

NARKA, THE NIHILIST.

By KATHLEEN O'NEARA. CHAPTER X.



MOTHER AND BABE.

Nature is cruel and visits upon mother and babe alike the results of the mother's neglect of her own health. It is an oft-told tale—the mother dies in the agony of child-birth, and in a few short months the sweet babe follows her to the cemetery.

If women will only learn, and teach their daughters, the supreme importance of keeping the distinctly feminine organism in a perfectly vigorous and healthy condition, this ever-recurring tragedy will soon be a story of the past.

Dr. Pierce's

Good temper is largely a matter of good health, and good health is largely a matter of healthy activity of the bowels.

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whose instinct was so true—since Sibyl set such store upon her she could not be the poor worthless creature she sometimes fancied herself in moments of despair.

Marguerite wrote occasionally, brightly and affectionately. But toward the close of the winter Sibyl began to speak of Marguerite with anxiety.

The deathlike silence of external nature was made doubly oppressive to Narka by the moral silence which enveloped her like a shroud.

The remedy comes most opportunely," Sibyl said. "M. Charles has been lingering on in Florence, intending to go to Rome for Lent.

Narka could not pretend to herself that this letter was not a shock. She was not jealous; she did not for a moment doubt the strength of Basil's constancy.

About her own life Sibyl spoke freely. It was evidently a very pleasant one, full of gay activities, balls, concerts, dinners, and all the brilliant devices of modern society for making the days fly.

Narka was as restless in the narrow cottage rooms as a strong, untamed creature in a cage. It was horrible to have to carry this gunshot wound in her flesh.

"Narka, you are singing like a soul in purgatory crying out for prayers," said her mother, as poor Narka gave vent to her misery in a strain of passionate music.

"Dear! dear! what a wonderful notion you have about things! Your head is too full of poetry, child; not but that there may be some sense in what you say. I do believe this life is purgatory to many of us, and mostly to those who do not want any purgatory, one would think. Alas! alas!"

"I have a most extraordinary piece of news to tell you, my Narka," Sibyl began. "I ought to have written to you sooner, but I was so bewildered at the first moment that I had not the courage to finish a letter I had just begun to you."

"I told you that Marguerite showed the strangest reluctance to go to Italy when everything was settled. It puzzled us all. She was very nervous and quite miserable, but gave no explanation of her sudden change."

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"Narka could not pretend to herself that this letter was not a shock. She was not jealous; she did not for a moment doubt the strength of Basil's constancy; but it was hardly in woman's nature that she should not feel uncomfortable at the prospect of his being thrown for two months into daily and hourly companionship with a charming girl who was deeply in love with him, and whom he was already very fond of."

"Narka was as restless in the narrow cottage rooms as a strong, untamed creature in a cage. It was horrible to have to carry this gunshot wound in her flesh, and go about with a smiling countenance, discussing with Madame Larik the best way of preparing the codfish for dinner."

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"Here we are, with flexes and oranges making a background to the loveliest villa you can imagine! The roses are scenting the air till the sweetness makes one tipsy. If only you were here to enjoy it with us, my Narka! No delight is complete to me without you. You would find out so many beauties that I can't see, and you would sing all this exquisite idyl to me with that heavenly voice of yours! Well, some day, please God, we shall see it together."

"At the end of three weeks the welcome face of the postman appeared at the cottage gate. He brought two letters from Sibyl. One bore the Paris

postmark, the other that of Palermo. Narka went up to her room to read them alone. She opened the one from Paris first.

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her). She told Marguerite that it would be better in every way for her to come away for the change, because the doctor of the community was in great doubt whether her health would prove equal in its present state to the hardships of life; consequently the wisest thing would be to get up her strength before she made the trial.

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past sixty years in England, first, because it is free. Second, because it has been helped in its open expansion, as it was in its secret expansion by the multitudes of faithful Irish Catholics flocking every year to London and other English cities. Third—and this the most marvellous in the world's eyes—it has grown in numbers and still more in influence, because of the accessions to the ranks of the faithful from the Anglican Establishment itself.

It is impossible to write the religious history of Queen Victoria's reign without giving large space to the Oxford Movement (which began but a few years before her accession), with its two-fold action on the religious life of the land. On the one hand it has started that long procession of Rome, led by Newman, Manning, Faber, Wilberforce, Ward—which like the kings of Banquo's lineage in Macbeth's vision, stretches in the outlook, on till the crack of doom, Think of the unspent force of that movement! Conversions to the Faith at the rate of six hundred a month during 1896, according to Cardinal Vaughan's careful and conscientious estimates. Let us remember, too, that four hundred of the Catholic priests in England were formerly clergymen of the Anglican body.

On the other hand the Oxford Movement has created what is called "the Anglo-Catholic Party" within the Protestant Church of England itself. These people— and they are a strong body— rich, cultivated, charitable, earnest, everything but logical—are intensely ashamed of the Protestant spirit of Anglicanism; and down the so-called "reformers," and endeavor to be, externally at least, as Catholic as Cardinal Vaughan himself in all things but submission to the Pope.

It may be urged, however, that if the inconsistencies of Anglicanism have driven many into the Catholic fold, they have played heavily into the hands of agnosticism as well. We grant it. What, then, of the lasting foundation of the English Church, which Mr. Smalley credits to Elizabeth? Three hundred years should be little in the life of a religion—if it had the vitality of truth in it. Here is the Church of England at the close of Victoria's reign, as described by an acute American student of religious movement: "Roomy enough for the Ritualist standing near the gates of Rome on one side, and for the rationalist not far from the cloudland of agnosticism on the other."

Verily, the "English Church" of the end of the nineteenth century is already something very different from that which Elizabeth founded in the sixteenth century, and still greater changes await it, according to the testimony of its own members, ere many decades more have gone by. Alas, for all attempts to lay "lasting foundations" on the shifting sands!

Meanwhile it behooves the children of that Everlasting Church which Christ Himself founded on the Rock, and which Caesar cannot destroy, to be worthy of their high mission in England.—The Pilot.

With warm weather, comes vacation time. Not only students, but their parents and friends also, so many of them as can afford, are counting upon a few weeks of rest and recreation in the country, or across the seas. No one, we are sure, begrudges their vacation to them. On the contrary, the general sentiment will doubtless wish them well in taking it and hope for their safe return from foreign climes, or native village, farm, or seaside, to their city homes, and business haunts.

We have written that so many as can afford it, will do so; but why should not all of us, or nearly all of us, take at least a few days vacation? It seems to us that most of us could save enough, by avoiding less necessary expenses during the rest of the year, to give us leave to break away from the hum drum of the city once a year. But would it not be well for those who are abundantly supplied with money to make generous donations for the purpose of providing fresh air and change of scene for the very poor who have not been able to save enough to secure these for themselves?

We have read of several individuals who make a habit of giving certain sums for this purpose on the eve of their annual vacation. Why not the number of such praiseworthy incidents be increased? The prayers of the poor follow their benefactors. The poor are the friends of God! How desirable therefore it is to have them praying for us!—Cath. Review.

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London, Saturday, July 24, 1897.

CHRISTIAN MORALITY IN POLITICS.

The Archbishops and Bishops of Ireland held a general meeting at St. Patrick's College, Maynooth, on the 23rd ult., all being present except Dr. Nulty, the Right Rev. Bishop of Meath, who was unavoidably absent.

At this meeting some dangerous errors, utterly subversive of Catholic truth, which have been recently put forward by certain prominent politicians, were discussed and pointedly condemned as destroying the teaching authority of the Church.

An authoritative statement was unanimously adopted and issued with the signatures of all the prelates attached.

The errors referred to are specifically mentioned, namely "that political acts are outside the sphere of morals and not subject to the rules of morality nor to any control on moral grounds, so that it is an invasion of civil rights if the pastors of the people, in the exercise of their pastoral office, pronounce upon the unlawfulness of such acts in their moral aspect, or venture to condemn them if necessary as in conflict with the moral law. The public men now engaged in disseminating amongst our Catholic people these pernicious doctrines make formal claim to absolute freedom of thought and action in political matters in Ireland.

Regarding this doctrine the Bishops say that "such teaching and such conduct cannot be longer passed over in silence. These errors are in clear opposition to the teaching of the Catholic Church, and to the observance of Christian morality. As our Holy Father Pope Leo XIII. has declared in his Encyclical *Immortale Dei*, the true mistress of virtue and guardian of morals is the Church of Christ: to exclude her influence from the business of life, from legislation, from the teaching of youth, from domestic society, is a great and pernicious error. Real freedom, he adds, is exercised in the pursuit of what is true and just: absolute freedom of thought and action, untrammelled by the laws of morality, is not liberty, but license."

The doctrine which is thus condemned by the Irish Bishops is not confined to the Irish politicians to whom reference is here made, but it finds many supporters in this country and the United States, and it is well our readers should have clear ideas concerning it and should know precisely wherein it is erroneous.

The Bishops certainly do not claim to exercise control over purely political opinions, and the decrees of the Popes do not attribute to them any control over such matters. Hence, while maintaining that it is the right and duty of Bishops to point out what the obligations of a Christian are in regard to "mixed questions," so called in canon law, such purely political questions as the best form of local or national government, the extension of the franchise, the operation of commercial and industrial laws, belong to pure politics, over which the Catholic Church does not claim control. The Bishops say that regarding such matters as these "the wisest and best men may disagree, and the pastors of the Church, as such, have no desire to intervene, nor to restrain freedom of thought or action, except when the means and methods employed are such as cannot be deemed conformable to the principles of Christian morality."

But it cannot be maintained that politicians or even kings and princes are exempt from the laws of God, or that they have authority to interfere with the liberty of the Church to teach the laws of God and the principles of morality; neither can it be said that the pastors of the Church must keep silence when these principles are violated.

The Bishops enumerate among mixed questions, in regard to which it is their duty to give advice, certain questions which have arisen in the past, and the like of which may come

again to the front at any moment. Thus in Ireland and throughout Great Britain such questions as the Emancipation of Catholics and the Disestablishment of the Protestant Church have been prominently before the public. Every one may see that on such matters the rights of conscience are affected, and the same thing is to be said of the questions of Education and Poor Law legislation. No State has the right to put obstacles in the way of parents who wish to educate their children in Christian doctrine and morals, and where there is legislation which raises such obstacles, it is perfectly within the province of the clergy to protest, and to endeavor to have these obstacles removed, and even if parents are negligent of their duties in this regard, it is incumbent on pastors of souls to instruct them regarding what they should do. These principles are as applicable to us in Canada, and to the people of every other country, as well as those of Ireland.

