

The Catholic Record.

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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 24, 1898.

NO. 1,040.

The Catholic Record.

London, Saturday, Sept. 24, 1898.

JOURNALISTIC CRITICISM.

One of the factors responsible for the confusion of ideas ament certain questions is the conflicting and contradictory reports given by newspapers of the utterances of public men. Some have no adjectives laudatory enough to qualify them, whilst others ransack the vocabulary of invective and vituperation to condemn them. All this, for aught we know, may not violate any of the rules of journalistic etiquette, but it is certainly not just to the reader, who has a right to receive not a few sentences culled here and there as it may please the editor's fancy, but a literal rendition of the speech. We can be depended upon, at this period of the century, to do our own thinking, and to have opinions that cannot be unfurled by senseless ridicule. Discussion is always in order. It prevents mental stagnation. But from discussion fair and frank, to personalities—the hush-up argument, as Brownson used to call it—there is a long step.

THE FRANCHISE.

Unrestricted suffrage is, some say, a delusion and a snare, because the evils of the body politic must be ascribed in great measure to the utter ignorance of many who exercise the franchise. We confess that an intelligent grasp of political issues is very necessary for the more enlightened exercise of the freeman's right to vote and that this intelligence might be better gained by a conscientious study of the questions under consideration rather than by viewing them by the dim and shifty light of the ordinary political orator.

But all do not admit that illiteracy is the fruitful mother of social evil. It is no bar to patriotism. Many of those who laid the foundations of our present civilization knew not how to read or write, but in their words and deeds breathed a lofty and unselfish spirit, the surest guarantee of constitutional vitality.

The country needs to fear more the corrupt citizens than its ignorant citizens—the men who buy and sell votes and who endeavor to make the general good subservient to personal greed and aggrandizement. When we understand that our vote belongs to our country and not to the individual, and that when like a merchantable commodity we dispose of it to the highest bidder we are degrading our citizenship, we are making an important step in our political education.

"QUO VADIS."

The Rev. John T. Smith has been for some years a *litterateur* of acknowledged merit. He may not, in the publication of his writings, have followed the advice of Horace, but they bear, nevertheless, the imprint of the grace and dignity that becometh the author who is conscious of his responsibility. We had the pleasure of reading his Summer School lecture, and we confess that we could not understand why such a glowing eulogy was pronounced on the "Quo Vadis" of the Polish novelist. Our discernment and taste are possibly at fault. Our eyes may not be able to detect its hidden beauties, and we frankly admit that after reading it carefully we cannot come to the conclusion, arrived at by the critics, that it is one of the world's great novels. It is a work such as any clever writer with sufficient leisure and books of reference could present to the public. True, the portraiture of Roman customs and of the early Christians is done artistically, but this, considering that we have "Fabiola" and "Callista," can hardly place the work on an unaccessible summit. What pleases us most are the letters of the Senator to Viniccius.

There are one or two chapters which mar its beauty, and which would prevent us recommending it to our boys and girls.

We recommend to our brethren, the parsons who have the "Church of Rome" on the brain, the following advice given once by Ben Johnson to a young clergyman: "Attempt from time to time an original sermon."

CHURCH MUSIC.

The Congregation of Rites has the following regulation with regard to Church Music:

"Only such vocal music is allowed in the Church as is of an earnest, pious character, becoming the house of the Lord and the praise of God, and being in close connection with the sacred text, is a means of inciting and furthering the devotion of the faithful."

This rule, therefore, states that music is used only to give greater solemnity to prayer. If the framers of that regulation would stray into some of our churches and hear the mutilation and repetition of the majestic words of the "Gloria" and "Credo," by a singer who has no idea of what praise and adoration mean, they might come to the conclusion that the Congregation of Rites is wasting valuable time in drawing up rules for Church Music.

We know that the adoption of plain chant is in some places a matter of exceeding difficulty. Much training would be necessary for a decent rendition of the Gregorian music. This, of course, would necessitate an expenditure of time and money, which are not at the disposal of our hard-worked pastors, but we see no reason why the fancy music should not be eliminated from the Benediction service. Our people go to adore the hidden God and not to listen to the musical vagaries of a soprano or tenor. Imagine a singer adapting in cold blood an operatic air to the grand "O Salutaris" of the Angelic Doctor! It is enough to make every nerve in the body tingle with indignant protest, and yet at a service which we attended we heard a young lady giving out with much voice gesticulation the sacred words to a melody that always gets an encore from the gallery.

If we cannot have Plain Chant, let us have our Benedictions without noise.

"THOUGHTS OF A RECLUSE."

Austin O'Malley has published what he terms "Thoughts of a Recluse." The title suggests a vision of a bald-headed, contemplative-looking individual with but little sympathy for the vanities of the crowd, but a glance at the sparkling array of epigrams assures us that the Doctor is a recluse who keeps his eyes wide open. There is suspicion of cynicism and world-weariness in some of them, but time and a little more of experience may induce the author to pen nothing but what is seen by the light of his kindly heart.

"Some men are like a church organ—you can play on them for a life time and always find new tunes; others are like a music-box—they have four or five shallow gingles."

We think that is due to the incapacity of the performer. All men have a good deal of music in them if you know how to extract it.

"We should thank God that He did not give us the power of hearing through walls; otherwise there would be no such thing as friendship."

We do not believe that. We know friends who are real and true, wise in counsel, sincere in rebuke and despite stress and storm always constant. We have the utmost confidence in human nature and we clasp it to our bosoms and cherish it as our greatest treasure. Men are simple and right to day as ever they were.

"The weaker a man in authority—layman or cleric—the stronger his instance that all his privileges be acknowledged. A strong man needs no crutches."

Dr. O'Malley says that a patriot dead and rotten is a professional politician.

"Keep a child's heart so white that our Lady might walk across its snow without staining her sandals. A man is made or unmade before his seventh year, and there is a special love hell for fathers and mothers that have the 'yes dear' habit. It is a popular error to think that the children of holy parents are 'holy' because we are liable to mistake the Church-going habit in parents for sanctity."

"When one considers the responsibilities of parents, it would seem that only carefully educated men and women should marry. It does not, however, require genius to raise children. Holiness in a parent is all that is necessary; but it requires as much holiness to fulfill the obligations of a father or a mother as to observe those of a priest or nun."

Our readers will appreciate the beauty and truth of the author's utterances. The reference to the "church-going habits" of parents is unhappily too true. The individuals who are in the habit of taking every Retreat, mission and novena are sometimes lacking in the essential characteristics of a follower of the Crucified. We do not expect impossibilities from our weak nature, but we may reasonably require from Church-goers some visible manifestation of strength and sanctity which are to be found within the precincts of the holy place.

Never was truer thing said than

these words of Dr. O'Malley, "The little half-heard overtones of kindness in a good man's life are what make the whole tone sweet and deep under the stroke of God's hand." The tone of a voice, the accents of sympathy, the little thoughtfulness make one's life beautiful and bear peace and courage to the hearts of our brethren.

"If you have no charity your soul is not much better than a disinfectant—it serves only to keep your body free from bacteria."

A CRY OF WARNING.

Remarkable Letter From Rev. Silliman Blagden, a Protestant Divine, to a Disseminator of Anti-Catholic Literature.

The following letter is self-explanatory:

Dear Brother Hammond—I thank you for the copy of the World and the Way, which seems to be an excellent little publication, and which I hope will never outgrow its present size and usefulness, as did the "World," which got too big for its breeches, and went out in spread eagle style, and consequently is no longer the desirable little and humble paper that it was formerly.

But please do not send me any more of your "Converted Catholics" and anti-Catholic papers, for I abominate all such un-Christian publications, and I do not wish nor intend to become participants in the reception of them or in having anything to do with them whatsoever; so I return them to you in the manner that I have done in order to emphasize the above statements. The Catholic Church, as I have often written before, is the ancient spiritual Mother of us all, and that with all her so-called errors and bad ways, she is nevertheless the Church of God and the bride of Christ.

The bad priests and people that may be in her, as also in our Protestant Church, will be burnt up when Christ comes as the chaff of the threshing floor, but the Catholic Church will remain for all time. Sooner will pass away the sun, moon and stars than the Catholic Church. She will last while the sun continues to rise. And when the sun has set to rise no more, the Catholic Church will soon survive and live in heaven and in glory as the Church triumphant, and as "It is written" in "The Word of God," "the gates of hell shall not prevail against her."

Whoever fights against the Catholic Church fights against God, and all else to the contrary notwithstanding. And it is as useless as it is suicidal. All in the past who have individuals fought against the Catholic Church have come to grief invariably sooner or later. I have myself no doubt that Dr. John Hall's difficulties and Church troubles have come upon him because of his prominent public sympathy with the editor of the Converted Catholic and with this Catholic abusive magazine also, and because he permitted this anti-Catholic pamphlet to publish his picture in connection with its questionable attacks upon the Catholic Church.

And this is to put it very mildly. Mark my words and take timely warning that all who fight against the Catholic Church are now and will be found fighting against God. And who dare do this and expect God's blessing and prosperity?

I will leave you to answer. And I repeat what I have written to you before that there is such a thing as a "unpardonable sin," which is blasphemy against the Holy Ghost, and that persons who fight against the Catholic Church are in danger of committing it, if, indeed, they have not already done so!

Therefore, my dear brother in Jesus, I beg of you for Christ's dear sake, to drop at once and forever all those anti-Catholic publications and editors, people and sympathizers therewith, as you would red hot coals of fire.

Have nothing to do with the unclean things; eschew them as you would snakes, slimy toads and Satan and the powers of darkness.

And if you can't say anything good of the Catholic Church, then say nothing at all, but be still, remembering that the Lord God Almighty is Jehovah! And say with Jesus in Getsemane: "Non sicut ego volo, sed sicut Tu!" or "Thy sweet and glorious will, O Lord, be done, not Mine."

Pray for a baptism of fire and divine love in the Holy Ghost.

Cultivate the desire for "Christian unity," and then work and pray for it with all your mind and heart, leaving all the results to God.

And don't let any man, men or society, however good and great so-called, inveigle you away from so doing, which is the one and only "straight and narrow way," which leadeth away from hell and up the shining and glorious pathway to heaven and to Jesus. Watch and pray, labor and preach for the conversion of immortal souls with a pure heart and single eye to the glory of God and with ardent love for His Catholic Church and the Bride of God!

Forever forsake both the literature and company of those who worse than foolishly abuse the Catholic Church by and with Satanic misstatements, exaggerations, errors and lies, calling white black and bitter sweet; who are but

the poor, sin-blinded tools of the "father of lies," deceiving and being deceived, and whose awful end will surely be, as "it is written" in Revelation, to be cast off with the devil that deceived them into the lake of fire and brimstone and shall be tormented day and night for ever and ever! (Rev. xx., 10.) But rather, on the other hand, make and cultivate the acquaintance and friendship of the Catholic clergy and people: love them as our suffering brethren in Christ; find out and exalt everything that is beautiful, lovely and Christ-like in the Catholic Church and tell its glories far and wide, and heartily pray and work for God appointed and Christ-commanded "Christian unity;" then you may confidently and with all good reason expect and await Jehovah's smile and blessing.

May the Lord Jesus, who has all power in heaven and on earth, thus transform and conform your mind and heart to be in accord and in harmony with the morning stars, which in the beginning sang together; when, too, all the sons of God shouted for joy, that you may indeed forever possess and express Christ's mind and will with regard to His bride, which is the Catholic Church. May He grant all this, and more also, blessing you in the act as to Him seemeth best, for His name's sake, Amen.

In the faith and love of Jesus, whom alone we would see, and whose glorious voice alone would hear, as He is to be seen and heard through the whole Word of God, from Genesis to Revelation, I am faithfully yours,

Silliman Blagden.

Fabvan House, New Hampshire, Sept. 6.

A JESUIT TALKS OF HYPNOTISM.

Is Its Use by Physicians Permissible?

The Rev. Thomas I. Gasson, S. J., professor of Philosophy at Boston College, gave an exceedingly interesting course of lectures on "Free Will and Hypnotism" at the Catholic Summer School.

"Hypnotism," said Father Gasson, "is the pet topic of the day. It is discussed in the drawing room and in the lecture hall. It forms the subject-matter of numberless articles in the magazines, and additions are monthly made to the library of books already published concerning the interesting phenomena of this science. Hypnosis is said to be an abnormal condition of the human being characterized by insensibility to some sense impressions, but by some excessive sensibility to other sense impressions with an appearance of total unconsciousness. This artificial sleep, as it is called, may be brought about by concentrating the attention of the subject either upon some object of vision, as a bright bit of glass, or upon the operator, who usually throws an air of mystery about his actions by making a few passes with his hand over the eyes of the hypnotized person, to a large extent, under the control of the operator. It is this last feature that makes hypnosis a matter of such solicitude to the prudent philosopher."

