

The Catholic Record.

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

VOLUME XXI.

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The Catholic Record.

London, Saturday, February 25, 1899

A SIMPLER CATECHISM.

An esteemed contemporary regrets our demand for a "Simpler Catechism." "It sufficed for the needs of past generations and it will do the same for our own." We have as much regard for antiquity as our friend, but we are not inclined to wax sentimental over it or to hold it up as an argument against a change that would be a source of untold good to our boys and girls.

He tells us that "Butler's," in the hands of competent teachers, is the best text-book for religious instruction. Admitting the assertion, we should like to ask him where such teachers may be found. We have had a little experience in Catechetical work, and we have met with few teachers who know more than their pupils. They were willing enough and attentive to their duties, but they were not competent teachers. They pounded away Sunday after Sunday and crammed into theurchins the big words, etc., but this is not painting on the young and impressionable soul the beautiful picture of Religion that should be a source of pride and beauty and strength while life lasts.

The talk about competent teachers is simply nonsense. Any conscientious pastor will tell you that it is a task of no little difficulty to prepare an address for children. And yet we are told that a layman who has received no technical education and who is busied during the week with worldly cares and interests can sit down on Sunday and initiate young minds through the medium of Butler's Catechism into the mysteries of religion. What we want is a Catechism that will form competent teachers.

NOTES BY THE WAY.

Ere now our readers have been taken themselves to serious meditation. They have for a time at least laid aside the cap and bells of the jester and donned the habiliments of the wise. Yet it seems to us that Penance is for many a word without meaning. They recognize theoretically that it is necessary: they have read of the men and women of the olden time who subjected themselves to vigils and fastings, but the story affects them as little as a fairy tale. They were, they imagine, but fanatics played upon by dreams and visions, or at all events men and women who were seeking peace and rest after years of sin. Many a desert dweller had gone through the whole catalogue of sin; but others, and they were in legions, had, before the brightness of their innocence was dimmed, gone out from the haunts of men and clasped tightly and reverentially the rough hand of Penance. And they must have had a motive in so doing. They were human beings as we, with different garb from ourselves, but with the same passions, with the same repugnance to aught that may hurt our fleshly nature; and "life was for them a battle-field and their hearts a holy land."

They were not fools: they were simply getting ready for the summons of the Lord. They were thinking of the "never ending flight of future ages," of the day when the heart would be stilled and the curtain would be rung down on their life's play. They were giving breathing room to their souls by disengaging them from the distractions of the things of sense. This is the end of Penance—to prepare us for union with God. We are betimes in this world like the men who were imprisoned in a cave. High above ran the walls, and from a little opening at the top came a ray of light. And we build our own cave and look upward at the walls of distraction or sensuality or indifference, without a feeling of regret. We live sordidly and meanly content with the sunshine that filters through our prison house, until God's Workman, Penance, brings us out and makes us see by the light of Christian knowledge the pitifulness of our lives and the foolishness of forgetting the first and great commandment. To those who know that some self-inflicted penance is the bed of true repentance we recommend the following counsels taken from Father Rockaby's Oxford Conferences:

"Have a budget of charity: that is, set aside a fixed portion of your income for purposes of charity and religion. True, you must be just before you are generous; you must not leave lawful debts unpaid in order to relieve the poor. But then you want self-denial not to contract debt for mere self-indulgence. It is hard, however necessary after the event, that what was set aside for God and His poor should be swallowed in payment for the gratification of vain and unprofitable desires. Be a member of some charitable society. If you are too shy, too busy to go among the poor yourself, keep the accounts, or, best of all, find out a great leader in works of charity and get on his staff; do as Judas did, carry the purse, your own purse, into which you will let your chief dip his hand."

For wholesale calumny give us the Presbyterian Review of Montreal and Toronto. Its last issue contains the precious statement that "Rome is as much opposed as ever to the education of the people and will keep them in ignorance as long as possible." These words might be permissible before an audience of ignorant bigots, but it is passing strange to find them in the columns of a religious newspaper. The editor may be a young man just out of Knox College, with yearning to be like the Cretons mentioned by St. Paul, or he may be an old man who is still living in the past, that recognized no truth or justice where Catholics were concerned; but, young or old, he should cultivate a due regard for the commandments. We advise him to look up some authors who were not Catholics and compare what they say with his own narrow-minded utterances. When he has done that we recommend him to read Hallam, who says that the Reformation appealed to the ignorant; or Green, who states that during Edward VI.'s reign divinity ceased to be taught in the universities; students had fallen off in numbers; libraries were scattered and burned; and the intellectual impulse had died away; or Froude, who declares that missals were chopped in pieces with hatchets, college libraries plundered and burned. The divinity schools were planted with cabbages, and the Oxford laundresses dried clothes in the schools of art.

The following extract, taken from the Church Progress, may be of interest to our readers:

While talk about "Spanish ignorance," meaning, of course, "Popish ignorance," is the order of the day in certain imperialistic and expansionist circles, there may be no harm in viewing the subject in the light of a few facts bearing on the position with regard to education in some large communities distinctly Catholic and others Protestant.

We take seven of the principal countries and give from the Encyclopaedia Britannica (and Protestant authority) figures showing the population of each, the number of public schools in each and the number per thousand of the population attending these schools. Here they are:

Country	Popu- lation	No. of schools	scholars per 1,000
Germany, one-third Catholic	42,727,399	84,000	151
France, Cath.	36,995,788	70,179	131
Belgium, Cath.	5,258,821	5,678	123
Austria, Cath.	35,934,858	15,196	100
Great Britain	28,447,829	17,787	83
Spain, Catholic	16,231,345	27,700	82
Italy, Catholic	46,801,154	42,920	70

Here are some facts that will not be very pleasing for Protestant bigots—notably, the fact that Catholic Spain, with a very much smaller population than Protestant Great Britain, has vastly more schools, and that the proportion of scholars is about equal in both countries. How painful this fact must be to those persons—A. P. A.'s and American Protestants in general—who are so fond of holding up Spain as a terrible example of "Popish ignorance." From the table it will be also seen that each of the Catholic countries, France, Belgium, Austria, has a far larger proportion of school attendance than Protestant England; that in addition to Spain, the Catholic countries, France and Italy, have each a far larger number of schools in fact and in proportion to population a far larger number of schools than Protestant England. We may add with regard to higher learning that, while Protestant Great Britain has 7 universities, Catholic Spain has 10, Catholic Italy 22 and Catholic Austria 10.

"If I were a pastor," said a dignified old gentleman, "I should have something to say to some matrons of my acquaintance. You see," he went on, warming up to his subject, "there is too much social nonsense. Wives must have every luxury and the husband, who is little better than a white slave, must get it. He must work and work to keep up an expensive establishment for the friends of his wife. Poor fellow! He has, of course, the consolation of seeing his apartments turned into a camping ground for people of the right sort, you know, who delight in gossip and free lunches.

He may also have the pleasure, when he has a few moments at his disposal, to profit by their conversation. It is generally on critical lines, for people of leisure and money are credited with the desire and ability to supervise the conduct of the ordinary mortal. But it is very instructive and entertaining. One gleans after enjoying it for a few moments many interesting facts about the weather or about the latest fashion or the lovely sermon preached by Rev. Father So-and-so. The last remark is generally made by a young lady who has yearnings for the good and beautiful, and various other things described by Edwin Arnold, and who is waiting only an opportunity to do something to benefit the human race. But the opportunity, unfortunately for her friends, never comes. Whilst yearning and waiting she paints weird devices on china or billous looking cavaliers of the olden time and becomes a subscriber to a circulating library."

"Well," we replied, "Why"—"how my friends?" rejoined the old gentleman, "I know the husband should support his family; but he does more than support it. He is pandering to the extravagance of his wife, and he is breeding laziness in his children. I know dozens who are spending their souls for trifles, when they should be doing something to have a right to live. They are pottering around societies, assisting at this or that function and taking in everything religious that comes their way. By the time they should be doing good work they are flat, stale and unprofitable,"—and we could not endure it any longer and we had to request a reporter to eject him, and, to quote Marie Corelli, "he went out into the darkness."

