

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, DECEMBER 15, 1894.

NO. 843.

VOLUME XVI.

DR. BATAILLE.

The Devil in the 19th Century.

(CONTINUED.)

III.
"The second temple, that of Phoenix, so called from the statue of a phoenix rising from the flames on the altar, was brilliantly lighted with candles, grouped by thirty-three and decorated in real Indian fashion by gold, silver, precious stone, mirrors, etc., of untold value.

The Grand Master, sumptuously clad in pontifical robes, was assisted by Walder and Cresponi. Hobbs took the speaker's chair.

"Illustrious Brothers," said the Grand Master, "we have just conquered death: now we will celebrate life." Two monkeys, a male and a female, were brought in to be married according to the Catholic rite, while the Grand Master parodied the Holy Sacrifice of Mass from the "Confiteor" to the "Ita missa est," all in honor of Lucifer and in derision of Adonai. The particulars are too revolting to be given. It was a sacrilegious, blasphemous performance from beginning to end. At the pretended communion a lamb, the symbol of our Saviour, was killed and offered to Lucifer with horrible blasphemies.

In the third temple, consecrated to Eve or Beauty, the Indian Vestal and the Grand Master held a mimic dialogue, obscene in the highest degree.

In the fourth temple, the sanctuary of the Rose Cross, two interesting performances were given. The first was a dance by the Indian Vestal, surrounded by six girls. The dance was performed to the clapping of hands in one, two and three times, on an immense circular platform of one granite block resting on five granite feet about three feet high. The time was gradually accelerated until the dancers seemed to turn like a top without touching the granite floor. All at once the Chief Vestal in the centre uttered a loud shriek and instantly disappeared as if by magic. The Grand Master explained: "Our sister is gone to him whom we adore: your glory to him."

Then at a signal a fakir came in to be buried alive for three years in the walls of the temple, at the end of which time he was to rise again as if from the dead. During long prayers and ceremonies he seemed to fall into a trance until he was as rigid as a corpse, and then he was deposited like a mummy in the tomb, and the opening closed with stones and mortar. I do not know whether he came back to life after the three years, but there are no contestable cases on record where fakirs were similarly buried and brought back to life after a fixed term of six or nine months or more.

Afterwards visited the temple of the Pelican, so called from the statue on the altar: then the Temple of the Future, reserved exclusively for meetings in which magic divinations are carried on.

A young Indian Vestal was hypnotized by Walder, and promptly answered any questions given by those present, many of which were very accurate, although about persons and things in her past life. An Englishman standing near to say what Leo XIII. was doing at 4 o'clock p. m. that day. She tried hard to find the answer, but finally replied that she could not. Walder then exclaimed: "Damn it. The priests of Adonai are always protected against us. I have tried this very experiment a hundred times in vain."

The seventh and last temple was that of *The Fire*, with the customary Bahomet on the altar. A big fire was burning on the altar, making the altar and the statue of Bahomet glow. An ugly black cat was thrown into this fire in order to free a soul incarnated in the cat, of course, with the usual blasphemies and adorations of Lucifer. This ended our visits to the celebrated seven temples of Duppap.

The next day I met Walder, who, as a member of the Supreme Directory of Charleston, offered to admit me at once to the second degree of Hierarch of Palladium for \$50.00. In the regular course of initiation at Calcutta I would have had to go through all the formalities, oaths, etc., and to pay \$200.00 for the first degree and as much for the second. Thus I had my diploma and the secrets of the Palladium without much trouble and at a very low rate.

A Friend of the Holy Souls.

Blessed Margaret Limbo used to say that, if the souls in Limbo rejoiced when our Lord descended into Limbo, they again would the holy souls exult in a devotion which opens anew to them every treasure of His mercy. She was so well known to have dealings with the souls in Purgatory that she was often consulted by relatives or friends whose piety toward these poor souls she directed in many instances. It may be said that by God's help she did what the spiritualist medium presupposes to do. I have known her to be spontaneously given to the Holy Souls in Purgatory. Holy Thursday night, she writes: "Before the Blessed Sacrament I was for a while surrounded by these poor souls, with whom I contracted a fast friendship, and our Saviour told me He had given me to them to do whatever good I could.

Since then they are often with me and I call them my suffering friends." "She knew their pains so well that her compassion came to be in some measure a very purgatory for her. Her generosity was not unwarded even in this life: her suffering friends when liberated, would always hasten to bid her rejoice at their deliverance and impart to her, so far as they could, some foretaste of the joys of heaven along with the assurance of their intermeditation in her behalf.

CARDINAL GIBBONS AND CHRISTIAN UNION.

The Interest His Eminence Takes in This Much Discussed Question.

The Rev. George W. King, pastor of the Methodist Episcopal Church in Taunton, Mass., has been conducting a very interesting correspondence with Cardinal Gibbons concerning the re-union of Christendom. We have been permitted to read the letters which have passed between Mr. King and the Cardinal, and feel sure that they would interest the readers of *Christian Literature*. We have therefore asked the privilege of their publication. The letters speak for themselves. On both sides they are significant. Mr. King indicates his desire for a more centralized government in the Church. It may be questioned how many are ready to go with him, but doubtless the number is not small. The liberal spirit of Cardinal Gibbons has always been recognized, and his courteous tone in this correspondence was to be expected. The publication of these letters is not offered as a contribution to the cause of Christian Union, for they will probably affect it very little, but they are offered as illustrations of a sentiment in the Church much more widespread than the Cardinal, no doubt if pressed, would insist that union is possible only on the basis of the Roman Church, there can be as little doubt but what he, or if not he, at least many Catholics are realizing that there ought to be found some common ground for Protestants and the Romans and the Protestants. While we do not expect to find that union consummated in any narrow lines we do believe that the union in the spirit which is surely approaching, will sooner or later find some way to manifest itself in external and visible form. In the meantime we commend these letters to the perusal of the readers of this magazine.

AMORY H. BRADFORD.

203 Weir Street, Mass., July 26, '94.
Dear Cardinal: You are, without doubt familiar with and interested in the fact that there is a movement among the Protestant Churches toward re-union. If such a re-union is to take place, why may it not include the Roman Catholic Church? Has not the Roman Church some foundation to propose upon which we may all stand? Cannot she meet us with concessions which may be temporary, if she believes us wrong, until we learn of Christ and His plans more perfectly? Of one thing I feel sure, that personally I have a growing tendency to look more and more carefully for the good in all branches of the Christian Church and I apprehend that I am not alone in this. Sincerely yours,
Geo. W. King, First M. E. Church

(Cardinal Gibbons' Reply.)
Cardinal's Residence,
408 N. Charles St., Baltimore,
July 28, '94.

Rev. Dear Sir: In reply to your favor I beg to say that your aspirations for the re-union of Christendom are worthy of all praise. This re-union would be only fragmentary if the Catholic Church were excluded. It would also be impossible; for there can be no union possible without a solid scriptural basis, and that is found in the recognition of Peter and his successor as the visible head of the Church.

There can be no stable government without a head, either in civil, military or ecclesiastical life. Every State must have its governor, and every town must have its mayor or municipal chief with some title.

If the Churches of the world look for a head, where will they find one with the standard of authority or prescription except the Bishop of Rome?—not in Canterbury or Constantinople.

As for the terms of re-union, they would be easier than is commonly imagined. The Catholic Church holds to all the positive doctrines of all the Protestant Churches, and the acknowledgment of the Pope's jurisdiction would make the way easy for accepting her other doctrines. You are nearer to us than you imagine. Many doctrines are ascribed to the Church which she repudiates. Faithfully yours in Christ,
J. CARD. GIBBONS.

Rev. Geo. W. King.

(Second Letter.)
203 Weir Street,
Taunton, Mass., July 31, '94.

Dear Cardinal—Your reply has been read with much interest. May I not now inquire if it would not be a wise and valuable thing for the Catholic Church to set forth to the Protestant Churches a possible basis of union (describing the matter in sufficient detail) somewhat after the order of

the Chicago Lambeth propositions of the Episcopal Church? I know how much the Methodist Church, and indeed the entire Christian Church, is misunderstood by many, and I conceive it more than possible, inevitably, that the Catholic Church should like-wise be misunderstood and misjudged in many things. Cannot the Catholic Church correct this misunderstanding on the part of Protestants to a large degree at least, and would not this hasten the desired re-union?

I believe the present divided condition of Christendom to be full of folly, shame and disgrace, and have no objection to a central authority under certain conditions of limitation or restraint.

Sincerely yours,
Geo. W. King.

The publishers, thinking it best to secure the consent of Cardinal Gibbons before the publication of the above, the following correspondence took place, which shows additional points of interest.

203 Weir street,
Taunton, Mass., Oct. 2, '94.
Dear Cardinal—Presumably there was no occasion for a reply to my last letter on the subject of re-union. I now ask if you have any objection to the publication of the letters? I am sincerely desirous to do any little that I can from my standpoint as a Methodist preacher to bring about the all-desired re-union, and believe the publication of your letter would be to many Protestants what it was to me—a help in the right direction.

A reliable magazine, published chiefly in the interest of re-union, is desirous to publish the letters if your consent can be given. Will you kindly inform me if you will grant this? Awaiting your reply, and hoping that it may be favorable, I am,
Very sincerely yours,
Geo. W. King.

203 Weir street,
Taunton, Mass., Oct. 11, '94.
Dear Cardinal—It occurs to me to say, while awaiting for your consent to the publication of the letters, that I have already become dissatisfied with the Protestant interpretation of Matthew xvi. 18-20. It is in this feeling that I can say, as I have said in my second letter to you, that I have no objection to a central authority in the Church under certain conditions of limitation or restraint.

I think you will realize that I have gone a long way in this matter as a Protestant and Methodist minister. It may be that growth will not stop even here. The more I reflect upon the infidel tendencies of the times the more constrained I am to consider if there is not something radically wrong in the present constitution of the Christian Church, which is responsible for the state of things. Meditation upon John xvii. 21, "That the world may believe that thou didst send me," but confirms this restraint.

I am,
Very sincerely yours,
Geo. W. King.
First M. E. Church.

(Cardinal's Reply.)
Cardinal's Residence,
Baltimore, Md., October 13, 1894.
Rev. Geo. W. King: Rev. and Dear Sir: Your letters of the 6th and 11th inst. were received to day and read with pleasure.

I readily give my consent to your courteous request that my letter to you on the subject of Christian Union be sent to the public. The letter which you sent me a copy, is a brief summary of the ideas of Pope Leo XIII. expressed in his late Encyclical on the subject of Christian Unity.

It gives me joy to see from your letter, which expresses perhaps the aspirations of many others like you, dear Sir, sincerely desire real Christian unity, that you are, as I said in a former letter, nearer to us than you imagine.

God grant that this disposition to bring about Christian unity, which is so prevalent to day, may continue until "we all meet into the unity of faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the fullness of Christ," that "we be no more as children tossed to and fro, and carried about by every wind of doctrine," but as brethren in one body and one spirit, one Lord and one Father of all.

Yours in Christ,
J. CARD. GIBBONS.

A Protestant Minister's Tribute to The Blessed Virgin.

Rev. Ralph J. Smith, pastor of the York street Congregational Church Newport, Ky., paid a glowing tribute to the Blessed Virgin and the Church that honors her, in his sermon on the Mother of Jesus, which was delivered before a large audience, Sunday. The speaker started out saying that if any one had attended the service anything that would detract from the dignity due to Mary, or if they expected an attack upon the Church that taught intercession to the Mother of God, they would be greatly disappointed. In his discourse he quoted often from the writings of Cardinal Gibbons on the sanctity of Mary, showing the position of the Catholic Church toward the Mother of Jesus

Nothing in a long course of clerical work had so impressed him, he said, as the pleadings of a woman, bereft of reason, who was constantly uttering the prayer, "Holy Mary, Mother of Jesus, have mercy on me."

Mary, Mother, Jesus, how beautiful are the words! Thou art highly favored and blessed among women and worthy of all praise. If ever a woman had sorrow it was Mary. She was the world's greatest heroine.

He pictured her joy at Bethlehem, her grief as she stood under the Cross on Mount Calvary; and, in conclusion, prayed that his hearers never detract from the honor due to Mary, the Mother of Jesus. It was a remarkably eloquent and touching sermon, words to find an echo in every Catholic heart.

WHY OUR CHURCHES HAVE IMAGES.

A Priest Explains the Object for Which They are Placed There.

