





INDIFFERENTISM.

Influence of Creed upon Conduct—Discourse by Mgr. Vaughan.

London Monitor.

The Right Rev. Mgr. Vaughan, preaching on Sunday at the Pro-Cathedral, Kensington, from the text, "One Lord, one faith, one baptism," said: "One of the commonest religious fallacies of the present day is that it is a matter of no great consequence what a man believes, provided only that he be sincere. How often one hears the exclamation: 'Oh! what difference can it make what a man's particular form of religion may be? If he be an honest and upright member of society, a loyal subject, a good father, and a faithful husband, then it can surely signify little whether he believes or disbelieves in transubstantiation or in baptismal regeneration, and the rest. I, for one, will think just as well of him, whether he pins his faith to the Pope of Rome or to the Archbishop of Canterbury, or indeed whether he prefers the more martial guidance of General Booth and his Salvation Army.' That such sentiments should be expressed at all is sufficiently strange, but that they should so often be well received, and even applauded, is surely more wonderful still. Such an attitude of mind is wholly unintelligible. It is equivalent to asserting that it does not matter two straws whether a man is believing the truth or whether he is accepting as truth a pack of lies and falsehoods. It is as though one should declare that truth is no better than falsehood, and fact no better than fiction, and that it matters not whether a man build his house on the rock or on the sand. Such a view ought to inspire the greatest horror and disgust, especially in an Englishman, who prides himself on his love of truth. But instead of becoming indignant at this

INDIFFERENCE TO TRUTH there is rather a tendency to be pleased and gratified. When these appalling sentiments are enunciated, the world expresses admiration, and calls them liberal. Those who listen will exclaim: 'O! what a quite too charming old gentleman. How extremely broad minded! How liberal! How very unsectarian and kind.' Yes, such is the silly and reprehensible attitude of the world. Believe what you like. Accept any falsehood. Provided you don't make yourself objectionable or interfere with our pleasure, you may profess any gospel you please. In what startling contrast to this stands out the teaching of St. Paul. He knows but one gospel, and bitterly does he denounce any who would pervert it, or tamper with it. Yes; he boldly warns his followers against the slightest defection from the straight path marked out for them. It is nothing to St. Paul who the new teacher may be, or how great, how learned, how wise. Even "though an angel from Heaven preach a gospel to you, other than that which we have preached to you, let him," exclaims the Apostle, "be anathema" (Gal. 1, 8), that is to say, let such a perverter of the truth be accursed. And no wonder, for Christ, Who came down from Heaven for the express purpose of teaching the truth, cannot be indifferent to its acceptance. "To this end have I been born," says Jesus Christ, "and to this end am I come into the world, that I should bear witness to the truth." The Catholic Church, because she breathes the spirit of Christ, and because she has been founded to bear witness to the truth, like her Divine Master, is as emphatic and as energetic as St. Paul in her denunciation and condemnation of any who will dare to teach another doctrine, or to propound any gospel other than that which has been committed to her keeping. She regards heresy as the greatest of sins, and, though she loves the heretic, especially if he be in good faith, she cannot but loathe, detest and excommunicate the heresy. Outside the Church, it is far otherwise. A man may embrace any false creed, and the world looks on, and smiles, and says it matters not what his creed is, so long as his conduct is satisfactory.

WHENCE ARISES THIS EXTRAORDINARY APATHY?

Why this utter disregard of the objective truth or falsehood of doctrines professed? Well, there are two explanations. The first is the Erastianism of the English Church; and the second is the multiplicity of the sects. A man may be ready enough to yield up his own personal views and judgments to a spiritual and divinely appointed authority; but he may distinctly object to surrender his judgment in this way to a purely human institution. Now the English Church is a State Church, and as essentially "a department of the State," so Macaulay informs us, "as the Court of Common Pleas." We are all aware that the highest offices in the English Church are in the hands of the laity. A layman nominates the Bishops, the Deans, and a large proportion of the incumbents, under the name of the Crown. The English Parliament, together with making laws for the sole power of making laws for this national Church. The clergy have nothing to do with them, except to obey them. They cannot alter one letter of the Prayer book, or introduce a single ceremony, without the previous permission of a lay sovereign, and the subsequent ratification of a lay Parliament. In the case of the Church's formularies, whether doctrinal or practical, the decision is entrusted to judges, in the first instance solely lay, and in no case exclusively or even preponderantly, clerical. Such a Church as this is hardly calculated to impress

anybody with a sense of divine authority. A Church like the English Church, whose only protection against errors is a human tribunal, viz., THE PRIVY COUNCIL UPON WHICH JEWS AND EVEN INFIDELS MAY SIT,

is scarcely a Church which strong-minded men with convictions of their own are likely to obey. Why, indeed, should they? Where there is no infallible authority, where there is but human reason at work, one man's mind and judgment are as good as those of another, and there will be as many opinions as there are men. This Erastianism, then, of the State Church is one of the primary causes of indifference in questions of doctrine, for no one will accept its decisions. The secondary cause is the fact that the number of religious bodies and communities has so enormously multiplied in this country since the Church of England became a department of the State. The rejection of Papal authority and the introduction of the Bible, privately interpreted, has so broken up and pulverized the English people into hundreds of sects that anything like unity in religion is despaired of. Every man differs from his neighbor; friend disagrees with friend; the son differs from the fathers; and father from son, upon all kinds of vital points. What is the consequence? Well, one can't be forever quarrelling with every one around one; there is a tacit consent to overlook differences of creed, and little by little men grow accustomed to this atmosphere, and end by concluding that definite belief is not a matter of any great moment, and that it signifies little what a person believes, or whether he believes anything. In this way one evil leads to another, and "Abyssus abyssum invocat." "Deep calls upon Deep" (Ps. xl 8). To sum up:—The reasons, then, that a man's creed is quite as important and necessary as his conduct are (1) because if God had made a revelation we are obliged to receive it in all its integrity (2) because we are strictly bound to surrender our reason to God by the exercise of faith as we are bound to surrender our will to Him by the exercise of obedience, and (3) because, even considered in itself, it cannot be a matter of indifference whether our intellect is made a storehouse of lies and fables and fancies or whether it is occupied by important and eternal verities, (4) because faith and conduct are, as a matter of fact, so intimately related that what affects the one will also affect the other. Yes! It is impossible to regard faith and conduct as two totally independent and disconnected things. They cannot be dissociated from one another, but are most closely related. So that if conduct be of importance; and vice versa, if it does not matter what particular truths a man believes, then it cannot matter either what particular acts he performs, or what his conduct may be.

CREED AND CONDUCT.

Persons who calmly assure us that "conduct but not creed is of importance," do not realize the import of the words they use, for creed determines conduct. A man is not a machine; he is not like a steam-engine to be moved by valves and pistons; no, he acts according to his faith and belief. If he holds certain things as true he will act in one way, if he holds them as false he will act in another. This is clearly seen, even in the most ordinary and the most trivial affairs of life. If a person offers you a ring or a bracelet, sparkling with precious stones, for a certain price you will act in one way if you believe the stones to be genuine, and in quite another if you believe them to be mere paste, manufactured to be more costly. When a certain person, some years ago, tried to pass himself off as Sir Roger Tichborne, all Sir Roger's old friends were divided into two camps; those who believed him to be what he professed to be, acted in one way, those who believed him to be an impostor acted in a totally different manner. Thus, throughout life, in great things and in small we act according to our beliefs. To change a man's creed is to change his acts, his conduct, and the whole tenor of his life. It is like placing your hand on the rudder of a ship; the least little pressure will affect the motion and direction of the whole vessel. What would we think of one who should teach that provided the ship keeps on its proper course it does not matter how the rudder may be interfered with? Why, it can't keep on its course, unless the rudder be properly directed. Yet, this is exactly how those persons reason who tell us that it matters nothing what a man believes, provided only he leads a good life, and is sober and industrious. Now, what is true in the natural order, is true in the supernatural. Take, as an instance, the punishment of sin. Two men, we will suppose, are tempted to commit some secret crime. A sin of theft, or of gluttony, or of impurity. Perhaps it is but a sin of thought. One is about to indulge his passion, but his faith tells him that God is indeed present before him; that He is an actual witness of the struggle; that He will reward him, if he resists, and will punish him if he basely yields to the tempter. This belief supplies him with the very strongest arguments against yielding to his evil inclination. He is just about to put the cup of pleasure to his lips, when his hand is, as it were, arrested by the thought of the Crucified, sacrificing his life for love of him; he is on the point of yielding to self-indulgence, when his imagination carries him down to that eternal prison house, with its quenchless fires, where the breakers of God's laws are confined for all eternity. And he asks himself the question, is it worth my while to purchase the

pleasure of a moment at the price of endless torment? And so he pauses and reins up on the brink of sin. It is his faith that has wrought the change. His faith in God's love; in God's punishment of sin, and in the doctrine of hell, determine his conduct, and keeps him on the path of duty. Remove the faith and you remove the motive, and what is there to stay him? He falls an easy prey to his passions. THE MAN WITHOUT FAITH PERISHES IN THE DAY OF TEMPTATION.

Though some dogmas will affect one's life and conduct more than others, yet surely dogma will exercise some influence. Let me select a somewhat different one for illustration, viz., the doctrine of the Holy Eucharist. Is it a matter of little importance whether a man accepts or rejects it? One who does not believe may pass a long life sixty, seventy, or eighty years within a stone's throw of the Blessed Sacrament, and never be conscious that Jesus Christ, in His human as well as His divine nature, is so near. And because he does not believe, he does not receive; and because he does not receive, he is deprived of all the special graces of Holy Communion. No amount of sincerity, and what we call "good faith," on the part of the Protestant, can make up for the loss. There is no greater privilege on earth than the privilege of receiving into our heart of hearts the uncreated Eternal Son of God; a union such as that is unspeakable, and can never be fully estimated till our minds are illuminated and strengthened in another world. Yet without faith such a union is never even sought. Nor is this the only loss. For consider how such a dogma stirs up within our hearts the love of God. A man who has no faith in the mystery of the Blessed Sacrament may indeed love God, but how much deeper and stronger that love would be did he believe that God so loves and cherishes His poor creature as to come down upon our altars, and abide with us forever. The charity, the condescension, the infinite pity displayed in this dogma, is one of the most powerful incentives to love. Even a single doctrine such as this, must and does influence one's whole life. A person who believes, and one who does not believe in it, are like two wholly different persons; they live in a different world, they have different conceptions of God's love, and can never look upon religion in quite the same light. No. Beware of all unreasonable doctrines. And remember that if a man's general conduct is a matter of importance, then must his creed be of importance too, since creed influences conduct, and, to a very large extent, determines a person's behavior and mode of life.

LIES REFUTED.

Slander often makes the truth more evident, by evoking a superabundance of testimony to disprove the slanderer's falsehoods. When the sainted Father Damien died in his heroic isolation among the lepers of Molokai, there were not wanting malicious tongues to smirch his character with false imputations; but these only served to elicit tributes to his holy life and labors that might not otherwise have been pronounced.

So it has happened, as it was to have been expected, in the trumped-up charges against the religious orders in the Philippine Islands. No fabrication has been too gross to be directed against them on the part of the anti-Catholic press. The enemies of Catholicity have been given free scope in the columns of rabid sectarian papers, and their charges against the Philippine orders have been reiterated in some of the secular dailies with little or no attempt at independent investigation of the accusation made in wholesale fashion.

The defence of the friars, however, who were too remote from their *ex parte* accusers to defend themselves—a fact of which full advantage was taken by the purveyors of lies—has been ably and convincingly made. Not only have disinterested current writers, Catholic and non-Catholic, who are cognizant of the exact state of things in the Philippines to day, given in the lie direct to the traducers of the religious orders there, but there is to be found in the books of unprejudiced travellers and students of the historical development of those islands, testimony without stint to the learning, labors, sacrifices and virtues of the monastic guardians of the religious welfare of the islanders.

In the September number of the Messenger of the Sacred Heart appears the latest tribute to the missionary zeal, and to the valuable scientific researches of the orders in the Philippine archipelago. It reviews the history of the islands from their discovery to the present day, and presents an estimate of the work of the monks and its results, which is an effectual reply, backed up as it is by figures and the attestations of acknowledged authorities, to the diatribes of anti-Catholic scribblers.

