our graduates will be mindful of their responsibility and grateful for the boon of a liberal education. They, of course, whose college career entailed self-sacrifice in the family, need not be reminded of gratitude. But not only on them, but on the others also, devolves the duty of thankfulness for advantages denied to their fellows. And then their responsibility! If they were to live up to the beautiful profession one hears at the "Commencement," the world would be a fairer place than it is. But, somehow or other, some of them ere the echo of their orations dies away, become very commonplace young men. Instead of living in the altitudes of Catholic thought and conduct they fall down to low levels. But this should not happen. Every graduate holds his education in trust for the community. If of the right fibre he will see to it that it does not become worthless through inaction and dissipation. For the man around him need it, and depend upon it for help and guidance. In a word the graduate should be different from the ordinary run of mankind. We expect from him evidences of noble living and to see him in some sense a leader. And they can be this, each in his respective circle. Whatever his learning or capabilities he can command a measure of influence, not by talking, for reprobrates can talk as beautifully as a graduate, but by acting, by being true to his ideals, and by being at all times a loyal and uncompromising Catholic. Yet, how often do not some of them fall far short of this! They are Catholics, but of the spineless—listless variety, with no ambition save for food and shelter and a seat at the next ball game. And so the young man who is to all seeming at Commencement a gallant knight ready for service, turns out to be a camp-follower. He may have a reputation as a sport or a lady's man, but it does not take a college career to acquire these accomplishments.

STRIKES, AND THEIR REMEDY.

When work people, says Leo XIII., "On the Condition of Labor," have recourse to a strike it is frequently because the hours of labor are too long, etc. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures. The laws should be beforehand and prevent these troubles from arising. No reasonable man will gainsay the wisdom of this advice. If followed, it would be a means of preventing strikes and of putting "walking delegates" out of business. It would be a curb on both the syndicate and organized labor, and do much to bridge the gulf between the two classes. But the law in this country is in this matter not "beforehand," but behindhand. It is very much in evidence when some unfortunate are provoked by starvation and unprincipled harangues into deeds of violence, but it is deplorably inactive in making such things impossible.

About two years ago it was stated that intelligent public opinion would put an end to industrial disturbances. But public opinion is a very variable quantity. It takes on hues and shades accordingly as it is influenced by prejudice, passion or self-interest. The capitalist, for example, may consider a reduction of wages, viewed by the light of dividends, a justifiable act, whereas the laborer may regard it as another blow at his rights. Moreover, a capitalist can manufacture public opinion as easily as he can manipulate some legislatures. He can make his wealth felt in many circles. His bank account is

a passport to the favor of many who pose as friends of the toilers and open to the hirelings who champion his cause, just or unjust. Money has an eloquence all its own and is far more persuasive than any amount of argument. Sometimes the demands of the employees are granted and peace reigns. But it is but temporary. The conflict may begin anew at any moment. Concessions may be revoked. A fluctuating market is apt to have a hardening effect on the heart of the capitalist. He smiles at disquisitions on the rights and dignity of human beings and deems them but expressions of opinion of men who are not in business. Meanwhile, the workman is pushed to the wall. He may show fight, gain a victory here and there, but in the end he loses. But if we had a law in Canada compelling employer and employee to bring their contentions into court, labor differences could be adjusted amicably and satisfactorily. Such a law is in force in New Zealand, and as Mr. Lloyd says in his work in New England, it answers every test which can be applied to prove the claim of a new institution to be a permanent and veritable addition to the world's social inventions. Practically, it does what it undertakes to do—it ushers in industrial peace. As a result, lock-outs and strikes are unknown in New Zealand. Wages cannot be reduced at the mere behest of the employer. Difficulties may arise, but they are settled, not in the offices of a syndicate, nor in committee-rooms, but in the arbitration court.

ENCYCLICAL LETTER OF HIS HOLINESS POPE LEO XIII.

To the Patriarchs, Primate, Archbishops, and Other Ordinaries, in Peace and Communion with the Apostolic See. On the Blessed Eucharist.

(Authorized Translation.)

LEO XIII., POPE.

To the Patriarchs, Primate, Archbishops, and Other Ordinaries in Peace and Communion with the Apostolic See:

Venerable Brethren, Health and Apostolic Benediction.—The wonderful zeal for the salvation of men of which Jesus Christ has given us so bright an example, we, in accordance with the sanctity of Our Office, strive to study and imitate unceasingly, and with His help, we shall continue to follow the same Divine model as long as life remains in us. As it is Our lot to live in times bitterly hostile to truth and justice, we have endeavored to supply abundantly as far as lay in Our power, by teaching, admonishing, and working, whatsoever might seem likely to avert the contagion of error in its various forms, or strengthen the energies of the faithful, in this connection there are two things within the memory of the faithful, intimately connecting one with the other, the accomplishment of which fills us with consolation in the midst of so many sorrows. One is, that we declared it most desirable that the whole human race should be consecrated in a special manner to the Sacred Heart of Jesus (Christ), the Redeemer, the other, that we most earnestly exhorted all bearing the Christian name to adhere steadfastly to Him Who by divine authority is for all men the Way, the Truth, and the Life.

And now, in truth, watching with vigilance over the fortunes of the Church in these evil days, we are impelled by the same Apostolic love to add something which will crown and finish the project, we had in mind; namely, to recommend to the Christian world by a special act of Our authority the Most Holy Eucharist.