HISTORY OF HYPNOTISM.

"Hypnotic phenomena were largely studied half a century ago by Elliotson of London and Braid of Manchester. It was Dr. Braid who rejected the old theory of the mesmeric fluid and explained the strange actions of mesmerized patients through the suggestions of the mesmerizer. Braid's views met with little recognition in his day, and hypnotism remained almost an un-studied problem until 1878, when Professor Charcot, of Paris, devoted his energies to extensive experiments upon the subject in the hospital of La Salpêtrière. Another eminent French physician, Dr. Libeault, of Nancy, had a few years before given his time to the study, and the investigations of these two famous men led to the formation of the rival schools of Paris and of Nancy."

ITS PHYSICAL BASIS.

"According to the Paris school, hypnotic effects are due to physical causes, principally to diseases of the nerves, while according to the teachings of the Nancy school, the phenomena are to be attributed to suggestions made by the doctor to the patient excited through the words or signs. Hence the school of La Salpêtrière teaches that hypnotic phenomena can be successfully studied only in deceased persons; the school of Nancy holds that only perfectly healthy persons are proper subjects for experiments and that suggestion is the all-potent factor in the production of such phenomena."

IS IT LAWFUL?

"We naturally ask, is it lawful to induce hypnosis? We have a horror of abdicating our self-control, and freedom of will is regarded as man's most sacred possession. It seems to us that under certain circumstances hypnosis may with due propriety be allowed. For who would claim that the use of anesthetics in case of a painful operation is unlawful? It is true that under chloroform or other the patient is a purely passive instrument, while in hypnosis many of his faculties are strangely active. Yet (this does not make a substantial change in the

case, and hence we see no reason for reversing the decision given by all prudent men with regard to the employment of anesthetics. Consequently, while absolutely and unequivocally condemning all unnecessary practice of hypnotism, either for public amusement, private curiosity, or dangerous experiment, we do claim that in the hands of a skillful and experienced physician, and with that protection which the presence of several trustworthy witnesses insures, it may be made a source of manifold blessings to those afflicted with diseases for which no other cure has yet been found."

A DISTINGUISHED CONVERT.

A Leading Member of the California Bar Joins the Catholic Church.

We take the following from a recent issue of our esteemed and ably edited contemporary, The Tidings, of Los Angeles, Cal.:

On Monday, the Feast of the Assumption, Henry C. Dillon, ex district attorney of Los Angeles, was received into the Church by Rev. J. J. Clifford. The beautiful ceremony, which was private, took place in the Cathedral, immediately after last Mass, only a few friends of the distinguished convert, besides the witnesses, Dr. M. M. Kannon, Richard J. Dillon and P. W. Croake, being present.

After the formal profession of faith at the foot of the altar came the benedictions and exorcisms, which took place just inside the entrance to the church; this was followed by conditional baptism. On Sunday the sacrament of confirmation was administered to Judge Dillon, at Wilmington, by Right Rev. Bishop Montgomery.

Although Henry C. Dillon's father was a Catholic, the son was brought up in the Episcopal faith, of which his mother was an adherent. When a youth he was sent to Racine College (Wisconsin), then the Episcopal seminary for the northwest region. After graduating he remained for two years as tutor, in the college, his ultimate intention being to enter the Episcopal ministry. While at this institution he was thrown in contact with John B. Tabb (now Father Tabb, the noted author), at that time a preceptor like himself. The friendship thus begun has continued all these years, and it is due principally to the efforts of the convert priest-author that Mr. Dillon's conversion is now accomplished.

Having finally decided upon the law as a profession, Mr. Dillon located in Denver, where he was most successful and amassed a handsome competence. A dozen years ago he came to California, settling in Long Beach, where he bought a large ranch, which he has highly improved and on which he still resides with his family.

His investigations having led him toward the Catholic Church, some months ago he began a course of instruction, under Father Clifford, with the happy result stated.

Mr. Dillon is one of the leading lawyers in the City of the Angels, while his popularity is attested by the fact that he is now filling his third term as president of the Long Beach Board of Education. It was due principally to him that the present beautiful high school building was erected. It is the only example of the Old Mission style of architecture in the state. Mr. Dillon finds nothing in Catholic doctrine to prevent him from continuing his work in behalf of the public schools.

While Mr. H. C. Dillon was one of the leaders of the Denver bar, some thirteen years ago, a warm friendship sprang up between him and the present editor of this paper, then residing in Colorado. Although having the same name, they were not able to trace any relationship. As stated in the foregoing extract, Mr. Dillon, some twelve years ago, threw up his fine law practice in Denver and went to live in California. The editor of the New World tenders his sincere congratulations on the event recorded in the above extract, and most earnestly hopes that this valued friend may enjoy in the fullest measure that happiness which is the portion of those who elect to follow conscience, wherever it may lead and whatever may be the cost.—The New World.

A GIFTED ITALIAN PRIEST.

To the names of great Italian music composers will now be added the name of Don Lorenzo Perosi, a gifted young priest, who has not yet attained his twenty-sixth year, and mention of whom was made in The Pilot recently by our correspondent in Rome.

His latest compositions have created the most profound sensation in Italy since Mascagni aroused the enthusiasm of his music-loving countrymen in "Cavalleria Rusticana."

Don Perosi's works are numerous, but his earlier productions only served to pave the way for the tremendous success he has met with in the latest outpourings of his genius. The recent presentation in Venice of a sacred trilogy composed by him, entitled "The Passion of Christ," "The Transfiguration of Jesus Christ," and "The Resurrection of Lazarus" have proved him one of the great living masters. Each

of these oratorios comprises two parts, the words of which were written by the librettist Gaetano Luporini.

Since April last, when the "Transfiguration" was first heard in Venice, there has been an ever-increasing demand for the presentation of this and the other works of the composer, and the fame of the young priest, who is said to be as pious and modest as he is talented, has spread far and wide. Successive hearings and his creations only reveal his extraordinary musical endowments in clearer light.

Don Perosi was born at Tortona, in Piedmont, Dec. 20, 1872. His father was the organist in a village church, and was his son's first teacher. Don Perosi was appointed organist at Monte Cassino at the age of eighteen, and his musical education was continued at the Conservatory at Milan. He subsequently travelled through Germany. He was made director of the chapel at Inola 1894, but remained only a few weeks, as he was engaged as director of the Royal Chapel and as organist at San Marco, in Venice. It was during this engagement that he took up the study of theology, and he was ordained as a priest when about twenty-three years old.

Perosi has written a great many Masses, three of which are scored for orchestra, and he has also written a Requiem. A large number of motets, hymns, psalms, litanies, etc., extend the list of his compositions to a great number. He is at present engaged upon a fourth oratorio on the subject of Christ's Resurrection.—Boston Pilot.

WHY HE IS A PRIEST.

At the celebration of his diamond jubilee some time ago, Bishop Vaughan, of Plymouth, told how he came to be a priest. The story is interesting, because it tells in a few words the qualifications which a priest must have. The same qualifications belong to every profession, and the world would be a much better world if all strove honestly to attain them. Bishop Vaughan comes of an old English family which suffered much for the faith, but which remained steadfast through all the vicissitudes of fortune. He is a good representative of the Church militant, of the few and scattered true men who would not bend the knee to Baal.

"You have referred to the ordination day of my priesthood sixty years ago. Let me say how it came to pass that I entered that priesthood at all. When I was about the age of eighteen my father said to me: 'It's time for you to make up your mind as to the profession you wish to embrace.' I was then a student at St. Mary's college, Oscott. I did seriously think the matter over, and during the next vacation I opened my mind to a Catholic officer whose opinion I valued, and I told him that I wished to enter the army as my profession, and asked him to give me an insight into what an officer ought to be. He at first eyed me from head to foot and laughingly said: 'You must not stop like a man at this time; but hold yourself like a man. Yes, straight not merely in body, but above all in moral conduct, honorable and straightforward in every way.'

"A second qualification is prompt obedience to all the calls of duty; a third, that you must have pluck to face at all times difficulties and dangers of every kind; and, lastly, you must show endurance and perseverance, and, so to speak, be ready to die hard." Allusion to my stooping cut me to the quick, but I resolved that, cost what it might, I would succeed, and am upright to the present day, in spite of my age. The other qualifications for a true officer I heartily approved. Some time after I accompanied my father to Italy, full still of a great change came over me, and it took this form of reflection: 'If to be a good soldier one must be upright in mind, ever obedient, plucky and persevering, why not become a soldier of Christ and be a priest? I do not lay aside so much admired, but have only to adapt them to the priestly life.' I reflected deeply on this point of a change from a red to a black coat, and the more I thought over it the more I felt that I was called to the priesthood. I made a spiritual retreat, and then I received from my uncle, Cardinal Weld, the tonsure and minor orders, and in June, 1835, was ordained sub-deacon by him. This closed my secular life."

Pope Leo on the Rumors of His Approaching Death.

The Rome correspondent of the Figaro says: "I have it from a high personage in the Vatican that the Pope, while taking a walk in the palace gardens yesterday, said to one of the nobles who accompanied him: 'Yet often again they have, so to speak, given me up for dead, but it appears that God has not willed it so.' Then, as if his mind had become illumined by a vision of the future, His Holiness added: 'It is true that the hour cannot be far off now. The new Pope will be able to accomplish many things, but to me, however, there rests something still to do.'"

bare, unlovely walls. All his life, in his own home, they had rested on things of beauty. These had come to be almost a necessity to Paul Henderson's art loving nature.

Suddenly his eyes followed those of his prospective landlady and rested on an engraving of the Mother and the Child.

"If you are not a Catholic, sir," the good woman was saying, "I will have the picture removed."

"Pray do not," he answered hastily. "I am not a Catholic, but I like the picture."

So it remained, the one thing of beauty in that attic room. Take what position he would for writing or study, the tender eyes of the divine Mother seemed ever watching.

Even in the first bright and happy days of his college life, looking up from his reading and meeting those tender eyes, he sometimes whispered, "Mother of Christ, pray for me."

Long before this the picture had become his personal property. The purchase of it had become a subject of speculation and jest among his companions, but Paul Henderson "changed all that."

Among the students of those days are men, grave and elderly now, who have never forgotten a certain winter evening spent in that attic room.

Those who once saw Paul Henderson angry rarely forgot it, and so it came to pass that on entering his room, as one of his classmates observed, "men left the room, the flesh, and the devil outside."

He had taken his degree with honors and still occupied the attic room, for his practice lay almost exclusively among the poor and unfortunate—*les miserables*, as he often called them.

The day came when he left the room poorer than he had entered it, his only earthly possessions the worn circle of gold which had been his mother's wedding ring and the picture of the Madonna.

Mile after mile he walked, while people stared at the gaunt young man, with the fever of delirium already burning in his eyes; jostling and being jostled by the hurrying pedestrians longing only to escape the turmoil of the city and to reach some country hill side, there to close his eyes for ever beneath the shade of trees, with the Madonna's face looking its heavenly compassion upon him.

Suddenly the sound of church bells near turned his thoughts in a new direction. He remembered that it was the Feast of the Ascension, and as in a dream he remembered kneeling on that day, years ago, in church by his mother's side.

There are lies, ere they ascend to heaven, over which the recording angel lets fall a tear and blots them out for ever!

The house happened to be the priest's residence, and Paul Henderson asked if he might leave his picture in charge of the gardener while he went to attend the church service.

"With the greatest pleasure in life, sir. What a grand thing it is to be a good Catholic," he added, looking admiringly at the gentleman before him.

"I am not a Catholic, my friend," Paul Henderson answered wearily, as he rose to go. "If I were sure of a few years' longer residence in this world, I might become one. I have always felt a strange attraction toward the Catholic faith, but as it is I must take my doubts and perplexities as set at rest for ever—to the foot of the great white throne."

The choir was intoning the "Kyrie" as he entered. The waves of pathetic

entreaty for mercy and pardon followed him, as he went hesitatingly up the aisle looking to right and left for a vacant seat. Suddenly the door of a pew was opened, and with a grave, kindly gesture, a young lady bade him enter.

He grew vaguely conscious that the young lady's face was strangely familiar. Where had he seen it before? If only that rushing noise in his head would stop, that he might think more clearly!

"Ave Maria" Then the full choir took up the chorus, till the waves of melody seemed "to go up to heaven, and die among the stars."

"Ora pro nobis"—why did the voices suddenly grow so faint, so far away? Was the Madonna praying for him, and was this indeed the hour of his death?

"Ora"—the voices trembled, died, and Paul Henderson fell heavily forward.

When he awoke to consciousness it was in a strangely unfamiliar room, but the face of his companion in the pew was looking pityingly down upon him.

Almost as mad and hopeless as Sidney Carton's hopeless passion seemed the dawning of love in this man's soul. Yet when the crisis of his illness had passed, and he knew that he would recover, a wild fever of exultation took possession of him.

