

The Catholic Record.

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

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The Catholic Record.

London, Saturday, July 22, 1899

AN EXAMPLE FOR OUR YOUNG MEN.

As an example worthy of imitation by our young men, we produce in another column a reference to the career of Mr. Shaughnessy, who was recently promoted to the General Managership of the C. P. R. His promotion was certainly merited, and those who have any knowledge of the gentleman's career will not deny him a tribute of congratulation.

His rare foresight, his ability to seize and hold an opportunity, his fidelity to duty and unwearied labor in up-building the C. P. R. are known to Canadians, and have gained him an enviable position amongst the business men of the Dominion. His success is mainly due to his own efforts. No adventitious circumstance assisted him in his upward march. True, he possesses the qualities which we are wont to associate with managers of great syndicates; but these were strengthened and developed and created by hard, painstaking labor. If Mr. Shaughnessy had contented himself with a perfunctory performance of his official duties, and had frittered away his time in those amusements which now-a-days are so dangerously numerous, he would not be sitting in the managerial chair.

The rapid advancement of the gentleman is one more illustration of the truth that cannot be too deeply impressed on the minds of our youth—that success in any department is the reward of patient and persevering industry. We have heard it said that Catholicity is a barrier to success; we have heard it from walking delegates and from windy orators, that the fact of being a Catholic dooms a man to failure. We believe that only of places where Catholics are so divided by warring interests and by contemptible jealousy, as to offer no united front to the onslaught of bigotry. Then they are playing into the hands of the enemy; and they, if debarred from posts of preferment, and thwarted in their schemes of self-advancement, must throw the blame on their own stupidity and not on their religion.

We are convinced that any young man with a capacity for hard work can succeed here in Canada better than in any other country of the new world. We have a larger measure of liberty, more respect for the majesty of the law, and so far immunity from trusts and political chicanery, unrivalled resources to lay hold of and not to be given into the keeping of the peoples of other climes.

Why should not young men succeed? They are unable to find employment is the answer. Why? We ask why do young men from the rural districts come into our cities and become our business and professional men? Their creed seems to be no drag in the car of their success. They make their way because they are not faint-hearted at the prospect of whole-hearted labor, and because they are determined to succeed. Instead of spending their evenings at smoking parties or making the rounds with that nondescript class except "the boys," they are endeavoring to become conversant with the details of their craft, etc., to become skilled men, for whom the demand is always greater than the supply.

They may not be as "smart" as the gaily decked out young gentlemen who regard them as "hayseeds," but they get on. Their money is not squandered in saloons and billiard rooms; but they send some of it to the old people at home and put the rest away until they get an opportunity to make a start for themselves.

The one great trouble with some of our young men is an ignominious spirit of cowardice. They have no ambition, and do not seem to want any. The pleasure of the hour takes up their attention. Go to any place of amusement—a theatre or a ball-field—and you will find them, pipe or cigar in mouth, and, judging from outward appearances, contented with themselves.

We have no word to say against rational recreation. We use the word rationally advisedly, because any species of sport, to be helpful and strengthen-

ing and worthy of the attention of a reasonable being, must not be indulged in to excess. An athlete may be able to break a sprinting record, and may, thanks to conscientious training, throw the hammer in excellent style, and still be in life's game an ignominious failure. Brawn and muscle are not to be despised, but unless supplemented by muscularity of intellect and will, they will never send us as winners across the mark.

We are not playing the part of censor; we are merely asking our young men to make the most of themselves, to not wear passively and slavishly the badge of servitude, and to feel and to recognize that for them as for others the door of success is open.

We all know the querulous, middle-aged gentleman with the doleful story of never having had a chance; but that is a fairy tale to beguile us from the consideration of his youthful improvidence and carelessness. Why is he a kind of social tramp, a suppliant at the door of the politician, instead of being a man, living by right and not by suffrage? He is the result of his own forging and fashioning. How can he expect a harvest when he planted no seeds?

He does not unfrequently ascribe his non-progressiveness to the fact that his Catholic brethren are slow in giving him assistance. There are, undoubtedly, communities in which Catholics give no proof of mutual co-operation, but the man who alleges that as an excuse for abject failure is a downright coward.

The average man does business not as a philanthropist ever on the watch for the "ne'er do wells" of his creed and ready to welcome to his heart of hearts the young man who knows many things but none of them well enough to be of practical value.

He is willing to make an investment, and consider it a safe one, in a young man who is punctual, earnest in endeavoring to interest himself in the concerns of his employer and who will not claim a holiday every now and then as a God-given privilege. He will take a young man who will enable him to build up and increase his business, and he will not look for him amongst the idlers who are bartering their future in the mart of pleasure.

They will hold meetings and concoct schemes and map out ingenious plans for the furtherance of their interests, and forget that the first thing to remedy is themselves. They are primarily responsible for their position to day and they will be fifty years hence in the same condition if they do not rouse themselves from inaction and indifference.

THE 12TH JULY.

The 12th of July is a great day for vocal pyrotechnics. For weeks before the orator rehearses his little piece and speaks it like a man when the time appointed comes, before a mass-meeting of "intelligent" citizens. They are of course always styled intelligent, though they may be and are very often dunder-heads with a talent for variegated lying that would startle even the immortal and imperturbable William.

Every honest reader of history must wonder why the 12th of July celebration still continues. We can understand how men, carried away by fanaticism and blinded by unreasoning bigotry gave that fanaticism and bigotry a permanency by connecting it with a certain day in the year; but that it should live in our times with their trend towards a universal brotherhood passes our comprehension. The immortal William is very dead we believe, and history tells us that he was a good general who was more or less afflicted with bronchitis and with a tendency to give away the good things of England to his Dutch friends. He was a sensible man, with a good liver, who lived and died and went to his proper place.

We remember the treaty of Limerick and the actions of the gentlemen of the Gospel of Toleration; but that is past history, as black and as infamous as any in the annals of the world.

Now, a newspaper informs us that an Anglican minister has given the reason of the sycophantic adulation of William. He was a valiant defender of the Protestantism which has given us an open Bible as the supreme and final court of appeal in matters of faith.

The gentleman has broken all previous records. He has come upon a wonderful discovery, the result doubtless of patient and unremitting toil. Think for one moment of an Anglican declaring the Bible to be the final court of appeal. We wonder how the Privy Council would deal with him? Perhaps he makes his own Bible after the fashion of his confrere Dr. Briggs. To speak, however, of the Bible as the final court of appeal is ridiculous nonsense. Supposing that he has a correct version, who is going to tell him the meaning of it? If a mere human law has no binding force unless proclaimed by a competent tribunal, how will things above reason obtain any favor from men unless defined by a person who has knowledge of them?

We do not imagine that the gentleman has such a transcendent idea of intellect as to be able to peer into the unseen. Will the Holy Ghost, then, be ready at his call for all purposes of mind illumination? He may drift into that delusion, but a glance at the "Acts" which narrates the story of Philip and the Eunuch of Queen Candace may be conducive to a saner frame of mind.

THE WORK OF PRAYER.

Cardinal Vaughan suggests the true explanation of the fervor and persistence of Ritualism in the Protestant Church of England—of that zeal for ancient doctrines and former practices that is forcing thousands of ministers to risk their livings for the truths that their sincere souls have recognized and of that flame of faith that is spreading like a prairie fire and that to multitudes is casting a bright light on the Catholic Church and revealing it to them as indeed the City of God.

His Eminence declares that he believes that this phenomenon is the work, not of missionaries nor of controversies, not of sermons nor of books, but the result of prayer—of God's own grace bestowed in answer to the many petitions addressed to Him for years and years by devout souls in behalf of the conversion of England.

The explanation explains—it gives an adequate reason for the mighty upheaval from within that is rending the so-called Church of England and bursting the bonds that have up to this time kept myriads attached to it unresponsive to the magnetic influence of the Church of God.

To the Lord, then, be the praise and the glory. To Him, also, be added supplications offered, so that the movement may not stop until all England—once bearing the noble title of Our Lady's Dowry—is converted to the one fold of the one Shepherd!—Catholic Columbian.

THE JESUITS AND THE RIGHTS OF LABOR.

The Irish Jesuit Fathers have taken up the labor question, and the rights of the wage-earners could have no better defenders than the sons of St. Ignatius. On every page of the world's history, for the past three centuries, we find the name of "Jesuit." In the religious, political and literary history of the world the Society of Jesus has played a most important part, and there is scarcely a country that has not been reddened with the martyr blood of some members of that glorious society which has had neither infancy nor old age. There is no country so distant, no sea so unknown, no land so remote, no desert so frightful that does not contain some memorials of the Jesuits. There is no department of science or literature that has not been enriched by the genius and talents and labors of the society. In the Jesuit colleges which are scattered throughout the States the highest and best education is given to thousands of young men; many of whom will, in the ordinary course of events, be called upon to take an active part in the religious and political life of the nation, and, if they are true to the teachings of their professors, it is not too much to expect that they will aid materially in saving the Republic from the dangers of Cuernism and Socialism.—American Herald.

THE SACRED HEART.

Ave Maria.
In a pastoral letter referring to the Encyclical of Leo XIII. inviting the faithful to consecrate themselves to the Sacred Heart of Jesus, Cardinal Vaughan takes occasion to explain the meaning of this expression, "the Sacred Heart of Jesus," pointing out that all adoration paid to the Body and the Blood, to the Wounds and to the Heart, terminates in the divine person of Jesus Christ. This doctrine is brought out most clearly by the Holy Father in his Encyclical:

We do not divide our Redeemer or worship Him anatomically, as men have profanely said. The consecration proposed to us by the Holy Father is a consecration of ourselves to the person of Jesus Christ under His most attractive, most sympathetic, and most human aspect—namely, as loving us with an infinite love, with a love that is all human and at the same time all divine.
To make this clear to our minds, we take

use of a material symbol; and we see in the Heart of Jesus that symbol—the symbol of His most sensitive tenderness, of His boundless compassion for us in our miseries, of His inexhaustible affection.
All adoration paid to the Body and the Blood, to the Wounds and to the Heart, is paid to the divine person of Jesus Christ. Never forget that all adoration terminates in the person. The adoration and worship of the Sacred Heart is, therefore, the adoration and worship of the person of Jesus Christ under the character and aspect of His love.

IRISH BISHOPS AND THE LABOR QUESTION.

Our Irish exchanges contain lengthy reports of a discussion of "the co-operative movement and the Church," by Bishop Healy, of Clonfert, Bishop O'Donnell, of Raphoe, and the Jesuit Fathers Finlay and Dalry. Father Finlay read a paper, the scope of which was to point out the evolution of the laborer, from slave to serf, then to tenant or workman, till we see what we see all over the world to day. Father Finlay touched on the effect of the French Revolution on the condition of the laboring classes, on the rise of machinery, on the remedies proposed by the Socialists for the evils thus caused to the workingman, on other suggested remedies, profit-sharing, as in M. Harmel's factories, and co-operation as developed in Italy, Germany, Belgium, England and Ireland. The learned Jesuit explained the success of the co-operative movements.

In the discussion which followed some great truths were proclaimed. The fact was brought forward that the social question is not only an economic, but also, and firstly, a moral and religious one. It was that conviction that enabled the famous Bishop Ketteler to stave off that grave of destructive Socialism with which Germany is threatened. Speaking of the social reforms in the air, the Bishop boldly declared: "I believe in the noble ideas which have begun to move the world; and love the present age because it is striving to realize these aspirations."

He invoked State protection for labor against capital, and he was an enthusiastic advocate of co-operation and profit-sharing between the man of money and the man of toil.
The teaching of the Irish Bishops is that of the best exponents of Catholic theology. For Catholic theologians, every man born into the world is born with a right to the means of decent human subsistence, and they will not respect or recognize any human institution or social law which would debar him from the use of this right. It is his by the institution of nature—that is, of God, and no human statute can abrogate it. To quote the words of St. Thomas Aquinas, "Human law cannot abrogate the Divine or Natural Law. And according to the natural order instituted by God's Providence, material things are destined to meet the needs of men. Hence no partition or appropriation of these things can avail to prevent their being employed to meet men's needs. The things therefore, which anyone may possess in superabundance, are by natural right, due to the poor." And, as an obvious deduction from these elementary principles of social right, he infers that "where there is a manifest and urgent necessity, and no other resource is at hand, a man may lawfully relieve his necessity out of the goods of another—a case in which there can be no question of theft or robbery. For, in virtue of his necessity, those things become his property which he takes to sustain his life." The State has no right to abrogate that law of God. Legislators have been so intent on fencing round the rights of property that they have made it of no effect with their traditions and their ordinances.—American Herald.