The Blessed Eucharist is the most divine gift given to us nearly from the inmost heart of the Redeemer, with the desire of one desiring to follow the union with man and constituted chiefly for the generous disposal of the fruits of His Redemption. In this matter we have hitherto manifested by our authority and zeal not a little solicitude. And it is pleasant to remember, among other things, that we, by legitimate approval and privileges, largely increased the number of institutes and sodalities devoted to the perpetual adoration of the Divine Host; that we also took care to have Eucharistic Congresses held with suitable splendor and corresponding usefulness; and that we made patron of those and similar works, the heavenly Paschal Babylon, who stood out in his day as a most devout worshipper of the Eucharistic mystery. Therefore, Venerable Brethren, it is well to fix our minds on certain features of this mystery in defending and illustrating which the zeal of the Church has constantly been manifested, and not unfrequently crowned by the palm of martyrdom, whilst the doctrine itself has called forth the learning and eloquence of the greatest men and the most noble masterpieces in various arts. Here it will be our duty to point out clearly and expressly the power that is in this mystery to cure the evils and meet the necessities of the present age. And surely, as Christ, at the close of His mortal life, left this Sacrament as the great monument of His love for men, as the greatest support for the life of the world (Joann. vi., 52) so we, who are likewise soon to depart, can desire nothing more eagerly than to excite and nourish the

minds of all men feelings of grateful love and religious devotion towards this most wonderful Sacrament, in which, we believe are to be found the hope and assurance of salvation and peace.

It may be a cause of surprise to some that we should think this age, so universally disturbed and groaning under so great a burden, should be best aided by such remedies and helps, and persons shall not be wanting, perhaps, who will treat our utterances with fastidious indifference. This comes chiefly from pride; and pride is a vice which weakens Christian faith and produces such a terrible darkness about divine things that of many it is said: "Whatever things they know not, they blaspheme" (Judae 10). But so far are we from being averted from the purpose we have in view, that we believe more firmly than ever that it will bring light to those who are well disposed, and obtain, by the brotherly intercession of the devout, pardon from God for those who revile holy things.

To know with full and perfect faith what is the virtue of the Most Holy Eucharist, is to know what God, made Man, accomplished for the salvation of the human race in His infinite mercy. For as it is a duty to try faith to prove it, so it is a duty to believe in Christ and worship the Supreme Author of our salvation, Who by His wisdom, laws, example, and the shedding of His blood renewed all things, it is a duty of equal obligation to worship Him Who is really present in the Eucharist, that so He may abide among men to the end of the world, and by the perennial communication of Himself make them sharers in the blessings of His Redemption.

Now, he was studiously and religiously considers the blessings flowing from the Holy Eucharist, sees at once that in it are contained in the most eminent degree all other blessings of every kind; for from it that life flows which is truly life: "The bread which I will give is My flesh for the life of the world" (Joann. vi., 52). Not in one way alone is Christ, the Life, Christ, Who assigned as the cause of His coming among men that He might bring them a sure fullness of life, that was more than human; "I am come that they may have life, and have it more abundantly" (Joann. x., 10). For as soon as "the goodness and compassion of God" (Tit. iii., 4) appeared upon earth, a power at once came forth that almost created a new order of things and influenced every department of civil and domestic society. These new relations between man and man; new rights, public and private; new duties; a new direction given to institutions, laws, arts, and sciences, drew towards the studies of men, were created. But human reason is enabled the better to reverence so great a mystery by the prodigies which have been performed in its glory in passages and in our own days of which, indeed, there still exist renowned and public proofs, and that not in one place merely. We see, therefore, that by this Sacramental faith is fostered, the soul nourished, the falsehoods of rationalists dissipated, and the whole order of the supernatural made clear to our eyes.

But it is not pride alone, but depravity of mind as well, that makes faith in Divine things grow weak. For if it happens that the better the morals the clearer the intelligence; if even the prudence of the Gentiles perceived that the mind is blunted by the pleasures of the body, as Divine wisdom has already borne testimony (Sap. I., 4); then so much more in Divine things do the pleasures of the body obscure the light of faith, and even extinguish it altogether in God's just punishment. And for these pleasures there is burning in those days an insatiable cupidity—a cupiditas which infects all even from their first tender years. There is a remedy for this terrible evil in the Divine Eucharist. For, first of all, by increasing charity, it checks voluptuous desire; as Augustine says: "The nourishment (of charity) is the lessening of lust; perfection, no lust." (De diversis questionibus, lxxviii., quest. xxxvi.). Besides, the most chaste flesh of Jesus restrains the luxury of our flesh, as Cyril of Alexandria has said—"For Christ existing in us calms the law of the flesh raging in our members" (Lib. iv., c. 2, in Joann. vi., 57). But even more the peculiar and most precious fruit of the Eucharist is that significant in the saying of the prophet—"What is the good thing of Him (Christ), and what is His beautiful thing but the crown of the elect, and wine springing forth virgins?" (Zach. ix., 17), namely, the strong and constant resolves of sacred virginity, which, while the age slips away in pleasures, flourishes in the Catholic Church more widely and more fruitfully from day to day, and, indeed, what a great advantage and ornament this is everywhere to religion and even to ordinary human intercourse is well

known. Moreover, this Sacrament strengthens beyond conception the hope of immortal blessings and the confidence of Divine aid. For the desire of happiness, which is in the minds of all, is more and more sharpened and strengthened, by the unjust violence of all earthly men and by all the other troubles of mind and body.

Now the august sacrament of the Eucharist is at once the cause and pledge of happiness and glory not only for the soul, but also for the body. For while it enriches the soul with an abundance of heavenly gifts, it also fills it with joys so sweet that they far surpass every thought and hope of man; in adversity it sustains; in the strife of virtue it confirms; it leads to everlasting life as by an open pathway. But to the frail and perishable body that Divine Host gives a future resurrection for the immortal Body of Christ implants the seed of immortality which is sometime to bud forth. This advantage, both to soul and body, the Church has at all times taught, following Christ, Who said—"He that eateth My flesh and drinketh My blood, hath everlasting life; and I will raise him up on the last day." (Joann. vi., 55.) And here it is of great importance to consider that the Eucharist, being instituted by Christ as a "perennial memorial of His passion" (St. Thomas Aquinas, opus., lvi.; Offic. de festo Corp. Christi), declares to all Christian men the necessity of mortifying themselves. For Jesus said to His first priests, "Do this for a commemoration of Me" (Luc. xxii., 19), that is, do this to commemorate My sorrows, griefs, tortures and death on the cross. Hence this Sacrament, which is also a Sacrifice, is a ceaseless exhortation, for all time to penance and every spiritual effort; it is also a solemn and severe proof of those pleasures which shameless men praise and exalt so highly: "As often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come." (I Cor. xi., 26.)