The Rev. James M. Cleary, in a lecture recently delivered at Minneapolis, Minn., in which he discussed the subject of "Image Worship," erroneously imputed to Catholics by the uninformed, explained the true intent and meaning of the use of images in churches and households. He said: "Catholics adorn their churches with statues and paintings as their means may permit. Pictures and ornaments are not absolute essentials to religious worship any more than ornamentation is an imperative need of human subsistence. But the presence of artistic ornamentation is an evidence of cultured intelligence. So, also, in our churches, the presence of artistic representations of inspiring scenes is an evidence of religion's effort to turn in wholesome purpose the artistic sense in man, a proof that it understands the needs of the soul, and is ever ready to respond to its most noble and refined aspirations. The presence of the form and outline of those whose memory we hold dear, is a constant inspiration to the soul."

"We read in Exodus that the Lord commanded Moses to 'make two cherubim of beaten gold' on the two sides of the ark. In the books of Kings we find graphic descriptions of the carved figures of palm tree and cherubim that adorned Solomon's temple. An irresistible impulse is instilled in the human heart, to produce representations and enduring symbols of everything the heart of man holds dear. Why should religion not turn to the noble impulse to good purpose and convey its sacred truths impressively to the imagination and the soul? Spoken words are pictures presented not to the eye, but to the ear of man, communicating to the mind the lessons we wish to impart. Much of what we hear is soon forgotten; memory cherishes no longer the lessons that enter through the windows of the soul. The pictures on the printed page, wrought by the type-setter's art, eloquently appeal, it is true, to the imagination and sense, but they are meaningless symbols to him who can not read, or who is slow to apprehend the teaching often hidden in subtle phraseology. The counterpart of the subject which words but faintly describe, is the object lesson, which even duller minds can understand, and which readily reaches the most acute and cultured soul."

"From the fragments of statuary found in the catacombs of Rome, as well as from remains of early Christian effort in the palace art, we learn that the Church has encouraged the best ages, adopted a method of conveying most practical to the mind, now become popular in all our schools, the method, namely, of teaching by object lessons. Our Divine Redeemer on the Cross, the Virgin and Child, Joseph, the foster father; Moses, the majestic law giver; Constantine, the first Christian emperor, these symbolized in stone, by the hand of genius conveyed to the human mind more lasting lessons than can be imparted and made by any other human means."

"We Americans have our statuary hall in our beautiful Capitol building at Washington, in which we cluster the counterparts in stone or in bronze of the nation's representative men. To each State of the Union is accorded the honor of placing two statues of its chosen representatives in this gallery of fame. No room in our national Capitol has greater attractiveness than that of the American patriot. No sane man thinks of accusing the American people of transgressing the first commandment of the decalogue, we thus give becoming idols, because our men worthy of renown. Yet people who at least think they are sane, who are not suspected of any mental malady, continue to condemn Catholics as guilty of idolatrous practices and superstitions."

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REV. DR. KILROY.

Forty Years Service in the Sacred Cause of His Religion.

Stratford Beacon, Dec. 7.

A good man was there of religion, and was a pious person of a town, but rich he was of holy thoughts and work. He was also a learned man, a clerk. That Christos corpus trevely wold he teche: His parishes devoutly wold he teche: Beside he was, and wonder diligent, And in adversities full patient.

The Rev. Dr. Kilroy, the well-known pastor of St. Joseph's church, recently completed the fortieth anniversary of his priesthood and turned the sixty-fourth year of his life. Forty years of active service in the priesthood is a record not frequently met with in Canada, and the *Beacon* thought that a brief sketch of the man who had accomplished it would not be without interest to its readers of all classes.

Rev. Edmund Burke Kilroy, D. D., is an Irishman by birth, but came to Canada with his parents when he was only five years of age, so that he is practically a native Canadian. The family settled on a farm in Essex county, about five miles from Windsor, in 1836. When but fifteen years of age the subject of this sketch entered Notre Dame University, Indiana, and in 1853, when twenty-three years of age, took his degree of A. M., graduating with high honors. He was ordained a priest the following year. For two years he discharged the laborious duties of a missionary priest in Northern Indiana and Southern Michigan. In 1856 he was appointed President of the University at St. Mary's on the Lake, Chicago, which position he held for two years. From 1859 till 1864 he presided over the most important parish in Northern Indiana, namely, the city of La Fayette. When the American civil war broke out he was appointed by Gov. Morton, the famous war governor, special agent of the State of Indiana to attend to the spiritual wants of the many Catholic soldiers in the armies of the Potomac, Cumberland and the Mississippi. He accepted the office cheerfully, and at many scenes of death was the means of bringing spiritual consolation to numerous souls that otherwise would have perished.

He returned to Canada, and during the thirty years that have since intervened his field of labor. His first station was in Sarnia, and his pastorate there was marked by the purchase of an attractive site for a convent. The site (known as the O'Brien property) was purchased for \$11,000, and with its beautiful mansion was donated to the Sisters of Jesus and Mary. In 1869 he was transferred to St. Mary's, and for about four years he presided over the mission there. In April, 1873, he was appointed by Right Rev. Bishop Walsh (now Archbishop Walsh) rector of the cathedral. The duties of this office he discharged for a year, and in April, 1874, he replaced the Rev. Father Crimmon (the late Bishop Crimmon) as pastor of St. Joseph's church, Stratford.

The story of his pastorate of St. Joseph's is a story of progress. Under his able executive management the parish has been wipid out completely and St. Joseph's was one of the first churches of the diocese to be consecrated. Not only was the debt wiped out, but the church itself felt from time to time the influence of his generous devotion, and the story was told by the new pews, the statuary and the paintings, the beautiful altars and the costly vestments which are now part of the furnishings.

An enduring monument to his energy and devotion is the Loretto convent. Through his instrumental aid in 1878 the Jarvis property was purchased as a site for the convent at a cost of \$10,500. Of this amount \$5,500 was a contribution from the good doctor himself.

The separate school building is another monument to his industry. The school building was originally erected under his supervision and since enlarged until its seating capacity is now over four hundred. To assist in carrying out the enlargement he loaned the Board the sum of \$3,000 at a nominal rate of interest, the amount to be repayable in annual amounts of \$200 each. A short time ago he executed a document by which the unpaid balance at the time of his death shall revert to the School Board for educational purposes. He has always taken the most active interest in educational matters, and for the past twenty years has been chairman of the Board of Trustees. During those years the relationship between him and the Board has been the most cordial. He was instrumental, too, in bringing about the union of the Catholic and Protestant cemeteries.

What is now the Catholic portion of a Avondale cemetery was purchased by him, and placed, like the rest of the property, under the entire control of the civic authorities. The line between the Catholic and Protestant portions is little more than an imaginary one, both being under the same management. It is gratifying to know that the arrangement has been found to be eminently satisfactory.

Dr. Kilroy took a leading part in promoting the interests of the hospital before it was firmly established, and is

now one of its most ardent supporters. He speaks very highly of the institution and its management, and is delighted in solidifying religious lines.

Dr. Kilroy is one of the ablest and most popular priests in Ontario. Personally he is a man of amiable disposition, large-hearted, thoughtful and forbearing. His relations with his congregation have always been of the happiest kind. He is a thorough student of humanity and has had a wide and varied experience with men. This experience has not caloused his nature, but has, on the contrary, made him more generous and compassionate. He is widely and deeply read, and in all matters of public importance is thoroughly abreast of the times. He is a fluent and forcible speaker, though of late is not much given to pulpit oratory, and should occasion arise a formidable controversialist.

He is a close personal friend of His Grace the Archbishop of Toronto, and accompanied him—he was then the Rev. Rev. Bishop Walsh of London—in 1876 on a trip through Europe. It was during his stay in Rome, on that occasion, that he was made by the College of the Propaganda a Doctor of Divinity.

MGR. SATOLLI WRITES AN ARTICLE

For the December North American Review—The Pope's Parochial Schools.

In an article on the Catholic school question in the December number of the *North American Review* Mgr. Satolli makes his first contribution to American periodical literature. He devotes his article to a review of the foundation of Catholic schools in Rome by private funds, independent of the Italian school system, after the Government had succeeded in eliminating Catholic influence from the educational institutions. He says: "In number, the Catholic schools EXCEEDED THE GOVERNMENT AND MUNICIPAL SCHOOLS."

In regard to the qualification of teachers, the text books and programmes and the methods of teaching, the Catholic schools endeavor to adjust themselves, as far as possible, to the requirements of the State. The religious corporations stopped at no excuse or sacrifice to provide for their own schools a select body of teachers, who, being furnished with the proper diplomas, would gain by their ability, zeal and conduct the confidence of the public. And the pontifical commission provided for the purpose of the other schools, through normal colleges, where Catholic men and women were prepared for their careers as teachers. Special textbooks, however, had to be written for the Catholic schools; but in compiling the curriculum the endeavor was made to bring them, as far as possible, in harmony with those in use in the public schools, both as regards the division of classes and the courses of studies.

"In endeavoring to conform the Catholic programme," says Mgr. Satolli, "with that of the Government the fact was not lost sight of that although the State may theoretically and in the abstract, be described as the representative of the people, it is practically and in concrete dominated by a party, and favors the system of education which is advocated by the party in power, rather than that which is best adapted to the needs of the people. Even in connection with the method of teaching—in which the Catholic schools differ greatly from the public schools—the Pontifical commission was at pains to conform to the requirements of the State."

"The number of pupils in the elementary Catholic schools exceeds that in the municipal schools. The number in the Catholic schools is a trifle smaller than that of the corresponding State schools, but it is much easier for those who attend the State schools to obtain diplomas, as the examiners for diplomas are the teachers in the State schools. In spite of the humiliation and opposition to which Catholics are subjected, the parents

HAVE NOT LOST CONFIDENCE in the Catholic schools, and the results are more than satisfactory. "Taking into account the contributions made for the purpose of Catholic education in Rome for all quarters, the expenses for primary Catholic education in Rome would reach a total of at least one and a quarter million lire yearly. This amount comes from direct donations of the Holy Father, from the estates of the Holy See, from donations of certain corporations, churches, congregations and individuals, and from the fees of certain institutions."

Mgr. Satolli emphasizes the claim that the Catholic schools in Rome are more patriotic, more Italian in spirit and in methods than the secular schools, since it has been their special aim to devote as little as possible from the national traditions, which so harmoniously combine faith and science, and to furnish the boys and girls of the new generation with that grade of culture which is best adapted to their social position.

Do what thou canst; and God will be with thy good will.—Imitation of Christ.

8, 1894.

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But I suppose it is not... possible, if one... to bring them about, said... 'There is one simple... which you can know... if you care to do so—she is... of the D'Antignacs.'

MISSIONS TO NON-CATHOLICS.

The Message of Truth Borne to Them By a Paulist Father.

The Rev. Walter Elliot, relates in the December Catholic World some of his interesting experiences in the Cleveland diocese, wherein he is giving a series of missions to non-Catholics: MISSION AT GREENVILLE.

and the movement dwindles and disappears. We opened Monday night, and had an audience of three hundred, something over half being non-Catholics. By Wednesday night we had over four hundred and fifty and the hall looked crowded, many additional seats being brought in.

AN EPISODE OF CONTROVERSY.

When the Most Rev. Dr. Muerin, formerly Vicar Apostolic of Bombay, now Titular Archbishop of Nisibi and Bishop of Port Louis, Mauritius, was holding controversy with the Rev. Luke Livingston, superior in Bombay of the Anglican community known as the Cowley Fathers, it probably never occurred to either of the disputants that the one in error would ever become a defender of the doctrines he then combated.

WHY HE GAVE UP THE SALOON BUSINESS.

"I hear that Smith has sold out his saloon," said one of the couple of middle-aged men who sat sipping their beer and eating a bit of cheese in a Southfield street saloon last Friday night, says the Pittsburgh Dispatch.

Mr. John Bailey

In health and strength after the grip—I was advised to take Hood's Sarsaparilla. Half a bottle gave me good sleep and cured my nerves, my cough ceased and I gradually gained flesh. Hood's Sarsaparilla made me a well man. It hits the right spot. JOHN BAILEY, Green, 408 Chalmers Street, Lowell, Mass.



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THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestants from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of a cent in stamps; by the dozen, 4 cents per copy and by the hundred, 3 cents. Address, THOMAS COFFEY, CATHOLIC RECORD OFFICE, LONDON, ONTARIO.

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ONE DANGER.