THE CHRISTIAN SCIENCE FAD.

If it were not for the danger to life attending it, I suppose the best way to treat "Christian Science," so called, is to let it alone, to allow it, as the French say, to "stew in its own grease," until it perishes like other systems of the same kind. It is based on one enormous fallacy, as a cult, and appears to be a first-rate money-making scheme for its founder, Mrs. Mary Baker Eddy. The Philadelphia Medical Journal contrasts the fact that Mrs. Mary Baker Eddy can win and retain followers by the hundreds of thousands, although she issues in her own paper and over her own name the following advertisement of certain "Christian Science Souvenir Spoons," the sale of which is a minor but profitable branch of her business: "On each of these most beautiful spoons is a motto in bas-relief that every person on earth needs to hold in thought. Mother requests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it one dozen spoons, that their families may read this motto to every meal, and their guests be made partakers of its simple truth." Let nobody think that this is a calumny, or even a joke, invented by the Medical Journal to bring undeserved ridicule on rival practitioners who are taking patients from the regular doctors. The "ad." is real and exact. We can vouch for the fact that it appeared, signature and all, in The Christian Science Monthly. Whether, as the Medical Journal says, it hints at a

wave of imbecility spreading over the land, we are not yet prepared to express an opinion. That is why the spoon "ad." didn't appear in these columns several months ago.

I once spent some days with two friends of mine, husband and wife. The man was a very gifted person, rich, successful in business, literary, eloquent and worldly-minded. He was famous for his wit and gastronomic entertainments. His wife, a childless woman, rarely accomplished and handsome, somehow got infatuated with Mrs. Eddy, and became a sort of local high-priestess of the sect. She attributed her cure of disease to Christian Science, and it became a species of monomania with her. She built a church and became its minister. Once, looking at this edifice, she said to the architect: "What a pity it is not a marble edifice! 'Oh, madame,' replied the architect, 'with your views you have but to think it marble and the change is made.'" The husband and wife had many contentions, and he grimly said: "If old Mrs. Eddy will take me into partnership and give me half of her receipts, I will swallow the dashed thing and say no more about it." From all accounts Mrs. Eddy is in receipt of a vast income, but I have not heard of her desiring partners in cent per cent. What she does with the money I do not know, but it is argued that Americans who get taken in with this Yankee sect are not as shrewd as they are supposed to be. It is presumably one of the inevitable disquisitions of the Protestant world and ensnares a lot of people craving the supernatural and striving to attain it in grotesque forms. Perhaps when Mrs. Eddy is no more her machine may go to pieces.—James R. Randall in Catholic Columbian.

PROF. HYSLOP'S "SCIENTIFIC INVESTIGATION OF SPIRITUALISM."

Professor Hyslop, of Columbia College, has made quite a stir by publishing some of his experiences in what he calls a scientific investigation of spiritualism and its phenomena. He thinks he is on the eve of great discoveries, and that he will soon be able to demonstrate scientifically the immortality of the soul.

This claim is not new: it was made many years ago by the spiritists, particularly by Robert Dale Owen, and used as an argument in favor of spiritism.

But it is a groundless claim, and unscientific if immortality is to be proved in the manner proposed by Prof. Hyslop. He seems to think that if he proves the continued existence up to the present of a soul or intelligence that once animated a human body on earth he will demonstrate the immortality of the soul. This is a serious and unscientific mistake. The fact that a soul may live for an indefinite period after throwing off its mortal coil and going beyond the physical border does not prove that it is immortal. It only proves that its life is not essentially dependent on the continuance of the physical organism known as its body. Non-dependence on a physical organism does not prove endless continued existence. It leaves a persuasion in favor of it, but a persuasion is not what the scientist seeks; he must have demonstration. The demonstration no human soul in the other world can supply, no difference how strong the proof of its present existence and identity may be.

Many years ago we called the attention of Robert Dale Owen to this missing link in the spiritist's chain of reasoning and asked him to dwell on it in a lecture he was about to give in proof of Spiritism's power to prove immortality. He did not undertake to supply the necessary link, namely, that intelligence which survives for a time the dissolution of the body continues necessarily in endless existence. Prof. Hyslop must demonstrate this as a preliminary before his proofs of a survival of a soul for a greater or less time after death can avail to demonstrate that soul's endless future existence.

So, allowing for the present that his experiments and discoveries prove the survival of the soul after death, and its identity, he has made but one step, and that by no means the essential one, towards demonstrating immortality. The essential element of demonstration is wanting to both the scientist and the spiritist. Both must base their conclusions on a postulate unproved and unprovable by science or spiritism. The postulate is this, that a soul that lives for any time after its departure from the body must necessarily live forever. When we speak of science we refer to it in its modern sense, the sense of the scientists—physical science.

We have above granted for argument's sake the spiritism can prove the continued existence of the soul of A, B, or C, who died some years ago; but we do not grant it as a fact, for it cannot prove either the continued existence or identity. To demonstrate this continued existence and identity the scientist and spiritist must demonstrate that the manifestations and communications could not be made by any other kind of intelligences but those who once animated human bodies in the world. If there are, as Christianity teaches, both good and

evil intelligences who never animated bodies, but were always purely spiritual, non-material substances, it is possible that the manifestations, communications, tableappings and spirit rappings might be made by some of these, and not by a soul which, for reasons of their own, they may personate. If men here on earth with their eyes open may be deceived by swindling impersonators in the flesh, how much more liable are they to be victimized by evil disposed intelligences that never animated flesh?

It is clear that until the possibility of such deception is entirely eliminated there can never be any certainty as to the personality or identity of the being who makes the manifestations and communications. There can be no certainty that it is a human soul. We must conclude, then, that all the spirit rappings and tableappings, hysterical utterances and writings, up to the present, do not and cannot demonstrate the continued existence of one single human soul one instant after the dissolution of the body. They may and do prove the existence of some kind of intelligent agents, but not the post death existence of a human disembodied agent.

The proof of the existence of the soul after death must be found in the essential nature of the soul itself, in its being a simple, non-composite substance, and from divine revelation. A simple substance tends of its nature to continue. Not being composite it cannot decompose. "He that believeth in the Son hath life everlasting." (John 16:36) He that has life everlasting is immortal.—N. Y. Freeman's Journal.

CONFESSIONS IN ANGLICAN CHURCHES.

The accusations of anti-Ritualists that confessionals have been openly and numerous set up in Anglican churches, have been duly investigated and a parliamentary report issued thereon.

In the five dioceses of London, Chichester, Exeter, Oxford, and Southwell, the avowed and undisguised confessionals have been found in Ritualistic churches. In all the other dioceses not one exists.

This does not mean, however, that confessionals are not heard in the churches of other dioceses; and, after all, it is the practice of auricular confession, and not the confessionals, which is worrying the anti-Ritualists. There are scores of churches, according to his return, especially in London, where confessionals are heard at the altar rail, or at chairs placed in defined positions in the nave; just as one will sometimes note in temporary or improvised Catholic houses of worship. It is not announced what, if any legal, proceedings are to be taken against these reversions to the old order.

The opponents forget that, in warring against the practice of confession, they are warring not simply against a religious institution, but against a natural instinct of the human heart. Indeed, the naturalness of confession was recognized by the founders of Anglicanism themselves; and the Book of Common Prayer explicitly allows this relief to the unquiet conscience. It is true that the sacramental character of confession was destroyed by the alleged reformers, just as the Sacrifice of the Mass was abolished, and the golden link of the Apostolic Succession, by which alone sacrificing and absolving priests could exist, broken.

Still, it is safe to say that the seeking of spiritual relief by confession of sins to a clergyman never wholly died out in the Church of England. One recalls Rachel, in Thackeray's "Esmond," a story of the time of Queen Anne, when the spiritual was perhaps at its lowest ebb in Anglicanism, making her confession first to her father, a clergyman, then to the Bishop of Rochester.

We all know that public confession of sins—which is not always to edification—is practised at the time of "conversion" or during religious revivals in certain of the Protestant evangelical sects.

Often, they who most criticize the practice of confession as it is found in the Catholic Church, and as the Ritualists would have it, are themselves most addicted to laying bare their sins, temptations, sorrows and difficulties to whomsoever they deem a prudent and sympathetic counsellor.

The first Bishop of Boston, the beloved John Cheverus, was the spiritual confidant and comforter of many who were not of his flock. One of these was condemning one day confession as practised by Catholics. The Bishop smiled.

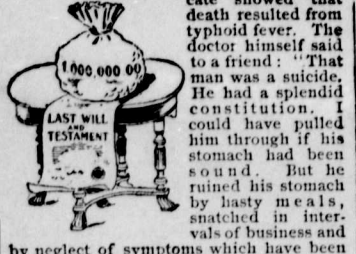
"But, madam, you have often been to confession to me."

"What! Is that confession?"
"Yes, indeed; only a Catholic would make it in the church and kneeling, and I should have the happiness of giving him absolution afterwards."

People are prejudiced against confession through their ignorance of what it really is.

The recurrence of it on a notable scale in the Church of England is, at least, a strong testimony to the human need of it. This for Protestants. Catholics can but wish for the Ritualists the fullness of the faith and the valid sacramental system of the Church of their forefathers.—Boston Pilot.

A rich man died the other day. He died in the very midsummer of life, and he left his family \$1,000,000.



LAST WILL TESTAMENT

by neglect of symptoms which his stomach was warning him a year past, that his stomach was falling in its duties.

The symptoms of a disordered condition of the stomach and the organs of digestion and nutrition are, among others, variable appetite, sour risings, heartburn, undue fullness after eating, dull headache, dingy complexion, discolored eye, fluctuations in physical strength, nervousness, sleeplessness, despondency.

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LAURENTIA; A Story of Japan in the Sixteenth Century.

By LADY GEORGINA FULLERTON.

CHAPTER XL MISGIVINGS.

Days went by, days of alarm and prayer, of fervor and suspense. The Emperor was at Fuximi pressing on some fresh preparations for the ceremonies which the earthquake and his subsequent retirement had interrupted.

The causes of the persecution were nearly lost sight of. The unhappy man who by his rash and ill-considered words placed in jeopardy the whole of the empire, unconscious perhaps, of the harm he had done, leaving behind him a memorable instance, well fitted "to point a moral and adorn a tale," of the mischief wrought by that little member which St. James calls "the unquiet evil."

He read her thoughts, and said, "No, sister, there is nothing wild in my words or in my mind; it is not that I am afraid of you; but I have not faith enough—I cannot trust myself."

"We have been two days close besieged by a troop of soldiers. All the Christians are condemned to die. The first day that our house was invested the Christians confessed, and spent the whole night in prayer. Father Francis and I, upon information from some of the principal Christians that we were to die next morning, spent the whole time in hearing confessions. I communicated all our brethren and fifty Christians in form of Viaticum; after that, ever one provided himself with a cross to carry in his hand at the time of execution. The Christians here express such an ardent desire of martyrdom that they could almost have sold their souls for a more liberal than that which their charitable alms. How things will end is yet uncertain; some think that we shall be sent back to Europe, and others that we shall die. Assist us with your holy prayers, that we may deserve this mercy from His Divine Majesty."

There was joy and peace in many a threatened home, and as men walked about the streets they could almost have sold their souls for a more liberal than that which their charitable alms. How things will end is yet uncertain; some think that we shall be sent back to Europe, and others that we shall die. Assist us with your holy prayers, that we may deserve this mercy from His Divine Majesty."

But in the house where Laurentia was sitting (as on the day when this little story began) was an anxious, sorrowful heart. Oh, it is easy to bear a straightforward trial, however sharp; however heavy; but as "hope deferred makes the heart sick," suspense, and fear, and misgiving wear it out.

Laurentia had never returned to the royal household since the disasters of Fuximi. The timid Empress had stifled her inclination towards the Christian religion, and cancelled the appointments she had made before the Christians had incurred the Kambo-Sama's displeasure. Truth had flashed before her eyes like the lightning, which we gaze at as something beautiful, but which we dare not fix our eyes upon lest it should blind us by too much brightness. The mind was feeble, the will powerless; she had groped in the darkness, and sighed for light; but when the earth shook, and the sky flashed with lurid fires, she had shrunk back affrighted, and given up the search, and now she almost hated, (if so weak a character could be said to hate anything) the very name of that creed which taught men to suffer and die. She sent for the most eloquent of the bonzis to discourse to her in flowing periods, and disprove the distasteful truths of the foreign religion; and then, soothed and satisfied, she gazed over the stream of life, shuddering at each ripple on its surface, and never looking into the depths beneath.