Moreover, if you diligently examine into the causes of the present evils, you will find that they arise from the fact that the charity of men towards one another has grown faint according as the love of God grew cold. They have forgotten that they were sons of God and brothers in Jesus Christ; they think of nothing but themselves; the rights of others they not only disregard, but attack and invade. Hence the frequent quarrels and contentions among the various classes of citizens; the arrogance, harshness, dishonesty among the more powerful; the misery, envy, and spirit of revolt among the weaker. For those evils it is vain to seek a remedy from the enactments of law, the fear of punishment, or the plans of human prudence. What must be aimed at as we ourselves have more than once recommended, is to reconcile the various orders of citizens by a mutual union of duties, a union which would come from God and give birth to works stamped with the true spirit and charity of Christ. This union Christ brought upon earth; by it He wished all things to be inspired, as being the one thing that could bring some happiness, even in the present, not only to the soul, but also to the body, restraining as it does man's immoderate love of himself, and repressing the passion for riches, which is "the root of all evils." (Tim. vi., 10.)

But although it is necessary that all just rights should be well protected, it is nevertheless lawful to establish and preserve in society that salutary "equality" (2 Cor. viii., 24) which St. Paul recommended. This, therefore, is what Christ wished instituting this august Sacrament—to excite love towards God and to foster charity among men. For the one flows, as is evident, of its very nature and almost spontaneously, from the other; nor can men live without it at all, nay, it must even burn and flourish in their hearts, if they consider the charity of Christ towards them in this Sacrament, in which He has maintained His marvelous power and wisdom, and also "poured forth the riches of His divine love for men." (Cone. Trid. Sess. xiii., De Euchar. c. ii.) And Christ has given us such an example of love, how we should love and help each other, bound together as we are still more closely by the needs of our common brotherhood! Moreover, the outward symbols of the Sacrament are in a special manner calculated to incite us to union. For St. Cyprian says—"The very sacrifice of redemption themselves proclaim the necessity of Christian concord to the firm and inseparable bonds of charity. For when the Lord calls His body bread which is made up of the union of many grains, He indicates the union of that people whose sins He bore; and when He calls His blood wine, which is drawn from many ripe grapes, again He signifies a flock made one by the union of the multitude." (Ep. 69, ad Magnum n. 5 al. 6.) Similarly the Angelic Doctor following St. Augustine says, "Our Lord commended His body and blood in those things which are moulded in unity; for the first, the bread, namely, is made up from many grains, and the other, the wine, also becomes one from many grapes; and therefore Augustine elsewhere says, O Sacrament of piety, O sign of unity, O bond of charity." (Summ. Theol. iii., p. q. lxxix., a. 1.)

All this is confirmed by the declaration of the Council of Trent, that Christ left the Eucharist to the Church "as a symbol of that union and love with which He wished all Christians to be bound together—a symbol of that body of which He is head, and to which He wished us to be united as members by the most firm bonds of faith and hope and charity" (Sess. xii., De Euchar., Continued on Fifth Page.

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THREE THOUSAND CHINESE MARTYRS.

The Most Execrating Tortures Failed to Weaken their Faith.

We translate from the latest number of the Les Missions Catholiques, the official organ of the work of the Propagation of the Faith an account of the heroic conduct of Chinese Catholics who, in the summer and autumn, 1900, during the Boxer uprising, chose death rather than abjure the Faith. Between the months of June and October of 1900, about three thousand Chinese Catholics belonging to the Province of Che-ly, in the southeastern part of China, were massacred by the Boxers. Many of these died with arms in their hands valiantly fighting the Boxers. Many others, however—women, children, old men—were either hacked to death or were burned in churches to which the torch had been applied. These lost their lives because they were Christians and refused to apostatize. The details that have been gathered concerning the circumstances recall the most touching pages in the history of the primitive Church. In proof of this assertion the organ of the Faith publishes the following extracts from the letter of a Jesuit Missionary father: ONLY ONE APOSTATE.

"In the village of Nang-lao-Son, the Mandarin assembled the Christians and promised them their lives and even his own favor and that of the Emperor on condition that they apostatized. Through the administrators of their parish the Catholics made this reply: 'We rather die than deny our faith.' The next day the town fell into the hands of the Boxers. These Catholic heroes lost their lives by the sword or in the flames of their burning churches. In the children escaped death who were handed over to Buddhist priests. Later on the Mandarin himself counted the number of victims and found that there were one hundred and forty-seven of them. Only one saved his life by apostatizing.

At Yang-lai a band of Catholic women and of young maidens faced a most cruel death for their faith and in defence of their chastity. Father Wilhelm is authority for the statement that long after the massacre took place their bodies, perfectly preserved and having only the livid pallor of death, were found in the common trench surrounded by putrefying corpses. It often happened that after every one had fled at the approach of the executioners, old men and women encumbered by age, as well as the wounded, found means of getting to the church, there to await death at the foot of the altar. A numerous band of Christians fleeing from Chang-tsun were surrounded by Boxers. Some were massacred at the spot whilst in the act of reciting the rosary; others were brought back to the village, where they either had their throats cut or were buried alive with other victims. Among these venerable martyrs some were still only catechumens!

"I CANNOT REMEMBER MY FAITH." A Chinese Catholic, named Raymond Li, when commanded to sacrifice to the Spirits, replied: "I am an old Christian; I cannot renounce my faith." There upon he was struck dead. At Lang-tzen-Kiao an old man named Lion-Eull-tano, seventy years of age, when summoned to apostatize, lifted the five fingers of his hand and made answer: "I am a Christian—a Christian with a Christian ancestry of five generations." Instantly he fell, pierced with wounds. Many were killed because, when captured, they were wearing the scapular. At Tchao-ou-tchoang (the district where Father Bataille is stationed) Paul Ki, nineteen years of age, in his home, when his relations had fled. When the Boxers arrived they asked him if he were a Christian. "Yes," was the answer. "I am a Christian. If I were not I should not be wearing this scapular." They forthwith killed him by shooting him and running him through with their lances.