Six years ago, according to the Messenger, there were more than six millions of Catholics in the islands, out of a total population of seven millions, and of these six millions, about five millions were parishioners of the various religious orders, and mostly converts or descendants of converts from paganism or Mohammedism, and other forms of false religion. The labor of caring for these vast numbers under the conditions of life in the islands would seem to be exhaustive enough to absorb all the energies of the religious, yet according to Prof. Ferdinand Blumentritt, whom the article quotes, and who has devoted himself in a particular manner to the study of the

islands and their inhabitants: "The Catholic missionaries display great activity, not only for the propagation of Christianity and its civilization, but also for the geographical and ethnographical exploration of this archipelago."

Another well-known authority quoted, M. E. Reclus, author of the "Geographie Universelle," has stated from his own research that the people of the Philippines are ardent Catholics, and among the most civilized of the far East, adding that they are among the happiest people on earth. The witness of such men as these disposes of the tissue of slander devised by the enemies of the Church, who are always seeking new pastures of scandal to brook in. To these names the writer adds that of the Protestant American Minister to Siem, Mr. Barrett, who has said of the priests of Manila that "their efforts to preserve order are so respected that lawlessness is seldom displayed within the spheres of their influence. Numbering nearly three thousand, they include many men of great ability, noble character and wide knowledge"; and also that of another Protestant, Mr. W. B. Palgrave, who, writing in the Scientific American Supplement of the effect of the teaching of the Philippine priests, has said from his own observation: "As a social bond, a humanizing influence, an effective sanction, a promoter of friendly intercourse, of right, of love even; a balm—ideal, but not inefficacious—for the wounds and bruises of racism, Christianity has, it would seem, rarely been more advantageous to its followers than here."

It is a well-known method of those who attack the Church and her ministers to hold her and them responsible for any abuse that may arise among her followers, even though that abuse springs from a downright violation of the Church's inner principles and expressed teaching. This method is as absurd as it is unjust, but it originated early in the history of attacks upon the Church, and will be followed without doubt to the end of time. It is fortunate that it can be refuted as often as it is by the words of many outside the pale, who, having no axe to grind or religious grudge to foster, bear genuine testimony, as these gentlemen do, to her work and the labors of her priests for the souls of men.—Boston Pilot.

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The Catholic Record. Published Weekly at 454 and 456 Richmond street, London, Ontario. Price of subscription—\$2.00 per annum.

A FALSE IDEA. A favorite opinion with some magazine writers who are either too young or too ignorant to know better is that doctrinal teaching leads only to sectarianism.

UNIVERSITY OF OTTAWA REVIEW. The University of Ottawa Review is the name of a new magazine which has just made its appearance. It takes the place of The Owl which had been for a number of years published by the students of the University.

FAREWELL TO BROCKVILLE. As will be seen by our columns the Catholic people of Brockville have bade adieu to the distinguished priest who had been for many years their pastor. The parting was in many regards a sad one.

THE ARCHBISHOP OF MANILA. Mr. Murat Halstead, the distinguished journalist of the United States, has done good service to truth by showing the sentiments attributed by a certain class of newspapers to the Archbishop of Manila, to be without foundation.

WORK OF THE SISTERS. A correspondent of one of the daily papers, writing from the sick soldiers' camp at Montauk, speaks admiringly of the work done by the sisters who are engaged in nursing the soldiers there.

AN ANARCHIST PLOT AGAINST THE KAISER. A despatch from Alexandria, Egypt, announces that the police of that city have arrested fifteen anarchists who had arranged a plot for the assassination of the Emperor William at Jerusalem when he should arrive in that city to be present at the consecration of the German Church of the Saviour there.

ARCHBISHOP OF MANILA. Mr. Murat Halstead, the distinguished journalist of the United States, has done good service to truth by showing the sentiments attributed by a certain class of newspapers to the Archbishop of Manila, to be without foundation.

der that these blatant bigots are silent at such a moment as the present when the sufferings consequent on the late war are still before the sight of the public.

CATHOLICS IN THE LATE WAR.

It now appears that not only was the first shot in the Spanish American war fired by a Catholic, but the last battle fought was also won by a Catholic, namely, Major J. M. Lancaster, who commanded the United States troops at Asomanta, where he advanced in the teeth of a fearful fire, and gained the victory.

Major Lancaster was appointed to West Point Military Academy in 1858, where he graduated with honors. He is a relative of Bishop Spalding of Peoria.

Catholics have certainly figured largely among the heroes brought out by the war, and unless the people of the United States are less grateful than we take them to be, the memory of the patriotism shown by the Catholic population will be duly appreciated, and the anti-Catholic societies of the country, which aim at ostracising the whole Catholic body, will fall into contempt.

It is no wonder that we find so many Catholic names among those who distinguished themselves both in the army and in the navy, for over one-third of the army and navy are Catholics. The proportion is far in excess of the percentage of Catholics in the whole population.

The first shot in the war was fired by Patrick Mullen, an Irish Catholic gunner on the Nashville. The gunner who fired the first shot at Admiral Cervera's fleet is a Catholic, so also is the gunner at Manila who fired the most destructive shot at the Spaniards, killing one hundred men. Five of Lieutenant Hobson's eight men on the Merrimac, who were lauded as the greatest of heroes were also Catholics.

EN ROUTE FOR CONSTANTINOPLE AND PALESTINE.

The long talked of journey of the Emperor William of Germany to Palestine has been at last begun, the Emperor and Empress having left Berlin on the 12th inst., en route for Constantinople, in which city they intend to remain for several days enjoying the hospitality of the Sultan of Turkey before going to the Holy Land.

Most elaborate preparations have been made for the journey, and a large company of high officials, as well as gendarmes and eunuchs attend on their imperial majesties. They take with them also valuable gifts and diamond decorations for Eastern officials whom they may deem worthy of such special marks of favor.

There is now no doubt that the journey is undertaken specially for the purpose of enabling the Emperor to assume the position of protector of the German Christians in the Sultan's dominions.

As France has hitherto been regarded as protector of the Christians of Palestine, the French Government regards the present move of the German monarch as an infringement upon the hitherto recognized rights of France, and a movement to preserve this title to France has been inaugurated by Cardinal Lavigne, who takes particular interest in the Christian missions of the Turkish Empire.

The approval given by the Holy Father to Cardinal Lavigne's movement appears to have given some offence to the Emperor William, and Baron von Bulow was very suddenly recalled from Rome as ambassador to the Vatican. Thus though there was no actual breach of amity between the Emperor and the Pope, it has been said that the Emperor emphasized his displeasure that the Pope should have encouraged the continuance of the French protectorate, and discouraged the establishment of a German protectorate by the same act.

A cable despatch now states that whatever coolness may have arisen from this cause has been removed, mutual explanations having been interchanged whereby it is now understood that there was no intention on the part of the Holy See to interfere with the Emperor's desired protectorate over his German subjects, though it is desirable that the French protectorate should continue over Christians in general. There cannot be too much protection for Christians in the Sultan's dominions. The explanations being satisfactory, the successor of Baron von Bulow to the Vatican ambassadorship will be named without delay. In the meantime, Baron von Bulow accompanies the Emperor and Empress to Palestine,

and this is said to have been the purpose for which he was recalled.

There is another purpose in this trip to Palestine, which is to put the Emperor in the position of supreme head of Lutheranism throughout Europe. He is recognized by Lutheran doctrine as the head of the Church and chief Bishop within Germany, but he is ambitious to be recognized as the head of that Church also in Holland, Denmark, Palestine, Sweden, and Norway, and if the matter can be arranged, in Austria and England likewise.

Great satisfaction is universally expressed that the plans of the anarchists have been frustrated, and the German Consulate has expressed the warmest thanks to the Cairo police for their vigilance.

Later developments have shown that this plot had numerous ramifications, all of which have probably not been discovered yet; but it appears that among the papers of the conspirators, the details of well matured plans for the assassination of King Humbert of Italy have been discovered.

Of course we shall hear again that King Humbert expresses the greatest horror of this crime, the more especially because Italians have been the murderers in nearly all the cases of assassinations and plots which have recently occurred; but these regrets are but puerile while he and his Government persist in maintaining the cause of this state of things. All Europe can see that the source of all these horrors is the war which has been waged against religion especially for the last twenty eight years. A demoralized nation might easily have been foreseen as the result of the mad course of the Italian government, and this was in fact predicted as the consequence. The prediction has been fully verified, and now, if the government of Italy will not apply the remedy, all Europe should unite in applying it by the re-establishment of religion in Italy, and especially in the Italian schools.

THE PLEBISCITE.

The result of the plebiscite still remains doubtful, as the official returns have been made as yet for only about one half of the constituencies of the Dominion, and it cannot even be positively asserted whether or not the majority of the votes cast were for or against the proposed prohibitory law.

It has been supposed until the last few days that the total majority for prohibition would be about 25,000, but as the returns come in, it has been found that the adverse majority in Quebec is much larger than was at first reported, and it is now thought to be probable that it will amount to 80,000 or 90,000, in which case it would nullify the affirmative vote of the other provinces. Friends of prohibition, however, still expect that the majority in its favor will be between ten and fifteen thousand.

The Ontario majority for prohibition is much larger than it has been supposed, and the figures given by Mr. F. G. Spence show a majority of 36,844 in this province.

What are the causes which have made Quebec take such a stand against a Prohibitory law? It is certainly not one of the causes of this that the French Canadians are an intemperate people, for among all the races which makes up our population, they are pre-eminently temperate. We may pass through village after village among the French Canadians without so much as finding a single tavern. Would that the same thing could be said of Ontario. It is one of the principles of trade that the supply naturally follows the demand, and if there were a demand for the taverns, that is to say, if the people wanted them, and if they would have customers, they would be established at once.

We must infer that the principal cause of the decisive vote against prohibition in Quebec lies in the fact that the people of that Province do not feel that it is necessary to pass a prohibitory law to make the people sober.

The Montreal Witness attributes the large vote against prohibition to the influence of the Catholic clergy, or at least to the fact that the Catholic clergy did not take an interest in urging their flocks to vote for a prohibitory law. Nevertheless that journal admits that the opposition to the law did not come from any morbid appetite of the people for intoxicants. It says in its issue of the 11th inst.

"The French Canadian people are a sober people. There are as many of them who return to their work at 7 o'clock on Monday morning as of English Canadians. There is as large a proportion of their country under local prohibition as there is of the English speaking country. We are assured that the great majority recorded in their name against prohibition was a spontaneous one. If that means that it was the utterance of their own hearts, we do not believe it. Only one side of the question was presented to them, and that by the use of arguments of which those who used them might well be ashamed. The wildest statements were made about the burden of taxation that would follow, and even about the suppression of the Mass, but most of all, the people's feelings were stirred against the tyranny of the English race."

It is well known that during election campaigns, those who deem it their duty, or who take part in the campaign from other motives, such as personal interest, etc., use all manner of arguments by which they have hope to influence the voters. Some of these arguments may be silly, and some may be well worthy of serious consideration. We have no doubt that arguments of

both kinds were used in the campaign in Quebec, but it is our belief that the people of that province are as capable as those of any other part of the Dominion to appreciate the arguments which may have been used at their true value, and if they voted against prohibition, it was because they honestly believed that general Prohibition is an extreme and unnecessary measure. We would gladly see any measure adopted which would result in lessening the drink evil, but we must not in self-opinionateness assert that our personal convictions as to the best means of bringing about the desired end, are the only honest convictions.

There are two opinions possible regarding the advisability of passing a prohibitory law, and as to its efficiency sincere Christians may hold either of these opinions. Hence, while we admire the energy and zeal displayed by those who have labored and are laboring for the passage of a prohibitory law, believing that it will put an end to the evil, we are not disposed to attribute to any wrongful motives the convictions of those who think differently on this subject, and who have opposed the passage of such a law believing that it would be ineffectual.

THE LONDON CHAMPION OF PROTESTANTISM.

In connection with the novel warfare which is being waged by the Low-Churchmen of London against the Ritualistic Churches, some curious facts have come to light regarding the antecedents of Mr. John Kensit, bookseller, of 13 Paternoster Row, who is at the head of the new anti-Ritualistic crusade.

Mr. Kensit puts himself forward as the most genuine Protestant in the Church of England, and his claim appears to have been recognized by the Low Church party generally, clerical as well as lay; for while the laity are backing him by putting themselves under his command for the carrying out of his physical force raid which is expected to take place on the first Sunday of November, the ultra-Protestant Low Church clergy are giving encouragement to his tactics from the pulpit, following the example set by the Rev. Mr. Taylor, Archdeacon of Liverpool.