This had been a sorrow to the Christian maiden, but there was, for a while, in her soul such a well-spring of happiness that it seemed to flow forth and cover with its bright waves every sad spot in her thoughts or in her life. Isaisa's love was the spell which threw light on every present hour, every future prospect. He was so good, so noble, so generous, so tenderly true to her, his bride, his affianced wife. She rested upon his love not as an obstacle, but as a support on her way to heaven. When the threatened persecution was announced, she felt a strange thrill in her heart. We can but die together, she thought; and even martyrdom seemed to her more glorious and more precious if shared with him. A few signs escaped from her as she thought of that little home where they were to have dwelt in the blue waters of the Korean sea, of the plans

they had formed, of the hopes they had indulged, of the bright visions of the few last months swallowed up in a grander and deeper vision, which enfolded them both in its glorious rays, but in which she feared to lose sight of him whom she felt so far in advance of her in the road to heaven. But after she had seen him and spoken with him, the spirit which animated him became hers. She had then no fears, no misgivings for him or for herself, but still her heart was not at ease; she trembled at every fresh report of the approaching persecution; she listened with dread to the sound of every footstep. To no one, not even to Isaisa, did she confide her fears, only to Father Rodriguez her confessor. But her grief was one which even he had not much power to allay. She took every pretext of going to the Franciscan Convent; but she seldom could see her brother. He avoided her. Once she met him on his way to a neighboring village, where he was going to instruct a catechumen, and they exchanged a few words, standing under a palm-tree by the wayside.

He spoke of her approaching marriage, and told her that he was going to make over to her all his property. He was soon to become a religious, and hoped never to leave the holy order of St. Francis. "Sister," he said to her earnestly, "whatever happens, never cease to pray for me."

"Whether you live, or whether you die, dearest brother," she said, "I can never cease to do so."

"Ay, but there may be a state worse than death, and not to be called life; pray for me even then."

She looked at him with some alarm; she fancied he might be speaking of insanity. He read her thoughts, and said, "No, sister, there is nothing wild in my words or in my mind; it is not that I am afraid of you; but I have not faith enough—I cannot trust myself."

"But cannot you trust God, Matthias?" he said, clasping his hands nervously; "but those children at the convent; they torture me; they are always, ignorantly, poor infants, putting before me in a tangible form what I dare not allow myself to think of, unless sometimes on my knees before the altar or the crucifix, and then I feel such a wretched hypocrite. I am now about to instruct others in truths which I believe in indeed, but—"

"O brother, which you would die for?" "Laurentia, if ever—I ever you should hear your brother has apostatized, do not curse him, but pray for him." And so they parted that day in silence and in grief.

Giboncio had pleaded long and earnestly the cause of the Christians with the Kambo-Sama, and many of the heathen princes, at the request of Austin the High Admiral, of Simon Condora, Justo Ucondono, and other Christian nobles, came forward to support his efforts in behalf of the Christians in general, and in particular of the Jesuit Fathers. One day when they were in company with him at Fuximi, whilst he was visiting the new buildings which he was erecting on the spot where his former palace had been laid low, they ventured to represent to him that these Fathers, during the forty years they had spent in Japan, had never been known to intrigue against the state or to meddle with any business that might give disturbance to the public. "Sire," said one of these courtiers, although I am no Christian, I have often heard these Fathers preach. They teach men to obey their superiors, to be reconciled to their enemies, to comfort the afflicted, to relieve the poor, to visit the sick, and assist them to the utmost of their power. In a word, they appear to extend good to all and hurt to none."

day which were the victims, which the Emperor, the Bonza, and many of his courtiers and spiritual children wept and pined. "My son," said the superior, "God has crowned the zeal of those holy men, the Franciscan Fathers, and reserves us for harder conflicts. But the child Augustine, cannot he be saved?" Augustine was sought for in the College, but was nowhere to be found. He had overheard the news, and had fled to the Franciscan Convent; there he hid himself behind a pillar in the church, and when he heard that the officers of the Emperor were come to make sure of the appearance of all the condemned persons, he came forward, and cried with a loud voice, "I am Augustine; my name is on the list."

Father Baptiste pleaded for the child and besought the Bonza Faxegava to spare his life, and send him back to the College of the Jesuits. The heathen priest would not consent to that proposal, but offered to take the boy with him to the Temple of Amida, and educate him in the Japanese religion.

Augustine hearing these words, cried out, "Father Peter, I will not live without you. Do not send me to the temple where they worship devils. Take me to heaven with you, Father. God will not be pleased with you if you leave me with His enemies."

Anthony and Lewis, who were a little older than Augustine, came forward also, and both clung to the superior's knees, and besought him to let them die for Christ.

The aged Christian looked steadily at the children, and then raised his eyes in silent prayer to heaven. He dared not bid them depart; he dared not consign them to the idolatrous impostor. He laid his shrivelled hand on their young heads, and said "So be it then, my children. We will not part company in this world; and if it please Him to have mercy on me, we shall be in the next world either."

The bonze turned pale with rage, for he had no power to remove the children whose names were in the fatal but blessed list of martyrs. He threatened them with dreadful torments, but their courage was invincible, and their firmness not to be shaken.

Meanwhile, all the prisoners have assembled in the hall, and the muster-roll is called; one of them was missing; his non-appearance was accounted for: he had been sent on a distant errand by the orders of the Father Commissary, but was shortly to return.

"You will answer, then, for his appearance to-morrow," cried Faxegava, "not with your own lives, but with the lives of those of every priest and Christian in Meaco, for mark my words, if every one of the criminals in this list is not brought up for execution on the appointed day, the Emperor's clemency will be withdrawn, and vengeance overtake the whole rebellious set of foreign intruders, who overrun Japan with their pestilential doctrines. If this Matthias is not forthcoming by to-morrow at noon I shall denounce all your secret admirers, your cunning abettors, the traitor Guenifoin and the cowardly Giboncio. If your detested names are breathed again in the Kambo-Sama's ears, we betide the whole race of European vipers, who have been too long spared by an over-merciful monarch."

"Matthias must be sent for," said the Father Commissary when Faxegava had departed; "yet I would fain have avoided this necessity. If our own lives were at stake, nothing would have induced me to recall him; but the number of the prisoners must be made up, and if he does not appear to-morrow we shall risk the lives of many without saving him. Would to God that I had two lives to lay down instead of one!"

The words did not fall unheeded on the ears of a young man who was standing at that moment by the side of Father Baptiste. An earnest whisper reached the superior's ear—"Do not send for him to-day, Father; if needs be I will fetch him myself early to-morrow."

five persons whose names had been taken down at the time when guards had been set to the convent of the Porziuncula who were condemned to death, she turned pale, and was seized with a violent trembling. This had happened the day after her meeting with her brother on his way to the village, where the Father Commissary had sent him to catechize in preparation for the arrival of a priest. She had sought the next day in every direction for old Matthew, and had remained awake all night watching for his footsteps and longing for his arrival. At last she rose, looked out of the window, and saw the old bearded man patiently leaning against the garden walls, with his hands in his hands, the first rays of the sun shining on his pale face and his grey hair; she hastened to fetch him into the house.

"My dear maiden," he kindly said, "I have obeyed your summons, and if there is anything that old Matthew can do to help or console you, he is, you know, at your service. And so your brother Matthias is one of that glorious number who are about to suffer for Christ's sake. There are many, many fervent souls in this city that envy his fate. Take courage then, and rejoice that one so dear to you is destined to win the palm of martyrdom."

"Has he been sent for?" Laurentia asked in a low voice.

"Late last night I put that question to the Father Commissary, and he said that your brother, that Isaisa, had undertaken to fetch him from Taima."

"Oh, my God, do not tell me so!" exclaimed Laurentia, wringing her hands. "Oh, Matthew, seek him; seek Isaisa, bring him to me. He must not go on this errand; he is not gone yet? Oh, say he is not!"

"I know he carried away with him last night an order from the Father Commissary, and went in the direction of Taima."

"Then all is lost."

"Laurentia, is it possible that you have ceased to think and to feel that there is no joy and no honor like that of dying for the faith? Would you not be ready yourself to lay down your life for Christ? Were they then, vain boasters, those words I heard you utter not a year ago when I rebuked you for rashly rushing into danger, and you said, 'The worst that can happen to me is to die?'"

"There are far worse miseries, Matthew, than to die; I feel that still. Is Isaisa indeed gone? Are you sure that he went? Why did he not come to me first? Oh, you all are cruel, very cruel. God help me, I almost abhor now that Japanese courage which you once so much praised for idolizing. Was it necessary to send for him?"

"The number of prisoners must be complete. The executions answer to the list which the Kambo-Sama has signed. Matthias could not have escaped his doom, my poor child; and his absence would have put in peril all the Christians of this place."

"He is safe. Have I not told you that he runs no danger?"

"But the list, the list—his name is on the list."

"Have you forgotten that his name is mine?"

"Oh, what a cry that was that burst from these white lips, and with what a glazed eye and livid cheek she stood as one transfixed, gazing on that noble face and form as if it had turned into some fearful vision scaring her soul with terror."

"Laurentia," he began.

"Do not speak to me," she cried; "do not say those words again. Oh, Matthias! Matthias! fatal name! it must not be—I shall not be!"

"Laurentia, my beloved, I have loved you truly and long, in the darkness of my belief, in the full light of truth, in absence and in sorrow, in hope and in joy; but never has my heart throbbled with such intense happiness, such exalting joy in our happiest hours as it does this day. Do not look at me sadly or wildly, my beloved. It is no time for tears; a deeper bliss than earth can give, I have known by my own Laurentia, far far more than myself, but far less than Jesus. It was, indeed, a day of misery when I took leave of you five years ago, without faith in God, without hope for the future; but to-day I go to Him through the only sure road, the only secure way."

"And you leave a woman's broken heart behind."

"God will heal it; God will raise it; God will cherish it. I have prayed for you, I have prayed for myself. Laurentia, this is the answer."

"You have been heard," she cried; "but did you ask this for me; that I should see you die (and die for me, for my brother) and return on in a world which you so joyfully leave?—Oh, Isaisa!"

JULY 21, 1909. and begged to "Ah, lady!" caught sight of wish me joy, was on the day is come. I fal has played Poor Mattheus takes care of his place rights. Don't hard on poor "Isaisa!" ex- tation, "Laure- "Laurent a "they came to they are pra- Father Baptis- have been pr- about martyr- God is to let a martyr: it Francis's doin- back my eyes "Then, my bring him, be willing, eve- come away with life?" "No, lady, bright smile, Jesus Christ though you very beautif- "If you wen- not wish to Court?" TO TALES FI The Work the The summe presents a of the zealous p- the on Cath- Rev. Thom- "singing the- writes that he- several year- placing the in North C- basis. "We poss- "not merely- habitation, gentle read- heart swell- tude to God, of these peop- North Caroli- be attracted- buildings, f- of but two- dwellings, a- class of peop- occupy. Bu- this great n- Protestant Union—Im- North Caro- hundred acre- this centre, est ground- capital city of all the St- thing of a your heart- tion what the most bu- sion of these- testant sou- fervor the- and other- for their co- imagine!" The hist- property at- which it is- esting stor- was withi- transaction- that the pr- ics," and y- yond the w- was made- however, "As I s- to make ot- action has- Father Bri- he could h- having ca- property y- the Catho- what grou- in a few w- "First- totally in- sularly pr- mission "non-Cath- chief obje- of carryi- these pur- incorpora- Carolina. is to ob- work, and- to that- furnish place- likely for- in their r- in the co- be made "A s- started it- and on a- preparat- convent- place, ta- of "Tru- constant- nection- phan asy- of which- and get- Right as- Philip's- propin- ginning- are now- though a- they are- of "Tru- siple equi- "I m- now of- work,

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London, Saturday, July 22, 1899

PROTESTATION AGAINST THE WAR.