In the village of Tchao-Malia fell into the hands of the Boxers while she was seeking safety in flight. She had her beads around her neck. On seeing this the bandits with their swords rained down blows upon her head. Her body, when taken, more than a year after her death, from the ditch where she had lain concealed, was seen to be in a state of perfect preservation. Her relatives reburied it with every mark of honor. "KILL MY CHILDREN FIRST." "Some mothers, imitating the heroism of the Mother of the Maccabees, presented to the executioners their children that they might see them receive the martyr's palm. At Tchao-tchen a Christian woman named Martha Chen-Tchen was captured by the Boxers together with her two little children, who were still at the breast. Though wounded, she refused to apostatize for the sake of saving her life and besought her executioners to kill first her two little ones so that they would not fall into the hands of Pagans. After seeing her venerable mother and her two children killed before her, she herself expired under the blows of her executioners. Some Christians who in life had scandalized their brothers in the faith joyfully availed themselves of the opportunity for martyrdom in reparation of their faults. Many of them were instantly killed, either by a thrust of a lance or by a blow of a sword. Others, however, were reserved for prolonged and barbarous tortures. Ignatius Chen, twenty-five years old, was called upon to renounce his faith. On his refusing to do so they forced an iron rod through his legs from the knee to the foot. The excruciating pain drew from him a prolonged groan. His tormentors then cut off his two wrists and tore his body into shreds.

TORTURED CHIEF ADMINISTRATOR. In the district where Father Lomuller, who had suffered martyrdom some weeks before, had been stationed, the principal Administrator of the parish of

BUILDERS AND PATRONS.

What the Popes Have Done in the Cause of Art.

The world owes more to classical antiquity for sculpture than for anything else. Before the Christian era the physical sciences made scant progress, although some of their fundamental laws were discerned by a few great thinkers. Making the image of a thing with the simplest and most universal material, earth, was man's first attempt at execution of design as a fine art. Sculpture is, therefore, the oldest of the fine arts. Architecture was its first useful application. In man's earliest attempt at architecture there is apparent its basic principle that form should follow function. If the function of a building were protection of its human inmates, security was the primary consideration of its form. If the object of a structure were worship, dignity and grandeur adorned its essential features as soon as man learned to carve. Ideas of both structure and decoration were drawn from nature and no better source has yet been devised.

In southern countries the curved line and moderate stature of the palm with its domelike silhouette against a sky furnished the dominant architectural type. Thus the round arch generally called Roman became characteristic of Italian architecture, which also appropriated the best thought of the Greek. Earthquake and war had almost effaced classic architecture and other forms of sculpture when the Roman Empire disappeared. For centuries the profane round arch type persisted and encountered no rival. A message came down in the twelfth century from the north which was associated in the popular mind with the Gothic. The message was from the pine to art. Then arose the architectural type of the pointed arch with tall, slender columns and sloping roofs which in the north had shed the snow. Religion accepted the type of the pine whose pointed spire naturally suggested man's instinct to aspire to heaven. By a curious misnomer this type of architecture, by its votaries deemed the most spiritual of all, has come down from the middle age designated Gothic.

During the renaissance a revival of classical sculpture was inaugurated in a co-operation of natural and spiritual forces. Revival of classical art was due in part to the literary revival already under way which filled with memory and fancy of the past. It was partly due to a general recovery of buried treasures of classic art. This recovery was in part the spontaneous action of nature restoring what she had in passionate moments secreted. It was largely due to the increase of gold and silver; to the invention and extension of banking, the spread of commerce and the elevation of art among nations. The principalities and republics of Italy led the quest for examples of classic art in the orient and their transference to Europe, where they became public adornments or private treasures. Commerce and religion co-operated in gathering the materials which constituted the nucleus of the renaissance. The Church had preserved the classic temple, the basilica, which derives its name from the use of that type of buildings by eastern kings ('Basileus,' Greek 'king') who held their courts within such structures for hearing cases, rendering of judgment and offering of sacrifices. The Church lent power and aid to recovery of classical works by aiding in excavations. A Pope formed and opened the first public museum of antiquities. Before the reign of Julius II there had been classic recoveries from the earth and acquisitions from the East, but they could not be freely seen. To the public museum opened by Sixtus V., Innocent VII, added his sculptural bronzes. The Apollo which has supplied art with the universally accepted type of manly perfection was placed by a Pope in the Belvedere gallery from which it takes its name.

If the Apollo were the most important recovery as a single figure the Laocoon had always been deemed the most perfect example of classic grouping. It was unearthed in a Roman vineyard. As soon as he heard of it Pope Julius II set to buy it. Michael Angelo was one of his messengers. It was secured a few weeks before the foundation stone of St. Peter's was laid. The Laocoon and the Apollo became the most admired, as they still are, of all the works of antique sculpture. The Pope took steps to diffuse the benefit of the group. He commissioned sculptors to make competitive copies in wax to be executed in brass. Raphael was the judge of the competition. Bramante assigned the niches in the Brannese gallery. Thus under the patronage of a Pope three men of extraordinary merit were supervising the revival of classical sculpture in the renaissance and those three had more influence upon all subsequent art than all other men—Bramante, Michael Angelo and Raphael.

