

The Catholic Record.

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

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The Catholic Record.

London Saturday, December, 31, 1898

A HAPPY NEW YEAR.

We wish our friends and readers a Happy New Year. May its days be sunlit with the rays of happiness; and if sorrow steps perchance across your threshold may it leave you better and stronger for the visit. Those only who have lived in Calvary—heart-desolate as a windswept moor—have clear vision.

But we hope that her visits, like oases in the desert, may be few and far between. We pray that their days be brimming o'er with work, for all true work is religion. May they be manly Catholics scoring all attempts to minimize their duties, and conscious always of their responsibilities, and may grace and peace abide within their homes and give them a right to say, when the New Year has passed, that they tried to be faithful servants.

OUR HERITAGE.

One thing which our separated brethren do not appear to realize: that man has nothing to do with his faith except to guard and protect it. They forget that the Redeemer came to teach and to insist upon the fact that His teachings must be accepted in their entirety. He is Master, and because He has spoken man must bow down before Him and listen to Him with all docility. When He sent His Apostles He gave them His authority, so much so that they who rejected them rejected Him. They who pick and choose are but victims of human prejudice and opinion. The Redeemer came to be "the way and the truth and life" not only to those who were privileged to see Him in the flesh, but for all time.

JUSTLY CRITICISED.

The Quarterly Review for October has an excellent article on "Religious novels as written by Hall Caine and Marie Corelli." It is rather unpalatable to the taste of those especially who regard Marie Corelli as an apostle of a new dispensation; but good medicine is generally bitter. He pays his respects to the author of "Two Worlds" in blunt fashion. He declares that she knows nothing of materialism and less of Christianity. But she is duly paid for thinking she does by the generous publishers, and young and old read her variegated pages, and marvel at their wisdom. But let us hope that she may read and profit by that article, and abstain from anything that may bring on a fit of literary delirium tremens.

The "Christian" receives also scant courtesy. Its hero, John Storm, is an idiot, "a victim in his own clap-trap." The book, however, is not wanting in vigor and power, but that it teaches anything in particular will not be admitted by anyone who has read it. "Run whither we may with Miss Corelli and Mr. Caine for guides, we shall plunge into hysteria or be overthrown by clap-trap."

OUR YOUNG MEN.

We send our greetings to our boys and young men. We believe in them. We have seen them in their homes—their kindness to sister and mother—and have more than once been edified. They may not be attracted according to fashion's dictates, but what matters that if coarse vesture covers a kindly heart; and braver and stronger natures have come of tender from tenements than palaces. One we know well—a factory worker—a clear-headed and energetic young fellow. He has known nothing save toil, but a glance at his good, pure face tells one that he has found out the secret of right living. He is tactful and tender towards those at home, and we are sure that God's benison follows and protects him. He is but one of a numerous class. They are everywhere in our cities, and it seems to us that their example does more in God's providence than we know. It may be that the prayers that go up from lowly homes—abodes of peace and purity—keep back the hand of God from chastising the impurities that drag their slimy length over this country. We must be patient, but every nerve tingles with indignation when we see men who have desecrated their home,

and fallen down before the idol of the Flesh, posing as angels of light. And so we say that our young men who recognize that purity is their manhood's brightest ornament may be preserving that sensuality from the anger of heaven. May they guard it jealously, for the "pure heart penetrates heaven and hell." May they be free men, and not slaves to aught low and debasing; and may they learn to call, truly and sincerely, each man their brother and God their Father.

PRESS CENSORSHIP.

The Rev. Silliman Blagden has written a letter to President McKinley, in which he advocates a censorship of the press. He wants it to be placed under the care of such men as the justices of the Supreme Court, and says that editors guilty of criminal libel should be thrown into a penitentiary. Just think of how many editorial sanctums would have been empty if the suggestion of the reverend gentleman had been a law during the late war! There would have been a score of them in prison, and the seclusion and quiet might have cooled their heated imaginations and prevailed upon them when writing of a stranger nation to pay some little heed to truth and justice. He wants the circulators of infidel and immoral literature to be punished. What would the President do with Lyman Abbot, and others of his ilk, who are progressing slowly but surely to the treeless and waterless land of infidelity?

What would he do with the big New York "yellow" newspapers, which exert an influence that cannot be over-estimated? Behind them is money and vested interests—things of great value to a material world—and we venture to say that President McKinley is not the man to grapple with them. The individuals who like show and noise and notoriety, love to see themselves in "yellow" receive it every week.

But the plan of the good, sincere clergyman would be, if carried out, a feature of American civilization. What a grand thing would it be to have in every city an institution bearing over its portal the menacing words: Reformatory for Liars, Defamers and Spouting Blasphemers! It would be a much better, thing than a sky scraper or a World's Fair.

FAITH AND MYSTERY.

The following are a few extracts from the beautiful lecture given at St. Francis Xavier's church last Sunday evening by Rev. H. M. Palmer, S. J. God and mystery are one. For this fact there is such a profuse and dazzling light thrown about God's revelation that, as Cardinal Newman noted, it is a phenomenon inexplicable, at least hard to explain, why and how men, who pretend to enlightenment even beyond their fellows, cannot, or rather will not, take hold of the truth, basking as it does in the fullest splendor of a noon day sun.

"Revealed truth stands forth effulgent in the light of Him 'who enlighteneth every man who cometh into the world'; who placed His Church as a beacon on the mountain-top to shed upon the nations the light of which she is the divinely constituted guardian and keeper, as a very old writer observes. It may be the very splendor of the light that dazes the mental vision of these men. Like the bird of night, that can only see in the darkness, and whose light is dimmed by the brightness of the sun, these men shun the light and love the darkness in which their little minds are shrouded. Therefore, it has been said, with truth, that the mysteries of religion are like the sun. Impenetrable in themselves, they enlighten and vivify those who work with simplicity in their radiance, while they blind the audacious eye which would fathom their splendor.

"Those who find mysteries fathomless must be told, that they who embark on the sea expect to meet with tides, winds and waves; for these belong to the nature of the sea. Thus, too, if they would fathom the ocean of God's wisdom, they must expect depth and height and immensity past comprehension—in other words, they will find mysteries. For man to comprehend, that is, take in the whole of God, he must be superior or at least equal to God. There is the axiom, whatever is received is received after the measure of the receiver.

"You cannot empty the Mississippi into a bucket. Anyone, therefore, who assumes that he is to believe nothing but what he comprehends, evinces the pride of that spirit who said: 'I will place my throne above the clouds and be like unto the most high.' Lucifer,

'the great archangel ruined' was the first 'advanced thinker' who would not bend in submission to the Creator, not bend in submission to the Creator, and said: 'I will not serve.' We must take to heart in judging God's ways what the royal psalmist tells us, that 'God giveth His wisdom from the simple and hideth His wisdom from the prudent and proud.' Pride blinds men's intellectual vision. 'By that sin fell the angels. How then shall man hope to win by it?'

"The drift of this argument is the same as that of the beautiful and cogent one put by St. Thomas Aquinas. Of two intellects, the keener and subtler of the two certainly possesses the knowledge of truths, which the less keen and subtle cannot conceive, much less comprehend. When the former reveals the existence of these truths, the latter receives the information with the gaping mouth. Now, what is the keenest intellect of the most gifted man, having evolved his natural powers as far as their limit will allow, compared to the angelic intelligence? It is as superior to the essence of man, as man is to the essence of a brute. What, again, is the brightest seraph, compared to God? As the infinite transcends the finite, so God's omniscience exceeds the knowledge and understanding of all angelic and human intelligences combined, and the finite can never grasp the entire infinite. The Angelic Doctor, therefore, concludes there must be truths the existence of which, if God reveals them, man may know but which he cannot comprehend, and therefore, there are mysteries which are above our understanding; which, through revelation, we know to be; but how they are we cannot understand.

"What a clear idea this gives us of our littleness and insignificance, and the grandeur and sublimity of the God, whom we adore and worship, by the submission of our dependent intellects to believing the truth which He has revealed! Just as we no longer wonder at the mysteries of science, because we are so used to their presence, which astounded our forefathers, so we, who have faith, are not sufficiently aware that we are not fully impressed with the very mysteriousness of the doctrines we believe, because the truth of the doctrine itself is so plain to us in its overwhelming and present evidences, and we reflect no further. Jealous, the 'I am who am,' as God revealed His name to Moses from the burning bush in the desert, is so great a mystery, so far elevated in His infinite perfections above the sphere of our conceptions, that we require a strong and sustained effort to raise our minds up even to that point of reflection at which the depths of the mystery begin to disclose themselves, awful, unfathomable, infinite—and yet no man in his puny insignificance dares gauge His wisdom, measure His power and deny that He can reveal Himself to His creature—man.