The pronouncement of the Irish Bishops says in regard to all such questions as these:

"To say that the clergy have no right to intervene in such questions where oftentimes the highest interests of religion are at stake; that they ought not to point out to their flocks the line of conscientious duty, and call upon them to follow it; that they cannot and ought not to advise their flocks in such political matters; to choose as their leaders men of high character and sound principles, is indeed a great and pernicious error involving a manifest denial of the teaching authority of the Church. The commission which the Apostles received from Christ Himself, and which their successors inherit, was to teach the nations—politicians as well as private persons—all the truth of the Christian revelation—dogmatic truth and moral truth—and to condemn everything which, judged by that code, is untrue, immoral, or unjust. All this the Bishops are authorized to do, and this they mean to do when the spiritual interests of their flocks require it, whether there be question of public or of private conduct of the rulers, the politicians, or the people."

This is noble language, defining precisely wherein it is within the province of the Bishops to pronounce upon the acts of legislators, or of others.

Though the recent declaration of Messrs. John Redmond and his party following in the British House of Commons is not specifically mentioned in the document, there is no doubt that their pronouncement is aimed at, as the erroneous principles here condemned are set forth in their political programme recently issued. We have to remark also that though the Bishops disclaim any intention to interfere officially with mere politics, this disclaimer is not to be understood as prohibiting priests from having private opinions as citizens on these questions, provided they do not set them forward as matters in which their flocks are bound to follow them.

It is to be remarked that the phrase "civil and political liberty" is sometimes used as if it were a certainty that in politics citizens are exempt from any obligation to observe the moral law. Those who so use it fall into the dangerous error condemned by the Irish Episcopate, who by their joint pastoral letter desire to show that God rules the whole world, and that none, whatever may be their position in life, or their dignity, may claim to be beyond the authority which God has vested in His Church, to preserve Christian dogma intact, and to maintain Christian morality in every path of life.

THE PAN-ANGLICAN CONFERENCE.

The Pan-Anglican Council, which is called officially the Lambeth Conference, opened with a devotional service in the chapel of Lambeth Episcopal palace on the 30th of June, this palace being the official residence of the Archbishop of Canterbury.

Two hundred Bishops are reported to be present, comprising, beside the Anglican Archbishops and Bishops of England, Ireland, and Scotland, many of the Bishops of the Protestant Episcopal Church of the United States, and those of the various British colonies including Canada.

The actual work of the conference or council did not begin till Monday, the 5th of July, as the Bishops desired to visit certain spots which have been memorable in the history of the Church in England, but curiously enough these localities are chiefly those which are memorable in the history of the Catholic Church, and not of the modern Church which was imposed by law and persecution on the people of England instead of the ancient Catholic Church established by the missionary zeal of

Fulgentius and Augustine, who were sent by Popes Eleutherius and Gregory the Great to evangelize the Britons and Saxons respectively.

Among the schemes which are likely to be brought before the Conference, one which will be very vigorously pushed is to make the Archbishops of Canterbury Primate of all the Anglican churches of the world, including the Protestant Episcopal Church of the United States.

Whatever may be thought of this movement by the colonial Bishops, it is absolutely certain that the American Bishops will not consent to any arrangement of the kind. The Church in America deemed it necessary to assert its total independence of the English Church, as soon as possible after the country itself asserted its political independence, and since then even British colonies, having their own Parliaments, have declared their complete religious independence.

This is a natural consequence of the principle asserted by English Church divines, to the effect that National Churches ought to be independent. It is by virtue of this principle that the Anglican clergy swear that no foreign prince, prelate, or potentate has or ought to have jurisdiction within the British realm. If this principle be correct, it must work equally the other way, and no British prelate can have lawful jurisdiction in foreign countries. It was in fact on this pretext that the Church of England rejected the authority of the Pope. It was an appeal to British pride against the authority of the supreme head of the universal Church, and it shut out the idea of a universal Church.

But serious thought has shown the utter fallacy of such a principle. There is no national boundary which is strong enough to exclude an authority which Christ has made universal, and the Church of England itself is beginning to be conscious of this. The divines of that Church are beginning to see that a Church instituted by Christ to teach all nations, must have a central authority which extends over the whole world. Such an authority was certainly exercised by the Apostles when they went forth to preach in obedience to Christ's commands, and the Anglican theory would be a bar to all missionary efforts to convert the heathen.

The spirit of rebellion against the universal authority of the Church of Christ, and its supreme head is now understood to have been inconsistent with the essential unity of the Church of Christ, and Anglicans perceive the force of the reasoning of Catholics who show that without a central authority exercising universal jurisdiction, each national Church must gradually diverge from Christian truth, till at length there will be little if any resemblance between them. Some have therefore suggested that the Anglican Church should give the Archbishop of Canterbury some sort of primatial authority over all the churches which claim to be part of the Anglican Communion, or its offspring. It is not at all likely that any such powers will be given, as the so doing would make the Primate a sort of Pope on a small scale and would have no more effect than to emphasize the fact that in rejecting the authority of the Pope in the first instance, they had broken the unity with which Christ endowed his Church when He instituted it. In reference to this matter the London Daily News says: "The American Bishops will not be likely to acknowledge allegiance to a British primate, nor will the colonial Bishops give the Archbishop of Canterbury a power which they would resent if it were exercised by Parliament."

It is exceedingly unlikely that having rejected the authority of the divinely-appointed Head of the whole Church, they will now agree to obey a Pope who would be appointed merely by human authority.

It is perfectly well understood that the Pan Anglican Council cannot exercise any authority over the churches which will be represented therein, and there will be no pretence at so doing. It does not appear, therefore, that there will be any further action than mutually to express a friendly feeling, and that the Bishops will give unauthoritative expression of their views on the various subjects to be discussed.

We observe that among the questions to be discussed there are mentioned these three: the possibility of union with the Greek Church, with the Latin Church, and with other Christian bodies. It is not at all probable that there will be any practical steps in any of these three directions, but the discussion of the matter may open the

eyes of many to the necessity of union with the only true centre of unity, the Pope and the Catholic Church, and numerous conversions to Catholicism may be the result.

During the sitting of the Conference, the Archbishop of Canterbury proposes to hold a celebration of the seventieth centenary of the baptism of King Lucius, the first Christian king of the Britons. This celebration is intended for the purpose of making the public believe that the modern Church of England is identical with the ancient British Church. This will deceive very few. It is too well known now that Lucius was baptized by missionaries from a Pope, and that the See of Canterbury and the other Episcopal Sees of Britain constantly recognized the Pope's authority. In this respect, and in regard to the doctrines held by the ancient Christian Britons, they were one with the universal Catholic Church which during their period recognized the Pope, and not with the modern Church of England. The celebration of the baptism of Lucius will have only the effect of impressing this fact more strongly on the public mind.

REFORMED JUDAISM.

The eighth annual Conference of the Reformed Jews of America is now holding its sessions in Montreal under the name of the Central Conference of American Rabbis, and is composed of rabbinical and lay delegates.

The Orthodox Jews still remain faithfully to their old belief, which has been handed down through the ages from long before the time of Abraham and even of Noah, and to the laws established by Moses at the command of God. These laws, and the sacrifices, feasts days and ceremonies then instituted are still exactly observed; but the Reformed Jews, though still retaining the Jewish name, have set aside these legal requirements and even the ancient faith of their nation, except in so much as the whims or fancies of each individual may dictate. They bear to Judaism, proper, about the same relation as Protestantism does to Christianity or Catholicism, and there is in reality very little difference between the Judaism they hold and the Christianity held by those who belong to what is called the new or advanced school of Christian theology, which is not Christianity at all.

A representative of the Montreal Daily Witness had an interview with Rabbi I. L. Leucht, of New Orleans, Louisiana, during which the latter explained the fundamental principles on which Reformed Judaism is based.

The Rabbi is the Vice-President of Conference, and is said to be a man of learning and very tolerant, but "who will not believe a thing merely because some person, not half so well instructed as himself, has said so in a ruder or cruder way, but he believes in religious growth, and the constant inpouring of influences into the heart which are intimations from God."

This statement of the Rabbi's faith appears from the context in the Witness to have been made by himself, and the meaning is evidently that the authors of the books of the Bible, especially of the Old Testament, are unworthy of credit, and that their claim to inspiration is fallacious, the only true inspiration being the teaching of the reason of learned men. It is not our intention here to enter upon a full refutation of such a creed, as to do so would require too lengthy a treatise to suit our columns, but we quote this statement to show the similarity, and we may say the identity, of belief between the Rabbi and Col. Ingersoll, on one side, and the Rev. Dr. Briggs, the Biblical Professor of Union (Presbyterian) Theological Seminary of New York, and Rev. Professor Smith, of Lane Seminary, Ohio, on the other, who have been censured by the General Assembly of the United States for entertaining and teaching just such views as those expressed by the Rabbi. It requires no small amount of egotism for any one, however learned he may be, to speak thus of the ignorance of the inspired writers, or to claim superiority over those who were taught and directed by God Himself, as to what they should write. The Apostle St. Paul tells us that "faith is the substance of things hoped for, the conviction of things that appear not." From this definition we may see that the matters which form the object of faith are for the most part things concerning which human reason alone can give us no satisfactory knowledge. If we are to know of these things at all, they must come to us through revelation, whereby God speaks, and reason must bow down in submissive homage to God's unerring word. The

teachings of faith are above and beyond reason—but they can never be against reason, that gift of God to man which is given to us to guide us to natural truth, and to enable us to understand revealed truth, so far as it is possible for finite understanding to grasp the infinite, but no further.

The Rabbi tells us that "Reformed Judaism is not a new departure. It is a continuation of Judaism, but it is not literal Judaism." Thus it rejects, on human authority, the sacrifices of the Old Law which were commanded by God Himself.

He adds: "We are looking for a Messiah, but our Messiah is not a person. He is a principle. Call that principle education: call it development: call it increasing spirituality which shall understand the idea of God as universal Father."

It is scarcely necessary for us to say that this is merely a rhetorical mist to conceal the fact that this new form of Judaism destroys the sovereignty of God and all spirituality, instead of increasing it: for there can be no spirituality where the power of God to reveal Himself to man is denied, as it is in this religious system, which is a pure Deism. There can be no love between God and man, and therefore no spirituality in man, if divine intervention in the affairs of mankind is to be denied. Such a creed tends ultimately to the rejection of God Himself.

When asked whether Reformed Judaism teaches the immortality of the soul, the Rabbi answered, "Unquestionably." Yet when his interlocutor remarked: "It has been stated more than once that this principle has no place in Reformed Judaism," he answered: "There may be difference of opinion, but I can tell you for myself that I fully accept the principle of immortality." From this answer it is evident that Reformed Judaism, as such, has no fixed belief on this point whatsoever, nor indeed on any religious doctrine. It consists of an agglomeration of beliefs, or, we might say more accurately, of fanciful unbeliefs.

The continued existence of Judaism, which retains its belief in the inspiration of the books of the Old Testament, and in the coming of the Messiah, whom they still expect as the Saviour of their race, is one of the many evidences of Christianity, as it is a confirmatory testimony to the constant tradition by which the belief of Christians has been maintained. This new form of Judaism would weaken this confirmation if it became the prevalent religion of the Jews, but there is little likelihood that such will be the case with a nation which has kept its faith for at least thirty-four centuries, amid all the vicissitudes through which it has passed; and at the present moment it is said that the Reformed Jews form but a small proportion of the Jewish population of America.