The matter which is now attracting attention in regard to Mr. Kensit has been fully explained in Mr. Labouchere's Truth of September 22.

It appears that in 1889 Mr. Kensit was denounced by Truth in vigorous terms for selling a noxious and abominable book, of which Truth said that a "more obscene work was never publicly offered for sale."

Mr. Kensit demanded an apology from Mr. Labouchere for this statement, threatening legal proceedings if the apology were not forthcoming. Mr. Labouchere would not apologize, but repeated in the columns of his journal that the book in question "contains page after page of the most loathsome indecency and obscenity. That is to say, not even a description of subjects of which conventional delicacy requires silence in the mouth, but vice and depravity in their foulest and most degraded phase."

The attention of the Vigilance Association of London was called to the matter by Mr. Labouchere, who demanded that Mr. Kensit should be prosecuted for his sale of such literature, but the Association refused to prosecute because Mr. Kensit was their publisher.

The pamphlet in question was a no-Popery production of the Justin D. Fulton, Maria Monk, and Mrs. M. Shepherd style, but apparently worse than any of these filthy publications, and this fact gave Mr. Kensit the excuse that the sale of such rubbish serves the good purpose of keeping before the eyes of the public the vices of Romanism, and is therefore laudable. But Mr. Labouchere, who has no sympathy with High-Churchism, but who has respect for public decency, declares that this pretext has no foundation in fact. The pamphlet was a weak eff-

sion, so far as argument against Romanism was concerned, and it was bought for its indecency, and for nothing else.

In fact Mr. Labouchere declares that Mr. Kensit rejoiced because the attack made upon him had resulted in so booming the book that he had done a roaring trade. Mr. Labouchere says that Mr. Kensit "had the impudence to boast to him that the public denunciation of the obscenity of his wares had given a gratifying stimulus to the sale." Mr. Labouchere adds that, knowing this fact, "only the most unreasoning of sectarian bigots will take the disinterestedness of his motives for granted."

From such antecedents of Mr. Kensit it may readily be inferred that the ultra-Protestant champion in his most recent agitation has for his primary object to boom his business, rather than to maintain the Protestant religion in its purity.

Another paper urged Mr. Kensit to bring an action for libel against the proprietor of Truth for making known these circumstances, but he appears to consider discretion the better part of valor, for he shows no inclination to have recourse to the law for redress. He merely remarked on this advice being given, "I shall use my own discretion in regard to the matter." Mr. Labouchere in fact says that it is by the sale of pornographic literature that Mr. Kensit makes his living.

There was another transaction of Mr. Kensit not long ago which equally shows up the character of this doughty champion of pure Protestantism. The London Chronicle reported Mr. Kensit as having stated in a public speech that a certain "Romish" priest at Canterbury had a few days before realized £323 by announcing that he would take souls out of Purgatory at the reasonable charge of £14 each.

Thereupon a member of the Catholic Truth Society wrote to the London Chronicle challenging the statement, and the editor wrote a letter marked "private" to Mr. Kensit asking upon what authority he had made the assertion.

Mr. Kensit answered this letter with his eye open to business. In his reply he told the editor that he (Mr. Kensit) would allow the latter to see the book which was issued by the priest to whom he referred. Mr. Kensit added that the book cannot now be obtained since his exposure of it, but he would sell his copy for £10. He declares that though he has not made this offer to the Daily News, he believes the News would accept it.

It turns out that the book for which Mr. Kensit wanted £10 was a copy of the annual report of the mission of St. Thomas' Church, Canterbury, for A. D. 1895 and 1896, which was supplied gratis to any one who applied for it, but the issue was exhausted, as only a limited number had been printed for the families of the parish. The sum of £323 mentioned therein has nothing to do with Masses, but was the amount of contributions to the Church given during the year. The report was two years old, which fact accounts sufficiently for its being not easily procurable, though a copy was sent gratis to the editor of the Chronicle to enable him to see the falsehood of Mr. Kensit's allegations. Such is the man who has taken upon himself the office of chief protector and champion of Low Church Anglicanism.

There is a mention in the book of £14 in connection with an annual Mass in perpetuity. It requires particular attention to establish a Mass to be said forever on a fixed day, and it is but reasonable that the church which undertakes such a burden should be remunerated for it. But there is nothing in all this to justify the assertion that souls were to be delivered from Purgatory at the rate of £14 each, or that £323 were realized by such degraded lives.

The champion of the great Reformation should be more scrupulous about adhering to the truth.

THE POPE AND THE EUROPEAN POWERS.

The Montreal Daily Witness of the 10th inst. has an editorial of an alarming character entitled "A Papal Combination Threatened."

The editor begins with the statement that "the Czar's disarmament proposal belongs to the category of speculative rather than practical questions."

This may be true; but if so it is not because it is undesirable that the nations of the world should have some other means to settle international disputes than by the arbitration of the sword, with all the horrors which

necessarily accompany a war carried on even upon a small scale.

An evidence of the horrors of war before us in the hostilities recorded between Spain and the United States. Though the war lasted three months, that time was sufficient to entail upon both victors and vanquished an immense amount of suffering, and the sufferings of the soldiers on both sides, and the number of those who died of diseases contracted upon the scene of conflict and in consequence of the war was ended, exceeded that which was endured while hostilities were actually engaged in.

This being the case, it was surely a happy thought of the Czar to propose that henceforward all difficulties between the powers should be settled by some peaceable means to be arranged through a conference of powers to be called at a not distant date, provided, of course, that he is happy in his proposal.

There may be a doubt, however, as to the Czar's sincerity, nevertheless the proposition is in its nature a good one which commends itself to the sentiment which all Christians should entertain, and we may reasonably hope that there should be a meeting of the representatives of the various powers, their views are interchanged, things at least may be done to diminishing the frequency of war, not of completely abolishing it, thus, beside the other horrors, the terrible burden of taxation may be removed to the same extent from the shoulders of the people. It is at but fair that an opportunity be given to the Czar in the proposed Conference to show whether he is really sincere, and it will be time enough to him absolutely of insincerity.

In regard to Pope Leo XIII. there is very different. While there is no good reason to doubt the sincerity, from the fact that Russian policy has been tortuous in the past, such tortuousness has been characteristic of the Pope certainly not of the illustrious pontiff who now sits on St. Peter's chair, therefore, unfair and dishonest to assume that in reference to Pope XIII's adherence to the peace proposal of the Czar, the Holy Pontiff has an evil design irreconcilable with his desire for peace, yet this is what the Witness assumes in the editorial which we have made reference to.

The Witness says: "It comes out, as proved by the numerous expressions of the Papal press that the Papacy is not in favor of disarmament. This fact is no more startling than the reason given for it, namely, that Pope still hopes to be able to secure some combination of Roman powers against Italy for the reinstatement of the Papacy in the States Church."

We say, on the other hand, that there is no doubt that the Holy Father is sincerely anxious for general peace and disarmament. He was the first to gratulate the Czar on his proposals, assuming the sincerity of motives. We are not justifying *a priori* that an honest and laudable proposition is put forward from unworthy motives, and an hypothesis to scout it as absurd and impracticable. The Pope was, of course, justified in accepting the proposal as an honest one, and on this point we give it all the encouragement of our approval.

It must be borne in mind also that some English politicians have received the proposition with distrust and statesmen equally discreet are said to have considered that it was sincerely made, until evidence offered to prove insincerity. Lord Roberts of Kandahar will be most satisfactory if such a proposal can be carried out, and eminent men have expressed their sentiment to the proposed conference in the expectation that some practical will be arrived at which question will be seriously discussed. The most practical suggestion has been offered in regard to the proposed conference to a statesman, has come from the Pope, expressed his opinion that the proposal to assure peace would be the establishment of a tribunal of international arbitration, and the Russian ambassador at the Vatican is said to have this suggestion very favorably of course, nothing definite reached on this point till the end itself will take into consideration the various suggestions which are offered.

At all events, humanity owes much to Pope Leo XIII. the interest he has always taken in the welfare of society at large, and

OCTOBER 22, 1898.

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An evidence of the horrors of war is before us in the hostilities recently ended between Spain and the United States. Though the war lasted only three months, that time was sufficient to entail upon both victors and vanquished an immense amount of suffering, and the sufferings of the soldiers on both sides, and the numbers of those who died of diseases contracted upon the scene of conflict and in camp, since the war was ended, exceed all that was endured while hostilities were being actually engaged in.

This being the case, it was surely a happy thought of the Czar to propose that henceforward all difficulties between the powers should be settled by some peaceable means to be arranged through a conference of powers which will be called at a not distant date; provided, of course, that he is honest in his proposal.

There may be a doubt, however, of the Czar's sincerity, nevertheless, the proposition is in its nature a good one which commends itself to the sentiments which all Christians should entertain, and we may reasonably hope that if there should be a meeting of the representatives of the various powers, when their views are interchanged, something at least may be done toward diminishing the frequency of war, if not of completely abolishing it, and thus, beside the other horrors, the intolerable burden of taxation may be removed to the same extent from the shoulders of the people. It is at least but fair that an opportunity be given to the Czar in the proposed conference, to show whether he is really sincere, and it will be time enough to accuse him absolutely of insincerity.

In regard to Pope Leo XIII. the case is very different. While there may be good reason to doubt the Czar's sincerity, from the fact that Russian policy has been tortuous in the past, such tortuousness has never been characteristic of the Popes, and certainly not of the illustrious Pontiff who now sits on St. Peter's chair. It is, therefore, unfair and dishonest to assume that in reference to Pope Leo XIII's adherence to the peace proposal of the Czar, the Holy Pontiff has an evil design irreconcilable with a true desire for peace, yet this is what the Witness assumes in the editorial to which we have made reference.

The Witness says: "It comes out, and is proved by the numerous expressions of the Papal press that the Papacy is not in favor of disarmament. This fact is no more startling than the reason given for it, namely, that the Pope still hopes to be able to make some combination of Roman Catholic powers against Italy for the reinstatement of the Papacy in the States of the Church."

We say, on the other hand, that there is no doubt that the Holy Father is sincerely anxious for general peace and disarmament. He was the first who congratulated the Czar on his peace proposals, assuming the sincerity of his motives. We are not justified in assuming a priori that an honorable and laudable proposition is put forward from unworthy motives, and on such a hypothesis to scout it as absurd and impracticable. The Pope was, therefore, justified in accepting the proposal as an honest one, and on this supposition gave it all the encouragement of his approval.

It must be borne in mind also that if some English politicians have regarded the proposition with distrust, other statesmen equally discreet and able have considered that it was sincere, or at least, that it should be regarded as sincerely made, until evidence is offered to prove insincerity. Lord Fred Eric Roberts of Kandahar said: "It will be most satisfactory if such a proposal can be carried out," and other eminent men have expressed the hope that Great Britain will send a representative to the proposed conference, in the expectation that something practical will be arrived at when the question will be seriously discussed.

The most practical suggestion which has been offered in regard to bringing the proposed conference to a successful issue, has come from the Pope, who has expressed his opinion that the best way to assure peace would be by the establishment of a tribunal of international arbitration, and the Russian Minister at the Vatican is said to have received this suggestion very favorably, though, of course, nothing definite can be reached on this point till the Conference itself will take into consideration the various suggestions which may be offered.

At all events, humanity already owes much to Pope Leo XIII. for the interest he has always taken in the welfare of society at large, and especi-

ally of the working classes. Should the coming Conference be fruitful in results, the encouragement given to it by the Pope will have to be considered as an important factor toward giving the public confidence in the good intentions of the Czar, and contributing to its success, and there will be a new reason for the gratitude of the world to the present Pope. It is but a poor return to represent Leo XIII. as a cunning and dishonest plotter to embroil the world by setting the Catholic against the Protestant powers. This is the return the Witness makes.

But here we have the plea on which the Witness bases its misrepresentations. It is that the Pope desires once more to become the temporal sovereign over the States of the Church of which he was dispossessed violently in 1870, and that he is willing to embroil Europe to attain his end.

We do not at all deny that the Holy Father still asserts his right to the States in question, but the spoliation by which he was deprived of them was the most barefaced and flagitious robbery recorded in history. Are we to accuse the Holy Father of insincerity because he maintains his right? If so, what nation can be sincere in professing a desire for peace at any time? Do not all nations guard their territorial rights most jealously? And which among the nations are more jealous of those rights than the two which of late years have put themselves forward as the special preservers of the peace of the world, and the champions of humanity, namely, the United States and England? It is only when the Pope and the patrimony of the Church are concerned that we are told robbery and spoliation should be submissively and meekly endured.