Discovery of another group aroused almost equal interest, that of Hercules with the infant on his arm. Pope Julius placed that at the entrance of his museum with an inscription forbidding any one to enter who did not sympathize with ancient art. Under the influence of the Pope the zeal of excavation became general. Finds multiplied and were set up not only in rapidly increasing public museums, but in private gardens and wherever they could be placed to advantage. The sensuousness of paganism had been unreservedly expressed in ancient sculpture. It was reserved for Michael Angelo, the harmonizer of the renaissance, who taught art that the human temperament is the temple of the Holy Ghost and always to be treated with reverence. The Pope took the most distinguished sculptors of all countries into his service. It was significant of the Chris-

tian spirit of the renaissance that the first original group reflecting the new antique light was a Madonna and child by Sansovino, of which it was said, "This is one of the most perfect productions of the new style in art." The new style was the embodiment of Christian ideals in antique form. The Month of the Precious Blood. We remind our friends that this month of Precious Blood, and we hope many will profit by it, and show love and confidence to that Blood of Christ, to which we owe all hope of salvation. It would be laudable practice to say each day of this month: "Eternal Father, I offer Thee the Precious Blood of Jesus in satisfaction for my sins, and for the wants of Thy Holy Church." To each recital of this prayer 100 days of indulgence, applicable to the souls in Purgatory, is granted. Let us not be thoughtless. We want mercy, the Church wants our prayers, and we shall want indulgence when we shall be in that prison of which Christ says: "Amen, I say to thee, thou shalt not go out from thence till thou hast paid the last farthing." (Matt. v, 26) If we will be indifferent to our own interest, how can we lend a deaf ear to so many friends and relatives who so piteously ask our help? How easily we can benefit ourselves, the Church and the souls in Purgatory by the above short prayer! How powerful we are when we offer to God the Precious Blood of His only begotten Son!—The Voice, Alderney, England.

One of the Greatest Books ever Written. One of the greatest books ever written is the Imitation of Christ, by Thomas a Kempis, published about the year 1425. We find in its inimitable pages the best evidence of the attitude and practice of the Church in the most malignant ages of faith. This holy monk of the Archdiocese of Cologne made for himself a manuscript copy of the Bible. Like Bede he found great pleasure in reading and teaching and writing and transcribing what he found best in sacred and profane literature. In the first book of the Imitation, he gives some useful directions for the reading of the Holy Scriptures in his day. He says: "All Holy Scripture should be read in the spirit in which it was written. Our curiosity is often a hindrance to us in reading the Scriptures when we wish to understand and discern, where we ought to pass on in simplicity. . . . If thou wilt derive profit, read with humility, with simplicity, with faith, and never wish to have a name for learning." In the 11th chapter of the fourth book he says: "I shall have for my consolation, a mirror of life. The Holy Bible, and, above all, Thy most Holy Body, my especial remedy and refuge. . . . Whilst detained in the prison of this body, I acknowledge that I need two things, food and light. Thou hast therefore given to me, weak as I am, Thy Sacred Body for the nourishment of my soul and body, and Thou hast set Thy word as a light to my feet. Without these two I could not live; for the word of God is the light of the soul and Thy sacrament is the bread of life. These also may be called the two tables set on either side of the store-house of Thy holy Church."—Rev. John F. Mullaney in Donahoe's for June.

A LIFE IN PERIL.

Story of a Girl Saved by a Newspaper Article.

SHE SUFFERED FROM HEADACHES, DIZZINESS AND NIGHT SWEATS—HER FRIENDS FEARED SHE WAS GOING INTO CONSUMPTION. From L'AVENIR, St. Jerome, Que. Among the thousands of young girls who bless Dr. Williams' Pink Pills for safely carrying them through that most perilous period of their lives when they step from girlhood into the broader realm of womanhood, there is none more enthusiastic than Miss Gabrielle Thomas, a young lady known to most of the residents of St. Jerome, Que., and greatly esteemed by all her acquaintances. To a reporter of L'AVENIR du Nord, Miss Thomas said: "From the time I was fourteen until I was eighteen years of age my health was very bad. I was very weak; had no appetite and could do no work. At night I would sweat greatly and frequently sleep but little. I suffered from headaches, dizziness and could scarcely move about without becoming breathless, and I finally reached a stage when my friends feared I was going into consumption. I was under the care of doctors, but their treatment did not help me. I then tried several advertised medicines, but with the same poor results and I had come to think I could not get better. One day I read in a newspaper the statement of a young girl whose symptoms were almost identical with my own, who was cured by the use of Dr. Williams' Pink Pills. I then decided to try this medicine and have reason to thank the day I did so. I had only used the pills a few weeks when I began to get better, and in a couple of months every symptom of my trouble had disappeared and I was as strong and healthy as any girl of my age. I have since always enjoyed the best of health and I shall be glad, indeed if my experience proves helpful to some other suffering girl. The happiness of health for both men and women lies in the timely use of Dr. Williams' Pink Pills, which act as a nerve tonic and supply new blood to enfeebled systems. They have cured many thousands of cases of anemia, 'decline,' consumption, pain in the back, neuralgia, depression of spirits, heart palpitation, indigestion, rheumatism, sciatica, St. Vitus' dance and partial paralysis. But substitutes should be avoided if you value your health: see that the full name 'Dr. Williams' Pink Pills for Pale People' is on every box. Sold by all dealers or sent post paid and free in a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

"A GRAVE YARD COUGH" is the cry of torments for many. Give them mercy in the form of Allen's Lung Balm, which is used with good effect even in consumption's early stages. Never neglect a cough. THEY ADVERTISE THEMSELVES.—Immediately they were offered to the public, Parmentier's Vegetable Pills became popular because of the good report they made for themselves. That reputation has grown, and they now rank among the first medicines for use in all cases of dyspepsia and biliousness, complaints of the liver and kidneys, rheumatism, fever and all the innumerable complications which these ailments give rise to. WE ALL HAVE MISSIONS IN THE WORLD.—There is a work to do for every man on earth, there is a function to perform for every thing on earth, animate and inanimate. Everything has a mission and the mission of Dr. Thomas' Electric Oil is to heal burns and wounds of every description, to cure coughs, colds, croup and all affections of the respiratory organs.

Let Every Catholic be an Apostle. This was the deeply-felt sentiment of the lamented Catholic poet, Aubrey de Vere. He wrote in a letter to one of his friends in America the following passage: "I always think of you as among those who at this present time must have high mission in your country. I do not mean in the way of controversy, which seems to me to effect little good; but simply by the mode in which Catholics, who live the Catholic life, while they understand the Catholic faith and cherish Catholic instincts and tastes,

and people agree that Scott's Emulsion of cod-liver oil is the best thing to take for 'don't feel well and don't know why,' especially babies—they like it—men and women don't mind it, but babies actually enjoy it. SEND FOR FREE SAMPLE AND TRY IT. SCOTT'S BROWN BOTTLES. TORONTO. See and get it at all drug stores.