So one day he, Paul Henderson, would be the happy husband of a happy wife.

In the days of his convalescence he recounted, one by one, the obstacles to his ambition, and overcame them. Poverty? Would that matter to such a woman? Besides, he knew that he had ability to become famous in his profession, and how proud and glad she would be of that.

Well, it was the fault of a clever man if he did not make even a king take off his hat to him. Religion? Ah, yes! little as he knew her, he realized that it was her life, the crowning glory of her womanhood, that which made her lovely beyond all women he had ever known.

When he told her how, rather than relinquish it, he had parted with his books, his case of surgical instruments, the precious souvenirs of his home and boyhood, she gave a little, startled cry, and her hot tears fell on his hands lying outside the coverlet.

Paul Henderson was received into the Church some three months later, but he has always maintained that he became a Catholic at the moment when Marian's tears fell on his hands.

A year from the date of his conversion he became the happy husband of a happy wife. God has blessed and prospered him exceedingly. Many years have passed, and though he has never become wealthy, has never been able to replace his Madonna by a Raphael or a Correggio, he and his sweet wife have stood side by side and heart to heart under Italian skies, admiring the works of the masters.

Paul Henderson's fame is world-wide now. Men tell of the vast work he has done for the Kingdom of Heaven. Visitors to his beautiful home are often startled by the likeness of his wife to a picture of the Madonna in the doctor's study. He is Sir Paul now, and Marian, the guiding star of his life, is Lady Henderson. He smiles, as he thinks how, in his first faint-hearted days, this was one of her favorite prophecies.

Is she beautiful, this woman of whom more than one man, in his heart of hearts, has said, "God bless her for her sweet compassion?"

Her husband answered that question once and forever among the Swiss mountains long ago. A friend who had not met him since their student days remarked:

"I hear the most contradictory reports about your wife. Some people aver that she is positively handsome, others that she is striking looking, others that she is quite plain, and one poor lad, whom she had stopped abruptly on the road to ruin, informed me in all sincerity that 'she was beautiful as an angel.' I dare say you incline to the latter opinion."

"No," the other had answered, "my wife is not beautiful as the world terms beauty, but—" here he had paused, and a light that was good to see gleamed in the deep gray eyes, ten thousand feet above the level of the sea, he lifted his hat in homage to a woman three thousand miles away, while he continued—"she will be passing fair in heaven."

Their has been a singularly happy union. The passing years serve only to intensify their affection, for Marian Henderson has fully realized Rogers' beautiful ideal of a wife:

"His house she enters—there to be a light, Shining within when all without is night. A guardian angel o'er his life presiding, Loading his pleasures and his cares dividing, Waiting him back when musing with the throng Of a vain world we love—alas! too long—To household pleasures and to hours of ease, Blessed with that charm, the certainty of peace. How oft his eye seeks hers—her gentle mind To all his wishes, all his cares inclined; Still subject, ever on the watch to borrow Mirth at his mirth and sorrow of his sorrow."

LEAGUE OF THE SACRED HEART.

The Reparation of Public Scandals.

GENERAL INTENTION FOR OCTOBER, 1898.

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart.

Scandal is an offence against the virtue of charity, because it is an injury done to our neighbor: it is the most serious offence against this holy virtue, because it injures his soul; it is any word, deed or omission that causes the spiritual ruin of others; every evil doing and all that has the appearance of evil on our part takes on the malice of scandal when it hurts the soul of another.

Scandal injures a soul by depriving it of innocence by making it know what is evil and the way to accomplish evil; it breaks down the constancy of a soul by making it more and more familiar with vice, by magnifying the advantages and urging the motives which allure it to sin; it lessens a soul's esteem for God's majesty and its dread of His chastisements; it gradually begets a contempt for His law, and confirms a soul in its evil ways; it darkens the intellect, perverts the judgment, weakens the will. Sometimes, in the devil's own way, it intends the spiritual ruin it effects, and acts by open advice, solicitations and persuasion; sometimes it merely sets the example, leaving others to follow or ignore it as they may.

Scandal may be given and taken, and fortunately the scandal given is not always taken, though it is none the less sinful for this reason and none the less needing reparation. The blow I aim at my neighbor may be averted or avoided by him, but my intention to harm him is none the less guilty or amenable to punishment for my failure. Scandal is an attempt on the soul's well-being, and even though it may not effect any harm by inducing it to sin, it always pains the upright soul, and often discourages it; "A fainting bath taken of me," sang the Royal Prophet, "because of sinners who have abandoned Thy law."

By its very nature every scandal is more or less public. It is not caused by the hidden private sins, though even these may sometimes come to light to the loss of other souls, as well as to the shame and confusion of the sinner; there is nothing hidden that will not come to light. Still, only such scandals are rightly called public as are given by many persons uniting together in a criminal deed or course, or by one person whose station or office makes his misconduct affect a number of souls, and taken by several to their spiritual ruin. Thus, when schools or societies of men, or those in high places unite together to attack religion, to teach unsound philosophy, or to supplant religious teaching by purely natural science, they scandalize souls, because they put obstacles in the way of their faith. When the vile newspapers and playwrights purposely cater to the lower passions of their patrons, when they make light of lust, divorce and suicide, they become as many snares and pitfalls in the way of an honest life. Scarcely a day passes that we are not surprised by the disclosure of some great public theft, some grave injustice, some startling immorality; here the people's money is squandered; there the goods of the poor are confiscated; elsewhere the properties of the Church, and everywhere vast enterprises are carried on by bribery and dishonesty, and some grow rich while the many want the necessities of life, and suffer oppression and even slavery from their iniquitous masters.

Without dwelling on these enormous scandals that seem at times to be irreparable, we need not go beyond our own domestic and parochial circles to find much that calls for remedy and

reparation on our part. Unfortunately, there are many prominent Catholics leading scandalous lives, and many rich Catholics filled with the spirit of the world. Here and there, Catholics are living in concubinage, after having obtained civil divorce from lawful wedlock; it may not happen frequently, but even one case is enough to constitute a grave public scandal so far as Catholics are concerned. Then parishioners are quarrelling with their pastors, and thou sends everywhere are keeping away from the Holy Mass and from the Sacraments. All this is the stumbling-block that hinders "the little ones that believe in Me," the children of the Church, and much more those who are not of the true Church, and who look to the lives of its children for the surest evidence of its divine origin.

In the face of this great evil it will not do to cry out with our Lord: "He that shall scandalize one of these little ones that believe in Me, it were better for him that a mill stone should be hanged about his neck, and that he should be drowned in the depths of the sea." Or, "Woe to the world because of scandals! for it must needs be that scandals come; but nevertheless, woe to that man by whom the scandal cometh!" The scandal-giver knows all this, but self-interest and the gratification of his passions make him deaf to the threat, and sometimes he scoffs at those who repeat it as he would have scoffed, doubtlessly, at Him who first uttered it. It is not enough to threaten, nor is it the spirit of the One who pronounced this threat, since He wishes not the death of the sinner, but rather that he should be converted and live. Hence it is, that we should pray, first of all, that public scandals may be averted, and secondly, that they may be repaired as much as possible by those who cause them.

The scandal-giver is bound to repair his scandal just as a thief is bound to restore his stolen goods. His obligation to repair his wrong is even more serious than that of the thief, who injures his victim by depriving him of material goods, while the scandal-giver robs his victim of spiritual goods. The good example of a Christian life, in most cases, sufficient reparation for a public scandal, but at times something more is needed, such as a public admission of the evil done, and even direct and strenuous efforts to save those who have been spiritually injured from the lasting evil influences of the scandal-giver.

This is very difficult: it requires humility, and the efforts and motives of the penitent are not always understood or well received. Quite frequently too many are concerned in the scandal to hope to have all or even a few combine to repair the effects of the bad example they have given. And yet the right order of things requires this reparation, and if those who are the guilty causes of a scandal will not offer to make it, then, besides praying for their change of heart, we owe it to ourselves and to Christ to make what reparation we can for their evil lives. We owe it to ourselves, because our efforts to repair these scandals will be our very best protection against their evil influence on ourselves, a means of appeasing God who is so grievously offended by them, and who visits great public scandals with terrible chastisements. We owe this reparation to Christ, who has asked for it, particularly when the scandal is given by those who should be most devoted to Him, and who yet wound His Heart by their coldness, irreverence, contempt and sacrilege.

Although all our General Intentions are recommended to us by the Holy Father, we may judge that this one comes with special urgency, since he knows well and feels so keenly the scandals given by men within as well as by men without the fold of Christ, whereby the little ones of the Church, Christ's own flock, and those who are not as yet of His fold, are kept from entering the door after Him, the Shepherd. If the Vicar so bewails the evil done by scandalous men, how much more must Christ deplore them. What a pitiful plaint was coupled with His threat against the scandal-giver: "It needs must be that scandals come," as if there were no means of preventing them.

If scandals cannot be repaired, and we are to pray that every Catholic, and for that matter, all who profess to believe in Christ, may be horrified at the enormity of the public scandals that shock the world, and turn to Him and protest that they sympathize with Him and desire to console Him, and aid Him in repairing the havoc wrought among souls by bad example, impious writings and diabolical counsels. He deigns to permit us to unite with Him in this His own great work, and looks to us for our own good examples, both as individuals and as a body in order to offset the evil impressions made by the scandalous lives of His enemies.

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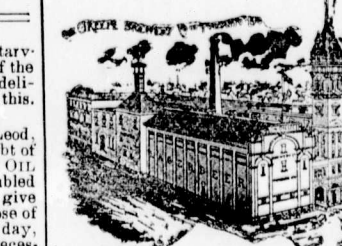
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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that they do so as well as the new address be sent us.

London, Saturday, Sept. 24, 1898.

CHURCH AND STATE.

By a declaration of Congress of date March 3rd, 1897, the policy of the United States Government is announced to be "to make no appropriations of money or property for the purpose of founding, maintaining, or aiding by payment for services, expenses, or otherwise, any Church or religious denomination, or any institution or society which is under sectarian or ecclesiastical control."

Notwithstanding this declaration, it was enacted on June 30th, 1898, that six institutions in Washington which are under control of religious bodies should receive appropriations. As four of the six are Catholic institutions, the Apapists endeavored to prevent payment of the money under the Act of 1897, but the Hon. B. J. Tracewell, Controller of the Treasury, has decided that the appropriation made in 1898 repeals the prohibition of 1897, and the money is therefore to be paid. Thus the A. P. A. sustains another defeat.

It would be an injustice to deny assistance to a charitable institution, on the plea that it is under religious control. It would be to set a premium upon the ignoring of all religion.

HIGH AND LOW.

A vigorous fight is expected to take place between the High and Low Church parties of the Protestant Episcopal Church of the United States at the General Synod which will meet in Washington on Oct. 5. The question of divorce and the marriage of divorced persons will be one which will be keenly disputed. The High Church party are a unit for the indissolubility of marriage, while the Low and Broad Churchmen are in favor of permitting divorce on several grounds. The question of adopting a new name for the Church will also probably come up again. The High Church party are in favor of laying aside the epithet Protestant in the name of the Church, and of calling it the "American Church," or the "American Catholic Church," either of which names would be most incongruous.

A ZULU PRIEST.

The first Zulu who has attained to the sacred order of the priesthood is the Rev. E. K. Mullet, who was ordained in Rome on June 5, 1898. He is a secular priest, though his ordination to the priesthood is the result of Trappist missionary labors. He went to Rome in the year of the jubilee of Leo XIII., and remained to prosecute his studies at the College of the Propaganda. The Trappists went to Natal in 1882, and within two years purchased 7,000 acres of land near the monastery which they then built. In 1887 they had established two schools with 200 pupils. To day the number of schools has multiplied, and they are now educating, clothing, boarding and lodging 14,000 native children, and there are in South Africa twenty-three Trappist stations with 600 monks and nuns.

Father Mullet, the Zulu priest, is now on his way to evangelize the Zulus, his countrymen. He returns to Zululand in company with the Trappist Abbot, the Right Rev. Abbot Franz.

KENSIT'S APPEAL.

Mr. Kensit, the leader of the movement to create disturbances in all the Ritualistic Churches of England, has made an appeal to the Low Church opponents of Ritualism to establish a fund to send out evangelical speakers throughout the country, to give information to the people generally concerning the dreadful inroads made by the Ritualistically inclined clergy on the true Protestant faith, and also to incite the opposition of the people against the introduction of Ritualistic practices into the Church services. He accuses the Bishops, with one or two

exceptions, of favoring Ritualism, so that it is of no use to appeal to them to suppress this evil. He declares that it is only through the intense Protestantism of the people that Ritualism can be suppressed, and he wishes to induce the people throughout England to imitate in their churches the means which he has adopted in London to terrorize the Ritualistic clergy by interrupting the Church services where distasteful ceremonies are used. There is much speculation as to what may occur on the first Sunday of November, which has been fixed upon by Mr. Kensit to create disturbances in one thousand Ritualistic Churches, both in city and country parishes. It is feared, with good reason, that Mr. Kensit's movement will beget serious rioting in many Churches, and that in some instances there may be even bloodshed. It may well be asked, "is not the law strong enough to put down this disturber?"