LOUISA MAY DALTON.

favorite theory with some people that humanity left to revert to a savage type. The "Scratch a Russian and a Tartar," is no more true, than the fact that if your nearest neighbor you Apache Indian, or a fair-skinned pirate, or a Hun of the innate cruelty of his propensity for pulling of flies, his joy in the vicissitudes of the drunken wild hilarity when a staid slips upon an icy walk, or as he pursues a butterfly, or brings an arrow fluttering to the tip of his air-gun.

It may, there is none of us to relate some incident, amusing, concerning some of our acquaintance, firms us in the belief that we do not dispense with the safe Christian civilization, and of the vice of cruelty to a young child's heart.

is so tender-hearted," says "I, that I have to take the journal just to please him," and my mamma to keep on Humane Journal," says herself, "because it tells so ways to plague cats."

When old Joe Smith came to-night, and shy stones at Billy Taylor; to meet with ment from his companions, it greater fun to hang about the station and male faces at the patrol wagon brings a great change is the cruel and pugnacious. But there are thousands no training whatever in the of kindness, or have only a parent kind; and the lad the robin grows up to be a spectator at a cock fight; ster, who perchance wears in her best hat, is eager for on the prize ring, and rides and horses which fashion tort-diabolical ingenuity.

to dismiss the latter-day enthusiast with the epithet of but it becomes a follower one, who noted the spartan sneer at any movement for its object the elimination from the world trod by these. And the work is best be-

The child who is taught to persecuted dog, to shelter a listen, to tend a wounded never become a savage hid-a-thin veneer.

"manly" exhibitions in the will perish from want of brutal crimes will cease; the brutal of that blissful period der-hearted little children.

the ghost-story has yet to be out not so a genuine blood-Over and over again it has that Ayer's Sarsaparilla among medicines as the tonic-alterative in phar-stood alone at the World's

et a "Sunlight" Picture, "Sunlight" Soap wrappers (readers words "Why Does a Woman Look than a Man" to LEVYER BROS., street, Toronto, and you will re-a pretty picture, free from adver-ent worth framing. This is an create your home. The soap is and it will only cost to in in the wrappers, if you leave Write your address carefully. Liment Lumberna's

THE CLEVELAND PLAN.

This was the mission that we first began to work on our "Cleveland Plan." The Bishop of this diocese has long contemplated systematic evangelization of the non-Catholics in his diocese, and the Paulists are fortunate enough to be able to assist him. Our community offered him my services for his first year, to co-operate with his own priests while they are getting settled to the work. The Bishop's purpose is a separate house which shall be the rendezvous of a small number of active lecturers, working in every section of the diocese, wholly freed, for a term of years, from parish duty. To support them and pay the expenses of their apostolate, at least in part, they are to give some missions to the faithful, the stipends from which, together with the contributions of zealous benefactors, will form a missionary fund.

MISSION AT THAMESVILLE.

Armory Hall, in which we held our six meetings, was the scene of the annual reunion of the Seventy-second Regiment a few days before we opened. Both the pastor and myself were invited to speak to the veterans and their friends, and this served to introduce us to the Thamesville public. They saw us associated with the leading men of the place, and they heard our profession of faith of the American Republic.

The town, whose population does not reach three thousand, is full of bigots. The A. P. A. movement is strong, and its venom is peculiarly bitter. Though it has no help from the local press, which has been won and held for the right side by the pastor, it counts many members and openly boasts of its power. Yet, curiously enough, from first to last we had a representation of the lodge at the lectures. When the night for their own meeting came they postponed it, and the foremost agitators, with a good contingent of other members, were in our audience. The effect can only be a good one. These lodges have but a precarious existence at best. They constantly have to contend against many of the better-informed Protestants, whose condemnation of them is outright and even public, and is scornful and quite un-sparing. Meanwhile, since they are a vote making institution, they soon fall under control of local politicians; after that the zealots quickly begin to sire of being handled by vote brokers,

THE CLEVELAND PLAN.

It is not encouraging to find God the Holy Ghost thus inspiring men in different places and in different environments with the same apostolic zeal? Father Hecker's life purpose, as soon as it begins to take practical shape, finds in this diocese a similar enterprise ready to be set on foot, an enlightened prelate, competent priests, enthusiastic laymen, all glad to welcome a Paulist as a co-laborer in the holy cause of converting America. And the least inquiry reveals the same encouraging conditions everywhere among us—members of religious communities glad to work for their board and lodging and entirely without stipend, and numerous diocesan priests burning with zeal to be set free from parish duties in order to devote themselves, for some years at least, to that portion of their Master's vineyard which is ravaged by the wild beast of heresy.

So at this mission I had a regular associate, Father William Stevens Kress, soon to be relieved from his parish duty and set apart for non-Catholic missions. Two or three others will join him, and before long they will have their own house as a center of operations and a quiet home for the necessary preparation. They will add to the church in the diocese of Cleveland that forceful, resistless power of public agitation for Christ's Church which belongs to it as an essential quality.

For Father Kress and myself to give alternate discourses the same evening added vastly to the attractiveness of the meetings. We chose different aspects of our topic, made our selections, and between us gave a fuller and altogether a more impressive statement. We felt our souls elevated into the third heaven to be thus yoked together to the chariot of the Lord. Perhaps we were unduly elated, for I noticed a prodigious expenditure of voice and action in our addresses some of the evenings. The Protestants must have thought us the most earnest lecturers they had ever heard, and earn-

ONLY AN ALTAR BOY.

Conneaut, O., November 27.—Incidents in the daily life of a great city are many and frequent, a few may deserve more than passing notice. An incident that should attract a little interest, as well as with serious thoughts and admiration of a Christian people occurred on the streets of Erie, Pa., Nov. 22. A little lad whose parents live here in Conneaut, O., started out to see the world, boarding a train on the Nickel Plate R. R., he journeyed on as far as Erie, Pa., where he unfortunately fell beneath the cars. Passers by hastened to tender care for the little fellow. The child no sooner realized his terrible misfortune than he at once cried out for a Catholic priest, and asked to be taken to a Catholic hospital, whither he was conveyed.

The priest was not slow to arrive, and on approaching the cot whereon rested the mangled and bruised child, saw some of the attendants offer a stimulant to the little one to arouse, or if possible, alleviate his suffering. The kindly offer was firmly though politely refused when the child said: "I cannot, for I have taken the pledge." The attendants were not a little startled at these words. The priest drew closer and asked, "Where, my little man, did you take the pledge?" The answer came quickly, "Father Murphy, of Conneaut, gave me the pledge when I made my First Communion." "And have you made your First Communion—how old are you?" "Yes, Father; I am eleven years."

The priest, physician and Sisters accustomed to many touching scenes, were now struggling to subdue their tears as well as give expression to the thought uppermost in the minds of every one who had heard the child. "All the little Christian heroes are not yet dead." The child's ardent desire to receive the last sacraments was truly marvellous, and when informed that he must soon die and that everything had been done for him, he folded his little hands upon his bosom and uttered the words, Thank God.

The good Sisters and priest gave this consolation to a grief-stricken mother that her son, little Willie Raynor's death was worthy of a Bishop. Willie was an altar boy and his remains were buried in the presence of a large congregation as ever assembled here in Conneaut, Sunday Nov. 25.

Singers, public speakers, actors, auctioneers, teachers, preachers, and all who are liable to over tax and irritate the vocal organs, find in Ayer's Cherry Pectoral, a safe, certain, and speedy relief. A timely dose of this preparation has prevented many a throat trouble.

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

Do not delay in getting relief for the little folks. Mother Graves' Warm Extremities is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

St. Jerome, as the Bishop observes, translated the Vulgate from the Greek original, revising the version of the ancient Itala. Where the Latin had no synonym, as he assured Pope Damasus, to give the sense of the original. The word "full" in the text gratia plena, though not in the Greek original, is contained in the verb

charito, according to the explanation given by the Catholic Church. The passage quoted from St. Jerome shows clearly in what sense the holy Doctor and the Church of his time understood the expression Recharitome used by St. Luke,—an expression which, in the same form is never used of any other person but Mary, and of her at the special command of God. "St. Jerome's rendering is a literal translation of the Syriac malayath cabulo plena aratia, the Syro-Chaldaic being the language of the Blessed Virgin, in which the heavenly messenger designed to address her. This expression is the 'original' which was translated into Greek by St. Luke."

The Bishop concludes by citing one of those beautiful prayers addressed to the Virgin Mother by St. Ephrem the Syrian, who died in the year 373. The expressions employed can be explained only by the developed doctrine of the Immaculate Conception according to the sense of the Church in the words "full of grace." This is the prayer: "Most Holy Mother of God and full of grace, all pure, all irreprehensible, all praiseworthy, all incorrupt, all inviolate, virgin in body, soul and mind; incomprehensible miracle, immaculate vestment of Him who puts on light as His vestment, unfolding flower, thou alone perfectly immaculate!"

Let us close with an extract from the admirable encyclical letter in which Pope Pius IX., of holy memory, defined the dogma of the Immaculate Conception of the Blessed Virgin: "The holy Fathers and great writers of the Church considered in their minds and hearts that at the time when the Angel Gabriel announced to the Blessed Virgin her election to the most sublime dignity of Mother of God, she was called in the name, 'full of grace.' And hence they taught that by this solemn and up to that time unheard of salutation it is shown that the Mother of God was the seat of all divine graces, and adorned with the special gifts of the Holy Ghost,—yea, was the infinite store-house and inexhaustible abyss of the same gifts; so that, never being subject to the curse, and a partaker with her Son of the perpetual blessing, she merited to hear from Elizabeth, inspired by the Holy Ghost, the words: 'Blessed art thou amongst women, and blessed is the fruit of thy womb.'—Ave Maria.

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London, Saturday, Dec. 15, 1884.

PROPOSED COMBINATION AGAINST ROME.

Bishop Seymour, of Springfield, Ill., following some of his Episcopal brethren, in elucidating the principles of the Protestant Episcopal Church, with a view to Christian union, remarks in a lecture some time ago delivered, that "certain fundamental rules for the government of His Church," laid down by Christ, having been "subverted in the West, by Rome," the latter is thereby "committed to a form of Church government which is irreconcilable with that established by Christ."

There is nothing on earth more contemptible than the bluster of a baffled bully. We are filled with disgust at the boasting of Sir John Falstaff when after a miserable display of cowardice we hear him recount how he put his assailants, the men in buckram, to flight by his unprecedented courage; and it is with feelings very much of the same kind that we have read the recent vapourings of Rev. J. C. Madill, President of the P. P. A., or Amoreans, in regard to the victories of that society, past and prospective.

posed for intellectual assent, being an absurdity, undeserving a moment's consideration by any thinking man.

THE ANGLICAN CLERGY.

While unable, in the absence of favorable determinations by those in authority, to do more than by courtesy to grant to the episcopal clergy their several ecclesiastical titles, as ministers of a Protestant Church, we must admit that for large numbers among them we have always entertained the highest regard, being as a class of unquestioned respectability, cultured, refined, often fine scholars, learned in various departments, earnest and indefatigable in their calling.

THE BRAGGADOCIO OF BIGOTRY.

Several times since the June elections has he indulged in this braggadocio. We do not speak here of the ignorance displayed by this exponent of P. P. A. learning, as evinced in the statement which he made at St. Mary's on the 26th of November, to the effect that Sir John Thompson and the Hon. Wilfred Laurier are alike Jesuits! Of the confusion of ideas existing in the brain of this profound student of history it would be useless for us to speak, for it is beyond the scope of reasonable hope that he could be made to understand the difference between a Jesuit and an ordinary Catholic layman.

The P. P. A. President's boasted victories on the Ontario elections. He declares that:

"The P. P. A. have not only twenty-seven members in the Local House who will stand up for Protestantism every day in the week, but they have 150,000 men who are pledged to decorate the Protestant horse."

The elections of last June are too fresh in the memory of the people of Ontario that such trash as the above should be accepted by them as gospel truth. The facts that about ten candidates were put forward by the P. P. A. as their own standard-bearers, and that only two of these were elected—the members for both ridings of Lambton. Several candidates endeavored to ride two horses at the same time, as patrons and P. P. A. nominees, but came to the ground. For the most part these men endeavored to sail under false colors, hiding their P. P. Aism, and denying it where they hoped to gain by duplicity the votes of a few unwary Catholics, and in some instances they succeeded in this, though even thereby they could not score a victory, even in the most thoroughly Protestant constituencies in the Province.