"If we do not, like Moses, take from off our feet the sandals of pride and approach the hallowed ground about the burning bush in lowliness of spirit, God may speak, but our ears are deaf to His speaking.

"A certain class of men continue to clamor: 'My reason will not admit of mysteries, because my reason cannot comprehend them.' We grant you cannot understand them, but it is not because they are contrary to, but above, your comprehension. Besides, is it not an arrant falsehood to say you cannot accept what you get on in the world without believing much you do not understand? Do you mean to say that everything in this world is clear and intelligible to you? Do you understand what the Pagan philosopher beautifully defined as 'the sweet wedlock of soul and body'? Do you comprehend even how you hear with ears and see with the eyes? Why do we not hear and see with our finger tips? The scientist may tell us that the organism of the one is adapted to receive the waves of light and of the other to receive the waves of sound. Very true, but this is no more than a tautology statement of the fact. It leaves the natural mystery unexplained, why a pulsation of air on the organized matter of the ear produces the sensation of hearing rather than a pulsation of air on the organized matter of the eye. The only correct answer we can give is: If our Lord points out to you the care His Heavenly Father takes of you, He expects you at the same time to cooperate with Him. God helps those who help themselves. It is those who help themselves, it is true, indeed, that God feeds the birds of the air, but He does not deposit the bird's breakfast in her nest. The bird must rise early to find the worm. The early bird catches the worm. It is true that God crowns the mountains with forest trees and enriches the bowels of the earth with coal and other mineral deposits, but it is equally true that this wood and coal cannot be of service to men without hard and patient toil. It is true God gives fecundity to the earth so that it produces grain of all kinds for the nourishment of man, but it is equally true, that before those crops can be utilized, man must cultivate the soil, plant the seed, reap it and gather into barns.

"Be not solicitous for to-morrow, for to-morrow will be solicitous for itself. 'Sufficient unto the day is the evil thereof.' Do not derange the order of Divine Providence by super-

adding to the cares of to-day the solicitudes of to-morrow, which are often imaginary or vague, which are often such as Dewey and Schley, concentrate your powers on the formidable enemy that confronts you now. Do not scatter your forces by striving at the same time to encounter an enemy yet afar off and who may never approach you. Hope in the Lord and do good and He will give you the desires of your heart."

"The phenomena that strike the senses we can observe and draw inferences from; but as to the 'how' of most of them, we are completely in the dark. Examples might be adduced from every object in creation, from the stars of heaven to the brine that simmers in the illimitable sea—from the cedars of Lebanon to the hyssop that grows in the crannies of the wall—from the monsters of the deep to the invisible life that moves in a drop of water—from the soul of Aquinas to the soul of an idiot boy. And yet, would finite intelligence, which sees the whole of nothing, which is unable to comprehend the infinite, pretend to comprehend the infinite? How true the words of the Book of Wisdom: 'Hardly do we guess aright at things that are upon the earth; and with labor do we find the things that are before us.' But things that are in heaven, who shall reach out? And who shall know Thy thought except Thou give wisdom and send Thy Holy Spirit from above? And so the ways of them that are upon the earth may be corrected, and men may learn the things that please Thee. For by wisdom they were healed, whosever have pleased Thee, O Lord, from the beginning.' How grateful, then, should we be that God has deigned to come in close contact with this creature by revelation, and from the very beginning has manifested His Divine intelligence so that we know how to please Him by the submission of our intelligence and acting on His will, so graciously manifested through the medium of Revelation!—Church Progress.

DON'T WORRY.

A Practical Sermon on This Interesting Text by Cardinal Gibbons.

In a recent sermon Cardinal Gibbons invoked his hearers to be active and industrious, but to avoid excessive solicitude, worry and trouble of mind; to think not of the cares of the morrow, but make the best possible out of the present. Cardinal Gibbons' sermon was in part as follows: "I do not pretend to read your hearts, but I venture to say there is scarcely a member of the congregation who is not agitated by some vain hope or fear. Each of you has his daily round of cares, which flow and ebb like the tides. As soon as one care subsides another rises in your heart in endless succession. Those of you who are more favored in your temporal condition may be preoccupied by the rise and fall in stocks. Those of you who are in moderate circumstances are solicitous about your future wants for the decent support of life. Others are anxious about some impending event of the issue of which you imagine your future happiness depends. Some of you again are fretful and uneasy about the recovery of a sick friend or member of your household. "Now, the Christian religion, established to prepare us for future bliss in the world to come, contributes at the same time to our happiness in this life. Let me set before you the beautiful exhortation of our Saviour on this subject in His Sermon on the Mount: 'Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food and the body more than the raiment?'

"But you will say, if God has such an eye to our wants; if His providence watches over us, may we not fold our arms, sit down idly and do nothing? May we not even squander what we possess? May not the capitalist hoard up his treasures and give no employment to others? May not the son of toil frequent the tavern and read the papers all day and enjoy a perpetual holiday?

"God forbid that while you are admonished to avoid extreme solicitude you should fall into the other extreme of idleness and improvidence. If our Lord points out to you the care His Heavenly Father takes of you, He expects you at the same time to cooperate with Him. God helps those who help themselves. It is those who help themselves, it is true, indeed, that God feeds the birds of the air, but He does not deposit the bird's breakfast in her nest. The bird must rise early to find the worm. The early bird catches the worm. It is true that God crowns the mountains with forest trees and enriches the bowels of the earth with coal and other mineral deposits, but it is equally true that this wood and coal cannot be of service to men without hard and patient toil. It is true God gives fecundity to the earth so that it produces grain of all kinds for the nourishment of man, but it is equally true, that before those crops can be utilized, man must cultivate the soil, plant the seed, reap it and gather into barns.

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WAYS OF WINNING SOULS.

REV. ELIAS YOUNAN, O. S. P.

The chief agent in the work of conversion is the Spirit of God—the Holy Ghost. This grace—the free gift of faith—is obtained for others by the fervent prayers of Catholics, by their zeal and devotedness in bringing to the mission their non-Catholic relations and friends, and by the earnest eloquence of the preacher. The main object of the non-Catholic mission should be not so much to break down prejudices—but directly to aim at bringing in the One Fold His other sheep. The mission should be, if possible, held in the church, before the Blessed Sacrament, with the mission cross. Prejudice is broken down as soon as non-Catholics enter the House of God. His very Presence leaves an impress which is lasting. It is good to get the Catholics so deeply interested as to make them apostles; then by prayer and work they will aid largely in the success of the mission. Hence, always begin by a Catholic mission—after the non-Catholic mission—after the hymn—answer the questions clearly by the Spirit of charity. Then the Veni Creator and sermon, followed by the Solemn Benediction, the Blessed Sacrament. Have the best music. The sermons should be on the "Creed," mingling moral truths and strongly insisting on the necessity of believing in all the doctrines of Jesus Christ, in the teachings of the Catholic Church. Carefully establish the necessity of a divine, infallible, authoritative, living Teacher. Point out the marks of that Divine Teacher, and prove the sacraments of penance and holy Communion from Scripture. It would be good to preach on the Passion of our Saviour—Christ with Jesus and Him crucified. Close with the parable of the "Good Shepherd" and that of the "Sower and the Seed." Urge on the Class of Inquiry, especially for unsatisfied minds and restless hearts, and prevail on the Catholics to continue the good work. Form the Class of Inquiry—in the school hall, if there be any—evening the first week after the closing of the non-Catholic mission in the church, and later on three times a week.

The secret of making converts is in this very Class of Inquiry. Allow the Catholics to attend with their non-Catholic relatives and friends: interest earnest inquirers by further explanation of doctrines, such as the Trinity, Immaculate Conception, Maternity of Mary, Hell, the Resurrection of the Body, Eternal Life. Answer questions handed in. Bring all your influence to bear on our separated brethren both in public and private, and then by personal contact strike the last blow which will bring you complete success.

