





"I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the Order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members there are such as are entirely incompatible with the duty of good citizens; and that all secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good Government, under the influence of this conviction, it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—Letter dated Boston, November 20, 1835.

"Abraham Lincoln was not a Freemason. His well known character speaks eloquently against the despotism and illegal obligations of such oath-bound secret societies as Freemasonry. He well knew that the nation can no more endure with two kind oaths in her court rooms—the civil, and masonic—than she could endure half free and half slave." Notwithstanding this fact, the Masonic propaganda has seized upon Lincoln's name as one valuable to conjure with.

"John Hay writes W. C. Curtis that Abraham Lincoln, was not a mason."

General U. S. Grant wrote in his autobiography:

"All secret, oath-bound political parties are dangerous to any nation, no matter how pure or patriotic the motives and principles which first bring them together."

Charles Sumner, eminent American statesman, senator, and orator, wrote: "I find two powers here in Washington in harmony, and both are antagonistic to our free institutions, and tend to centralization and anarchy—Freemasonry and slavery—and they must both be destroyed. If our country is to be the home of the free as our ancestors designed it."—Letter to Samuel D. Green, Chelsea, Mass.

Charles Francis Adams says: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

"A more perfect agent for the devising and execution of conspiracies against the Church and State could scarcely have been conceived."

Judge Pliny Merrick, Worcester, Mass.—"It is true that a Royal Arch companion (to which degree I have been admitted and the highest office of which I have sustained) does swear that he will oppose the cause of a companion when engaged in any difficulty so far as to extricate him as such, murder and treason not excepted. I know these most odious clauses are part of the obligation of that degree for I believe that I reviewed that obligation and know that I have so heard it, and as high priest of a chapter have so myself administered it to others."

Mr. Corey states that seventy five per cent. of the officers of the government are Masons. For this statement, however, he gives no statistics.

**WHY I AM A CATHOLIC.**

BRIEF AND CLEAR DEFENSE OF THE CLAIMS OF THE CATHOLIC CHURCH. The Ashland Gazette, of Ashland, Nebraska, is publishing a series of articles on church preferences. The fourteenth article, written by the well-known Jesuit author, Rev. Charles Coppens, S. J., appears in the issue of last Friday. Although a very brief, it gives irrefutable proof that the Catholic Church is the true Church of Christ. The Telegraph reprints the article in full:

St. Paul writes to the Romans: "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. Therefore every one of us shall render account of God Himself." (xiv, 11, 12) Many are the things of which we shall render this account. Whether confession to God, i. e., religion, is here declared to be one of them, the principal one in fact. For the choice of my religion I must render account, not to family or country, not to friends or neighbors, but to God. Which religion must I choose? To confine myself here to the Christian religions alone—living, as we do, in the full splendor of Christian civilization—I find over three hundred organizations, each of which claims to be the true religion instituted by Christ.

Now I am kindly invited by the editor of the Ashland Gazette to write a brief explanation of the reasons why, among all these claimants, I consider it my duty to belong to the Catholic religion. I cheerfully comply with this request, for the benefit of all earnest inquirers in a matter so important.

I shall, however, barely be able, in the narrow space allowed to state summarily a few of the reasons, being unwilling, meanwhile, to answer any further questions that may be asked.

My first reason is taken from the very name "Catholic," which means that this religion is spread over the whole earth. Christ certainly intended His religion to extend to all nations, for He said to His Apostles: "Go ye into the whole world, and preach the Gospel to every creature." (Mark xvi, 15) and again: "Go ye and teach ye all nations." He promised that He would help them in doing so till the end time; for He added: "Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." (Matt. xxviii, 19, 20.)

In which Church are these words of Christ verified? In the Catholic Church alone. For, besides the fact that the Protestant claimants did not appear for fifteen centuries, who counts today, even according to the Protestant Prof. Kattenbach in the Realencyopadie, two hundred and sixty millions of members, who are scattered over all the earth, while he claims only one hundred and eighty millions for all the Protestant sects together. It must be remembered that Protestantism is not one religion, and does not claim to be one; but it is an aggregation of over three hundred different religions, each of which is usually confined to a small portion of the human race. I cannot admit that it would be the duty of any Catholic to leave his world wide Church and pass over to one of the minor sects: still it would be his duty to do so if he were not the Church of Christ. I stand by the ancient Creeds, all of which say: "I believe in the Catholic Church."

The second mark by which I recognize the Catholic Church as the true religion of Christ is its "Apostolicity," its direct descent from the Apostles, from whom it has come down in an unbroken succession, which cannot be said of any other Church. Every one of the Protestant sects had its beginning more than fifteen centuries later, and we know the founder of each, and the date and place of its commencement; while for the Catholic Church we know that its first head was the Apostle Peter, appointed by Christ Himself. Peter was succeeded by Linus, Linus by Cletus, Cletus by Clement, and so on, through a line of nearly two hundred and seventy Pontiffs, down to the present Pope Pius X. We know when each of them began to reign and when he died or resigned; and we have testimonies throughout the ages that they were acknowledged as the successors of St. Peter in the See of Rome. If any one denies the apostolicity of the Catholic religion, it is for him to tell us when this Church began, who was its founder, where, when, how, etc.

The Creed drawn up in the first General Council, which met at Nice, A. D. 325, says: "I believe in One, Holy, Catholic and Apostolic Church." The Holy Catholic, at the time of that early Council, there were already several Christian sects which had separated themselves from the Mother Church; and there was need of pointing out some clear marks by which the real church of the Apostles could be readily distinguished from later upstarts and rival religions. The Creed for this purpose named four marks, namely, unity, holiness, catholicity and apostolicity. I have so far shown that the Catholic Church has the last two; now for the first two, unity and holiness.

Protestantism, as remarked above, is not one religion, but an aggregation of many religions, different in worship, in doctrine, in government and independent of one another. Many of these sects are even divided within themselves; for instance, the Church of England embraces at least three very different beliefs, comprising the High, the Low, and the Broad Church. Some of its members, laymen and women, and so-called priests and Bishops, consider the Holy Sacrifice of the Mass as a Divine rite, while others call it an abomination. Unity is wanting.

The Catholic Church, on the contrary, evidently bears the mark of Unity. It is one in faith, one in worship, one in government, one in intercourse of all its members. For its only head is the Holy Spirit, the Vicar of Christ, Sovereign Pontiff, the Vicar of Christ, who leads the entire flock and regulates all matters within the fold. Thus is fulfilled the promise of Christ: "There shall be one fold and one shepherd." (John x, 16) He entrusted this one flock to Peter, saying to him: "Feed My lambs—feed My sheep." (John xxi, 17); and the successors of Peter have been continuing the work for nineteen centuries. Christ had predicted this unity by comparing the Church which He was to found to a kingdom, a city, a household, an edifice built on a rock; all which things have unity. The rock betokened the strength and permanence of His Church; in fact He added that the gates of hell should not prevail against it. He said Peter was the rock (Matt. xvi, 18); and he purposely changed his name to remind all future generations of this purpose. In reality Peter by his line of successors has been the strength and the bond of unity for the Church throughout the ages till the present day.

The fourth mark of the true Church is holiness or sanctity. Christ certainly founded His religion in order to sanctify the souls of men; therefore He promised to give to His Holy Spirit, His holiness, like a brilliant light, was not hidden under a bushel, but to shine forth in the eyes of the world at large. For this purpose it is not necessary that all its members should be holy. In fact He allowed the traitor Judas to be one of His Apostles, and Peter himself to fall shamefully. So throughout the ages till now.

With all this allowance for human weakness and depravity, the supernatural sanctity of the Church is conspicuous in many ways. First, by her lofty plane of morality which she upholds in her teachings. See how she protects the sanctity of marriage, which she declares to be a holy sacrament that the powers of earth cannot control. She forbids divorce as firmly as she does polygamy. She has ever refused to allow such abuses to kings and princesses as well as to the common people. She rather lost all England than yield to Henry VIII. She is the uncompromising opponent of race-suicide to day as ever.

Meanwhile to exalt the love and practice of chastity, she proposes to her children the models of Jesus and Mary, His Virgin Mother. Hence the celibacy of her clergy and the stainless purity of her religious. Her sanctity shines forth as well in the heroic charity of her priests and religious at the sickbed of the plague stricken and the dying.

It also shines forth with undimmed brilliancy in the many miracles which God has wrought in her behalf in every age. God alone can work a miracle, and He cannot work any in behalf of a false religion. Christ foretold that His followers should work miracles for He said: "He that believeth in Me, the works that I do he shall do, and greater than these shall he do" (John xiv, 12). In our own day the miraculous cures yearly performed at Lourdes, in France invite the criticism of the world. If there were an imposture, it would have exploded long ago. It is only one example out of the many. Many Christians remain blind to all such proofs, just as most Jews remained blind to the miracles of Christ, and rather than believe in Him, they cried out: "Away with Him." They brought false charges against Him, and so men do now against His true Church. Christ foretold all this, saying: "If they have called the Good Man of the house Beelzebub, how much more them of His household?" (Matt. x, 25.)

Charges against the Catholic Church are plentiful even among good men and women have drunk in hatred of her with their mother's milk. And yet there is ever flowing into her domain a stream of converts from the most inchoate and most learned classes of society, men like Cardinals Newman and Manning, the Protestant Bishop Fives and Orestes A. Brownson, Fathers Rivington and Benson, the author of the "Total Abstinence," and thousands of other distinguished clergymen, writers and leaders of thought in England, America, Germany and other lands. Why do such converts come to us except because the Catholic religion is the true Church of Christ?

It is not sufficient to recognize this as a great national evil. Of course, it is the first step towards reform, but it is not sufficient. It is not sufficient to pray for reform. It is not sufficient to go about bemoaning the evils of drink. We must settle down to work and do all in our power to remove the evil. It is easy for all to say what they would do if a foreign foe were to invade our country, but what is wanted are numbers of fearless men and women to oppose a foe that has invaded the United States; that is worse than any foreign foe, and that is sapping your very greatness. The great strength of a nation is in its homes, not in its army or navy. The great battles of the future will be in the markets of the world, where the steady hand, the clear eye and the unclouded intellect will win. It will be an intellectual rather than a physical contest, and if your people are to be in the forefront they must first conquer the drink evil, that great enemy of the home, and thus purify the stage upon which man plays his life.

And again, in speaking of the virtue that is inspired and backed up by the laws, Father Hays said: "We have been told that we cannot make people virtuous by act of Parliament, but we can point to prisons every one of whose inmates is sober by the fact that the noble bands of men and ministers give their lives to the uplifting of humanity while at the same time we are countenancing and encouraging that which is undoing their good work? It is as if a sinking vessel were being baled out by some while others were busy boring holes in its hull. Why should priests and philanthropists lay down their lives for the poor, while a legalized system of temptation for the sake of revenue does all in its power to damn the souls of those that the others are trying to save?"

Speaking of the good that could be accomplished in the interests of temperance by concentrated and united effort, Father Hays exclaimed: "I cannot, for the life of me, understand how any man claiming to be a lover of his country or a follower of Christ, can refuse to do his part to curb this vice, the cause of the greatest sins. By education, by cultivating a sound public opinion, by religious, by wise legislation we should do all in our power to wipe out this blot on our Christianity and our humanity."

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Speaking of the good that could be accomplished in the interests of temperance by concentrated and united effort, Father Hays exclaimed: "I cannot, for the life of me, understand how any man claiming to be a lover of his country or a follower of Christ, can refuse to do his part to curb this vice, the cause of the greatest sins. By education, by cultivating a sound public opinion, by religious, by wise legislation we should do all in our power to wipe out this blot on our Christianity and our humanity."