For the rest, we admit that many of those who contested seats in the Conservative interest had made a secret compact with the P. P. A. to support their platform. That platform was not identical with the professed policy of the Conservative party, but the two were so much alike that it was an easy matter to reconcile them, and to appear as the accepted candidate of the Conservatives and the P. P. A., and thus there was an actual alliance of the two parties. This Mr. Madill admits when he claims that there are twenty-seven P. P. A. men in the Legislature. That is just the united strength of the successful Conservatives and P. P. Aists. But it must be remembered that the Conservatives' strength alone was thirty eight in the last Legislature, so that the result of union with the P. P. A. has been the loss of at least eleven seats in the aggregate. Mr. Madill is welcome to all the consolation he can derive from such a victory. The fact remains that the P. P. A. alliance has annihilated a once powerful party.

In regard to the recent London election, Mr. Madill explains that he or his party was not beaten, for he himself took no part in canvassing for Mr. Essery. Mr. Essery, he says, was the Conservative, and not the P. P. A. candidate. If this is the way Mr. Madill counts noses, where will he find the twenty-seven P. P. A. men in the present Legislature? Evidently all is palatable fish that comes to his net, and what he does not catch is but gudgeon.

It would not be to the credit of the Province if Mr. Madill's boasts of victory were truthful. It would only prove that a Protestant population is easily imposed upon by a fanatical cry; but actual results have shown that the time is past for such a cry to bring about a triumph in Ontario.

Similar boastsings of A. P. A. victories have been made in the United States; but we are happy in being able to say that they are as fallacious there as in Ontario.

The November elections in the United States, so far from having proved the strength of the A. P. A. in the Republic, have shown its weakness everywhere, and this is now being recognized by Republican papers. The A. P. A. simply threw itself in with the Republicans, almost everywhere, because they were conscious of the fact that they were of little or no importance in the great struggle which was taking place, and that they could not elect their members on the strength of their own platform.

Michigan is the only State in which the proscriptive society has shown considerable strength, and there, it is claimed by its organs, it controls the new Legislature. It is very doubtful as yet whether it will succeed in this, though it is certain that two of the twelve Congressmen who have been elected are Apsaists of strong proclivities. On the other hand, Governor Rich, who carried the State in the Republican interest by a sweeping majority, holds Apsaism in contempt, and it is probable that a majority of the eleven Republicans elected with him are of like sentiments. At all events, they were elected as Republicans, and not as Apsaists.

A. P. A. boasts its greatest strength in the Union. It could not but be conscious of its own numerical weakness even here, but it relied on its influence. Apsaism, in its own estimation, was a word to conjure by, and a full ticket was put into the field under its auspices for nearly all the State offices. There can be no doubt that the solid A. P. A. vote was practically given to the candidates of the order; and the result is, therefore, an exhibit of its actual strength in numbers, with its influence thrown in. What is this result? From the Chicago Inter-Ocean we learn that five parties contended for supremacy—the Republicans, the Democrats, the Populists, the Prohibitionists, and the American Citizens' Party, or the A. P. A. The full vote of the county was 243,840, out of which the A. P. A. candidate who stood highest on his ticket, Mr. Van Sicken, nominated for the County Treasurership, received just 1,321 votes. His colleagues, on the same ticket, the candidates for the County Judgeship, and the county Superintendency of Schools, received respectively only 917 and 796 votes, the whole ticket showing a weakness which no other party has ever exhibited in American politics; and all this, in spite of their bluster that they are the controlling influence in that State.

The Populists and the Prohibitionists, though very badly beaten, made quite a respectable showing in comparison with the Apsaists; as they received respectively in the same county, 27,527, and 1,686 votes.

For Congress, the A. P. A. endeavored to elect only two representatives, namely, in the first and fifth districts. Here their showing was just as ridiculous as in the State election, as their candidates in the two districts received respectively only 273 and 132 votes, whereas the totals of votes cast were 48,524 and 37,205. The Populist and Prohibitionist candidates in the same two districts received respectively: in district 1, 5,154 and 577; in district 5 there was no Prohibition candidate, but the Populist received 3,702 votes.

In five Districts the A. P. A. had put up candidates for State Senatorships, and the votes recorded for them as follows: District 3rd, 200; District 5th, 98; District 17th, 136; District 19th, 27; District 23rd, 30. In the same Districts the total numbers of votes cast were 23,809; 32,687; 15,141; 15,764; 15,030.

Know-Nothingism and fanaticism are evidently a dead issue on both sides of the boundary line.

POLITICS AND RELIGION IN BELGIUM.

The result of the elections which recently took place in Belgium has been even more decisive and more gratifying than the cable reports which were sent would have led us to believe.

Though Belgium is a thoroughly Catholic country, the indefatigable secret societies have been at work there, as in other countries of Europe, to undermine religion, and from 1879 to 1884 the anti-Catholic party was able to maintain itself as the ruling power. Its designs against the Catholic religion were not thoroughly understood or known until it had kept the reins of Government in hand for some time, but then all was made clear, especially by the so-called Liberal attacks upon religious education which was abolished. Then in 1884 the party was overthrown, and a Catholic Government came into power, and has held its position firmly in the affections of the people ever since.

How it was possible for an anti-Catholic Government to become dominant at all in such a country seems to be almost inexplicable; but the cause appears to have been the secrecy with which the so-called Liberals laid their plans, and the disinclination of Catholics to bring religious questions into the arena of politics. The tortuous course of the Liberals, however, obliged them to do so, with the result that the Catholic party has been in power now for ten years, with a lease of five years longer. The present Government has been progressive, and universal suffrage has been established, with the curious provision, however, that married men and men of property have two votes, and graduates of colleges with property three votes each in order to give additional weight to stability of tenure and education.

By the recent election, 104 of the Catholic party, 16 Liberals, and 32 Socialists, have been elected to the House of Representatives. In the Senate the Catholic party has fifty-two seats, against twenty-four held by Liberals and Socialists.

Out of a population of 6,000,000 there are in Belgium about 10,000 Protestants and 4,000 Jews, nevertheless full religious liberty is granted to persons of all religions, and there is no interference by the State with the ecclesiastical administration of either Catholic or Protestant Churches, and part of the salary of clergymen of all denominations is paid from public funds. Schools are likewise in a flourishing condition, and are maintained by the State, according to results.

HARSH DEALINGS IN THE FISHERY DEPARTMENT.

We have received a memorandum setting forth in full the treatment to which Messrs. J. & C. Noble, merchants, of Killarney, Algoma, have been subjected by the Fishery overseer, Mr. Elliott, acting under authority of the Minister of Fisheries; and having carefully considered the circumstances of the case, we cannot draw any other conclusion than that the Messrs. Noble have been treated with unjustifiable severity.

In May, 1884, four steam tugs and a number of sail boats, the property of, or supposed to be the property of, the Messrs. Noble, were seized by Mr. Elliott under instructions received from the Department of Marine and Fisheries, in answer to a telegram from the Overseer, advising the department that the firm were then fishing without a license.

While it appears to be true that the men in the employ of the Nobles actually were fishing before their licenses were issued, it is also true that their applications for a license were on file at Ottawa, and the money was paid for the same, awaiting the action of the Government. Under such circumstances the Messrs. Noble, if not altogether justified, did what was the usual custom while they were in expectation of a license, and at most a fine of a few dollars would have been sufficient to vindicate the law.

Word came, however, from Ottawa, that a license would not be given to the firm of the Nobles, and they were directed to withdraw from the fishing until the matter should be settled satisfactorily. The men were then in the act of taking their nets from the water, when the fishery officer came upon them, and seized their vessels, nets and other appurtenances. The sail boats were sold, and the tugs were advertised for sale by tender, though the actual sale has been postponed from time to time. The Nobles have sworn that the loss thus inflicted upon them has amounted to no less than \$25,000; their business has been ruined, their trade has been thrown into the hands of a rival company, and it has been made known over the whole territory that fishermen who deal with them may expect the hardest possible treatment from the fishery department. In fact it would seem that the Fishery overseer had concealed from them the fact that their licenses were not likely to be granted, so that they might be caught in a trap, by sending out their tugs and boats, that the overseer might have a chance to seize them.

A Commission of Investigation was appointed to examine into the case, insufficient notice of which was given to the Messrs. Noble. They proved, however, that a trap had been set for them, and the charges made against them that they had been accustomed to break the law in former years were not sustained, though this was the excuse on which they were so harshly treated. The opportunity of disproving these charges by positive evidence was refused to the Messrs. Noble, the pretext being that such evidence had no bearing on the present case. In others respects also the Messrs. Noble were very harshly dealt with, it being established that the Fishery Overseer was personally hostile to them.

Whence arises this hostility? We are given to understand that it comes from the connection of the Fishery Overseer with the P. P. A., the members of which society are bound by oath to injure Catholics as far as possible. The Messrs. Noble declare in a letter published in a recent issue of the Globe that Mr. Elliott made himself a propagandist of the P. P. A. in Sault Ste. Marie.

If this has had anything to do with the persecution to which the Messrs. Noble have been subjected, the whole matter should be judicially investigated, and we hope steps will be taken to bring about such an investigation at the next session of Parliament or before the law courts. It is not to be endured that P. P. A. influences shall be allowed to thwart the ends of justice, or to inflict injustice, whether in the government of the Province or of

the Dominion. Even if the Messrs. Noble were guilty of an apparently unintentional breach of strict law, they should not be persecuted or punished beyond their deserts, or beyond what is customary, under the circumstances in which they are placed.

LET THERE BE UNION.

We take pleasure in publishing the following utterance of the Hon. J. J. Curran, delivered in Toronto after the brilliant lecture of Mr. T. D. Sullivan, M. P. We trust the words of the gentleman will have due weight amongst the Irish party at home. A terrible responsibility rests upon the shoulders of those who have caused disunion in the ranks of the Irish Parliamentary Party. They are working along the same line as were those whose names have come down to us as pretended friends—but real enemies—of their country, performing only too faithfully the work of those whose interest it is to keep the Irish people in subjection and in poverty:—

At the conclusion of the lecture Hon. J. J. Curran rose to move a vote of thanks to Mr. Sullivan, and in his remarks paid high tribute to the quality of the address and referred to the favorable impression such an exposition was sure to leave on the public mind. He had a message from the people of Canada, especially from the descendants of the Irish race, which he hoped Mr. Sullivan would carry to the present representatives of the Old Land in the Imperial parliament. They should remember that they were not mere representatives of the local constituencies that sent them to Westminster. They were the guardians of Irish rights and the exponents of the views of the race throughout the world. They could send their names to posterity as the patriotic band who had done battle nobly for the grand old cause or sink into contempt for having sacrificed their country's opportunity. Their petty personal bickerings must cease, they must rise to the level of the sacred mission they had been sent to fulfill. They must realize that the eyes of the world were upon them. Ireland, her character, her fitness for Home Rule, everything that most nearly and dearly concerned her, were all in their keeping. With a united Irish party the last dollars of Irish Canadian or Irish American money would be cheerfully shared to further the cause of fatherland.

Rev. Dr. Burns of Hamilton seconded the address, and short speeches were made by Sir. Oliver Mowat, Sir. Frank Smith and Hon. G. W. Ross, all expressing satisfaction at the tone of Mr. Sullivan's remarks.

ALDERMANIC BOODLING IN TORONTO.

Toronto is undoubtedly a prosperous city from a worldly point of view. For many years past it has progressed beyond all expectation in population and wealth. Its boundaries have been extended so as to embrace several suburban municipalities, and with all this increased prosperity it appears to have grown equally in self-esteem so as to have arrogated to itself the high-sounding title of "Toronto the Good." To those living outside its precincts it has been a perplexing question how the city became entitled to the distinction of being thus designated, but judging from the prevalence of such associations as the P. P. A., the Sons of England, Orangeism, and others whose objects are to destroy the Catholic religion and even to deprive Catholics of the means of livelihood, as far as they can, it is very doubtful if the claim to superior goodness has any better foundation than that of the Pharisee, who thanked God that he "was not as the rest of men."

But now at the very moment when the consciousness of self-righteousness is at its height, an investigation is being held on the making of a contract with the Street Railway Company, and the fact has come to light that it was only by the wholesale purchase of the votes of aldermen that the contract was carried through. The investigation has brought this corruption into so strong a light that the people have now lost all confidence in the present Council. This is plainly expressed in Alderman Gowanlock's letter of resignation of his seat. He says:

"The public sentiment of the city has been so much inflamed against aldermen that the public usefulness of the Council of 1884 is over, and I therefore resign my seat as alderman for Ward No. 6."