Non-Catholics attending the services in the church, listening night after night to the questions answered, to the sermons, receiving the blessing of the Divine Redeemer, reading Catholic literature, are bearing fruit, thirty and even sixty fold; but in order that they should bear fruit a hundred-fold, they should be brought in touch with the missionary who has powerfully influenced them. Thus, dealing soul with soul, there is almost a certainty of conversion. Hence, the absolute necessity of staying for a good while to reap the fruits of one's sowing. If the mighty Apostle St. Paul remained in one place for months to gain souls and win them to Christ, what should we not do to complete the work of conversion? It is truly a pity—nay, even unfair and unjust—to disturb consciences, to create an hunger and thirst, a longing for the truth, and immediately after to forsake souls craving for the Bread of Life, and abandon those who with a little more time and labor would assuredly embrace the faith.

It is my deepest conviction our greatest country is ripe for conversion. The harvest is abundant, and the laborers in the Lord's vineyard should in conscience remain and finish the work which by God's grace they have begun. No matter how eloquent be the missionary, no matter what crowds he draws, he is responsible if he does not endeavor to lead into the true fold that long to know and love God, and thus secure their eternal happiness. A mission to Catholics and non-Catholics, with the Class of Inquiry, should last at least a month or even six weeks. Then steps in the pastor, who week after week instructs and baptizes and prepares for the sacraments. I would counsel an heroic band of faithful workers—few but zealous—to be organized to help the parish priest, and constantly to bring to him more souls.

—The Missionary.

THE POWER OF THE ROSARY.

An Episode in the Life of Monsignor Dapauloup.

The following incident is related in the "Life of Monsignor Dapauloup," a deeply interesting and edifying book, which we would earnestly recommend to all our readers. The incident is given the words of the saintly priest himself:

There are moments in a priest's life when a certain grace lights up the soul, and leaves an infinite sweetness which one can never forget. One day I had one of these revelations: it was at a death-bed of a child who was very dear to me—a young girl to whom I had given her First Communion.

I had the habit of always recommending to my children fidelity to one powerful prayer—the Ave Maria—and this child, who was then only twenty, and whose marriage I had blessed the year before, had been faithful to this practice and said her beads daily.

The daughter of one of the most eminent marshals of the empire, adored by her father, mother and husband; rich, young, beautiful, enchanted at having just given birth to a son—well, in the midst of all this happiness she was to die, and it was I who was to break this terrible news to her.

I went in. Her mother was weeping, her husband in despair, her father broken-hearted, even more than the mother: for I have often remarked in great sorrows that really Christian women bear their anguish better than the bravest warriors.

I scarcely knew how to speak to the poor, little, dying wife and mother. To my surprise she met me with a bright smile on her lips! Death was hastening on. She knew and felt it. And yet she smiled, though with a certain sadness after a moment, although joy floated above it.

I could not help exclaiming, "O my child, what a terrible blow!" But she, with an accent which moves me even now when I think of it, replied: "Do you not believe that I shall go to heaven?" "Yes," I replied. "I have the firmest hope that you will." "I am quite sure of it," she answered quickly. "What gives you this certainty?" "The advice you gave me on my First Communion day. You advised me to say the Ave Maria every day, and to say it last four years I have said the Rosary every day of my life, and that makes me sure of going to heaven." "Why?" I could not help adding. "Because I can not believe," she said gravely, "and the thought has been ever present to me since I knew I was to die—that I have for four years said fifty times each day, 'Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death,' and that she will absolve me at the last. I feel sure that she is near me at this moment, that she will pray for me and conduct me to heaven."

These were her words, and then I saw what I can never describe—a really heavenly death. I saw this frail and tender creature suddenly carried off in the flower of her youth from all that makes life dear to one—leaving father, mother, husband, whom she adored and who equally adored her, her poor little baby boy, so dear and so earnestly wished for—all this, I say, she left, without tears, but with a kind of radiant serenity; consoling her parents, encouraging her poor husband, blessing her little child, and in the midst of embraces which vainly strove to keep her on earth, seeing nothing but heaven, speaking only of heaven, while her last sigh was a smile, as if she already beheld the eternal beatitude.

ABANDONING THE REFORMATION.

It is said that there are one thousand seven hundred clergymen of the Church of England who are members of the Confraternity of the Blessed Sacrament, organized to destroy the work of the Reformation. They are allies of the Church of Rome, and in belief and practice agree with that body. Many efforts have been made to prevent these clergymen from continuing their Roman practices in the churches of the Church in England, but with only small success. The Bishops of the State Church are apparently indifferent to the efforts of the Confraternity of the Blessed Sacrament, organized to destroy the work of the Reformation. They are allies of the Church of Rome, and in belief and practice agree with that body. Many efforts have been made to prevent these clergymen from continuing their Roman practices in the churches of the Church in England, but with only small success. 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LEAGUE OF THE SACRED HEART.

GENERAL INTENTION FOR JANUARY, 1899.

Respect for Authority. Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart.

Respect for authority is not one of the virtues of our age or country, much as we may style ourselves a law-abiding people and submit, outwardly at least, to the Constitution and statutes framed and enforced by our civil legislators and rulers.

Children surely do not respect the authority of parents whose counsel and command they heed not, even in such important matters as the choice of a school or college, of a business career or profession, of the associations they take up with, and, in general, in the determination of their future without due deference to the wishes of parents.

Shall we say that parents themselves respect their authority when they relinquish it to consult merely the likes and dislikes or whims of their misguided and obstinate children?

Citizens may comply outwardly with the laws, since a hundred selfish motives compel their compliance, but, in their hearts, how many of them dislike as well as condemn their rulers, denounce them in public and in private, charge them with low and venal motives, detract from their authority by destroying their reputations and hinder in every possible way the free exercise of their power?

Even well-disposed men permit themselves to conceive prejudices against authority when it is constituted in forms distasteful to them. Hence it is common to hear men, who glory in their citizenship in a republic, speak ignorantly against the constitution of their country.

It is not enough to rejoice in this that the rulers themselves do not respect their authority, that for most of them it is only a means of indulging selfish interest and pleasure, that they resort to the meanest ways of obtaining and securing it, and that they often exercise it without due regard to the common welfare, or for the benefit of the few who have placed them in power.

As kingdoms and commonwealths are established now-a-days, there is some redress for every abuse of power, but this redress is surely not to be obtained by those who themselves are lacking in respect for authority.

Perhaps the most serious fault we can find with the civil authority in our day, is that it fails to inspire people with respect for domestic and religious authority. Often ignoring and superseding parental rights by interference in the education of children, favoring, at least indirectly, the rebellion of wives against the authority of their husbands by its lax divorce laws, hindering, when it is not persecuting, the Church in the free discharge of its divine mission among men, the State has, in most parts of the world, been the cause of contempt for the very authority through which alone it can hope to maintain the respect due itself.

It is to the legislation and example of the rulers of certain States in Europe that we must ascribe the disrespect for the clergy which is becoming prevalent among their citizens, and which is heartily extended to the rulers themselves. For nearly a century nearly all of the middle and southern European nations have tolerated, when they do not actually encourage, on the part of their citizens a profound contempt for their pastors and higher spiritual rulers, and for more than a quarter of a century Italy and France have indulged this contempt openly in their laws, newspapers, books and lectures, with results that threaten to be far more disastrous to these Governments than to the Church within their territories.

In strange contrast with the fatuous disregard of civil rulers for spiritual authority, is the attitude of the rulers of the Church in behalf of every legitimately constituted civil power. In imitation of their Master who bade us to give to Caesar the things that are Caesar's, the Apostles and their successors have insisted on respect for civil authority.

"Be ye subject," wrote St. Peter, "therefore, to every human creature for God's sake; whether it be the King as excelling, or to governors sent by him for the punishment of evildoers, and for the praise of the good. Servants, be subject to your Masters, with all fear, not only to the good and gentle, but also to the forward." And St. Paul: "Let every soul be subject to higher powers: for there is no power but from God; and those that are ordained of God. Therefore he that resisteth the power, resisteth the order of God. And they that resist, purchase to themselves damnation. For he (the one in power) is God's minister to thee for good. Wherefore be subject to necessity, not only for wrath, but also for conscience sake. Render therefore to all men their dues. Tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. In the sense of these texts Catholic theologians all urge on us the observance of what they call legal justice, as a matter of conscience, insisting on inward reverence and love for our rulers, as the necessary elements of real respect, as well as outward compliance

with their commands; bidding us look upon them as among the chief agents of Divine Providence in our regard and exhorting them to act towards us as worthy instruments of God who has created their authority and destined them, in whatsoever way they may be chosen, to exercise it beneficially for us.