He concluded by making a stirring appeal to the moderate drinker, who, he said, can never tell when he may be

the drunkard of to-morrow. He advocates only total abstinence pledges, and these not only for the drinking man, but for him who takes only an occasional glass; for to accomplish anything, all must work hand in hand. And in this connection, he said: "When a child is playing with fire we do not encourage it to continue until it reaches the point where the flames endanger its life. Men of the strongest will have succumbed to the fascination of drink until they fell to the lowest depths. No drunkard ever dreamt that he would become such, and no moderate drinker can be sure that he will not become a drunkard. My appeal is to the moderate drinker, and to the betwixt. Give me that one glass for God's sake and the sake of your own children; for the good of your neighbor, and, having given it up, unite yourself with your parish branch of the Catholic Total Abstinence Union of America. And if there be no society there, ask your pastor to form one, that by association you may help out in the open and lend your influence to the cause. It is God's work. Give your example to others. You cannot ask one whom you know to be abusing drink to stop when you will not do so yourself. Whether others follow you or not, keep on; do your duty and God will reward."

COARGES AGAINST THE CATHOLIC CHURCH ARE plentiful even among good men and women have drunk in hatred of her with their mother's milk. And yet there is ever flowing into her domain a stream of converts from the most inchoate and most learned classes of society, men like Cardinals Newman and Manning, the Protestant Bishop Fives and Orestes A. Brownson, Fathers Rivington and Benson, the author of the "Total Abstinence," and thousands of other distinguished clergymen, writers and leaders of thought in England, America, Germany and other lands. Why do such converts come to us except because the Catholic religion is the true Church of Christ?

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**ST. VINCENT DE PAUL.**

FEAST, JULY 19.

Against her thou canst not bar the door; Like air she enters, when we dare before, Even to the rich she can forgive, Their real selfishness—and let them live.

St. Vincent de Paul is pre-eminently the Apostle of Charity of modern times. No saint before him carried the zeal for the love of the outcast, the deserted, the orphan, the helpless and the poor into more practical channels or left a nobler legacy of never-failing comfort and relief to suffering humanity.

St. Vincent de Paul is loved and venerated not only in his native France and by Catholics everywhere, but also by the majority of non-Catholics. The Society of St. Vincent de Paul, the priests of the Mission, and more than twenty five thousand Sisters of Charity, still comfort the afflicted with his divine and beautiful charity. He was born in 1576, at Puy, in Gascony. His father was a farmer, and Vincent tended the flocks. But his temper was so sweet, and his mind so active, that his father desired an education for him; so he sent him to a convent of Franciscan Fathers, at Acqs.

After he was well advanced in his studies he accepted the place of a tutor, that he might continue his studies without being burdensome to his poor parents. He finally attained to the priesthood in 1600. He went to Marseilles on business, and when returning by sea was seized by African pirates and carried into slavery. He remained a slave two years, and had several masters. The wife of the last one pitied him, and when she spoke to him was charmed by his conversation. One day she asked him to sing, and he, bursting into tears, sang, "By the waters of Babylon we sat down and wept," and then the glorious "Salve Regina." This woman was converted, and in her turn instructed her husband, who also received the truth. Then they all escaped to France. Vincent placed his companions in a religious house, and went himself to Rome, whence he was sent by the Pope to Paris. He had been greatly moved by the sight of the galley-slaves. He had been in captivity. He was not able to do much for them, but he preached to them and comforted them as much as possible.

St. Vincent then turned his attention to the Magdalen of Paris and founded the Hospital of "La Madeleine." He also founded the Congregation of the Sisters of Charity, and established a founding hospital. We have not space to speak of all the good he did; and, indeed, who can tell it? He was a friend of Richelieu until his death? He was called to the side of Louis XIII, in his last moments. During the time of the Fronde, he ministered to the sufferers, and greatly desired to do something for the Catholics of Ireland who were suffering cruel oppression. In short, he has been named by general consent L'Intendant de la Providence et Pere des Pauvres—"The Steward of Providence and Father of the Poor." He is usually represented in the clerical cassock with a new born infant in his arms, and a Sister of Charity kneeling before him. He died July 19, 1660.

Of the universally spread society of laymen that bears the revered name of St. Vincent de Paul, it

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A DIVIDED CHURCH.

The Synod of Niagara is another of those assemblages in which the deplorable divergences of the Church are made manifest.

At the session of June 19th there was a very lively debate on a canon proposed for the diocese which forbade the habitual infringement of the rubrics for holding or assisting at any religious service in any other clergyman's parish without his consent, or permitting unauthorized persons to officiate in any church or church building in his care.

Rev. N. J. Perry protested that this canon narrows the liberty of the clergyman. He thought he should be allowed, if he saw fit, to assist in any religious service in any other religious denomination, or in a Methodist or a Presbyterian, or to assist in the services in his own Church. The adoption of the canon would not tend to the broadening of Christian brotherhood.

On the suggestion of Bishop Dumoulin the canon was struck out, to prevent futile discussion.

Our readers will remember that in past years it was very persistently maintained that episcopal consecration is necessary for the keeping up of the Christian ministry, and that "every high priest is appointed to offer gifts and sacrifices; wherefore it is necessary that he should have something to offer and neither doth any man take the honor to himself, but he that is called by God as Aaron was." (Heb. v. 1, 4; viii. 3.)

But by this action of Hamilton Synod, the Presbyterian and Methodist—even the Baptist and Congregational ministers, are practically accepted into the ministry as full "priests" of the Church of England.

All this is evidently done with the purpose of making a future union between the Church of England and the sects referred to more easy.

And what now becomes of the "historic episcopate," which was declared by the Pan-Anglican and Pan-American churches one of four great cornerstones of Anglicanism? The Lambeth quadrilateral which was even very recently declared to be the only basis upon which any union between Anglicanism and non-Conformity could be considered, has practically collapsed into dust, by the action of the most recent synods; and it may be that the doom of the larger union, which might still be looked for, were it not for the views which have hitherto been upheld by Anglicans, looking for a union between sects which aim at a union which will in the end practically discard all specific Christian doctrine, in order to maintain essential dogmas, as has seemed hitherto to be the case.

The refusal of the Presbyterian Church to accept the Lambeth quadrilateral has risen out of a sectarian pride which would not admit in practice that they were not in the past true ministers of Christ's Church. But now that the Church of England is in part ready to acknowledge that the pastors of non-Conformist bodies can exercise the ministry lawfully, if a majority of its ministers can be got to admit those other ministerial bodies as true pastors, without being re-ordained by Bishops having a very doubtful claim to ordination, which has kept up its succession from the Apostles, it seems there will be no very serious opposition to future proposals having a union in view.

We can only add to this, that we regret that the union now to be expected is one which will be based upon a rejection of divine truth, instead of a humble and submissive acceptance thereof.

But if the necessity of an Episcopate in the Church exists no longer in reality, why should the pretence of it be kept up?

BACK TO ERIN.

One of the most interesting studies in the history of the Church is the part played by Irish priests in the missionary field the world over, and what a heart warming there is when, after years and years have elapsed, the grand old priest of Irish birth is permitted to see once again those scenes of childhood which are never dimmed in memory and which abide ever and ever as a ray of sunlight warming the affections and buoying up the heart. Such a grand old priest is Rev. John Connolly, P. P., of Ingersoll, Ont. Every fibre of his nature embraces the priestly instinct. When the Canadian climate loomed the darkest and the most dangerous, Father John cared not, but braved it joyfully when the soul of one of his flock called to him in its passage to eternity for the comforts of divine faith. A chief

characteristic of his nature, however, was his love for the children. Day by day he was to be found amongst them planting deeply and firmly those moral principles of the Catholic faith which would serve to make them the manly men and womanly women of the future. And Father John has taken a respite from his labors—he has gone to see the green fields once again before the crown his labors have won has been placed upon his head.

May his visit be a happy one; and as the winter of life approaches, may his last days partake of all the happiness and joy and gratification which comes to him who has fought the good fight.

ONE DENOMINATIONAL UNION ALMOST COMPLETED.

The actual union of the Congregational Church of Canada with the United Brethren in Christ of Canada was almost finally effected on June 9th at Embro, so far as the Congregationalists as a body are concerned. A joint committee of the two sects was assembled, and unanimously agreed upon the union being effected between the two, and Congregational ministers are to become at once ministers of both bodies, and vice versa.

The churches and ministers now on the roll of the "United Brethren in Christ" are to be received into full ministry in the Congregational body, and the former United Brethren will have all the privileges of the Montreal Congregational College as soon as the articles of union are adopted by the Conference of the United Brethren.

But the question naturally arises, why these two denominations separated at all, since they now find they were really separated by no difference of any importance?

From the very beginning the Church as established by Christ spoke with the consciousness that she had received authority from her divine Master to teach His doctrines with certainty and without hesitation. Thus He says to His Apostles to whom this authority was given: "All power is given to me in heaven and in earth." "He that heareth you, heareth me;" and, "As the Father hath sent Me, I also send you." (St. Matt. 28:18. St. Luke x. 16. 16; St. Jno. xx. 21.)

Indeed, independently of their authority to teach what Christ Himself taught, but by concomitance therewith, a power and an authority were given to the apostles and their lawful successors personally to maintain Christ's teachings, when He said to them: "Teach them all things whatsoever I have commanded you." (St. Matt. xxviii. 20.)

But instead of speaking thus with the denomination they were addressing, all was done in the spirit of compromise, even when matters were under consideration which pertained to the faith which Christ Himself had committed to them as a deposit to be guarded with care, and in every-wise to be given intact to those who were intended to receive them.

Unity is, indeed, urged upon the united Church, but it is a unity which passes over important doctrines of faith which are traditional with the Congregationalists, and which regard the means of salvation, and the most important statements of Holy Scripture in regard to the attributes of God. No one could imagine that the predominant influence of God's grace in forcing the will of man, would thus be sacrificed by the Congregationalists in uniting with the Brethren, whereas the former has been the most prominent of all the denominations which have sprung from Presbyterianism, if the leading thought of those who have agreed upon union had not been that in another union which is in view that same doctrine usually known as predestination is to be eliminated from the Presbyterian Creed in any event. In fact the Presbyterian body of the United States have edged out this doctrine by ostensibly adding an explanatory article to the Confession of Faith whereby it is declared never to have been the belief of that Church, whereas the Congregationalists have effected the same purpose by simply ignoring it in their act of union with the United Brethren. They are ready now to enter the threefold body as a much more powerful and influential body than hitherto, and with proportionately greater weight, whereas they will not appear with the same obstacles to union as the correlative Presbyterian body with which they have already formed a basis for that act. The act of union with the United Brethren turns entirely upon the admitted proper ordination of both ministerial bodies to the Christian ministry under the following clause:

"The churches and ministers now on the roll of the United Brethren in Canada are to be received into full membership, and accorded all the privileges of the congregational union as soon as this action is ratified by their conference in October next."

This is surely a new way for ministers to be ordained. They are taken

in bulk, notwithstanding the fact that the Apostles, including St. Paul "ordained priests in every Church" by the imposition of hands, as is expressed by the Greek word used by St. Luke in the Acts of the Apostles, and by St. Paul in his letters to Timothy and Titus which show beyond cavil that in this manner, "by the imposition of the hands of the Presbytery" or "by my hands" the grace of holy order was transmitted.

But how will the Presbyterians receive this act of authority validating the ordination of an entire set of unrecognized ministers? Will they not have good reason to maintain that this is not a regular form of ordination which according to the confession of faith should be given in the proper form prescribed by the Church, except where necessary difficulties stand in the way and require extraordinary measures under extraordinary circumstances? Can such extraordinary circumstances be said to exist, where there is no other extraordinary circumstance except the pride which rebels against acknowledging that they have hitherto exercised the ministry, and do not wish to admit that they have done so without having received the due call from God such as was accorded to Aaron, and without which "no man taketh this honor to himself?" (Heb. v.)