Alderman Hewitt has also resigned his seat, and both resignations were accepted by the Council as a matter of course, without debate.

In reference to the same subject, Rev. D. Milligan, preaching in St. Andrew's Presbyterian Church said, on Sunday, Dec. 2nd.:

"Our present municipal evils have been brought upon us by the apathy of too large a portion of the people, by the prejudices of political partisanship, and by the wiles of the fortune-

Even if the Messrs. ... of strict law, ... be persecuted or pun- ... under the circum- ... are placed.

ERE BE UNION.

sure in publishing the ... of the Hon. J. J. ... in Toronto after the ... of Mr. T. D. Sullivan, ... of the hon. ... have due weight ... party at home. A ... ability rests upon the ... who have caused ... the ranks of the Irish ... Party. They are work- ... same line as were ... have come down to ... friends—but real ene- ... country, performing ... ally the work of those ... it is to keep the Irish ... and in poverty:—

EDITORIAL NOTES.

The speech of Earl Rosebery at Bradford, in which the future policy of the Liberal party was foreshadowed, was a remarkable one in many respects, but in no way more so than in the fact that the determined assault made upon the House of Lords as an anomaly in Legislation should come from a member of that body of hereditary Legis- lators. He did not hesitate in his position nor attempt to evade the issue which is to be put before the people at the next election, and that issue is the restriction of the veto power of the Lords, and the supremacy of the House of Commons as a legislative body. He declared that it was the rejection of Home Rule for Ireland which had brought this issue into prominence. Before the Home Rule Bill was passed by the popular House the Lords repre- sented a certain balance of parties, and their opinions had some weight, but by their rejection of the Bill they declared themselves uncompromisingly a Tory body, opposed to all popu- lar aspirations. They were willing to compromise on other questions, but on the important question of breaking the power of the landlords over the Irish people there is with them no compromise possible. They are immutably against conceding any measure of jus- tice to Ireland. A Liberal Govern- ment, therefore, can no longer hope for support for Liberal measures from more than about 5 or 6 per cent. of the Lords. This anomaly, Lord Rose- bery declares, must be ended, if the boast that Great Britain is a free country has any truth in it. The policy of the Liberals is to maintain popular rule, and to do this the abolition of the veto power must be brought about. It will become, therefore, the fixed policy of the Liberals to effect this abolition, and Home Rule will inevit- ably follow.

IC BOODLING IN TORONTO.

undoubtedly a prosper- ... worldly point of view. ... rsts part it has progressed ... pectation in population ... its boundaries have been ... to embrace several ... cipalities, and with all ... prosperity it appears ... equally in self- esteem ... argated to itself the ... g title of "Toronto ... those living outside its ... has been a perplexing ... the city became entitl ... of being thus desig- ... gling from the prevail- ... associations as the P. P. A., ... and Orangeism, and ... objects are to destroy the ... and even to deprive ... the means of livelihood, ... n, it is very doubtful if ... superior goodness has any ... tion than that of the ... o thanked God that he ... the rest of men."

ARCHBISHOP LORD PLUNKETT, of Dublin, has had a rough time with his own co-religionists ever since he went over to Spain to consecrate a Protes- tant Bishop of Madrid according to the Ritual of the Anglican Church. The High Churchmen are especially indig- nant that he should have presumed to arrogate to himself ecclesiastical juris- diction in a country where there is an acknowledged episcopate already exist- ing, and nearly all the Anglican Bishops themselves have condemned his course. He did not appear to be con- scious that the unstable rock on which Anglicanism is built is the right of a nationality to hold its own episcopate against all others, in spite of which fact Lord Plunkett sets up an Episco- pate, such as it is, in opposition to the national Episcopate. The English papers ridicule him without mercy as an ecclesiastical pirate; but the matter attracts far more attention in England than in Spain, for in the latter no attention whatever has been paid to His Lordship's vagaries.

FROM THE True Witness we learn that it was announced with some flourish of trumpets that it was the intention of the P. P. A.ists of Point St. Charles to set up a P. P. A. barber in that local- ity. The ultra P. P. A.ists there have a holy horror of being shaved by any

barber except one of their own relig- ious hue, which is of very nondescript character. They evidently fear, our contemporary says, lest the Catholic barbers at the Point might cut the throats of P. P. A.ists whom they might be required to manipulate. But the project of getting the P. P. A.ist barber appears to have fallen through, as no further steps have been taken since the first announcement was made. Per- haps the barber elect on weighing well the matter considered that as Catholics form the great majority of the people at the Point, the customers of an adver- tised P. P. A. barber would be few in number. Perhaps the Catholics might be quite as averse to risk their lives under the manipulations of a P. P. A. barber as the P. P. A.ists are to jeopar- dize theirs under the hands of a Catholic.

DIocese OF HAMILTON.

On Sunday afternoon, 2nd inst., His Lordship the Bishop visited Low- etto and officiated at a reception of the Children of Mary. After blessing and distributing the medals the Bishop gave an interesting instruction on the dignity and duties of the Chil- dren of Mary, after which followed Benediction of the Blessed Sacrament.

DE LA SALLE ACADEMY.

On Wednesday evening a literary and musical entertainment in connec- tion with this institution took place at St. Mary's parish hall, which is thus referred to by the Spectator: "Many entertainments have been given by the boys of St. Mary's school, but the success of the one held under the auspices of the Christian Brothers in St. Mary's hall, last evening, sur- passed all previous ones. There was a large attendance. Prominent among those present were Bishop Dow- ling, Rev. Father Coy, superintendent of the schools; Rev. Mgr. McEvay, Chancellor Craven, Rev. Fathers O'Reilly, Hinchey, B'ady, Mahoney and Lehmann. "The programme contained four- teen numbers, and the various partic- ipants acquitted themselves credit- ably. The opening address was deliv- ered by Master J. Sullivan; solos were sung by E. Marks and W. Murray; the latter also sang a duet with J. Koutber; a duet and chorus, 'Fair Canada,' was sung by J. Brydges, J. Koutber and a juvenile choir composed of pupils from the first to the fifth forms. The choir also sang three choruses, 'Ode to Leo XIII., 'The Emerald Banner,' and 'The Isle That's Crowned With Shamrocks.' The solo in the latter was sung by T. Sullivan. A dramatic sketch entitled 'A Scene in Court' was enacted by H. Mullin, T. Sweeney, J. Gillespie and J. Willibee, who respectively represented the judge, counsel for the plaintiff and defendant, and clerk of the court. A drill was given by the Hamilton Catholic Cadets, under the direction of Commander John Duffy; a piano solo was played by John Cleary; as fine an exhibition of sword drill as could be desired was given by John Smith, J. Percy, M. Green, W. Kelly and J. Duffy, under the captaincy of Lewis Vizard; and a recitative trio was contributed by Harry Mullin, J. McMahon and John Willibee, who also gave a recitation entitled 'The Ivory Crucifix.' The accompaniments were played by John Cleary."

FEAST OF THE IMMACULATE CONCEPTION.

As the cathedral is dedicated to God under this title the festival is annually celebrated with great solemnity. This year solemn Mass, with deacon and sub-deacon, was celebrated and solemn Vespers in the evening.

ST. ANN'S WING OF ST. JOSEPH'S HOSPITAL.

In the afternoon the new, beautiful and commodious wing lately erected as an addition to St. Joseph's Hospital was solemnly blessed by the Bishop, assisted by all the city clergy. A pro- cession was formed in the chapel, head- ed by cross-bearer, acolytes, chanters and clergy, passing through the several corridors and wards of the three stories and returning to the chapel for Benediction of the Blessed Sacrament. A description of St. Ann's will be furnished at another time.

ST. VINCENT DE PAUL'S SOCIETY.

The several branches of this charit- able society held their annual meeting for the reading and adoption of the annual reports on Sun- day afternoon, 9th inst. The society is doing a great and meritorious work for the city poor. The Bishop and Mgr. McEvay were present and deliv- ered congratulatory and encouraging addresses in favor of the good work.

At 4 in the afternoon the Sodality assembled in St. Mary's chapel for the reception of probationary members. The Bishop officiated, blessed and dis- tributed the medals and addressed the Sodality on the duties of their station in life. His Lordship afterwards officiated at Benediction of the Blessed Sacrament.

In the evening at solemn Vespers at the cathedral Father Lehmann officiated. The Bishop presided at the throne, and immediately before the "Magnifi- cat" preached the sermon of the Patron feast of the cathedral, on the Immacu- late Conception.

Instructive evening sermons, at- tracting large congregations, are deliv- ered during Advent not only in the cathedral, but also at St. Patrick's, St. Lawrence and St. Joseph's churches.

LECTURE FOR THE POOR.

Rev. Father Doherty, S. J. (one of the Jesuit Fathers who conducted the recent mission here), will deliver a lecture, at Vespers, in St. Peter's Cathedral, in aid of the poor of the city, under the auspices of St. Vincent de Paul Society, on Sunday, December 16,

THE SCHOOL BOARD ELECTIONS.

The Belfast Irish News, having in its issue of the 16th inst. published the extraordinary letter from Mr. Michael Davitt from which we quote elsewhere referred in its leading columns to the action of that gentleman in the follow- ing words:

This School Board election has given rise to very serious, and in some respects very unfortunate, controversies the extension of which might, as we conceive, lead to dissensions, if not fresh dissensions, at home. Mr. Davitt is not an advocate of dissensions. He is a wise and prudent leader, and knows the evil which dissensions breed. We beg to assure him that it was our high admiration for him as a valued Nationalist leader that called forth that expression of regret on our part. When Mr. Davitt speaks it may be that Ireland speaks and acts be- hind him; such is his acknowledged position.

Under these circumstances, His Emi- nence Cardinal Logue addressed the following letter to the editor of the Irish News, in which paper it was pub- lished upon Monday last:

Armagh, 16th November, 1884. Dear Sir—The letters of Mr. Davitt in your issue of to-day and some ex- pressions in reference to them, which occur in your leading article, force upon me a duty from which I would very willingly be exempted. Besides the natural repugnance I have to writ- ing in newspapers, I do not believe that your columns are a fitting medium for giving expression, at least as a rule, to the views of a Bishop. Hence, had this London school board controversy been kept among those whom it immedi- ately concerns, and who are well able to deal with it, decided as my opinions were on the question, I would not have felt called upon to interfere. But when it is brought, as it were, to my door, in the pages of a paper which circu- lates largely among my people, silence on my part might be taken for acquies- cence in what I regard as a very mis- taken and very lamentable proceeding.

Above all, there is one expression of opinion in your leading article which I could not let pass without protest. You tell your readers "that when Mr. Davitt speaks it may be said that Ire- land speaks and acts behind him." I have no objection to any compliment you may pay to Mr. Davitt within certain limits. You could not admire more than I do his earnest patriotism, his honesty, his singleness of purpose, the generous spirit in which he is ever ready to sacrifice his private interests for the public good. But unfortunately Mr. Davitt, from time to time, favors the public with pronouncements in reference to which I should be very sorry to think that, when he speaks, Catholic Ireland "speaks and acts be- hind him." Mr. Davitt seems to think that, as a Catholic, he is quite safe and free to speak and decide as he pleases so long as he steers clear of a con- demned proposition, or does not run tilt against an article of faith. The danger is that his tendency to dog- matizing and to skimming as close as possible along the confines of orthodoxy may some day land him in an unpleas- ant position. But apart from all this he should remember that there are cer- tain safeguards of the faith and certain outworks of religion an attack on which comes with very bad grace from a sincere Catholic, such as I believe Mr. Davitt to be. One of these is respect for the Head of the Church, and a filial interest in all that is necessary to secure his independence, rights, privilege and immunities. I fear Mr. Davitt must have lost sight of this when, some months ago, he penned a certain re- grettable letter to a correspondent who, though he may not have intended it no- less effectually set a snare for his un- wary feet. A little reflection would have taught him that the temporal power of the Pope has very little con- nection with Home Rule in Ireland, and that the Pope is progressive enough for most Catholics.