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is made from the Salts extracted from the juices of fresh fruits. Harmless, yet most effective in relieving the system of all impurities. Tones up the Bowels and promotes gentle and regular action.

A teaspoonful in a glass of water in the morning. Will permanently cure all stomach troubles, dyspepsia, sick headache, liver and blood disorders. All Druggists sell it.

"The Ale that's always Good." CARLING LONDON. The Whole Story in a Letter: Pain-Killer. From Capt. E. Love, Police Station No. 5, Montreal: "We frequently use Dr. Williams' Pink Pills for pale people. It has cured me of my headache, dizziness, and all ailments which beset me in my position. I have no hesitation in saying that Pain-Killer is the best remedy to have near at hand." Used Internally and Externally. Two Sizes, 25c and 50c. bottles.

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Editors: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Ireland."

Measures, Luke Kieck, John Nigh, P. J. Neven and Joseph S. King are fully authorized to receive subscriptions and transact all other business for the Catholic Record.

LETTER OF RECOMMENDATION.

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

To the Editor of THE CATHOLIC RECORD, London, Ont.:

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

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

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

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

D. Falco, Arch. of Larissa, Admi. Deleg.

LONDON, SATURDAY, JULY 19, 1902.

THE FRIARS ON THE PHILIPPINE ISLANDS

The Holy Father, Pope Leo XIII. has refused to accede to the demand of Governor Taft, the Chief Commissioner of the United States, who was sent to Rome to come to an arrangement with the Pope in regard to the sale of the Friar's lands on the Philippine islands.

LORD KELVIN'S NATIONALITY.

A respected correspondent calls attention to a reference made to Lord Kelvin in our columns, in which that eminent scholar is described as an "English Catholic," and makes the enquiry, "Is not Lord Kelvin an Irishman?"

PARTISAN POLITICS.

If we were asked to give an advice to a graduate we should advise him to take his politics in small doses. Undoubtedly, politics, inasmuch as it means contributing our quota to good government is the business of every citizen.

A MISREPRESENTED MARRIAGE CASE.

A telegram from Rome under date July 9th states that a great sensation has been caused in the city owing to the action of the Vatican authorities toward the Princess Rospiolosi, an American who was formerly Mrs. Marie Jennings Reid Parkhurst of Washington.

Mrs. Parkhurst, it is stated, was civilly married to Prince Rospiolosi on Aug. 26th, 1901, the Church authorities refusing at first to sanction the marriage on account of the bride being a divorced woman.

It is worthy to be seen that the press reporter is entirely mistaken in his statement of the facts. The Church authorities would never sanction a marriage between a Catholic, Prince though he might be, and a divorced person, if the previous marriage of the divorcee had been a valid marriage before God and according to the laws of the Catholic Church.

marriage of the Prince was sanctioned by the Church, it must have been because the first marriage was null and void, independently of the decree of divorce obtained from the courts.

ST. MICHAEL'S COLLEGE, TORONTO.

We have received the Calendar of St. Michael's College, Toronto, for the year 1902-3, a handsomely made up pamphlet of one hundred and five pages, which describes in detail the location, course of studies and many other particulars regarding the history and results of that excellent educational institution which has during the fifty years of its existence done so much toward raising the status of the Catholic people of Canada.

Toronto itself, as the capital of the principal province of Canada, a progressive city with a population of 225,000, is an educational centre, having for its chief educational institution a University of the highest standing.

St. Michael's College was established in 1852 by the Religious Community of St. Basil, which is a body of priests who have devoted themselves for a hundred years to educational work in France, Algeria and America.

A CASE OF "IMMURING IN A NUNNERY."

Quite an uproar has been created in Adrian, Michigan, owing to the taking out of a writ of Habeas Corpus by a Mrs. Margaret A. Smeling of Trenton, N. J., who makes the statement that her sister, Miss Violet Kennedy, is forcibly detained at St. Joseph's Academy, Adrian, where she is being regularly compelled to attend the religious exercises of the institution, though she is a Protestant.

The Rev. Father O'Reilly on July 7th, placed before the court an answer to Mrs. Smeling's petition. He declares that the charges contained in the petition are false; that Miss Kennedy is not forcibly detained in the convent is made clear by the fact that at this moment she is paying a visit to relatives in Detroit.

It is further explained that the religious belief of Protestants is never interfered with in the Academy, and, indeed, it is well known that the religion of Protestant pupils is not interfered with in convent academies where Protestants are received as pupils.

Miss Kennedy is in her twenty-first year, though not quite twenty-one years of age. She is, therefore, quite capable of taking care of herself.

been no compulsion attempted with her, and her attendance at Catholic divine service was altogether her own free act.

Miss Kennedy's mother was a Catholic, and she herself adds that her forefathers were Catholics, by which we understand her to mean her ancestors through both parents.

We have not now for the first time heard of such pretences that the liberty of young ladies attending convent academies has been interfered with.

THE RITUALISTIC MOVEMENT.

It is well known to our readers and the public generally that the Ritualists of England and America have gone very far toward introducing into the Church of England and its sister Church the Protestant Episcopal of the United States, Catholic doctrines and practices.

The Catholic Church has never recognized, and can never recognize the validity of Anglican orders, especially since it has been definitely pronounced by Pope Leo XIII., after due and careful investigation, that these orders are invalid.

In another column, while treating of the desecration of the sacrament of marriage, we mention the fact that a minister was found ready to profane this divinely instituted rite by celebrating a marriage in a Lion's den at the Pan-American Exposition last summer.

THE SACRAMENT OF BAPTISM TO BE PUBLICLY PROFANED.

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It has been estimated that no fewer than twelve thousand five hundred, which is about one half of the clergy of the Church of England in England, have adopted Ritualistic practices of a more or less advanced character. These practices consist in the use of incense during divine service, the sign of the cross, the use of crucifixes and images and pictures of Saints, the hearing of Confessions, the giving of priestly absolution, prayers for the dead, the offering of so-called Masses for the living and the dead, the observance of festivals in honor of the Blessed Virgin Mary and other Saints, and the institution of associations pledged to pay regular visits to the Churches for the purpose of adoring Christ really present in the sacrament of the Lord's supper.