Notwithstanding that, as a system of belief, we would prefer to see the Jews adhere faithfully to the teachings of Moses, rather than to these recent innovations, we are gratified to note that the representative citizens of Montreal, and the Province of Quebec, such as the Lieutenant-Governor, the mayor, etc., have expressed a readiness to accord an official welcome to the visiting Rabbis who constitute the convention. This is a matter of the manifestation of the religious toleration which exists in Canada, and a mark of the equality of all citizens before the laws of the Dominion, whatever may be their creed.

ANGLICAN LITURGY AND RITUAL.

At the recent meeting of the English Church Union in London, England, Canon Newbolt, a member of the Union, laid particular stress upon the utter disorder into which the Church of England has drifted in regard to matters of liturgy.

There is a kind of liturgy in the Book of Common Prayer, but in regard to details of ceremony and of the vestments which should be used in the Communion service of the morning, there is a reference to the ritual in vogue during the reign of Edward VI., which is interpreted according to each clergyman's fancy, and while some of the Evangelical clergy, so-called, are satisfied with the Genevan habits in use among Presbyterians, others have adopted all the chasubles, dalmatics and tunics of the Edwardine ritual, and have thus made up a communion service which has a not remote resemblance to the Catholic Mass, as far as the shadow or outward ceremony, which is the chief thing noticed by the laity, is concerned, though the substance of the Mass, which consists in the sacrificial act of offering up the body and blood of Christ really present, is

conspicuously wanting in the ceremony.

The Church Times recently lamented these facts, that in the matter of ritual every man does "what is right in his own eyes," a state of affairs which it says "no society can view with equanimity." The Times complains that the present state of chaos arises from the fact that the decisions even of the Bishops in regard to the liturgical usages are founded not upon liturgical knowledge, theology, or archeology, but upon prejudice and ignorance, upon the baseless fear of Popery, and not upon any adequate knowledge of what ceremonies are appropriate to divine worship, as tending to excite respect therefor.

The Times asks: "How are we to steer clearly between the Scylla of despotism, and the Charybdis of chaos?" And the only answer it can give to this query is that there should be established in connection with the Church a body of experts who would be a permanent body of advisers to the Bishops on all questions relating to ritual or ecclesiastical ceremonies to be observed in divine service.

As matters stand there is much disputing, with little fruit, on the question of what constitutes Roman usage and what belongs to the old Sarum rite, and those who dispute on the question are usually not competent to tell exactly what is Roman and what is of the Sarum rite. The clergy, too, are subject to hostile demonstrations on the part of the laity who are very ready to detect a tendency to Popery when any ceremony is seen in the Church which they have not seen before, but the Times thinks that if there were an Anglican "Congregation of Rites," learned in liturgy and similar to that existing in the Catholic Church, both sides would be satisfied with the decisions of such a tribunal.

We believe that the only satisfactory solution of the difficulty would be in accepting at once, not only the Catholic ritual, but also the Catholic doctrine, on which the ritual is founded.

TURKEY AND THE EUROPEAN CONCERT.

The "unspeakable Turk" has again taken a defiant position against the combined powers of Europe. Having succeeded during the recent war in occupying the whole of Thessaly, he is very loath now to resign any portion of his conquest, and the Sheikh el-Islam, who is the supreme authority of the Mahometan religion, confirms the Sultan in his defiant attitude by making the official declaration that a territory which has once become occupied by Moslems through the shedding of Moslem blood, must remain in their possession in accordance with the rules of conduct laid down by the prophet in the Koran.

The Russian, English, French and Italian ambassadors, from the very beginning, warned the Turkish Government that their Governments would not allow a Christian population to become again part of the Turkish Empire, and now Austria and Germany have fallen into line with the other powers and have given a similar notice, notwithstanding that Germany has hitherto unmistakably encouraged Turkish arrogance, by allowing German officers to organize the Turkish army, and even to fight in its ranks and by support given to Turkey's cause in the council of diplomatists.

For some time past the Sultan, while endeavoring to induce the powers to permit him to retain Thessaly as part of the war indemnity, has been making a show of a willingness to accommodate himself to the demands of the powers, but this was no more than a show. While making these professions he was arranging for the government of the conquered province, and was collecting a tax upon the people by taking possession of the crops. But he has not thrown off the mask, and his council of ministers has positively decided that the powers must make some concessions permitting the continued occupation of Thessaly, or enforce their decisions with their armies. This is regarded as a defiance of the powers, and in fact the Grand Vizier has declared to the Sultan that he will never sign an agreement based on the proposal of the council of ambassadors, that Turkey shall have merely some strategic points in Thessaly without bringing any Christian population under its rule.

The Novoye Vremya, the official newspaper of St. Petersburg, advises the Turkish Government to abandon further subterfuges in the negotiations for peace with Greece, as otherwise the powers will be obliged to adopt harsh measures to enforce their peace programme. This seems to indicate

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that Russia will not permit the extension of Turkish rule. On the other hand, Lord Salisbury said in the House of Lords last week that the delay in the settlement of peace terms is entirely the fault of Turkey. The powers, he said, had taken a firm stand against further delay, but in spite of this the problem is no nearer solution than it was at any time since the cessation of open hostilities.

If we had not before us, in the case of the threatened intervention in favor of Armenia, an example of the inactivity which the concert of Europe is capable of veiling under a form of strong words and mock deeds, we would infer from all that has been threatened during the last two months that Turkey must fall in with the demands of the powers, but with the grand fiasco of the failure of the naval demonstration before Constantinople, fresh in our memory, we cannot safely prognosticate that the powers will even now take a resolute stand. The Sultan evidently thinks that they are too jealous of each other to do more than snarl at him, while he openly pursues the course most agreeable to himself, and so he persists in defying them. These defiance may try the patience of the powers beyond endurance, and we hope this will be the case. In the meantime we can do no more than hope that the end will be more worthy of the chivalric spirit which has in the past animated the Christian nations than have been their dealings with Turks during the past two years and a half.

THE REFORMATION AND THE REFORMERS.

The learning of the Rev. Canon Littledale, and his general capacity to draw a correct conclusion from a mass of facts, cannot be denied, though we must say that in his books written against the Catholic Church his inferences are very erroneous. His mind is warped by animosity; for though he is of decidedly High Church and Ritualistic tendency, like many other Anglican clergymen of the same party, he is animated by an almost unaccountably intense spirit of hostility against the Church which has retained and taught constantly those truths of religion which High Churchism is endeavoring to restore to the creed of the Church of England.

Entertaining such views, it cannot be said that he would be prejudiced against the first Reformers, for if they were really pious and God-fearing men, he would be naturally disposed to take the same view of them as those Protestants who laud them as models of zeal in God's cause. It is interesting, therefore, to read the estimate the Canon has formed of the first teachers and fathers of Protestantism. In a letter which he recently wrote to Dr. Gatty, who, admiring the Reformers, criticises sharply some of Dr. Littledale's writings, the latter says: "I gravely assert it to be absolutely impossible any just, educated and religious man who have read the history of the time in genuine sources, were such utterly unredeemed villains, for the most part, that the only parallel I know for which half-educated people speak of them among us, is the appearance of Pontius Pilate among the saints of the Abyssinian Calendar, Robespierre, Danton, Marat, etc., betrayed no trust, were not sharers in the particular liberties they overthrew, crouched to no tyrant, perjured themselves to no man. So far, they stand on a higher moral level than the base traitors who were—and deservedly—executed by Mary—blunder and folly as that execution was."

A candid student of history, and especially of the characters of the vulgar Luther, the misanthropic Calvin, and the brutally violent Knox, could scarcely arrive at any other conclusion than that reached by the Canon; nevertheless there are hundreds of Protestant writers and lecturers who praise these men as if they were patterns of every virtue. We may now quote another passage from Canon Littledale's letter, in which he speaks of the work effected by these Reformers—the Reformation itself. It will be seen that he puts it on a par with the horrors of the Reign of Terror in France, even crediting the chief Terrorists with greater virtue, or at least with fewer vices than the Reformers.

In regard to the Reformation he asserts that "it is a commonplace in the philosophy of history" that "the Reformation and the French Revolution are not merely like, but are actually successive scenes in the same historical drama," and of the Reformation he says: "It is quite possible for men to take widely differing views as to the Reformation itself in its character and results. Some may look upon it as a Pentecost. I look upon it as a

lood, an act of divine vengeance, not of divine grace, a merited chastisement, not a fresh revelation.

THE ORANGE CELEBRATION.

Orangemen's Day, the 12th of July, was celebrated this year in the usual manner, by processions, the flaunting of blue, yellow, and Orange colors, and by banquets and speeches. In the speeches delivered, while in some places there was the usual amount of inflammatory talk calculated to excite the worst passions of the mob against Catholics, we must say with a degree of pleasure, that, taking the celebration as a whole, there was a notable departure from the traditions of the past in their general character, and the change is for the better. The speeches contained much silly laudation of King William III. and the glorious Revolution in England which "delivered the kingdom from Popery, wooden shoes and brass money," and "established civil and religious liberty," nevertheless as a whole they were remarkably free from abuse of Catholics, and many of them strongly asserted that Orangemen should and will maintain the principle of equal rights to all, Catholic as well as Protestant.

This is true especially of the celebrations in the important centres of population, but we have no doubt that in other localities, where the speeches were not so fully reported, there was a good deal of the common place denunciation and appeals to passion which we have been accustomed to read in 12th of July literature.

We are not over-sanguine that Orangemen is about to change the intolerant and persecuting character which it has borne in the past, for the leopard does not readily change its spots, nor the Ethiopian his skin; and we know that the lodges generally have little other business to transact than to concoct in the darkness, as heretofore, plots against the liberties of Catholics. Besides, it is still notorious that there have been even of late numerous lodge resolutions published against the rights of Catholics, among which is one to the effect that there must be a new agitation for the abolition of Catholic education in Ontario. We must, therefore, still be vigilant to maintain our rights, and we must not be deluded into apathy by the transitory and perhaps insincere expressions of good-will which are noticeable in so many Orange speeches this year. We welcome, however, the change so far as it has taken place, for every influence counts in the aggregate result, and if there are to be fewer appeals to prejudice in future Orange celebrations the total amount of bigotry in the country will be gradually diminished, and there will be a gain to that extent.

Under these circumstances we are not disposed to be over-critical of the high-sounding pretence that Orangeism has been always loyal! Thus Ald. Shaw at the Toronto celebration declared that when "some annexation feeling was exhibited in Canada, no Orangemen ever forgot or was untrue to his obligation, or wavered in his allegiance to the British throne." The speaker conveniently forgot to allude to the fact that a gigantic plot of Orangemen was discovered and failed during the last year of William IV. reign to set aside Victoria from the succession, that the Prince of Wales was openly insulted by Orangemen at Brockville, Belleville, Millbrook, and Toronto on the occasion of his visit to Canada in 1860, and that, more recently, the Orangemen of Ireland threatened rebellion if justice were granted to the Irish people by the concession of Home Rule. Orange loyalty is of a very dubious stamp indeed.