CATHOLICISM AT THE CLOSE OF THE NINETEENTH CENTURY.

(Translated from the Civitas Cattolica, for the CATHOLIC RECORD.)

History will tell how the closing century has been the most hostile to Christianity since the cruel persecutions of the Roman Caesars. It was born with the idea of re-making the world anew, and invented a civilization of its own, which it loved to call the third, as entirely distinct and superior to the Pagan and the Christian that had preceded it. The first adored false gods and was idolatrous; the second the true God and was Christian; the third rejected not only the false gods but also the true One, adoring itself in a delirium of Atheism. Hence the conception of the rights of man as independent of God and socially constituting itself as its own end.

The chief obstacle in the realization of this purpose was Christianity, especially in its Catholic form, hitherto mistress of the civilized world. Hence a war had to be waged against Catholicity—a war as astute as it is implacable—with the aim of exterminating it, first politically and afterwards socially, from the bosoms of peoples and nations. Indeed during the whole course of this century it has endeavored, under the pretext of liberty, to undermine the Catholic Church by treating her as the most dangerous enemy to the peace and well-being of nations. It created the policy of separation between Church and State in order to excuse the spoliation and oppression of the former, and introduced laicism in order to cut off gradually every bond uniting Church and State in social life. For the faith in Christ it substituted the science of matter; for the joys of a hereafter it promises the pleasures of this life; and instead of the spiritual comforts, the advantages of industry and commerce, of wealth to be acquired by all. It used every means to de-Christianize the people by promising them a material prosperity and a universal equality incompatible with the natural condition of things. Such has been the determined, persevering aim of Jewish and Masonic infidels governing, writing and teaching in the various Catholic countries of Europe.

Now what has happened in the course of years? Just what had to happen. A great number of people who are laboring and suffering in the fields, workshops and trades, freed from the check of religion, deprived of the hopes of a future life, burning with desires that are never satisfied, without bread in their mouth or God in their heart, have been seduced by the doctrine which maintains the right of man to enjoyment, creates hatred of the poor against the rich, and changes the fifth and tenth commandments of the decalogue into: "Strive to get other peoples' property, which belongs to thee."

This is the genuine fruit of a godless civilization; this the malady that, amidst the boasts of human progress and opulence, is daily growing more universal, afflicts the nations, staggers many of those who have promoted it, and frightens the rulers. There is no gainsaying it; this century is coming to a close sick unto death with the evils

of socialism. And it is passing away with the conviction that without religion there is no salvation.

The problem of social inequality cannot be solved as was done by pagan civilization, that is, through slavery; therefore it must be solved by Christian fraternity, having charity and justice as its bonds. The harmony of obligation, of these two virtues has been, and still is, the glory of Christian civilization, and it is necessary to return to it if the world is not to fall into one new barbarism worse than that of antiquity.

Nearly fifty years ago Louis Veuillot declared to France: "Either return to Christianity or perish." And before him Adolph Thiers recognized the same truth and confessed that the society could only be saved by the clergy. Quite recently M. Freson, a Belgian of the rationalistic school, acknowledged that a positive religion is necessary to reform society, and that among these there is none exercising an Apostleship like the Catholic Church. As to the efficacy of this Apostleship, Hoffmann, of Billfeld, declared openly at the last social Democratic Congress of Stockholm, that the most determined efforts of socialism cannot make head way against the power of the Catholic Church in Germany; that this was so manifest that it was useless to deny it.

Cardinal Capelatro gives the reason for it: "Who will ever," he asks, "solve the terrible knot of the social question?" And he answers: "No one except the Catholic Church, and she will solve it in as far as possible, because the social question is at the bottom a question of charity and justice, and Christianity alone has a clear, firm and immutable idea of justice, and it contains in its bosom such immense treasures of charity that it dispenses perhaps more of it in one day than the unbelieving world in a whole century. Catholicity will solve the social question, because it alone has a powerful influence over the rich and the poor, by authoritatively promising future rewards and threatening eternal punishment to both if they depart from the way of charity and justice. The Catholic Church will solve this terrible knot because it alone never speaks of rights without coupling duties with them; nay, she insists more on duties than on rights."

From all that has been said it is easy to conclude that the influence of the Catholic Church on nations, which appears diminished in regard to political events, has entered upon the way of effective work regarding social needs, and this work will be the more effective the more the States become threatened by the evils of socialism. Thus the Church which was to be politically enslaved and destroyed is gradually returning into the hearts of nations in their social relations.

Indeed, the present activity of the Church in this regard is certainly great and wonderful. The war waged against her during the last hundred years has been such that she would have been destroyed if she were not divine, and nevertheless in her moral power she now shows herself more influential, more active and more confident of success than ever.

She began the century by deploring the five years captivity of her head (Pius VIII.) under the tyranny of Napoleon, and she ends it lamenting the thirty years' imprisonment in the Vatican. And yet, in spite of this captivity, her head is the most glorious, the most authoritative, and the most venerated man on earth.

The contrast between the material conditions, in which European politics has placed the Pope, and the moral conditions in which he appears so truly great, is very striking. Possibly the words of Emil de Lavelly, anti-Catholic and anti-Papal though he was, may be realized: "The time is near when the Pope will not only see his power increased, but many of those who now attack him will beg him to come to their assistance."

The attention given the doctrinal encyclicals of Pope Leo XIII. that have appeared during the last twenty years, particularly those which treat of the principles of human and Christian society, is a promise of better times to come. Statesmen and politicians, as well as men of science of every country and of the various religious professions, have applauded them, and even non-Catholic sovereigns have published them broadcast in their States and expressed their thanks to the Venerable Pontiff. How much this has contributed to increase the social influence of Catholicity throughout the world can easily be imagined.

The Universal Church exercises its influence most efficaciously through the means of her hierarchy to which is entrusted the government of the particular churches, as well as the sanctification of souls and the preservation and diffusion of the faith.

The Catholic hierarchy, having been abolished three and a half centuries ago in Holland, England and Scotland, was restored by Pius IX. and Leo XIII. It was introduced into the Balcan peninsula and British India, and greatly extended in Canada and the United States. Australia, which sixty years ago could boast of only one Catholic priest, now has five Archbishops, twelve Bishops, and five Vicars Apostolic. The Roman Catholic Hierarchy, which at present counts

over the globe about 1300 members, between Cardinals, Patriarchs, Archbishops, Bishops and Prelates, with jurisdiction and over 50 Prefects Apostolic, has increased during the course of this century by over one quarter. Leo XIII alone has created 206 Bishops, Vicariates and Prefectures.

The vital organism of the Church never before grew so rapidly; and this in a century at the middle of which a crowned sectary said that the Tiers should be offered gross indignity and in which it was decreed in the caverns of Freemasonry that Catholicity was to be stifled in mud.

Yet in a moral body so vast as the Catholic Church force cannot come only from sheer numbers of its members; it comes much more from their cohesion and particularly from their connection with the head, the centre of life. Now the union of Spirit, of doctrine and action that we perceive between the Hierarchy and the Faithful with the Roman Pontiff was never so perfect as it is to-day. While God permitted the enemies of the Church to assail it from without as never before, in its dogmas its rights, its property and liberty, He has prevented in a most striking degree serious divisions and rebellions within its bosom. The tranquility reigning within the Church in the midst of so many persecutions, insidious snares, and the warmth with which all Catholics look up to the Pope in order to support, defend and glorify it, is certainly the greatest wonder of the age.

This fact is so much more striking since outside of Catholicity religious pride is running riot, parties are tearing each other to pieces, States live on jealousy, the bonds of authority are weakening and the social union of nations is breaking to pieces. Hence any one who studies the conditions of contemporary civilization thoroughly, and gauges the opposing forces, must come to the conclusion that the near future belongs to the Catholic Church, because it alone is gathering within itself an incalculable power of renewing that social life that is everywhere else in the process of dissolution.