The patrimony of St. Peter belongs to the Church by a providential title of prescription which has longer endured than that of any other dynasty, and on this ground alone it ought to be respected. But an independent sovereignty is necessary for the administration of the affairs of the universal Church, so that the nations should take an interest in the restoration of the Pope's independence; and even Protestant nations which have their millions of Catholic subjects, should be anxious that the head of the Catholic Church should be beyond the interference and influence of a monarch whose interests may often clash with theirs. But it is not necessary that there should be war between Italy and other powers in order to bring about a satisfactory arrangement between the Church and the Italian State, if the powers consider the matter equitably and seriously. It might be effected by amicable arrangement, as is frequently the case in diplomatic negotiations. At all events, should it come about that an international tribunal of arbitration be established as the result of the coming conference of the powers, the Pope would have less reason to fear the judgment of such a tribunal, than would the king of Italy, as far as regards the right of the Pope to be re-established as the sovereign of Rome and the adjacent territory, even to the full extent of what was once the States of the Church.

ANOTHER ANTI-CATHOLIC LIE NAILED.

It is gratifying to remark that there appear once in a while Protestant clergymen who will not keep silence when their brother ministers make false statements regarding the Catholic Church or its clergy.

We have several such clergymen in Canada and we notice, by a recent issue of the Boston Pilot, that there is also such a one at Andover, Mass., whose name is Rev. Charles C. Starbuck.

The occasion which called forth the evidence of Rev. Mr. Starbuck's fairness was a statement made in a book by the Rev. I. J. Lansing, a Congregationalist minister who was at one time pastor of a Boston church. The book is entitled "Romanism and the Republic," and in it a statement is given on the authority of Chiniquy, the notorious apostate-priest who now figures as a Presbyterian minister under the jurisdiction of the Canada Presbyterian Church, though his ministerial charge is in the United States. This arrangement was made because the United States Presbyterians found Chiniquy to be so crooked that they could not conscientiously have anything more to do with him.

The statement of Chiniquy was that Father Hyacinthe said concerning the character of the Catholic priests that "99 per cent. of them live in sin with their female penitents."

It will be remarked that Chiniquy did not dare to make this statement on

his own responsibility, so he fathers it on Pere Hyacinthe (Loyson). The Rev. Lansing does not dare to make it on his own knowledge either, so he quotes it from Chiniquy.

The Rev. Mr. Starbuck of Andover was not satisfied with this second-hand statement, so he wrote to Pere Hyacinthe, at Neuilly, Paris, enquiring whether he had made the assertion attributed to him.

The following was Father Hyacinthe's reply, which was published by Rev. Charles Starbuck in the Springfield Republican:

28 Boulevard Inkerman. Neuilly, Paris, April 29, 1898.

Dear Sir:—You inform me that you have read a work entitled "Romanism and the Republic," by Rev. Isaac J. Lansing, a Congregationalist clergyman, published by the Arnold Publishing Association, Boston, Mass. on pages 423, the following statement: "Father Hyacinthe, that famous priest of whom I told you on last Sunday night, quoted by Chiniquy in 'Priest, Women and Confession,' says concerning the character of the confessors, that 99 per cent. of them live in sin with their female penitents!" And you ask if I have ever said this.

I reply, Never! for the statement is grossly untrue. That I am profoundly convinced of the injustice and harm of enforced celibacy I have given witness in writing, preaching and act. But that there are many very many, good and virtuous priests especially among the French and Irish—it would be a wicked calumny to deny. And I hope the day is not far distant when the Roman Church in the West will also follow the example of the Roman Church and of all the other churches in the East, and its priesthood will be taught that the sacrament of holy marriage is perfectly compatible with holy orders, for this is a primordial law of God in the Church of Christ!

I remain, dear sir, yours very truly in the love and defence of truth.

(Signed) Hyacinthe Loyson.

Commenting on this letter the Boston Pilot says:

What Pere Hyacinthe thinks about priestly celibacy is of comparatively little consequence. The point is, that a Protestant clergyman, Mr. Starbuck, calls down a scurrilous parson and a renegade Catholic priest for misrepresenting another ex-priest on a matter of gravest moment, and that a Protestant paper cheerfully gives room to the correction. It has happened more than once, though, we are glad to say, not often, that the Pilot has had occasion to rebuke injustice to our separated brethren. Whenever need be it will do so again; for truth is the one thing worth living, fighting and dying for.

As we have often said, and cannot too often, no Catholic priest or layman makes a living by insulting Protestants. No Protestant minister converted to Catholicity ever devotes himself to abusing his former co-religionists. He would find it hard to get an audience if he did. The convert to Catholicity, as a rule, is glad to know that he has found the truth, and is only anxious to impart it to others. He has never "escaped" from a Protestant dungeon. He has no hatred for the communion from which he has severed himself. He has no blood-curdling recollections to be disclosed as so much a head "to men" or "to women only." He is, in short, an honest man, honestly convinced that he has discovered the truth, and proving his honesty by abstaining from vilification of his late associates. The signs of the sincere convert are apparent to all intelligent observers. The ex-priest who says that the priestly power is abused, simply confesses that he is one who would have abused it if the opportunity offered.

DEVOTION TO THE HOLY ROSARY.

No month could be so well chosen for this intention as the month of October, which for the last fourteen years owing to the exhortations of our Holy Father, has been set apart for practicing devotion to our Lady by the recital of the Rosary.

Prayer is always needed when there is question of leading even one soul to perform one good action. It is needed more especially when the good action is to be repeated, and when we are striving to acquire a virtue by such constant exercise of goodness. It is never more needed than when the good thing sought for is more a gift freely given by God than the ordinary grace which He deigns to extend to our human efforts as if we were in some way entitled to it. Devotion is such a gift, a gift that we can cultivate once we have obtained it, but which must come in the first instance freely from the hands of God. It is, in its general sense, any increase of faith, hope and charity, or, what is the same, any renewal or advance in a disposition to serve God, any readiness to do His will, any strengthening of the ties that bind us to Him. It is, therefore, a confirmation of our religious sentiments, and as these, in the first instance, come freely from God, so, too, must devotion be His free gift; this is why we are to seek it so earnestly by prayer.

It is not easy to forget the popular simile between the keys of a piano and the Hall Marys of the Rosary, but it is very useful to bear it in mind as an answer to the fault found with this devotion for its constant repetition and

monotony. The keys have each their distinct notes, which when combined produce melody so varied and harmony so rich that the ear can never tire of them. So it is with the Hall Marys; every one of them is piously said must awaken different sentiments in the heart, and when woven together into a crown, they naturally create religious impressions so new and so elevating that it must be a dull mind indeed that would complain of their monotony. There can be no monotony in saying the same thing over and over again day after day to those we love, nor any dread of fatiguing others by repeating what we know they are glad to hear.

But why use the beads? Why not say a number of Hall Marys without attempting to count them, or, if the number should be determined, why not use any other means of telling them? Before St. Dominic's day, and long after his death, in certain places, the Rosary was said without the use of beads, and on the other hand, beads were long in use as instruments of prayer before the Rosary, as we know it nowadays, came to be a common practice among Catholics. The saintly Robert of Winchelsey, Archbishop of Canterbury, speaks of telling his Aves on his fingers, and old engravings, as well as ancient documents, make it clear that beads differing in number and form, were used to count Pater Nosters as well as Aves. In fact, beads originally meant prayer, and as it was customary in very early days to use little grains or stones as a means of reckoning the number of prayers the term bead or prayer was gradually applied to the grain or stone. In other words, the instrument of prayer, which we call Rosary or beads, came to express, or stand for, the prayer itself for which it was used.—Sacred Heart Review.

MONTH OF THE ROSARY.

(Translated from Annals of the Oeuvre Espirituelle, October number, read at Mount Carmel chapel, Sunday, October 9, 1898.)

We are again in the month during which our Holy Father Leo XIII. invites and engages not only the numerous members of the Confraternity of the Holy Rosary, "this army of the living God," but Christianity entire, to demand by the command and attentive recitation of the Rosary of Mary the treasures of all graces, the succor and consolation necessary in these days full of danger. In all the countries of the world the word of the Sovereign Pontiff is heard with respect and followed with joy; in all the parochial churches, in the venerable and beautiful sanctuaries of our Lady resounds every day this prayer which since the days of St. Dominic, the founder of the Order of the Friars Preachers, is become so dear and so salutary to the Christian people.

In one of his magnificent encyclicals upon the Rosary of Mary, Leo XIII. has publicly rendered thanks to the divine Mercy because the honoring of the glorious Mother of God flourishes in the greatest part of the Catholic world. "The holy rosary," says he, "has been from all time an efficacious remedy to preserve in its purity the faith, this precious virtue which is the foundation and the root of all Christian justice." This admirable prayer! What does it recall to our mind if not the life, the passion and the eternal glory of Jesus Christ and His august mother? The only Son of God is the light of the world, the author and the finisher of our faith. The Virgin Mother of God was highly and solemnly praised by St. Elizabeth, or rather by the Holy Spirit, for the example which she had given of this divine virtue. "And blessed art thou that hast believed, because those things shall be accomplished which were spoken to thee by the Lord."

We have compassion on any one who loses the light of his eyes, this precious gift of Heaven; more miserable is the situation of him who loses the light of his intellect in the night of delirium. And yet these are not sins; if we support these misfortunes with resignation, conformably to the holy will of God, they may become a source of immense merits. But wretched is the man who extinguishes the light, infinitely more precious, of faith by voluntary doubts or by the negation of a single article of belief.

Experience teaches us that in every community where the holy rosary is flourishing there also hearts, families, the people are protected from the pest of error. The rosary is also very useful in enabling us to live and die in the true service of God. Listen to some remarkable words of Leo XIII.: "The Christian is so easily distracted by the cares of life that if he is not often warned he forgets by degrees the things the most important and necessary. But the rosary, if we reflect and meditate as we should, fills the soul of those who recite it devoutly with a sweetness of piety always new, and gives them the same impression as if they heard the voice of their benign Mother, explaining to them these mysteries and addressing to them salutary exhortations."

"My salvation depends on the rosary," said, in his old age, St. Alphonsus. In fact, even to his last illness, this holy Bishop recited his rosary every day and often several times a day. When death approached his bed he pressed still in his hands this pledge of his confidence in the Mother of Mercy, and he continued to recite it.

I would terminate here this article if the approach of the month of November did not engage me not to forget the poor soul. For the Holy Virgin revealed to St. Dominic that the deliverance of the souls in purgatory is one of the principal effects of the rosary.

That is the reason why this great saint prayed for the dead during the greater part of his nights. St. Alphonsus teaches that after the august sacrifice of the altar it is the rosary which consoles and delivers most the poor souls. Also the doctor of the Church, St. Francis of Sales, had a great confidence in the efficacy of this prayer. When his great friend, the Blessed Juvenal Ancina, Bishop of Saluzzo, died, after a short but fruitful ministry of eighteen months, St. Francis wrote to his disciple, St. Francis de Chantal: "The Bishop of Saluzzo, my intimate friend and one of the most zealous servants of God, has just died, to the unspeakable grief of his people. We were consecrated Bishops the same day. I ask of you three rosaries for the repose of his soul. If he had survived me he would have asked everywhere a like service of charity for me."

And how could it be otherwise, since the rosary is holy by its origin, by its nature and by its end, and since it has been blessed a hundred times by the heads of the Church of Christ? What pious thoughts, what sentiments of faith and charity do not rise from its recitation towards the throne of God! Who could, finally, count the indulgences which the Popes have granted to this heavenly prayer, especially to the celebrated Confraternity of the Rosary spread throughout the universe and so dear to the Christian people? May the confidence of the Holy Father, who in the tempests of the present times places his hopes in the rosary, be realized without delay!

DR. DE COSTA HOLDS THE FIELD.