An important meeting was held last week in Chicago to protest against the continuance of the war now being waged against the Filipinos, as being unjust and unholy. Several professors of the Universities of Chicago and Cincinnati, and many prominent Protestant clergymen took part in the proceedings, strongly denouncing the war, and calling for its discontinuance. Among the clergymen present were the Rev. Herbert Bigelow, Rev. Mr. Eisdinohr, Rabbi Philipsson and Bishop Vincent. Judge Rufus B. Smith and Louis F. Post, editor of the Chicago Independent, also took part in the proceedings. The protracted character of the war, which was to have ended in three months, has made it very unpopular, the more especially as it is now known that the soldiers there are suffering dreadfully from the floods of the rainy season. There are some clamors to have the war ended by sending out as many troops as may be needed for this purpose, even though one hundred thousand men be required, but a strong opposition is being evoked to the continuance of a useless war in which already many more men have been sacrificed without any good result, than were killed during the short struggle with Spain.

EFFECTS OF NON-RELIGIOUS EDUCATION.

At Eaton Rapids, in the State of Michigan, two boys were arrested last week on a charge of breaking into and robbing the Michigan State Bank. Their names are given as Roy Morrill and Paul Brown, and their ages as ten and twelve years respectively.

It is the old story over again. The boys are said to have had a fair education in the Public schools. But without any religious training, how is it to be expected that boys or girls will grow up to be good citizens? They cannot have any motive to keep them from the paths of crime where religion is wanting in their education. These boys have not been put upon trial as yet; and we have no wish to prejudge them in regard to the charge on which they have been arrested, but it was said by the Duke of Wellington that education without religion produces only clever devils, and the aphorism is proved by experience to contain a mournful truth. These nominal Catholics who prefer to send their children to godless, rather than to Catholic schools, incur a great responsibility before God for neglect of a most important obligation in regard to their children. It is no wonder that boys educated in this way should develop criminal habits even at the early age of ten or twelve years.

ANOTHER TIMELY ACT OF HIS HOLINESS.

The Holy Father is reported to be preparing an Encyclical addressed to the people of France, urging all Catholics to support cordially the French Republic in its present difficulties. The Dreyfus case has been a powerful means of upsetting the minds of the French people, and now, at the moment when it is expected that justice will be done to the accused man, the Royalists, who support the Orleans princes in their claim to the throne of France, have thought the moment a favorable one to bring the opponents of Dreyfus to the standard of the monarchists. The disgraceful exhibition of themselves made by Mons. P. Deroulede and others in attacking President Loubet failed completely in its object, and roused the sympathies of the people with their President, who was made the object of so violent a personal attack. But the fact shows the activity of the monarchists, and it is a timely act on the part of the Pope to call upon the people to rally round the standard of the Re-

public, of which M. Loubet is the guardian. The Holy Father, it is said, has already, through Cardinal Rampolla, asked the Archbishop of Paris and all the prelates of France to support the Republic cordially, and to abstain from countenancing Royalist plots in any way.

A NEW THEORY OF CHRISTIAN UNITY.

Among the speakers who made themselves specially ridiculous by the absurdity of their utterances during the celebration of the Orange anniversary, the Rev. D. O. Crossley of Peterborough deserves special mention.

The Peterborough Orangemen had their religious celebration of the battle of the Boyne on the 9th inst., in the Rev. Mr. Crossley's church, and in the sermon on the occasion Mr. Crossley said:

"There was one mistake made by the Orange Order, and that was that the Society was not then organized as a Church, and it did not undertake the teaching of their doctrine throughout the civilized world. Had this been done, we would not have the deplorable divisions among the Protestant body that we now have, but we would have now had a united mass of Protestants within the folds of one great Church."

Henry Gratian, who was himself a Protestant, thoroughly acquainted with the doings and teachings of Orangemen, when it was first organized, declared in the Irish Parliament House, which was entirely composed of Protestants, that the Orange Societies were then an association of banditti, united together by an oath to exterminate the Catholics of Ireland. It was the practical teaching of this organization of banditti that the more bitterly Catholics were persecuted and their property destroyed the better would the Almighty be served. This, then, is the religion on which the Rev. Mr. Crossley would have all Protestantism unite.

Not only was Henry Gratian himself a Protestant, but his constituents were Protestants also, so that he was not under any obligation to Catholics to champion their cause in the expectation to obtain their votes. Catholics were deprived by law of any right to vote, and Mr. Gratian's description of Orangemen was simply the utterance of an honest man who was disgusted with the barbarities he denounced.

There is another absurdity in Mr. Crossley's contention, that is that a political religious or rather an irreligious organization should form a bond of union between the jarring sects. He admits that Protestantism by the force of its inherent nature has resulted in "deplorable divisions." It must be a curious religion which would require the aid of an outside and certainly a nonscriptural organization to make of it a united Church of God. A religion which cannot work out its destiny and essential unity from its own principles, surely has no claim to be the Church of God, which God Himself instituted for the teaching of all nations, and not to be the mere tool of a man made organization.

If Orangemen had been professedly a religion, instead of producing unity of faith among Protestants it would simply have been one more added to the innumerable sects the existence of which Mr. Crossley deplors.

MR. MOODY'S REFUSAL TO REVISIT GLASGOW.

There is a good deal of surprise manifested at the unexpected announcement by the Rev. Mr. Moody that he will not visit Glasgow to conduct a revival there, though he had made an engagement to do so. The people of Glasgow have drawn the conclusion that the cause on account of which the engagement has been cancelled is to be found in the fact that Lord Overton, who is chairman of the committee which invited Mr. Moody, has just collapsed in his character of a "philanthropic Christian." Lord Overton is the owner of the famous Shawfield Chemical Works, from which he has derived an enormous fortune, which is asserted to have been amassed by grinding gold out of the toll and sufferings of underpaid workmen. This would not by itself have been made a reason for attacking his Lordship in connection with his Church work, only that he has joined the extremists of Glasgow in demanding that the art galleries and all places of amusement be closed on Sundays.

The Rev. Principal Storey, one of the most able and prominent divines in Scotland, denounces the hypocrisy in terms most scathing; and though

he does not mention Lord Overton by name, he points him out so plainly that he who runs may read his meaning, and may understand that his Lordship is indicated by the Pharisee whom the Principal holds in the pillory of public scorn.

The Rev. Dr. Storey says: "I have seen prosperous Pharisees going on pretentious deputations, to beseech the town Councils to shut all such resorts on what they call the Sabbath day, while at the same time, in the noisome factory which furnished their ill-gotten gains, their weary laborers are toiling, as on other days, to minister to their lust for gold. The sight is abhorrent to men and angels, and welcome only to the demons of hypocrisy."

Lord Overton at first would not condescend to notice Dr. Storey's charges, as they were beneath his lordly dignity, but, by the pressure of public opinion, he was obliged to make some explanation, and it has transpired that he hired a firm of reporters to furnish the newspapers with a well-paid for version of the matter from his Lordship's point of view.

This statement admits all the facts as stated by Dr. Storey, including the enforcement of Sunday labor on Lord Overton's employees, and the payment of starvation wages to them, and now all Scotland is aroused to the highest state of indignation, and the demand has become general that the Pharisee be expelled from all Church organizations.

It has not been announced that Mr. Moody's refusal to go to Glasgow has any actual connection with these exposures; but the singularly timely action of the famous revivalist is confidently attributed to this astounding revelation which has come to light.

Lord Overton has been long connected with almost all the religious and missionary and anti-papal movements of which Glasgow has been the centre, and the matter has created scandal in proportion to the amount of his connection with these movements.

PROPOSED PLENARY COUNCIL AT WASHINGTON.

It is asserted in the press despatches from Rome that the Holy Father is about to issue a Bull authorizing and directing that the Bishops of the United States shall hold a Plenary Council in the year 1902, and that the Council will take place in Washington.

It is stated, however, that at the residence of Mgr. Martinelli, the Apostolic Delegate at Washington, no information has been received of the Pope's intention to call such a council, and the opinion has been expressed that it is owing to the fact that it has been usual to call Plenary Councils about every twenty years, that the representatives of the press have supposed that the same practice will be followed now in reference to such a Council in the United States.

Plenary Councils at which all the Archbishops and Bishops of a nation convene have been frequently held, their purpose being to take into consideration such Church affairs as have a general reference to the interests of religion in such nation; but they do not form part of the regular working of the Church, except where there is a Primate see established within the country, and having a definite jurisdiction over the whole country. This is not the case in the United States; for though Baltimore is the most ancient See in the country, and New York the most important from a commercial point of view, and from the standpoint of population, the Archbishops of these Sees have not been given primate authority.

It is true that the See of Baltimore is held by a Cardinal, and Archbishop McCloskey of New York was once a Cardinal, but the office of a Cardinal has not necessarily attached to it the jurisdiction of a Primate. Hence there is no authority in the United States competent to call a Plenary Council, the decisions of which would be binding upon the whole country. Only the Pope has authority, therefore, to call such a Council, and to indicate who should preside thereat. It is probable, however, that if it is really the intention of the Holy Father to call the Council, as stated by the press despatches, that Cardinal Gibbons, who is the highest dignitary of the Church in America, will be appointed to preside at it.

The last Plenary Council of the Church in the United States was held in 1882, in Baltimore, and Cardinal Gibbons was specially appointed to preside. Much business of importance was then transacted by the assembled Prelates, and uniformity in administration and discipline was secured throughout the country. The decrees of the Council, however, had to be submitted to the Holy Father for his approval before they became obligatory.

There is no special reason known, on account of which a Plenary Council would be deemed needful at present, as the last Council covered well all the ground on which it was deemed important that there should be uniformity; still, as twenty years have almost elapsed, it may seem to the Holy Father advisable to hold the Council, so that it is quite possible that it may be evoked.

It might seem at first sight that the acquisition by the United States of the new territories formerly held by Spain, would be a sufficient cause for holding a Plenary Council, as the changed conditions render it important that the ecclesiastical government of these territories should be provided for; but the change of the temporal government of these territories does not necessarily entail any change in their ecclesiastical government, and there will be no change unless the Pope himself should consider it proper to make such a change. Hence, the administration of the Church affairs in Cuba, Porto Rico, the Philippines, and Hawaii, does not devolve upon the Bishops and Archbishops of the United States at present, whatever may be done in regard to this matter in the future. The Churches in these colonies are governed by their own hierarchy in immediate subjection to the Pope or in mediate subjection through apostolic delegates living there. Hence, also, it follows that the Archbishops and Bishops of these territories will not be present at the Plenary Council of the United States, should such a Council be evoked, unless the Holy Father make, in the interim, special provision for their attendance thereat.

The Plenary Councils of a nation have no authority to deal with questions of faith which belong by their nature only to the whole Church. Hence the proposed Council, if it be called, will deal only with matters of ecclesiastical discipline.

THE SAMOAN TROUBLES SETTLED.

The trouble in Samoa, over the succession to the throne of that little monarchy, has at last been settled by agreement between the English, American and German commissioners who were sent to Apia for that purpose, and the natives of the island. We already explained at length in our columns the circumstances which brought about the dispute, which nearly involved the three powers already mentioned in war. The danger of that war has now been averted, and we heartily share in the general satisfaction which has been expressed that the perilous situation has been died over. Yet it should not be forgotten that the poor natives of Samoa have suffered grievous wrong at the hands of each of the three great powers which have taken part in the transaction; but the greatest wrong of all was that inflicted by Great Britain and the United States upon an inoffensive population which has been recently converted to Christianity, and to some extent civilized.

Our readers may remember that the two claimants to the throne of Samoa were Mataafa, a Catholic, and Malletao Tanu, a pupil of the London Protestant missionaries. The Samoans have their own laws or customs for the appointment of their king by election, and it was agreed to so far back as 1886 by the three powers which have some commercial interests there, that the natives should hold their elections freely, without any impediment being thrown in their way. Their choice was Mataafa, by a vote which was nearly unanimous.

In religion, the people of Samoa are divided between Protestants and Catholics, but nearly all of both religious beliefs were in favor of Mataafa, because of his known courage in battle, as well as of his sterling good character and his natural ability and tact.

At this stage the London Missionary Society stepped in and induced Judge Chambers, the American representative, together with the British representative, to espouse the cause of Malletao Tanu.

The Samoans were very properly unwilling to be thus coerced, and, being encouraged by the German consul, Herr Rose, resisted the decision, and for this reason their villages were shelled by the British and American war-ships and many of the Samoans killed, and their villages destroyed. A few British and American sailors were also killed in the struggle which ensued.

This plain statement of facts shows that the barbarous war carried on by the British and American commanders was without justification, and it is clear that the two governments saw

that their representatives had acted precipitately and savagely, as they were ordered to desist from further hostilities until three commissioners appointed by Great Britain, the United States and Germany, respectively, should investigate the matter, and reach some practical solution of the difficulty.