The Church has another most efficacious means of power and life in the ever-multiplying and increasing army of monastic institutions. French Jacobin and Napoleonic fury had well nigh destroyed and scattered them in the greater part of Europe. And when they re-appeared again after the treaty of Vienna revolutionary and masonic persecutions and spoliations had again almost strangled them. And yet at present they are again flourishing most wonderfully.

The old Orders of St. Benedict, St. Francis, St. Dominic, etc., are laboring in every corner of the globe. The Benedictines number more than 4,800 members, the Trappists 3,300, the Capuchins 8,500. The Jesuits, against whom the hatred of Freemasonry has been most persistently directed, and who, after their suppression by Clement XIV., eked out a miserable existence in Russia, again have 15,000 members scattered over the world. The Dominicans, Augustinians, Carmelites, Redemptorists, Christian Brothers and a host of other orders founded before the nineteenth century, are no less flourishing.

Besides this immense army of more ancient Religions, there is another of Religious congregations founded during this century, as notable for the diversity of their purposes as they are for their beneficent influence.

If the variety and prosperity of the male orders in the Church is already large enough to create surprise, that of female religious communities is equally astonishing. Never before did they multiply and diversify in their objects as at present. The number of Religious families and the number of sisters therein is almost incredible; and they all vie with each other in the great work for the benefit of society. One hundred years ago the Revolution secularized over 60,000 virgins consecrated to God, and now their number surpasses double that figure. And in what do they spend their health, talents, and lives? In educating the children of all ranks and conditions, and caring for the poor, the sick and the aged, in providing for foundlings, orphans and the outcasts of society.

Still more admirable is the heroism of these women when they leave friends, home and country to dedicate themselves to the conversion and care of barbarous and savage tribes, be it in the hottest and deadly climes of the torrid zone or amongst the ice and snow of the arctic regions. They even lock themselves up in the *lazaretto* of lepers to die with them after having catechized, consoled and nursed them. So great is the work of these devoted women that various Protestant denominations are beginning to esteem and imitate it, although feebly, after having ridiculed and opposed them for centuries.

The exercise of all these forces which the Church has at its command in the great work of evangelizing the nations is indeed astounding. Catholic missions cover the whole world. Even Africa in its less explored regions is being traversed in all directions by zealous missionaries subject to forty-two Vicars and Prefects Apostolic, not to

mention regularly established episcopal Sees. Is it, therefore, not true that the century that has labored so hard and so persistently in order to drive the Christ God from modern civilization, is just the one in which His knowledge has been introduced and spread more thoroughly than ever before? Hence history will record that the most perversely apostate and infidel period has at the same time become the most efficaciously apostolic through the agency of the Catholic Church. This is the case not only with barbarous and idolatrous nations, but with those also that are separated from the Catholic Church; for it is well known what splendid acquisitions the Church has made and is daily making among the schismatics of the Orient as well as among the Protestants of Northern Europe, of England and the United States.

How this spreading of the Catholic Church throughout the world also conduces to her political influence is manifest to the chief powers of to-day, who are all so anxious to extend their colonies and secure conquests. Wherever they go they meet the Catholic missionaries, and in them they find their most valiant helpers in peacefully holding and civilizing their new possessions.

All that has so far been hinted at in passing rather than given in detail, shows that the forces of Catholicity are at the end of our century truly considerable, particularly from a social point of view; so considerable indeed that they do not need to fear comparison with any hostile forces, be they heterodox or atheistic.

We might also point to the powerful lay influence which is united to the Hierarchy of the Church and efficaciously seconds its action with the innumerable institutions of charity, of education, of industry, of the press, and all sorts of scientific and economic societies which have been organized and are being more developed from day to day. All these elements co-operating with each other under the direction of the Church appear indeed to the careful observer to be of such a nature that by themselves they present a sure token of safety to Christian civilization and the only efficacious dam to the threatening floods of social disorder and disintegration.

CONVERSION OF REV. ROBERT NICHOL.

It became known in New York city Saturday, that the Rev. Robert Thomas T. Nichol, a former member of the Episcopal priesthood, had been converted to the Roman Catholic faith. Mr. Nichol had been one of the most devoted adherents of the Anglo-Catholic party in this country. His conversion followed attendance upon a series of missions lately held and a subsequent brief study of the subject of Roman Catholic doctrine.

"Father" Nichol, as he was called, was one of the most advanced of the advanced school of thought in the Episcopal Church. He was born in Toronto, Canada, about forty years ago, and was graduated from Trinity College, in that city in 1879. He was ordained to the priesthood in the Church of England in 1883.

In 1891 "Father" Nichol went to New York, and, although he had never before been a member of the diocese of New York, he received a license to perform the functions of a clergyman in the Episcopal Church from the diocesan authorities. He became a protege of the late Rev. Dr. George H. Houghton, then rector of the "Little Church Around the Corner," and was by him made sub-warden of the community of "the Sisterhood of St. John the Baptist," an English order of religious women having a branch house in that city. For a time he was a curate in the Church of St. Mary the Virgin, of which the late Mr. Brown was the rector.

Mr. Nichol was one of the organizers of the Society of King Charles the Martyr in America, and was its chaplain. The object of this association of believers in the martyrdom of King Charles I., the 250th anniversary of whose execution was observed two weeks ago in the Holy Cross church, at Avenue C and East Fourth street, New York City, is intercessory prayer for the defence of the Anglo-Catholic Church against the attacks of her enemies.

It is understood that Mr. Nichol will take holy orders in the Church and that he will pursue his theological studies in England. He is at present in Boston.

The Refining Influence of Music.

Marcella Reilly, of Chicago, a musician of note in her own city, says some very pointed and valuable things in the Catholic World Magazine for February concerning the teaching of music in the parochial schools. The truth of what she says is manifesting itself more and more as time goes on.

It has been stated on very good authority that John Michael, the famous Irish liberator, died in the bosom of the Church. A sketch of his daughter in the Catholic World Magazine for February shows him to be a man very favorable to Catholic doctrine, and not at all adverse to the profession of Catholicity by his daughter.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Returns must be paid in full before the paper can be stopped.

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

London, Saturday, February 25, 1892

A GOOD MOVEMENT.

It is announced that a Celtic Congress will shortly meet at Paris for the purpose of encouraging the study of the ancient Celtic languages and their rich literature.

"ENTERPRISE."

An amusing blunder was made by a recently started American paper which is published at Manila, to be a medium for introducing civilization and enlightenment among the Filipinos.

IRISH SAINTS' GRAVES.

It is stated that the grave of St. Patrick, which is in the cemetery of the Cathedral church of Downpatrick, is kept in a most uncared-for condition.

THE PEACE CONGRESS.

The invitation to the Holy Father Pope Leo XIII. to send a representative to the coming Peace Congress, was delivered to his Holiness by the Russian Ambassador to the Vatican on Thursday, January 26.

send a representative till several weeks after the date when the Archbishop was said to have received notice of his appointment by the Pope.

TO CORRESPONDENTS.

J. J. B., Ottawa, writes to us enquiring what kind of music is used at Requiem Masses and funeral services in Western Ontario and the English-speaking parts of Canada generally.

The Gregorian chant as found in the Gradual and Vespers is generally used, nevertheless the music in parts is also frequently used, so that it cannot be said that either the plain Gregorian or figured music is universally used in Ontario, and as far as we are aware, the practice throughout the English-speaking provinces is similar to that of Ontario.

Our correspondent also states that the Gradual and Vespers used in the Province of Quebec are the same as used throughout France. We understand that this is generally the case, but in some dioceses of France, as in Lyons and elsewhere, there are other Graduals and Vespers still in use.

METHODIST RITUALISM.

It has been generally supposed that the Methodist and other Churches, which are known in England as Non-Conformist, are radically opposed to Ritualism in any form.

It is admitted that the Methodist Churches have adopted vested choirs as a means of attracting worshippers. Many Methodists protest loudly against this innovation as the introduction of the wedge whereby the Church may be finally de-protestantized.

The Chicago Interior, a Presbyterian organ, speaking on this subject, says:

"If Spartan and Puritan simplicity are to go, let them go; only may it please the Lord to hold us from slipping down to the petty and contemptible frippery of Ritualism."