A speaker at the Elgin, Kent and Essex counties celebration which took place at Ridgeway, a Past County Master, said: "Orangemen are not bigots, and would fight if need be that the Catholics should enjoy the same privileges as themselves." About their willingness to fight we have little doubt. Enough of it has been shown in their past history both in Ireland and Canada, so that Henry Grattan, a Protestant member of Parliament, indignantly denounced them in the British House of Commons as banditti devastating the country and endeavoring to exterminate by violence the Catholic population. Their fighting disposition has also been amply manifested in Canada, but it was never on the side of justice or toleration.

We hope the speeches and sermons which were delivered to the Orangemen in several places on the last 12th, in favor of religious toleration and equality before the law, may

have some fruit in changing the character which Orangeism has hitherto borne. Thus the Rev. Mr. Hunter declared at Ridgeway that "Orangemen ought not to antagonize Rome directly, but should make their religion so good that none other could withstand its influence." This is good advice, and if it were acted upon there would cease to be any reason for our looking upon the Orangemen as our sworn enemies; but we fear that the advice will be lost upon most members of the organization, though we admit that we occasionally find some exceptional cases of liberal-minded men among them.

EDITORIAL NOTES.

It is generally supposed that among the tribes of Patagonia there is nothing to be seen but savagery. There is, indeed, much of this savagery among those that still remain pagans, and with them the "medicine man" has great power, enriching himself by the sacrifices which he obliges the people to offer to their fetishes that he may acquire wealth by obtaining many cows, sheep, and horses, but even among those tribes there are many who put no trust in their ancient superstitions, and many who have become Catholics. There are several flourishing missions under charge of the Salesian fathers, and new churches, hospitals and schools are being constantly erected throughout the country. In Terra del Fulgo also there are flourishing missions, and the work of civilization and religion is rapidly progressing, as conversions and baptisms are numerous, and the Indians are generally glad to have their children educated.

The fraud of so-called Spiritualism has been so frequently exposed that it is almost inconceivable there should still be people who allow themselves to be deceived by the fakirs who call themselves spiritual mediums. These mediums have invariably dimmed lights when the spirits whom they invoke manifest themselves, but when some unbeliever in the manifestations suddenly turns on the lights it is always found out that the supposed spirits are living human beings, usually women with very scant clothing. This was the case in Cincinnati a few days ago when the lights were suddenly turned on at a spiritualistic seance; but this is only one of hundreds of instances where exactly the same thing occurred. As usual on such occasions, the manager of the show protested strongly against such interference, which he said "violated the conditions which are requisite to spiritual materialization."

The Holy See has issued a ruling which will have a great effect in gradually unifying the Catholics of the United States in regard to language and nationality. It has frequently been found a hardship that in parishes where French, Poles, or Germans predominate, resident Catholics of other nationalities, and even the children of foreigners who have practically become Anglicized, were compelled by the stringent rules of parish boundaries to continue to be members of parishes wherein only foreign languages are spoken in the Church, or at least dominate there. This recent ruling permits all Catholics of age or not under control of parents or guardians, to become members of English-speaking parishes, if they so desire, even if they are themselves immigrants or children of immigrants. By this ruling, those Catholics who do not know the foreign languages which are spoken in their parochial churches, or who desire to listen to English sermons, and to make their confessions in English, will have the opportunity of so doing. The regulation is a wise one, and it will be joyfully received by many Catholics throughout the Union, who have suffered much inconvenience from the stringent rules of parish boundaries which have hitherto been in force.

The statistics given in the New York World's Almanac and Encyclopaedia show a fearful increase from year to year in the number of murders committed in the United States, and though there is also an increase in the number of executions, this punishment for crime falls far short of the increase in the number of crimes committed. In 1886 the number of murders was 1,449, and of executions 88. The lynchings numbered 133 during the year. In 1895 there were 9,080 murders and 130 executions. The lynchings numbered 184. During the intervening years the increase under all these heads was generally steady, ex-

cept that there were some fluctuations, such as that in 1892 the number of lynchings reached 296. There must be some general cause for this alarming state of affairs; and what can this cause be? There will scarcely be found any one who will assert that it is due simply to the spread of education. There is surely no necessary connection between the spread of knowledge and the increase of crime, but there is such a connection between the want of religious and moral instruction and the absence of a sense of responsibility, and we venture to assert that in this lies the cause of so deplorable a fact. Politicians and legislators who are opposed to Catholic education would do well to ponder seriously on this matter.

Among the religious orders expelled from Germany under Bismarckian rule was the Congregation of the Holy Cross, and when all religious orders except the Jesuits were given the liberty to return, the order of the Holy Cross was still excluded, on the plea that they are affiliated with the Jesuits. This banishment gave occasion to the establishment of several houses of the Order in America. Recently, however, the German Government has discovered that the order has been doing much good in the civilization of the negroes of Africa, chiefly in French territory, the main purpose of this institution being, in fact, the conversion of the African negroes. Its work was also extended to German territory and the Transvaal, and now the Government, being convinced that the order has been doing much good, has considered it advisable that the operations of the order in German territory should be carried on from a German rather than from a French centre, and has given permission for its restoration. The Government has done this the more readily as it has discovered that there is no affiliation between the Holy Cross order and the Jesuits.

The Anglican continuity theory will certainly not stand the test of history, and it receives many rude shocks when subjected to this crucial test. This theory maintains that the modern Church of England is the same Church which existed in England previous to the Reformation, whereas it is the Catholic Church in communion with the See of Rome which is the innovation. The work of restoration now going on at the parish Church of St. Mary the Virgin, Chatham, has revealed a new evidence of the identity of the faith of the Normans with that of the Catholic Church. The present west wall of the church has been found to be in reality part of the chance of the old Norman church, and the removal of the porch has brought to light an altar of the Norman time which is an exact counterpart to the altars used to-day in all Catholic churches. The pictures and inscriptions are also thoroughly Catholic, showing that the church was a place of Catholic worship.

The Holy Father has appointed seven Bishops to fill vacancies which have long existed in Russia. The Czar has consented that this should be done, and the credit for this act of toleration is given to M. Islovicki, the Russian representative at the Vatican, who had even recommended the same thing to Alexander III., and again recommended it to the reigning Czar, who exhibits a much more tolerant spirit than his predecessors did. The Governors appointed to the Catholic provinces of Poland are also tolerant men, who will probably treat the Poles equitably and kindly. As the Czar proposes soon to visit Warsaw in person, it may be expected that the Poles conciliated by this change of policy will cordially welcome him.

It is announced that the explorations in Egypt by Messrs. Grenfell and Hunt have resulted in the discovery of a page of papyrus which purports to contain eight sayings of Christ, some of which are to be found in the New Testament, but others are new. The document has been named the logia, and the Greek writing is remarkably clear, much more so than other documents which have been handed down from any date which comes near the antiquity attributed to the recent find. It is supposed that the logia was written between A. D. 150 and A. D. 300. In the absence of testimonies of the ancient Fathers to any other authentic gospel narratives than those of Sts. Matthew, Mark, Luke, and John, which have been approved by the Church as inspired, we cannot conceive that the new discovery can ever be accepted as of undoubted authority, even historically speaking, much less as part of the inspired Word of God.

To the Catholic Church alone belongs the duty of pronouncing on such a matter.

The Presbyterian General Assembly of the Northern United States has forbidden all Presbyteries within their jurisdiction from taking under their care students of New York Union Theological Seminary. This action has been taken in consequence of the Seminary's refusal to act upon the recommendations and decrees of the Assembly and particularly the decree ordering the dismissal of Professor Briggs, who was accused of heretical teaching. Professor Briggs is still maintained by the Seminary in his position, and though some of the Presbyteries will probably obey the last injunction of the Assembly, there are others which sympathize with Dr. Briggs, and which will be likely to set the injunction at defiance. The unorthodox principles of Dr. Briggs have made great headway among Presbyteries in spite of the efforts made by the majority in the Assembly to suppress them.

The Southern Presbyterian Church has, through its General Assembly, taken action toward separating the negroes from the white Presbyterians. A committee has been appointed to confer with the colored Presbyteries on the subject of separation, and though the action which has been taken is not yet final, there appears to be no doubt that the separation will be effected, as there is an unconquerable antipathy against negroes among white Southerners. The colored Presbyteries are divided in sentiment whether or not they should organize a distinct Church, but it is most probable they will be compelled to do so. St. Paul tells us that Christianity makes no distinction on account of race, but Southern Presbyterianism hold a different doctrine on this point.

The visit of respect paid by Chulalongkorn, King of Siam, to the Holy Father, Pope Leo XIII., indicates a desire on the part of the King to be tolerant toward the Catholics in his dominions, numbering about 27,000. The event has given occasion to the Paris Figaro to recall to mind the fact that the father of the present King of Siam, whose name was Maha Monkgot, wrote a letter to Pope Pius IX. in 1852, in which he promised to protect the Catholics in his kingdom. This letter is still preserved in the Vatican archives. It contains the following curious address and announcement of the king's religious creed: "To the Prince of Heaven, to the Great Lord of the Great Crown, Pius IX. I have not yet the faith of Christ. I am a faithful adherent to Buddhism, but I make a practice to follow only the philosophy of that religion which had itself been disfigured by numberless absurd fables—so much so that I believe it will finally disappear. Your Holiness may be sure that during my reign there shall be no persecutions against Christians, and that Roman Catholics will enjoy special protection."

CATHOLIC PRESS.

The Cowley Fathers—a community of Anglican monks who now have houses in Boston and other American cities—celebrated the thirteenth centenary of St. Columba by establishing a monastery in Iowa. May the prayers of the great saint obtain for these earnest men the substance instead of the shadow both of Church and religious life!—Boston Pilot.

In Damerara the Protestants have started what they call a Third Order. They claim that it is modeled on what they call the "Roman Third Order of St. Francis." In referring to this new organization a writer in the *Franciscan Annals* asks: "What is it Third to? and where are its First and Second Orders?" These questions will be difficult to answer, and probably no attempt will be made to reply. Initiators are rarely consistent.—Sacred Heart Review.

We find the League of the Cross occupying the front rank in the onward march to success in the way of temperance. They do not expect to crush out the baneful effects of alcohol in a short time, but by association and organization they hope to keep alive their firm resolve for a better and worthier life and to instill into the hearts of others who are not members of this organization a desire to emulate their noble work and to follow the footsteps of good example and precept.—Sacred Heart Review.