"We must not attribute the power of giving kingdom and empire to any one save God," is St. Augustine's terse caution; and St. Gregory's is the same: "Power, as we believe, is given by Heaven to emperors and kings" while St. Chrysostom says: "We should not think it a matter of chance or without purpose, but the work of Divine Wisdom, that there should be principalities and that some should rule and others be subject," all as our Lord said to Pilate: "You would have no power against Me, unless it were given you from above."

It is for want of faith in the divine origin of power and divine sanction of obedience, the supreme test of our respect for authority, that rulers effect so little by their administration of power, and men gain so little from their virtue of obedience. Unfortunately this want of faith is even more common among subjects than among rulers, and we have occasionally to listen to men who should be teachers of the people, depreciating the merits of the virtue which has been consecrated for ever by the One who became obedient for us even unto death, and more or less disposed us to entertain the proud, I will not serve! of Lucifer and his fallen angels.

What a different spirit is that of the Saints and Doctors of the Church who counsel respect for authority in every sphere as a first principle in Christian life. With St. Paul they call for prayer for kings and for all who are in high station, since this is acceptable to God our Saviour, and with Tertullian they remind the rulers of earth that: "A Christian is no man's enemy, least of all his Emperor's, whom he looks upon as appointed by God, and whom he must love and reverence, and honor, and for whose welfare he must pray as well as for all his empire."

This respect for authority is the only source of God's blessings on rulers as well as on subjects under their power. It was one of the blights caused by the Reformation to do away with this spirit of reverence for authority, ecclesiastical, civil and domestic, and as a result we are to-day face to face with the organized enemies of human society, communists, socialists and nihilists, all of which in some way foster and promote the anarchy which is now so violent in Europe, and which is at present the subject of the deepest concern, not only to the crowned heads, whose lives are threatened, but to all who wish to save society from disorder and bloodshed.

Nowhere is the doctrine more precisely stated than in the various encyclicals of our present reigning Pontiff, Leo XIII., on this subject, notably in the two styled *Diuturnum*, on the Civil Power, and *Immortale Dei*, on the Christian Constitution of States. In the former, written in 1881, he points out the dangers which are now actually appalling some of the potentates of Europe, and shows how authority originates from God, no matter what way the peoples of the earth may have of determining who shall exercise it, and that religion is the only remedy for the evils arising between rulers and their subjects, recalling the various offices of his own predecessors in behalf of peace between kings and their subjects. In the latter he dwells on the friendly offices of Church to State and on the mistrust and ingratitude with which they have been too often repaid. After showing the proper relations between the two, he dwells on the causes of the ill-treatment of the Church by so many civil authorities, mentioning specially the license of the press, religious indifference and the exclusion of the Church from active life, from the laws, the education of youth and domestic society, and recalls the various encyclicals of Gregory XIII. and Pius IX., issued with a view to defining and condemning the principles from which these evils spring. He then calls on Catholics to form and propagate correct views of these various principles, and to drop their private disputes with a view to restoring harmony between the ecclesiastical and civil powers.

This is the chief thing to be done, the formation of correct views of authority and of respect for the same, and then the propagation of these views among all the people who come in any way under our influence. This is no easy task; it must be done against fearful odds; for there is great opposition without, and serious opposition within ourselves. The newspapers and all their false principles; the common schools and their neglect of this all important virtue even in the natural order; the lecture room and the lodge and meeting room of secret societies, and of the associations banded together to cultivate disrespect for, and rebellion against lawful authority—all these make it fearfully difficult to advance a principle which is not at first sight agreeable to the human heart. Hence it is that our prayers are needed and our zeal; prayer first for the light to recognize the value of this virtue, and then zeal to promote it everywhere, so that it may become what God means it to be, the source of peace, unity and harmony for all who rule and for all who obey.

When you are nervous and sleepless, take Hood's Sarsaparilla. It makes the nerves strong and gives refreshing sleep. You cannot be happy while you have corns. Then do not delay in getting a bottle of Holyway's Corn Cure. It removes all kinds of corns without pain. Failure will be unknown.

BYRON'S POETIC PICTURE OF A CATHOLIC LADY.

The approach of the joyous Christmas holidays, when pleasure parties will be held in every Catholic home, makes opportune some reflections on the Catholic woman. St. Peter exhorted Christian women, converts to the faith, so to live "that if the husbands of any believe not the word they be won without the word, by the manner of life) of the wives, considering your chaste conversation with fear." This holy awe was inspired by St. Cecilia to her heathen husband and his brother, who could not but exclaim: "Christ must be, indeed, the true God, since he has chosen for Himself such a handmaid." St. Monica inspired her husband, St. Augustine, with a similar fear which brought him at last to the faith. There are many such examples recorded in the lives of the saints, and renewed in the experience of our day.

But the most beautiful commentary we know of upon St. Peter's words was written by Lord Byron, and that, too, quite unconsciously. The lines occur in a book so generally shunned by Catholics that they will be new to most. Moore has described the poem in question "the most powerful, and in many respects, painful display of the versatility of genius that has ever been left for succeeding ages to wonder at and deplore." The strangest, though by no means most deplorable, instance of Byron's versatility occurs near the end of the poem in the fifteenth canto. The noble poet has been describing at great length, and with more sarcasm than wit, the company gathered at an English nobleman's mansion, when all at once his tone changes, and he speaks of a young Catholic orphan, whom he calls Aurora Raby. The lines are as follows:

"Early in years, and yet more infantine in figure, she had something of sublime in eyes which sadly shone, as seraph's shine. All youth—but with an aspect beyond time; Radiant and grave, as pitying man's decline; Mournful—but mournful of another's crime. She looked as if she sat by Eden's door. And grieved for those who could return no more."

"She was a Catholic, too, sincere, austere. As far as her own gentle heart allowed; And deem'd that fallen worship far more dear. Perhaps because 'twas fallen; for her sires were proud. Of deeds and days when they had fill'd the ear. Of nations, and had never bent or bow'd To novel power; and as she was the last. She held their old faith and old feelings true."

"She gazed upon a world she scarcely knew. As seeing not to know it; silent, lone. As grows a flower, thus quietly she grew. And kept her heart serene within its zone. There was awe in the homage which she shed. Her spirit seemed as seated on a throne Apart from the surrounding world, and strong. In its own strength—most strange in one so young."

Can anyone doubt that this beautiful picture was drawn from life? Byron must have met a young Catholic lady who neither thought it necessary to conceal her religion, nor to apologize for it by fast talk and worldly manners. She was a contrast to all around her, and the result was, not sneers or contempt, but respectful admiration. "Considering your chaste conversation with fear," said St. Peter, "There was awe in the homage which she drew," says Lord Byron.—N. Y. American Herald.

THE TEACHER'S AUTHORITY.

It Should be Upheld by Parents. Not Depreciated.

Sometimes, too often, in fact, we hear of parents instructing their children, in the event of certain circumstances arising in school, to "pack up their books and come right straight home." This is a mistaken policy and one that should never be advocated or broached by parents, as it tends to weaken the teacher's authority, and that is a detriment to all parties concerned. If a parent knows a teacher to be arbitrary, unreasonable, prejudiced, unmannerly,—any or all of these—the appeal from these faults is to the principal of the school and should never be delegated to the pupils; for the children will naturally ignore the authority which the parent has belittled and the friction between the two, in class time, will but make trouble for the teacher and deprive the pupil of the full benefit of class room instruction. Children, too, are clannish; there is a tacit agreement among them that they must "hang together," and that the teacher is their natural and common enemy; so if one or two, acting under instructions from home authority, know they will be upheld in rebellion against school authority, and take advantage of that knowledge to the extent of becoming defiant, the rest, like sheep, will follow such a lead, and the consequence is either the application of severe discipline or the total overthrow of the teacher.

Every parent should feel it a duty to keep in touch with the school-room, should know how the child progresses in class and what is the mutual status of pupil and teacher. If either is not satisfactory, the remedy does not lie in instructing the child in defiance towards the teacher, but in an appeal to higher authority; and such an appeal should not be made a matter of discussion before the child, but should be conducted with as much privacy as possible. There are comparatively few cases in which a teacher is wholly to blame for losing the respect and obedience of scholars. Indeed, insubordination is more often the fault of the too-indulgent parent, whose parental jealousy cannot or will not see flaws in the child that, to others, seems

AFTER MANY YEARS OF SUFFERING FROM GRAVEL, MR. J. N. BABCOCK RECOVERS.