Presbyterianism itself is not safe from the inroads of Ritualistic tendencies, as many Presbyterians of late have manifested a desire to have a more elaborate liturgy in use, and some very prominent Presbyterian clergy in Scotland have even advocated the return to the very un-Protestant practice of praying for the dead.

AN ABOMINABLE DOCTRINE.

A despatch from New York gives a strange announcement made by a magistrate before whom a fourteen-year-old boy was arraigned on a charge of attempting to take his own life. The charge was brought forward in the Harlem Police Court, and Magistrate Wentworth, to the astonishment of those present, said: "This is a sad case. I believe in suicide, and I think every one has a right to shut off when he has nothing in life left for him."

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that choice for all eternity, and their condemnation and punishment will be eternal.

The professed infidel does not perceive this, or, perceiving it, sets God at defiance. However great may be the sufferings of life, they should be borne patiently, that we may fulfil the end for which God has created us, and this patience will be an act of virtue which God will reward; but this hope the infidel does not possess, and this is why infidelity leads to the expression of such abominable opinions as those which have been announced by Ingersoll, Magistrate Wentworth and other unbelievers in Christian truth.

THE VENERATION OF RELICS.

We published toward the end of January a letter of the Rev. Silliman Blagden, of Boston, a well known Protestant clergyman of that city, calling to account the editor of the Baltimore Christian Advocate for his unjust and supercilious comments on the veneration of relics of saints as practiced in the Catholic Church, with special reference to a recent public devotion of the congregation of the Church of Our Lady Queen of Angels, in New York city.

The Rev. J. S. Hutchinson, the editor of the paper referred to, has written to us a letter in which he denies emphatically the statement made by the Rev. S. Blagden, and repeated in our editorial comments, to the effect that after he had published an anonymous attack upon the Catholic congregation of the Church referred to, and was brought to account for so doing, he endeavored to escape the responsibility by saying in his columns that he was not responsible for the opinions of correspondents.

We admit that our statement of the case was made on what we deemed excellent authority, and not from having personally seen the paper in which the statement was made. Our statement was made on the authority of Rev. S. Blagden and the Baltimore Mirror, and we are still inclined to believe that our informants told the truth, the more especially as the Rev. S. Blagden re-asserts it in a later letter addressed to us.

We have sent for the paper in which the statement is said to have been made, but up to the time when we go to press we have not received it. We therefore suspend further judgment in the meantime on this point until we are fully informed regarding it. We deem it incumbent to remark, however, that it is a minor point. The principal fact remains that the Christian Advocate endorses the impious and blasphemous scurrility of its correspondent in the later issue of that journal which is before us at present.

CREED OR NO CREED?

At a meeting of the Montreal Ministerial Association last week an incident occurred which serves to illustrate the extent of the confusion which exists among the sects in regard to the question whether or not Christianity teaches any truth at all which we ought to believe, or that it leaves entirely unsolved all the great questions of the soul which have reference to a future life.

A paper was read by the Rev. R. Hopkins on "The Ideal Church," by which we presume was meant the Church such as, according to the notions of the writer, it ought to be.

Of course it was to be expected that the essayist would follow the beaten path in his references to the Catholic Church, which he describes as having wandered in the course of time from the original Christianity as it was founded by Christ. He said:

"The Church prospered till Constantine's memorable edict of toleration resulting in a so called conversion of the Roman world, and the equal perversion of the Church. By the fifteenth century the brotherhood idea of Christ had practically vanished, and an ecclesiastical hierarchy took its place. Persecution was rampant, the stake and the sword took the place of love, the only weapon sanctioned by Christ for the extension of His kingdom."

It is but seldom that Protestants who put forward their theories regarding the period at which the Church of Christ ceased to exist on earth are definite as regards the time when this great defection from the truth took place; but Mr. Hopkins has a fairly definite theory. All at once, in the reign of Constantine, the Church, which was then pure and prosperous, fell away from the primitive truth, and this falling away occurred simultaneously with the establishment of the Roman Empire, and culminated with the establishment of a hierarchy in after years.

This theory is not in accordance with the facts. From the very beginning a hierarchy existed. St. Ignatius, who was the disciple of St. John the Apostle, distinctly asserts that in his time there were bishops, priests and deacons in the Church of God, to each of whom were committed certain functions in the ministry of the Church.

Do not these passages show that the relics of saints were held in veneration by the whole Jewish people? And can we doubt that the men who cast the dead body into the tomb of Eliseus, did so with due reverence and respect for the dead prophet? At all events, God, by raising the dead man to life when he touched the prophet's bones, showed that the relics of saints are to be venerated, and this is the point to be regarded whether or not the funeral cortege entertained proper respect for the prophet. The reverence shown by the New York Catholics for the relics of the saints is therefore in exact accord with the teaching of the Bible in reference to the reverence with which the bones and relics of the saints are to be regarded.

The New Testament is equally plain on this point. Almighty God sanctioned the reverence to be shown to the bodies of the Saints by healing the sick when handkerchiefs and aprons which had touched the body of Paul were brought to them. Those bodies of the Saints were temples of the Holy Ghost, and the instruments whereby the saints obeyed God, and it is the will of God that due reverence, but not adoration, should be shown to them. This is exactly what Catholics do.

The Rev. Mr. Hutchinson objects to the passages we quote from Ecclesiasticus that they are not in the Protestant Bible, as Protestants call the book of Ecclesiasticus apocryphal. Protestantism rejects and receives whatever each individual may fancy. But the book of Ecclesiasticus is given to us with the same approbation from the early Christian Church as the other books of Scripture. Independently, however, from its value as an inspired book, it is a historical work which shows the belief of the Jews when that belief was God's true revelation, and we know thereby that God ordered the relics of the Saints to be revered.

We must here add that the Rev. Mr. Hutchinson, in his letter to us, speaks disparagingly of Rev. Silliman Blagden. We cannot allow this to pass without entering our protest against such language. The Rev. S. Blagden is evidently sincere in his desire to promote concord and peace among Christians, and for this he deserves the thanks and admiration of Christians. At all events, he is equally a clergyman with Mr. Hutchinson himself, and is quite as well entitled to interpret Scripture as the latter, and the Rev. Blagden's defence of the veneration of relics is at least irrefutable. This is undoubtedly the reason for the virulence manifested against him by Rev. Mr. Hutchinson. He cannot refute; therefore, he abuses.

It is needless to say that this definition is not founded upon any description of the Church given in Holy Scripture, wherein the Church is described as the "Pillar and Ground of truth."

Such a Church as this catechism describes would be an apotheosis of error. A prominent Wesleyan member of the Committee was the Rev. Hugh Price Hughes. This gentleman has been for years the president of an association which met annually in Switzerland to take in the picturesque scenery and at the same time to promote a movement for the Federal union of the sects. It may be presumed that the new Catechism is one of the means by which it is expected to bring about this union, but we cannot think otherwise than that the present step will be as futile as the Canadian Baptist prognosticates it will be.

THE NEW NON-CONFORMIST CATECHISM.

The new Catechism agreed upon by the committee of the various Free Churches of England and Wales to which was committed the task of preparing it, has been issued, and is given in full The Westminster of the 4th inst.

The original draft was prepared by the Rev. Dr. Oswald Dykes, a Presbyterian minister, and the final adoption took place after it was subjected to the judgment of the Presbyterian, Baptist, Congregationalist and Methodist ministers who constituted the committee.

It was well understood from the beginning that no such common catechism could be prepared unless each sect would agree to pass over without explanation all doctrines regarding which there is any diversity of belief between the sects, and this is precisely how the present apparent unity has been brought about.

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We select one out of many passages from the writings of the illustrious Bishop and martyr, putting this truth beyond dispute. Thus he writes to Polycarp, who was also a disciple of St. John and a Bishop:

"Give heed unto the Bishop, that God may also hearken unto you. My soul for the soul of those who are in subjection to the Bishop, presbyters, deacons, and may my portion be with them in the Lord."