The Commissioners have met, and a conclusion has been arrived at, which, while not perfectly satisfactory to the natives, has been accepted by both parties.

It was agreed that, to save the prestige of the British and American commanders, Malletao Tanu should be declared king, but that he should then resign his office, and a new form of government should be established without any kingly dignity.

The Samoans are now to have a legislature elected by popular vote, and a native Governor; but though the nominal government will be vested in these authorities, the real power will be exercised by a council of three delegates from England, the United States, and Germany, respectively. This council will advise the Governor in his administration of law and justice.

It is a satisfaction to know that there will be no more shedding of blood in the quarrels of the petty kings of this far distant island; but it is to be regretted that the unjust war was carried on there at all by two powerful nations which profess to be the two greatest civilizing and humanitarian influences of the world.

Both contending parties of the Samoans have given up their arms to the three commissioners who have decided their case, and the arms will be paid for by the three governments jointly.

The late Robert Louis Stevenson, who knew thoroughly the Samoan situation, and was highly esteemed by the Samoans themselves, virtually declared that the kingship of Samoa entailed but very little authority upon its possessor. The king has been merely a kind of President in the council of chiefs of the various tribes. The two recent claimants to the throne lose very little, therefore, by the abolition of the office, and both will continue to govern their own tribes, as they had done before the recent dispute arose.

We have mentioned that the Germans also had inflicted injury on the Samoans. This was ten years ago, when the Kaiser appeared to be intent upon showing off the efficiency of his recently built fleet. An attempt was then made to take possession of Samoa, but the German filibusters were soundly thrashed by the Samoans under Mataafa.

For a time the Germans chafed under this defeat, but they appear to have been mollified by the chivalric conduct of Mataafa, who showed the reality of his Christianity by saving the lives of many of the German invaders of his kingdom when their warship was wrecked by a terrible storm in the harbor of Apia. At all events, Germany took no hand in the recent attempt of the British and Americans to devastate the island and destroy the natives.

Surely Great Britain and the United States might be better occupied than in exhibiting their prowess by carrying on an unprovoked war against a weak but kindly disposed people just emerging from savagery! If this is to be the result of the much talked of Anglo-American alliance the less we have of such an alliance the better will it be for both nations and for the world.

THE ORANGE ANNIVERSARY.

The twelfth of July was celebrated throughout the Protestant provinces of the Dominion, in the usual style, by processions, banquets, speeches, band serenades, etc.

It is pleasant to remark that the acts of rowdism which in past years characterized similar displays were not indulged in on the present occasion, so far as we have learned. This is certainly a great improvement, for which we have to thank the power of public opinion, which has operated gradually from year to year in civilizing, against their will, both the leaders and the rank and file of an organization which has been from its inception essentially intolerant, and embodying in its principles and general practice the spirit of persecution.

The terrorism formerly exercised by Orangemen in Canada, the street rows, the shootings, the invasion and wrecking of such institutions as Orphan Asylums which were under the charge of unarmed and inoffensive ladies, such as we used to be accustomed to hear of in former years, even in so civilized and populous a centre as Toronto, are

no longer the peculiar amusement of the sportive sons of King William III. But, judging from the violence and intolerance of the speeches which are still delivered at the 12th of July gatherings, the same spirit animates the organization which exhibited itself years ago, and it is restrained now only by the consciousness that the days of Orange Ascendancy have passed away, though its braggadoocio is as loud as ever.

The principal centres where an effort was made this year to make the annual celebration of the battle of the Boyne were Toronto, London, Owen Sound, and Cornwall, and in these localities there were large processions.

Toronto has always been the headquarters of Ontario Orangemen, and it may be fairly supposed that the celebration in that city was on as large and imposing a scale as the organization could make it; and there was there, truly, a large procession. Yet we must say that for a city containing, as is claimed, a population of nearly a quarter of a million, there was not that display of numbers which might be expected from the oft-repeated boasts of the leaders of the order.

The whole populous County of York sent its lodges into the city to swell the number of processionists, and Hamilton sent its contingent of four hundred brethren for the same purpose, and yet the actual number of those who participated, according to the official reports of the lodges themselves, as published in the daily papers, was less than 5,300 persons, including the boys' lodges, a goodly number regarded in itself, but small enough in proportion to the extent and population of the territory drawn upon to make such a muster. It is well known that every available Orangeman is brought out to take part in the display of these annual gatherings, so that we may infer that almost every man belonging to the order was in the ranks, and that, therefore, Orangemen has not at all the strength in the province of which it is constantly boasting.

The recent appointment of an Apostolic Delegate by the Pope, to watch over the interests of the Catholic Church in Canada, was referred to by the principal speakers at nearly all the gatherings.

At Owen Sound, Dr. Sproule, M. P., of East Grey, said:

"The country is on the eve of stirring events which will shake the world from its centre to its circumference."

This is high-sounding talk. But what are the stirring events of which the doctor talks so mysteriously? We will let himself answer:—

"An instance of the aggressiveness of the Roman Catholic Church is its attack upon the Coronation Oath, and the despatching by the Pope of a Delegate who will be established at Ottawa to act as a go-between for the Pope and the Government of Canada."

Mr. E. F. Clarke, M. P. for Toronto West, spoke at the same meeting in a similar strain. He said, in reference to the Canadian movement to have the present Coronation Oath abolished:

"What have we in Canada to do with the Coronation Oath? Why do not those who complain of it go to the foot of the throne with their grievances?"

Then, referring to the appointment of Mgr. Falconia as the Pope's Delegate in Canada, he continued:

"I am strongly opposed to Papal interference in disputes between the people and Parliament of Canada. There is a greater necessity now than in the past for Orangemen to fulfil their mission, but the country will find the Order true to its principles, and admit the wisdom of its founders in organizing against the aggressiveness of the Church of Rome."

It is only the notorious meddlesomeness of Orangemen, and its anxiety to find some bugaboo, which can discern any danger to Protestantism in the appointment of a Representative of the Pope for Canada. His Excellency Mgr. Falconia's duties will have reference only to the internal administration of the affairs of the Catholic Church in this country—a matter with which neither the Orangemen nor the politicians as such will have any concern. But not all the bluster of Orangemen will have the least effect upon his coming or going.

The Holy Father has seen the necessity of having a representative in the country for taking cognizance of causes in the administration of Church affairs, which would otherwise be settled only in Rome, by the Pope himself, or by the Congregation of the Propaganda. It cannot be any business of the Orangemen, nor any aggression against Protestantism, if Catholics are given an opportunity to have these causes settled nearer home by an authority which they must respect as if the settlement emanated from the Holy Father himself. This is a great convenience to Catholics which we have a perfect right to enjoy under the provisions of the British Constitution, but there is no menace therein to Protestantism of any shape or form; and we shall never dream of asking

permission from Orangemen to exercise our rights as British subjects.

In regard to the Coronation Oath, we have to say that it is an insult to the ten or twelve million of Catholics in the British Empire that the Sovereign should be obliged to swear that the Catholic religion alone of all the forms of belief existing within the Empire is idolatrous and superstitious. Every Catholic has the right to insist upon the abolition of such a requirement, and no covert threats of such narrow bigots as Dr. Sproule and Mr. Clarke will prevent us from making our protests heard against that abominable oath: for abominable it is. We trust that no future King or Queen of Great Britain will be required to take it. Orangemen merely shows its satanic petulance and hate when it insists on the perpetuation of such an iniquity.

Mr. N. Clarke Wallace, M. P. for West York, and Grand Master of the Orange Society in Canada, spoke similarly at the London celebration, threatening the Apostolic Delegate that "if he attempts to interfere with the political affairs of the Dominion of Canada, we will teach him a lesson. We will let him know, and those who sent for him, that we can govern ourselves, and will not tolerate any outside interference with our affairs."

There is no such interference contemplated; still we can see that Mr. Wallace here wishes to create the impression that Orangemen still rules this Dominion. We should have thought that he had learned by the experience of several general elections, that it does not rule even the most ultra Protestant province of the Dominion.

THE DISCIPLINE OF THE CHURCH.

"A convert," of Moncton, N. B., writes to express his conviction that there are certain reforms which are desirable to be made in the discipline of the Church to render the Church easier to those who wish to be practical Catholics, and that the Church may become more acceptable to English non-Catholics. Our correspondent says:

"These reforms will have to come if we are ever to expect to get England back to the Church again."

The principal reform indicated by "a convert" as desirable is "the abolition of the Latin tongue, and the abolishing the Mass and other services of the Church celebrated in the language of the people." Our correspondent thinks that the Church is too conservative in the matter of discipline, and that "one of the principal causes of the Church's success in the first ages was that the services were in the language of the people, which was then Latin. He continues:

"If the Bishops had only the courage they would petition the Pope to allow each nation to have the liturgy in its own language. This is a matter of discipline, and would not interfere with the faith at all."

There are some other matters in which our correspondent believes that a reform is desirable, such as Communion in one kind, and the celibacy of the clergy.

He is of opinion that it would be desirable to restore Communion in both kinds to the laity, and that the clergy should be free to marry if they choose; Our correspondent says, in continuation:

"Some day a wise Pope will take hold of these things and will reform the Church earnest, and when Apostolic customs are restored, for every convert that comes over there will be fifty. You say there is a Church so free as ours; but it is the hardest one in the world to live up to, as we all ought to do. This is how I feel about the matter, and there are thousands who feel as I do."

I was not brought up in the Church, and perhaps that is one reason why I do not feel as you do about these things."

Our correspondent is correct in saying that the matters of which he speaks relate to ecclesiastical discipline, and do not affect the faith of the Church. Nevertheless it is not to be supposed that the Church retains the existing discipline without good reasons for doing in each case.

We shall not controvert the expressed opinion of our correspondent that some future Pope will change the existing discipline of the Church in regard to all the matters which he enumerates. We cannot so penetrate the future as to tell what course will be pursued by future Popes in matters which depend entirely on their view of expediency. We cannot foresee, therefore, how they will legislate these matters, any more than we can foresee what laws the Canadian Parliament will enact next year; yet in view of the fact that the reasons for which the Church has established the present discipline are so strong that we can think there will be any such radical changes of legislation as our correspondent anticipates.

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Church, the principal reason on account of which the Church retains it is to preserve the traditions of faith. It is well known that living modern languages are apt to change in the course of a few years, and, as centuries pass, the changes in the meaning of words become considerable, and thus a liturgy in modern dress would need to be changed also from time to time, to preserve the identity of faith. The changes which would thus need to be made would be a never-failing source of discord, for we know by past experience that such changes would nearly always have to be forced upon an unwilling people, and would frequently result in schisms and heresies. It is a very serious question whether this danger is not of such magnitude that it would more than counterbalance any advantage which might result from having the liturgy of the Mass in the vernacular.

It must be borne in mind that the Latin of the Mass is carefully translated into English in our prayer books, and that the parts of the Mass are explained by the clergy so that the Latin liturgy cannot be said to be in a "tongue not understood by the people."

There is another strong reason for the celebration of the Holy Sacrifice of the Mass in Latin, which is that the Catholic Church comprises within its fold all nationalities. In this respect it differs essentially from the local Churches which Protestantism has produced. The advantage of having the same liturgy for nearly all the nations of the world is particularly manifested on this continent, on which we have Catholics of every conceivable nationality—English, Irish, Scotch, French, Germans, Italians, Spaniards, Poles, Hungarians, Armenians, Arabs, Chinese, Japanese, Indians of various tribes and languages—and the tongues spoken by all these nationalities are more numerous even than the mere naming of the nationalities themselves would indicate. It is difficult enough to have ecclesiastical legislation adapted to all these people; but the difficulty would be augmented greatly if all these nationalities had distinct liturgies, and especially when travelling, from place to place, most of them would find themselves truly aliens in the churches where Mass would be offered up in languages unknown to them. As the case stands, they are quite at home wherever they assist at the Holy Sacrifice, and the priests of every nationality are at home also wherever they present themselves to celebrate Mass, for they find everywhere the altar and the Mass-book with the liturgy which they have been accustomed to use when at home. The writer of this article has frequently experienced the convenience of the existing discipline in this respect.

It is true that some of the nationalities we have named have special Catholic liturgies, and might to some extent experience the difficulty we have indicated; but it must also be borne in mind that even they do not find the Latin liturgy entirely strange to them, since even in their own countries the Latin liturgy is in use with priests of the Latin rite. At all events, the Armenians and Arabs who have special rites are not numerous in America, as those of other nationalities are, so that the difficulty in their case is not so great as it would be if the Mass were celebrated in all the languages which have come down to us from the building of the tower of Babel.