Another safeguard not less inti- mately connected with the preservation of the faith is the religious training of our children. This I fear Mr. Davitt and some of his colleagues do not appreciate as they ought, when they advise our Catholic people to make common cause, in school affairs, with English secularists and free-thinkers, even throwing the full weight of their influence into the balance in favor of gentlemen who are known to have voted against all Christian teaching in Board Schools, and against all aid from the taxes to voluntary schools where religious instruction could be im- parted.

It may be all very fair to enter into a political alliance with these gentlemen for all intents; but when we are asked to sacrifice our religious or edu- cational interests in return for their help, a point is reached where every Catholic must stop. And disguise it as they may to themselves and others, this is precisely what Mr. Davitt, and more recklessly still some of his colleagues, would have the Irish Catholics of Eng- land to do in the forthcoming School Board elections. Gratitude for help rendered to us in our endeavors to realize our national aspirations is laud- able, but gratitude which involves a sacrifice of principle—above all a sacri- fice of religious principle—can neither be repaid by us nor reasonably ex- acted by helpers. Their political aid can be repaid in kind, as, up to this, it has been abundantly repaid; and I am firmly convinced that if this payment were not the chief consideration, neither sympathy on their side nor gratitude on ours would long secure us their aid. Any return beyond this, especially a compromising return, would argue not that independent alli- ance of which Irish Nationalists so often

blast, but the subjection of slaves to their masters.

Of course I know what is said of Tory demagogues and Tory intrigues, and no doubt they would make capital even out of this casuistry if they could, but I would not insult the intelligence of my fellow-countrymen in England by supposing that they could not vote for the dearest interests of their little children at a School Board election, and vote for the interests of their country at a Parliamentary election. The issue in either case is clear, distinct, and well defined, and our countrymen generally are not stupid.

I am at a loss, therefore, to know why you have thought it necessary to be so apologetic in your article deal- ing with Mr. Davitt's letter. I can understand how you should be respect- ful to a gentleman whom we all re- spect; but, if I know the mind of most of our readers, I believe they would have wished you to take the stand which the great body of them would expect of you as a Catholic journalist, and voice their views on a question of such importance. It is right that public men should be told clearly what is thought of their action. It is well for them to know that there are some interests too sacred to be tampered with, or sacrificed to political ends however desirable. I know you are anxious to avoid whatever might foment or intensify dissension, and you could not abhor dissension more heartily, or desire perfect union among our public men more eagerly than I do; but timidity in probing a wound may leave it to fester till it is past healing. It is my honest conviction that the attempt of some politicians to bring the political interests and aspira- tions of our people into conflict with their religious instincts and Catholic feelings will do more to discourage patriotism, paralyze national action, destroy cordial union, and even break up the National Party, than all the causes of division which we have had to lament in the past. I am, dear sir, yours faithfully.

MICHAEL CARDINAL LOGUE.

A correspondent in London sends us the following specimen of a hand-bill issued in the interest of the Progressive candidates, such as Mr. Michael Davitt's friend, the Rev. Stewart Headlam. We have felt obliged to omit one absolutely blasphemous pas- sage referring to the Holy Sacrifice of the Mass and the Sacrament of Pene- nance:

ENGLISHMEN!

PROTESTANTS OF ALL DENOMINATIONS DO NOT BE HUMBUGGED.

By the Church party on the School Board they are wilfully throwing dust in your eyes when they ask you so plausibly to vote for Christian Education. Their Christian Education means Popish, priest ridden, dishonest, denominational Education! It means putting Religious Education in the hands of men who take the pay of the Protestant Church and teach and practice Popery, and who do all Dis- senters.

These are the men who are working hand and glove with Popish priests, speak of them as "our brethren," and who curse all Non-conformist followers of Jesus Christ, and with contemptible arrogance put their own side of the case before the public. Englishmen! remember that England's greatness is its Bible Christianity, and that its simple truths as placed before the child- ren under the present compromise, is better than all the bitter sectarian dogma the clericals want to run down their throats.

Englishmen! if you love your God, and your children to grow up Protestants, vote only for men who will oppose the Church- priest party at the November Election. Englishmen! if you let Ritualistic and Popish priests rule the education of your children, you are unworthy of your country and your privileges as free men, and more- over that your forefathers laid down their lives to win for you—Civil and Religious Liberty.

PROTESTANT PROGRESSIVE CANDIDATES.

The printer of this abominable pro- duction is Mr. John Kensit, who is him- self a Progressive candidate in opposi- tion to the Duke of Newcastle.

THE FATAL FLAW IN ANGLI- CAN JURISDICTION.

London, Nov. 8, 1884.

The Anglican Archbishop of York has just spoken of Cardinal Vaughan as "an Italian Cardinal who calls him- self Archbishop of Westminster." In the first place, Cardinal Vaughan is not an Italian. Next, Italy has had nothing whatever to do with his creation as Cardinal or Archbishop. And, thirdly, Cardinal Vaughan has not called him- self Archbishop, but was chosen chief of the Sovereign Pontiff for that office, and was appointed to the See of Westmin- ster, not by himself nor by a Prime Minister, but "out of the plenitude of the Apostolic authority." We are accustomed to indefiniteness in Angli- can controversy, but really a little pre- cision should be affected in statements as a matter of fact. The Archbishop of Canterbury, like his brother of York, has a taste for misleading phraseology. He has adopted a catch-phrase, as loose as it is irrelevant, which was invented by the late Dr. Littledale, who thought he could crush the Catholic Church in this country by speaking of it as "The Italian Mission." Rome is unquestion- ably a town in Italy, and therefore "Italian" sounds well. But if the Pope were to be driven out of Rome to- morrow, and were to take up his abode in New York, his missions could no more be described as American than they can now be described as Italian. It is, perhaps, natural that the Bishops of the Establish- ment, who derive all their spiri- tual jurisdiction from the Govern- ment of Great Britain and Ireland, should look upon orthodox as a geo- graphical accident, and upon author- ity as state born or insular. For three centuries Anglican Bishops and Arch- bishops have been created by the First Lord of the Treasury, or by some correspondingly potent official. "I made him a Bishop, but I forget his

name." was Mr. Disraeli's pleasant jest to a friend. And no doubt Mr. Disraeli could impart spiritual jurisdiction quite as well as the King or the Queen. Where no one can give spiritual juris- diction, it does not matter who affects to play the Pontiff. On the same day in England a new Bishop and a new postmaster will be appointed by the same court official. And the jurisdic- tion of the one is the same as that of the other—so far as Divine authority is concerned.

A good deal of controversy has been going on lately as to the validity of Anglican orders, in consequence of Cardinal Vaughan having emphatic- ally stated that Anglican orders are not valid. And naturally the question of Anglican jurisdiction has come in for some share in the controversy, since High Church men suspect that all true jurisdiction must be an integral part of Catholicity—both having their pledge in Divine Authority. Yet the way in which this question is argued by Angli- cans is confusing to the point of dis- traction. I have quoted the Arch- bishop of York, who says that "an Italian Cardinal calls himself Arch- bishop of Westminster," and I have quoted the Archbishop of Canterbury, who speaks of the Catholic Church as an "Italian Mission." Now let me try to state what is the Anglican theory in regard to the whole subject of jurisdic- tion, so as to show where it clashes with common sense, as well as with the Catholic Faith.

High Churchmen know that Henry VIII. and Queen Elizabeth both re- pudiated the source of jurisdiction. They arose therefore one of two alternatives: either to affirm that there was no such thing in Christen- dom as "the plenitude of apostolic authority"; or that, if there was, it resided in each separate State, in the Sovereign, in the Parliament, or in convocation. But, at least in Eng- land the convocation of clergy has had nothing whatever to do with jurisdic- tion; on the contrary, every one of the Anglican dignitaries has received his jurisdiction from the Crown. Every Anglican Archbishop and every Bishop has been appointed to his See by the temporal power; so that the present Archbishop of Canterbury is head of the Church of England by the divine authority of Queen Victoria or of her Ministers; and whatever jurisdic- tion which he can impart to others is thus derived through the temporal power alone. Here then we have a question which, while collateral with that of orders, is of a significance which is but little inferior. And how do the High Church clergy "get out of it?" They do not like to say that there is no such thing as jurisdiction, for, if they did, no Bishop could license a curate; or, what would be worse, each Anglican Bishop might rule over a neighboring diocese, or might even supplant His Grace of Canterbury or of York. So they treat jurisdiction precisely as they treat the Catholic and glove with Popish priests, speak of them as "our brethren," and who curse all Non-conformist followers of Jesus Christ, and with contemptible arrogance put their own side of the case before the public. Englishmen! remember that England's greatness is its Bible Christianity, and that its simple truths as placed before the child- ren under the present compromise, is better than all the bitter sectarian dogma the clericals want to run down their throats.

Englishmen! if you love your God, and your children to grow up Protestants, vote only for men who will oppose the Church- priest party at the November Election. Englishmen! if you let Ritualistic and Popish priests rule the education of your children, you are unworthy of your country and your privileges as free men, and more- over that your forefathers laid down their lives to win for you—Civil and Religious Liberty.

PROTESTANT PROGRESSIVE CANDIDATES.

The printer of this abominable pro- duction is Mr. John Kensit, who is him- self a Progressive candidate in opposi- tion to the Duke of Newcastle.

Now it is curious that Anglicans do not see that this fatal fallacy renders the commission of the sin of schism an impossibility. For schism is not a question of believing in this or that doctrine, but of obeying the central authority of Christendom. And obedi- ence being only possible where the recognition of divine authority is as clear as is the assertion of that author- ity, it follows that, for an Anglican, the sin of schism must be imaginary because there is neither assertion nor recognition. It is just here that jurisdic- tion becomes the sovereign test—the liturgical spear, as it were, which probes schism. Manifestly, jurisdiction, which is the right of government, must be co-ordinate with Holy Order, which is the right of administration; for other- wise every Bishop might rule where and how he liked; every priest might preach where and what he liked; and every layman might dispute with every pastor as to his right to presume to exercise any authority. Anglicans, feeling the force of this dilemma, have invented a new Protestant jurisdiction; which, taking away the source of spiri- tual government from the Supreme Pontiff, lodges it in the hands of each separate State. Thus schism becomes an accident of nationality. If the Archbishop of Canterbury should desire to be a schismatic he must dispute the apostolicity of the Marquis of Salis- bury; and if a Ritualist clergy- man should wish to indulge in the same enormity, he could only do it by affirming that the Government of Queen Victoria is not endowed with the Pontifical plenitude of jurisdiction. Schism therefore is not a spiritual but a political sin. No sooner did Henry VIII. (and afterwards Queen Eliza- beth) establish the new Protestant principle that the *ius civile* was hence- forth to be the *ius divinum*, than jurisdiction, which had been Catholic and Pontifical, became royal, parlia- mentary, and political; just as heresy, which had been the indulging private judgment, became the obeying the very authority which condemned it; and schism, which had been revolt against God's Vicar, became the not bending the knee to the temporal power.

But do not Anglicans admit the Catholic principle? Yes, they do, at the same time that they reject it. The Archbishop of York, who repudi- ates Cardinal Vaughan's jurisdiction, charges his heraldic shield with St. Peter's keys; and the Archbishop of

Canterbury, who talks about the "Italian Mission," charges his heraldic shield with the Roman pallium. Both these reprobates therefore admit that the Holy See was the fount of jurisdiction to the Church in England.

THE ANGLICAN DILEMMA.

And they admit that the Church in England acknowledged this; just as they admit that Pope St. Gregory gave jurisdiction to St. Augustine to become the first Archbishop of Canterbury; and that the successor of St. Gregory gave jurisdiction to Bishop Vaughan to become Archbishop of the Catholic See of Westminster. Here then is their inextricable difficulty. We have to ask them—but we know that we can get no answer—who is that Supreme Arbitrer who can now dictate to the Sovereign Pontiff, who can un-make his divine office and prerogative? Some one must be much greater than the Pope. A lesser authority cannot take away from a greater authority; a temporal authority cannot take away from a spiritual authority; even an episcopal authority cannot take away from a pontifical authority. Yet the Archbishop of York has intently informed us that because the audacious and murderous Henry VIII. was excom- municated by a Pope for his crimes, therefore the Roman Pontiff has lost all authority, including, of course, authority of jurisdiction. Henceforth the supreme authority became lodged in a national sovereign (we are not told the exact facts of this revelation whether it was delivered from Mount Horeb or from Windsor Castle); so that William of Orange, the Four Georges, William IV., or Queen Victoria have given spiritual jurisdiction to their prelates out of the plenitude of their own purely lay authority. But "out of nothing nothing comes." A King is not pontifical nor even episcopal; he is not even diaconal nor subdiaconal, and just as he cannot be a priest because he does not possess Holy Order, so neither can he impart spiritual juris- diction because he does not possess any to impart.