It is, therefore, a fallacy to assert that the perversion of the Church could have begun or culminated with the establishment of the hierarchy. If this were the case that perversion must have taken place in the time of the Apostles themselves, and thus the Church of Christ, with which Christ promised to remain all days, and to guard it from all attacks coming from the gates of hell, must have ceased to be His Church but a few years after He established it—an absurdity which no Christian will maintain. In fact the Holy Scripture itself, though not indicating so definitely the distinction between the grades of the hierarchy, nevertheless points out to us that the distinction exists, and that it was established by Jesus Christ "for the perfection of the Saints, for the work of the ministry, unto the edification of the body of Christ." (Eph. iv., 12.)

We believe that the Christian Baptist puts the matter in a proper light. The effect of this truncated creed will be to convince many "Evangelical Protestants" that true Christianity has few if any doctrines which ought to be believed by all, and the result will be the ultimate rejection even of those few which have found a place in the new catechism. People will very naturally argue that as it was lawful to cut down the Christian creed to such small proportions, it would be quite lawful to diminish its dogmas still more to make the Church more comprehensive than ever. In fact the catechism itself suggests this by virtually defining a Church thus made up of sects to be "the Holy Catholic Church," which is said to be "that Holy Society of believers in Christ Jesus which He founded, of which He is the only Head," and which "though made up of many communions, organized in various modes, and scattered throughout the world, is yet one in Him."

It is very jubilantly stated that the denominations represented as having issued the catechism number about sixty million adherents throughout the world. To make out this number it would be necessary to include many dozens of sects which were never consulted at all in performing the work.

It is, in fact, merely an agreement of certain sections of the English and Welsh sects named without any authority from the Continental Protestant sects, and with the sanction of only a fraction of these sects in Great Britain.

The Canadian Baptist says of the work that to suit all the bodies named as approving of it

"it must be a very colorless affair. If it is not to be a complete statement for all of what special use is it? If it is accepted as a sufficient statement, then what right have any to accept as sufficient what leaves out a large part of the teaching of the Bible as they interpret it? What right have any to ignore a part of what they think is Bible doctrine, on condition that all the rest will do the same? Of course, if the catechism is merely to express truth common to all, and is understood to go no further than this, it may serve a good purpose. But as a statement which all these denominations shall agree to accept as their full creed delivered, it seems to us open to the gravest objection. Surely the better way is to cultivate both Christian love and loyalty to all the teaching of Christ, rather than risk any compromise of the latter for the sake of the former."

But our chief purpose in this article is to point out the inconsistency of the various theories which come forth from the fancies of individuals who fondly theorize on the constitution of the Church as their private judgment dictates.

Mr. Hopkins said: "Equality will be the next characteristic of the ideal Church. . . . In the ideal Church there will be liberty. The ideal Church will be as broad as the love of God." The real meaning of this is that every individual should do as he pleases, and believe what he thinks proper, without the restraint of Church authority. He makes this still more clear when he says: "The first char-

The Presbyterians consented to leave out all about foreordination and reprobation, and the fate of non-elect infants, and the Methodists on their part pass over the same doctrines without the strong condemnation which they are accustomed to utter against them in their books and pulpits.

The Baptist compilers of this new standard of Faith preserve a discreet silence on the questions of baptizing by immersion, and infant baptism, though their teachings on these subjects are the cause why the Baptist religion exists at all.

The Congregational members of the Committee must have experienced some difficulty in asserting so positively that Christ "by offering Himself a sacrifice without blemish unto God, fulfilled the requirements of Divine Holiness, atoned for all our sins, and broke the power of sin."

The Congregational organization is expressly instituted to give the fullest liberty of belief to its adherents, and the positive assertion of this doctrine must be distasteful to very many who belong to this sect. It was by the assertion of this and of another doctrine, contained also in the new catechism, that about twenty years ago Congregationalism in the United States was threatened with disruption, the matter being finally settled only by a tacit agreement that these dogmas of religion should not be held to be absolute conditions of ministry or membership.

The other doctrine we refer to is the positive statement that "the Holy Bible is the inspired record of God's revelation given to be our rule of faith and duty." This will be, of course, distasteful especially to those Protestants who under pretext of favoring the so-called "higher criticism," have arrived at the conclusion that a great part of the Bible is spurious or mythical.

The Baptist organization is very similar to that of the Congregationalists, and on the same two doctrines there exists in it the same diversity of belief which we have mentioned as existing among the latter sect. The late Rev. Mr. Spurgeon found that as regards these fundamental doctrines of Christianity, the Baptists are on the "down grade" toward total unbelief, and for this reason he cut himself off from the Baptist Union. It must occur, therefore, in the natural course of events, that this new doctrinal standard will meet with much opposition. It is not, however, to be regarded as an authentic declaration of the faith of the various Churches represented on the committee. It is simply a private agreement of certain ministers of these denominations to ignore differences, and thus to make it appear to the ordinary reader that there is unity of belief where unity has no real existence. Hence there has been already many a discordant note heard in the general concert with which the new catechism has been greeted.

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acteristic of the ideal Church is Loyalty to Christ, not to creed. . . . Creed were formed for the purpose of separating men, but Christ gathers men to Himself. Loyalty to Christ, not even to a book, be it the Bible: not to a creed, nor to a system."

These sentiments are very widely prevailing among Protestants of all days, but they were repudiated by the majority of the clergymen present.

The Rev. Mr. Dawey and Rev. Mr. Graham showed that the Church of Christ as described in the Acts of the Apostles had a creed, and that Mr. Hopkins' creedless Church is certainly not the Church of the New Testament. The Rev. Dr. McVicar and others expressed similar views, but all this did not stem the torrent of the Protestant thought of the present day, which tend to strip Christianity of all distinctive doctrines, and to assimilate it to Rationalism or Deism, or even to Buddhism: and this is what is freely spoken of among those who hold such views as restoring religion to its primitive purity and simplicity, and making the Church more Catholic. It is a perversion of the nature of the Church of Christ as described in the New Testament, and as it has existed constantly from the days of the Apostles.

THE FRENCH GOVERNMENT AND THE CHURCH.

Dealing with the question of losses and gains of the Catholic Church in Europe, arising out of certain political complications, the *Littell's Digest* quotes from the *Handelblad of Amsterdam*, a paper which by no means friendly to Catholics, show how mistaken the French Government has been in the anti-Catholic policy it has persistently followed the last twenty years.

The *Handelblad* is noted as a careful, fair and judicious observer of international affairs, and its opinion on the present question is regarded of great value. It says:

"It is to be hoped, in the interest of civilization and Christianity, that France and Italy will learn how injurious is the struggle between Church and State. France was beaten in its battle with the Church. Surely no amount of civilization greets this fact. France suffers much cause she accepted the dictum of Gamba: 'Catholics were kept out of all important positions in France, excepting the army. Not only the Jesuit schools did everything in their power to train their pupils as cadets and them to pass the examinations. Not only seems more unjust to us than the attack which the Catholics are subjected for it reminds us of the old doggerel:

"Jack's a bad, bold, wicked man,
Who hits back as hard as he can."

Their own history should teach the French that, if they would rid their country of those who differ from the majority, they must destroy them, drive them out—and so on neighboring countries. The Catholic Church remains a power in France, the persecutions to which it has been subjected have made it more popular, and a *corps d'Etat* day possible, even easy to accomplish only the right man comes forward."

No doubt the Jesuits as well as secular clergy and the Bishop of France opposed the anti-religious policy of the Government, and used every influence they could exert to due regard paid to the religion of the people. In this they were quite right in their rights as citizens of a republic which was supposed to be established to carry out the wishes of the people legitimately expressed.

The *Handelblad* does not assert that the Jesuits are the chief of the forces which have brought about the critical state of affairs which have arisen in France out of the policy of justice in the case of Captain Dreyfus, but the anti-Catholic politicians and press generally constantly on the lookout to find, or clerical plots everywhere, and have endeavored, without a shadow of reason, to connect the Jesuits with the matter. Thus, Yves Guyot wrote an article in the *Nineteenth Century* "The Jesuits feel that the revisé Dreyfus trial will be a terrible for them and for their projects."