Thanks to Dodd's Kidney Pills which Cured Him Speedily and Thoroughly.—Mr. Babcock's Story in His Own Emphatic Words.

Sharbot Lake, Dec. 26.—A Dresden despatch, to the Canadian press, last week, described how ex-rev. W. G. Cragg, of that town, was cured of severe Inflammatory Rheumatism by Dodd's Kidney Pills, after the best doctors had failed to benefit him, and after many so-called "remedies" had proved utterly useless.

The story has been the subject of a great deal of interested discussion here, and it has been ascertained that Dodd's Kidney Pills are an article in universal use in this district.

"Mr. Cragg cannot tell me anything about Dodd's Kidney Pills that I don't know already," said a well-known lawyer, who was discussing the matter with a group of friends yesterday. "I have known them to cure cases of Rheumatism which six doctors had pronounced incurable."

"I have experienced what Dodd's Kidney Pills will do," said Mr. John Nicholas Babcock, another well-known resident. "I suffered the most acute tortures from Gravel and other Kidney Diseases, for twenty long years. I spent hundreds of dollars in doctors' bills, and for various so-called cures, but with no lasting benefit. 'I didn't believe Dodd's Kidney Pills would cure me, but expected to get a little temporary relief from their use. I was completely and thoroughly cured by them, though. There is no Kidney medicine on earth to compare with Dodd's Kidney Pills.'"

Scores of people in this district testify gratefully to the wonderful power and virtue of Dodd's Kidney Pills. Every phase of Kidney Disease, including Bright's Disease, Diabetes, Rheumatism, Gout, Impure Blood, Heart Failure, Paralysis, Dropsy, Sciatica, Lumbago, Gravel, Stone in the Bladder, and Women Troubles, yield, positively and speedily, to the power of this great Life Saver.

Dr. Chase Cures Cataract After Operations. Toronto, March 16th, 1897. My boy, aged fourteen, has been a sufferer from Cataract, and lately we submitted him to an operation at the General Hospital. Since then we have resorted to Dr. Chase's Cataract Cure, and one box of this medicine has made a prompt and complete cure. H. G. Ford, Foreman, Cowan Ave. Fire Hall.

Help your children to grow strong and robust by counteracting anything that causes ill health. One great cause of disease in children is worms. Remove them with Mother Graves' Worm Exterminator. It never fails. NERVES must be fed on pure, rich blood. Hood's Sarsaparilla is the best nerve tonic. By enriching the blood it makes the nerves strong.

Pains in the Foot and Limb—A Complete Cure Accomplished by Hood's Sarsaparilla. "For a number of years I was afflicted with acute rheumatism in my left side and all the way down my limb into my foot. I live five blocks from my work and had to stop and rest several times in going and coming. I could get no relief from my trouble and was on the point of giving up my job when I happened to hear of Hood's Sarsaparilla. I purchased a bottle of this medicine and a vial of Hood's Pills and began taking them. Before I had half finished them I was relieved and it was not long before I was completely cured. I never lose an opportunity to praise Hood's Sarsaparilla, for my cure meant a great deal to me, as I have a family and must always be at my post." WILLIAM HASKETT, yardman, Grand Trunk Railroad depot, Brantford, Ontario.

Hood's Sarsaparilla. Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5. are purely vegetable, carefully prepared. 25 cents.

Hood's Pills. are purely vegetable, carefully prepared. 25 cents.

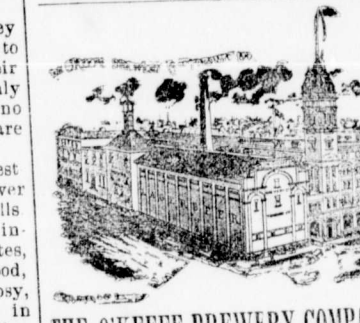
If your digestive powers are deficient, you need something now to create and maintain strength for the daily round of duties: Take the pleasantest of Malt Beverages—

JOHN LABATT'S ALE AND PORTER

They are PURE and WHOLESOME and will do you good. TRY THEM. For sale by all Wine and Liquor Merchants.

Preserve Your Teeth. And teach the children to do so by using CALVERT'S CARBOLIC TOOTH POWDER. 6d., 1s., 1s. 6d., & 1 lb. 5s. Tins, or CARBOLIC TOOTH PASTE. 6d., 1s., and 1 lb. 5s. They have the largest sale of any Dentifrices. AVOID IMITATIONS, which are NUMEROUS & UNRELIABLE. F. C. CALVERT & CO., Manchester.

CURE ALL YOUR PAINS WITH Pain-Killer. A Medicine Chest in Itself. Simple, Safe and Quick Cure for CRAMPS, DIARRHOEA, COUGHS, COLDS, RHEUMATISM, NEURALGIA. 25 and 50 cent Bottles. BEWARE OF IMITATIONS. BUY ONLY THE GENUINE PERRY DAVID'S.



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

London, Saturday, December 31, 1898

THE TABLES TURNED.

Much as has been said by the missionary societies concerning the conversion of the people of the Philippine Islands and of the other new territorial acquisitions of the United States to Protestantism, the Salvation Army is now reported to have started the work of converting the population at Manila, and to have thus forestalled the Evangelical missionaries. It is further reported that so far the Salvationists have had considerable success, and made considerable progress in their work of conversion; but this success has been, not with the Spanish residents or the Filipinos, but with the English-speaking population, and it may be justly inferred that the conversions effected are from the various Protestant sects. Thus the tables have been turned on the sects represented on the missionary boards. Instead of the so-called Evangelical sects making converts of the Catholic residents, their own adherents are being converted to Salvationism. Is this to be the outcome of all the talk about missionary efforts to enlighten the deluded Islanders?

THE OUTRAGES CONTINUE.

Despatches from Constantinople state that outrages on the Christians of Armenia are still being perpetrated to such an extent that the widows and orphans of those who were massacred will soon be completely wiped out of existence. In addition to this, and as a consequence of the cruelties indulged in by Kurds and Turkish soldiers, there is great distress prevailing through the province, and thousands of the Armenians are starving. This occurring so soon after the compliments which passed between the Sultan and the Kaiser on the occasion of the visit of the latter to Constantinople and Palestine, shows that the Kaiser's visit has borne but little fruit as regards the civilizing of the Sultan, who is undoubtedly responsible for the carrying out of the policy of the extermination of the Armenian Christians. It seems that even the recent loss of the Island of Crete has not brought the crowned assassin at Constantinople to his senses; nor is this likely to be the case while the interests of the Christian powers are so divergent that they have to watch all each others' movements with suspicion.

A NEW CATECHISM.

It is something extraordinary that the Baptist, Wesleyan, Episcopal Methodist, Presbyterian, Congregational and Quaker Churches in England have agreed to prepare a catechism of Christian doctrine which will be taught to children of all these denominations. A joint committee has been appointed to represent all the denominations, and those delegates who are their ablest men have been engaged in the preparation of the work for two years, and it is said it will be issued soon in England and America, signed by the leaders of all the various Evangelical denominations. The established Church of England has no hand in this work, yet it has been pompously called "an Ecumenical Catechism of Protestantism." How the diversities of doctrine which are taught by the different sects have been bridged over has not been explained, and probably will not be until the catechism is issued. We may presume that they will either be passed over in silence, or will be expressed in ambiguous language which all may interpret to suit themselves. In either case it is hard to see how the command given by Christ to His Apostles to "teach all things whatsoever I have commanded" will be fulfilled by the new book, which will evidently be a compromise, and not a straightforward teaching of that faith "without which it is impossible to please God."

Nothing is so capable of overturning a good intention as to show a distrust of it; to be suspected for an enemy is often sufficient to make a person become one.—Madame de Sevigné.

ANGLICANISM AND THE CONFESSORIAL.

Archdeacon Fortin of the Anglican Church at Winnipeg has taken occasion from the recent pronouncement of the Archbishop of Canterbury on High Church or Ritualistic doctrines, to deliver a series of sermons on the same subject.