RITUALISM IN AN UNEXPECTED QUARTER.

Two petitions were presented to the recently held Methodist General Conference asking that the public worship of Methodism should be made more interesting by the introduction of the creed and certain ceremonial rites which would serve to render it more attractive to the young and more respectful to Almighty God. They were referred to the Committee on Discipline for consideration. Thus we see the most anti-ritualistic of Protestant sects showing a disposition to introduce a more becoming ritual into their worship. It is beginning to be seen that in demanding a form of worship stripped of all outward solemnity, the Protestantism of the past made a serious mistake. It is now being admitted on all hands that the adoration of God "in spirit and in truth" does not exclude the use of a solemn ritual or ceremonial in the Church. This is a tardy acknowledgment that the Catholic Church is wise in using such a ceremonial.

No one who reads the book of Leviticus with moderate attention will deny that under the old law God established an elaborate ceremonial for public worship. It will be said by some, as it has often been before, that this is no criterion for the use of a religious ceremonial, as the Jewish ceremonial laws passed away at the advent of Christ. It is true that the ceremonies of Judaism are no longer of obligation, but it still remains true that Almighty God had a wise and beneficent purpose in establishing them, and that the reasons which made them useful during the period of the Mosaic law still exist in the nature of man.

These ceremonies were instituted, first, to symbolize the mysteries of religion and to impress them strongly upon the minds of men; 2ndly, to inspire respect and devotion for God while we offer Him our worship; 3rdly, to attach men to their religion.

Human nature is the same now as it was three thousand years ago, and we need aids to devotion similar to those which were deemed necessary at that time; not, indeed, exactly the same ceremonies which were then deemed most impressive, inasmuch as the mysteries of religion made known to Christians are more extensive and of deeper import, but for that very reason the importance of showing our respect for them, and of having them put strongly before our minds by an appropriate religious ceremonial, is all the greater.

The Jews are greatly attached to their religion, even at the present day. It is well known that it is the outward respect they are obliged to show for it through their religious ordinances that keeps up this attachment.

Montesquieu, the author of the Spirit of Laws, fully appreciated this effect of a respectful ceremonial, and said of the ceremonial laws of the Jews: "A religion which is loaded with many rites attaches men more strongly than one that has fewer. The things which we are continually doing become very dear to us. Hence, the tenacious obstinacy of the Jews." The ceremonies of the Jews and those of the Catholic Church differ in their object, as those of the old law had their end in Christ as the expected Messias, whereas those of the Catholic Church have been instituted in remembrance of Christ who has actually come. But the design of both is the same to this extent, that they excite reverence for religion, and explain the benefits we derive therefrom.

It is by such considerations that the Ritualists of England have been led to adopt many Catholic rites, and some ones of their own invention, and it is the universal testimony that the

Ritual they have introduced has greatly increased devotion in their parishes. But give a dog a bad name and it will bring on him the hatred of the whole community, so it is by calling the Ritualists Romanists in disguise that the London populace have been excited to late to the scenes of rioting in churches which have disgraced that city. In the opinion of the extreme Protestants, even a good thing becomes pernicious if it is used by "Romanists."

But Ritualism is making headway in spite of all effort to put it down; yet we must say we scarcely expected to find the question seriously discussed in a General Methodist Conference, though the Ritualism in this case is of a very moderate character. Still, the principle at stake is the same—that an appropriate ceremonial has a powerful influence upon the mind of man.

Recent discussions on the subject show that even among Methodists the conviction is growing that this is the case, and a certain moderate amount, at least, of Ritualism is being loudly demanded by some among them to be introduced into the Church services "to attract the young, and nourish fervor in devotion."

We should here add, that in England there is an authorized Ritual for those Methodists who have the inclination to use it, but its use appears to be optional. There is a demand in some quarters that it should be introduced also in Canada.

CATHOLIC AND PROTESTANT DOCTRINE AND PROGRESS.

We have received a communication from "G. L." of Morden, wherein the writer undertakes to lecture us on the errors of "Romanism." Nevertheless he admits that he admires "Romanism" for "many things" among which is our "stand on the divorce question."

If our correspondent were to reflect seriously on the matter he would undoubtedly find that not only on the divorce question, but on every question of Christian faith, the Catholic Church is right, because it adheres constantly and unswervingly to the faith which Christ delivered to His Apostles, to be taught to "all nations." (St. Matt. xxviii : 19, 20)

The Protestant sects waver on this point as on every Christian doctrine, because admitted they have no sure Church authority against which the gates of hell shall not prevail, (St. Matt. xvi, 18.) and which is the "pillar and ground of truth." (1 Tim. iii, 15.)

Our correspondent says he "belongs to no Church and has no prejudice against any denomination," but he thinks the Bible "is the only rule of faith worth following."

All sects make the same boast with G. L., that they follow the Bible as their only rule of faith, yet we all know into what absurdities and vagaries they have all wandered. It should be clear to every one that this is not the sure guide which St. Paul designates "the pillar and ground of truth," and of which he speaks elsewhere (Eph. iv : 3, 14), that we must be in one body and one Spirit, keeping the unity of the spirit, under the teaching of Apostles, Prophets and other teachers, that we may not be children carried about with every wind of doctrine.

Our correspondent's rule of faith does not effect this for himself any more than for all the sects, which he repudiates, thus setting himself up for the only possessor of true faith among the millions who follow the same guide as himself. We would remind him that St. Peter tells us that we have the word of prophecy, to which we do well to attend; yet that we must "understand first, that no prophecy of Scripture is made by private interpretation, because it came not by the will of man, but by the inspiration of the Holy Ghost." (2 Pet. i : 19-21)

The Bible nowhere tells us that the writers of the various books of which it is composed intended it to be the sole rule of faith for Christians, or that it should take the place of the Church in directing us on the way of salvation. On the contrary, as we have already shown, it insists upon our hearing the Church, and following its teachings, and that Church can be no other than the Catholic Church, which alone has had a constant existence since it was established by Christ.

We have not space here for a full treatise on the authority of the Church, but we recommend our friend to read on this subject some standard treatise, such as Milner's *End of Controversy*, Hay's *Sincere Christian*, or the *Faith of Our Fathers* by Cardinal Gibbons.

Against the Catholic use of sacred images in Churches, G. L. quotes the commandment (Ex. xx : 4, 5; Prot.

Bible), "Thou shalt not make unto thee any graven image. . . Thou shalt not bow down thyself to them nor serve them."

He says: "The moment one enters a Catholic Church, he sees the people bowing to images." If he had looked further into his Bible he would have found that God commanded "two cherubims of beaten gold" to be set "on the two sides of the propitiatory" in the Mosaic tabernacle, (Ex. xxxvii, 7,) cherubims likewise to be set in the temple of Solomon, (3 Ki. vi : 23, 27, 32) and a brazen serpent, which the Israelites were to look upon that they might be healed when bitten by fiery serpents. (Num. xxi.)

Our correspondent might have inferred from all this that images are not absolutely forbidden by the commandment of the decalogue, but only images to be adored and served idolatrously.

Sacred images have always been used in the Church of Christ as aids to bring to our minds more powerfully the virtues of the saints, and the mysteries of religion, as the image of Christ crucified impresses upon us what Christ suffered for our sins, and thus tends to increase our love for Him, and to make us appreciate more fully the blessings of redemption. This use of images is not forbidden in the Bible; but the Protestant translators of the Bible have wrongfully put "graven image" for graven thing "or idol, to make it appear that all images are forbidden by the commandment. They themselves, however, violate the commandment as they have framed it themselves, for they frequently have images of departed and living friends decorating their houses, images of the queen or prominent statesman or soldiers in their public parks, etc., without suspecting for a moment that they are violating one of the commandments of God.

G. L. declares, in the next place, that Catholics worship "Mary and the Saints," a practice for which he can "see no Scripture warrant."

Will he find a Scripture warrant for calling the mayors of our cities, "their worship" or for the words of the bridegroom to his future wife: "with my body I thee worship," used in the marriage ceremony of the Church of England?

The word worship is used in English somewhat vaguely, being sometimes employed for the honor due to God, and sometimes for any earnest act of reverence. We certainly do not give to the Saints the honor due to God, but we honor and reverence them, and for this there is ample scriptural authority, but we prefer not to use the word worship in reference to the saints, on account of its being now generally applied to God alone. Among the many passages of Scripture which show that the saints should be honored we may quote: "Glory and honor, and peace to every one that worketh good." (Rom. ii, 10.) "This glory (Prot. Bible, "honor") is to all His Saints." (P.s. cxlix, 9.)

Our esteemed correspondent speaks of yet another point, the illiteracy of those of the Catholic Church. Its Mass, though said in the Russian language, is in substance the same with that of Catholics, and on all points on which there is a disagreement between Catholics and Protestants, with the single exception of the universal authority and jurisdiction of the Pope, the Russian teaching is the same as that of the Catholic Church; and even on this point of the Pope's authority, there are to be found prayers in the Mass book in use among the Russians and Greeks, which recognize the Pope's supremacy. Such prayers are recited on the festivals of Popes Sylvester, Leo and other Roman Pontiffs. It would surely be a grievous shock to an Anglican congregator to have to join in such prayers, if a Greek or Russian priest visiting England or Canada were to recite these prayers in an Anglican Cathedral in London or Toronto, where he might be celebrating Mass by virtue of the treaty of union which it was hoped would be agreed upon between the Lambeth Committee and the Oriental Church authorities. We may imagine with what indignation the Kenists and other fanatics would denounce such a mode of worship. It would be bad enough to ask the intercession of these Saints, but to acknowledge that they exercised authority over the whole Church of Christ would be an unparalleled outrage on modern Low Churchism. The only thing which might prevent these fanatics from mobbing the celebrant would be that they would not understand him, through ignorance of the language in which these prayers were being said.

There would, however, be enough to excite their suspicion in the ceremonial of the Russian Mass, if we say, then, that G. L.'s supposi-

tions on the subject of Catholic illiteracy are purely fanciful, but we must leave the further consideration of this subject to some future time. We must remark, however that morality, more even than education, is a fruit of religion, and we are quite ready to treat this whole question of the comparative morality and educational progress of Catholic and Protestant countries, though we are just now compelled to defer its further elucidation.

ANGLICANISM AND ORIENTALISM.

The 36th resolution passed by the Lambeth Conference or Pan-Anglican Council in 1897 appointed the Archbishop of Canterbury and York, and the Bishop of London to act as a committee to confer with the Holy Synod of Russia, and the authorities of the other Eastern Churches, with a view to bringing about a closer union between them and the Church of England.

This resolution was evidently intended as an answer to the Pope for his Bull declaring the invalidity of Anglican orders. It was equivalent to telling the Holy Father and the world that if the Catholic Church refuses to acknowledge the ecclesiastical status of a man made ministry, there are other Churches, at least, which would be glad to extend the right hand of fellowship to a sacerdotal organization which the Catholic Church refuses to recognize as having received its ministerial powers by direct succession from the Apostles of Christ, and therefore from Christ Himself.

Communications were held with the various Greek and other schismatical Churches of the East to carry out the plan of the Lambeth assemblage, and the three prelates named have issued a lengthy report on the subject. We have not seen the report itself, but we learn from English papers that it reveals the fact that no satisfactory reply has been received, and the Pan-Anglican committee has really nothing to announce, though it has spun out the report to great length. One London Non-Conformist paper, the Christian Commonwealth, describes the report as "a curious document" which is "a fine instance of the ecclesiastical art of saying nothing at immense length."

Archdeacon Sinclair has issued a charge based upon the report of the two Archbishops and the Bishop of London, in which he gives a history of the Eastern Churches, and at the same time reasons for the want of success which has attended the efforts of the three Anglican prelates. The principal reason for this is that the so-called "Orthodox Eastern Church" is as hopelessly split up into sects as Western Protestantism itself, though the fragments are much larger than are most of the Protestant sects.