The wildness of their passion."

There is not the slightest foundation for this connecting of the Jesuits with this disreputable transaction, and supposed wild passion is entirely imaginary. There was no religious fanaticism at stake at all in the trial of Dreyfus, and no religious influences employed either to secure his conviction in the first place or to prevent his revision of his trial when it was found that false and forged evidence was brought to bear against him.

The anti-Semitic cry was not by the religious element among people, but it arose gradually to the fact that while the belief prevalent that a fair trial had accorded the accused, it was that a powerful Jewish sect was working to reverse the sentence. Neither the nor the clergy generally anything to do with the raising the anti-Semitic cry, but it came

FIVE-MINUTES' SERMON. Second Sunday of Lent.

LABOR FOR HEAVEN—EVERYTHING IS DONE FOR EARTH, NOTHING FOR HEAVEN.

"Lord, it is good for us to be here." (Matt. 17, 4.) When the apostles saw the Divine Master resplendent in heavenly glory on Mt. Tabor, their hearts were so filled with excessive joy that the earth seemed to have vanished from them and they rapturously exclaimed with St. Peter: "O Lord, what joy, what happiness! It is good for us to be here. Let us make tabernacles, and remain here forever! What think you, my dear beloved Christians, had we been with our Lord on Mt. Tabor, would we also have joined in the sentiments of St. Peter? Ah, I fear that many would have sorrowfully cast their eyes down to the earth, and cried out: O Lord, it would indeed be beautiful on Mt. Tabor, but there below, it is still more beautiful; no, not here, but on the earth let us build tabernacles, and live there forever. Does this announcement surprise you? It so, there is no reason for it. Consider how the majority of mankind cheerfully and willingly labor and suffer for the use and enjoyment of temporal things, but how shamefully they neglect heaven and their eternal welfare, and you will readily see that they consider the beauty of the earth to surpass that of Mt. Tabor.

Our Lord has said: "The kingdom of heaven suffers violence and the violent bear it away." (Matt. 11, 12.) The first Christians have not only comprehended this great truth, but have also observed it; for, what have they not done, suffered and sacrificed to insure eternal life. What difficulties were too great for them, what persecutions too cruel, when there was question of gaining an eternal crown of victory? Do not expect me to ask if you will show the same sacrificing spirit for heaven, as did your noble Christian ancestors. No, my question is simply this: Do you labor as much for God as does a miser for gold, as an ambitious person for glory? Is heaven as precious to you as the preservation or restoration of your health? Do you devote to your eternal salvation the half, or even the tenth part of your time, care and solicitude that you daily sacrifice to frivolities, amusements and pleasures? Place your hand upon your heart and tell me truly and sincerely if you can answer this question in the affirmative. Ah, I greatly fear that few will be able to answer with sincerity.

Tell me, my dear Christian, if you wish to earn a few dollars do you not hasten, do you not labor the whole day and sometimes far into the night? and after obtaining the money, do you not, as it were, count every penny before spending it? Can you pride yourself with having equal solicitude for heaven? Do you hasten as quickly to the church to the holy sacrifice of the Mass, to the hearing of a sermon, to the tribunal of penance, the reception of holy Communion, as you do to the gaining of this mammon of iniquity? Do you devote as much time and care to the examination of your conscience, as you do to the counting of money? Are you as desirous to procure an amass of merits for heaven as you are to accumulate gold? Answer these questions before God and your soul.

If you are sick, what moaning and groaning! You send for the doctor; at his advice you abstain from delicacies, you swallow the most disagreeable medicines, you submit to the burning of caustic, you permit a leg or an arm to be amputated, in order to recover the health of the body. Have you the same anxiety regarding your soul? Do you flee the occasion and temptations to sin, as you flee the danger of contagion? Do you separate yourself as quickly from persons, society, books which are injurious to your soul, as you flee from small-pox, yellow fever and cholera? Do you hasten as quickly to the spiritual physician when the poison of sin has entered your soul, as you do to the doctor? Answer!

What sacrifices are not made for the sake of pleasure! What attention and perseverance do you not find at the gaming table! For hours the eyes, the ears, the hands and thoughts are absorbed in the game. Enter a ball-room and show me but one person who is satisfied with an hour's amusement. Far from complaining of fatigue, the whole night seems too short, both for young and old. When pleasure is in question, show me one who has no money; even the last penny must be spent. Would to God that the same might be said of Christians with regard to their soul's welfare, that they were as recollected at prayer, as attentive to the sermons, as absorbed in a spiritual book, as they are at the gaming table! Do they show as much perseverance and strength in fulfilling the law of fasting and abstinence or in kneeling in adoration before the Blessed Sacrament, as they show in the ball room? Behold here is a wretched, poverty-stricken widow, there a family of five children suffering from cold and hunger, here is a poor father lying on a sick bed for years. Are you as quickly prepared to open your purse for charity, as you are for pleasure? Do you feign poverty when providing for pleasure, as you do when asked to help the poor and needy?

Ah, let us admit it, the world with its pomp and vanities fills our hearts so completely, that there is no room for God and eternity. Our cares and sorrows are devoted to the miserable body and its pleasures; the precious and immortal soul is neglected, and yet our Lord says in the gospel: "What doth it profit a man, if he gain the whole

world, and suffer the loss of his own soul?" (Matt. 16, 26.) Yes, my dear Christians, what doth it profit us, if we can call all the riches of this world our own, if we can enjoy all the honors and pleasures of society superabundantly, but lose our own soul and burn forever in the fires of hell? All things come to an end, except eternity. You have but one soul and no more. Oh, save it, this one, this precious, this irreparable soul. Save it by a life of penance of fidelity in the service of God. Destroy in your soul the idols of this vain, treacherous world. Begin now, to consider earthly things as you will, one day on your death-bed. Direct your thoughts heavenward every day, and live as a true child of the Blessed Virgin, in innocence and piety so that you will always be prepared to appear before the Judgment seat of God. For: "The world passeth away and the concupiscence thereof," says (St. John 1, 2, 17), "but he that doth the will of God, abideth forever. Amen."

OUR BOYS AND GIRLS.

One Lie Brings Another. There's just one thing I want to say. My sister and my brothers, And that is, if you tell one lie, You are sure to tell some others. I know at times it's very hard To own a naughty action, But truth, once uttered, fills the heart With joyous satisfaction. While, if you stop to tell a lie, To cover up wrong doing, Your heart is filled with guilty dread— With hopeless we and rousing. You dare not bravely meet the eye Of father or of mother, And to cover up the lie you're told You're sure to tell another. A child's first lie, like man's first glass, Of rum, or ale, or whiskey, Makes way for more to follow fast; And is dangerous and risky. Without the first glass you are safe From the drunkard's thirst of fire, And if the first lie's never told, You'll never be a liar!

Helen's Aunt. By M. A.

"Mother dear, what shall we do?" exclaimed Helen Crawford sinking into a chair by her mother's side, and throwing her hands helplessly into her lap. "I've done everything in my power and there seems nothing now for me to do, but apply for a situation of some sort."

"But Helen dear," pleaded the fond mother with tears in his eyes, "what should I do without you? You know I do not wish you to leave home, and besides, if your poor father were living what would he say to your applying for a situation?"

"But Mother," Helen said, "we cannot continue living in this way, and I am sure if father saw me allow you to suffer while I am strong enough to work, he would be ashamed of me. I know I shall be obliged to leave home,—that's the hardest part of it—for there is no situation to be obtained in Hampton, and my few music pupils are not sufficient to afford us much assistance."

"Could you not turn your painting or drawing to some account, dear?"

"No, mother. In the first place, I do not paint well enough, and, like everything else, there are too many at that occupation already."

Poor Mrs. Crawford could scarcely see her way out of the maze of difficulties that presented themselves. She sat buried in deep thought for some time; suddenly a new idea seemed to strike her.