According to the report of the Registrar General for Ireland, the record of illegitimate births there is the lowest in the world. Ulster, the most Protestant province of Ireland, has a record of 3.9 per cent., while Connaught, the most Catholic province, has a record of but 0.7, or less than one-fifth that of Ulster. Again, Ulster is about half Catholic and half Protestant, and the percentage of illegitimate births in the Protestant portion is from seven to ten times greater than in

Catholic Connaught. These are significant facts.—New York Freeman's Journal.

Henry VIII. was not a very merciful monarch, notwithstanding the fact that he was the first head of the Anglican Church, for, it is said, he permitted 71,493 persons to be executed in England during his reign, who were guilty of no greater offence than misdemeanor. He did not apparently ever exercise the charity which covers a multitude of sins, for 300 beggars were hanged in one year of his rule, for asking alms to keep them from starving. Great and good was bluff King Hal!—Sacred Heart Review.

The Antigonish *Casket* says: "One of the few points on which Anglicans seem to be pretty well agreed among themselves is that their church is a 'branch' of something or other." Then our bright contemporary recalls, in this connection, the fact that Mr. Stead says that the Anglican Church is an "ecclesiastical branch of the English civil service." This puts the matter of the position of the Anglican Church in a nutshell. Mr. Stead has made an important discovery, which ought to settle a vexed question, but we fear it will not. In the meanwhile, Anglicans will continue to wander from England to Rome and from the white cliffs of Abilou to Russia, vainly endeavoring to gain an admittance where they do not belong.—Sacred Heart Review.

Who wrote the following lines on "Life?" They might have been written by Robert Burns, or by James Whitcomb Riley, but they were not. Read them and guess who was the writer:—

A crust of bread and a corner to sleep in,
A minute to smile and an hour to weep in,
A pint of joy to a peck of trouble,
And never a laugh but the moans come double:
And that is life!

The lines are neither optimistic nor pessimistic. They are simply human, with a flavor of philosophy born of vast and varied experience, a half sad, half humorous expression of thought, which might have been uttered by any old-world philosopher any time from the days of Horace to the present. The author is Paul Laurence Dunbar, an American humble estate and humbler origin, a man of pure African blood. The coming of such a poet means inconceivable advancement for his race in this none too hospitable land.—Boston Pilot.

The "Holy Rollers" is the latest fantasy in sectarian nomenclature. This new religion has started up in Ontario County, near Rochester, N. Y. It is an emotional religion, combining, as far as we can judge, features of the Baptist, Methodist, and Christian Science creeds. One N. L. A. Eastman is the prophet of the new faith. Writes an observer:—"At one of the meetings last week Eastman was preaching of what might be done by faith. 'I myself could part waters and lead my followers as well as Moses,' he said. At this juncture one of the fold, whose doubts had begun to take violent form, shouted: 'I don't believe it.' The preacher looked at the back-sliding 'I can,' he repeated. 'I could part the waters of Canandaigua Lake.' Whether Mr. Eastman, urged to the test, declined to meet it, we know not; but he has lost one follower. We are reminded of a somewhat similar boast in the writings of Prentice Mulford. On Our Lord's miracle of the multiplication of the loaves and fishes, Mr. Mulford declared that any believing man could accomplish a like miracle. Whereupon an irreverent commentator said: 'I'd hate to have to satisfy my hunger on the results of your multiplication.' By the way, Western New York has been rather prolific in new religions. Here the Mormons and the Spiritists, as well as the 'Holy Rollers,' have had their beginnings.—Boston Pilot.

Evidently the question-box introduced by the Catholic missionaries among non Catholics is regarded by Protestant ministers as something worth imitating. The first occasion in which it has been used in a Protestant church in this vicinity was probably last Sunday evening, when at the First Church of Christ, Brooklyn, the Rev. Francis Edgar Mason held a "question and answer service." Mr. Mason, judging from one of his answers, is full of alarming doctrine. Among the questions asked was: "What view do you hold of the state of the soul after it leaves the body at death?" Mr. Mason, responded briefly as follows: "The assumption that man has a soul distinct from his organic body is pure conjecture. No one has ever seen the soul and no one has any idea of any legitimate place wherein it abides after its alleged departure from the body. Since there is not a vestige of proof corroborating these assumptions it is safe to say that they are pure speculation. It is easy to speculate, but all of our speculations are drawn from the things that are and that obtain here. Life has no moment of cessation. If life could become the opposite of itself it would be the annihilation of the individual. Death exists in phenomena only. It never comes to the individual's consciousness. The ego is forever exempt from the infringement of death." It is not easy to see why this man should occupy what we presume is called a Christian pulpit.—Catholic News.

IRISH CHURCH AND POLITICS.

Important Statement of the Hierarchy - Dangerous Errors of Politicians Who Repudiate All Clerical Interference.

The Irish hierarchy, headed by Cardinal Logue, Archbishop Walsh, of Dublin, and Archbishop Croke, of Cashel, have issued the following significant statement. It refers pointedly to the Redmondite manifesto against "clerical interference."

Some dangerous errors utterly subversive of Catholic truth, especially in relation to the teaching authority of the Church in what are called political matters, have recently been put forward by certain prominent Irish politicians. The Bishops of Ireland, as the divinely appointed guardians of the faith and morals of their flocks, have read these utterances with deep regret, and all the more so most of them have emanated from persons who call themselves Catholics. Hence we feel it an urgent duty to point out these errors to our flocks, to warn them against the danger of being misled by such guides, and at the same time to set forth the true teaching of the Church, which all loyal Catholics are bound to believe and follow, in their public, no less than in their private, conduct.

The errors to which we refer are the following: That political acts are outside the sphere of morals, and that consequently they are not subject to the rules of morality nor to any control on moral grounds, so that it is an invasion of civil rights if the pastors of the people, in the exercise of their pastoral office, pronounce upon the lawfulness of such acts in their moral aspect, or venture to condemn them, if necessary, as in conflict with the moral law. The public men now engaged in disseminating among our Catholic people these pernicious doctrines make formal claim to "absolute freedom of thought and action in political matters in Ireland," and assert that civil and religious liberty, as they phrase it, involves complete freedom from all moral control in their public action and political conduct.

They utterly repudiate all clerical interference in such matters, and deny that they are amenable in respect of their political action, either to the moral censure of their own pastors, or even of the Pope himself. As a natural consequence, their language, both in public and in private, regarding the clergy, is oftentimes highly offensive and unbecoming, so that there can be no reasonable doubt of their deliberate purpose to seduce our Catholic people from the loyalty and obedience which they certainly owe, and which hitherto they have always yielded, both to their local pastors and to the bishops of their respective dioceses.

Such teaching and such conduct cannot be any longer passed over in silence. These errors are in clear opposition to the teaching of the Catholic Church and to observance of Christian morality. As our Holy Father Pope Leo XIII. has declared in his encyclical *Immortale Dei*, "the true mistress of virtue and guardian of morals is the Church of Christ," "to exclude her influence from the business of life, from legislation, from the teaching of youth, from domestic society, is a great and pernicious error." Real freedom, he adds, is exercised in the pursuit of what is true and just; absolute freedom of thought and action, untrammelled by the laws of morality, is not liberty but license.

There are, no doubt, many purely political matters about which the wisest and best men may disagree, and in which the pastors of the church, as such, have no desire to intervene, nor to restrain freedom of thought and action, except when the means and methods employed are such as cannot be deemed conformable to the principles of Christian morality. Questions, for instance, about the best form of local or national government, the extension of the franchise, the operation of commercial and industrial laws, belong to this class. But there are many other questions - mixed questions as they are called in canon law - which have a moral and religious, as well as a political or temporal aspect, and in some of which the religious or moral question at issue is the predominant one. Such, in the past, was the emancipation question, and the disestablishment of the Protestant Church, and such, at the present time, are the education system, the poor law legislation and many kindred subjects. To say that the clergy have no right to intervene in such questions, where oftentimes the highest interests of religion are at stake; that they ought not to point out to their flocks the line of conscientious duty and call upon them to follow it; that they cannot and ought not to advise them in such political matters to choose as their leaders men of high character and sound principles, is, indeed, a great and pernicious error, involving a manifest denial of the teaching authority of the Church.

The commission which the apostles received from Christ Himself, and which their successors inherit, was to teach the nations, politicians as well as private persons, all the truth of the Christian revelation - dogmatic truth and moral truth - and to condemn everything which, judged by that code, is untrue, immoral or unjust. All this the Bishops are authorized to do, and this they mean to do when the spiritual interests of their flocks require it, whether there be question of public or of private conduct, of the rulers, the politicians, or the people. The opposite principle is utterly subversive of Catholic truth, and would be fatal to Christian morality.

We venture to hope that by this

word of warning, given in all charity, the politicians, whose erroneous teaching has made the warning necessary, may be moved to withdraw from their present reprehensible attitude. But if unhappily they should persist, by their speeches, newspapers and manifestoes, in advocating the same erroneous principles, we shall feel it our duty to exercise to the full our pastoral authority in order to protect our flocks, and eradicate this great and growing evil.

We also most earnestly implore our faithful people to close their ears against the hearing of such anti-Catholic teaching, and to yield a willing and loyal obedience to the pastors, who are responsible to God for their souls, and whose supreme concern is to promote their spiritual and temporal welfare.

EDMUND BURKE.

Centennial Celebration of the Celebrated Irish Orator.

On the 8th of July the centenary of the death of one of the most remarkable men Ireland or the British empire ever produced was celebrated. There have been many more important statesmen, for he was never tried in a position of supreme responsibility. There have been many subtler, more original, and more systematic thinkers, but no one that ever lived used the general ideas of the thinker more successfully to judge the particular problems of the statesman. No one has ever come so close to the details of practical politics, and at the same time remembered that these can be only dealt with by the aid of the broad conception of political philosophy.

BORN IN DUBLIN. Edmund Burke was born in the city of Dublin, in the year 1729. His father was a Protestant attorney and his mother was a Catholic, she being a member of the family of Nagle. In 1741 he was sent to school at Ballitore in the county Kildare, the school being kept by a Quaker named Abraham Shackleton, one of whose descendants is now Abraham Shackleton, a distinguished Nationalist in the city of Dublin. Mr. Shackleton appears to have been an excellent teacher, for Burke has occasionally referred to him as a good and pious man, and considered his school life at Ballitore the most fortunate circumstances of his life.

In 1749 he entered that grand historic old pile, Trinity college, dear to the hearts of everyone born in the city, which Lady Morgan styles "dear dirty Dublin."

HIS POLITICAL CAREER. In 1750 Burke took his degree and went to London to keep his terms at the Temple and the period which followed was passed in obscure industry.

In 1759, Burke, having published a few volumes which earned for him considerable recognition, became secretary to William Gerard Hamilton, whom he accompanied to Dublin, and there learned the lesson that awaits all those who penetrate behind the scenes of government in Dublin Castle. He always took an interest in his unfortunate country and on more than one occasion made weighty sacrifices in behalf of the principles which were bound up in her welfare.