As will be remarked in the terms of union from which we have above made an extract, this union will not be an actuality till October.

May we not well ask why these denominations separated at all, if their differences have been so slight as they would now have us believe? Was it not a rending of the seamless robe of Christ, and a direct disobedience of the command of Christ that they should be one, "even as the Father and I are one?"

IMAGINATION AND CHRISTIAN DOGMA.

During the last few weeks there has been considerable stir in the various conferences, synods, presbyteries and assemblies of the various churches into which the Protestant denominations are divided, and among these resolutions, or decrees, some real curiosities have been developed.

In another issue of the RECORD we made some allusions to the Ritualistic features which were developed at the recent meeting of the Anglican Synod of Sault Ste. Marie, when we were told by the Bishop presiding (Dr. Thorne) that the pastoral staff which was presented to him by the Synod, symbolized or represented the Episcopal authority existing in the Church of England.

That the Church of England does hold that there is something real in the Episcopal authority is clear enough to all who examine into the claims of the Episcopate of that body; but we believe it would be beyond the learning of any Philadelphia lawyer to state wherein the episcopal authority consists.

In January, 1901, the Primates of York and Canterbury and thirty one Bishops issued a decree on the ritualistic difficulties of the clergy who persist in refusing to abide by the decisions of their Bishops. The fault is declared to be still more grave when the judgment of the Bishops as a body is set aside. This decree adds that "those who refuse obedience are practically setting up a form of government which is distinctly unepiscopal and which is hindering the work of the Church."

This document, signed by the entire body of Bishops of the Church, surely ought to be the voice of the Church, being the voice of all its chief pastors; but we all know that little or no attention has been paid to it. And open disobedience is taken as a matter of course!

And yet, we had in August 1903 a complaint from an English vicar, Rev. R. C. Fillingham of Hexton, England, made to Bishop Potter, complaining that the Rector of the Church of Mary the Virgin in New York City "publicly celebrates the High Mass which he is pledged (a sophism for sworn) to disbelieve."

This High Mass, the Anglican Bishops, as we believe, desire to suppress but dare not.

Yet we have Bishop Potter answering Rev. Mr. Fillingham: "The rector of the Church of St. Mary the Virgin possesses my respect and confidence, and though his modes of worship may be as little to my taste as to yours, he is not following them without my privacy and knowledge. I have advised him, therefore, to apply for a detail of police, and have instructed him, in case you and your followers venture in any way to interrupt or interfere with his services, to direct the police to throw you and your associates into the street. Happily we have a law in the State of New York which deals summarily and effectually with disturbers of public worship."

It is scarcely necessary to add that

the Bishops and a majority of the clergy of this Church are decidedly of High Church views, while the laity for the most part are Evangelicals of the type of the late unsavory John Kenait, who was killed by a blow of a chisel from the hand of one of his opponents while he was delivering an anti-ritualistic address to promote the Low Church crusade against High Churchism.

We have been led by the nature of our subject to digress somewhat from the matter with which we started, which is the Episcopal authority in the Church of England, and its branches known as the Church of England in Canada, and the Protestant Episcopal Church in the United States, while the supposed union between all these is simply a freak of the imagination.

Alas! we make a ladder of our thoughts, where angels step. But sleep ourselves at the foot.

—MISS LONDON'S WORKS.

THE GENERAL ASSEMBLY.

At the meeting of the Presbyterian General Assembly held here in London last month, there were so many subjects treated that it would be impossible for us to enumerate them all, much less to refute all the falsehoods which were repeated against the Catholic Church, in a few issues of the CATHOLIC RECORD. Among those falsehoods are the usual ones which are stated in these assemblies in regard to the rapid strides which Protestantism, and especially Presbyterianism, is making in the Province of Quebec.

On Dr. A. J. Mowat, chairman of the French Evangelization Board, devolved the duty of expatiating on the darkness and ignorance which prevails through Quebec; its illiteracy is appalling to the extent that many officials holding good positions do not read or write and that they need to be converted to Protestantism to remedy the evil.

He quoted from a letter from a Montreal pastor who declares that "the workers have embraced all suitable opportunities to make known to the people the unsearchable riches of Christ. They are not looked upon as mere adversaries of Rome who might be satisfied if they could detach the people from the influence and superstition of that system. Such triumphs would be of questionable value unless followed by sound conversion to the faith once delivered to the saints. The field of the Board's work extends from St. Lawrence to the Quinte. The main body of workers are necessarily in Quebec, where 51 are engaged, while 7 are in Ontario, and 2 in the Maritime Provinces.

"It is unquestionable that the awakening of Quebec from the intellectual torpor, the social and industrial stagnation which characterize all Roman Catholic countries is due in no small degree to the missionary work of the Evangelical Churches."

Finally, the Rev. Mr. Brandt declared: "I see one way of solving this great French problem; you all know what large families we have among the French Canadians. When Christianized, they will do away with the problem."

Now in the first place, it is not true that the French Canadian people of Quebec are brought up in ignorance either of religion or of Christ or of secular branches of instruction. All the Catholic children are carefully taught the catechism which contains a fairly full explanation of their religion and its great mysteries in which Christ is the principal figure. In fact it is from the Catholic Church that these mendacious speakers have learned what they know of religion and of Christ. And now that they have cast away the authority of the Catholic Church, their own followers are pickers up of every form of doctrine having wandered away from that faith of which Rev. Mr. Mowat speaks as having been "once delivered to the saints." He may describe in glowing colors the inspiration of the Bible; but his own denomination have abandoned the Bible to a extent, and the real truth of the Bible is now maintained undoubtedly only by the Catholic Church."

We do not deny that the Canadian people of British and Irish descent are naturally a strong minded and intelligent people, but we would remind our critic that the Irish Catholic has held his own as a scholar and a business man both in Canada and the United States, and that in the last named country, Irish Catholics are at this moment the millionaires of the great Pacific Coast. Protestants or Presbyterians have not yet swallowed the whole earth. Be it remembered, if Ireland is behind England in education, it is because Protestant England made laws which did not allow the Irish people to be educated, and though these laws have been partly repealed and partly amended, the effect of such laws cannot be done away with until generations have passed away.

As regards education in Quebec, we must say there are certain reasons for which the censures of these two

provinces are not to be entirely relied upon. At all events, within the last twenty-five years there has been great progress made in the education of Quebec, and it is not due as the above speakers pretend, to the beneficence of the Presbyterian General Assembly.

The actual School system of Quebec is comparatively new. Mr. Boucher La Bruere's educational reports show that the attendance of pupils in the Quebec elementary schools in 1896 and 1897 was 76 per cent. In Ontario the average attendance was only 56 per cent, and the difference has not been made up to this date.

We may add that the number of pupils in colleges and universities in Ontario in the same year was 8 07 in every 10,000 whereas in Quebec it was 37.61.

It is evident that there is a difference in the school system, but there is certainly no authority for such random statements as Rev. Mr. Mowat and Rev. Mr. Brandt have made.

CHURCH AND STATE IN FRANCE.

The course to be followed by the French Bishops in regard to the law of Separation between Church and State has not been made known to a certainty, as the resolutions of the Episcopate have been sent to the Holy Father for approval or modification. There is little doubt, however, that the Holy Father will consider that the Bishops of France itself will be the best judges of what ought to be done, and whatever conclusion they have reached will in all probability be approved.

The decision has not been made known officially, and for this reason the reports which have been circulated are not very reliable. Nevertheless, we can well understand that the private sentiments of each Bishop are fairly well known, and by collating these, the press reporters may be able to make a fairly correct estimate of what has actually been determined upon. The reporters state that the business was concluded on June 1, and that a majority of 22 out of the 71 Bishops present expressed their readiness to obey the law which takes from them the protection of the State and to allow lay committees or trustees to manage the Church temporalities or the Fabrique of each parish, at least until better times come when the people in general shall be more inclined to deal favorably with the Church. It is also said that religious associations are to be formed everywhere to promote religious education, though the members shall not be under the rules which ordinarily govern such associations when living in community. The associations will frequently hold consultations but will not lead a community life, as it is hoped that under this new form they will not fall under the condemnation of the law. If the laws are changed so as not to permit members of these associations to teach school, their rules will be readapted to suit the circumstances of the case as they arise. By such means as these it will still be possible for the clergy of each parish to furnish in some sort a religious education to the children, even though they are not permitted to do this as perfectly as heretofore.

These methods are not yet brought into perfect shape, but they will be made perfect as soon as possible, and thus the least possible loss will be sustained from the changed conditions.

The best informed Catholics of France generally have no expectation of mercy or moderation from the present Chamber of Deputies, in which there are one hundred and ninety-three Socialists who are pledged to follow a course which conservative people never dreamed would be ever again held in favor, with the memory of the reign of terror of the closing years of the eighteenth century, and of the months during which Paris was held by terrorists of the same class under the name of the Commune. But every one knows what is meant by a Socialist in France. He is not a person who desires to see the condition of the working men ameliorated, as has been done in Belgium by the Catholic party which has ruled that prosperous country during the last score of years and has made a satisfied and contented people. The French Socialist aims, as did the Communists and Terrorists, to destroy the foundations of order. He does not aim specially to destroy the Catholic Church; for all religion is to him equally offensive and hateful. Therefore, as the last Government legislated to destroy Catholic schools, the present one will aim at the destruction of all schools in which the name of God will be spoken of except in derision. The religious orders will be persecuted wherever they are found endeavoring to restore religion, or to preserve the rights of property. We cannot even expect anything else than that Church property will be seized and sold at auction under the present regime. Everything will, in fact, be done which forced Napoleon I. at last to re-establish

lish religion in the country to save it from the abyss. We have no doubt that the very satiety of these men in glutting themselves by despoiling the Church will of itself drive them from their present attitude to establish religion once more, and as all honest men will look anxiously for such a consummation, we fully believe that common sense, which cannot be permanently dethroned, will resume its sway, and that by the zeal of the clergy, the people will, perhaps only after some years of persecution, but surely, restore religion to the high esteem in which it has been usually held in France during a thousand years of her history.

The French Premier while reading in the Chamber recently a declaration of his policy declared that the Government will carry out the law with firmness but without reprisals! It is the height of hypocrisy to speak of reprisals against those who have only done what is necessary to maintain vested rights against open spoliation.

MODERN ISMS.

The Rev. Dr. G. D. Watson preached a few days ago at the Bathurst St. Christian Workers' convention, in denunciation of Christian Science, Theosophy, Brahminism, Swedenborgianism and other cults, some of which have been imported wholly or in part from India and China.

Dr. Watson asserts that Brahminism and Buddhism are the original types from which the specific doctrines of Christian Science have been derived, as well as Theosophy and Swedenborgianism, which several pretended modern reformers are trying to introduce on this continent. The Doctor tells here a plain truth.

These religions make God not a personal being, but an imaginary character who is the universe itself, or part thereof. God's love for man is not to be expected in this theory, but is a love for the universe which includes love for man only as a part of the universe, and of Himself.

The value of the individual soul is destroyed in these human religions—religions which have been invented by man, for the pretended elevation of humanity, without a belief in the true God.

Every man is embraced in the love of God for mankind, as truly as if God loved only that one person, and every man needed a Redeemer, so that without Christ none of the human race could have been saved. This is true Christianity.

Dr. Watson declared that the science of to day is frequently so taught as to lay aside our Creator and Redeemer. Many of our men of science aim at pushing the world onward by inventions wherein the love of our Creator and Redeemer are not taken into account. Mankind should be very sorry to learn that this is the case. We are not at all opposed to researches which show historically or really the authors of Scripture under the laws which are called higher criticism; but we do declare to be dangerous a false higher criticism which attacks the Bible and Christian doctrines on the pretence that they are using only scientific investigation to get at the truth, whereas they really use unproved and unprovable theories which they assume falsely to be certainly revealed by science.