The Catholic principle of jurisdiction is very simple. As St. Thomas Aquinas says, "spiritual power is two- fold, one sacramental, the other jurisdic- tional." And, to quote a Protestant Bishop, who has expressed the same truth very well, Dr. Horsley, said, "The power of order is properly a capacity of exercising the power of jurisdic- tion, conferred by a competent au- thority." The whole question, then, for all kinds of Protestants, is "what is the competent authority?" The Catho- lic Church answers, in the words of St. Ambrose, "Ista Petrus tibi ecclesia." In other words, jurisdiction flows from St. Peter's successors, who are the only "competent authority" to grant the rights of a spiritual govern- ment, and they can decide also, ultim- ately, on matters of faith. From the time when Pope St. Gregory conferred on St. Augustine jurisdiction "over all the Bishops of Britain," to the time when Henry VIII. first profanely assumed the pontifical spiritual power of jurisdiction, all Englishmen ac- knowledged the supremacy of God's Vicar, not only as to faith but as to government. Indeed the two could not possibly be separated. Both Henry VIII. and Queen Elizabeth proved this truth to demonstration. Directly they assumed spiritual jurisdiction, which they assumed the right to decide upon mat- ters of faith, and to inflict a new religion upon a new Church, a new Minis- try, a new worship, a new prayer-book, a new everything upon their unhappy and cruelly persecuted sub- jects. The right of spiritual govern- ment and the right of spiritual teach- ing were thus proved to be, practically, inseparable. And to this day the temporal power is in England, the Supreme Pontiff "in all matters civil and ecclesiastical." The Arch- bishop of York and the Arch- bishop of Canterbury, whose careless words I have taken for a text, are both creatures of the civil power in the doctrine which they teach, as much as in the authority which they exercise. How true was the foresight of that Archbishop of York, who in the reign of Elizabeth, as Strype records, told his brother Catholic Bishops what must happen, if they forsook the old Catholic jurisdiction. "By forsaking and fleeing from the See of Rome," said the Catholic Archbishop Heath, "you must first forsake and flee from all general councils; secondly, all canonical and ecclesiastical law; thirdly, the judgment of all other Christian powers; fourthly, the unity of the Church; and by falling out of sisterhood, hazard yourselves to be drowned in the water of schisms, sects, divisions." This is what was to come and this is what has come from the new Protestant theory of jurisdiction. Even supposing the Anglican Bishops were true Bishops, and the Anglican priests were true priests—a supposi- tion which is both historically and mor- ally equally impossible and profane—they would still be, in point of jurisdic- tion, as absolutely outside the Catholic fold as the general and officers of the Salvation Army.—A. F. Marshall in Boston Pilot.

THE CATHOLIC ALMANAC OF ONTARIO FOR 1885.

Published with the Approbation of the Archbishops and Bishops of Ontario

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ORGANIZE THE YOUNG MEN!

Way It Should be Done and How to Do It.

Catholic Columbian.

If the number of young people who have been taught and reared as Catholics were still within the fold of Mother Church our church capacity would have to be doubled.

It is true, we have built and are building; that we have maintained and are maintaining (under the yoke of double taxation) large and imposing school houses; that we engage the best educators to teach our youth in the doctrines of our holy religion and the kindred studies properly belonging to the curriculum of the school-room—laying the seed for the making of good Catholics and useful citizens.

There is a universal desire to have good Christians and good citizens. To secure this end we must seek to perpetuate the faith that is in our youth and urge them to give practical evidence of their worth as Catholics and as citizens.

In this acknowledged age of associations, in view of the exemplary chain of historic successes, we cannot afford to ignore, at the expense of our young men, our Church and our country, the powerful assistance of the principle of association, of banding together, and deny the truism of the maxim that in unity there is strength.

Do I hear somebody say — "We preach, we exhort, we do all save give practical every day assistance and ready advice: to provide proper recreations, occupations and associations with our Catholic girls; thus they are given the opportunity to seek their affinity outside the pale of Holy Church. To retain our young men in the Church, we must (and can, without the adoption of liberalizing tendencies) seek to keep our youth in touch with the times.

It is certainly wrong to expect everything from the power of words against the incentives of sensual appetites, and to consider ourselves able to guide the will of our youth by mere oral persuasion. In prisons and correction houses you may behold the fallacy of this notion. There you have opportunity to hear the lamentations of misery crying out with tears and rage: "Had my father and my mother and those set over me thrown around me safeguards from the wickedness of the world, I would not now be the monster before God and man that I am."

Our youth, upon leaving school or college, are thrown upon the world with a warning cry: "Look out! Be faithful to God and His Church! Be honest and upright!" But—poor creatures!—little do they know of the dangers and temptations of a deceiving and ungodly world. They are roughing it, with little or no assistance to counteract the taint of a vitiated atmosphere in which they are forced to move.

A Mass on Sunday and an exhortation to impart the fighting strength for six days against the devil and his henchmen. We send our youth in a briar patch, as it were, for six days, with a reprimand to come out on the seventh day of the week without a scratch and without a bur on their persons.

As they grow older, the young men may come out from the briar patch less frequently, or perhaps, not at all. Ah! then a frantic effort is made to extricate them from the path of perdition—but fails; our efforts are too feeble to break the fetters of vice and infidelity. Discouraged as fruitless endeavors, we weep and lament, we chide and exhort, we prick and stab the forlorn youth with the pen point of uncharitable criticism and condemnation! Will such harsh treatment avail anything? No.

What can be done? Organize our youth as they leave school or college, for education alone will not save them from the contaminating influence of a riotous age. Organize our youth upon leaving school and college, for the reform must begin where goodness is left off. Should the weeds be allowed to take root till the hardened ground makes it impossible to eradicate them? Lead and guide them, step by step, as they grow to manhood's estate.

Do this, organize, and posterity will be saved, our Church's glory will shine with a brilliancy never before witnessed. Society will enjoy a tranquil, perfect happiness never before experienced, and the lamentable evil of mixed marriages will grow less frequent.

While there exist many associations for young men throughout the length and breadth of our land, with a

greater or less degree of usefulness and varying success, yet we have no thorough Catholic young men's association broad enough to meet the masses, combining at once the religious, moral, temporal and social needs of our youth. Some associations embody the foregoing, but their virgin principles have been obliterated by petty squabbles and race and class prejudice; others again have been buried in the caverns or oblivion by the lack of encouragement.

In the advocacy of organization and association as an efficacious measure to arrest the disaffection among our youth, I would suggest, above all others:

1. The formation of a Blessed Virgin Sodality in every parish, division being formed according to age; thus providing first for the spiritual growth and perfection of the youth.

2. By forming a compact of the sodalities of the city or town parishes and organizing a central institute, the supreme advantages of which are shown by the successful experience of our non-Catholic brethren, in which all manner of things interesting to young men may find a place. Such centralization of moral and financial power would afford opportunities for the physical, social, moral and intellectual development, and in a superior form and at a less cost, than would be afforded by individual societies. Aside from the physical training, the library and reading and amusement rooms, and "socials" for the bringing together of our young women and young men of the proper age, classes could be formed for the study of any special branch of knowledge and learning as the tastes and requirements of individual members may dictate. Lecture courses could be arranged which would give reform advocates an opportunity to be heard. Miss Elder, for instance, could be given an excellent chance to show the advantages of country life over city life, and thus model and form the youth, at least some of them, on her principles in the springtime of life.

3. The direction of this central institute should be entrusted to a young, energetic priest, appointed by the Ordinary of the diocese, with full controlling power—devoting all his time and energy to its interests and success and making the young men's cause his special duty.

4. Where such central institute is not made up by local sodalities but by individual membership, a clause in the institute's constitution should require that all applicants must be members of a parish sodality or society—to avoid any charge, real or imaginary, that the institute is detrimental to parish organizations. This clause will commend itself to pastors.

Organize our young men! It is the only salvation of our posterity and our institutions. Let the youth receive the first and best attention next to the parochial school. It will tend to the greater glorification of God and His Church and the salvation of souls of our youth. It will add greater lustre to the works of man. It will facilitate parish work, and many struggling churches would now be flourishing congregations, and our pastors' monetary cry would be heard less frequently.

There is nothing in the world that will convince a thinking mind that it is more pleasing to God, who deigned to be born in a stable, who dwelt among lowly men, who died for our sins the awful, humiliating death on the cross, to be adored in a marble church, rather than to be worshipped in an unpretentious one, while hundreds and thousands of young men are drifting from the Church who would, with little direct effort, be maintained within the fold.

"The attitude of the Catholic body towards the young men is of a piece with its attitude towards the Catholic press and Catholic literature—frozen and dumb," says a Catholic writer. "The associations of young men among the sects, the labor of secret societies to spread their influence among them, teach no lessons to the Catholic body here any more than in Italy or France. Frozen and dumb they stand, and consider their duty done when the young man is provided with a copy of the Ten Commandments." This is the exact and most discouraging truth. Apparently, nothing short of a satanic cyclone will arouse the conscious duty Catholics owe young men.

The young man has cost a great deal. "He cost every groan in Gethsemane and every thrill of agony on Golgotha," exclaimed one devoted to this cause. "All the intercession of the mediatorial throne was for this young man and others like him. His worth is enhanced by what is in him and by what he may be and do. In that tabernacle of flesh is an alert mind, which can soar to the stars or sink to the pit. Within this young man are propensities which, if gratified, shall make him an incarnate scourge. In him are ambitions which may lead him to make the necks of ten thousand warriors the ladder by which he mounts to fame. Touched by the regenerative power of divine grace, his life may blossom with all sweet charities, and his consecrated energy may spiritually evangelize half a continent. There is in him an immortal soul! Is shall glow and burn with the life of God, and join the glad choruses of the redeemed, or it shall seethe and fume with the living death of sin, and wait with the defeated and ruined forever. We can help this young man. Speak to him. Tell him how much he cost. He does not know it now. The glaring light of this world blinds his sight. His value can only be seen in the shadows that gather about the cross.

Tell him of his peril. To that he is a stranger. Unless you or some one else speak to him, he will not know it until he is in the rush of the rapids, and the roar of the cataract smites his soul. Tell him of love—Divine love—which stooped to save him. Run, speak to this young man, for the sunset of your own days of labor for the Lord may be only an hour distant."

Indeed, it is our duty and it is in our power to help the young men. It is evident that an association, as we suggest, means strength and power, ruled by one guiding hand and directed to the same aim and purpose. It means a bond of love, of union, of fraternal charity. The establishment of such central organizations in our cities and towns, bringing all within a common bond of Catholic brotherhood, should not be allowed to remain unnoticed and a dream, but a work which the united force of local sodalities can easily accomplish; then we shall not have risked what ought to be more precious to us than any other treasure, the Catholic faith and Christian morality of our youth. Therefore, let our watchword be, "Organize the young men." TATTER.

A TRIUMPH OF CHRISTIAN PRINCIPLES.

Some notable victories for the principle of religion in education have been recently won in England. At the School Board elections in London, on Nov. 22, the alliance of the Catholics and the adherents of the Church of England brought about the return of a majority of Moderates or "Clericals," as the friends of Christian schools are sometimes called. They number twenty-nine, to twenty-six alleged "Progressists," or advocates of non-religious education. The majority is small, but earnest and influential, and for the next three years there will be fair play for the denominational schools in London.

In Manchester and Liverpool also the Clericals have triumphed. In the latter city the "Progressists" elected only one candidate.

The result of these elections are only cumulative proof of what no well-informed persons doubt—that the overwhelming majority of the people of England—Protestant and Catholic alike—want religion taught definitely and dogmatically in the popular schools, and will have nothing to do with that "moral monster," as Gladstone calls a State-made undenominational system of school religion.

The school statistics speak for themselves. A blue-book published on Nov. 12 sets forth the fact that in the whole of England and Wales there are 19,571 elementary schools under Government inspection; of these, 4,903 are board schools, affording accommodation for 2,113,932 scholars, while there are 14,668 voluntary or religious schools with accommodation for 3,646,880 scholars. The voluntary schools are almost double the number of board schools, and provide for a million and a half more children.

Yet, with the exception of a small annual Parliamentary grant, these voluntary or religious schools are supported by private contributions. The board schools get the whole of the education rates, the greater part of which is contributed by the people who also maintain the religious schools.