We have purposely dealt with this matter at some length, as it is a point of considerable importance, and we desire to set forth plainly the reasons of the Church for maintaining the present discipline. Of course, should the Holy Father at some future time change the discipline, the new laws on the subject would have to be obeyed, but our respected correspondent will understand that as long as the law remains as it is at present, it cannot be changed by private authority, and we think we have given sufficient reasons why it is deemed advisable to maintain the law as it stands.

We have indicated that there are other rites used in the Church beside the Latin rite of the West. About 9 per cent. of the dioceses of the world use the Greek or some other Oriental rite. There are wise reasons for retaining these rites, because they, too, preserve the ancient traditions of faith, and in several instances these rites are equally Apostolic in origin with the Latin rite. Hence their use makes manifest the unity of faith throughout the Catholic world, amid all the varieties of manners and language, and the vicissitudes of time. Here also we may answer another query of our correspondent in regard to the Greek rite. He asks whether it dif-

fers from the Latin rite of the West. It is different both in language and the ceremonies of this Mass, but the essential parts of the Mass are the same in all the rites used in the Catholic Church.

As we have only a short space at our disposal to treat of the other queries of "Convert," we shall be very brief in our answers to these.

Communion in both kinds was not the distinctive use of the Church in the primitive ages, but, under various circumstances, communion under either one or both kinds was customary. From the beginning the Holy Eucharist was administered to the sick and to very young children under one kind, and it was taken by Christians in their homes under one kind also. From motives of expediency, which we may explain at another time, the usage has been made uniform to administer this sacrament under one form only, except that the priest in the actual celebration of Mass receives under both forms. This is in accordance with the faith of the Church that Christ is received whole and entire under either form or under both forms. This is in accordance with Holy Scripture also, as Christ Himself said:

"If any man eat of this bread, he shall live forever; and the bread which I will give is my flesh for the life of the world." (St. John vi, 52.)

In regard to the celibacy of the clergy, we will only say here that it is of faith that the state of marriage, though good in itself, is not so perfect as the state of celibacy embraced for God's sake. As the Church wishes her priests to be as perfect as possible, she insists on their embracing the most perfect state. The greater perfection of the state of celibacy is clearly laid down by St. Paul. (1 Cor. vii, 32, 33.)

"He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided."

It is not all likely that the discipline of the Church on this matter will be modified in the direction of greater laxity, as our correspondent desires.

We are also asked to tell, who are the Non-Jurors of English history, and what became of them?

When William III. and Mary II. came to the British throne, many adherents of James II. refused to take the oath of allegiance to the new order of things, and were called Non-Jurors (from the Latin non juro, I do not swear). They were also called Jacobites from the Latin Jacobus, James. They disappeared gradually, as there ceased to be any prospect of the restoration of the Stuart dynasty. It is said, however, that there are still some Jacobite Clubs in England whose members cling to the forlorn hope. So far as we are aware, the Princess Mary of Bavaria (nee of Modena) would be the rightful successor to the throne, if the Act of Settlement of 1701 had not put aside the family of James II.

RELICS OF THE SAINTS.

We publish with pleasure the following letter from the Rev. Silliman Biagden, formerly of Boston, now of Old Orchard, Maine, in reference to the honor due to the relics of the Saints. Our readers are already aware that the rev. gentleman has maintained on many occasions the truths taught by the Catholic Church against those who have profanely and blasphemously attacked them. His letter, which is here referred to by the Most Rev. Archbishop Elder of Cincinnati, has already been seen in the columns of the CATHOLIC RECORD. The Rev. S. Biagden is an earnest advocate of Christian Unity, and of "Peace through the Truth."

AGAIN, IN RE THE RELIC OF ST. ANTHONY.

BY REV. SILLIMAN BIAGDEN.

Dear Mr. Editor—I send you the accompanying interesting, graceful, and truly Apostolic letter, from Archbishop Elder, and written to me in his own hand, for publication, because of its great intrinsic spiritual merit, which carries with it the real "bouquet" of old and pure wine, of the richest and best vintage, so to speak, spiritually; and because it gives me an opportunity to call the public's attention through your columns, to the infallible, inspired and Blessed "Word of God" upon this subject, in a quotation from First Corinthians, which is rendered almost precisely the same, in both the Douay and King James' versions of the Holy Bible.

And I am sure, the dear man of God, Archbishop Elder, for whom I entertain the greatest respect and genuine Christian affection, will agree with me that these Divine Words cover, explain, and settle the matter, that is, the point raised in the Archbishop's letter, to the satisfaction of true Believers and real lovers of our Blessed Lord, and who are also full of Faith and the Holy Ghost: as were the early Christians, and disciples, as well also, as were the Apostles.

And I would call especial attention to the fact that the rendering of the words in the 10th verse, "to another the working of miracles," are identically the same in both versions.

My MS., to which the Archbishop refers, was published in full and verbatim in several different Catholic papers; in four to my certain knowledge, and perhaps more; to their great credit, and hereafter rich reward: for God's words do not return unto Him void, but they do indeed accomplish that for which they were sent. (Isa. 55:11)

The following is the quotation in full, from the First Book of Corinthians, the twelfth chapter, and the fourth to the eleventh verses inclusive;—which is the all-sufficient commentary upon the subjoined beautiful and instructive letter from Archbishop Elder; viz.:

4. "Now there are diversities of gifts, but the same Spirit.

5. And there are differences of administrations, but the same Lord.

6. And there are diversities of operations, but it is the same God which worketh all in all.

7. But the manifestation of the Spirit is given to every man to profit withal.

8. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit.

9. To another faith by the same Spirit: to another the gifts of healing by the same Spirit.

10. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11. But all these worketh that one and the selfsame spirit dividing to every man severally as he will." (1 Cor. 12:4-11)

St. Charles' Seminary, Carthage, O., Feb. 25, 1899.

Rev. Silliman Biagden:

Rev. dear Sir.—A very profound apology is due to you for my not replying earlier to your esteemed favor of the 13th January. It was not however owing to disregard, but to carelessness.

Your manuscript concerning the Relic of St. Anthony I gave to a priest of ability and experience, that I might take counsel with him about it. He left home, however, and it was some time before I learned that he had returned it and left it on my table. But then it had got misplaced: and only this week I found it among some other papers. And now you have sent me the London RECORD, so that I see it is already published.

I must say frankly that if I should offer it to a Catholic paper to publish, I would have to write some comments modifying its course of reasoning. I fear that would seem ungracious. I am deeply thankful for your magnanimous championship of the truths that you see in the Catholic Church. And I congratulate you on the merits you have before God, in effecting no doubt much good in souls. If in some secondary matters you are mistaken it would not be well for me to take part in propagating the mistake: nor would it be well for me in this case to draw attention to the mistake, and lessen the force of your generous vindication of the honor of God's Saints.

The mistake that I refer to may be not really in your mind nor expressly pronounced in your words. It may be only an impression which may be produced in the mind of a reader. You seem to attribute the miracles by which God sometimes honors the relics of Saints, to a "permeation of the Holy Ghost through the body and all its parts." Certainly the Holy Ghost gives sacredness to the body as well as to the soul; because body and soul together form the one person; and the bones being part of the body are likewise sacred by the operation of the Holy Ghost. So you are right in declaring that a man who has any Christian faith is bound to reverence the relics of the Saints as sacred objects; that to dishonor them is to dishonor the Holy Ghost who sanctifies the man—body and soul. But to work a miracle does not belong to the Saints, neither to their soul nor body. A miracle is a distinct work of God; which He often uses through His Saints and through their relics—to show honor to them; to give testimony of His esteem for them; to stimulate men to honor and imitate them, etc. But many of His greatest Saints wrought no miracles that we know of. St. Joseph, His foster father, is not recorded to have worked miracles; nor St. John the Baptist, of whom Our Lord declared no man so great had been born of woman.

St. Anthony will not forget your generous vindication of his honor, in His intercessions before God. May He obtain for you the light to see all the heavenly truths which God has committed to the teaching of His Church; and, above all, to see the divine institution of His Church itself: "Go ye and teach all men, to observe all the things whatsoever I have commanded you. He that heareth you, heareth Me."

With all esteem and good wishes, Your servant in Christ,

William Henry Elder, Archbishop of Cincinnati.

Monks on the Wheel.

The unwonted spectacle of monks riding bicycles may now be daily witnessed in Essex, England. The Franciscan Fathers who have charge of the new mission at Baintree have also to attend to the spiritual needs of two other missions at long distances, and in order that they may accomplish this work, they have, with the permission of Cardinal Vaughan, invested in the purchase of machines on which they ride from one mission to another.

VERY REV. LUKE RIVINGTON.

Some Reminiscences of the Eminent English Convert.

In an issue of the Liverpool Catholic Times, recently to hand, we find some reminiscences of the Rev. Dr. Rivington, who recently died in London, from which we select the following passages:

"The great loss we have sustained in the death of Dr. Rivington, and the deep grief with which that event has caused to the hearts of his many friends in all parts of the world, seem to be sufficient reason to one who has known him long and loved him deeply for supplying a few reminiscences which cannot be known to very many."

My memory of him goes back some thirty-five years, when he was curate of St. Giles' church, Oxford, the church consecrated centuries ago by St. Hugh of Lincoln. He had already been curate for a short time of St. Clement's church, which was built by Cardinal Newman. His fame as a preacher seemed to be made as soon as he began to preach. I remember that he often came to preach at St. Paul's church—a church I was very fond of attending, and one of the highest churches in Oxford. This church afterward had as curate the Rev. T. A. Eagleson and the Rev. G. B. Tatum, both of whom became converts and priests. The former labored for some years in the Oratory school and church at Edgibaston, and now sleeps in peace in the little cemetery at R'dnal, near to the great Cardinal; the latter still endures the burden of the day and the heats. Whenever Mr. Rivington came to preach there was a throng of delighted hearers: the music of his voice, the felicity of his language, the deep earnestness which prompted his animated but always graceful gesticulations, the warmth and abundance of his imagery, were so many phases of his powerful and searching eloquence.

"But it was after St. Barnabas' was opened in 1869, that I came to see and hear more of Father Rivington, as he had then come to be called. He had joined a kind of semi-monastic brotherhood at a place called Stone—a brotherhood not bound, I suppose, by vows, for it did not last long. The Superior is married, and the sometime cells have long ago echoed with the songs and laughter of children. At St. Barnabas' we found a more advanced ritual, though not, perhaps, a more advanced doctrine, than we had yet known in Oxford. The bill of the opening services lies before me as I write. Prominent among the preachers of the octave is the name of "the Rev. Luke Rivington, M. A." In 1871 he preached a course of sermons there on the Sundays after Easter, in each one dealing with some one of the appearances of our Lord after His resurrection. I remember these sermons well. How the beautiful thoughts went home to my boy's heart!"

"On the Ascension day of this year, or rather on its eve, our senior curate, the Rev. Clement Harrington Moore (now a domestic prelate and rector of the English Church at Florence) came back to us after a long winter abroad, necessitated by his delicate health. How we kept the great feasts of those days! On the Wednesday night there was a procession and First Elevation of the Ascension, with a sermon by Mr. Moore. The next night we sang the Second Vespers, and Father Rivington brought to a close the grand course of Easter sermons by a magnificent discourse, founded on the words of the Prophet Zachary (vi., 13): 'And He shall be a Priest upon His throne.'"

"The year 1872 was a most eventful one. Mr. Moore went abroad again in the beginning of January. I remember the parish tea meeting, at which he bade us farewell, little thinking that in a sense it would be forever. In February dire news came to us. 'Mr. Moore had been received into the Church of Rome!' I must not dwell long at this point. It is important, because Father Rivington was then staying at Mr. Moore's residence in St. John's road. As a matter of fact, he and Mr. Moore had been studying the Roman question together, and Mr. Moore at his submission, rather expected Father Rivington to follow him speedily; it was not for sixteen years, however, that Father Rivington took the final step. One cannot but regret that those sixteen years could not have been given to the Church. However, he was not convinced—or rather, he was convinced that it was his duty to stay where he was. He was naturally anxious that people should not think he had been so near the Church as was really the case; and he asked one or two who knew the truth not to speak of it, 'because,' he said, 'if you do, I must say something in my sermons again to Rome, and I do not want to.' It would seem as though Rome had already won his heart if it had not convinced his mind."