Religion teaches truths which God has revealed as such, while science deals with the investigation of truths which result from the universally admitted physical laws which science has discovered to be the laws under which physical nature operates. Between these two things there can be no contradiction, because they deal with matters totally independent of each other.

THE SPANISH ASSASSIN.

Mateo Morales, the miserable assassin who attempted to assassinate the young king and queen of Spain, appears to have had some education and a fair means of living. He was sent to Germany for his education, and on his return home he was expelled from his father's house for his persistent expression of anarchistic principles. His father was an honest and honorable man very much respected by his neighbors, and in no way suspected of having given such a turn to his son's thoughts, and after the latter was turned from home, and especially after the attempt at regicide, the father frequently repudiated him as his son, saying "he is no son of mine." Twenty-seven persons were killed by the bomb with which he attempted to assassinate the king and queen of Spain, and all his victims killed and injured, number a hundred and twenty.

For example's sake, no one but those who are infected with the same wicked sentiments which animated him will regret the horrible death he endured at his own hands, but the punishment will be regarded as too slight for the horrible manner in which he spread death and desolation on the innocent

on whom he inflicted death, or brought near to death's door. We could not rejoice, however, if more were slain in the punishment, but we may be glad that there were not other conspirators in league with the actual murderer to meet with equally condign punishment with him who was the most guilty.

RACE-SUICIDE.

In Monday's London Free Press appeared a number of interviews with prominent citizens, both clergy and laity, on the subject of race suicide. His Lordship Right Rev. Dr. McEvay, said:

"There is no question as to the trouble—the question is how to stop it. Though the great gift of children in the home is often pointed out there are two things at the bottom of it—materialism and the shirking of duty. Conscience must be appealed to, and then the people must have the courage to do what is right."

His Lordship's opinion is given in small space, but it covers the whole situation most admirably.

If the reporter would take a trip to the Province of Quebec, he would be furnished with a very valuable object lesson in regard to the subject of race suicide. From the Province of Ontario there are sent into that district Baptist, Presbyterian and Methodist missionaries, the object being to wean the people from the Church of their fathers, and for this purpose the material things of life are oftentimes brought into requisition. The reporter will find in this "benighted" Province of Quebec large families of children, all of whom, together with the parents, will be found God fearing, honest, sober, industrious and moral. In the Province of Ontario, where the sects are found to be so wealthy, so influential and so numerous the sparsity of the child population is to be noted. An exception to this condition, however, may be seen in the districts where Catholics predominate. While the population of the city of Toronto has increased thirty or forty thousand in the past few years the school population has been steadily decreasing. A few months ago an item appeared in the daily press to the effect that one school in the county of Middlesex had been closed as there was only one child of school age in the district. Statistics, too, advise us that the province of Ontario has a smaller birth rate than almost any other country in the world, and that this province, as we have said, missionaries are sent out to convert the Catholic in Quebec and the heathen in foreign lands. O! the hypocrisy of it all! and the deception and the narrowness and the bigotry and the ignorance! In this province we have aesthetic Christianity. Men there who preach in honied phrases to the richly attired pew holders words which act as a tonic to the intellect but fail to reach the soul. How many have who consider themselves very perfect Christians, but all the while divest themselves of the responsibility which Christianity imposes! What else but a curse can fall upon a people who are guilty of race suicide! Their days in the land may be many and their lives all sunshine, but there will come a time when they cannot any longer postpone thought, and the brand of the murderer will be printed on their consciences, for their children are never seen at play. They have murdered them. The grand mansion is there, the beautiful gardens, the shaded lawns, the wealth of luxury, the entrancing music, the gay chatter with a grain of common sense heard only once in a while, but the finger of God must surely be uplifted in anger. Go to the Province of Quebec, reporter, and see what a beautiful thing is the true love of God and the keeping of all His commandments. Then come back to your own province and tell us what you think of men who, considering the conditions in the Province of Ontario, are spending large sums of money for the purpose of "converting" French Canadians from medievalism.

A WANTON SACRILEGE.

An old altar slab of the Cathedral of Exeter has been placed in the nave of the building where it is every day trodden upon by the congregation, and it is retained there notwithstanding the remonstrances of the Catholic priests who have pointed out from time to time the greatness of the insult shown to Catholics by this treatment of the Altar Stone which was dedicated most solemnly to Christ offering Himself in sacrifice for mankind, as surely as he did so on the cross, and giving Himself to mankind to be the food of souls. Even to Protestant eyes, He offers on the altar the most holy of Sacraments, and multitudes of Lutherans and Anglicans have a belief on this point similar to Catholics, so that it is an insult to them, and to the Adorable Trinity who cooperated in all the mysteries whereby our Redemption was accomplished, to trample on the Holy Table on which the greatest sacrament of the New Law was offered. The altar of incense under the old

law was made of sweet smelling wood, crowned with gold and anointed with holy oil, and the incense of sweet spices, and why should the altar of the new law not be treated with every mark of respect and reverence thereto, such as is shown by Catholics, Greeks, Germans and Anglicans, instead of being thus trodden underfoot?

The slab thus treated by the Anglican Canons is of Parbeck marble, and measures 6 1/2 by 3 1/2 feet, and the five crosses whereby it is unmistakably known to be the consecrated altar-stone, are plainly visible on it.

THE FUTURE DOMINATING RACES OF THE UNITED STATES.

It is a curious fact that forty two census-takers for the School Board in Chicago gave up their job of enumerating children, because the districts assigned to them contained so few children that at the rate paid for the enumeration, one cent per name, they were unable to make a decent day's pay. These forty-two districts were in the localities called "fashionable" and are the districts where live chiefly the American population, whereas, in those localities which are peopled by foreigners, there is no complaint of lack of children; thus also, where the strictly American people of several generations in descent live, the enumerators had to walk all day through lonely streets and avenues, and found not enough of people to make the enumeration worth their while. The cause of this is said to be "race-suicide," or, in other words, the fact that the Americans of several generations in descent set no value on child life, while the poorer foreigners are willing to rear all the children whom God sends them.

It has long been known almost to a certainty that this art of destroying families, or reducing them to the lowest figures, was being practiced by American families, the sure result of which will be the destruction of the races, English and Scotch, which were the basis of the earliest settlers in America, and the substitution of the Irish, French and other foreigners who were not supposed to be in the competition as to what races would in the future become the predominant races of the New World.

The Irish and French races have already almost, if not entirely, captured Massachusetts, and they have actually become the dominant people of Rhode Island. In New York State also, Irish and other Catholics, are fast tending to become the principal religionists of the people; and the chief reason for this is the regard paid by Catholics to the law of God upon which the future of the various races of the United States depend.

It has been mentioned as another cause of this unfortunate condition of affairs that the attendance of the members of Protestant churches is growing less, and it is on this account that in ancient Protestant families which have ceased to put any value upon religion, race-suicide exists to a similarly alarm extent. A recent issue of the Boston Transcript states that where in old times churches were erected to seat five hundred people, and fifty years ago there were people to fill these seats, the pews are now only occupied by twenty five or thirty devotees, and even these are becoming less even through loneliness.

We do not doubt that this fact helps to the result, that the Protestant sects are dissolving by degrees, and the membership is passing over to such superstitions as Christian Science, Theosophy and the like, but the result is about the same. Christianity is disappearing because there is no religious instruction in the Public schools, and Christianity itself has ceased to be attractive to those who have embraced the new fads which are gradually being substituted for it.

RACE AND THE PRIESTHOOD.

The Italic, a Roman newspaper, announces the death of Mgr. Silveira Gomez, Bishop of Mariana, Brazil. His parents were negroes and slaves, and he was said to be the only negro living who has become a Catholic Bishop. This is not because of any racial distinction, for the Catholic Church does not make distinctions on such account; but very few negroes have made themselves sufficiently advanced in the necessary studies to attain the Episcopal dignity, and for the same cause, very few comparatively of the copper colored and brown races have become Bishops, though from them all priests are frequently chosen who have made these studies which are indispensable to the proper fulfillment of the sacred office of the priesthood.

Right Rev. Bishop Dowling, of Hamilton, has been appointed Grand Spiritual Adviser of the C. M. B. A., Holy Table on which the greatest sacrament of the New Law was offered. The altar of incense under the old

A REMARKABLE SERMON.

At the consecration ceremonies of the Right Rev. Dr. Macdonald, Bishop of Alexandria, the sermon was preached by Ven. Archdeacon Casey, P. P., Lindsay, Ont. We have much pleasure in presenting the following synopsis, taken from the Gleaner, a newspaper of the Gleaner, a newspaper of the Gleaner. We feel sure the impressive, eloquent and instructive discourse will be read and studied with interest and profit.

On all sides of us we see signs of great joy and gladness. The special decorations and the altar and other things about us, tell of the greatness of the function which we will witness to-day. The presence of so many of the Bishops of Canada, and priests from far and near, and the highest importance to the Church in Canada, and to the Diocese of Alexandria in particular.

We are here to-day to witness the consecration of a priest to the elevation on which Christ preached, and to whom it is given to continue the mission of the disciples on earth. The Church is the foundation of all Roman Catholics; it is founded on Christ Himself, and the chief corner stone, which is Christ Himself, and the chief corner stone, which is Christ Himself, and the chief corner stone, which is Christ Himself.

Now, to-day, the successor to the apostles is to be consecrated, and chosen to preach the gospel, and is also given the power, and he, too, will be raised to the dignity of a Bishop in the Kingdom of Jesus Christ.

Now, to understand the dignity of the people of the Catholic Church, it is necessary for us to understand to some extent the mission of Jesus Christ Himself. He was sent by the heavenly Father to this world to become man for our sins, and to redeem all mankind, to pay the penalty of sin, to teach, to give the unworthy hearts life, to instill the likeness of God into man's soul, and through preaching fulfill the mission for which he was sent.

Now, Christ came into the world to fulfill that mission, therefore he came as a priest, as a sanctifier of souls, and as a teacher. This threefold office is his. He is the good Samaritan pouring precious oils into the wounds in man's soul. He is the good shepherd seeking the stray sheep, that he may bring them back. He suffered for their sins, because he loved them. To possess power over sin, he said to the man sick with the palsy, "Arise and walk," and he restored strength to his body. Again, my dear brethren, did Jesus Christ exercise His power to sanctify sin, and when we come to the last, when he was on the Cross, even in His misery, He said to the thief on the Cross, when he cried out for mercy, "Thy sins be forgiven thee; this day shalt thou be with me in Paradise." This, however, proves to us that this was his mission on earth, a sanctifier of souls.

He came as a teacher. During three years of His public life our Lord went about teaching, devoting Himself to the preaching of the Gospel. Many said He was a teacher from God; He spoke as one having authority, and they said that these things were the things that He said, but God or teaching of God, as no man could do, one having power from God, could do these things. He heard not my word, but the word of the Father who sent me. So our divine Lord taught lessons of peace and the people listened to His voice, and learned from Him, the greatness of eternal life. So my dear brethren, did our Lord fulfill His mission at last.

The multitude followed our Lord during all the years of His teaching, and whom he made his disciples, and whom he afterwards chose to continue His mission upon earth as he should have assigned to his Heavenly Father. He charged them not only as He charged the multitude, but He gathered them around him, and taught them clearly and plainly the knowledge of the truth. He came on earth to reveal. He spoke to them of the Mighty God, and so, my dear brethren, He came also to save us, and many who heard His voice, were filled with love for Him, and believed that He was sent from Almighty God. And so, my dear brethren, our divine Lord brought these twelve to continue His mission. He gave them a threefold object, that of priest, sanctifier of souls, and teacher.