Previous to the Compromise of 1870—to which the Catholics did not subscribe—all the schools of England were voluntary. The fact that these still outnumber the Board schools by 10,000, and that the Catholics have within the twenty-five years increased their voluntary schools from 400 to 370, shows that it is not possible to extinguish the voluntary system in that country.

The friends of religious education, Catholic and Protestant, are now thoroughly united, and there is no doubt that the voluntary schools, so dear to the people, will soon receive for the secular instruction given in them, which does not suffer in comparison with that given in the Board schools, a share of the people's money.—Boston Pilot.

John Boyle O'Reilly's Kindness.

Stories of John Boyle O'Reilly's good-fellowship and generosity are still current in Boston. A stranger, mistaking him for a friend, approached him from behind, slapped him on the shoulder and greeted him as Jack with all the warmth of a lifelong friendship. O'Reilly turned to face a very embarrassed man and said, holding out his hand: "I'm not Jack, but I'm glad to know and be the friend of any man that is as glad to see his friend as you seem to be." While O'Reilly was reading one of his poems after a semi-public dinner, and, as usual, was deeply absorbed in the task, a negro waiter walked across the floor with creaking shoes. O'Reilly, much annoyed, stopped and addressed half a dozen bitter words to the chairman. The waiter was thoroughly unhappy at the incident, and a guest who left the table after the poem was finished found O'Reilly in the hall humbly obliging to the negro and thrusting a \$5 bill into his hand.—Philadelphia Ledger.

"Satisfactory Results." So says Dr. Curlett, an old and honored practitioner, in Belleville, Ontario, who writes: "For Wasting Diseases and Scrofula I have used Scott's Emulsion with the most satisfactory results."

Can Recommend it. Mr. Enos Barnberry, Tuscarora, writes: "I am pleased to say that Dr. THOMAS'S ELECTRIC OIL is all that you claim it to be, as we have been using it for years, both internally and externally, and have always received benefit from its use. It is our family medicine, and I take great pleasure in recommending it. Minard's Liniment is used by Physicians."

THE RULE OF FAITH.

Last week the Halifax Chronicle published a report of a sermon preached in Trinity Church by the Rev. Mr. Almon, an Anglican clergyman of the Evangelical school. His text was Luke 3: "I was constrained to write to you exhorting you to contend earnestly for the faith once delivered to the saints." The sermon was, or was meant to be, a defence of the doctrines of Evangelical Protestantism, and a condemnation of Ritualism, and Catholicism. "Our system," said the preacher, "that the Word of God is the sole rule of faith. We maintain that from the early history of the Church this was its doctrine." The rule of faith has been the theme of endless discussion. The subject is now a trifle threadbare, and we would not so much as touch upon it here but for Mr. Almon's appeal to the records of the early Church and his overweening confidence in the strength of his position. "We are willing to meet our opponents anywhere," the Chronicle reports him as saying, "and are prepared to prove we are right."

Mr. Almon's thesis, that which he undertakes to prove, is that the Bible is the sole rule of Faith. It is well that he does not take this first principle of Protestantism for granted, as is usually done. The principle is certainly not self-evident. It requires proof. And whence is the proof to be drawn? We should naturally look to the Bible itself for it, since the rule of faith is not the product of man's reason, nor established by the will of man, but by the will of God. But nowhere in the Bible do we read that it is the sole rule of faith, nor can we infer this from anything that the Bible contains. On the contrary, it is very plain from the Bible itself that under the Old Dispensation, as well as under the new, certain persons were commissioned by God to interpret His law, to expound the Scriptures, to preach and teach with authority the truths He had revealed. Christ delivered His doctrine by word of mouth, and charged His Apostles to preach it throughout the whole world, thus declaring His will that men should know the faith from the lips of those whom He had commissioned to teach it. Hence we find St. Paul affirming that "Faith comes by hearing," and charging Timothy to commend the truths he had heard from him to faithful men, who should be fit to teach others also (2 Tim. 2). Thus does the Bible itself witness against the assumption that it is the sole rule of faith.

But Mr. Almon has appealed to the early Church, and to the early Church he shall go. The earliest writings of the sub-apostolic age now extant are the epistles of St. Ignatius, written in the beginning of the second century, and the epistle of Pope Clement to the Corinthians, written towards the close of the first. In these no direct reference is made to the rule of faith. But it is plain from the stress these writers lay on the duty of obedience to the pastors of the Church what their mind was on this subject. "Guard," writes St. Ignatius, "Epad Trallian," "against such men; and guarded ye will be, if ye are not puffed up, nor separated from the God Jesus Christ, and from the Bishop, and from the regulations of the Apostles." Irenaeus and Tertullian, whose works date from the latter part of the second century, deal expressly with this point, and there is no mistaking the meaning of their words. "In explaining the Scriptures," affirms the former, "Christians are to attend to the pastors of the Church, who, by the ordinance of God, have received the inheritance of truth, with the succession of their sees." (Adv. Haer. l. iv. c. 43.) And again: "Supposing the Apostles had not left us the Scripture, ought not we still to have followed the ordinance of tradition, which they assigned to those to whom they committed the churches. It is the ordinance of tradition which many nations of barbarians, believing in Christ, follow without the use of letters or ink." (Ibid. c. 64.) Tertullian writes: "To the Scriptures, therefore, we must not appeal; nor must we try the issue on points, on which the victory is either none, or doubtful, or as good as doubtful. For though the debate on the Scriptures should not so turn out as to place each party on an equal footing, the order of things would require that this question should be first proposed, which is now the only one to be discussed: 'To whom belongeth the very faith: whose are the Scriptures; by whom, and through whom, and when, and to whom was the rule delivered whereby men become Christians. For wherever both the true Christian rule and Faith shall be shown to be, there will be the true Scriptures, the true expositions, and all the true Christian traditions.'" (De Praescript, Haer. 19.)

It is needless to quote from the writers of the centuries following. Their testimony is in full accord with that of those just cited. But there is another passage in Tertullian, written against the heretics of his day, which fits so aptly Mr. Almon's case that we cannot forbear quoting it. In the work already cited Tertullian writes: "On this principle, therefore, we shape our rule of prescription: that if the Lord Jesus Christ sent the apostles to preach, no others are to be received as preachers than those whom Christ appointed, for 'No one knoweth the Father save the Son, and he to whom the Son hath revealed Him.'" (Matt. XI.); neither does the Son seem to have revealed Him to any other than the apostles, whom He sent to preach, to wit, that which He revealed unto them. Now, what they did preach, that is, what Christ did reveal unto them, I will here also rule, must be proved in no other way than by those same

churches which the apostles themselves founded, themselves by preaching to them as well *etiam* voce, as men say, as afterwards by epistles. If these things be so it becomes forthwith manifest that all doctrine which agrees with those apostolic churches, the words and originals of the faith, must be accounted true, as without doubt containing that which the churches have received from the apostles, the apostles from Christ, Christ from God; but that every doctrine must be judged at once to be false which savoureth things contrary to the truth of the churches, and of the apostles, and of Christ, and of God.

If these things be so, that the truth be adjudged to us, as many as walk according to that rule which the Church has handed down from the Apostles, the Apostles from Christ, Christ from God, the reasonableness of our proposition is manifest, which determines that heretics are not to be allowed to enter upon an appeal to the Scriptures, whom we prove without the Scriptures, — To such it may justly be said, Who are you? When and whence came ye? Not being in brief, by what right dost thou, Marcion, cut down my word? By what license dost thou, Valentinus, turn the course of my waters? By what power dost thou, Apelles, remove my landmarks? This is my possession. Why are the rest of you sowing and feeding here at your pleasure? Mine is possession; I possess of old; I have sound title-deeds from the first owners whose property it was; I am heir of the Apostles; as they have charged me, so I hold it. You assuredly they have ever disinherited and renounced as aliens." (pp. 208-20).—Antigenish Casket.

READ AND DIGEST.

A Methodist Weekly Comments on Father Elliot's Remarks. The Rev. Walter Elliot, one of the Paulist Fathers, who believes that he is called of God to endeavor to convince Protestants and other non-Roman Catholic peoples of the superiority of Roman Catholicism over every other form of religion and has devoted himself to that work, published a paper entitled *The Missionary Outlook in the United States*, of which we print an extract from its publication in the Chicago Herald:

"The collapse of dogmatic Protestantism is our opportunity. Denominations and 'creeds' and schools' and 'confessions' are going to pieces before our eyes. Great men built them and little men can demolish them. The dogmas of older Protestantism are fading out of our people's minds or are being thrust out.

"How many earnest souls are about us weary of doubtful teachings, glad to hearken to eye and to believe, any one who promises them relief. See, too, and admire how their religious instincts strive after organic life. As Calvinism dies, Christian Endeavor is born and counts a million members in a day—good works making little of faith, as at first faith made little of good works. See that while Methodism leaves the slums, and is purifying in lordly temples and in universities, the Salvation Army scours the gutters of the city and with loathing, I tell you that the people around us are religious, that they long for God and are ready for those divine rules of the higher life called Catholicity. It is incredible that an intelligent Catholic shall not command the attention of thoughtful minds on questions of absorbing interest. Catholic truth is simple, credits itself, and is in the highest degree commendatory of the Church compared with the Protestant denominations.

"There can be little doubt that this republic will be made Catholic if we love its people as God would have us."

Mice have destroyed the nets which chained lions, and insects great buildings. What of Methodists as here described? Every sentence of the foregoing is worthy of study, and should be weighed by Protestants.—(Methodist) Christian Advocate.

POOR DIGESTION leads to nervousness, chronic dyspepsia and great misery. The best remedy is Hood's Sarsaparilla.

Mr. John Blackwell, of the Bank of Commerce, Toronto, writes: "Having suffered for over four years from Dyspepsia and weak stomach, and having tried numerous remedies with but little effect, I was at last advised to give Northrop & Lyman's Vegetable Discovery a trial. I did so with a happy result, receiving great benefit from one bottle. I then tried a second and a third bottle and now I find my appetite so much restored, and stomach strengthened, that I can partake of a hearty meal without any of the unpleasantness I formerly experienced."

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If these things be so, that the truth be adjudged to us, as many as walk according to that rule which the Church has handed down from the Apostles, the Apostles from Christ, Christ from God, the reasonableness of our proposition is manifest, which determines that heretics are not to be allowed to enter upon an appeal to the Scriptures, whom we prove without the Scriptures, — To such it may justly be said, Who are you? When and whence came ye? Not being in brief, by what right dost thou, Marcion, cut down my word? By what license dost thou, Valentinus, turn the course of my waters? By what power dost thou, Apelles, remove my landmarks? This is my possession. Why are the rest of you sowing and feeding here at your pleasure? Mine is possession; I possess of old; I have sound title-deeds from the first owners whose property it was; I am heir of the Apostles; as they have charged me, so I hold it. You assuredly they have ever disinherited and renounced as aliens." (pp. 208-20).—Antigenish Casket.

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Mr. John Blackwell, of the Bank of Commerce, Toronto, writes: "Having suffered for over four years from Dyspepsia and weak stomach, and having tried numerous remedies with but little effect, I was at last advised to give Northrop & Lyman's Vegetable Discovery a trial. I did so with a happy result, receiving great benefit from one bottle. I then tried a second and a third bottle and now I find my appetite so much restored, and stomach strengthened, that I can partake of a hearty meal without any of the unpleasantness I formerly experienced."

It is needless to quote from the writers of the centuries following. Their testimony is in full accord with that of those just cited. But there is another passage in Tertullian, written against the heretics of his day, which fits so aptly Mr. Almon's case that we cannot forbear quoting it. In the work already cited Tertullian writes: "On this principle, therefore, we shape our rule of prescription: that if the Lord Jesus Christ sent the apostles to preach, no others are to be received as preachers than those whom Christ appointed, for 'No one knoweth the Father save the Son, and he to whom the Son hath revealed Him.'" (Matt. XI.); neither does the Son seem to have revealed Him to any other than the apostles, whom He sent to preach, to wit, that which He revealed unto them. Now, what they did preach, that is, what Christ did reveal unto them, I will here also rule, must be proved in no other way than by those same

ASTHMA,

Distressing Cough, SORE JOINTS AND MUSCLES.

Despaired OF RELIEF. CURED BY

Ayer's Cherry Pectoral

Received Highest Awards AT THE WORLD'S FAIR

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