Two of these sermons are before us, as published in the Winnipeg Tribune, on Auricular Confession, and Prayers for the dead, respectively. By them we observe that the Archdeacon has not made it his purpose to show that Anglicanism has any belief in particular on either of these subjects, or that the Church of England teaches and has always taught the truth, or that it is the Church of Christ, teaching consistently the doctrine of Christ at all times and in all places; nor does he even attempt to prove that Anglicanism is in no way different from the Low Churchism of which he is the special advocate in really Church of Englandism. It would be impossible to do all this, and the Archdeacon has shown discretion in not attempting the task. He finds it much easier to pour the vials of his spleen upon the Catholic Church, misrepresenting its doctrines, and thus giving himself a pre-emptive upon which to abuse the Ritualists also.

The Catholic Church is not responsible for the vagaries of Ritualism. It is a movement solely within the Church of England itself, and those Anglicans who take occasion from it to abuse the Catholic Church, merely prove that their own internal dissensions have made them splenic, and upset their reasoning powers. Catholics were not, from the beginning, even remotely, the cause of the Ritualistic movement at Oxford. It was the result of earnest study of the primitive Christian Church by the most learned and zealous Anglican divines. They found that Anglicanism had rejected doctrines which were undoubtedly those of the early Christian Church, and which were, therefore, truths which had been handed down by the Apostles, being revealed to them by Christ, and taught as part of the deposit of faith which Christ commanded them to teach all nations.

Becoming convinced of this, they introduced these doctrines into their own Church with such success that in the short period of little more than half a century, they have brought over to their views one half of the clergy in England itself, and a large percentage wherever Anglicanism exists. The pastoral address of the Archbishop of Canterbury, which exonerates the Ritualists from any blame, and vindicates them from the charge of teaching anything which is contrary to Scripture, or even to the real teaching of the Church of England, is a proof that Ritualism has taken deep root in that Church, and that it cannot be shaken off from the Church by the ridiculous efforts of Low Church fanatics like John Kenis, the London seller of obscene literature, and, must we add, of Archdeacon Fortin, as well as the Bishop of Liverpool, to make it appear that the movement is controlled by the Pope in order to bring back England to the Catholic Church by surreptitious methods?

It is evident that in this attempt the Archdeacon of Winnipeg is guilty of a transparent fraud. We cannot deal in one article in this journal with all the misrepresentations of the Archdeacon. We will, therefore, confine ourselves here to refuting some of his statements regarding auricular confession, both as it exists in the Catholic Church, and as inculcated in the authorized standards of the Church of England.

In his sermon on this subject, Dr. Fortin sets out by saying,

"Confession is good. . . . The Church of England believes in and teaches confession. The very first note of morning and evening prayer is struck in that key. . . . It is a full and general confession. All alike enter the words 'we have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us.' . . . O, yes. Our Church teaches and practices confession; but then it is the Scriptural kind of confession—confession to God, who alone can forgive sins."

After this assertion that the only confession authorized in Scripture is confession to God, and that this is the only confession authorized by the Church of England, the Archdeacon proceeds at once to contradict himself, and to explain that a further confession is desirable and useful. He says:

"Is there never to be confession to man? Are there not cases sometimes when this is desirable and profitable? Nay, are not the people exhorted to consult a clergyman for the quieting of their consciences before they can come to the Lord's supper?"

Here, no doubt to the great surprise of his hearers, he actually approves of the pronouncement of Archbishop Temple, of Canterbury, who declares that in the Church of England it is

lawful for a clergyman to hear the confessions of those of his parishioners who ask him, and that he should give them absolution in the form prescribed by the Church. And of all this Archdeacon Fortin says:

"The Archbishop has spoken with consummate wisdom. His words are beyond all praise. Truly they are apples of gold in pictures of silver. In terse and weighty matters, he lays down the position of the Church of England."

He continues, by a long explanation, to show under what circumstances it is laudable to make confession to a clergyman of the Church. This should be done, he explains, whenever a soul is afflicted because it has done wrong, and when it is tempted against faith, or cannot explain the difficulties presented to it against the mysteries of the revealed religion. He adds: "The confession that is allowed in the Church of England proceeds on these lines." It is, in fact, merely a consultation with the clergyman to have his doubts in faith removed, and to obtain consolation in affliction.

Is the Archdeacon utterly ignorant of the statements made in the offices of his own Church, that he thus misrepresents the case? It is not for the mere purpose of being consoled, or to obtain advice, that the Church of England Commemorative Prayer-book commands confessions to be heard, but for the purpose of obtaining forgiveness of sin from the clergyman, who is declared to have authority from God to give absolution. In fact it is with the same avowed object for which Catholics make their confession to a priest who has authority to absolve them. This is perfectly clear from the words used by the minister, here called a "Priest," in the Anglican order of Visitation of the Sick, which gives the following direction:

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him, if he humbly and heartily desire it, after this sort: 'Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive the sins of those who are brought to thee for confession, and whose sins thou shalt retain, they are retained.' (St. Matt. xvi, 19; St. John xx, 23.)"

It is true, the Archbishop of Canterbury declares that this confession is to be purely voluntary on the part of the penitent. But the passage proves that the Church of England teaches, equally with the Catholic Church, that Christ has left to the pastors of His Church the power of forgiving sins, notwithstanding Archdeacon Fortin's pretence that "only God can forgive sin."

It is, of course, true that God alone has the inherent power of forgiving sin, but if He thinks proper to grant that power to men, subordinately to His law, He may do so, and we have His assurance that He has done so, whereas he told St. Peter on one occasion, and the whole of His Apostles on another:

"Whatever you shall bind upon earth, it shall be bound in heaven; and whatsoever you shall loose upon earth, it shall be loosed in heaven." and "Whose sins you shall forgive, they are forgiven them, and whose you shall retain, they are retained." (St. Matt. xvi, 19; St. John xx, 23.)

The Church of England, equally with the Catholic Church, holds that by these words the power to forgive sin which Christ gave to the Apostles has been transmitted to the pastors of the Church down to the present day. The Church of England, indeed, leaves the penitent free to obtain forgiveness through that power of absolution, but the teaching of the Catholic Church, that man is bound to recover friendship with God, through this means of reconciliation which He has instituted, is certainly more consistent with right reason. The Church of England is inconsistent with itself in asserting that this means of salvation is of divine institution, and yet that the people are not obliged in conscience to make use of it.

It being once shown that the power of forgiving sins exists in the Church of Christ, it follows as a matter of course that confession of sins is obligatory, for there is no other means whereby the priest can know the state of the penitent's conscience, and whether his sins should be forgiven or retained, unless he himself makes it known to the priest.

This confession in itself is a useful institution is admitted by Archdeacon Fortin. Not only do the benefits he has enumerated arise from it, but through it reparation has been made for thousands of injuries done to our neighbors. Stolen property, or property which has been acquired unjustly, has been restored to its rightful owners, and thousands of souls have been led to return to God, who were straying from the paths of virtue. The penitent has a friend, a father, an adviser, a confidant, and a physician in his father confessor, and he is thus led away from sin and the occasion there-

of by the good advice and instructions he receives in the confessional.

Archdeacon Fortin asserts that the questions put to the penitent in the confessional are a means for leading souls astray. This is a gross misrepresentation. The priest has to ask just such questions of his penitent as will make known the disease of his soul for the purpose of applying the proper remedy. This cannot lead to the perpetration of sin, but it brings back many souls to God, because good advice is given, and the proper remedies applied to prevent the sins committed from being repeated. We would say more on this subject, but we must bring this article to a close, as we have already extended it to greater length than we intended.

THE CHRISTIANITY OF THE FUTURE.

Much has been said and written of late on the subject of the "Religion of the Future," and the matter is undoubtedly of great interest to Catholics; but in the way in which it has been usually treated, the treatment shows rather how rapidly Protestantism is tending to a total rejection of all Christian teaching and doctrine, than what the Christianity of the future will really be.

An address was delivered by the Bishop of Ripon before the Church of England Congress recently held at Bradford, England, which has excited a good deal of comment, much of which has indeed been unfavorable to his views, but so many have accepted them as a correct forecast of what Christianity is coming to, that we confess we are astonished to find that among the members and clergy of the Church of England, which has been regarded as the most conservative and orthodox of all the Protestant denominations, there are so many who at the bottom have no higher view of the Christian religion than that it must become a species of Latitudinarianism or Deism before it can be acceptable to an intelligent and thoughtful world.

Bishop Carpenter, who is the Bishop of Ripon, was president of the Congress, and the fact that he was selected for this position, of itself, would go far toward showing that his views of Christianity accord in the main with those of a large section in the Church of England.

The Bishop said: "The future of the world does not belong to sectarianism, and so the dream of Catholicity will be fulfilled."