Now, the time came when He was about to return to his Heavenly Father, and He thought it right to prepare the feast, it was the feast of the "Passover," and He took great delight in preparing this feast with them. And they assembled in the upper chamber, and He told them, and they had the feast. Jesus took bread, and broke it, and blessed it, and said, "Take ye and eat, this is My body," and likewise the wine, "Take ye and drink, this is My blood of the New Testament."

Here our Lord exercised his power as a priest, according to the order of Melchisedec, and he told them to do these things in commemoration of him, and of those ordained, then he gave them the power to consecrate his body in the cross, to offer it as a sacrifice to God, and they were to continue his teachings forever, and so was fulfilled

the office of the priest according to the order of Melchisedec. His disciples had power not only to consecrate the body of Jesus Christ, but also to ordain others to the same.

Now, when Christ gave power to His Apostles they were to have eternal life. They were endowed with what was necessary to prepare the people. They were there to teach them the truths revealed by the Divine Ministry. They must teach in order to prepare the lives of the people to receive the faith and body of Jesus Christ. But, my dear brethren, they must also be about to sanctify the souls of the people, and of which they come and prove themselves worthy, therefore, they must receive the power from them. Now dear brethren, He gave them the authority to go forth in His name, "As the Father hath sent Me, so also send I you." They had the power to forgive sin. He breathed upon them and said, "Receive ye the everlasting God." Here was the power evidently given to the apostles, the power over sin, the power which Jesus Christ exercised to forgive sins. He gave them power to teach.

Our Lord, during the forty days He remained upon earth, after His resurrection, He spoke to them, and taught them concerning the word of God, the Church of Jesus Christ, and when He was about to leave to return to his Heavenly Father, He spoke once more to the apostles. Now He said to them, "All power is given unto thee, in heaven and earth, go therefore, teach you all nations, preaching in the name of the Father, of the Son, and of the Holy Ghost, teaching them all things that I have commanded them, even unto the end of the world." Here, my children, our Lord makes them the teachers, to continue his mission of teaching the world. Preach the Gospel to every creature.

Now, dear friends, our Lord has given them the power, and he has placed a seal upon that commission, and that seal should send them the Holy Ghost, who would bring to mind all that He had spoken to them, and who would have them forever, and the appointment always filled with the holy ministry. They that accepted the seal, went forth into the world, taught, sanctified souls, and offered remission of sins. It will continue forever, because it has the promise of Christ, and through the promise of that teaching. We are here to-day to witness that solemn ceremony, similar to that of Paul and Barnabas.

We are here to-day to see one of the successors of the apostles, and one who elevates him by giving him the commission to go out and teach, and to offer sinners, to ordain priests, to sanctify souls, and to teach the doctrines of Christ. Therefore, here to-day, we are witnesses to that ceremony, we are seeing the Bishop of Alexandria ordained, and receiving the threefold mission, that of priest, sanctifier of souls and teaching. We have reason to be thankful because of our many graces. He is one of yourselves, you know, and I am sure, He labored well and therefore, is he worthy and of a true heart. You have welcomed him with joy. Let your obedience give joy to your Bishop.

And you, my Lord, we humbly congratulate you upon the high position that is given you, upon being the follower of Jesus Christ, and the faith of you that you have the love of God, and the love of your friends and your people, who rejoice with you in your honor. That you possess the peace of God for many years to come, and that your name be honored by your priests and people. Amen.

A "SURPRISE PARTY" IN A PROTESTANT CHURCH.

Some years ago a Protestant minister in the North of Ireland astounded his congregation, which, on this occasion, was composed entirely of Orangemen, by preaching not of the "glorious, pious and immortal memory" of King William, but by taking for his text: "And you love one another." Having come prepared to hear the usual fervent denunciations against Popery, his hearers were utterly taken aback by the minister's sermon, which was an admonition to dwell in peace and charity with their Catholic neighbors, to forget the past and its bitterness, and to recognize that it was in no wise Christian to perpetuate old feuds and factions. History repeats itself. A similar event occurred the other day in Queensland. A number of our country the old fight against Catholicity (or rather against the monstrous thing they imagine Catholicity to be), wanted a "good Protestant sermon," and told their minister so. He gave it to them. He gave them, for instance, such solid facts as these:

Few things give rise to such incoherent talking as Protestantism when this term is degraded into a mere watchword of party. For example, it used to be maintained by some that Protestants possessed an intellectual superiority over Roman Catholics; but in the light of the twentieth century, surely no statement could be more ill-founded. As regards doctrine, that of Protestants seem to forget that Christianity is the foundation of both faiths—namely, the existence of God, the fall of man, the need of redemption, the Divinity of Christ, the inspiration of Holy Scripture, the eternity of reward and punishment. . . . We all have great reason to be thankful that the sources of accurate knowledge are within our reach; and yet how many Protestants form their conceptions of the Roman Catholic Church from productions like "Maria Monk" and the "shocking disclosures" of escaped nuns, run-away priests, and others of that ilk? How should we like any one of our Protestant churches to be judged from the men who have been expelled from the ministry?

All this and much more in the same vein did this Australian Protestant minister say to his Orange hearers. It must have been a great shock to many if not all of them, led, as they have

been from childhood, to believe that the Catholic Church is the mother of all abominations, and that no good can come out of her. As the world progresses our Orange friends may be assured that they will be subject more and more to shocks of this kind. The number of Protestant ministers who are unwilling to keep on repeating the old-time slanders against the Church is decreasing. Catholic truth will in the end prevail.—Sacred Heart Review.

A TALENTED CANADIAN.

At a public meeting recently held in Woodford, Mr. Chas. Davlin, M. P., made the following reference to the condition of affairs in the Clanricarde estate. We take the report from the Dublin Freeman's Journal.

Mr. C. R. Davlin, M. P., Galway City, said that the attacks made from time to time by an insolent Orange faction in Parliament against the tenant farmers of Galway only served to enrage them more to the members of the Irish Party. He came there that day with the message from the Chairman of the Irish Party that he (Mr. Rodmond) and all his colleagues were heartily in sympathy with the object of the meeting—namely to end landlordism and to win the land for the people (cheers). That, indeed was one of the fundamental principles for which they contended. It was patent to all that the system of land tenure in Ireland had wrought untold misery, decimated the population, exiled and impoverished the people. More than that, such men as Clanricarde endangered the peace of the country, and they should not be allowed, under the sanction of the State, to carry on their unwholesome war against the people. If God placed the Irish people on the soil of Ireland, it was not certainly that they should come under the heel and the tyranny of Clanricarde (cheers). The Land Act of 1903, great as the measure was—and he would never depreciate its value—had not touched the difficulty in the West. At the time of its passage through Parliament Mr. Rodmond and every member of the Party insisted that compulsion was necessary—such problems as those of congested, untenanted land, and that of the evicted tenants were to be effectively dealt with at once. Never for a moment would the Irish Party consent to lose sight of the case of the evicted tenants. No settlement of the Land question would be accepted as final until these who were evicted and who had made such heroic sacrifices were restored to their homes. What excuse could the Government advance for the toleration of such conditions as existed in congested districts, when they knew that in this province of Connaught alone there were hundreds of thousands of acres of waste land, and of that a great proportion in Galway? Let the people be restored to the land which was once theirs, and to which they had every moral claim (cheers). The moment was ripe for the adoption of compulsion. Let Mr. Bryce rid Ireland of the Clanricardes; let him not say, "I do not often plead; but what can I do?" He had at his back the power and majority of a willing Parliament. Let him then act. Never was there a case of such urgency. And if he sought the example of precedents, he would find it in the case of the Province of Quebec, where by Act of Parliament landlordism was extinguished (cheers). In conclusion, Mr. Davlin strongly appealed to the men of every part of Galway to join the League, and to remain absolutely united. It was possible that they might for the general good be called upon to make a personal sacrifice as brave Martin Ward, of Loughrea had (cheers); but let them remember that no great cause had ever yet been won which had not cost immense sacrifice, loss of home—aye, and risk of life, about and strong heart. They had already been victorious all along the line; they had the sympathy of their powerful brethren and of every lover of liberty in America, Canada, Australia, who felt, as they felt, that the only permanent and radical cure for the ills and evils afflicting Ireland was the establishment of an Irish Parliament, absolute in regard to Irish matters and responsible to the Irish people. The day would come, and sooner than they expected (loud cheers).

A Perfect Observance. Devotion to the Sacred Heart, far from being as some appear to suppose, a devotion wholly consisting of tender sentiments, is, when rightly understood, the most perfect observance of the first and great commandment, a powerful means, therefore, for leading souls to the practice of solid virtue, and of active and devoted zeal for the dearest interests of God. If we are really lovers of the Sacred Heart we shall become gradually imbued with its affections, imitators of its virtues, and devoted co-operators with its work.

IF ATHEISM BE TRUTH.

(From "Religion and Republics," the address of Hon. Curtis Guild, Governor of Massachusetts to the graduates of Holy Cross College, Worcester.) If atheism be truth it is strange that the loss of honest faith in some religion has ever been the prelude to the downfall of a nation.

When Athens learned in her theatres to swear "By Zeus, whoever he may be," when the Roman augurs smiled at their own unbelief in the religion they could not teach honestly to the people, when France forgot the righteous cause of her uprising in a reign of terror, and in the substitution of the so-called worship of reason for the worship of God, the Athenian republic was ready for the foreign invader, the Roman republic was ready for its Caesar, the French republic was ready for the dictatorship of a Napoleon.

The atheist in public life, recognizing no responsibility to a higher power in his own life, cannot properly respect his responsibility, his duty even to other men or to his country. Centred in self, despairing of a future, despising the past, why should he improve the present? We cannot all agree in our religious

Boils and Pimples

Red Rash, Eczema, in fact any skin disease, disfigures the complexion because the bowels are constipated—or because the kidneys do not rid the system of waste—or because the skin itself is unhealthy.

Ointments, salves and soaps are useless. Because the trouble is with the blood.

Owing to defective action of bowels, kidneys or skin, the blood becomes laden with impurities. It is these impurities—deposited by the blood—that make boils, pimples, and painful, disfiguring skin diseases. It is because the trouble is with the bowels, kidneys or skin, that FRUIT-A-TIVES cure these diseases.

Fruitatives

act directly on the eliminating organs—correct their irregularities—strengthen them—and thus clear the skin and make the complexion clear and soft.

If you have any skin trouble—or any fault with constipation, liver trouble, biliousness, headaches, indigestion, rheumatism—cure yourself with Fruitatives. They are made of fruit juices and tonics—and never fail to cure. 50c. a box or 6 boxes for \$2.50. Sent on receipt of price in year druggist does not handle them.

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convictions, but only to the man of some religious convictions is it given to see that to-day is not eternity; that whether we will or not the course of civilization is to go upward and onward. To us here and now is given the privilege of seeking how to share in that glorious destiny, how best to serve our country, how best to serve our fellow-men, and in serving them how best to serve ourselves, in the great divine uplift that is not of yesterday, nor of to-day, nor of to-morrow, but through the centuries of centuries.

SIXTEENTH ANNUAL PILGRIM-AGE

TO ST. ANNE DE BEAUPRE, TUESDAY, JULY 24TH—ITINERARY OF SPECIAL TRAINS.