The Church of Russia is, of course, the largest of these sects, but nothing can be more unlike Protestantism of any form than the Russian Church. Its doctrines are almost identical with those of the Catholic Church. Its Mass, though said in the Russian language, is in substance the same with that of Catholics, and on all points on which there is a disagreement between Catholics and Protestants, with the single exception of the universal authority and jurisdiction of the Pope, the Russian teaching is the same as that of the Catholic Church; and even on this point of the Pope's authority, there are to be found prayers in the Mass book in use among the Russians and Greeks, which recognize the Pope's supremacy. Such prayers are recited on the festivals of Popes Sylvester, Leo and other Roman Pontiffs. It would surely be a grievous shock to an Anglican congregator to have to join in such prayers, if a Greek or Russian priest visiting England or Canada were to recite these prayers in an Anglican Cathedral in London or Toronto, where he might be celebrating Mass by virtue of the treaty of union which it was hoped would be agreed upon between the Lambeth Committee and the Oriental Church authorities. We may imagine with what indignation the Kenists and other fanatics would denounce such a mode of worship. It would be bad enough to ask the intercession of these Saints, but to acknowledge that they exercised authority over the whole Church of Christ would be an unparalleled outrage on modern Low Churchism. The only thing which might prevent these fanatics from mobbing the celebrant would be that they would not understand him, through ignorance of the language in which these prayers were being said.

There would, however, be enough to excite their suspicion in the ceremonial of the Russian Mass,

in whatever language it might be celebrated, for the Russian ceremonial is by far more complex than that of the Latin Mass of the West. In fact, this complexity of Oriental ritual has been brought to the notice of the public, through the fact that there have been negotiations for union between the Churches, and some of the London papers are uttering their thanks that negotiations have ended without fruit, so that now there is at present no danger of witnessing this extreme of Ritualism in any of the London Churches. The papers are also thankful that the Union is not to take place, because the Church of England is already shaken to its base by the divisions which even now exist within it. Its condition would be more hopeless than ever if to these sources of disension were added the disensions which rend asunder the Schismatical Churches of the east, the Greek, Russian, Servian, and Abyssinian, the Nestorian, Eutychnian, Gregorian, and Monothelite. The Babel would be more unendurable than ever. In fact, the Non-Conformist journal already quoted strikes the nail on the head when it says:

"We repeat that only those ignorant of the real state of Oriental Christianity, can excessively imagine that reunion with it would be anything but a curse."

THE SOUTH METHODIST CHURCH WAR CLAIM SCANDAL.

The claim of the Methodist Episcopal Church for \$458,400, as compensation for injuries done to their book establishment during the war, is still being discussed by the American press, but the discussion is now confined almost entirely to the Methodist papers. Our readers will remember that the claim was compromised by the payment of \$288,000, of which amount Mr. Stahlman, the lawyer who pulled the wires to influence Congress, received \$100,800 for his services.

The point now being most discussed is the deception practised by the book agents and Mr. Stahlman, in order to have Congress pay the claim.

The defence which is set up by members of the Methodist denomination is that the Church itself knew nothing of the contract with Mr. Stahlman, and was not responsible for the deceit of the book agents, who authorized the promoters of the bill in the Senate to deny that any percentage was to be given to the lawyer who engineered the matter. It is certain, however, that the engineering of Mr. Stahlman would not have been successful if the whole influence of the Church authorities had not backed up his efforts, and the Bishops themselves have admitted that they did so, so that their washing their hands out of the transaction must be regarded as a mere ruse for dramatic effect.

A recent issue of the New York Christian Advocate says this of the transaction: "No man could afford to do business with his fellow men if it were understood that such answers could be given to such questions—unless he adopted the degrading principle that every man is to be considered a rogue until he is found to be honest. The problems raised as to what should be done with the money and how the agents should be dealt with, call for the utmost wisdom. As respects the latter, so long as they defend themselves, or are responsibly defended, silence and inaction give consent. . . Should it be asked why we feel called upon to treat this subject, the answer is at hand. The scandal has tarnished the name of Methodism; the report of the Senate gives it world-wide and lasting publicity; the sin into which the agents fell, and the methods of vindication or extenuation adopted in their behalf are so pernicious and so contrary to the plain condemnation in God's word of those who do evil that good may come, that our silence might be construed into a tacit approval upon a case of common morality; and, besides, if such men may so err, we and the whole Church need a warning."

Thus, the Advocate admits that the Church authorities "responsibly defended" the deception; and it is conceded that the methods employed by these responsibly defended book-agents, of whom one, Mr. Barbee, is a minister of 46 years' standing in the Church, were indefensible, but an attempt is made to exonerate the Church itself from the charge of wrong doing in the matter. It is clear, however, that such a claim would not have been paid at all were it not that it was put forth by the Methodist Church. The American Government did not pay war losses to private individuals who were engaged in the Confederate cause, and there was no valid reason for paying the Methodist claim at all, more especially as that Church was officially as deeply involved in the rebellion of secession as any body of men in the South. Besides, the claim is declared by experts to have been far beyond the losses which the Church endured, and which were attributable to destructive acts of the Federal army.

So bear your cross that those coming after you may derive strength and courage from your example.

A GRAND RECEPTION.

The Religious of the Sacred Heart of America and their pupils, both old and new, have this year been graciously received for special rejoicing.

The head of the Order, Mother Ignatius, has undertaken the arduous yet pleasant task of visiting a number of the Sacred Heart in the world. Greetings of the most affectionate character have already been tendered her, not only by her daughters in religion, but by the most distinguished of the Canadian clergy and laity. She has made a visitation of the houses of the Sacred Heart in Halifax, Sault au Recollet, Montreal, and Rochester, N. Y. From our knowledge of the work being done by these devoted Religious we may confidently say that the good Mother's heart must have been gladdened to note how much the labors of the Community are appreciated by all classes of the people.

On Saturday last Reverend Mother Ignatius left Rochester for London. She was accompanied on the journey by Mother Stuart and Mother Guerin. At Woodstock, thirty miles east, were met by a deputation of the nuns of the Sacred Heart, consisting of Mrs. Jas. Wilson, Mrs. P. Mulvey, Mrs. R. M. Burns, Miss Jennie W. Miss Kate Gleason and Miss P. Higgins of Detroit. The members of the Society were in waiting at the depot at 6 o'clock. On the arrival of the train a very warm welcome was tendered the distinguished visitor. She was driven to the Convent on Queen Avenue, accompanied by several of the Children of Mary.

On their arrival at the beautiful home of the Sacred Heart Community a most enchanting sight presented itself. Twilight had just faded into night, and myriads of lanterns presented a scene that was easily forgotten. Numerous parades appeared in many ways bearing the inscriptions: "Cor et anima una in corde Jesu," "Dies quam fecit Dominus," "Notre Mere," "Cead mille" and "The pupils, over one hundred in number, in convent uniform and veils, presented a touching scene, their feelings sang, "Vive, Notre Mere au Sacre Cour. Queheur."

The corridor leading to the chapel was illuminated in a most beautiful manner. When Reverend Mother reached the chapel the community pupils joined in singing the "Miserere" in thanksgiving to Almighty God for the safe arrival of the loved and revered Mother. The scene, from the arrival of the Mother at the convent, until the close of the festivities, was a fitting illustration of the love and regard in which the distinguished visitor is held by her daughters in religion in far distant lands.

On Monday morning took place the reception of the children. The beautiful study hall was tastefully decorated in yellow and white—the colors of the Pope. The British, American, Mexican flags were gracefully ranged at one end of the room, the other, holding a conspicuous place, was the Papal coat of arms. The reception opened by a instrumental piece, pianos and followed by a dialogue, in which children extended to their mother a hearty welcome. It was a most charming program and touched the heart of the mother, a notable trait of character is a warm and constant love for little children. The reception closed with a magnificent rendering of "Praise ye the Lord," a chorus of pupils.

A reception was tendered the Mother by the Children of the Sacred Heart on Tuesday afternoon. The president, Mrs. Ellen O'Brien, president, Mrs. James Wilson, credit is due for the faultless manner in which the arrangements were made. The address of welcome was given by Mrs. Robt. Muir Burns. Stand aside here two little girls, Wilson and Rowena Burns, whose conclusion of the address, by Reverend Mother with flowers, address was as follows:

Very Reverend and Dear Mother on behalf of the Children of the Sacred Heart I bid you welcome greeting my associates extended occasion of gladness is not a formal salutation; a tribute of love it is the heart's welcome. We are cognizant of your worth, dear Very Reverend Mother, for you hold the highest place in our hearts, you are the benefactor of an order world-wide, bestowing upon us, your children, the most precious gifts of God, which we know only too well, come from your Convent home in Paris. You have come to us, miles; come, as it were, from another world, to witness the ceaseless, holy labors of those who have taken a vow of fealty to the Heart of Our Blessed Redeemer. You are in a new world, in many ways from the land of your birth and the land wherein you are performing your part in God's work. National character will here find varying in many respects, dear Very Reverend Mother, but find no change. The Children of the land of Columbus true to the common ideal as children of Mary beyond the great Sacred Heart of Jesus, beacons light, their guiding Holy Heart of Mary their

A GRAND RECEPTION.

The Religious of the Sacred Heart of America and their pupils, both old and new, have this year been given cause for special rejoicing.

The head of the Order, Mother General Digby, has undertaken the onerous yet pleasant task of visiting all the houses of the Sacred Heart in the new world. Greetings of the most warm character have already been tendered her, not only by her daughters in religion, but by the most distinguished of the Canadian clergy and laity.

On Saturday last Reverend Mother Digby left Rochester for London. She was accompanied on the journey by Mother Stuart and Mother Gurden. At Woodstock, thirty miles east, they were met by a deputation of the Children of Mary of this city, consisting of Mrs. Jas. Wilson, Mrs. P. Mulhern, Mrs. R. M. Burns, Miss Jennie Wright, Miss Kate Gleason and Miss Florence Higgins of Detroit.

On their arrival at the beautiful home of the Sacred Heart Community a most enchanting sight presented itself. Twilight had just faded away into night, and myriads of Chinese lanterns presented a scene that cannot easily be forgotten.

The little Savoyard usurper is ever jealous of the Pope. The latest manifestation of this royal pettiness is the indication by the court journals that if the Pope's representatives are officially recognized at the international peace conference in St. Petersburg, Italy will withdraw hers.

There is grim sarcasm in this, for the Pope, as the representative on earth of the Prince of Peace, has never ceased to pray for tranquility and good-will among all peoples throughout the world.

IRELAND'S FAITH. The large place that religion holds in the mind of the Irish people has not been understood by many whose sense of justice has influenced them to espouse the cause of that "most distressful country."

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consolation, their refuge in distress.

In very truth, the more closely they centre around and about the community of which you, revered Mother, are the head, the more are their hearts, thoughts and aspirations controlled and directed onward and upward in the path which will one day lead them into the presence of Jesus, their loving Master, and Mary, their Mother and Queen.

For many of our number, dear Very Reverend Mother, this is an occasion of special joy. During our school-days in this hallowed home of our youth, whose every memory has left deep impress on our hearts, we read of the noble lives of Venerable Mother Barat and her several successors and co-laborers, and our young minds fondly cherished the hope that some day we might see face to face her to whom is confided a great trust, that of the widespread family of Jesus' Heart.

The longed-for day has come, and in realizing the sweet privilege and happiness—ours in these joyous but fast-gliding moments—our hearts lovingly proclaim a thousand glad welcomes to you, very reverend and dear Mother.

May your journey throughout this great continent be undimmed by cloud or sorrow. May you find the sunlight of prosperity and blessings in full measure the portion of each and every house of the Order; and may you return to Catholic France possessed of the calm and joy known only to Mothers when assured that their children are progressing onward and upward to the Great Beyond, the Blessed Land where God's friends meet anew and forever dwell.

On Thursday Rev. Mother will leave for Detroit. Her visit to London will remain a bright spot in the memory and in the hearts of those who were privileged to meet her.

JEALOUS OF THE POPE.

The little Savoyard usurper is ever jealous of the Pope. The latest manifestation of this royal pettiness is the indication by the court journals that if the Pope's representatives are officially recognized at the international peace conference in St. Petersburg, Italy will withdraw hers.

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to receive the Sacraments suffice to justify the sinner; and they desired to testify to God, their conscience, and their spiritual Father, that they had died in these salutary dispositions.—Ave Maria.

EMPEROR—POPE.

A new complexion to the pilgrimage of Emperor William to Jerusalem is given by the Sun's Roman correspondent, "Innominate." The Kaiser intends to set himself up as a sort of Protestant Pope, he informs us, and he cites as proof of his surmise the fact that invitations to attend the opening of St. Xavier's to the representatives of all the German Lutheran churches. We do not know whether the St. Xavier referred to is the same as the St. Francis Xavier that we wot of, or not; but it does seem odd, any way, that the Lutherans lay claim to a saint.

The only Protestant saint to whom the Reformers lay claim, we had thought, was Margaret of Valois; and her saintliness was chiefly manifested in a desire to oblige her gay young husband in his tastes for younger and more comely ladies than herself. The Lutherans seem to have serious designs upon the whole oriental Church, if we can credit "Innominate," and the appropriation of a saint is only a mere bagatelle in view of the greater design attributed to them. We leave it to the Sun to settle with the New York Journal how this programme fits in with the other magnificent one attributed to the Kaiser.