Dr. De Costa's remarkable declaration on the religious condition of the United States, noticed in our columns last week, has elicited severe utterances from some of his brethren in the Protestant clergy of other sects. They all differ from the Doctor, but they have only opinions and a little to give—no facts to disprove those presented by him. Dr. De Costa's facts and figures still hold the ground, and he has been repeating and adding to them. Last Sunday he talked about the "Reformation" and its work in this style:

"Martin Luther was a great man, but he did not reform the Church, and Protestants claim that he did not; reform himself, as he held to the worship of the Virgin until the day of his death. The English reformers did not satisfy the people, and their successors who took up the task found so many errors that it took two hundred reformations by two hundred sects to eliminate the superstitions. "The most of these sects have been reproduced in our land, with additions, forming an exhibition altogether lewd and melancholy; still another new party has risen up to reform, not only Church doctrine, but the Bible. They are the 'higher critics,' seeking to rid the Old and New Testament of 'myths' telling us that the Pentateuch is a fraudulent composition, and that when our Lord said, 'I am the way and the truth' He was ignorant of the fact that the stories of Abraham, Jonah and Daniel were simply pious falsehoods. He was the blind leading the blind."

Here is a weighty Protestant indictment of American Protestantism. Has the latter no defense to offer? Vague generalities and "mind your own business" invectives in newspaper interviews won't do. It is not to the purpose to tell Dr. De Costa to "attend to his own parish." As a good Christian he is bound to take an interest in the general religious state of his country and of the whole world. Christianity is not a mere parish or local concern.—N. Y. Freeman's Journal.

NORWOOD.

I am pleased to learn that Mr. M. P. Doherty, formerly clerk of the House, Toronto, and lately proprietor of the Brennan House, Norwood, has been appointed to a clerkship in the Ontario Crown Lands department. The Hon. Mr. Gibson has made a wise selection as I am sure Mr. Doherty will fill the situation in a manner that will give general satisfaction. Oct. 17, 1898.

BROTHERHOOD OF RAILWAY TRAINMEN.

Mr. J. Considine, of St. Thomas, wishes to thank the Brotherhood of Railway Trainmen for the very practical and kindly interest in his welfare during his long and tedious illness. He is now, we are glad to state, on a fair recovery, and we sincerely trust he will ere long fully recover his wonted vigor and strength. We had the pleasure of a visit from him last week, and he expressed himself as more than grateful for the sympathy and encouragement he received from the members of the above Brotherhood.

RENEWAL OF MISSION AT SOUTH GLOUCESTER.

(Special to the CATHOLIC RECORD.) It is scarcely a year since the parish of Gloucester was rewarded by the graces of a mission conducted by Rev. Father McPhail, of the Redemptorist Order, Montreal. During the past week the parishioners have had the happiness and pleasure of having a renewal of the mission, by Rev. Father McPhail, assisted this time by Rev. Father Scallion, also of the Redemptorist Order. The renewal lasted the entire week, beginning on Sept. 26, and ending on Sunday, Oct. 2. Two sermons were preached by the Rev. Fathers each day; one in the morning, after the Mass, the other in the evening, after the Benediction of the Blessed Sacrament. It is needless to say that all of the sermons preached by the missionaries were eloquent and impressive, a fact made evident not only by the large congregations in attendance at each of the Masses, but also, by the faithful fulfillment of the renewal by the whole parish.

On Sunday, the concluding day of the renewal, a procession of fully a thousand people, marched from the Church to the Separate School. In the procession was carried the Mission Cross, which was left by the missionaries, as a souvenir of the Mission, and which was erected in the Church, after the return of the procession. After the veneration of the Cross by the whole congregation, a short farwell sermon was preached by Rev. Father McPhail, which was answered, on behalf of himself and parishioners, by Rev. Father Dunne, P. P. On the following Monday Father McPhail and Father Scallion, both left for Metcalf, to preach a Mission in that parish, and performance of their duties as missionaries, the good wishes and prayers of the people of Gloucester, shall go with the two self-sacrificing Fathers, who labor so unceasingly, not for the riches of this world, but solely for the good of their fellow-men.

WEDDING BELLS.

MCCLODY-WALSH.

A quiet but exceedingly pretty wedding took place at the Catholic Church, Port Perry, on Wednesday morning, Sept. 28, when Rev. Father O'Malley united in marriage Miss Annie Walsh of this place, and Mr. Frank McCloidy of Lindsay. The bride looked charming indeed, in a handsome gown of white silk, with chiffon trimmings, and wore a veil fastened with orange blossoms. Miss Sarah McHenry, sister of the groom, attended the bride, and wore a pretty costume of cream Henrietta, with silk and chiffon, massed up gracefully; while the groom was supported by Mr. E. Walsh, brother of the bride. After the wedding ceremony, the party, including the bride and groom, were entertained at a banquet at the residence of the bride's parents, Mr. and Mrs. Walsh homestead, where an elaborate *dejeuner* was partaken of. The bride was the recipient of a number of handsome gifts.

MOTHER DIGBY.

Cincinnati Telegraph, Oct. 13.

The beautiful convent of the Sacred Heart in Clifton is in holiday dress for the coming of Rev. Mother Digby, the Superior General of the Order of the Sacred Heart. Her classic structure, revered by so many of our Catholic ladies as their Alma Mater, at all times striking in its beauty, and adorned with its ornate yet simple, a gem in the crown of the Queen City's peerless suburbs—is now garlanded with autumn and roses, with festoons of Venetian lights swinging over the terraced lawns and flower-bordered arches span the pathway—a all breathing the hearty welcome of the religious of the Sacred Heart to their beloved Mother.

On her arrival in Cincinnati this evening Mother Digby will be met by a deputation of the Children of Mary, Alumnae of the academy, and escorted to the convent. The grounds will be illuminated and an electric fountain near the entrance will send forth spray of myriad colors. On Friday morning the grounds of the school will tender her a reception, with addresses and songs; and on Friday afternoon will occur the formal reception of the Children of Mary.

Chicago News World, Oct. 15.

Chicago graduates from the academies of the Sacred Heart gave a formal reception to Mother General Digby on the afternoon of Friday of last week at the academy in West Taylor street.

The children entertained the Mother from 2 until 3 o'clock, when the exercises of the Alumnae association and the Sodality of the Children of Mary began. The three hundred guests were gathered in the school hall, which was prettily decorated in green and white. Miss Anna Mary Murphy welcomed the Mother in behalf of the Sodality. Mrs. Edward Osmond Brown, president of the alumnae, gave a formal address of welcome.

An episcopal chair and medals of carved American oak, the gifts of the Sodality and the alumnae to Mother Digby, were presented by Miss Annie Hebeaux Ward. Mrs. Ward acted as mistress of ceremonies. The maids of honor who carried the chair were: Misses Ethel A. Carroll, Mildred Marjorie, Frances Pyott, Catherine Anna Byrne, Julia A. G. Homadka.

A cluster of twenty-three American beauty roses was presented to the Mother in remembrance of the pupils of the west side house who have entered the Society of the Sacred Heart. At the close of the exercises services were held in the chapel and the children of the school sang the Magnificat. The Mother passed into the chapel each guest presented her a lily for the sanctuary. At the close of the services an informal reception was held. Rev. Mother Digby, with her secretary, Mme. Gordon, and Rev. Mother Stuart, the Vicar of England and Ireland, arrived at 8 o'clock street academy Thursday evening from the north side house, where she has been staying since her arrival in Chicago last Saturday. The children of the school, dressed in white, welcomed her at the gate and led her into the chapel, where they sang the Magnificat. The Mother and her party remained in Chicago until Thursday, when they went to Clifton, in the suburbs of Cincinnati. The Mother expressed herself as delighted with America and its people. She is much impressed with the progressive spirit of this nation, with its wonderful undertakings and its splendid achievements.

Although she had been well informed in regard to the country and the various houses of her order here, she was surprised to find things in such finished and advanced condition. Among the guests at the reception were: Mesdames William Amburg, Alexander Sullivan, Martin J. Russell, Ed. D. Hardin, John McLaughlin, M. McLaughlin, St. Louis; John Cudaby, Walter Lockwood; Countess Blanche D'Arz, Paris; Edna Smith, St. Louis; Mrs. Charles Harrigan, Misses R. Ganger, Stella Gaynor, Annie Ward, Susie Prindleville, Bessie, Cincinnati; Elizabeth Sandler, Alfreda, Hartford, Flora Jordan, Katharine Ayer, Agnes Murphy, Nellie Prindleville, Julia Garry, Ella Brennan, Agnes Hamilton, Mrs. Mary Rita Prindleville, Susie Nellie Ritt, Anna Corra, Milwaukee; Julia Cudaby, Catherine Russell, Minnie McLaughlin, Mary Brennan, Lucy Brennan, Genevieve Amburg.

The Society of the Sacred Heart of Jesus, of which Rev. Mother Digby is Superior, has 700 members in Europe, Africa and North and South America.

Her headquarters are at the Mother House in Rome, and she has held the present position for three years. The Mother General is sixty-three years old and is now on a tour of visit to America and Mexico, where she is visiting the most important houses of the order. She left Europe Aug. 11 last, and has been in Chicago throughout the trip by Rev. Mother Stuart.

The convent on West Taylor street is the eighty-fifth house of the order in the United States and the ninth in North America. She and Mother Stuart remained at the convent until Thursday, when they left for the West, whence they will go to Mexico and may after that visit the three houses of the order in Cuba and Porto Rico.

They expect to be in France again by next May.

Windsor Salt. Purest and Best for Table and Dairy. No adulteration. Never cakes.

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Passengers preferring wholesome, comfortable accommodation to the elaborate designs and luxurious appointments of our palace sleepers will find it in the Tourist Car, and at less cost.

C. E. McPHERSON, Asst. General Passenger Agent, 1 KING ST., EAST, TORONTO.

TEACHER WANTED.

WANTED FOR S. S. NO. 1, RUTHERFORD, a Catholic teacher, holding a 2nd class certificate. Duties to commence on Nov. 1st. Applications, stating salary, with testimonials, to be addressed to T. H. Jackman, Killarney P. O., Algonia district, Ont. 1022.

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at the hall, Albion Block, Richmond street. James P. Murray, President; P. F. Boyle, Secretary.

Sacred Heart Review. PROTESTANT CONTROVERSY.

IV.

It is a relief, now and then, to turn from controversy proper to amusing blunders of pure ignorance and carelessness. Sir Walter Scott supplies us with a fair number of these. He has the exactness of genius, but not of learning. As Mr. Gladstone has suggested, in drawing a parallel between him and Burns, he sometimes, in the delineation of tragic passion, reaches a height and unerring force comparable to Shakespeare himself. In the delineation of nature also he is said to be as exact as free. Indeed, he would often take journeys to scenes that he had to bring into his poems and novels, to make sure that no detail was misrepresented, and in all that concerns Scotland, lowland Scotland at least, he seems to move with easy security, as respects speech, manners and history. There his foot is on his native heath, and his name is—Walter Scott.

On the other hand, let him so much as cross the border, and not only an Englishman, but by tradition of thought, an American of English blood, may easily detect false notes, of speech, of history, and of allusions to institutions. For instance, the Scottish king has scarcely taken possession of his southern throne when our novelist makes a Scotch baron, arraigned for a breach of law, claim a trial by his peers at Westminster, to which he was as yet no more entitled than a German baron would be now. On the other hand, he makes him liable to mutilation, from which I understand that peers in England were always exempt. Going back to earlier times, say those of Richard I., he reveals inexactnesses, then hardly more precise, as to the earlier ages. Exactness in historical fiction scarcely dates back to Scott's time. On the other hand, we now make too much of it. It renders our historical fiction heavy. It is a proof of the genius of Tennyson, that it is not depressed by his scholarship. As Cardinal Newman intimates, it might be well to keep history and fiction apart, but if they are conjoined, let the history take care of itself. Let it be merely a background for a fair-land of imagination. The Macbeth of universal mankind owes nothing to the real Celtic chieftain Macbeth but name and local setting. It is nothing to the world what Burton or Freeman may have found out about him. So too, when in "Ivanhoe" the English of Yorkshire call themselves Saxons, this, historically, is absurd. The Saxons themselves did not use "Saxon" as a national name, and the Yorkshiresmen, unlike the people of Hants or Somerset, were not Saxons even tribally. They were English, *tribally* and nationally. However, what does it signify? We are not moving in the real England of the real Richard, but in the fairy England of Scott and Robin Hood, just as in "King John," we are well content to have Pandolph the Cardinal substituted, in all the pomp of scarlet hat and robes, for the real Pandolph of Magna Charta, a simple subdeacon and domestic prelate of the Pope, who, after receiving John's submission, died in the obscure bishopric of Norwich.