In the United States the advance has been almost as great in these respects as in England, though it does not appear that in either country the laity have adopted these practices to as great an extent as the clergy.

"Nothing that we have published in this issue of the prevailing lawlessness in the Church has paralleled the proceedings in St. Augustine's, Stepeney. The Mass and Confession are sadly familiar marks of the modern service. But what are we to say of the open keeping of the feast of the Assumption of the Virgin Mary?"

And in the same issue of that paper the Bishop of Liverpool, who is of decidedly Low Church proclivities, is quoted as giving a list of practices common in the Church, but which ought not to be employed. Among these are mentioned "Mariolatry, auricular confession, and praying for the dead."

On the other hand, it is stated that the reaction has so operated on the Low Churchmen that "they go about in ruffianly bands disturbing the Church services, and engaging in disgraceful personal encounters with the people in the congregations. They hiss the Our Father, punctuate the Gospel with laughter, and jeer at the Holy Sacrament."

In the United States there have been established within the last twenty-five years four religious orders for men, and twenty-four for women, though the Low Church party have persistently opposed these orders as "a Romish innovation."

Beside these orders of men and women who have devoted their lives entirely to works of religion, there are several confraternities established among the laity for the purpose of visiting the reserved species of the Lord's Supper, and honoring Christ. Who is supposed to be really present therein. There are also societies called "Guilds of All Souls," the purpose of which is to pray for the dead and the dying. There is also an association for the "Promotion of the Unity of Christendom, to unite members both clerical and lay, of the Roman, Greek, and Anglican communions in a bond of intercessory prayer for the reunion of Christendom."

A few days ago the corner-stone of a new convent was laid at Peekskill, near New York city, for the Sisterhood of St. Mary, which is the oldest of the Protestant Episcopal Religious Orders. Bishop Seymour of Illinois officiated at this ceremony. The estimated cost of the building is \$75,000, which is an evidence that the order is progressing rapidly and has the support of a large section of the Church.

THE SACRAMENT OF BAPTISM TO BE PUBLICLY PROFANED.

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But an event now announced to be in prospect which exceeds even this incongruity. A secret society named "the Elk," the chief purpose of whose existence seems to be to make itself ridiculous before the public once a year, is at present holding a protracted Jubilee or Carnival at Jackson, Michigan, and among the attractions announced for the occasion is "the Baptism or christening of a healthy baby, which will take place in the cage of trained lions in the wild animal's show."

Of course, it is practically only among non-Catholics that this state of affairs exists, as it very rarely occurs that a Catholic sets at defiance the well understood law of God which is in full force in the Catholic Church, such a Christian marriage once duly contracted cannot be dissolved except by the death of the husband or wife. But in some States there are eight or nine divorces to every one hundred marriages, so that allowing for the ratio of the Catholic population, wherever there are ten or eleven Protestant families there is a divorced family among them.

In our article on the desecration of the marriage rite, we sufficiently show the disgraceful and simoniacal character of such a use of a Christian rite; but in the desecration of the marriage ceremony there is at least, the palliation that many regard the marriage rite as nothing more sacred than a civil contract. This view of the case is, of course, entirely wrong, but in the case of a Baptism administered under like circumstances there is no such palliation as that a Baptism is supposed to be anything else than a religious rite. The proposed show is simply a desecration of a rite undeniably instituted by Christ Himself for the purpose of expressing the cleansing of the soul as a condition for its becoming a member of the Church of God.

profanation will take place within a few days. But what are we to think of the denomination which tolerates, or is about to tolerate the desecration by one of its ministers? Surely it can have no claim to be the Church of Christ!

We are not aware of a certainty to what denomination the minister belongs who has been selected for the depravity; but we understand that the Baptist ceremony of immersion will be more attractive, being of a more sensational character, owing both to its novelty and its greater elaborateness. As a matter of course, reasons of spirituality do not enter into the choice, which depends entirely upon considerations of greater gain.

The baby which is to be unwillingly and innocently used as a means of degrading Christ's command to His Apostles to baptize all nations, was born upon the picnic ground since the Jubilee Picnic began, but the child is not responsible for the desecration.

PROFANATIONS OF A SACRED RITE.

The levity with the marriage rite as habitually treated by non-Catholics has frequently been the cause of serious trouble.

Marriage is no longer regarded by non-Catholics as a sacred rite which begets serious obligations on the part of the contracting parties, and as a consequence even after a marriage has been contracted, a divorce may be looked for within an incredibly short time on the most trivial pretexts.

It is true, this does not occur in Canada wherein the indissolubility of the marriage tie is respected by the law, owing chiefly to the strong influence which the Catholic view of marriage has over the whole population from the reason that Catholics form so large a percentage of the population of the country though not being a moiety. But in the United States, where the Catholics are not more than one-seventh of the whole population, the Protestant or non-Catholic view has had the opportunity to prevail, and divorces have increased in number from year to year so rapidly as to alarm the thoughtful portion of the people, and a voice of warning has been frequently raised to let the public know the danger which menaces the country should the social obligations of marriage be obliterated or weakened; but all to no purpose.

The separations of husbands and wives go on, and families are broken up to such an extent that there is scarcely a village or hamlet in the country which has not in its midst the sad example of a family which has been broken up under the laws which authorize actual adultery, under the form of divorce. Men and women have remarried who were before husbands and wives, and their children are deprived of the care and moral training by both parents, to which they are entitled under divine and natural law. Those whose parents are still living are handed over to the care of illusory step-parents, or they are sent adrift to be exposed to the temptations of the world, before they have reached an age at which they can take care of themselves, and thus they grow up without any moral training whatsoever.

In any case, there is no moral teaching in the schools, which have been entirely secularized, and on the other hand, it cannot be expected that these children shall receive a moral training of any kind at home; for parents who have had recourse to the divorce courts for a dissolution of their marriage, are precisely those who have no moral sense themselves, and cannot be expected to impart such moral sense to their children.