Why shouldn't we be allied? Our interests are common as is our language. We are both striving for the betterment of mankind. England gloried in your success in the late war, or should I say the present war? Our sympathies were yours. Now let us have a little better understanding all around, and we can snap our fingers at hostile intrigues.

One might be tempted here to interrupt the honorable gentleman, and inquire why England, in the proud consciousness of "our" united mission for the "betterment of mankind" does not begin her share of it among her down-trodden Irish subjects, but it would perhaps be impertinent to break in upon this ethereal soliloquy with a question so practical and earthly. Let us hear him out:—

When I declared in Birmingham in May that even war itself would be cheaply purchased if in a great and noble cause the Stars and Stripes and the Union Jack should wave together, I had no mental reservation, and I am happy to say that I voiced the sentiments of 999 out of every 1,000 Englishmen.

He might, to finish with the apparent truth of the matter, have added: "And of one out of every 1,000 Americans."

It is not the least significant feature of this sapient delivery that it was given to the public at Danvers, Mass., where there is an audience of lunatics.—Boston Pilot.

WORTHLESS MEN.

"His wife took in sewing while he superintended the earth."

The reports of charity societies and poor houses go to show that many lazy, worthless men, calling themselves husbands, are living on the labor of women whom they call wives. If the wife's earnings are insufficient, the boy must sell papers or black the boots of the unsympathetic masses, in order to increase the income. A not inconsiderable number of street Arabs are made in this way. Meanwhile, the lazy husband "boozes" at home or spends his wife's earnings in the saloon of some congenial patriot or some "poor widow."

There is only one state of society where a similar condition of affairs is apparent. The squaw is treated in a somewhat like manner by the noble red man. But the Indian shoots the game and stands guard over the corn field. He is not altogether a loafer. The paposes are not forced into the wet, bad-smelling streets of large cities to perform menial services; they are left to enjoy the beauties of nature and the pure atmosphere of the country.

We need a mild regime of White Cap organizations in our large cities to discipline lazy men. They are beyond the reach of the law. They have no sense of the odious position they occupy because they have plenty of congenial company.

Sometimes they add to their vagrancy the worse attribute of brutality. An instance of this phase recently went the rounds of the press: "Patrick Trainer, a drunken fellow, who depended upon his wife for the support of himself and six children, in Cincinnati, assaulted his wife while she was ironing clothes, and ran a red hot poker through her cheek into her mouth, breaking her jaw. Physicians say she will die of blood poisoning. He assaulted her because, on his demanding dinner, she said there was no food in the house, as she had not been paid for the last work she had done."—Catholic Citizen.

DIVORCE AS AN INDUSTRY.

It was a citizen of Fargo, N. Dak., who said, in discussing the phenomenal growth of the place: "I believe our easy divorce laws bring into this little city alone \$100,000 a year. Several fashionable boarding houses are kept running by the divorcee class, and more or less of the hotel business is of that kind. Every year the synods and conferences and moral reform associations go up to the Legislature and ask to have the laws changed, but so far they have made no great headway. There are too many parties in interest who put up a stiffer fight on the other side. The lawyers of the State profit from the present system, and so do the hotels and retail shopkeepers. I do not look for any change in the requirement of three months' residence in the State, which is the basis of our flourishing divorce business. This is one of Fargo's very considerable sources of revenue."

With true western enthusiasm this Dakota gentleman looks favorably upon any institution or establishment that brings good money to Fargo. If similar results were derived from counterfeiting, burglary or any other outlawed business this progressive westerner would advocate its encouragement by his fellow townsmen.

What cares he whether homes are wrecked and children deprived of their parents so long as Fargo takes in \$100,000 a year because of the State's liberality toward those who seek legal separation? It never occurs to him that the State at large, and Fargo in particular, stand disgraced before the honest and conservative elements of the population. That fact does not trouble him so long as Fargo thrives and flourishes. And there are many Protestant church-goers even here in the steady-going old eastern section who hold similar views, and who care as little for the preservation of the home and family or for the sanctity of marriage as does this sprightly opportunist of Fargo.—Boston Republic.

MR. CHAMBERLAIN TALKS

Mr. Joseph Chamberlain, who arrived in this country a few days ago, is quoted in an interview as saying: "Ireland is perfectly quiet and is entering upon an era of prosperity."

This is reassuring, coming from such a source, especially in view of the continued appeals for relief from the famine-stricken districts and the public acknowledgments in the Irish papers of donations to the funds of the destitute. Mr. Chamberlain took advantage of the reporter's presence to vent his solicitude for America on the project of an Anglo-Yankee alliance. This is a question which recent British visitors are particular to keep alive by reason of its increasing debility in this climate. Mr. Chamberlain, according to the report, said that England is ready to meet the United States more than half way, and, the reporter adds, "this was said with emphasis on each word."

Naturally Mr. Chamberlain is nothing if not emphatic. Continuing in the same oracular strain he remarked:—

Why shouldn't we be allied? Our interests are common as is our language. We are both striving for the betterment of mankind. England gloried in your success in the late war, or should I say the present war? Our sympathies were yours. Now let us have a little better understanding all around, and we can snap our fingers at hostile intrigues.

THE OLD BIGOTRY ON THE WANE.

One of the most refreshing experiences accorded to the Catholic reader of non-Catholic papers, says the Ave Maria, is the increasing frequency of some criticisms of the Church by Protestant writers. The old time vulgar tirades with which the zealous among the sects apparently deemed it essential to assail Catholicism are no longer considered good form, and sectarian orthodoxy is deemed quite compatible with rational appreciation of some at least among Catholic doctrines. The following case in point—"A Protestant writing to the Southern paper"—we quote from our excellent friend, the Indo-European Correspondence, of Calcutta:—

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Sacred Heart Review. POPULAR PROTESTANT CONTROL.

Some sixty years ago, more or less, there came over to this country a Polish adventurer, whose unpronounceable name I have forgotten. He claimed to have been a colonel in Napoleon's army. More probably he had been a corporal, possibly a second lieutenant. At all events he showed, corporal or colonel, that he knew very well on which side his bread was buttered. Of course, as a Pole he had been bred a Catholic. As a soldier of Napoleon's army he had doubtless not been over-much troubled with any religion but the worship of "the little Corporal." He came over here in the early days of the anti-Popery crusade, not far from the time when the "Little Corporal" was burnt at Charleston.

As I have not seen the tract for nearly fifty years, I may fail to reproduce the account quite accurately. In substance, however, it was as follows. When the French army entered Madrid in 1808 to place Joseph Bonaparte upon the throne which his imperious brother had compelled the honest man to usurp against his own will, the new government, of course, made short work with the medieval features of the old, and above all with the Inquisition, beginning with Madrid. The Grand Inquisitor seems, at this time, to have been established at the capital.

I must give my Pole a name, and as I have forgotten his own, I will call him Zaorowski. This has been borne by a greater rascal even than he. According to his story, the general in chief detailed a considerable body of troops to deal with the Inquisition, and put it under Zaorowski's command. The buildings, as I remember, he describes as having been a castellated pile, a little way out of Madrid, and not contemptibly disposed for defence. It was not until after several hours' hard fighting that the French at last made a breach with their cannon and forced their way in. Thereupon they issued forth from some inner seclusion a file of inquisitors, the Chief Inquisitor at their head, in all the solemnity of their sable garments, and hypocritically rebuking their own men, said, "Why do you fight our friends, the French?"

The French, though, though, knew a thing or two as well as the inquisitors, and began to make immediate requisition for prisoners, but to no purpose. They went through every apartment of the huge pile, but found everything fair and commodious. There was no sign of dungeon or torture chamber; of shackles, racks or thumb-screws. Everybody about the place was evidently either inquisitor, familiar, or simple domestic, or Spanish soldier. Plainly all were free men.

The French descended into the yawning cloister, and there found everything they were looking for: racks, ropes, pulleys, pans to be heated from the hearth, and all conceivable appliances of torture. They found, also, dark and dismal cells, whose inmates, I need not say, were extenuate and almost expiring from hunger and the torments they had undergone. At this piteous spectacle tears rolled down the rough cheeks of the French soldiers. Tenderly they brought up their unhappy victims of sacerdotal cruelty, one by one, to the light of day. There they revived them with food and wine, and lavished attentions upon them, until at last it began to appear that, perhaps, most of them might even yet survive.

When they had done this, the righteous vengeance of the soldiers turned upon the inquisitors. Their commander found it impossible to restrain them, and, indeed, was not very much inclined. At the opening of the abyss was a great image of the Virgin, tenderly stretching forth her arms, as if to gather her wayward children to herself. Up to this the soldiers prodded the Chief Inquisitor, and when the unhappy wretch came within the embrace of the image a hundred knives started forth from every part of it and hacked him to death. One after another his fellows were driven up to the like fate. Piling the corpses in the courtyard, the soldiers then disposed in the crypts the large supply of powder found in the magazine, and laying a long train, and withdrawing, with the prisoners and domestics, to a safe distance, they applied the match. A moment's pause, and then the vast mass rose propitiously towards heaven, and the Inquisition of Madrid was no more.

Who would have thought it possible that within forty years of the date set for this tremendously dramatic event, made to happen at the capital of Spain,

under the very eye and with the commission of the new Bonaparte king, this ridiculous fiction would be published by a great Protestant society? In their precipitate credulity (in which Zaorowski knew he might safely reckon), these grave and reverend gentlemen never stopped to think that, by settled national and international law, the inquisitors were in no way accountable to the new government for anything they had done under the authority of the old. To murder them, therefore, under whatever excuse of righteous indignation, would have been simple lynch law, and however conceivable in our South or West, wholly inconceivable under the stern hand of Napoleon. Had Zaorowski done this thing, he and his officers would have been shot off hand and his men decimated. Of course no such thing ever happened. The Holy Office no more offered resistance to the French than the other Madrilenes. Neither contemporary nor subsequent history knows anything of such a siege tragedy. Writers travelling through Spain at the very next year—Mr. Jacobs, for instance—and treating at considerable length of the Inquisition, know nothing of any such tremendous event, and the Spaniards appear equally ignorant of it. Mr. Jacobs, who visited some houses of the Holy Office, could not even satisfy himself that they contained either dungeons or implements of torture.

And, indeed, we knew, from Lorente himself, that at this date torture had not been used by the Spanish Inquisition for at least some sixty years, so that Pius VII, in insisting subsequently that it should be abolished, did little more than insist on the formal abrogation of that which had been already abrogated in fact for almost three quarters of a century. So, too, with the stories of the dungeons. Lorente describes the prisons of the Inquisition, says Hefele, as light and airy, and reasonably spacious, apartments, affording a decent measure of exercise, and from time to time questioned by the inquisitors about the behaviour of the familiars to them. According to Lorente, indeed, the Spanish Inquisition had for its own practice, anticipated by eight or ten generations the prison reforms of John Howard.

It is very humiliating, not only to Protestantism, but to humanity, to reflect, while constant appeals are made to Lorente to the prejudice of the Inquisition and of Rome (in spite of all the quarrels between the two), I have never seen any mention made by any Protestant writer of any of Lorente's statements in mitigation of common opinions, except in the very temperate article of Herzog's Encyclopedia. No doubt Mr. Lea has taken account of them, but I have not read his great work. I should except also John Fiske, and no doubt if my reading were wider I should except others.

A good many, of course, not repeating his slanders, are not obliged to repeat his rectifications. I hear that the editors of the Encyclopedia Britannica have made up their minds that various articles treating of Roman Catholic matters have been written under too polemical an impulse, and that they are now revising them under better authority. It is certainly high time that this was done with the article on the Inquisition, written by Dean Kitchen of Worcester. As I observe that this gentleman is three days younger than myself, I shall assume the privilege of seniority, to declare that he writes with an exact accuracy highly discredit to himself and to the Encyclopedia. Indeed, he writes, in one point, with absolute dishonesty. His allusion to Hefele shows that he knows the Bishop of Rothenburg's chapters on the Spanish Inquisition in his Life of Cardinal Ximenes, and his thorough refutation of Lorente's statement, that, in 1481, two thousand persons were buried alive in the two dioceses of Seville and Cadiz. Yet he repeats this statement without the slightest intimation that it has ever been controverted. There, however, are Mariana's own words, to which Lorente appeals, that these 2,000 were burned "by Torquemada," who did not become Grand Inquisitor till two years later. Lorente transfers the statement out of its place; compresses into one year what Mariana leaves free to extend over sixteen years; and into two dioceses what took place throughout Spain. Mariana, moreover, is confirmed by Marino Sclero and Pulgar, as Hefele shows, so that it seems hard to acquit Dean Kitchen of deliberate untruth, and, in order to conceal it, of a deliberate suppression of the three authorities, of whom Lorente misquotes one, and does not mention the other two. But I shall treat of Lorente more at length hereafter. His dishonesty and his implacable hatred, not to the Inquisition merely, which is no great sin, but to all that does not square with freemasonry and illuminism, show his testimony against even the Inquisition to be very suspicious, but anything he says of an opposite tenor to be presumably sound. As he himself says, "We ought not to calumniate even the Inquisition."