Scott, of course, no more gives us the real Catholic Church than the real England of Richard I. or the real France of Louis XI. There is a strong family likeness in all three portraits to their originals, but traversed by profound dissimilarities to the actual kingdoms and to the actual Church. Externally, of course, Catholicism, with Scott, wears very much the same aspect that it has worn for a thousand years or more. Whatever want of precision there may be here I must leave to Catholic archaeologists to determine. So also he seems to give a fair feeling of the influence of the Church in medieval society, so far as this is practicable for so decidedly secular a temper. In some important points of Catholic history he seems to go astray. Worse than that, in at least one fundamental doctrine, that of Purgatory, he is vague and incorrect. In some fundamental points of discipline and use, moreover, he is completely unintelligent.

As to Catholic monastic history, there are two representations in which I think his accuracy may be sharply questioned. The action of "Ivanhoe" is dated in 1194. The Cistercian order was not yet a century old, and its great reconstitution under St. Bernard, with the wonderful inspiration streaming out from it, was as yet only seventy-nine years in the past. Moreover, Bernard's influence over the order, as over the Church, remained in full force as long as he lived, and much longer, and in 1194 he had only been dead forty-one years. I would not undertake to say that, even as early as 1194, there may not have been in England, and even nearer to Clairvaux, Cistercian dignitaries as careless and sensual as the Prior of Jorvaux. Assuredly, however, they are not to be introduced with the easy unconcernedness of "Ivanhoe," as a mere matter of course. Johnson's Cyclopaedia is doubtless right in representing the Cistercian body in Richard's reign as still on the upward move, and as not reaching its culmination for some sixty years from the time set for the story. Then began a gradual decline. My honored friend, Doctor Richard S. Storrs, it is true, justifies Scott in the matter of the Prior of Jorvaux, but I think he has deferred too much to this great genius, but not great historian, and exceedingly indifferent Church historian.

In truth, Scott is not thinking about the Cistercians in particular, or the Cluniacs, or the Benedictines, about their rise or their decay, or their reformations. Had he introduced his

high-bred and humane, but voluptuously self-indulgent prior fifty years earlier, he would probably have made him just the same man. He conceived the claustral life in itself as issuing only in well-intending dullness, or in sensual self-indulgence, crossed occasionally by blind zeal or restless ambition. He has so little conception of the magnificent lights of monasticism, that he cannot even portray the gloom of its shadows. The one defect, of course, implies the other. His whole description is flat, shallow and commonplace, so far as anything of his can be commonplace.

By the way, in his allusions to the Prior Jorvaux (and there are many), he makes confusion worse confounded. He evidently has never stopped to think what is the precise status of this functionary. In "The Monastery," it is true, he does not seem to understand that he properly and originally a prior is the foreman of the monks of an abbey, representing them to the abbot, and in a manner the abbot to them. He is appointed, and may be removed, by the abbot. Next, when an abbey swarms out into a daughter house, still dependent on the mother, the subordinate local superior, also appointed and removable by the abbot, naturally keeps the name of prior. Here is the first step towards detachment. If then the priory at last became independent, it often out of reverence for the founding abbey, kept the inferior title. At last, says the Encyclopaedia Britannica, there was in England—at least among the monks, as distinguished from the friars—no difference between an abbot and a prior of an independent house. Scott, however, seems to have no conception of this slow development, but tumbles everything together in hopeless and anachronistic confusion. The same man, in the same chapter, indeed I think sometimes in the same paragraph, is first prior and then abbot, next abbot and then prior. Sometimes he appears as the independent chief of a separate monastery, chosen by the brethren. Then he is a prior in the early sense, subordinate, in the same house, to an abbot, and therefore no prelate. But to tangle matter past rescue, the author covers all his baggage with matres, so that he alternately plunges into non-prelatical subordination, and re-emerges into the very highest monastic rank, into almost episcopal dignity. In short, Scott, evidently, has never thought twice about the matter. His monastic books are, like a backgammon board, all back and no leaves.

Still the chapter of the Prior of Jorvaux is lucid compared with that of Friar Tuck. There are only three things certain about this worthy. He is a priest, an outlaw, and to cover his brigandage, ostensibly a forest hermit. How then is he a friar? There were no friars yet. The earliest order of friars, the Franciscan, is still half a generation in the future. The name of St. Francis has as yet never been heard of in England. The very notion of a friar, as dedicated to social service in contrast with the contemplative seclusion, is even farther away from "hermit," than "monk," although the Augustinian friars grew out of an aggregation of former hermits. Friar Tuck plainly is not even a runaway from any sort of monastery. His scornful defiance of "the Bishop of York's official" shows that he owes, though he refuses to render, diocesan obedience, as a secular priest serving a woodland oratory. Yet Scott puts into his mouth a rollicking ballad about "The Barefooted Friar," which is full two hundred years before its time. It can only be saved from being a whimsical anachronism by being thrust forward from the age of Richard I. to that of Edward III., the grandson of the grandson of Richard's brother. The whole portrayal is as helter skelter as Friar Tuck himself.

Scott deals even more inequitably with the Knights Templars than with their close allies the Cistercians, whose great abbot drew up the Templar rule. This famous order of militant monks lasted almost exactly two hundred years, being founded in 1118 and suppressed in 1312. In "Ivanhoe's" time, therefore, it is to be presumed, still in the ascending line, especially as, reckoned from its conelical confirmation, it had, therefore, still a hundred and eighteen years to run, almost two-thirds of its whole public duration. Now, even at the time of its suppression, did it really deserve the four charges preferred against it? This is very doubtful. Its great offence, in the eyes of that usurpation and rapacious tyrant, Philip the Fair, was undoubtedly its vast wealth, and great power. The concurrence of Clement V. in the king's action could give the royal accusations no weight. Clement, a French Archbishop of no eminent repute, imposed on the long-resisting Cardinals by Philip's overmastering influence, and the still fresher dismay surviving the outrages of Anagni, so completely under coercion, that, in a matter personal to Philip, he was hardly capable of giving a sentence of ecclesiastical, much less of moral, validity. The seventy years' Babylonian captivity of the Church had begun. In most countries which were free from the control of France, that is, in Spain, Portugal, Germany, the Templars were found innocent. Even in Italy, only the English Florence condemned them. England, under the influence of Isabella, the infamous daughter of an evil father, naturally followed France, and gave compactly and lucidly in the new Methodist church history, shows that modern disclosures concur with anciently known documents in giving solemn weight to the denial

of all guilt made by fifty-four knights at the stake, and confirmed, four years later, under the same fearful tortures, by the Grand Master Molay, and De Charney, the grey-haired Master of Normandy.

Cardinal Hergenrother, (i. e., the great encyclopaedia republished under his auspices) Doctor Dollinger, and Bishop Hurst, representing, respectively, the Roman Catholics, the Old Catholics, and the Methodists, all agree in severe condemnation of Clement's action. Indeed, it is very evident that he was not a free agent. He was in such continual fear that Philip would coerce him into bringing ignominious ignominy on the Papacy by anathematizing Boniface VIII. that he really could not say that his soul was his own. Thus, it may fairly be declared that, in the estimation of all shades and grades of Christianity, the reputation of the Knights Templars stands higher now than for the last six hundred years, and the conviction of their innocence is firmer.

Now Scott not only assumes as authentic the charges of voluptuousness, heresy, and Epicurean atheism, but actually transfers them back (at least as already largely prevailing in 1312) to 1194. This anachronism would be a matter of grave comedy if we could take "Ivanhoe" and "The Talisman" very seriously. We cannot well do this, yet it is well not to pass unnoticed this after-working of the malice of an evil king.

I will next pass to another assumption of Scott's respecting the Templars, which is not a calumny, but a very great blunder.

Charles C. Starbuck. Andover, Mass.

[Rev. Mr. Starbuck gives us above a very terse and interesting solution of what might be called one of the historical mysteries of the Middle Ages. Volumes have been written on the history of the Knights Templars, their alleged crimes and the reasons of their suppression. Some of the ablest historians of ancient and modern times have treated at great length these matters, and they seldom if ever agree in all their conclusions. Our friend, Mr. Starbuck, however, appears to find no difficulty in solving the knotty and intricate historical questions that have so successfully defied the learning and research of many eminent historians. The whole affair, according to Mr. Starbuck, is very simple. "The rapacious tyrant, Philip the Fair," envied the power of the Knights and longed for their wealth. As the Knights were a religious order in the Church, Philip must have a Pope of his own, who, obeying his orders, will abolish the Order and allow Philip to appropriate its wealth. This is the simple story. Now for the evidence. Mr. Starbuck finds it "given compactly and lucidly in the new Methodist church history." To us it appears as grotesquely funny to put on the witness stand against the Pope a "New Methodist Church History" as it would be to quote the testimony of a Spanish newspaper of five months ago to prove the standing, worth, and civilization of the citizens of the United States. Of course, Cardinal Hergenrother (or rather the author of his auspices) united with Doctor Dollinger and Bishop Hurst, the author we presume of the above Church history, is made to express the same opinion of the Pope.

Compelled some time ago by the state of our health to "take to the bed," we are not within reach of the encyclopaedia credited above to Cardinal Hergenrother. We have, however, other sources of information as to the Cardinal's opinion of Clement V. and the suppression of the Knights Templars. In his "Catholic Church and Christian State" the Cardinal says: "At the Council of Vienna which was opened on the 10th of October 1311, the affairs of the Templars appear to be the most important matter." The Pope, "with the approbation of the Sacred Council" pronounced the sentence of abolition of the Order of the Temple. From this same decree we learn that all the property, movable and immovable, of the Templars, was given to the Hospitalers of St. John by the Pope. Again history does not appear to sustain Mr. Starbuck when he says "In Spain, Portugal and Germany the Templars were found innocent." On the contrary, it would appear that in each case the courts appointed to hear the evidence simply reported their unfavorable findings to the Holy See. It is evident, therefore, that the Fathers of the Council of Vienna considered the whole question of the Knights including the charges made against them, and the evidence supporting these charges, and, as a result, agreed with the Pope in the opinion that the Knights should be suppressed. The suppression of the Knights, therefore, was not a case of hugging mugging between the Pope and the King as Mr. Starbuck would ask us to believe.

No less inaccurate, if we are to believe some of the most eminent historians, is Rev. Mr. Starbuck's statement that "Clement, a French Archbishop of no eminent repute, imposed on the long-resisting Cardinals by Philip's overmastering influence." Such a statement is contradicted by the fact that the solemn decree of election preserved in the Vatican tells us that the choice was made by secret ballot, that of the fifteen votes cast (and all were mentioned by name) ten voted for Bertrand (Clement V.) and that the other five joined the majority by "accession." Again Rev. Mr. Starbuck says the Pope was retained in France by the king under coercion, and "that in a

matter personal to Philip he was hardly capable of giving a sentence of ecclesiastical, much less of moral validity."

There are at least two mistakes in this statement. First, the Pope did not live in France under the jurisdiction of Philip, but in Avignon; secondly, it is of course a gross error to say that the Pope was hardly capable of giving a sentence of moral validity. Catholics, at least, can understand why the final sentence of the Pope in dealing with principles of morality or questions of faith, even though the Pope may be a much less worthy man than Clement V., is not only morally valid, but infallible.

We may be permitted to close this whole case of the Knights Templars in the words of the prince of modern historians, Cantu, as follows: "If therefore the wicked persecutions instituted in France tempt us to regard the Templars as innocents, and as victims of the Church, the calm with which the Church proceeded, the processes instituted during many years in Italy and in other lands, and without violence, allow us to suppose that many of the Knights were guilty, and that the king of France should not be compared with Clement V., who, by suppressing the Order, 'not de jure, but by way of provision,' saved innocent individuals, and disappointed the royal greed by assigning its wealth to the defence of the Holy Land."

—Editor Sacred Heart Review

THE SANCTUARY LAMP.

The sanctuary lamp is a conspicuous object in every Catholic church. It burns day and night before the Tabernacle in which the Blessed Sacrament is reserved to warn the faithful of the sacramental presence of Him Who is the light of the world and "Who enlighteneth every man that cometh into this world." It is a figure of the flame of divine charity that burns in the Sacred Heart of the Son of God. At night, its soft rays, streaming through the church windows remind the faithful passing by that He who watches over Israel sleeps not. The successor of the lamps of the old Jewish tabernacle and of the Temple which, however, burned only from night and till morning before the sanctuary of the Lord, it must be said as they were with olive oil. The old Mosaic law directed that the oil for the tabernacle lamps should be pure and clear, beaten with a pestle out of olives. When olive oil is not procurable, other vegetable oil may be used in our sanctuary lamps. Coal oil can be used only when vegetable oil is quite out of the question, and gas jets are forbidden altogether. When the Blessed Sacrament is removed from the tabernacle on Holy Thursday, the lamp should be extinguished lest the people be deceived. To allow the light to go out for a day is considered a grievous neglect of duty.