Taken by itself, this is a harmless sentence, for certainly Christianity does not consist in sectarianism, and it is most desirable that sectarianism should pass away, that the one Church which Christ established may prevail. This is not the Bishop's meaning, however; for he explains himself in the following sentences to mean that all the Christian doctrines or dogmas which have been debated so extensively during the last three hundred years will be laid aside and pure and simple Christianity will remain; and thus he says:

"The Church of God will renew its youth. It will be content with a simpler symbol because it will have learned Christ. It will not need any longer Trent, or Westminster, or Lambeth, or the Vatican to lead it. It will be satisfied with simpler thoughts and a purer faith. It will be satisfied to realize that there is one Lord, one faith, one baptism, one God and Father of all."

The Bishop, certainly, cannot be accused of partiality in his present utterance, since he makes all creeds equally useless, whether they come from God or not. The thirty-nine articles of Queen Elizabeth's promulgation, equally with the decrees of the Councils of Trent and the Vatican, and the Westminster Confession of Faith, are to be set aside, and the "pure and simple" Deism of Tom Paine is to be made the ideal Christian faith of the twentieth century! That new faith will have no sacraments, no creeds, no heaven, perhaps, but certainly no hell. It will be a go-as-you-please and do-as-you-please religion, which will impose no duties upon man to be fulfilled. Duties are burdensome to the indolent and sensual, and must, of course, be discarded in a religion of which man himself has the making. Baptism may be administered either as now by Catholics by the pouring of water, or as by the Baptists, by immersion in the rivers or huge tubs, or as by the Quakers: that is, it must be discarded altogether as a superstition, notwithstanding that Christ certainly instituted it.

Will there be any kind of public worship under this idealized form of Christianity? Probably not, or very little, at all events. We know by experience that just in proportion as people give up belief in Christian doctrine they cease to go to church, and hence, as a matter of fact, while

the Catholic churches are attended by devout worshippers every Sunday, in all the large cities, from early morn till after mid day, the Protestant churches are even now remarked as having empty pews, except such as have sensational preachers who can make their services interesting, either by quaint talk, or by some such dramatic performance as the killing of a cat in the pulpit by giving it a dose of nicotine, or as a realistic representation of Jacob's ladder which the preacher climbs and descends alternately with the announcement, "Now you see me," and "now you see me no more, and you will not see me till you leave earthly things and ascend with the angels into heaven."

We do not exaggerate in thus stating the case. We are only recalling facts which have actually occurred within the past twelve months; and these are the means to which recourse has actually been had to fill certain Protestant churches which would otherwise have been without a congregation. It may very reasonably be inferred that whereas even now, while there is still some belief in Christian dogmas remaining, people reason that they may lawfully stay at home on Sunday, or even spend the Sunday in amusing themselves, much more will this be the case when they are convinced that they have the right to form their religion according to their own fancies. This new-fangled religion might suit very well the notions of Unitarians, but it is very much at variance with the traditional Christianity, which was undoubtedly handed down by Christ's Apostles as they received it from their Divine Master. It will even be a great shock to traditional Protestantism. It has been recently said by a Unitarian paper, the New York Christian Register, that in Methodism the pulpit has been divorced from "the Amen corner," and this is the source of all the existing troubles in many Evangelical churches. The outcome of the new religion of Bishop Carpenter will surely be the utter extirpation of the "Amen corner" concerning which some Methodist poet has written, according to the same authority:

Bring back the Amen Corner that has long been frozen out, For nothing scares the devil like a grand old Methodist shout. Bring back the faith of the fathers, its spinal column and grip. In place of the limp, loose wriggling of a higher criticism.

It is not in the Church of England alone that this new ideal of a future Christianity without dogma is entertained, but a paper so widely divergent from Anglicanism as the New York Independent publishes an article from the pen of Clyde W. Votaw which advocates precisely the same kind of a departure from the Christianity of the past ages. This writer specifies with more particularity than Bishop Carpenter the changes which ought to be effected to make this new Christianity a perfect religion: in government, he says, it must be democratic, not monarchical; in worship simple, excluding all artificial ritual; and it must be stripped of the dogmas on which "all Christians cannot unite."

In refutation of this theory, it is enough to say here that it is the creation of man's fancy, in opposition to what God has decreed. Instead of asserting that the priesthood of the New Law should be selected and their duties defined by the people, we must accept the Apostolic ministry which Christ instituted, saying: "Going, teach all nations," and "lo, I am with you all days to the consummation of the world."

The dogmas of the Christianity of the future must be those which Christ taught and commanded His Apostles to teach to the end of time. Man has not the right to reject a single one of these, which are and will continue to be taught to the end of time by Christ's Church, against which the gates of hell shall not prevail, and which the inspired Apostle declares to be the "pillar and the ground of truth."

The rites to be used in Public Worship are not to be left to individual fancy. Some of these are of divine institution, and for the rest it must be within the province of the Church to decide what are suitable to the needs and aspirations of the people. The Christianity of the future will, therefore, be, not the fanciful religion imagined by Bishop Carpenter and Mr. Votaw, but the infallible Church which has already existed for nearly nineteen hundred years, that is, the Catholic Church, and no other.

Is it really true, have you so shamefully neglected your departed dear ones? The souls of these departed ask this question: the souls of these that have a rightful claim on your gratitude and affection.—Rev. John A. Nageleson.

ROARING KANE.

It is related that on the day the decree of Catholic Emancipation was signed by King George IV, the sword dropped from the hand of the statue of Governor Walker which overlooks the walled city of Londonderry. Whether there was anything psychological or portentous in this fact or not, no historian ventures to say; he merely states the fact and allows the reader to cogitate on it according to his fancy. In the same way we are called upon to chronicle the demise of a personage who cut a big figure in public for a good many years—the Rev. Richard R. Kane, of Belfast, Grand Master of the Orange Society. This minister of the Gospel, by reason of his habit of tearing about home like a third-class tragedian at every Orange meeting, had been deemed worthy the mantle of a famous predecessor known as Roaring Hanna. Of the two Roaring Kanes was, we believe, the better at imitating the king of beasts in his anti-Catholic bellowing. He died a few days ago from apoplexy, brought on, we dare say, by the advent of Local Government in Ireland, notification of which was published in the Dublin Gazette immediately before he gave up the ghost.—Philadelphia Catholic Standard and Times.

POWER IN WEAKNESS.

The power of baby lips and baby fingers over the heart of a strong man has often been remarked. It is a wonderful thing, this helplessness of helpless childhood! When the famous actor, Mr. Sol Smith Russell, lost a valuable business block in Minneapolis by fire last winter he became for a time deeply despondent. It was impossible to play the comical role that he had undertaken with such a load lying on his heart, for the fire had destroyed a large part of the earnings of a lifetime. While he was meditating his misfortune one evening in an Eastern city, a letter was handed to him, and a glance told him it was from his little daughter. His face brightened and his habitual smile returned to him as he read these words, painfully scrawled in a childish hand:

Dear Papa:—I went down to see your store that was burned, and it looks very pretty, all covered with ice. Love and kisses from Lillian.

The child's point of view wrought a complete change in the mind of the susceptible actor. "Nobody," he says "ever went on the stage with a lighter heart than I did that night."—Ave Maria.

ARCHBISHOP IRELAND'S WORDS.

Of drunkenness, Archbishop Ireland says: "A dreadful evil is upon the people. It is the immoderate use of alcoholic beverages. A demon I shall call it. It shoots in all directions its poison-laden arrows. It obtains dominion among all classes of society. The poor man's garret and the marble palace of the rich open alike to its doors. It debases and degrades. It scatters along its pathway disease and death. Poverty and vice are its retinue. It demolishes homes, blasts the happiness of parent and child, laughs at the piety and most sacred affections, delights in the ruin of innocence and virtue. It fills jails and asylums, carts victims to morgues and gibbets. Yes, it transmits beyond the grave its fatal curse. Having mocked and racked its victim in this life, it casts him, deprived of reason, sin-laden, and unshriven, before the tribunal of Eternal Justice. The Christian, the philanthropist, the patriot, is alarmed, and cries aloud for some spell to arrest the monster evil, and cause it to cease its ravages. I announce a spell—total abstinence.

"There are in all walks of life tens of thousands who, because of perilous temptations surrounding them, can not make use of, without the abuse of, alcoholic beverages. For them, in the judgment of physician and moralist, total abstinence is necessary. I put it before them in the name of duty; and for the life of body and soul, I command them not to taste, not to touch, the intoxicating fluid."