I need not say that this cock-and-bull story of Zaorowski, picked up with such credulous precipitancy by the American Tract Society (but doubtless long since rejected), is wholly unknown to Lorente, although he had been the Secretary of the Madrid Inquisition, and was in Madrid in 1808, and until 1814, and after a long banishment died there in 1823. Nor does the Britannica, Chambers, Johnson, Erschgruber, Herzog, Lichtenberger, Wetzer and Weire, Brockhaus, or any other authority, know anything,

except that Joseph Bonaparte, by a decree of Dec. 4, 1808, abolished the Inquisition within the range of his authority, and that the wretched Ferdinand VII. temporarily restored it. Joseph's decree was the only explosive that blew it up. The Polish impostor also transports "the Virgin of Nutemberg," with her murderous knives into Spain, where, as is known, no such thing ever existed. Matters are somewhat better now, but fifty years ago, or at least seventy, it would have been hard to devise a forgery too gross to hope for publication by a Tract Society.

CHARLES C. STARBUCK, Andover, Mass. THE POWER OF RELIGION.

Extract From a Recent Address by Bishop Spalding, Delivered at the State Reformatory for Boys at Pontiac, Ill.

During a recent visit to the State Reformatory at Pontiac, Ill., Bishop Spalding treated the boys to one of his masterly and thoughtful speeches. The following extract will give some idea of the entire address:

"There is no influence which has greater power to make men good, reform them and keep them so, than religion. This is God's truth. God made us that we might do good and He is our Father, loves us and does not wish us to fail, or to cast down, but that we may succeed. Religion comes to us as a power, and we feel more and more that with His help we will be able to accomplish what we desire.

"Why should any man fall in a country like this except through wrong doing? Now let me assure you that the basis of all character is truthfulness; the abomination of abominations is lying. Lying is the device of cowards and slaves, but the moment the boy tells the truth that moment you know you can save him. You know yourselves that lying is a most despicable and cowardly vice and is never done by brave fellows. If you had an opportunity to stand among the soldiers of America to day you would stand there among brave and hearty fellows; you would not be afraid to face death and the cannon ball! Then be not afraid to seek the truth! Hate lying! Lie to no one! The moment you grow to know yourself that lying is impossible to you then you have come to know wrong and there has risen in you a new spirit. I have no doubt that you, yourself, appreciate this, and it is never to be a true man who has to speak the truth, that it is cowardly to lie, and those who do it cannot respect themselves. Self respect is the very essence of human nature; if we do not respect ourselves no one will respect us. Remember that you are God's children and that He died to save each one of you. You respect yourselves when you obey the rules, when you show honor, truthfulness and obedience to your superiors and all gentlemen. That is self respect. Do not be influenced by any boy who may have a self respect, that it is cowardly to lie, and those who do it cannot respect themselves. Self respect is the very essence of human nature; if we do not respect ourselves no one will respect us. Remember that you are God's children and that He died to save each one of you. You respect yourselves when you obey the rules, when you show honor, truthfulness and obedience to your superiors and all gentlemen. That is self respect. Do not be influenced by any boy who may have a self respect, that it is cowardly to lie, and those who do it cannot respect themselves. 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FIVE-MINUTES' SERMON.

Seventeenth Sunday After Pentecost. AVOIDING THE OCCASIONS OF SIN.

"They shall love the Lord thy God with thy whole heart." (Matt. 22, 37)

The love of God and our neighbor is justly called the queen of all virtues. Our Saviour Himself praises it as the first and greatest commandment of our holy religion. But Jesus wishes us to understand that it is not a love in words, but one in deed, as He explains in the following text: "He that hath my commandments, and keepeth them he it is that loveth Me." (John 14 21.)

But why is this efficacious love so seldom found in Christians, that the life of the majority is rather a sad chain of promises and infidelity, of: Whom do I love? God to day and the devil to-morrow. Is this caused only by inconstancy and human frailty? Would to God it were so! But, alas! the cause is generally to be found in that mad frivolity, which intentionally seeks the dangers of sin, which criminally plunges into the occasions of sin. They wish to love God, but not to avoid that which must necessarily separate them from His love. They desire the life of the soul, to preserve the precious treasure of sanctifying grace, but do not wish to renounce that which will most certainly bring them the death of the soul, and how then could it be otherwise, than that Satan triumphs and in them is verified the warning word of holy scripture: "He that loveth danger shall perish in it." (Eccl. 3, 27.)

There is, for instance, a person with whom you have contracted a frivolous courtship. As often as you approach her, your angel guardian weeps, and so will you one day weep, when at the hour of death your sins will arise before you. For you, this person is a snare of Satan and the occasion of eternal damnation. Or there is a resort, a society, which as often as you enter, you drink to excess or deile your tongue with obscene language. This resort, this society is for you a net, wherein Satan the artfully trapper of soul, wishes to ensnare you. If you have no wish to avoid these nets, these fetters of Satan, then cease pretending to love God, for it is a lying, detestable protestation. Satan is dearer to you than God, and he will most assuredly obtain possession of your soul.

If a child has once been burnt it shuns the fire and thinks: "I now know how great is the pain of fire." If a person, by his imprudence, contracted a disease, he will certainly take care of himself, saying: "I paid dearly for my indiscretion, but it has taught me a lesson for the future." Should not you, O Christian, think and act thus, when there is a question of the greatest danger, that of being separated from God by mortal sin, of becoming a reprobate for all eternity?

Perhaps you answer, it will indeed be different. If I seek that person, that house, that society, that companion, I shall certainly be on my guard. I have taken a firm resolution. Ah, fool! If you only knew how Satan re-joices over your resolutions. As the proverb says: "With bacon one catches mice." Behold the devil too has a trap and excellent bait, to catch souls. And this trap, this bait are the approximate occasions of sin. Are you, poor sinner, holier than David, or the Apostle St. Peter? Are you wiser than Solomon, or stronger than Sampson? All these fell sadly when, trusting to their own strength, they shunned not the danger. And will you do likewise and yet remain firm? Ah, no, if your soul is dear and precious to you, be warned and flee, otherwise your perdition is inevitable.

But, say you, it is so difficult to part from that person, to remain away from that society. True, dear Christian, it is difficult, but there is something much more so, and that is, to burn forever in hell. Probably you suppose one can go to Heaven as it were half asleep, without exertion? Do you think Jesus excluded you when He said: "The Kingdom of Heaven suffereth violence, and the violent bear it away." (Matt. 11, 12.) Do you imagine the great gospel truth does not concern you? If thy eye scandalize thee, cut it off, for it is better, without eye, with one hand or one foot, to enter into life, than to be cast into that unquenchable fire." (Mark 9, 46.)

But you say, my companions will ridicule me, if I shun their society. To be ridiculed for this, ah, what a calamity! Which is worse, to be laughed at by your companions, or by the devil? In your last hour, when solitary and alone you must appear with all your sins before God's tribunal, will your companions assist you? Hence, let them laugh and mock, but do you save your soul and never forget what the catechism of your holy religion teaches, viz.: that every one who will not shun the proximate occasion of mortal sin, confesses sacrilegiously and that the absolution of the priest will only cause him to descend deeper into hell. Therefore give up that sinful courtship, renounce that evil communication, never again place a foot in lewd company, cast all bad books and pictures into the fire, yes, flee, avoid the dangers, the occasions of sin, as you would pestilence and cholera, or venomous serpents. Be careful in your intercourse with others, watchful over your senses, be fervent in prayer and in receiving the sacraments. Behold, this is to love God above all, and to secure in death that glorious, imperishable crown of victory. Amen.

OUR BOYS AND GIRLS.

Dan's Friend.

Gentleman Dan, as his schoolfellows called him, because of his weakness for collars innocent of ink, and hands perceptibly washed, had no chum until Joe Clayton, in some playground dispute, made unflattering, though purely fanciful, allusion to Dan's mother.

The result was a pitched battle, in which clothes and countenances suffered considerably; and after which a Ragamuffin Dan walked away arm-in-arm with his thenceforth inseparable comrade, their little bosoms swelling with the consciousness of a well fought fight.

Fortunately for their schoolmaster's peace of mind, the boys' friendship began, only a few days before their school days ended.

Soon after they were entered as clerks, one in a city library, the other in a brewery near by.

Together they gained their experience of life, and Dan's innate purity of mind did much to restrain his less fastidious friend from the coarser forms of pleasure.

Together they discussed social and religious, literary and political questions. Their views differed widely, and they argued hotly; but when downright rupture seemed imminent, Clayton would say solemnly to himself, "Hold your tongue, Becket; hold your tongue," and the disagreement was forgotten in simultaneous laughter.

Becket was his second name, and Mrs. Clayton used to say he had this habit of self-admonition from childhood.

But whether the phrase had been used towards him, and had stuck in his memory, or whether he had evolved it from his inner consciousness, she did not know.

When it was possible the two lads arranged to have their annual leave together.

One July they hired a boat for a week and went up the river. Joe signaled himself the first morning by diving into about eighteen inches of water, decolored by the apparent depth, and removing portions of cuticle from his nose.

The next day proved so warm that, paddling up a backwater, they moored the boat, letting her swing under the overhanging branches, and stretched themselves lazily in the bottom.

The rippling waters seemed to deepen and echo Dan's baritone as he sang "If this be vanity, who'd be wise? Vanity let it be."

Clayton began to talk of the future, planning it, as if of necessity it included both their happy lives, and no others.

Dreaming happily, they were unconscious that the boat had slipped her moorings and was drifting out mid-stream.

A little steam launch, careering round a bend in the river, whistled in vain: in one instant of time her bow had struck the raft craft.

That instant of time, however, sufficed for Joe to fling himself across his friend, so that his chest covered Dan's head.

When they were dragged out of the water, a few moments later, Dan was unhurt, but Joe was dying.

A medical man among the pleasure party on board the launch did what little could be done.

Dan, his gray eyes fixed, his face steady, knelt beside his friend, both alike heedless of dripping clothes and of the sympathetic onlookers.

CHATS WITH YOUNG MEN.

"No time!" cried the other. "What do they do with all the time I am letting them have?"

"Well," replied the Angel of Life, "I keep their hands and hearts full. They are affectionate daughters, much admired for their good works; but they do not know they are letting the one they love most slip from their arms into yours. Those gray hairs come from overwork and anxiety to save extra money for the music and French lessons. Those pale cheeks faded while the girls were painting roses or pasties on velvet or satin."

The dark angel frowned.

"The girls must be accomplished now," exclaimed the other. "Those eyes grew dim sewing for the girls to give them time to study ancient history and modern languages; those wrinkles came because the girls had not time to share the cares and worries of every-day life; the sigh comes because the mother feels neglected and lonely while the girls are working for the women in India; that tired look comes from getting up so early while the poor, exhausted girls are trying to sleep back the late hours they gave to study or spent at the concert; those feet are so weary because of their ceaseless walk around the house all day."

"Surely the girls help, too?"

"What they can. But their feet get weary enough going around begging for the charity hospital and the Church and hunting up the poor and the sick."

"No wonder," said the Angel of Death, "so many mothers call me. This is indeed sad—loving, industrious girls giving their mothers to my care as soon as selfish, wicked ones."

"Ah, the hours are so crowded!" said Life, wearily. "Girls who are cultured or take an active part in life have no time to take care of the mother who spent so much time in bringing them up."

"Then I must place my seal upon her brow," said the Angel of Death, bending over the sleeping woman.

"No! no!" cried Marion, springing from her seat: "I will take care of her if you will only let her stay."

"Daughter, you must have had a nightmare. Wake up, dear. I fear you have missed your history class."

"Never mind, mamma; I'm not going to day. I am rested now and I will make these button holes while you curl up on the sofa and take a nap. I'll send word to the guild professor that I must be excused to day, for I am going to see to supper myself and make some of those muffins you like. Now go to sleep, mamma dear, as I did, and don't worry about me. You are of more consequence than all the languages or classes in the world."

So after being snugly tucked in a warm afghan, with a tender kiss from her daughter, usually too busy for such demonstrations, Mrs. Henson fell into a sweet, restful sleep.

"I see we might have lost the best of mothers in a mad rush to be educated and useful in this hurrying, restless day and generation." Marion soliloquized, as she occasionally stole a glance at the sleeping mother. "After this what time she does not need I shall devote to outside work and study. Until she gets well restored I will take charge of the house and give up all societies but one. That I'll give up myself, if the other girls won't join—a Society for the Prevention of Cruelty to Mothers."

And Marion kept her word. A few months later one remarked to her: "We miss your bright essays so much, Miss Marion. You seem to have lost your ambition to be highly educated. You are letting your studies get ahead of you, I fear. How young your mother looks to have grown daughters! I never saw her looking so well."