The sanctuary lamps in the Brompton Oratory in London—there are two of them, one on each side of the chancel—are singularly suggestive. They are reproductions on a small scale of the seven branched candlestick of the Temple, which is delineated on the arch of Titus at Rome. They are mounted in marble pedestal and each contains seven lights.—New World.

LOVE IS THE MAGNET.

Thomas a Kempis utters the following beautiful aspiration of the soul towards the fulness of divine teaching: "O Truth, my God, make me one with Thee in everlasting love." Truth is made efficacious by love. To know is a blessing, because knowledge leads to love. Faith is the foundation, love is the superstructure, the very sanctuary of the temple of truth. Bear this in mind when talking about religion with non-Catholics. Unless love draws them, love for God and even their affection for yourself, they will be only drawn in seeming. Let them once realize that the love of God is in your heart's depths, as well as at the end of your arguments, and in proportion to their earnestness of character they will advance towards the truth. It is in this gaining souls one by one by the kindly Apostle that the whole nation shall be converted.—The Missionary.

DR. CHASE'S CATARRH CURE, BLOWER INCLUDED, 25c., acts magically and cures quickly. One application allays pain, clears the passages, reduces inflammation and gives comfort. Cures cold in the head, Hay Fever, Rose Fever, Catarrhal Deafness and all head and throat afflictions which if not taken in time will lead to Chronic Catarrh and later consumption. It is sure, pure and harmless, easily applied.

Scott's Emulsion is not a "baby food," but is a most excellent food for babies who are not well nourished. A part of a teaspoonful mixed in milk and given every three or four hours, will give the most happy results.

The cod-liver oil with the hypophosphites added, as in this palatable emulsion, not only feeds the child, but also regulates its digestive functions. Ask your doctor about this.

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Our Boys' and Girls' Annual

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FIVE-MINUTE SERMON.

Twenty-First Sunday After Pentecost.

FORGIVENESS.—NO FORGIVENESS OF GOD WITHOUT FORGIVENESS ON OUR PART.

"But I say to you, love your enemies (Matt. 5, 44). Our Lord pronounces, indeed, terrible denunciation in the conclusion of the gospel of today, also shall My Heavenly Father do you, if you forgive not every one of your brother from your hearts." (Matt. 5, 35) The generous Lord had so magnanimously remitted to his servant an enormous sum of ten thousand talents, i. e., according to our money, about \$19,000,000 because the latter had been entreated. The servant, however, would not give respite to his fellow-servant for the trivial sum of a hundred pence, despite his entreaties and promises of remittance. Therefore Lord became enraged, gave him over to the torturers, until he would pay last farthing. He will not be able to pay in all eternity and will therefore remain forever in the power of torturers.

In this occurrence, my dear Christians, is also pronounced our sentence if we tread under foot the sacred command of our Lord Jesus Christ, referring from our enemies and offering forgiveness which is demanded of our Lord. We are that servant, whom the Lord remitted the enormous sum, will we not forgive our fellow-brother his trivial offenses against you? Do you wish to take revenge, we God has acted so generously towards us? Judge for yourself, will our implicability our Lord will one hand us over to the torturers for eternity?

The Judge of the living and the announces hell, eternal damnation, vengeance, not only in the gospel to-day, but on many other occasions. Thus, for example, we read in the gospel of St. Mark: "If you will forgive, neither will your Father, is in Heaven, forgive you your (Mark 11, 25). St. John, the apostle of love, says: "He that loveth his abideth in death. Whoever his brother is a murderer, and, know, that no murderer hath eternal abiding in himself." (1 John 3, 15) The Holy Ghost has already in the Old Testament: "He that seeketh to revenge himself shall find vengeance from the Lord, and He surely keep His sins in remembrance (Eccl. 28, 1). What are these a many similar expressions from the mouth of God other than so many voices which solemnly call to us: Either forgive, or renounce: a pardon, or suffer forever in hell. But more than this! So impudently exalted in the eyes of our Father is the command to love our enemies. He not only most forcibly inculcates in His admonitions, but He vouchsafes to remind us of it, even in prayer. In the Our Father we are taught: "Forgive us our trespasses as we forgive those who trespass against us." O vengeful and giving Christian, have you seriously meditated on the significance of these words? Have you reflected that in this petition you pronounce your own condemnation? Do you say to God: "Forgive me, O God, forgive others, that is to say: I forgive, O God, as I hate others! I avers to me as I am to my enemies, forget my sins as little as I forgive injuries—curse me, O Lord, curse my offenders!—injure me the same malice with which I injure him! Beloved Christians, is not a terrible prayer? And yet the consequence of every Our Father ascending to Heaven from a reverent heart and from hostile lips. Calypso blame God more—and call yourself a greater woe, and, a prayer?"

How sad, therefore, is the condition of a Christian who will not forget! Every sinner is indeed able, but no sinner can be more than he who can hope for no forgiveness—and this is certainly true with the vengeful Christian. ever he may do for the salvation of his soul will profit him nothing. I pray ever so much, fast ever so long, give alms ever so profusely, austerities, let him practice the most austeries, yes, even like St. Lawrence on a glowing grid-iron, die the death of a martyr, there is no more forgiveness for him, but he must experience what the apostle St. Paul said: "For judgment without to him that hath no mercy." (Rom. 2, 13) Let him approach the tribunal of penance, for him the priest power of absolution, for him the power of the representative of God and in the hour of death the Judge will say: "Out of you I will judge you," you servant! You did not wish to therefore, you, too, will find no need. "Depart from Me, you into everlasting fire which is prepared for the devil and his angels." (Matt. 25, 4) Yes, depart from that ocean of fire, where there hating, cursing and lacerating eternally!

Revengeful Christian, apply yourself! If you remain in placable enmity, I have warned you and you know the end. If you, however, to experience God reconcile yourself to your brother Jesus will reconcile Himself. Love your enemy, and God will love you. Let the angel of peace live among the angels in that land of eternal love, where no envy, no malice ever enters where all are brothers, eternal in love. Amen.

FIVE-MINUTES' SERMON.

Twenty-First Sunday After Pentecost.

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The Judge of the living and the dead announces hell, eternal damnation to vengeance, not only in the gospel of to-day, but on many other occasions. Thus, for example, we read in the gospel of St. Mark: "If you will not forgive, neither will your Father, that is in Heaven, forgive you your sins." (Mark 12, 26) St. John, the apostle of love, says: "He that loveth not, abideth in death. Whosoever hateth his brother is a murderer, and, you know, that no murderer hath eternal life abiding in himself." (1 John 3, 14 and 15) The Holy Ghost has already said in the Old Testament: "He that seeketh to revenge himself shall find vengeance from the Lord, and He will surely keep His sins in remembrance." (Eccl. 28, 1.) What are these and so many similar expressions from the mouth of God other than so many voices which solemnly call to us: Either forgive, or renounce; either pardon, or suffer forever in hell.

But more than this! So important and exalted in the eyes of our Saviour is the command to love our enemy that He not only most forcibly inculcated it in His admonitions, but He wished daily to remind us of it, even in prayer. In the Our Father we are taught: "Forgive us our trespasses as we forgive those who trespass against us." O revengeful and un-forgiving Christian, have you ever seriously meditated on the significance of these words? Have you ever reflected that in this petition you pronounce your own condemnation? You say to God: "Forgive me, O God, as I forgive others, that is to say: Hate me, O God, as I hate others; be as averse to me as I am to my enemies—forget my sins as little as I forget my injuries—curse me, O Lord, as I curse my offenders!—injure me with the same malice with which I injure him! Beloved Christians, is not this a terrible prayer? And yet this is the consequence of every Our Father ascending to Heaven from a revengeful heart and from hostile lips. Can you blaspheme God more—and call upon yourself a greater woe, and, even in prayer?

How sad, therefore, is the condition of a Christian who will not forgive, forget! Every sinner is indeed miserable, but no sinner can be more so than he who can hope for no forgiveness—and this is certainly the case with the revengeful Christian. What-ever he may do for the salvation of his soul will profit him nothing. Let him pray ever so much, fast ever so strictly, give alms ever so profusely, all is useless. Let him practice the greatest austerities, yea, even like St. Lawrence on a glowing grid-iron, die the death of a martyr, there is no mercy, no forgiveness for him, but he must experience what the apostle St. James said: "For judgment without mercy to him that hath no mercy." (James 2, 13) Let him approach the tribunal of penance, for him the priest has no power of absolution, for him the hands of the representative of God are bound, and in the hour of death the eternal Judge will say: "Out of your mouth I will judge you," you unmerciful servant! You did not wish to forgive, therefore, you, too, will find no forgiveness. "Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels!" (Matt. 25, 4) Yes, depart from Me, into that ocean of fire, where there will be hating, cursing and lacerating for all eternity!

Revengeful Christian, apply this to yourself! If you remain in your implacable enmity, I have warned you, and you know the end. If you wish, however, to experience God's mercy, reconcile yourself to your brother, and Jesus will reconcile Himself to you. Love your enemy, and God will love you. Let the angel of peace live again in your heart, and you will one day live among the angels in that beautiful land of eternal love, where no hatred, no envy, no malice ever enters, and where all are brothers, eternally united in love. Amen.

OUR BOYS AND GIRLS.

Legends of Birds.

In the folk-lore of all peoples legends concerning the birds have a prominent place. In Russia the peasants say that the swallow ministered to Our Lord when He hung upon the Cross. Therefore they consider it a sacred object, and among pious persons a swallow is never killed. But concerning the sparrow they have a different opinion. Have you ever noticed the little hop which is a sparrow's only method of locomotion? He tore the flesh of our Blessed Lord and pecked at His eyes, say the Russians; so, for a punishment, his feet have been bound with invisible cords; and though, like the Wandering Jew, he must move on forever, he can do it only in the awkward and jerky way we see. Evidently the sparrows have a hard time of it in Russia.—Ave Maria.

Francis Joseph's Kindness.

The Emperor of Austria is deservedly known as the "Best Beloved" monarch. A writer in Donahoe's recounts an anecdote of his childhood which is significant of his natural kindness and consideration for others. The little episode which has been rendered famous by the great picture of Fendi will serve to illustrate these qualities.

One summer's day, when praying before the castle of Laxenburg, the young Archduke perceived that the sentry on duty was suffering intensely from the excessive heat. He ran to his grandfather, the Emperor Francis, and asked him to relieve the soldier from his duty. This was refused, but a second request for money for the sentry was granted, and the Emperor handed his grandson a dozen gold pieces, which the latter hastened to deliver to the soldier, who, however, refused the gift, as a soldier was prohibited from accepting presents when acting as sentry. The child was in despair until his grandfather, raising him in his arms, enabled him to slip the money into the cartridge pouch of the conscientious soldier. "Now, he is poor no longer!" cried little Francis Joseph, jumping to the ground, delighted at having made one man happy.

Cano's Masterpiece.

Cano's most beautiful picture is that of "Our Lady of Belem" or Bethlehem, painted at Malaga for the cathedral of Seville. In serene, celestial beauty this Madonna is excelled by no image of the Blessed Virgin to be found in Spain. Her glorious countenance would seem to be a revelation in answer to prayer. The drapery is a crimson robe, with a dark blue mantle drawn over the head. The head of the Divine Child is childlike, and yet not childlike; but there is much infantine simplicity and grace in the attitude, as He sits with His tiny hand resting on that of His Mother. These hands are admirably painted; and the whole picture is finished with exceeding care, as if the painter had determined to crown his labors and honor Seville with a masterpiece.

Cano was the artist who was once engaged to model a statue of St. Anthony for an accountant; and after the work was finished and the price spoken of was deemed large, the accountant asked how many days' labor it had cost. The answer being that it took twenty-five days, the patron at once rather indignantly observed that at the rate charged it would be four doubloons a day—a most extravagant sum. To this Cano rejoined: "Yes; but I have been fifty years learning to make such a statue as that in twenty-five days."

Effective Manners.