STOOD BY THE COLONIES. In 1760 the accession of George III. to the throne put an end to the hopes of the followers of that ill-starred line, the Stuarts, and at the same time formed the keystone of Burke's future political career, and he became secretary to the Marquis of Rockingham and member of parliament for the city of Bristol. It is during his political career of over twenty-five years that the name of Edmund Burke must be inseparably linked (with that of Lord Chatam) with the independence of the American colonies. He was the one who did more to give the opposition, under the reign of George III. the stamp of elevation and grandeur. The accession of Charles James Fox to the Wing party which took place at that time, was an important event in its history and was mainly due to the teaching and influence of Burke. Fox was a staunch friend of the colonies, and in the event which ended in their emancipation from the mother country, Burke's political genius shone with effulgence that was worthy of the great affairs over which it shed so magnificent an illumination.

IN CONSEQUENCE of his courageous advocacy of a measure of tolerance for Catholics and his still more courageous exposure of England's commercial policy towards Ireland, he lost his seat for Bristol, but during the remainder of his parliamentary life he sat for Lord Rockingham's pocket borough of Malton.

NOT A PARTISAN. The old Whig party seemed to lay an especial claim to Burke, but he was no partisan, he belonged to humanity, when the question of right and justice was at issue. Original and unaccommodating, the features of his character had the hardness of antiquity. His powerful impeachment of Warren Hastings, the governor-general of India, will be remembered while the fame of Sheridan's splendid philippic against the same petty tyrant endures. His prediction as to the future of India under the corrupt system of government pursued can be regarded as little less than prophetic. The terrible march of Hyder Ali across the Carnatic more than justified the (what were considered by many the unfair) charges Burke made against Hastings. Had his advice been adopted, Clive and Gough, or the two Laurencies might never have had an opportunity of winning their laurels.

As before mentioned, the strongest

features of Burke's character were his love of order and his love of justice. His abhorrence at the atrocities perpetrated during the French Revolution are fully shown in his speeches. After the execution of Queen Marie Antoinette he declared that "the age of chivalry was passed and the age of bargaining had taken its place."

RESIGNATION.

Our Heavenly Father knows what is best for our spiritual and temporal welfare, and if we suffer a little here it is only that we may be better enabled to enjoy eternal happiness in His presence. And after all, what are the greatest woes that man can endure compared to the bitter trials that our Lord accepted that He might redeem us from sin? "Brethren," says the epistle, "I reckon that the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us." In this we have a constant inspiration to fight the good fight for the salvation of our souls, without complaining and comparing our hard lot with what we consider the happier one of our neighbor, of whose secret grief we know nothing. "Every creature groaneth and travaileth in pain," we are told, "for even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body in Christ Jesus, our Lord." The longest life is brief compared with eternity, and the woes that seemed so hard to be borne when we were young, we now look upon as only the passing storm which has left us refreshed and invigorated for our contest with the world, the flesh, and the devil. Thus, too, when we have passed from this earthly experience, shall we look upon the sorrows of this existence as the lightest of burdens. We shall recognize fully then that they were imposed upon us so that we might be better prepared to appreciate the endless bliss of heaven. It is hard to be poor, but there are infinitely worse afflictions, even in the place of exile where we now are, than poverty. The riches of this world are often a curse that lead to vice and self-destruction, but the riches of heaven contain inexhaustible blessings that we shall have to earn by the patient acceptations of our privations. The rich man will come to his death-bed regretting that he shall leave his material treasures behind him. And not only this, he will dread the justice of God, for he will no longer deceive himself, but will realize that many of his gains were ill-gotten. The poor man, if he has been virtuous and honest, and has not brought poverty upon himself by laziness or dissipation, in his dying moments will welcome death as a blessed release from temptation. He will regard his past adversities as a just punishment for the sins he has committed, even if they have not been gross ones, and, having paid here, in part at least, the penalty for his misdeeds, will look forward confidently to an eventual union with the pure spirits in the abodes of the blest. How different, usually, the rich man's condition. Not that riches necessarily bring with them condemnation, but because the methods often used to accumulate them are not in accordance with the ten commandments and the teachings of Christ. It is easier, we are taught, for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven. Therefore, if your patient labors meet with a poor temporal reward, bear in mind, if you are trying to lead a good life, that you are laying up treasures in heaven that no financial crisis can sweep away, and that no dishonesty of wicked men can take from you. And if you have sickness, with a lack of worldly good, do not forget how our Lord, who was born in a stable at Bethlehem, died for us upon the cross on Calvary after deep humiliations and excruciating bodily ills. This should teach us all to bear with humility whatever disasters or tribulations God permits to come to us, remembering always, "Blessed are the poor in spirit for they shall inherit the kingdom of heaven." - Sacred Heart Review.

"PILFERING."

Every one has the right to dispose lawfully of his own goods. But no man has the right to take away from his neighbor what his neighbor has rightly and lawfully in his possession. No person can rightly take from another, without his consent, what belongs to him. The person injured may be rich or poor; that may make theft more or less heinous; but theft is a sin, anyhow. The sin lies in the violation of justice and right, which every man is bound to respect regarding every other man.

People sometimes fondly imagine that because a man makes a mistake in their favor in giving change there is no harm in keeping the money thus mistakenly given. Such ideas are false; over change knowingly kept is stolen money and must be restored. In an age like this, when the getting of money has somewhat overshadowed the other pursuits of life, it becomes Catholics to set the example of strict and scrupulous honesty of dealing with their fellows.

Another and most scandalous violation of the seventh commandment is willfully failing to pay just debts. The motto, "Pay as you go," is the best for most men; it saves much trouble; it leaves the mind free from the dread of a debt unpaid hanging over it. If every man who earns his bread by hard labor were to pay cash for all he buys, [how much men's happiness would be increased; how much

bigger the accounts at the savings-bank! But the man who, instead of paying his just debts, goes and squanders his money in liquor, is really spending what does not belong to him, and is committing sins against justice.

Take care how you handle any other man's money, or how you care for any other man's goods. Take care how you defraud the laborer of his wages. The poor man's money is his bread and clothing and shelter. He may be weak, but God is strong, and will hear his cry and render justice.

Be careful how you leave money where children may be tempted to steal it, as on a mantelpiece or table. Candy is sweet, and there is the money to buy it. Don't show suspicion of your children even when you feel it; but if you pray to God "Lead us not into temptation," bear in mind your children's need of the same petition. Give the little ones a few pennies now and then, and thus take away temptation. Don't be stingy, even if you are poor. God is rich, and He is not stingy. When children go on errands to make purchases for you, hold them to a careful account of the money spent and of the change. Teach them truthfulness and honesty, and they will pay you back a hundredfold in after-years with love and generosity.

Example, as well as precept, must be given in this matter of honesty. The parent who does not send the child back with the over change is by that deed teaching the poor boy or girl to become a thief. Such a child will learn in time to deceitfully keep back part of his own earnings from the parents, perhaps to steal outright. Such a child will be tempted to rob his employer, and, before he knows it, will put himself in a condition in which it will be all but impossible to restore the money which he has taken. And who is to blame? The child, to be sure; but the parent also, who, though perhaps he himself never would willfully have stolen, yet would take advantage of a chance to keep what his child had stolen; be it thus both thief and thief-maker.

In a great city there are temptations enough to dishonesty without parents putting them in the way to their children. They will learn quickly enough all the dishonest tricks of the world, without being taught by those who owe them the duty of bringing them up in the strictest honesty.

Bear carefully in mind, and teach your children to bear in mind, the sharp distinction between mine and thine. - Sacred Heart Review.

Drink in Ireland.

Hon. Edward Blake, in his great speech in the House of Commons the other day in opening the Irish taxation debate, dealt with the whisky argument as effectually as with the numerous other absurdities and pretences advanced by the Tories in support of their refusal to stop robbing Ireland at the rate of \$12,500,000 a year. Referring to Mr. Balfour's remarks as suggesting a greater expenditure in whisky by the Irish than by the people of Great Britain, the eloquent Irish-Canadian statesman gave the facts as follows:

"I wish there were less drinking in Ireland and in Britain. But Ireland, compared with Britain, is a sober country. You who accuse us, spend far more on drink than we. Let us look at the facts. Take Britain as a whole. In '93 the expenditure for beer in Britain was \$88,627,000, or \$2.13 a head; in Ireland, \$6,291,000, or \$1.78 a head. Thus the British spends all but twice as much on beer as the Irishman. 'Oh,' you may say, 'we all know that. The Briton drinks beer, the Irishman whisky. What about whisky?' Well, sir, what about whisky? The expenditure for spirits in Britain was \$48,571,000, or \$1.78 per head; in Ireland, \$8,144,000, or \$1.68 a head. Thus more was spent per head on spirits in Britain than in Ireland. So Britain preserved her superiority in both branches of this competition: having spent twice as much on beer, she took a good deal more spirits, too; and then she says something about Irish drunkards. The Briton spends on both \$4.28; the Irishman, \$2.13. And thus some British statesman tells his enthusiastic constituents that the Irish complaint is due to too much drink; and if they would only purge themselves and live cleanly they would have no ground for grievance. I venture to suggest that it is not for Britain 'to cast a stone,' to preach free will, temperance and sobriety as our cure, or to defend injustice on her part by alleging excess on ours."

The Best Advertisements.

Many thousands of unsolicited letters have reached the manufacturers of Scott's Emulsion from those cured through its use, of Consumption and Scrofulous diseases; None can speak so confidently of its merits as those who have tested it.

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

Coleman's SALT. CELEBRATED DAIRY, HOUSEHOLD AND FARM PROMPT SHIPMENT GUARANTEED CANADA SALT ASSOCIATION CLINTON, ONT.

"In Memoriam."

BY FATHER RYAN.

Go! heart of mine! the way is long - The night is dark - the place is far; Go! kneel and pray, or chant a song Beside two graves where Mary's star Shines o'er two children's hearts at rest With Mary's medals on their breast.

Go! Heart! those children loved you so Their little lips prayed oft for you! But ah! those necks are lying low Round which you twined the badge of blue.

Go to their graves, this Virgin's feast, With poet's song and prayer of priest.

Go! like a pilgrim to the shrine, For that is holy ground where sleep Children of Mary and of Thine.

Go! kneel and pray and sing and weep: Last summer how their faces smiled, When each was blessed as Mary's child.

My heart hath gone! I cannot sing! Beside those children's graves song dies! Hush! Poet! Priest! Prayer hath a wing To pass the stars and reach the skies! Sweet children! from the land of light Look down and bless my heart to night.

AGAIN THE POPE SPEAKS ON MASONRY.

The Revista Antimassonica for June 15th takes the following pointed remarks of His Holiness from the *Diritto Cattolico* of Modena containing a report of a discourse delivered by the Bishop in the Cathedral of Corpi.

"Permit me to repeat to you what I have heard from the august lips of the Vicar of Jesus Christ, in company with several other of my colleagues in the Episcopacy, when on Sunday, May 23rd, I had the happiness to prostrate myself at his feet and kiss those hands that hold the keys of the Kingdom of Heaven.