"Perhaps we could take—boarders," she gasped, almost afraid to unburden her mind for fear of Helen's disapproval. Helen laughed. "Boarders, mother—I am afraid not. Father would think as badly of that as of the other and even if we took them, we probably could not accommodate them properly."

"Why not, dear?" asked the mother. "As you said a while ago, we must do something, and though your father would not hear to such a thing, were he living, we cannot sit idle and starve. We must put down our pride, and not be afraid or ashamed of any honest means of making a living."

Helen had shrunk from the thought of taking boarders, and advertising for them seemed a dreadful thing. Her mother's reasoning, however, finally prevailed upon her to pen an advertisement to the "Hampton Weekly Journal."

Poor Helen! how little she once thought of ever doing such a thing. Tears would fill her eyes in spite of all she could do, for the future looked particularly gloomy, when contrasted with the happy past.

Three years ago, when Helen was little more than seventeen, her father, Judge Crawford, had died, leaving his family to all outward appearances, in the best circumstances. But the world is not always aware of the shifts some of its devotees are obliged to make in order to keep up appearances. The Judge's elegant home, his carriage and servants, the extravagant clothing of his wife and family had deceived the world, for at his death it was found that he had little he could call his own but his home and a comparatively small sum of money. The remainder of his Hampton property, and the outlying farm lands being heavily mortgaged soon passed into other hands, and his wife, who knew nothing of management or economy, was now in a fair way of becoming destitute.

Helen was beginning to see the inroads upon their little capital, and this caused her to be on the lookout for some means of helping her mother. Two years ago she had graduated from St. Mary's Academy at Woodvale, for at her father's death her mother had persisted in her remaining there, as at the time, she was within a year of graduation.

Helen had thought of trying to obtain a situation where she might utilize her education, but now that her mother had taken this course, and persisted in her remaining at home, she saw that she might as well resign herself to fate, and await the result of her mother's experiment.

Helen was proud despite her good sense and training, and her mother's plan did not please her, but Mrs. Crawford with all her extravagance was sensible enough to put her pride down when her poverty rendered it absurd.

Their elegant furniture still remained to them, their house was large and well fitted for such a purpose and Bridget was able to control the culinary department to perfection.

As mother and daughter sat and their busy needles flashed in and out in the afternoon sunlight a light step caused them to look up, and a young girl of perhaps fourteen years of age entered the room.

"Home so soon, Ada?" asked Helen. "Is school out?"

"Why, mercy, yes," answered the new-comer, throwing her book on the table with a frown. "I think it's high time; you and mother look like two hermits. What are you doing?" taking one of the stockings from Helen's hand.

"Darning your stockings, dear."

"Oh, mercy!" grumbled Ada "what outrageous looking stockings for any one to wear, mamma," she went on, "Louise Mercer has the loveliest white dress for commencement day. I only wish you'd get me one like it. I haven't had a new dress for a whole year and I really think you might get me one like Louise's."

The mother sighed. "My dear," she said "you must know that I am not able to dress you as Dr. Mercer dresses his daughter."

"Well I'm just sick and tired of wearing the same old things made over year after year to deceive people into thinking they are new. Everybody knows us by our clothing, if ever we should be lost we could easily be identified. Oh, dear! I feel just disgraced."

"Disgraced," ejaculated Helen, "pray what have we done?"

"Doubt?" retorted Ada, "I'm sure poverty is disgrace enough without doing anything."

"Why Ada, I am surprised."

"Helen, you're such a goody girl that you quite weary of with your set speeches. I'm tired of you with your living."

With this Ada flounced out of the room, leaving her mother and sister in silent astonishment.

Ada Crawford would have been a pretty girl, had it not been for her proud, selfish, fault-finding disposition. She was tall, slender and graceful, with a complexion of matchless fairness, hair of a golden brown, cold and large soft dark eyes.

Her pride was almost as dominant as her selfishness, but this was kept somewhat in check by her mother's straitened circumstances, which forbade almost all gratification of her foolish vanity.

When Ada left the room Helen bent lower over her work, while the mother continued hers with a sigh.

"Mother," said Helen, after a long silence, "I shall make over my white dress for Ada, the one I wore at my last commencement at St. Mary's. I have never worn it since you know," glancing down with tearful eyes at her sombre mourning costume.

"I suppose you'll have to do it, dear," sighed Mrs. Crawford, without looking up, "for I am not able to buy her a new one."

As soon as her mother had left the room, Helen ran up-stairs and presently returned with a dress of white, fluffy material.

"You, dear old dress," she murmured, laying it on the table, and burying her tearful face in its gauzy folds, "how happy I was when I wore you last!"

Checking her grief, Helen sat down and proceeded to rip the dress apart. Her busy scissors worked away until supper-time, when the whole costume lay in pieces on the table, ready to be made over on the morrow.

The following evening when Ada returned from school, Helen was ready to have her try the dress on.

"How do you like it, dear?" she asked gently.

"Oh, well enough. How long will it take you to finish it?" asked Ada.

"I can probably finish it to-night."

"Oh, dear you can't do all that sewing to-night?" exclaimed Ada.

Helen made no reply. She did not care to tell Ada that she would be obliged to sit up more than half the night to accomplish her task.

The next week Commencement Day came off, and Helen could not be present at the afternoon exercises, as she had several music lessons to give. Mrs. Crawford could not attend on account of some business matters, so Ada was sent off alone.

Helen's pupils were uncommonly troublesome that afternoon; and when her lessons were over, she ran up to her mother's room to find that Ada had not yet returned; so Helen took a seat on the porch to await her coming.

The lovely June day was drawing to a close, and the sky was all ablaze with the glories of sunset. Far away to the eastward, stretched vast systems of

cloud mountains, their summits tinged with a line, half pink, half golden, and to the southward peaks of a darker color reared themselves from behind the blue line of a forest lying far beyond the roofs and spires of Hampton.

Helen watched the sky unconscious of all around her when a light step caused her to turn suddenly around.

There stood Ada a perfect picture of discontent.

"Why, dear," said Helen, kissing her sister's forehead. "What is the matter? Did you not have a pleasant afternoon?"

"Pleasant! I should think not," replied Ada, throwing herself into a chair, and bursting into tears; "I'm just wretched. Louise Mercer carried off all the prizes in our class, and besides her dress, and all the other dresses were just splendid, and mine looked real shabby."

"I'm very sorry, dear," said gentle Helen, "but you know we couldn't make it look any better."

"Oh, no, I dare say not, but you might have gotten me a new one at least."

"No, dear; you have already been told that that was impossible."

"I don't care; I shall never wear the nasty, wretched thing again," angrily exclaimed Ada almost tearing the dress off in her excitement.

Helen thought of her night's labor, of her mother's patient struggles; and though her eyes filled with tears, she silently left the room.

Things went on in this way for over a month, and no sign of any boarders. Helen's patience was exemplary, but her mother was beginning to despair.

One hot July day, Ada was sent on an errand to another part of the town. As she was passing Mr. Brown's house, Susie came to the door with a letter in her hand.

"Ada," she called. "Papa was in Hilldale yesterday, and brought this letter to your mother from a lady friend of mamma who wants to board at your house."

She returned home as quickly as possible, anxious to know its contents.

"It's from Mrs. Barnett, my dear," said the mother, as she read the note.

"Is she coming soon, mother?" inquired Helen.

"Day after tomorrow, dear."

"Oh, I suppose she's some horrid, cross, old thing," muttered Ada; "I wish she wouldn't come."

"By the way, mother," remarked Helen; "when is Aunt Martha coming?"

"I expect her every day. You know she wrote in the early spring, that she would visit us this summer. I am anxious to see her, as I have entirely forgotten what she is like, for I was but ten years of age when I saw her last."

"If she comes now; she'll frighten Mrs. Barnett away; she's such an eccentric old creature, I hear," said Ada.

"She was my own dear mother's sister, and I am anxious to know her and love her even if she is eccentric."

Two days after the receipt of the letter, Mrs. Barnett arrived. She was an old lady of between fifty and sixty years of age, tall, angular, sharp-featured and strong minded, as you could see at a glance.