Then Marion felt rewarded for being a member of what she calls the "S. P. C. M."—Christian Commonwealth.

THE IRISH AND THEIR FAITH.

The following passages are from a speech of Dr. Cahill which was pronounced at a public dinner in Glasgow, March 17, 1852. Although venerable in age, yet it is still young, and will bear many repetitions yet in years to come.

In fact, Catholicity, if I may so speak, is almost natural to an Irish before he is baptized; he inherits faith by a kind of frechold grace which St. Patrick has bequeathed to the most remote posterity of Ireland. You can efface every feeling from his heart but Catholicity; you can crush out every sentiment from his mind but the love of his altars; you may break him to pieces and crush him into dust, but like the diamond in fragments, the faith shines in him to the last. The smallest particle of the Irish nature—the poorest, the most abandoned of Ireland's sons, reveals the sparkling inheritance as well as the most noble and lordly possessor: in fact, the darkness of the night is more favorable for seeing the native light of the fragment than the golden hours of noontday sunshine, and thus the midnight of national trial is the best time to behold the effulgence of Ireland's creed and to test the essential splendor of her national faith.

The victory rests with America's Greatest Medicine, Hood's Sarsaparilla, when it enters the battle against impure blood.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most to be dreaded disease Dyspepsia, and at times went out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parnesse's Vegetable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

These two desirable qualifications, pleasant to the taste and at the same time effectual, are to be found in Mother Graves' Worm Exterminator. Children like it.

CHATS WITH YOUNG MEN.

It is well for our young men (and the old ones, too), to remember that nothing great can be accomplished without great care and great perseverance. Every man who has achieved success won it through hard and thoughtful work and through self-denial, and many of them "stooped to conquer."

Lowering Taste and Intellect.

The careless and thoughtless glancing over the daily newspapers and the indiscriminate reading of commonplace fiction—which forms the intellectual fare of the great majority of people—is responsible for much of the cheap wit and the inanities which are rattled off as a substitute for conversation. Read thoughtfully, rather than much, and when you come across a pointed and clear cut sentence in prose or a line in poetry, stop to impress it upon the mind, memorize it. You will be surprised how rapidly your vocabulary will be enlarged in this way.

Steadiness of Purpose.

Go where we will, we find men who commenced life in the most favorable circumstances, but who are such complete financial wrecks that there is little hope of their reformation. They may be honest and temperate, they may even possess the natural ability of a high order; but, lacking in steadiness of purpose, they have not succeeded. Had they had sufficient will-force to stick to one thing, no matter how disagreeable it might have been at first, had they been content to advance slowly, they would have no reason now to talk of the "luck" of those who have pushed forward into the front ranks.

A Temperance Tip.

"Twenty-five years ago I knew every man, woman and child in Peekskill, N. Y. And it has been a study with me to mark boys who started in every grade of life with myself, to see what became of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that every one of these that drank is dead; not one living of my age. Barring a few who were taken by sickness, every one who proved a wreck and wrecked his family did it from rum and no other cause. Of those who were church go people, who were steady, who were frugal and thrifty, every single one of them without an exception owns the house in which he lives and has something laid by, the interest of which, with his house, would carry him through many a day. When a man becomes debased by gambling, rum or drink, all his finer feelings are crowded out, and the poor women at home suffer—suffer for those whom they love better than life."—Chauncey Dewey.

A Work of Duty.

Although it may be true that the best service is that which we render joyfully with our hearts, and because we love our work and its object, yet there is a grandeur in the work of a man who does what he dislikes, and what is abhorrent to his nature, from a stern conviction that it is his duty to do it.

It is easy to work when we love our work. We bear days and nights of toil and privation with patience when we are doing what we wish to do. We think of the fulfillment of our desire, and with that end in view our hearts go out toward its accomplishment, and nothing is hard that helps us to bring it about.

Or if we are working for one we love, the task may be hard and unpleasant, but we labor joyfully, happy that we are making the comfort of the loved one.

But when none of these elements enter into our labor: when the work is ungenial, and the object one with which we do not sympathize; when there is no love anywhere to soften the pain, and no interest to make the time pass quicker; when nothing upholds the spirit but the stern demand of the daily duty, and nothing eases the tired mind but the grin thought that one more day's work is over—what then? Is such service as that worth nothing?

May God's pity rest on such a life! Far harder to face cannon, by which one's life may go out quickly, is it to live through such a living death, but when lived uncomplainingly and resignedly as the lot assigned by Divine Providence, it uplifts and ennobles. Even out of its grime comes beauty and out of its drudgery springs heroism.

Opportunity.

Opportunity is a favorable occasion, time, or place for doing a thing. The word is an invitation to seek safety and refreshment for the soul, an appeal to flee from danger by taking refuge in high thoughts and worthy deeds, from which flows increase of life and joy. Emerson calls America but another name for opportunity, because in America more than elsewhere it is possible for all men and women to improve not only their conditions but themselves. Life is good, and opportunities of doing and becoming good are always with us. What we call evils—as poverty, neglect and suffering—are in truth opportunities for good. Lowliness is young ambition's ladder. Poverty is the north wind that lashes men into Vikings.

Since life is great—nay, of incalculable and infinite value—no opportunity by which it may be improved can be small. Greater things remain to be done than have yet been done. God

and His universe still wait on each individual soul, offering opportunities. In the midst of the humble and inevitable reality of daily life each one must seek out for himself the way to the higher life. Our strength, our worth, our greatness, will be proportional to the industry and perseverance with which we make right use of the hundred little opportunities which are always occurring, whether for becoming good or for doing good. It is not opportunity that is lacking to any of us—there is a place and means for every man; but we lack the will, we lack faith, hope and desire; we lack watchfulness, meditation, and earnest striving.—Bishop Spalding.

Realizing our Ideals in Life.

The great distance between men's present condition and his ideal is often a disturber of his confidence in the worth of making any effort. But there can be no wider difference between any real and any ideal in life than between the tiny acorn and the mighty oak, towering in the forest. The familiarity of the transition from the one to the other may hide from us the beauty and tenderness of Nature, in her revealing of possibilities. The language of progress from one to the other has been but constant growth in perfect harmony with the aim of the acorn. Man's growth in any line toward any ideal is precisely analogued in this; and as it is impossible to tell when the acorn ceases to be acorn and becomes oak, so it is impossible to say when man realizes his ideal and projects that realized ideal before him as new real to be idealized and realized.

Man can not place before himself models too perfect for his copying. The child, in learning to write, copies from the most perfect engraved plates that the ingenuity of man can command. The closer it keeps to that copy, the better will be its work, and, having the general lines well in mind, its individuality will assert itself to modify its interpretation and imitation of the plate.

Man can not place his ideals too high so long as the consciousness of the distance does not weaken his confidence. The mariner guides his ship by his compass, and his compass represents the harmony of obedience to the polar star, toward which it points. The highest ideal of Christianity is Christ, the founder and rock of the religion. Christ is the perfect, the ideal. Every suffering for the right that good may come makes man a miniature Christ; every suffering for love of man and sorrow at his sin is a miniature Gethsemane, and every surrender of evil, standing bravely by what is true and just, no matter what the cost, is but a miniature crucifixion. No ideal can be too high, but man must make his efforts to attain that ideal proportionate to its greatness.

Man must be satisfied to grow slowly—a little day by day, so long as he grows surely. And, as for the end, it matters not, walk steadily in the way of right; follow step by step in obedience, and the end is beyond your placing, your concern. Men like to have a guaranteed policy on living, with the end all clearly elaborated in advance; they have little patience with this living. They may pray for their daily bread, but they would greatly prefer to see it all stored for years to come. They like to have large visions of assured futurity; they want to know all their strength and powers at once, all made solid and certain, as Gibraltar is ever prepared for a seventeen years' siege.

Can Heart Failure be Prevented?

Startling and brief the announcement, "Sudden Death Caused by Heart Failure." Such is the stereotyped announcement of coroners, jurists, and reporters arousing the forebodings of those victims of indigestion and indigestion, who so frequently disturb themselves upon the manifestation, in palpitation or fluttering, of functional disturbance of the heart; symptoms which they are foolishly prone to accept as the signs of an incurable and speedily fatal malady. Maline with Coca Wine is potent in restoring conditions that no longer render possible such alarmingly disturbing symptoms. Maline with Coca Wine, through its remedial influence upon the nervous system, soothes into calmness the disorganized nerves. The heart, in response to increased nerve force, no longer plunges and beats as it determined to break.

Maline with Coca Wine has long been recognized as the most pleasant and efficient remedy for all these functional derangements that first manifestation in lassitude, sleeplessness, despondency and loss of appetite and digestive power. A nerve tonic, a body-builder, a nutrient and digestive agent of inestimable value. All druggists sell it.

Acute Rheumatism

Pains in the Foot and Limb—A Complete Cure Accomplished by Hood's Sarsaparilla.

"For a number of years I was afflicted with acute rheumatism in my left side and all the way down my limbs into my foot. I live five blocks from my work and had to stop and rest several times in going and coming. I could get no relief from my trouble and was on the point of giving up my job when I happened to hear of Hood's Sarsaparilla. I purchased a bottle of this medicine and a vial of Hood's Pills and began taking them. Before I had half finished them I was relieved and it was not long before I was completely cured. I never lose an opportunity to praise Hood's Sarsaparilla, for my cure meant a great deal to me, as I have a family and must always be at my post."

WILLIAM HASKETT, yardman, Grand Trunk Railroad depot, Brantford, Ontario.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

are purely vegetable, carefully prepared. 25 cents.

CHRONIC ECZEMA

CURED BY CUTICURA. I was troubled several years with chronic Eczema, on my head and face. I took medical treatment from two doctors and several lotions, but received little relief. At times, the dreadful itching became almost intolerable. When I was heated, the Eczema became painful, and almost distracted me. I tried CUTICURA REMEDIES. The Eczema rapidly disappeared, and I am well, with no trace of any cutaneous disease. J. J. MURPHY, HENRY, Feb. 22, 1898. Box 125, Thornhill, Ind.

SEEKED CURE TREATMENT FOR TUBERCULOSIS, INDIAN HEMIPLEGIA, WITH LOSS OF HEAR.—Wrote Father with CUTICURA SOAP, found something with CUTICURA, and mild doses of CUTICURA REMEDIES.

THE D. L. EMULSION. CONSUMPTION AND ALL ITS DISEASES, SPITTING OF BLOOD, COUGH, LOSS OF APPETITE, DEBILITY, the benefits of this article are most manifest. By the aid of The D. L. Emulsion, I have gotten rid of a hacking cough which had troubled me for over a year, and have gained considerably in weight. T. H. WINGHAM, C.E., Montreal. 50c. and \$1 per bottle. DAVIS & LAWRENCE CO., Limited, MONTREAL.

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MONUMENTS

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1898 Our Boys' and Girls' Annual

For 5 cents we will mail to any of our youthful readers a new story for boys, from the pen of the popular story teller, Father Finn, S. J., and an interesting tale for girls, by ELLA LORINE DORSEY (both contained in, and written especially for Our Boys' and Girls' Annual for 1898). An abundance of games, tricks, and other interesting items, together with a large number of pretty pictures, contribute to render Our Boys' and Girls' Annual for 1898 a delightful book. Address: THOS. COFFEY, CATHOLIC RECORD OFFICE, London, Ont.

A BEAUTIFUL DISCOURSE

The Brotherhood of Locomotive Firemen held a church parade to the fifteen Toronto, on last Sunday. The fifteen hundred people who had assembled, says the Globe reporter, witnessed the most beautiful and most impressive religious service that has ever been held in the city.

SEPARATE SCHOOLS

The following statement shows the results of the separate schools at the late annual examination:—Number of teachers, 3; number of pupils, 100. The results were as follows:—

A NEW ILLUSTRATED MONTHLY FOR YOUNG FOLKS

There are to day in America so many Catholic writers of fiction for boys and girls that it is difficult to choose among them. The new monthly, "Our Lady's Friends," is a most attractive one.

WINDSOR'S WELCOME

The Very Rev. Dean Flannery, the new pastor of St. Albans, made his first appearance in Windsor on Sunday last. He was warmly welcomed by the people of the town.

THE VICARIE OF PONTIAC RAISED TO A DIOCESE

The Vicar of Pontiac, N. Z. Lorrain, D. D., is to be installed as the first Bishop on Sept. 22. This is a great honor for him and for his diocese.

MASS IN CAMP

In days of old, when the Roman Legions were marching, they would have a mass in camp. This is a beautiful custom that should be revived.

ST. PATRICK'S SOCIETY

The committee appointed by St. Patrick's Literary and Scientific Society to prepare a resolution of condolence on the death of the late Archbishop of Toronto, has submitted the following resolution:

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NEW BOOKS

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