"In 1877 he gave a mission, with another Cowley Father, at St. Barnabas'. I could not resist the temptation to go and hear one of the discourses. I took with me a Catholic schoolmaster, who was so impressed that he began there and then to pray for the preacher's conversion. The next year Father Rivington was received in Rome. I heard some days before from one of the few persons in Rome who knew what was impending. How I kept the secret I can hardly tell, unless it was from fear that something might happen to prevent the longed-for consummation. At last the glorious news came, and came on Easter day. Our cup of joy was full to overflowing. A few weeks later he arrived in Oxford. It caused some sensation at St. Aloysius' Church one Sunday morning when we found he was present at the High Mass. How

curiously, too, the people looked at him as he walked down St. Giles' dressed as a layman! A little later he gave us an address—a sort of 'Apologia pro Vita Sua,' in the ridiculously small school which we then had. The next year, 1889—only ten years ago—he was ordained and preached his first sermon on St. Charles' day at St. Mary's of the Angels, Bayswater. His second and third sermons he preached on the two following Sunday evenings at the Jesuit Church, Oxford. How the church was thronged those two nights! Never before, since Cardinal Newman preached there ten years previously, were there so many people. The Vespers went splendidly: the service seemed to dance and sparkle with joy. Gounod's 'Ave Maria' was to be sung on the second Sunday before Benediction; but the gentleman who was going to play the violin obligato was unable to make his way through the crowd outside, and another offertory had to be substituted. Of the discourses I say nothing, except that they were worthy of the man and of the occasion. About the same time he gave an eloquent lecture on "Buddhism" in the music room, and gave the Benediction of the Relics at the Chapel of our Lady of Oxford, where so many prayers have been said for conversions. My reminiscences of him after this time were not frequent and would hardly be of general interest. I heard him preach a few times in Oxford and London, and he received several of my relatives into the Church, as well as two black boys from South Africa, to one of whom I was sponsor. They were brought over here by my friends, and Cardinal Manning took a great interest in them. The last time I saw His Eminence he promised me he would confirm them if he lived; but he did not live long after.

"Dear Father Rivington! It seems impossible that he is gone from us; it seems inscrutable that he should have been taken away. A life so valuable, so precious! Truly, God's ways are not as our ways!"

"SEARCH THE SCRIPTURES"

Said Not by Christ, Out By His Enemies.

From the New York Sun.

To the Editor of the Sun:

Sir: It surprises Catholics to see their Protestant brethren so often quoting the words "Search the Scriptures," when the Protestant scholars who made the revised version in 1881 dropped these words into the margin and put in their stead "Ye search the Scriptures" (John v., 39.)

"Ye search" is a more statement of a fact; "search" is a command or exhortation. The Greek word *Ereunado* has both meanings, since it has the same form in both the indicative and imperative moods. What its true meaning and correct translation is in each particular case is to be determined by the context. In the present instance, Christ was speaking to His enemies, who were plotting to kill Him (v., 16, 18). They were men learned in the Scriptures, who thought that they knew more about the Scriptures than Christ did; if ever Christ said "Search the Scriptures" to them, they could take such words in no other sense than that of a personal insult, and they would be more anxious than ever to kill Him. (v., 16, 18; vii., 19, 30, 45.)

Here is the text and context from the revised version: "And ye have not His word abiding in you, for whom He sent, Him ye believe not. Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me; and ye will not come to Me (v., 38, 40)."

The words "Search the Scriptures" are found but once in the Scriptures; they are not used by Christ, but by these murderous hypocrites whom He is addressing (v., 38), not, however, on this, but on another occasion. After the return of the officers whom he had sent to seize Jesus (John vii., 45) Nicodemus pleaded with them to give Jesus fair play and not to condemn Him unheard (vii., 51). Full of disgust and anger, "They answered and said unto him, Art thou also of Galilee? Search (the Scriptures), and see that out of Galilee a prophet is not propheth." (John vii., 52, 53.) ("The Scriptures" is here expressed in some manuscripts and understood in the rest.)

The God of Truth cannot be pleased with those who try to promote His cause by falsehood or false argument or by the mistranslation or misapplication of any text of Scripture. Rev. Joseph F. Sheahan, Peconic Hills, N. Y., May 18.

GOD'S CHURCHES.

But it is under the law of grace that that light of Faith beaming upon the soul directs it to the most intelligent and exact and enthusiastic performance of duty that we find this desire to honor God by the splendor of His temples receiving its highest, purest and most perfect development. To it we owe those venerable churches and stately minsters and magnificent cathedrals of the past—dreams of beauty, marvellous of design, the very embodiment of the higher conception of the builder's art. How eloquently do they speak in their pillared strength and majestic proportions and beauty of detail of those treasures which have been poured forth for their erection, to those long years of persevering effort which have been devoted to them and to those flights of genius which religion alone could inspire.—Cardinal Logue.

PROTESTANT CONTROVERSY.

Some years ago Mr. Henry C. Lea was engaged in a controversy with some Roman Catholics...

It can not be supposed that his Catholic opponents meant to imply that the Council, in Canon IX...

Now every one knows that the Church has made Holy Orders a diriment impediment...

This conclusion, however, is too immediate and unavoidable to be any matter of dispute...

His first argument is this. We fail to do justice to the gravity of character of the Fathers of Trent...

Probably, by hard thinking, we could find a dogmatic nucleus in Canon III. De Confirmatione...

by erroneous theories which, if not irritated into stubbornness by too sharp an antithesis of definition...

Mr. Lea's second argument is that general Catholic consent does in fact note all the canons fortified with A. S. as dogmatic...

Now the classification used by Mr. Lea, taken as a rough and ready division of the conciliar decrees...

Setting aside Canon Nine De Matrimonio, which is unquestionably of faith in a derivative and secondary sense...

Ein Bischof ist ein Mann Der ordinarieren kann.

In my next I shall adduce the remarks of the learned Recollet Francis Christmann on another important decree...

controversial basis here wavers beneath him. Charles C. Starbuck. Andover, Mass.

WE ARE NOT TOO OPTIMISTIC.

There are some who have thought that our contention that there is a very strong and constantly increasing movement towards Rome among the Protestant denominations is a trifle too optimistic.

We are not a little pleased to find a confirmation of our views from one who would be very glad to conceal these facts of the Romeward tendency...

THE ANGELUS.

We cut from an exchange the following, written by Father Mahoney, a Catholic priest of Minnesota:

"I know nothing that saddens me more than to return to our country after having been a little while in Belgium or Tyrol. There the poor people seem so wonderfully to live in the presence of God.

"If you were to go through a Tyrolean village at 6 o'clock in the evening you would hear from every cottage a hum like that of a hive of bees...

Formerly the politicians of one party deferred to the Roman hierarchy, and the other made some capital by its non support of the body.

Miss Elizabeth Kilsyth Livingston was received into the Roman Catholic Church by a Jesuit priest of the Church of St. Ignatius Loyola...

The Rev. Robert T. Nichol, a clergyman of the Church of England, licensed to preach in this city since 1891, is a protégé of the late Rev. Dr. George H. Houghton...

Father Nichol has been in this country eight years, but never was naturalized. He will go back to England to pursue his studies.

The accession of Professor Charles A. Briggs to the Protestant Episcopal Church, so far as he has any influence, will increase the tendency toward migration to Rome.

ences there have been will eventually disappear. This simply belongs to the long category of Professor Briggs' eccentricities. The Roman Catholic Church is working now with some success in many places...

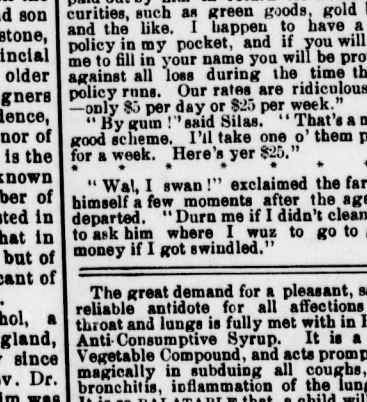
Catholics believe in the infallible authority of the Church. Protestantism believes in the infallibility of the Church, and tests it by the Bible. As an organism Protestantism is and must ever be the foe of Roman Catholicism...

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Advertisement for 'Catholic University of Ottawa, Canada' established 1843, State University 1866, created by Pope Leo XIII. 1889. Terms: \$160 Per Year.

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ALLAN LINE. From Glasgow to Montreal. 13 July, 20 July, 27 July, 3 Aug., 10 Aug., 17 Aug., 24 Aug., 31 Aug., 7 Sept., 14 Sept., 21 Sept., 28 Sept., 5 Oct., 12 Oct., 19 Oct., 26 Oct., 2 Nov., 9 Nov., 16 Nov., 23 Nov., 30 Nov., 7 Dec., 14 Dec., 21 Dec., 28 Dec.

FIVE-MINUTE SERMON.

Tenth Sunday after Pentecost.

ON THE PUBLICAN AND ON PENANCE.

"I say to you this man went down into his house justified rather than the other." (Luk. 18, 14.)

"O God, be merciful to me a sinner." Thus, in deep contrition the poor publican sighed. It is true, he was a great sinner; he had often grievously offended God, but he did not like the proud Pharisee, that is, close his eyes to his own fault, but acknowledged with the royal psalmist: "I know my iniquity (O God) and my sin is always before me." (Ps. 50, 4) But what did our Lord say of him? "I say to you, this man went down to his house justified." So precious in the sight of God was the affliction of his spirit that his contrite and humbled heart was not despised, but merited for him the remission of his sins, and the grace of justification.

We also shall merit this same blessing when we leave the path of sin, return to God and with the humility and contrition of the publican seek God's mercy and forgiveness in the sacrament of penance. For this purpose our kind and merciful Lord instituted this salutary sacrament, that our soul, stained with the filth of sin, may again be washed in His Precious Blood, clothed with the wedding garment of innocence, adorned with sanctifying grace, and made beloved children of God and heirs of Heaven. Oh, let us thank God for this inestimable token of His goodness and mercy towards us, and let us never forget what God has done for us, and is still willing to do. The angels fell; they sinned but once, and immediately they were cast into hell by the thunderbolt of divine wrath. We, human creatures, sin not once, but alas! innumerable times, and through the merits of the Precious Blood of His Divine Son, the heavenly Father is merciful and not only heals the wounds of our souls in the sacrament of penance, but also gives us a home in Heaven. Let us, therefore, with grateful hearts, often have recourse to this heavenly means of purification especially when we are so unfortunate as to fall into mortal sin.

How would you act, my Christian friend, if a poisonous thorn entered your hand? Would you wait until the following day before extracting it? By no means, you would, if possible, remove it immediately, lest the poison might penetrate. How do you act if you are severely injured? Do you wait for days before binding the wound? No, for you might bleed to death. But, my dear Christians, if grievous sin has not merely wounded your soul, but has in reality inflicted death, produced separation from God and placed you in the greatest danger of eternal punishment, what is your manner of acting? You continue to live in your dangerous state, careless and indifferent; you allow weeks and months, yes, sometimes even years to pass before presenting yourself to the spiritual physician to have your soul cleansed from all sin and once more restored to the friendship of God.

St. Thomas Aquinas often said that it was beyond his comprehension how any Christian in the state of mortal sin could, for a moment, be cheerful and happy. The saint was right, because a Christian who lives happily and contented whilst in enmity with God, must have little reason and less faith. For who can protect himself even for a moment against sudden death? Does not our Lord frequently warn us in the gospel that death will come, like a thief in the night, at an hour when we least expect him? Is it not a matter of daily experience that many die suddenly, the one struck by apoplexy, the other by a bullet, again others meet with their death by explosions and accidents too numerous to mention. And you, O sinner, are well aware that the same can happen to you at any moment, and yet you are so indifferent and ease your mind with the frail hope that such will not likely happen to you! You know that hell burns beneath your feet and that the angel of death can, at any moment, cast you into its eternal flames, and yet you are contented to live unreconciled to God in the greatest danger of being eternally damned? Unhappy mortal, whom do you expect to compassionate you, if through a sudden death the waves of eternal perdition close above your head? Oh, take warning in time, God's grace calls you to repentance. Reconcile yourself to God at this moment by an act of perfect contrition combined with the firm resolution of having recourse to the sacrament of penance at the first opportunity, when, like the publican in the gospel of today, you can leave the temple in the peace of God. The sacrament of penance, however, is not only instituted for the sinner who is in the state of mortal sin, but also for the just, that he may not fall. Every venial sin you commit weakens your soul and inclines it more and more to mortal sin, hence go to confession frequently, in order to regain your spiritual strength, that you may not in your weakness fall mortally. The dust of habitual imperfections falls daily on your soul, marring the brightness of grace, and yet you know that every stain must be removed by the painful fire of purgatory before the soul can in spotless purity, enter Heaven. Frequently cleanse your soul from every spot and blemish in the sacrament of penance, and it may always be bright and untroubled and beautified more and more by each confession, so that if our Lord should call you suddenly you will be ready and adorned with the wedding garment of satisfying grace which entitles you to an heirship in Heaven. Amen.