"I have decided to remain here for the summer," she explained to Mrs. Crawford, "and probably I shall return to New York in the fall, as I make my home there. I am here on business."

"I believe you are a friend of Mrs. Bronson."

"Yes, I have known Mrs. Bronson since she was a mere child, and it was through her that I heard of you. Is she a relative of yours?"

"No; I have no living relatives, but Mrs. Garland, an aged aunt of mine, whom I am expecting here every day."

Mrs. Barnett vouchsafed no further explanation, but she got on very well with the Crawfords. Helen liked her from the first, and the two often held quite animated conversations while Ada treated her with cold politeness and reserve.

"I think she's such an old crank," she said one evening to her mother and Helen, as they sat on the porch.

"I like her very much indeed," said Helen.

"I wish Aunt Martha would come," continued Ada; perhaps she would leave us some of her money if she knew us. She is rich, isn't she?"

"Ha! ha!" soliloquized Mrs. Barnett, who from her window above the porch, had heard all, "so I'm a crank, and Miss Ada is looking for rich relatives. It's all very funny, I declare."

The summer wore away, and Mrs. Barnett announced her intention of going.

"I hear you say," she said to the mother, as they were seated on the porch the evening before her departure, "that one of your daughters wanted a situation. I know of a lady who desires a companion, and if such a position would be suitable, I can recommend the lady to you."

"Oh! my dear Mrs. Barnett," said Helen; "I am so grateful to you. I want a situation; and if you think I'll do, I shall be only too glad to accept it."

"The lady is old and somewhat exacting," she continued, "and you may have to bear with a good many whims, perhaps your sister would like to go?"

"No, indeed; I'll not go," said Ada who was in one of her bad moods.

"I shall go, Mrs. Barnett," said Helen.

"Very well, dear, you will be obliged to accompany me in the morning."

Helen collected what would be necessary for her to take, and, with many

tears and farewells, she entered the cars with Mrs. Barnett on the following morning.

At nightfall they reached New York, and were driven to a handsome house—the home, Mrs. Barnett said, of the lady to whom Helen was to be a companion.

When they entered the house, the old lady seated herself, and, taking the astonished girl's hands in hers, she said:

"My dear Helen, this is your home, and you are to be my companion, for I am your Aunt Martha. I took the course I have pursued, simply because I wished to find out whether your family was worthy of assistance or not. Bridget was in my confidence, and she has told me all about Ada's selfishness. I heard a great deal, too, while at your mother's; enough to satisfy me that you are worthy of all I can bestow on you."

Helen's surprise, more readily imagined than depicted, was equalled only by Ada's and her mother's when they pored over the contents of her first letter.

And so dear, unselfish Helen still lives with Aunt Martha—the companion, her stay, her joy—her sole heiress. Help she sends, of course, to Mrs. Crawford and Ada, but hers alone is the conscious joy of duty faithfully accomplished. Is it not true that angels behold and number the many hidden, good deeds that make up the true woman's life? Is it not true that angel like, she weaves heavenly roses into the warp and woof of earthly life?

Let us hope that Ada thinks so now; that she has at last learned the secret of her sister's devoted life, this secret that changes our daily duties into purest gold.

CHATS WITH YOUNG MEN.

A Plucky Colleague.

Martin A. Quinn was a ragged farm hand, when he made up his mind to get a college education, and set about obtaining the means.

He began by trading with his neighbors until he owned a pig, which he raised and sold to buy a calf. The calf grew into a cow, which was sold, and more pigs and calves were bought. By the time he was eighteen, Quinn had earned two hundred dollars. With this money he bought six good milk cows, which he shipped from his home in Indiana to Chicago, riding along in the freight train to care for them. He reached that city with his cows and eleven dollars in cash. Leaving his cows at the stock yards, he went straight to the University of Chicago and matriculated. Having done this, he sought the steward of the college, told his story and laid a proposition before him. Milk was costing the college twenty-five cents a gallon. Quinn agreed to furnish it at twenty cents.

The agreement was made, and the young undergraduate dairyman went to seek a place to house his herd. One was found, and arrangements for pasture were made. For four years Quinn cared for those cows, milked them every morning at four o'clock, strained the milk and carried it to the steward.

From this he averaged three dollars and sixty cents a day, and on this he lived and furnished food and shelter for the cows. When he graduated last year he sold the cows for one hundred and eighty dollars, with which he bought books to study law at Lafayette, Ind.—Catholic Columbian.

Disrespect to the Aged.

There is a tendency among the young men of the present day to treat the aged with disrespect. This is especially noticeable in this country, where boys imagine they are men before they are quite out of their knickerbockers. They are apt to speak of their parents with anything but reverence. How often have I heard some hobbledey speak of his father as the "old man," and of his mother as the "old woman."

The grin which accompanied the uttering of these designations seemed to indicate that the young fellow considered that there was humor in the public bestowal of these disrespectful titles. On such occasions I have always felt like kicking the young puppy—I can call him nothing else. Perhaps I might have been so far forgotten myself as to put my desire into practice if I had not remembered my worthy friend, Mr. Angell, might overhaul me for cruelty to animals. Certainly the young brutes to whom I refer had not the intelligence of some of the dumb animals whom Mr. Angell so worthily defends.

Many people are apt to sneer at the French. I refer to those persons who are puffed up with the idea that they are members of the Anglo-Saxon race. But the young Frenchman in his devotion to his mother is a model that all may follow. She is constantly in his thoughts, and he never refers to her except in the most deferential and affectionate manner. You can not imagine a young fellow in France calling his mother the "old woman." He may go astray in the many ways peculiar to youth, but he never forgets the good woman who gave him birth, and his love for her is often the means of leading him back to the path of virtue.

The young man who does not regard the admonitions of those older than himself, usually comes to grief, and if to this he add positive discourtesy he usually ends as a corner loafer or a

TRUTH WILL OUT.

THE MERITS OF DODD'S KIDNEY PILLS CAN'T BE HIDDEN.

Mr. C. S. Griggs, of Hamilton, tells of his Experience. He Suffered with Bright's Disease for eight Years—Dodd's Kidney Pills Cured Him.

Hamilton, Feb. 20.—"Mr. Griggs, is it true that you were cured of Bright's Disease, by Dodd's Kidney Pills, after eight years' suffering, and when no other medicine could do you any good?"

This question was asked, a few days ago, by a gentleman who wished to investigate for himself the statement made in last week's papers to the above effect.

"It is true," answered Mr. Griggs, emphatically, "I was cured by Dodd's Kidney Pills when every other medicine I had tried had utterly failed to do me any good."

"When I was advised to try Dodd's Kidney Pills, I did not think they would help me any more than other medicines had. I was so sick that I was willing to try any means, if it gave a hope, or a chance of cure."

"Well, soon after I started using the Pills, I began to feel different. I found, in a week or so, that I was actually getting better. I kept on taking the medicine until I had used three boxes. After that I didn't need any more. I was cured, completely and permanently. You may know what I think of Dodd's Kidney Pills when I tell you that I never let my house be without them."

Dodd's Kidney Pills are the only known positive cure for Bright's Disease, Diabetes, Rheumatism, Lumbago, Gout, Sciatica, Gravel, Stone in the Bladder, Diseases of Women, and other Kidney Diseases.

Dodd's Kidney Pills are sold by all druggists at fifty cents a box, six boxes \$2.50, or sent, on receipt of price, by The Dodd's Medicine Co., Limited, Toronto.

Soon Left Her.

"I was taken with a swelling in my feet and limbs. I was not able to walk for four months. I read about Hood's Sarsaparilla and procured a bottle. Before I had taken it all the swelling left me. I took three bottles of Hood's and have not been troubled with swelling since."

Rebecca Seavers, Chatham, Ont.

Hood's Pills cure all liver ills. Easy to take, easy to operate; reliable, sure. 25c.

Caution—The market is full of imitations, represented to be the same as BROWN'S Bronchial Trochets of Boston. The Genuine has the Fac-Simile Signature of A. B. Brown on every box.