Of course, it is practically only among non-Catholics that this state of affairs exists, as it very rarely occurs that a Catholic sets at defiance the well understood law of God which is in full force in the Catholic Church, such a Christian marriage once duly contracted cannot be dissolved except by the death of the husband or wife. But in some States there are eight or nine divorces to every one hundred marriages, so that allowing for the ratio of the Catholic population, wherever there are ten or eleven Protestant families there is a divorced family among them.

Another evil which is the direct consequence of the low estimation to which marriage has been brought by its degradation from the sanctity of a divine institution to a mere civil ceremony, is the readiness with which it is turned into a dime show, or an advertisement for somebody's business. There have been occasions when the picnics of secret societies have been made more attractive by the advertisement that a marriage would take place on the grounds. It is well known also that commercial firms are willing to spend a good deal in order to draw public attention to their wares, or to notice the display in their windows when they wish

some special article which they have for sale to be particularly seen and admired. To attain this, they from time to time announce that on such a day, and at such an hour, a marriage will be performed in their show window, and as a matter of course thousands assemble to witness the novel sight, and to cheer the bridegroom and bride.

We should as soon think of assisting at a service of divine worship in the window of a furniture shop in order to attract notice to the qualities of a new-fashioned chair or sofa, as to encourage such a disgusting spectacle. And yet ministers have never been lacking on these occasions to make themselves and their creeds responsible for the sacrilege committed, and to desecrate the institution of God for filthy lucre's sake; for they were sure to be rewarded by an extra fee as a salve for any conscientious scruples they might have had regarding their share in the vulgar and irreverent ceremony.

We say it unhesitatingly that the religions to which these clergymen belonged were responsible for their acts, for they should undoubtedly have interfered to prevent such desecration. If they had no power to interfere, the case for them was all the worse; for the Church which Christ instituted has that power. Christ gave authority to His Apostles to rule the Church as He had ruled it while He dwelt upon earth, saying to them "as the Father hath sent Me so do I send you; and whosoever will not hear the Church, let him be to thee as the heathen and the publican."

Again we find the Apostles assembled in Council at Jerusalem making laws for the conduct of believers, and declaring that the laws they made were of obligation as emanating from the Holy Ghost; for they say, "it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than the disciplinary laws they then promulgated. (Acts xv.) We find also St. Paul laying down rules for His disciple Timothy how "the ought to behave himself in the house of God, which is the Church of the living God, the pillar and ground of truth." (1. Tim. iii. 15.)

If any Church admits its incompetency to control its clergy in regard to the ministration of the "mysteries of Christ" of which they profess to be "the dispensers," as St. Paul declares the Christian ministry to be, it thereby admits that it is not the Church of Christ.

It may well be asked, "what had become of the watchmen whom God placed on the walls of Zion, who were never to hold their peace," whereas they permitted such a violation of God's law?"

A case equally flagrant was the celebration of a marriage last year at Buffalo in the Lion's den at the Pan-American Exposition. A minister was at hand on this occasion also, but one who brought little credit to his profession by his bravado in entering the den, for of all the participants in the ceremony, he manifested the most abject fear.

But here it may be said that marriage is not a sacred, but only a civil rite. If this be the truth of the case, what business have the clergy to monopolize the administration thereof? But it is not the truth. The Christian clergy are the dispensers of the mysteries of Christ according to St. Paul; and elsewhere the same Apostle declares that marriage is "a great sacrament," or "mystery," as the Protestant version translates the passage. In both texts, at all events, the Greek word *mysterion* is used by the Apostles. Catholics, and even the Semisacramental Greeks understand the term *mysterion* as signifying a sacrament. But independently of this view of the matter, even according to the Protestant rendering, marriage is a sacred rite or mystery the dispensing of which belongs to the clergy as the continuators of Christ's work on earth, and it should not be degraded by being profanely celebrated.

The case is rendered the worse inasmuch as the degradation was done for lucre. The ministers who performed the act, and their Churches which apathetically tolerated it, or rather approved it by their silence, were guilty of the crime of Simon the magician who wished to traffic in the gift of God for money. Christ Himself also declared the sacredness of marriage when He said that God hath joined together the married couple, and that man must not put them asunder.

We cannot close this subject without referring to another way in which the rite of marriage has been frequently desecrated, that is to say by the celebration of mock marriages. This desecration is frequent in the city of New York and its neighborhood. Some person is selected at a party, a picnic, or an entertainment private or public, to represent a clergyman, and for some young men and women go through the ceremony of marriage. Sometimes very embarrassing results arise out of this mockery.

At a picnic held on Long Island last year forty young couples went through the marriage ceremony, a young lawyer acting as the clergyman.

The lawyer had taken the oath of Peace in his own case, being the case, were legally valid lawyer did not admit joined in fun were threatened to lynx least to give him and he had to run genance, as tricked them into.

After this episode in disorder, there were thirty divorce in a bunch court. It is probable the remaining divorce situations, but in position in which their own and the dently disagreeable.

If there were divorce this could not surely the fact proved Protestant view the origin of all described in reg of the sacrament must remember by the Catholic the Christian C from the beginning marriage is esse which ought not any circumstan The Salvation very common exhibitions of m to gather an such a public on such other form of of as it panders to sight-seeing on in order to make likewise is a blush of shame females who make thus a puch selves on such

ANNUAL PICNIC

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Tuesday, July 29

The Ontario of Ste. Anne distinguished. Rev. Archbishop diocesan clergyman year, on Tuesday for the return leave Ste. Anne Monday, July who desire to opportunity of Ste. Anne and of procession on Ste. Anne; Sa the day which set aside for mother of the arrival of the press trains Myrtle - stati G. T. R. and east thereof Tweed, Perthville, Prescott far as Cheste occasionally lo have been se from White proportionate out the case vine, Tietke the special t including M means that Quebec on t Montreal on Passengers f say will take with special gers from M train and con Junction, E Western On leave Toronto press trains lar return tri Myrtle, pur either of the Special tra them and Beauspre. It may be n travelling to lar return from any part Whyby for of The Pilgr immediate Twomey, T send Postster formation to

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