The Ontario Pilgrimage to the Shrine of St. Anne de Beaupre will take place (this year) on Tuesday, July 24th and will reach the Shrine on Wednesday, 25th, eve of the Feast Day of the Mother of the Blessed Virgin. Excursion rates will prevail at all stations of the G. T. R. from Whitby, Lindsay, Peterborough, Haliburton, Mariposa and all points east thereof, as far as Aultsville and at all stations of the C. P. R. from Myrtle and all points east thereof, including Peterborough, Perth, Manotick, Schomberg, Carleton Place, Brockville, Prescott, Smith's Falls, as far as Chasterville, included. Passengers from Lindsay, Haliburton, etc., will take regular morning train and connect with special at Port Hope, and those from Mariposa, etc., will board special at Whitby Junction. Pilgrims from Toronto, London, Hamilton, and other points in Western Ontario will leave Toronto on Tuesday morning by regular Montreal express trains, procure regular return tickets as far as Whitby or Myrtle stations on the main lines of the G. T. R. and C. P. R. A short distance east of Toronto, purchase pilgrimage tickets at either of those stations at a cost of \$8.00 from Whitby, and \$8 from Myrtle, and then take special train which will be awaiting them and proceed to St. Anne de Beaupre, which shall be reached at 7 o'clock on Wednesday morning.

Exceptionally low rates will prevail at all stations throughout the Eastern part of the province, and tickets will be good only on the special train going, but valid on any regular train returning up to and including Tuesday, July 31st. This means that pilgrims may leave Quebec city by the night train of Tuesday, July 31st, and Montreal by the morning train of August 1st; but if a stop-over at Quebec or Montreal be desired, it must be so timed as to leave Montreal for a continuous journey home not later than the morning of Wednesday, August 1st. The pilgrimage will be under the patronage of His Grace, The Most Rev. C. H. Gauthier, D. D., Archbishop of Kingston and will be directed by the Rev. Father O'Gorman, Gannonsville, who will give any further necessary information to intending pilgrims. Dining cars will be attached to the C. P. R. special, in which meals may be procured on the journey, and whilst at St. Anne's for the nominal sum of 25 cents per meal.

C. P. R. sleepers and first class coaches will be conveniently placed on the track near the Basilica, and will be at the disposal of the Ontario Pilgrims. There will be no charge for the use of the first-class coaches on Wednesday night.

Pilgrims from Toronto via Grand Trunk must take the 7:45 a. m. Montreal Express, and await Pilgrimage Special at Whitby Jet, until 1 p. m. The 9:15 a. m. C. P. R. Montreal Express will make immediate connection with C. P. R. Pilgrimage Special at Myrtle. 1417 3

FIVE-MINUTE SERMONS.

Sixth Sunday after Pentecost.

THE DIVINE BOUNTY.

And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. (St. Mark viii 9)

The Gospel today tells us of the miracle of the multiplication of the loaves and fishes, whereby our Lord fed the multitude in the wilderness. Not only did seven loaves and a few little fishes satisfy the hunger of four thousand, but seven baskets were filled with the fragments that were left. This is the way in which God always works in the dealings of His providence with mankind. He is not content with giving us enough: He gives us more than enough—"full measure, pressed down, and running over." He hath opened His hand and filled all things living with plenteousness. Look at the earth which He has prepared as a dwelling for the children of men, and see how bountifully He has provided for their necessities. On that men would praise the Lord for His goodness and for His wonderful works to the children of men, and cry out with David: "How great are Thy works, O Lord! Thou hast made all things in wisdom: the earth is filled with Thy riches."

But if God has thus lavishly provided for the bodily wants of man, he has been even more bountiful in providing for the needs of his soul. "He hath satisfied the empty soul and filled the hungry soul with good things." Just as air, water, and food, the things necessary for the sustenance of our bodies, are found in the world in great abundance, so also does God's grace abound, which is necessary for the life of our souls. Just as we must breathe the air in order to live, so we have but to open our mouths in prayer, the breath of the soul and God's grace, which is as plentiful as the air of heaven, is poured into our hearts, filling us with new life. And as we must breathe the breath of prayer, so also we must drink the water of salvation which, mingled with blood, flowed from the wounded side of Jesus. That living water which He promised to give in His Precious Blood, shed for all upon the cross, yet continually flowing in copious streams through the sacraments to cleanse and refresh the souls of men. We have but to approach and drink and our thirsty souls shall be satisfied. "He that shall drink of the water that I shall give him," said Jesus, "shall thirst for ever. But the water that I shall give him shall become in him a fountain of water springing up into everlasting life." Draw near, then with joy and draw this water from the Saviour's fountains, the sacraments which He has ordained in His Church. Wash therein, and you shall be clean; drink thereof, and your soul shall be refreshed.

And for food He gives us the Bread of life, the living Bread which came down from heaven. Then His own most Precious Body and Blood in the blessed Sacrament of the Eucharist. "He that eateth of this Bread shall live forever" but unless you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you. His grace would have been enough to sustain us; but He is not content with giving us His grace alone, He must give us also Himself. This is the greatest instance of the wonderful prodigality of God towards us. After creating the world, and providing it with all that is needful for our bodily life, after giving us His grace in an almost overwhelming abundance, we might think that His generosity would have spent itself. But no, He goes still further, and His last and greatest gift is Himself to be the food of our souls. Surely there is nothing beyond this. God could not do more than He has done. In giving us Himself He has done the utmost that is possible.

When, therefore, we behold the wonderful works of God in our behalf, our hearts should swell with thankfulness to Him, who gives so abundantly unto us, above all that we could ask or think. Since God had been so generous towards us, let us not be guilty of the base ingratitude of despising His gifts, and rejecting the mercies He holds out to us! Rather be generous towards Him, and as He gives us Himself so let us give ourselves wholly to Him, striving in all things to please Him, offering ourselves daily unto His soul and body, as "a living sacrifice, holy, pleasing to God, our reasonable service."

FAITH AND ITS ENEMIES.

The question frequently asked is, Why does religion meet with so much opposition in the world to-day? In Germany, Rationalists have recourse to every species of argument to destroy all forms of religion. In France, infidelity is animated with an insane hostility against the religious training of its youth, whilst at home, agnosticism is the prevailing religious sentiment of our university graduates, business and professional men of all ranks and states. Yet with all the opposition, hostility and indifference, we see and read of it can not be said that the religious instinct in man's nature is entirely dead. In many a man's mind, and in what is termed the spirit of the age, or it may be like the ears of corn, smothered and stunted in its growth by care and pleasures of life, but not entirely dead, no. The age, with its numerous attempts at reform, the introduction almost daily of new religions, the changing of creeds, is a proof of this.

Philosophy and science claim to have won a victory over all forms of religious belief, yet all philosophy divorced from faith has no principle to rest its arguments on. It claims that reason and the intelligible world suffice, and that there is no need of revelation, or faith in the super-intelligible will give at best only negative conclusions, or the "I do not know" of the agnostic. Science in so far as it is science and not theory, has not, in all its discoveries, opposed what faith teaches. The quarrel of our would-be philosophers and scientists is not always against faith, but what assumes the garb of faith, and may be termed theology. In

the Catholic sense, faith is the revealed word. It is in harmony with reason and furnishes philosophy with principles to operate on. No known scientific discovery contradicts its teaching. Theology is a human science which has revelation and reason for its foundation. It has all that philosophy has, plus revelation, for its principles. But theology is not faith and arguments, used to disprove the teachings of theology, do not affect faith.

Faith is not responsible for the speculations of the theologian, nor is a Catholic bound to defend the opinions, speculations or what may have been accepted as the current belief of her theologians in any age or country, if these opinions are not a part of the deposit of faith. Yet much of the opposition to Catholic faith rests on the false assumption that we Catholics claim for these opinions, and what is sometimes justly termed "speculations," the same authority as we do for the revealed word of God. Hence the prejudice, even amongst intelligent and religiously inclined persons, against making an honest and fair examination of Catholic belief. There are old traditions, too, which may have been handed down from generation to generation, and to which people attach a religious character, but for these traditions which have no connection with Catholic faith, and which the Church disowns, she is sometimes, by those who misapprehend her faith, held responsible. If certain people believe in fairies or will of the wisp, the Church is no more responsible for their traditional belief than was Christ for the charges of being seditions, a blasphemer and in league with the devil, made against Him by His accusers: for these "human traditions" as designated by Christ, that may exist amongst a simple-minded and unsophisticated people, are claimed by persons, said to be actuated by a love of truth, the endorsement of the Church. On this false assumption and misapprehension rests their contention that our faith is vain, and that her claims to be the Church of God are without foundation; but there are divine traditions, revealed by the prophets of old, by Christ and His apostles, which form a part of the deposit of faith and are sanctioned by the authority of the Church. Catholic faith which binds the conscience, is confined to the revealed word of God. Theology directed by the light of reason, and having for its basis revelation, may go too far or fall short of the truth. In any case its conclusions may be accepted or rejected. Not so with what is of Catholic faith which embraces all religious truths. What the Church as an organization does in temporal or disciplinary matters does not come under the head of Catholic faith. They belong to the human side of the Church and are often changed to suit the exigencies of times and places, whereas the faith itself is always and everywhere the same, unchangeable and contained implicitly in the original revelation made to our first parents in Paradise. The very word "Catholic" means universal in time and space. What the descendants of Adam believed for two thousand years was committed to writing by Moses after the great Gentile apostasy in order to preserve the original revelation, and bring back, if possible, to the true fold those who had strayed away and worshipped gods fashioned by their own hands, and unable to the revelations, weaknesses and corruptions of human nature. The synagogue preserved the faith in its purity and catholicity, till its hopes and aspirations were realized in the advent of the Messiah. The same faith, without change, diminution or enlargement, has continued in the Church for the last nineteen hundred years. What may be defined in time belonged to the original deposit of faith, the definition becoming a necessity because of its denial. The Church, commissioned and commanded by her Founder to teach "all truth," jealously guards that faith and preserves intact the revealed principle. Her definitions are simply to guard against false interpretations or denials of any articles of the true faith. The first articles of the Apostles' Creed bring us back to the root of the human family to whom it was first revealed by our Heavenly Father. "I believe in God, the Father Almighty, Creator of heaven and earth, and all things." Have modern Rationalists by their supposed philosophy disproved this first article of faith? Or it might be asked, have they without this faith any real philosophy, or may they not be compared to "the fool who said in his heart there is no God." Science makes no pretensions to have made any discoveries which would lead to a denial of this first article of the creed. But this article of faith does not oblige or demand that we believe that the universe was created from nothing about seven thousand years ago, or that it was originally as we now find it. Modern unbelievers, like the Gentile philosophers against whom Moses defined the true faith, teach that the world was not created from nothing by God, but simply evolved from His own Eternal Being, or formed and fashioned from pre-existing matter. With the definition of faith, philosophy has principles to guide and direct it, without the definition or starting with a denial Creator and creature, it can never reach any positive, much less any logical conclusion, and at best, all they can give us is simply guessing at what might have taken place in the beginning when time began. Again faith says, God created in the beginning the heavens and the earth and all things visible and invisible, but as to the original form, and how it existed before Infinite wisdom considered it suitable for a habitation for man, faith has no quarrel with geologists and men of science, because it says nothing on these topics. Nor does faith oblige us to accept in a literal and historical sense the order of creation as given in Genesis. The demands of faith when narrowed down to its essentials are very small, so small that most unbelievers, when imagining that they are aiming a deadly blow at its teaching, are shooting entirely wide of the mark.

Faith teaches the angels were created before man, that they are the noblest of God's works. Here the exactions of

faith end. It does not oblige us to believe that angels are incorporeal, or that they are divided into a certain number of choirs. The mysteries of the Trinity and the Incarnation belong to the deposit of faith. This profession of faith means that God is three distinct persons in one divine substance or essence; whilst the Incarnation means what the Gospel declared to be in the words addressed by the angel to Mary: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be the Son of God."