Growing girls and boys who have arrived at particularly conscious age often complain that companions of theirs are better liked than themselves, although they know, in their hearts, that these other boys and girls are not as really deserving—that is, not possessed of as many virtues as they themselves constantly practice. Now is the time for such young people to learn that to be sought after one must have good manners as well as a good heart; taste and tact as well as virtues. You may think this is rather hard, but stop a moment to consider. Why don't you choose that girl for a friend? She tells the truth and is very unselfish. But you remember that she is also fond of reminding you if your hat is crooked or your gown is unbecoming. You don't care for her society, although she is a "good girl." Then there is that boy—he is generous and obliging, but he loves to talk about himself and his own affairs, and never takes any interest in what you are doing. You wouldn't care for him, in spite of his fine qualities, for an intimate friend. It is well to learn these lessons young—for you must learn it at some time or other—that the people we shall be thrown among through life will ask yet more of us than that we keep the Ten Commandments. If they are the sort of people whom we ought to know, they will expect us to do right; but they want more than that of us, or, rather, they want that carried out to its inner meaning. Tact and taste are needed in social life, as well as the enforcement of the golden rule. But then tact and taste are the further carrying out of the golden rule. It is because these young folks sometimes overlook these acts that they need to be reminded that good hearts are not visible to the world, as are uncouth manners, careless speech and unpleasing habits. Therefore, these all count in the impression one makes, and one must be on guard that that impression shall be agreeable. "Manners make the man" is not wholly true, but it has some truth in it.

Healy's First Masterpiece.

There are in the life of the great portrait painter, Healy, says the Ave Maria, many pleasing and interesting incidents, which can not fail to delight the rising generation. His grandfather was a patriotic Irishman, financially ruined by his efforts in behalf of freedom; his father a sea-captain, who, after an adventurous but upright life, settled in Boston, and became a genuine Yankee by adoption. It was probably from his maternal grand-mother, Mrs. Hicks, that little George inherited his artistic skill. She painted very prettily in water colors, after the fashion of the day; and the lad liked nothing better than to pore over her modest sketches,—having, it is needless to say, not the slightest idea that he himself would ever be able to create such wonderful works of art.

Meanwhile things did not go well at home. George was the eldest of five children, and was obliged to be, as so many other right-hand men, "mother's right-hand man." He makes no complaint of his father, but tells us that all his business ventures proved disastrous, and he can readily fill in the picture. He was evidently a good man, disheartened by want of success, and an easy-going sailor at heart even after he left the ocean forever.

George was what the Scotch would call a "wee bit laddie" when the chance came for him to be of help as a wage-earner. He held the horse of a gentleman while he made a call, and was rewarded with a shilling. Probably never again did the sight of a shilling, bravely earned, give him the same triumphant pleasure as that which he felt when he threw the money into the lap of his proud and tearful mother.

One friend, Miss Stuart, daughter of Gilbert Stuart, already renowned as a portrait painter, was the first believer in his artistic vocation. One of her kind acts was to lend him a print of Guido Reni's famous "Ecce Homo," which he had at once proceeded to copy. After he had reproduced the picture as well as he could, he begged a friendly bookseller to hang it in his window, and to sell it if possible. Mr. Healy confesses in his autobiography that he made as many excuses as possible for passing the good-natured bookseller's shop. At last the "Ecce Homo" actually found a customer,—none other than a Catholic priest who had charge of rural parish not far away. He inquired if the picture was for sale; and the bookseller, thinking this a chance to do the young artist a good turn, replied that he thought the painter might be induced to part with it, if the price offered were liberal.

"I am poor," answered the priest; "but I wish this picture very much, and will give \$10 for it."

The bookseller promised to ask young Healy about the matter, and report the next day. The transaction was perfected and the good priest carried off the precious painting in triumph. This would seem to indicate that even the genius of Mr. Healy was manifest, and possibly the kind purchaser was aware that he had a good bargain. Now for the sequel.

Some thirty years after, when the artist, enjoying world-wide fame, was chatting with some friends at the Capitol at Washington, an aged priest stepped up to him and asked if he were Mr. Healy, the portrait-painter. The painter admitted his identity, and the old priest remarked, with a smile: "I believe that I am the happy possessor of one of your earliest works, if not the earliest. Do you remember an 'Ecce Homo' which you had placed in the window of a Boston bookseller? A country priest offered ten dollars for it. I am that priest, and your picture still hangs in my little church. Who knows? It, perhaps, brought down blessings on your head. I have always felt that I had something to do with your success in life."

Mr. Healy shook hands heartily with his first customer, and told him how much that ten dollars was to him at the time; but in the excitement he forgot to inquire the name of the old priest—something he never ceased to regret. He would have liked, he said, to pay him a visit, and see his early "Ecce Homo" again.

Mr. Healy died recently at a ripe old age, honored and admired all over the civilized world. He was all his life a most earnest and consistent Catholic, and after his death it was pretty said of him: "Successful in reproducing the features of others on canvas, he was still more faithful in forming his own heart to the image and likeness of his Creator."

Doctors Testify

There's strong testimony by eminent physicians of wonderful cures made by Dr. Chase's Family Remedies—particularly Dr. Chase's Ointment.

*Totally Deaf.*—Mr. S. E. Crandell, Port Perry, writes: "I contracted a severe cold last winter, which resulted in my becoming totally deaf in one ear and partially so in the other. After trying various remedies, and consulting several doctors, without obtaining any relief, I was advised to try Dr. THOMAS' ELECTRIC OIL. I warmed the Oil and poured a little of it into my ear, and before half the bottle was used my hearing was completely restored. I have heard of other cases of deafness being cured by the use of this medicine."

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child.

Life insurance is a good thing, but health insurance, by keeping the blood pure with Hood's Sarsaparilla, is still better.

COLEMAN'S Salt THE BEST

CHATS WITH YOUNG MEN.

The Catholic Columbian asks: Do Catholic young men appreciate the Church and its teachings? Are they ready and willing to defend it when assailed by ignorance and bigotry? Do they live up to their faith? And in answer says that it is not so much the fighting Catholic that the Church needs as the one who preaches by example, quoting in proof thereof the following article of Father Yorke, the editor of the San Francisco Monitor:

Standing Up for One's Religion. A man who has deep convictions on any subject is always ready to stand up for these convictions. If a Catholic is a Catholic at all his belief must be real and deep. Naturally, therefore, he must be always ready to give a reason for the faith that is in him.

This does not mean that a true Catholic is one given to theological garrulity. That the tongue runs fast on religious subjects is no guarantee that the heart is permeated with piety. Indeed, crystallized common sense in the shape of the rules of politeness warns us that much speaking about holiness does not become ordinary men. The saints themselves have been strict observers of this convention. Only vulgarians interject their religious ideas and their religious prejudice into the conversations of ordinary life.

There is one way, however, by which the Catholic can in season and out of season stand up for his religion, and that is by living up to it. Catholicity does not consist merely of a number of articles which must be believed; it consists also in many laws which must be observed. Moreover, it is not satisfied with proposing to us the mere moral law with its precepts and its sanctions, but it brings that law into our daily actions and by salutary regulations forces us to face our own consciences and examine how we have done our duty to our God and our neighbor.

The Catholic who stands up for his religion by living up to his religion, cannot fail to be a good man. Whether he is in business for himself or employed by others, he is not only contented with the command of God "Thou shalt not steal," but frequently if he is a good Catholic he has to acknowledge his sins to a priest, and he knows that not only must he then steal no more but he cannot obtain forgiveness if he restore not what he has taken unjustly.

If he is in a public position he knows that God has commanded "Thou shalt not swear thyself," and he knows, too, that he is a perjurer if he breaks his oath of office. But more than this: it is always before his mind that when he kneels at the confessional to tell his sins he has no hope for forgiveness unless he repairs all the wrong he may have done. If he has taken public money unjustly for his own use no priest can forgive him until that public money is restored. If he has wronged those who have come before him to seek for justice or to seek for relief no hand can be lifted up in absolution over him until he has righted those wrongs. To every Catholic who goes to the confessional God's terms are not only sorrow of the heart and confession of the lips but full reparation for every injustice and for every wrong.

With a self-discipline so strict and exacting as this it is no wonder that the good Catholic should make an honest business man and an upright official. When we find business men and officials who claim to be Catholics and who neglect the confessional—even the little boys on the streets can tell us what it means. Great is the multitude of men who would be Catholics were there no confessional.

What we want in this age and in this country is Catholics who live up to their religion. We have too many who are willing to stand up for it in much speaking. Seldom do these do it honor. Indeed there are many who are half drunk; never so willing to make open profession of their faith as when they are disgracing it. But men who are silent in words but eloquent in deeds, these are the men who practice their

duties faithfully and sound no trumpets at the corners of the streets. These are the men who show forth the truth and beauty of Catholicity. These are the men who without opening their mouths fulfil the injunction of the Apostle: Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and teaching." These are the men who in truth "stand up for their religion."

Enthusiasm in One's Business. A man can no more be successful in a business that he does not like than he can be happy with a wife whom he does not love, says the Furniture Journal. Enthusiasm is the power which impels men onward in any and every vocation. Without it, men are lethargic. They drift.

Drifting, however, does not win the race, either in business or aquatic events. There must be the long pull, the strong pull, and the pull with vigor. Men in business to day have no easy task. There is a great deal to discourage and very little to encourage. There are foes within and foes without to contend against. Under such conditions it is no wonder many either fail altogether or eke out a mere existence.

The antidote for despair is enthusiasm; and the germ of enthusiasm is love for, or pleasure in, that business or vocation in which you are embarked.

Therefore, if you would succeed, get thoroughly in love with your business.

Why Catholics Cannot Be Masons. A correspondent wishes to know why a Catholic is not allowed to join a Masonic lodge. The reasons for the condemnation of the Masons were given by Pope Benedict XIV. in 1751. The first reason is the fact that in the Masonic reunions men of every sect and religion are associated intimately—a thing which must involve prejudice to the purity of Catholic doctrine. The second reason is found in the absolute secrecy which covers all that is done in Masonic conventicles.

The third reason is furnished by the oath to preserve inviolable silence as to what is said and done; as though it were permitted to absolve one's self, merely by an oath, from the obligation of replying to the interrogatories of legitimate authority concerning whatever is done in these reunions to the detriment of religion and the State. The fourth reason is deduced from the prohibition, made by civil and ecclesiastical law to form any society or corporation without the sanction of public authority. The fifth reason is given in the prohibition of the Masonic lodges, already promulgated by many sovereigns. And a final reason is found in the condemnation of Masonry by wise and prudent men. A very plain reason nowadays is in the fact that Masonry is a form of religion, and a Catholic cannot profess any other but that of the one true Church to which he belongs. The plainest reason of all is the antagonism of Masonry to Catholicity, of which there is abundant historical proof, and ample contemporary evidence.—Catholic Examiner.

Build Up. When the system is run down a person becomes an easy prey to Consumption or Scrophulous. Many valuable lives are saved by using Scott's Emulsion as soon as a decline in health is observed.

There are so many cough medicines in the market that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickel's Anti-Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it, as it is so pleasant as syrup.

Sleeplessness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation involves great mental strain or worry, all necessitate great rest. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Parnele's Vegetable Pills, gelatine coated containing no mercury, and are guaranteed to give satisfaction or the money will be refunded.

They Never Fail.—Mr. S. M. Boughner, Langdon, writes: "For about two years I suffered with Inward Piles, but by using Parnele's Pills, I was completely cured, and although four years have elapsed since then they have not returned." Parnele's Pills are anti-bilious and a specific for the cure of Liver and Kidney Complaints, Dyspepsia, Costiveness, Headache, Piles, etc., and will regulate the secretions and remove all bilious matter.

MAN'S THOUGHTLESS INHUMANITY

To His Stomach Causes Untold Suffering and Misery.

But DODD'S DYSPEPSIA TABLETS RESTORE THE HEALTH AND STRENGTH THE CREATOR GAVE—They Cure all Stomach Diseases Except Cancer.

A tired, weak, worn out stomach makes a man a crank, a woman a scold, and life a misery.

You should not know that you have a stomach. If it is healthy and strong you won't know it, for it will never trouble you.

There is no wonder that the stomach soon often wears out. From our earliest childhood we persistently abuse it, and overlook it.

We sicken it with "candies"; freeze it with ice cream; parboil it with scalding hot tea or coffee; choke it up with too, h. half masticated meat; and abuse it in a hundred other ways.

No wonder it breaks down.

Why shouldn't it have a rest occasionally, as well as we do ourselves? If it had, we would never be tortured by indigestion, Dyspepsia, Heartburn, Sick Headache, nor any other of the many complaints that result from abuse of the stomach.

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