"The Pope then said to us that we should feel great consolation at the canonization of the Saints, suggesting, however, that the act could not be compared with the solemnity of former ceremonies, because the Church is in mourning. And the Church is in mourning because she is grievously persecuted chiefly by the sectaries and especially by the Free Masons. because they have deprived her of that liberty which is indispensable for the exercises of her divine mission.

"However, continued the Pope, when you return to your respective dioceses, make these things known to your people, and encourage them always to greater activity for the Catholic Church and for the defense of the rights of God and of His Church."

The Bishop concluded: "Would that I had the power to place before you the word of the Pope, and say to you: 'Arouse, my dearest friends, arouse, *Hora est nos de somno surgere*' and again 'it is time for us to arouse from our sleep, from our lethargy.'"

Do you not see with what alacrity the adversaries of Christendom are working for its ruin and destruction? Would that we might learn from them and with at least as much zeal and labor to build up and to save. Let us oppose word to word, writing to writing, journal to journal, association to association, and as they do not tire so we should not falter, and as they do not avoid exposure nor trouble, nor sacrifice, in like manner neither exposure, nor trouble, nor sacrifice of any kind should deter us from duty."

One thing is especially necessary in this terrible persecution which the Church is enduring from secret societies and from Free Masons, people must be thoroughly convinced that the Masons and all the secret societies are working with the utmost energy against Christianity and especially against the Church of Christ whose name they have blotted from their rituals; and as has been truly said: 'Society is honeycombed with these secret societies in every country, all laboring to build up the kingdom of Satan on earth, because the many follow him along the broad road that leads to his kingdom and many falter in the support of the kingdom of Christ.' - Cath. Review.

Must Pay.

An Indiana editor was recently successful in a suit against a delinquent subscriber who "had never ordered the paper" (?), but who, it was found, had regularly called for it and taken it out of the post-office for two years. The court ordered that the subscriber pay the subscription account of \$3 and \$16 costs of suit.

\$19.500 GIVEN AWAY IN BICYCLES AND WATCHES FOR SUNLIGHT SOAP WRAPPERS During the Year 1897. For full particulars see advertisements, or apply to LEVER BROS., LTD., 23 SCOTT ST., TORONTO



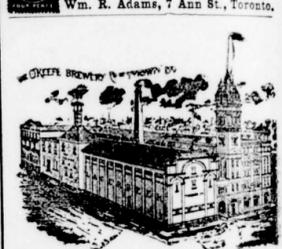
Beautiful eyes grow dull and dim As the swift years steal away. Beautiful, willowy forms so slim Lose fairness with every day. But she still to queen and bath charms to spare Whose wears youth's coronal - beautiful hair.

Preserve Your Hair

and you preserve your youth. "A woman is as old as she looks," says the world. No woman looks as old as she is if her hair has preserved its normal beauty. You can keep hair from falling out, restoring its normal color, or restore the normal color to gray or faded hair, by the use of

Ayer's Hair Vigor.

JUBILEE STAMPS. Wm. R. Adams, 7 Ann St., Toronto.



The O'Keefe Brewery Co. of Toronto, Ltd.

High-class English and Bavarian Hopped Ales. XXX Porter and Stout. Filtrated Lager of world-wide reputation. E. O'KEEFE, W. HAWKE, J. G. GIBSON, Pres. Vice-Pres. Sec-Treas.

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS.

AUCTION SALE OF TIMBER BERTHS.

Department of Crown Lands (Woods and Forests Branch) Toronto, June 2nd, 1897.

Notice is hereby given that under authority of Orders in Council, TIMBER BERTHS as hereunder mentioned in the NIPISING, ALGOMA and RAINY RIVER DISTRICTS, viz., - the Townships of RATHBUN, KELLY, DAVIS, the North half of SCADWING and that part of HANMER South of the VERMILION RIVER, all in the District of Nipissing; the Township of COPPIN ADDITIONAL and certain small areas on the SPANISH and BISCOTASING waters in the District of ALGOMA; and berths 96 and 37 TROUT LAKE, and certain small scattered areas in the District of RAINY RIVER, will be offered for Sale by Public Auction, at the Department of Crown Lands, Toronto, at the hour of ONE o'clock p. m., on WEDNESDAY, the EIGHTEENTH day of AUGUST next.

Sheets containing conditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each Berth, will be furnished on application personally or by letter, to the Department of Crown Lands and to the Crown Timber Offices at OTTAWA and RAY PORTAGE. J. M. GIBSON, Commissioner of Crown Lands. E. B. - No unauthorised publication of this advertisement will be paid for. 975-8

AGENTS New Edition of "Queen Victoria" now ready. Enlarged - thirty two full page plates added. Best history of the Queen and the Victorian Era published. The only Canadian book accepted by Her Majesty. Sales enormous; canvassers knocking the bottom out of all records. Easy to make thirty dollars weekly from now until Diamond Jubilee. Particulars free. THE BRAULEY GARRETTSON CO., LTD., Toronto, Ont.

We Will Pay Straight Weekly Salaries Of from \$100 to \$300, according to ability, for canvassers on "Queen Victoria: Her Life and Reign" after a trial month on our big commission. The Diamond Jubilee is bounding this wonderful volume, keeping all hands working early and late. The only Canadian work accepted by Her Majesty and endorsed by the Royal Family. A beautiful big book at a small price. Hurry your application. The Bradley-Garrettson Co., Ltd., Toronto, Ont.

FIVE-MINUTE

The Seventh Sunday in July.

What fruit, the thorns of which Romans vi. 22.

What is the good, but it shows that sin but shame. And what has the tribunal of never groan and with God and was it? Your better self was own tongue w heart was gric loathed yourse how Jesus was the blood moun well it might, wretch, had de ment of sensua justice, a foul human respect has to be und and is this no is ever pursuin you too soon.

What is the that man whose fiery alcohol, summer's sun in death. Ask drops into the the avaricious deeds, and ban his eyes, dimm

What is the that soul that tribunal of ju sins unrepen girl who, desp shame, sudden by her own when an unfi to the great tr the impure on awakes before Judge of all h of sinning? career of d finds himsel hardened sin to the very la gnashes his t ment. Ask f faith and me perdition. A seal their ois ungodly offw and disobedi pline and are In a word, l hell answer, I a sinner.

Our Lord o tree which, and is the fire. Th vigorating, but the fibre watery, its ro end it yields life of the sin are given bu passes, the h saved.

Brethren, sensuality an pride. But God. The lo of sin. That good purifie our animal the bondag men-in-the men-and i Christians a the comman pure conscie devil. This ness, the on the Christian

Ignore

In his last old man - O that he owe nurse of his taught him cidents. If skinned his his nurse w to dwell upo claimed his object or ch miniscence, largely ind long life, mastered it be learned in old age.

Effecru wood, Cal Ayer's Pil years, and most effect arising fr torpid live

We are w marvelous grateful beq they are q properties, the sick and rapid rise in placed upon tioners in E harity, we warrant the expressed b in their pra not a patent used pharm cure disease cured, viz., by adding d imparting t tine with C deuce. Sol

If your el give them M for a safe, warrant the in mark the in THE ON tly in th sapparila, HOOD'S,

FIVE-MINUTE'S SERMON.

The Seventh Sunday After Pentecost.

THE FOLLY OF SIN.

What fruit, therefore, had you in those things of which you are now ashamed? ... What is the good of being a sinner? No good, but much evil.

What is the good of sinning? Ask that man whose blood is burning with fiery alcohol, some day when a hot summer's sun suddenly prostrates him in death.

What is the good of sinning? Ask that soul that is speeding before the tribunal of judgment with scores of sins unrepented of.

What is the good of sinning? Ask the impure one who falls asleep and awakes before the throne of the holy Judge of all hearts.

Our Lord compares him to an evil tree which cannot bring forth good fruit, and is cut down and cast into the fire.

Brethren, the animal in us enjoys sensuality and the demon in us enjoys pride. But the man enjoys the love of God.

Ignore Unpleasant Incidents. In his last days—he lived to be an old man—Oliver Wendell Holmes said that he owed a debt of gratitude to the nurse of his childhood, who studiously taught him to ignore unpleasant incidents.

Small Courtesses. One evening last week I entered a room where several young people, with books and work, were sitting around the lamp.

Effective. Charles J. Booth, Olive-wood, Cal., says: "I have used Ayer's Pills in my family for several years, and have always found them most effective in the relief of ailments arising from a disordered stomach, torpid liver, and constipated bowels."

Coca and Its Uses. We are wont to associate this new drug of marvellous medicinal properties with the grateful beverage of the breakfast table, but they are quite different in source and in properties.

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

Some Facts Regarding the Paris Fire. One of the consequences of the recent catastrophe in Paris has been to reveal the hidden beauty of a number of noble lives.

Do Not Complain. Don't be whining about not having a fair chance. Throw a sensible man out of a window and he'll fall on his feet, and ask the nearest way to his work.

Good Advice. Keep good company or none. If your hands can not be usefully employed attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements.

OUR BOYS AND GIRLS.

Do you know, boys and girls, that besides being a beautiful virtue, good breeding requires that we always incline to give others the credit of being governed by worthy motives? Our own lives are so much happier, too, if we banish jealousy and doubt and suspicion from our hearts.

A Word to the Boys. When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant's handing it to him in a saucer, and asking if he would have it, the Duke replied, "Yes, if you please."

Stand Straight, Boys. A boy that walks or stands stooping, looks slouchy, no matter how neat his attire may be. Every boy may learn to hold himself as erect as a West Point cadet if he will observe the following rules published in the Sun by a famous New York gymnasium director:

- 1. Make it a rule to keep the back of the neck close to the back of the collar.
2. Roll the shoulders backward and downward.
3. Try to squeeze the shoulder blades together many times a day.
4. Stand erect at short intervals during the day— "head up, chin in, chest out, shoulders back."

Chats with Young Men. But what is success? The crown of effort? Not always. I have known effort to fail apparently at every point toward which it was directed, and yet the sweetest success came out of it and the nearer the heights toward which the rugged pathway led.

Gain a Little Every Day. Brace up! Have courage to do your duty, to remove confusion, either within yourself or your surroundings. Be not discouraged; have confidence in yourself. Reason calmly and work to improve the conditions that environ you.

A Lesson for All. There is a legend of an artist who sought for a piece of sandalwood out of which to carve a Madonna. At last he was about to give up in despair, leaving the vision of his life unrealized, when in a dream he was bidden to shape the figure from a block of oak wood which was destined for the fire.

A View of the Future. In one of the best of his essays Bishop Spalding writes: "Do not our young men lack noble ambition? Are they not satisfied with low aims? To be a legislator; to be a governor; to be talked about; to live in a marble house— seems to them a thing to be desired. Unhappy youth from whom the power of goodness of life are hidden, who, standing in the presence of the unseen, infinite world of truth and beauty, can only dream some aldermanic nightmare.