Thou, who labor to prove that the doctrine of the Trinity is a contradiction, suppose that its real meaning is that there are one, and one is three, which is a false supposition. The orthodox teaching is and always has been that there is one God and only one God, and that in God inwardly, not externally, there is the distinction of three divine persons, and that these three divine persons without vitiating the simplicity and absolute unity of the divine essence do subsist.—F. D., in Inter-mountain Catholic.

THE CHURCH AND LABOR.

"So the House of Commons is swamped with Labor members," began the Doctor, at our next meeting. "I suppose we shall have two parties of obstruction now, instead of one."

The doctor looked around the room provocatively over his gold-rimmed spectacles. I was reminded of the distinguished Irishman of other days, who, when he found himself dining with non-Catholics, used to make an exceptionally large sign of the Cross at grace, glaring at the company meanwhile with the purpose of "calling out" any of the guests who might betray the smallest inclination to smile. Here was a trailing of the coat, with a vengeance! Hitherto "no politics" had been a tacit understanding among the "Sowers"—in fact, the oldest rule in the book, as the King of Hearts would have said. And before I could intervene with a discreet re-barring (to use a dubious phrase), the scent was being hotly followed up by Harry. "Obstruction? Why there's a prospect of some work being done in the House at last. These men mean business. And isn't it high time that in a Chamber which claims to be representative of the biggest class in the country should be adequately represented?"

"Precisely," replied the Doctor, wheeling his chair round to the speaker adequately represented. And, in the interests of the men themselves, I say that they are better represented by members drawn from the upper classes. It is a mistake to suppose that a man who has worked all his life in a coal mine is thereby the person best fitted to uphold the interests of miners. He has no perspective. He won't be able to see how legislation about mines must square with other legislation. He will rush in with narrow-minded notions when it is a question of legislating about education or drink. What is wanted in a legislator is not technical knowledge, but a general education and good judgment."

"That might be so," answered Harry. "If we could be sure of securing legislation about mines as well as about education and drink? But can honestly say that the working man has been adequately represented in the past?"

"Surely. There has been an amount of legislation in his favor during the past thirty years."

"Yes a certain amount of playing to the gallery. But are the results such as may reasonably satisfy him? Is he well organized in the country? Is there no sweating? Is child-labor adequately protected? Does anyone pretend that our liquor laws are satisfactory? At least you will find our new Labor members alive to the importance of those things; and I don't see why they should be lacking in judgment."

"Socialism," growled the doctor, "and the materialism that always goes with it. That's what we are in for." "The moral seems to be," put in Father Murphy, "that we should win the working classes and their leaders before materialism sets in. The Labor movement will certainly spread. So much the better. We have nothing to fear from it—if we will but go to the people. The Catholic church is the church of the people."

"But the whole trouble is," objected the doctor, "that the Labor movement is going on not inside the church, but outside. It is drifting away from all Christianity, following the example of the Continent."

"Then we must bring it back. It is not too late. There is no real hatred of Christianity among the working classes. Let them see that the church cares about their welfare (here as well as hereafter), and they will come to her. We are the only church with a message for the poor. If we deliver it they will hearken, as they have always done. But we must go to them, and not just for them to come to us, for they do not know the message we have for them, and often look upon the church as an institution for producing soothing Sunday morning emotions in those that can afford to pay benevolent and wear showy clothes. And when I say we must go to them I mean, largely that you laymen must go to them, for our priests have our hands full enough already."

"I don't find that the clergy always

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give much encouragement to lay activity," objected the doctor from amid a cloud of tobacco smoke.

"Perhaps not always. There have been difficulties on both sides. But I believe that the clergy are coming to recognize the need of lay help more and more, and to welcome it. As the Bishop of Salford wrote the other day, the present century is going to be the century of the layman."

"Of course it is," said Harry. "The chief thing about the century will be the organization of labor. The labor world is becoming confluent. It is realizing its great strength, and is determined to use it. And it looks to the church and the clergy for guidance in the matter, for the priest had time he could not hope to influence the Labor movement in this country to any appreciable degree. But the Catholic layman might do much in way of organization—with the advice, of course, of the clergy."

"Do you contemplate a Catholic Labor party?" asked the doctor grimly.

"Dear me, no. The thing is unthinkable in England, and the attempt to create it would only divide our forces and make us ridiculous. But we can make use of the existing organizations, and try to christianize them. I believe we might do this if we set our selves resolutely to the work."

"So you would make common cause with Socialism?"

"Say, rather, I would try to save the country from materialism. I believe we Catholics take up quite a wrong attitude towards Socialism. We forget that, as Mr. Devas said some time ago, nine Socialists out of every ten in England would make very good Christian democrats if they had the matter properly put before them. We have plenty of textbooks dealing with Socialism, but they are singularly unconvincing to the man who is bitten with it. They seem formal and academic to him, not to say unympathetic and irritating. They make him think that we Catholics ignore the social evils for which he thinks he has found a remedy. What we want is not so much to attack his beliefs and upset his theories by argument, but to show him that we have something better to give him. We want to show him that we are no less alive to the social evils of the day than he is, no less concerned for the poor and the helpless. Let him see that the Catholic church is, above all, the church of the working man; and let him be warned how ruinous to society is the hard, bitter materialism that so often goes, in practice, with Socialism—now 'the visible becomes the bestial unless it rest on the invisible.' I do believe that we laymen are called upon by writing and intercourse to spread this knowledge of the church. We can so often reach where the priest cannot."

"True," said Father Murphy. "But it's none too easy to get the laymen to take up the work. Many are too busy, and very many will not take the trouble."

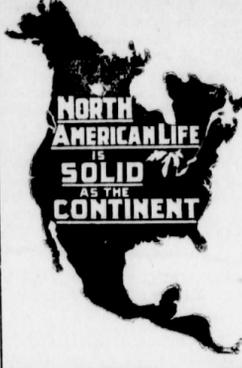
"I think," said I, "that the chief thing wanting is interest in the business. It has not been brought home to the Catholic lay conscience that there is work of this sort to be done. We have to educate public opinion in the matter. Personally I know a good many generous-hearted Catholic laymen who would enthrone about the thing if it were once put before them. If only we could get little groups of Catholics all over the country to meet as we are doing, and realize the possibilities of action, this work might be done. It would give new life and meaning to the existing social clubs, debating societies, and the like, which are so often unprofitable and dull. Meanwhile let us be practical, and see what we here can do to promote this lay activity. I am going up North tomorrow, and while I am there I shall give a talk on the subject at the church and at the Catholic working-men's club. I write to the rector of the place a few days ago offering to do it, as I should be in the neighborhood, and he jumped at it. I was afraid that he might jump on it. I am glad of the chance, for I believe socialism is rampant in those parts, and I am anxious to learn from the local clergy what chance they think there is of meeting it on its own ground. I have a notion that if we could get hold of a number of intelligent Catholic workmen and prime them up on the subject we could start a really apostolic movement in the big centres of industry. That is what the Catholics are doing in the socialistic towns of Belgium, and the success has been marvellous. Anyhow, I'll report progress next week, and let you know what I can pick up."

"That's the first practical step we have taken so far," said the doctor, smiling. "Only hope you don't come back a confirmed Socialist."—Paterfamilias in Catholic Weekly.

THE SCRIPTURES.

Our Divine Master might have communicated to us as heavenly truths without telling us that they came from Him, as it is commonly thought He has done in the case of heathen nations, but He willed the Gospel to be a revelation acknowledged and authenticated, to be public fixed and permanent, and accordingly as Catholics hold, He framed a society of men to be its home, its instrument and its guarantee. The rulers of that association are the legal trustees, so to say, of the sacred truths which He spoke to the apostles by word of mouth. As He was leaving them He gave them their great commission and bid them teach their converts all over the earth to "observe all things whatever He had commanded them," and then He added "I am with you always, even to the end of the world."

Here, then, He told them to "teach" His revealed truth; next, "to the consumption of all things"; thirdly, for their encouragement. He said, "He would be with them 'all days,' all along, on every emergency and occasion, until, that consummation. [They had a duty upon them of teaching their Master's words, a duty which they could not fulfil in the perfection which



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CHATS WITH YOUNG MEN.

"A Little Better than the Other Fellow."

The boys and young men just leaving school and entering upon their life-work should make a note of these words recently addressed by Mr. Shaw, Secretary of the Treasury, to a graduating class:

There is little difference in the place we fill in life. The important thing is how we fill it. When young men used to ask me what they should do I used to be sometimes embarrassed, but now I have a stock answer. It is: "I don't care what you do." That sounds a little cold, I know. But then I always add "provided you do the thing a little better than the other fellows are doing it."

That's the point. No honest work should be despised. Let the lowly duties be done conscientiously and they are sure to lead to higher things. The fellows who wait till fancy jobs come round and invite them to work are likely to find themselves out of position a long while. — Sacred Heart Review.

Worldly Gains. Much of Christian literature is a disparagement of the things of this world. "Why is this? What is the wisdom of it? Forsake all and find all?" It is some innate weakness in the human constitution. When it comes to hoarding up earthly possessions and striving for worldly distinctions, men are victims of a kind of folly that is as old as Adam.

On the verge of the grave, they struggle passionately for wealth that they do not need and can never enjoy. Old men, to whom a few years must bring the final summons, engage in questionable bargains and violate the dictates of common honesty that they may make their profits a little larger.

This seems to us supremely foolish. We do not think we would do it; but yet, "it is the world." It is human perversity; and a similar vein, perhaps more subdued and perhaps less grotesque, runs through the lives of all of us.

The very argument we find so forcible in the case of the grey beard on the verge of the grave—the transitoriness of what remains of earth—is appealed to by all Christian literature in its disparagement of worldliness. It makes little difference whether eternity be distant two or thirty years. What is philosophy for the old? Is wisdom for the young, because the difference of their ages is nothing when compared with that Time which has no end.

A young man cultivates frugal habits, that his expenses may not exceed his income. His income grows and his frugal habits remain. Now, if avarice does not supervene, all is well. Avarice is a vice that begins in thrift and good habits, and has a longer time to develop than any other of the sins mortals are addicted to; because old age does not chill it out of existence, as with most passions, but it rather grows with age—indeed, it is the only vigorous sentiment that many old men give evidence of having. As the northern farmer in Tennyson's poem says:

"Properly, property sticks  
And property, property grows."

When the interest on money saved is added in money earned, there is rapid accumulation; and the pleasure of counting one's hoard and exercising of one's assets becomes a state of things where a man's money owns him and works him like a helot. Yet how many thousand men—who would perhaps repel the suggestion with indignation—are getting themselves into this condition? Not necessarily rich men either; but your tight-fisted farmer and your thrifty grocer as well; for their neglect of the more generous amenities of life is apt to be an obscenely mistaken act of him who owns a larger hoard.

It is the Policy of Moderation. This is the mirage of postponed ease and leisure which leads so many lives into this mistaken channel. He lives happiest who enjoys life properly as he goes along. His eyes are fixed regretfully upon no past happiness, nor is he uneasily waiting for future enjoyment.

Some men look forward to a time when they shall have acquired money. They say to themselves that money is power everywhere. It makes one respected. It gives weight to one's opinion. It guarantees success in politics, and without it no one can expect to reach a high station in public life. It brings ease, friends and—they imagine—it brings happiness.

For the final acquisition of wealth they sell out five, ten and sometimes twenty of the best years of their lives. Their one idea during this time is to hoard. They neglect health; their minds gain no additional expansion or richness; they do not grow in geniality, kindness and sympathy; their moral nature contracts and grows stiff. The passing years bring no increasing depth and fullness of character nor access of manliness.