OUR BOYS AND GIRLS.

Cultivate a Soft Voice.

"You are always reading things about the beauty of a soft voice," says the girl who is blessed with one that is low, ladylike, and musical, "and I have never given it any thought until recently, and now I begin to believe there is something in it. I think one instinctively lowers the voice in asking a favor, and I am sure that I have done so without thinking of it. I don't know that I ever should have noticed it if my attention had not been called to one of the girls, who speaks rather loudly, and I noticed that though she is a pretty and attractive girl, she does not—well, get her own way as often as she likes. I came to the conclusion, then, that it was her voice. Now I take pains, whenever I want anything to ask in my very softest voice, and even if it is my own brother I am asking I usually get it. Selfish? Why, of course not. I always want what other people will like."

A Sly Old Cat.

A lady who has a small menagerie of pets remarked the other day: "I have come to the conclusion that the cleverest and slyest animal in the world is the cat. They are cautious and suspicious, and, while a dog can be taught implicit obedience, you can never get more than eye service from a cat. I own a very intelligent specimen. Though he is old enough to be more dignified, he has a mania for playing with and pulling at anything that flutters in the wind, whether it be curtain or plant or ribbon, and his sharp claws do destructive work. When I am present I have only to say 'Roger' in a quietly reproving tone, and he stops his mischief at once; but I see daily many proofs that he takes advantage of the turning of my back. He is forbidden to go into the parlor, and never enters it while I am in the house, and were it not for the presence of black cat's hairs on my soft cushions I might fancy Roger a model of obedience. One day as I approached my house I saw Roger on the parlor window sill, viewing the passerby with much interest. He did not see me until I tapped on the window pane with my umbrella, and then he disappeared like a flash. He was up stairs before I opened the front door, and when I went to my room there he was stretched upon the hearth rug, apparently in the deep slumber of innocence. I gave him a slap as a slight punishment and he opened his eyes and gazed at me in mild surprise, as if to say, 'What's the matter with you?' He evidently wanted to persuade me that I had been the victim of an optical illusion. No human being could have done a clever piece of acting."—The Animal World.

A Wonderful Professor.

Our young readers remember the story of the Irish giant, who pretended to be merely a giant baby in order to impress the visiting Scotch giant with the idea that a grown up Irish giant must be a terrible fellow, indeed. A similar story is told of Johann Sebastian Bach, the great German musical composer. Bach's life was nearing its end, and although it had been a good and useful life, he felt that, as he had so few years remaining, he must make the most of every day and hour. So he studied and wrote as industriously as when a young man. Now, there was among the swarm of people who daily thronged to see him a certain Frenchman, whom we shall call Monsieur X—. He fancied himself a great performer upon the harpsichord, and he used to enter Bach's drawing-room as regularly as the sunshine and seat himself at the instrument, which he would play for hours, stopping occasionally to boast of the musicians in his country, so superior, he declared, to any Germans. This was all very perplexing to the good host, who thus found his precious hours of leisure going by unimproved, and he cudgeled his brain trying to devise some plan whereby he might get rid of his visitor without rudeness; at last a thought struck him. He wrote a letter to his favorite pupil, Ludwig Krebs, bidding him come to Leipzig at once. Krebs soon appeared, and a conference was held between him and his master. The next morning, as soon as the Frenchman was well established in Bach's parlor, there was a knock at the door. When it was opened a sturdy man presented himself, indicating by his coarse blue blouse and hobbled shoes that he was a laborer. In his hand he held a wagoner's whip. "Ah, my good friend," said Bach, "I rejoice to see you! Come in: I will introduce you to this gentleman. This"—indicating the Frenchman who was vexed at having his music interrupted by so coarse a creature—"is the great composer and player upon the harpsichord, Monsieur X—. You have doubtless heard of him?" Monsieur X—bowed (for the French are always polite, however annoyed they may be). "And this, Monsieur X—, is my friend Cancrius, a worthy man, although as you see a wagoner. He can play with the whip to perfection, and even venture a little jingle now and then upon a worthier instrument. Sit down at the harpsichord, friend Cancrius, and try your hand." The wagoner hesitated, but upon being more strongly urged, did as he was bidden, first playing a simple air; then he played it again with wonderful variations, and then a third time, weaving into it the harmonies of which he, as Bach's most studious pupil, was master. The Frenchman stood transfixed and could not speak. "What do you think?" asked Bach, quietly, "of the musicians of our

country, when our wagoners play like that?"

His guest did not reply, but bowed himself out and did not call again; while Ludwig Krebs took off his blue blouse and went back to his studies, glad to have been of some service to his beloved friend and teacher.

Teddy's Threads.

"I'd like to know what has become of my cap," said Teddy Brown, giving the closet door an impatient slam, as though it were in some way responsible. "I've looked everywhere for it and it isn't there."

"I think," said Teddy's mother, speaking with calm assurance, in spite of Teddy's statement, "that you will find it just where you left it. You know, Teddy, I put up a special hook for your cap, but it doesn't seem to do any good, does it? You'll just have to hunt it up, that's all. I can't stop to look for it."

Just then the door opened, and Alice, Fred and little Hal, accompanied by two of the neighbor's children, came into the room, their eyes glistening and cheeks aglow as the result of a frolic they had been having on the lawn.

"Why don't you come out and play, Teddy?" asked Alice. "We've been having such fun. Haven't we, Fred?"

"I can't find my cap," said Teddy, looking vexed and disconsolate. "You haven't seen it anywhere, have you?"

"No," Alice replied. "I haven't seen it either," volunteered Fred. Little Hal felt that the blame had, therefore, been shifted upon him.

"I don't know where it is," he stoutly protested. "What is it that's lost?" asked Aunt Carrie, who had just come into the room, and had overheard the latter part of the conversation.

"Teddy's cap," said Alice. "What, again?" asked Aunt Carrie in astonishment. "This makes the fifth time this week, doesn't it? Now, let me see, I believe, I did see your cap somewhere a very short time ago, Teddy. I think, yes, that's where it was, behind the sofa in the sitting-room. I found it there, when I moved the things to clear up the room. I think you'll find it on the table now."

"Oh, yes," said Teddy, with a surprising return of memory. "That's just where I put it. Laid it on the sofa. I suppose it fell down."

"Before you go out to play," said Aunt Carrie, when Teddy had brought his cap, "I would like to ask you to do something for me if you will."

"What is it?" asked Teddy, curious to know what she wanted. Aunt Carrie told Teddy she would like to have him hold the palms of his hands together and his arms out straight. Taking a spool of basting thread from the pocket of her sewing apron, she wound the thread about Teddy's wrists, drawing it tight y.

"See if you can break it," she said. Teddy made a tremendous effort and when he found that he was able to break the thread a smile of satisfaction and triumph lighted up his face.

Then Aunt Carrie wound the thread around his wrists again, twice this time instead of once; but Teddy succeeded in freeing his hands again.

"Well done," said Aunt Carrie, winding the thread around Teddy's wrists a great many times and fastening it, after which she told him he might break the threads again.

"I can't," said Teddy, looking very sheepish when he took in the situation sufficiently to realize that his hands were tied fast and that it was not in his power to loosen them. Indeed, Teddy looked so very helpless and woe-begone that Aunt Carrie and the children could not help laughing at him just a little.

"Now, let me tell you," said Aunt Carrie, "what it is that I would like to impress upon you all. It is this: Habits are very hard to break, for they are made up of separate acts, just as Teddy's hands are held together by means of separate threads. The only way to keep one's self from becoming a slave to habit is to take care that the little acts of carelessness or wrong-doing do not accumulate."—The Picayune.

It is always a pleasant thing to have been at Mass; it sweetens and savors the whole day. It is indeed a wonderful thing, as we walk about, to think that "we have seen the Lord,"—seen Him with our eyes, have actually been in His company, have stood within a few feet of Him! What a privilege to enjoy over ordinary men and women whom we pass by in the streets! No one, therefore, who can do it, should miss this seeing of Our Lord every day. Continued day after day during life, it forms a strong habit of piety and a sure protection. It brings confidence and protection, and may be a stepping-stone to better things. We think of accidents and of sudden death with less apprehension; for we know that we are the humble friends of Almighty God,— "we have seen the Lord."—The Layman's Day.

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CHATS WITH YOUNG MEN.

The entire grace, happiness and virtue of a young man's life depends on his contentment in doing what he can dutifully, and in staying where he is peaceably.—Ruskin.

Four Good Habits.

There are four good habits—punctuality, accuracy, steadiness and dispatch. Without the first of these, time is wasted; without the second, mistakes the most hurtful to our own credit and interest, and that of others, may be committed; without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost, which it is impossible to recall.

When Riding Your Bike.

A few things to think about while you are out taking your constitutional: 1. Lean back in your seat when riding moderately slow down hill. 2. Learn to back pedal well. 3. Use your brake as little as possible. 4. Let the other fellow coast. You may not lose your life, but you may mar your good looks or break some of your bones.

Of course one must use his uncommon good sense in this matter of coasting; easy grade roads are not dangerous, but long, steep-grade hills are so, and one should not risk his neck on the strength of a brake.

Learning to Swim.

Just as soon as the warm weather sets in many persons who, at the close of last summer, were able to swim a few strokes will again somewhat timorously enter the water. The majority will find this self-imposed task far more difficult than is anticipated. It is necessary to remind those that indulge in short, hurried strokes that one of the golden rules of swimming is move slowly and deliberately. Those who wish to become good swimmers must cultivate self-reliance, and they should always bear in mind that water itself has a great sustaining power.

The slow stroke is the very essence of good swimming. It enables the bather to inflate the lungs and thus unconsciously turn them temporarily into life-preservers. To move slowly is to get plenty of breathing time, and to get plenty of strength to repeat the movements which propel the body through the water.

The second golden rule which the beginner should school himself to remember is that the living human body is specifically lighter than water, and is specifically lighter than water, and, consequently, it does not necessitate, as is so often thought, the sustaining power of water is the only secret to swimming.

Trusts and Their Employees.

J. G. Cannon, vice president of the Fourth National bank of New York and head of the Credit Men's association, in a recent address on Trusts, said in part: "We are passing through a great industrial change. The consolidation of interests into so-called trusts is destined to modify our system of political economy and turn into new and untried currents the entire business of the country. Years ago young men were educated along lines which would fit them to enter business for themselves, but with the large number of corporations which are springing up and the tendency of all business enterprises to organize as corporations, the situation is decidedly changed, and hereafter we must look forward to educating a class of men who will manage these corporations upon a salary basis. There never was a time when a young man needed a thorough business education so much as he does today."

In the organization of the so-called trusts the laboring man is maintaining his position, but a very large number of the machine class is thrown out of employment. There is a great weeding-out process going on. Men of ability are being selected for managerial positions, while mere time-servers and men of poor business education are being dispensed with. It is a 'survival of the fittest.'"

Stray Chips of Thought.

Opportunity includes the ability to see it. The man who is not so bad as he might be, is rarely as good as he could be. The most craven drudge is he who crawls for public opinion. Genius the gift of Nature, who lends possibilities of success to all. Health, like success in life, is to be gained by paying attention to details. It is better to try to keep from catching cold than to be trying to avoid infection. More can be done to check cholera by keeping houses clean than by using tons of disinfectants. Nature gives health. It is a man's perversity in departing from Nature's teachings which leads to disease. Nature intended all to have fresh air, sufficient food, uncontaminated water and exercise. Let us accept Nature's bequest, if we prefer health to disease.

A Great Man's Advice.

A statesman of national reputation said to me: "You ask for a word of wisdom to young men. Well, my one will be two. 1. Make a written pledge not to drink 'fire-water' until you're a grandfather, and 2. Save something regularly every Saturday night, if it's only one cent. Given health and opportunities, the man who is temperate and frugal is bound to be a respectable member of society. Whether or not he will amass riches is a question partly

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