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

manion with God and with great thoughts. Amid the universal clatter of tongues and in the overflying ceaseless stream of newspaper gossip, the soul is bewildered and stilled."

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His Heart Education Was Neglected. The old doctor, standing with his guest among the crowd of villagers, watched the black pine coffin as it was lowered into the grave. A large, portly man, handsomely dressed, was the only mourner. He gave a cold, decent attention to the simple ceremonies, and walked briskly back to the hotel for his dinner when they were over.

Very Liberal Offers. An Opportunity to Possess a Beautiful Family Bible at a Small Outlay.

The Holy Bible. Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate. Diligently compared with the Hebrew, Greek and other editions in diverse languages.

Which would you rather trust? An old, true friend of twenty years, or a stranger? You may have little health left. Will you risk it with a stranger? If you have a cough, are losing flesh, if weak and pale, if consumption stares you in the face, lean on Scott's Emulsion.

Let us send you a book telling you all about it. Free for the asking.

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Advertisement for Surprise Soap. We use SURPRISE SOAP on Wash Day it is the best. Joy and Smiles. In place of sighs with SURPRISE SOAP. Easy, quick Work--Snow white Wash.

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Advertisement for Catholic University of Ottawa, Canada. ESTABLISHED 1848. State University 1866. Created a Catholic University by Pope Leo XIII. 1880. TERMS: \$160 PER YEAR. Under the Direction of the Oblate Fathers of Mary Immaculate. Degrees in Arts, Philosophy and Theology. Preparatory Classical Course for Junior Students. COMPLETE COMMERCIAL COURSE. Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department. Send for Catalogue. REV. J. M. McGUIRE, O.M.I., Rector.

Advertisement for Very Liberal Offers. An Opportunity to Possess a Beautiful Family Bible at a Small Outlay.

Advertisement for The Holy Bible. Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate. Diligently compared with the Hebrew, Greek and other editions in diverse languages. The Old Testament, first published by the English College at Douay, A. D. 1609. The New Testament, first published by the English College at Rheims, A. D. 1582. Revised and corrected according to the Clementine edition of the Scriptures, with annotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Cassini's illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D.D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, an historical and chronological index, a table of the Epistles and Gospels for all the Sundays and Holydays throughout the year and of the most notable Feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings. This Bible will prove not only a blessing to every Catholic household, but an ornament as well. The size of the Bible by express weighs 12 pounds, and is beautifully bound. For Seven Dollars (cash to accompany order) we will send the Bible by express in any part of the Dominion, charges for carriage prepaid; and besides will give credit for one year's subscription to THE CATHOLIC RECORD. The Bible and the Record for the Year for Seven Dollars. Subscribers who live where there is no express office can have book forwarded to the one nearest their residence. Please note that if, on examination, anyone is dissatisfied with the purchase, the book may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been sold by agents for ten dollars each.

Advertisement for The Holy Bible (A Smaller Edition). Translated from the Latin Vulgate. Neatly bound in cloth. Size 10 x 7 x 2, and weighs 5 pounds 6 ounces. This book will be sent to any address on same conditions as the larger edition for Four Dollars and a year's credit on subscription to THE CATHOLIC RECORD. It is always better to send remittances by money order, but when cash is sent the letter should in every case be registered. Address--THOMAS COFFEY, Catholic Record Office, LONDON, Ont.

Advertisement for J. E. Bruner & Co. Toronto's Leading Fashionable Tailors. 222 QUEEN ST. E. All work guaranteed first-class and up-to-date. Try us and you'll stay with us. Prices Right. PROFESSIONAL CARDS. DR. WAUGH, 37 TALBOT ST., LONDON, Ont. Speciality, Nervous Diseases. DR. WOODRUFF, NO. 185 QUEEN'S AVE. W. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested, diagnosis advised. Hours, 11 to 4. TOVE & GIGAN, BARBERS, ETC., 111 Talbot street, London. Private funds to loan.

Advertisement for Hair Vigor. Preserve your youth. No one is as old as she looks as old as she is. Air has preserved its beauty. You can keep falling out, restoring color, or restore the color to gray or faded hair.

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K. S. J.

Toronto, July 17th, 1907. At the last regular meeting of St. Patrick's Auxiliary, No. 6, Knights of St. John, held July 8, the following resolutions were adopted...

Resolved that we the members of St. Patrick's Auxiliary tender our heartfelt sympathy to sisters Margaret and Mary Burns, and we pray that God in His infinite mercy will comfort and sustain them in this their sad affliction...

DIocese of Peterborough.

Rev. Father Phelan Honored.

The Peterborough Examiner of July 14 says that Rev. Father Phelan has reason to feel proud of the position which he has attained in the priesthood about two years ago. These honors do not consist in preferment in office, but in the love and esteem which his faithful and loving discharge of his priestly duties has engendered...

DIAMOND JUBILEE DAYS IN THE LONDON CHURCHES.

Truly a magnificent spectacle at the Bishop's Palace, London, on Saturday evening, the great twenty-second - the Sunday set aside for a nation's thanksgiving. These unlucky ones who had not thought of securing a safe and sound collection...

These royal personages had in attendance upon their military attaches, they were conducted to their places by the Duke of Norfolk, Earl Marshal of England, who wore his scarlet uniform with the Order of the Garter.

TRINITY COLLEGE FOR CATHOLIC WOMEN.

As reports have been prematurely circulated late in the daily press, it was deemed advisable by those immediately concerned to publish the following authoritative statement: Since the establishment of the Catholic University of America at Washington, the only institution of higher education for Catholic women in America...

The Sisters of Notre Dame have purchased twenty acres of land near the gateway of the Catholic University at the junction of Market and Lincoln avenues, and plans will be at once prepared for a suitable college building. The establishment of this college in the city of Washington offers opportunities to the student body of the city...

The Sisters of Notre Dame have purchased twenty acres of land near the gateway of the Catholic University at the junction of Market and Lincoln avenues, and plans will be at once prepared for a suitable college building.

At the end of Mass the "Te Deum" was sung, and then again the aisles were full of the "plaza of uniforms and orders and the clanking of swords and spears."

Prince Esterhazy was particularly splendid with his apricot green trowsers and his blue and white waistcoat.

After Mass was over and they had gone, I walked through some of the narrow streets where the babies, poky men and women, and grunder live, and the criticisms from the female portion of the community in favor of the Princess were expressive and vehement.

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LONDON'S NEW CATHEDRAL.

Progress of the Work—One Hundred Thousand Dollars Have Already Been Expended. The whole of the heavy work of excavating and laying the foundations of the great London Catholic cathedral is now complete. It is intended to carry forward the work at an equal level, so that the whole structure will be completed at one and the same time.

These walls and columns, which are intended to be encased interiorly in marble, are built of brick, but in order to ensure greater strength and durability the whole of the brick work is laid with cement, instead of mortar. A wise precaution, which has added £7,000 to the cathedral estimates.

It can now clearly be seen that the long stretch of land between the side of the cathedral and the back of Carlisle place will afford an admirable site for the Archbishop's house, clergy house, monastery and the much needed Catholic hall, which all enter into the Cardinal's great scheme.

The actual monastic buildings will be erected on a line with the choir, access to which will be gained through the large sacristies which lie to the rear of the Blessed Sacrament chapel.

During England's ages of faith, Rev. Fr. Felix tells us in the June Messenger of the Sacred Heart, the rock upon which St. Augustine set foot when he first stepped upon English soil was held in veneration, and he pictures as follows the arrival of the apostle and his assistants.

They touched the English shore, and, as in the times of the apostles, the divine Spirit hovered over them, directing their steps and their wills. Immediately interpreters were despatched to the king, announcing the ambassadors of the Pope, bringing with them glad tidings and the promise of celestial joy and an eternal reign in the fellowship of the living and true God.

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A Peculiar Case.

St. Patrick's church, Galway, Ireland, a magnificent structure, has not been opened for thirty five years, because a plot of ground in front of the building was owned by a man who had a bitter dislike to the form of worship carried on within, and he built a high wall directly in front of the church, preventing access. The man, however, recently died, and the Bishop having bought the ground, the church will soon be re-opened for the first time since 1862.—Exchange.

MARKET REPORTS.

LONDON. London, July 22.—Wheat, 6 1/2c per bushel. Oats, 2 1/2c to 2 3/4c per bushel. Peas, 30 to 32c per bushel. Barley, 24 to 28 1/2c per bushel. Rye, 28 to 30c per bushel. Corn, 30 to 35c per bushel. Flour, 45 to 50c per cwt. Lamb, 50 to 55c per pound wholesale. Veal, 5 to 6c per lb. Pork, 10 to 12c per lb. Bacon, 10 to 12c per lb. Butter, 18 to 20c per lb. Eggs, 18 to 20c per dozen. Live hogs, 8 to 10c per lb. Spring chickens, 40 to 50c per pair. Turkey chickens, 40 to 50c per pair. Old potatoes, 30 to 40c per ton. Hay, 8 to 10c per ton. Wool, 17 to 18c per lb. Hides, 3 to 4c per lb. Tallow, 10 to 12c per lb. Lard, 10 to 12c per lb. Fat, 10 to 12c per lb. Suet, 10 to 12c per lb. Soap, 10 to 12c per lb. Candles, 10 to 12c per lb. Glass, 10 to 12c per lb. Paper, 10 to 12c per lb. Cloth, 10 to 12c per lb. Linen, 10 to 12c per lb. Cotton, 10 to 12c per lb. Silk, 10 to 12c per lb. Fur, 10 to 12c per lb. Leather, 10 to 12c per lb. Iron, 10 to 12c per lb. Steel, 10 to 12c per lb. Coal, 10 to 12c per ton. Gas, 10 to 12c per hour. Water, 10 to 12c per gallon. Electricity, 10 to 12c per hour. Telephone, 10 to 12c per month. Post, 10 to 12c per letter. Telegraph, 10 to 12c per word. Cable, 10 to 12c per word. Money, 10 to 12c per cent. Exchange, 10 to 12c per cent. Gold, 10 to 12c per ounce. Silver, 10 to 12c per ounce. Platinum, 10 to 12c per ounce. Palladium, 10 to 12c per ounce. Iridium, 10 to 12c per ounce. Rhodium, 10 to 12c per ounce. Ruthenium, 10 to 12c per ounce. Cadmium, 10 to 12c per ounce. Tin, 10 to 12c per ounce. Lead, 10 to 12c per ounce. Zinc, 10 to 12c per ounce. Nickel, 10 to 12c per ounce. Cobalt, 10 to 12c per ounce. Manganese, 10 to 12c per ounce. Magnesium, 10 to 12c per ounce. Barium, 10 to 12c per ounce. Strontium, 10 to 12c per ounce. Calcium, 10 to 12c per ounce. Potassium, 10 to 12c per ounce. Sodium, 10 to 12c per ounce. Lithium, 10 to 12c per ounce. Beryllium, 10 to 12c per ounce. Boron, 10 to 12c per ounce. 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