At the end they have become reasonably wealthy. In many instances their long looked for ease and enjoyment is postponed from year to year until a "little more" is added to their property. Granting the widest scope to "possibilities" to our wealthy man, it is yet questionable whether he has derived his full share of happiness out of life. He may have friends, but what is the friendship that wealth usually inspires? He may have ease, but it is to be but for a brief span of years, and the hey-day of his youthful vigor is over. He may endeavor to leave his impress on the world's opinion, in the domain of government, in the field of letters, in the shape of large buildings and extensive improvements; but what he does is but the writing of a name upon the sands of the shore.

Thoreau, a philosopher of the woods, somewhere says: "Money is not required to buy one necessity of the soul."

That states the opposite extreme. But Thoreau's point of view is wholly some in a money-mad epoch. Many a tramp has a happier disposition, and gets more enjoyment out of life than do the Pierpont Morgans and the Russell Sages.

To live on Easy street does not absolutely depend on having enough money. So many men with thousands and tens of thousands, do not live on Easy street—they never appear to have enough to settle down on that pleasant boulevard.

"Take it Easy and Live-Long are brothers," according to the German proverb. The better wisdom is the policy of moderation. Not great fortune, but competence gives us the right condition for ease; not insatiable ambition and constant striving, but tranquility of spirit and cheerfulness of mind. After all, it is more a matter of soul than of pocket whether you are fitted to live on Easy street.—Catholic Citizen.

OUR BOYS AND GIRLS.

Good Manners.

We wish to say a few words to our boys and girls about manners. A great many children and young persons think it will be time enough to attend to manners when they grow up and become young men and women. This is a mistake, and a mistake that does a great deal of mischief. No boy or girl is too young to attend to manners; and this is the reason why we wish to say something to the children on the subject.

By manners we mean conduct, or behavior, of every kind, but more particularly in our intercourse with one another. Good or bad manners will show themselves first in our own homes. If we wish really to know what boys or girls are made of, we must see them in their own homes; and then not with their company manners on, but in their everyday manners.

Many boys and many girls would be ashamed to speak and act in other people's houses as they do in their own. They can be respectful and polite when away from home, while to their own parents and to their brothers and sisters they are very disrespectful, unkind and rude.

If a boy should speak to his friend's mother as he does to his mother, or if he should be as surly and unkind to his friend's sister as he is to his own sister, we do not think he would be asked to visit that friend's house more than once. It is a shame for anybody to behave badly in the home of his friends. A better away from home than he does at home. Let the boys and girls know that home, let the boys and girls know that home, let the boys and girls know that home, let the boys and girls know that home.

The very essence of good manners is to be found in a kind thoughtfulness of others; while selfishness will always produce bad manners. Either of these traits will be sure to show itself.

The boy who is thoughtful and considerate of his mother, and his brothers and sisters, is a gentleman, and everybody who knows him will find it out; while the selfish boy will sooner or later reveal his character, and everybody will dislike him. And, again, the boy whose manners are good at home is sure to have good manners everywhere.

A College Education at Home. I wish it were possible to show boys and girls who long to get on in the world, but who feel that they are crippled by the lack of an education, that it is not such a difficult thing to get at home a good substitute for a regular course at school, or even a college course, writes the editor of Success.

The trouble with most young people is that they look upon a college education as something very formidable. They regard it in the same way as most people look upon a fortune—that it is useless for them to try to get rich; that they have nothing but a few dollars, and that it would be useless for them to try to build up a fortune on such a little beginning. They do not seem to realize that the first hundred dollars saved may mean more to them than thousands of dollars after they get a good start and are well established, for the first dollars saved are like the seed which the farmer sows, which is a thousand times as valuable to him as the same amount of corn left in the crib, because it may multiply itself ten thousand times.

If boys and girls could only realize that a college course is simply made of single hours of study and of reading and thinking, it would not seem so formidable. Every hour of highly concentrated study at home may be almost as good as the same hours so spent in college. Very few graduates have gone out into the world as well equipped as some of our most eminent American statesmen who never saw a book during all the years of their boyhood as the average boy now may see in a day.

If our boys and girls could only realize that their spare moments spent in study, in systematic reading, in concentrated thinking, in self-improvement and in disciplining the mind are like the farmer's seed sowing, that all these will add wonderfully to the great life harvest; that these little investments in improving the odds and ends of time will give untold satisfaction!

I know a number of young men who had almost no schooling, who were obliged to go to work at from twelve to fourteen years of age, but who have so improved their spare time that they would ever dream that they were not college educated. I have in mind one young man who was never even graduated from a High school, and yet he has been principal of two. He has been offered professors' chairs, in some of our universities. But spare time did not make any difference to him; he was always throwing away his time, he would not, for he could see untold wealth in it. The result is that he is consulted by college presidents and professors and by other eminent men, because of his expert knowledge on a great many questions. He did not go to college, but he has been a student in the great university of life.

I wish it were possible to show boys and girls who see no way to go to college the splendid education that there is in good reading, what a splendid education is possible from reading history alone, and they could certainly get this part of a college course at home without a teacher.

English literature is another important part of a college course; and there is no boy or girl so poor that he cannot get this at home. The same is true of logic and rhetoric, of natural history, of physics, and so we might go through the curriculum of a liberal education, and we would be surprised to see how easy the whole thing is, looking at it not from the standpoint of four full years in college and perhaps three more in preparation, but by looking at the single hours and the separate subjects. They are not at all formidable.

The habit of self-improvement, of studying by one's self, is of untold advantage, for, when once acquired, it is usually kept up through life and does not stop at the end of the college course, while college graduates are too apt to depend upon diplomas as evidences of "finished" education, and often do not think it necessary to keep up reading and study.

With all the splendid opportunities for outside study which this country affords, it is sad to see young people grow up in ignorance, murdering their English language, ignorant of their own country's history and geography, ignorant of the principles of science, and knowing almost nothing of the literature of their own language.

Why not avail yourself of the chance to use the untold wealth locked up in your long evenings and odd moments, which most people throw away?

"In a Minute."

"Yes, just in a minute, mother!"

"Ten, fifteen minutes pass, and no signs of moving."

"Bessy, dear!" begged mother, nervously, "it is almost tea time, and you know papa can't wait to night. He would have to catch that train for New York."

Bessy jumped up at this with great promise of alacrity. But her eyes were still glued to the paper she had been reading, and which she held open before her at arm's length as she walked. The result of this whole soured devotion to literature was a scolded bump and recoil as she came in contact with the edge of the kitchen door, which stood partly open.

The shock sent her whirling to one side, where she managed to trip over Baby Nell's dolly cart and came down in a general collapse, among her fragile treasures.

"Go 'way, bad girl!" screamed Nell, kicking and pounding her feet and fists. "You've broken the noses all of my walnut babies, and—there! there I see what you've done!"

"Oh, baby mine!" cried Bessy, repentantly, "sister didn't mean to!"

And there several valuable minutes consumed in pacifying the injured householder and ascertaining damages.

"Bessy dear said mamma will find it out," while the selfish boy will sooner or later reveal his character, and everybody will dislike him. And, again, the boy whose manners are good at home is sure to have good manners everywhere.

"There comes papa now!" Set the tea-kettle on a boil, and the cloth before he gets here, so there'll be a look of supper about it."

"Bessie" is a photograph of a girl in a family where I have been visiting. There are so many girls just like her that I am not in the least afraid of Miss Bessy's discovering any particular likeness. In fact, she was "written up" long, long ago, in an old, old book.

We have the real old-fashioned kind of "written up" girls still—the kind that used to respectfully say, "I go, sir!" and went not.

Now, how much better it is than saying "I won't!" out and out, so that at least people may know what to expect of you. Then mother can set a table herself if it must be done in despair, and attend to your manners afterwards. Then you won't go out in gray ashes ready to build up a fortune on such a little beginning. They do not seem to realize that the first hundred dollars saved may mean more to them than thousands of dollars after they get a good start and are well established, for the first dollars saved are like the seed which the farmer sows, which is a thousand times as valuable to him as the same amount of corn left in the crib, because it may multiply itself ten thousand times.

"Don't say, 'In a minute!'" It is a foolish word, a shiftless. Say, "This minute!" and live up to it. The world is aching for this kind of "minute-men." Enlist at once! There's room in the ranks, and promotion for all but deserters.

A House of Content.

"You look better," Marjorie's mother commented, as the girl dropped into a chair and tossed off her hat. "I feel better," Marjorie answered quickly. "Dear Miss Alice! Did she ever fall anybody yet? She ought to have a sign over her door—I made it up as I came along:

"Disappointments Gilded.  
Silver Blessings Discovered.  
Old Blessings Revived."

Faith, Hope, Charity, free to all. Miss Alice Kennedy, Brightside."

"I feel better," Marjorie answered quickly. "Dear Miss Alice! Did she ever fall anybody yet? She ought to have a sign over her door—I made it up as I came along: "Disappointments Gilded. Silver Blessings Discovered. Old Blessings Revived."

Would such golden words shine above our door or would passers by read instead, Criticism for every one. "Discontent and discouragement." "Complaints of all varieties?"

Renounce yourself, accept the cup given you, with its honey and its gall as it comes. Bring God down into your heart. Embalm your soul in Him now, make within you a temple for the Holy Spirit. Be diligent in good works, make others happier and better.—Henri Frederic Amiel.

Bouncing Babies

are Nestle's Food babies. No upset stomachs—no bowel troubles—no hot weather sickness—come to babies brought up on

Nestle's Food

Sample (enough for eight meals) sent free to any mother.

THE LEEING, MILES CO., Limited, MONTREAL.

THE ATTRIBUTES OF ST. FRANCIS

The Countess de la Warr writes in June Catholic World on those attributes of St. Francis which endeared him to all men, and which have centred upon him the continued attention of the world:

"One day during his stay there he found himself face to face with a leper, who stretched out his arm to him and prayed for help. Francis, though he was accustomed to misery and sickness, and was really trying to obey Christ's command: 'Follow thou Me,' felt, at the sight of the leper, such a revulsion against him that he turned away ready to give up his new life. Suddenly the thought of what a coward he was, and how unworthy to call himself a disciple of Christ, came over him. A voice said: 'An unseen hand drew him back to the leper, to whom he gave all the money he had with him, knelt down and kissed his hand. Francis took him to the Lepers' Hospital and announced his intention of waiting on the poor patients himself. From that day Francis' heart was quite changed, and he devoted his whole life, body and soul, to the worship and work of Christ. Returning to Assisi from Rome his hair had gone longer, for his parents had cast him from them. He lodged among the poor, wherever he could find a bed, he gave away all his fine clothes, and the habit of a friar, and amid the jests and mockings of his former companions, walked up and down the narrow streets of Assisi, calling on the people to repent of their sins and to begin a new life. Many thought he had gone mad. Children threw stones at him calling out: 'Pazzo, Pazzo!'

"Fool, Fool!"

"St. Francis loved all animals and birds, and they all understood him. Simply by the charm of his voice he tamed some wolves who were terrifying a hill-village. Brother Wolves," he called them, beseeching them to cease their depredations, and they obeyed him. Among birds he specially loved larks, and he said of them: 'Sister Lark has a hood like a religious, and is a humble bird, who goes by the way seeking a few grains, and when she has found them, even amongst the dirt, she picks them up and eats them. He often preached to birds, who would collect round him, and even sit upon his shoulders. 'My little sisters,' he called them. At the time of his death great numbers of birds collected on the roof of the house where he lay, singing softly and praising the Lord. Water lilies, stones, wood and flowers, all had his love; also the sun, moon, and stars. If wood had to be cut down, Francis always prayed and say never not to injure the tree 'for the love of Jesus who hung on the Cross.' He begged the gardener in planting a garden always to reserve a portion of it for sweet scented flowers, such as roses, lilies of the valley, 'so that these lovely flowers, in the time of their blooming, might invite all to praise Him Who made all herbs and flowers. 'God has made me for thee, oh man.'"

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