MINISTERS AND MINISTERS.

No doubt there are a great many good men among the Protestant ministers of this country. We are personally acquainted with not a few of them for whom we have a high regard. But there are others whose hearts, we fear, are—well, not as white as their chokers. The animus of these pious men ought to be plain to all who read or hear their discourses, especially when their subject is anything or anybody Catholic. Their latent hatred of the Church is sure to betray itself; their praise is always faint and their denunciations always fierce; their condemnations are generally sweeping, and their characterizations oftenest false. They seem to manifest a disposition to discredit or ignore any report in their favor. Where is the charity of these men of God? We know of a writer for the press who is at present engaged in compiling a record of the crimes of which Protestant clergymen in this country have been convicted within the present decade. A fearsome, damaging record it is, but we venture to say that there is not a Catholic paper in the world that would publish it. And yet many Protestant ministers are always busy in spreading evil reports against their Catholic brethren. Many of the scandalous stories they are now telling their followers about

our missionaries in the Philippines are contradicted in official reports to the Government. Still prevailing parsons rage; press no pity for the poor friar gelled to death," or for the "subjected to brutal treatment the fierce insurgents. It is a in our mind whether the savage Philippines are more savage to so-called ministers of the Gospel these United States.—Ave Maria.

HE ANSWERS A BIG

New York, Dec. 9.—Ex-Oakley Hall, of New York, recently, was a convert to Catholic faith. His conversion the victim of scurrilous mail and in print. Not long received a postal card which "Well how do you like far as you have gone? The put themselves under the Virgin. Under the Virgin which side shows the Spanish brothers blindfolded on Sunday and let a bullet into you to amuse them. sense you? If so keep on atry. Romish puerility, tyrannical savagery."

The card was unsigned, cognized the hand as similar of a note received from an ex-clergyman, and he is his cowardly correspondent reply:

Monsieur Thrope—To your postal card I can only see echo from Calvary—"Father them for they know not what You are ignorant. You do that Holy Church forbids and frowns upon those who in them. Also you do not the Spanish government is ated with the Church as a high government with its Church. In the Anglican which you once officiated, the Protestant sects, the w atty is used as a snore to ation paid to the Virgin Christ by the Holy Catholic Apostolic Church and as for ages in the New Testament bigotry could use the "Mariolatry," for if by the on Mount Sinai man is own mother, how much does be his honor to the Mother deemer.

You also sneeringly as my Faith "so far as you You will find my answer verse of the Epistle of Paul I take leave of you by sup- though obeyest the injunction in the second chapter reading "apply thy be-

GOD'S VICARS ON EAR

TO LEO XI.

As the year draws to not be unprofitable to from the day God created present He has had His v A learned writer has tra sion from Adam to I shows that the redemption having been accom Chair of Moses had to m Chair of Peter, that Ce or Petros, upon which the human race decla up His Church in per a structibility. In the es diuvian age of the world, and Year of God, through became known, signifi sons of God. In the po Noah, previously disti preacher of righteousness cognized thenceforth monarch, and as the human race and of His successor, Sh Melchisedec, besides Salem, was revered sacerdotal capacity as of God. From the fr authoritative voice of audible upon the earth, or representation of U tian dispensation real place of what, until alone prefigured.

The Empire Church centuries had been fo by the God Man, but from its foundations, being rooted upon the jona, thenceforth Ch Lord Himself Cephas, Chaldaic, spoken by meaning rock or ston our Lord Himself the and Governor of Peter—renewed i ors down to his ness, Pope Leo number of 258—has turies been ruling t with a supreme and ity. It was to Peter other Apostles, that Kingdom of Heaven the august intimati thou shalt bind up bound also in Heav thou shalt loose up loused also in Heav Peter, and not to Apostles that our wonderful words: has desired to have sif you as what; for thee that thy thou being once cor brethren."

The principle of God moment of man's principle of success has for six thousand heretupedly maint able from the be-

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our missionaries in the Philippine Islands are contradicted in official reports to the Government. Still do the prevailing parsons rage; they express no pity for the poor friars "cudgelled to death," or for the nuns "subjected to brutal treatment" by the fierce insurgents. It is a question in our mind whether the savages in the Philippines are more savage than some so-called ministers of the Gospel in these United States.—Ave Maria.

HE ANSWERS A BIGOT.

New York, Dec. 9.—Ex Mayor A. Oakley Hall, of New York, who died recently, was a convert to the Catholic faith. His scurrilous attacks by mail and in print. Not long since he received a postal card which read:

"Well how do you like Popery so far as you have gone? The Spaniards put themselves under the protection of the Virgin. United States, of God. Which side shoots the best? Your Spanish brothers blind folded a noble horse on Sunday and let a bull tear its entrails out to amuse them. Does that amuse you? If so keep on at Mariolatry, Romish puerility, tyranny and savagery."

The card was unsigned, but he recognized the hand as similar to that of a note received from an Episcopal ex-clergyman, and he mailed to his cowardly correspondent the following reply:

Monsieur Thrope—To your unkind postal card I can only send you an echo from Calvary—"Father, forgive them for they know not what they do." You are ignorant. You do not know that Holy Church forbids bull fights and frowns upon those who participate in them. Also you do not know that the Spanish government is not affiliated with the Church as is the English government with its Protestant Church. In the Anglican Church in which you once officiated, and in all the Protestant sects, the word Mariolatry is used as a sneer to the veneration paid to the Virgin Mother of Christ by the Holy Catholic Roman Apostolic Church and as found in passages in the New Testament. Only bigotry could use the sneer word "Mariolatry," for if by the command on Mount Sinai man is to honor his own mother, how much deeper should be his honor to the Mother of his Redeemer.

You also sneeringly ask how I like my Faith "so far as you have gone?" You will find my answer at the fourth verse of the Epistle of Pauline. And I take leave of you by suggesting that thou obeyest the injunction contained in the second chapter of Proverbs reading "apply thy heart to understanding."

GOD'S VICARS ON EARTH—ADAM TO LEO XIII.

As the year draws to a close it may not be unprofitable to point out that from the day God created Adam to the present He has had His vicars on earth. A learned writer has traced the succession from Adam to Leo XIII. He shows that the redemption of the world, having been accomplished, the Chair of Moses had to make way for the Chair of Peter, that Cephas, of Kipho, or Petros, upon which the Saviour of the human race declared that He built up His Church in perpetuity and indestructibility. In the earliest, or ante-diluvian age, the line of Adam, the head of the world, and, as such, the Vicar of God, through the sons of Seth, became known, significantly, as the sons of God. In the postdiluvian age, Noah, previously distinguished as the preacher of righteousness, became recognized thenceforth as the supreme monarch, and as the original of the human race and of God's kingdom. His successor, Shem, otherwise Melchisedec, besides being ruler of Salem, was revered in his supreme sacerdotal capacity as the High Priest of God. From the first to the last the authoritative voice of his creation, audible upon the earth since its creation, through God's appointed Vicar, or representative. Under the Christian dispensation realities assumed the place of what, until then, had been alone prefigured.

The Empire Church that for forty centuries had been foreshadowed, was by the God Man, built up for ever from its foundations, those foundations being rooted upon the rock Simon Barjona, thenceforth Christened by our Lord Himself Cephas, or in the Syro-Chaldaic, spoken by Him, Kipho, meaning rock or stone. Appointed by our Lord Himself the Sovereign Ruler and Governor of the whole flock, Peter—renewed in his successors down to his present Holiness, Pope Leo XIII., to the number of 258—has for nineteen centuries been ruling the Church of God with a supreme and infallible authority. It was to Peter, and not to the other Apostles, that the Keys of the Kingdom of Heaven were given, with the august intimation: "Whoever thou shalt bind upon earth shall be bound also in Heaven, and whatsoever thou shalt loose upon earth shall be loosed also in Heaven." It was to St. Peter, and not to any other of the Apostles that our Lord uttered those wonderful words: "Behold, Satan has desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not, and thou being once converted confirm thy brethren."

The principle of a succession of Vicars of God was introduced at the moment of man's creation. That principle of succession introduced then has for six thousand years been uninterruptedly maintained. It is traceable from the beginning until now.

Since the coming of our Lord Himself it has been visible to the whole world, from the time when the first Supreme Pontiff, St. Peter sat enthroned in the *sedes gestatoria* in the house of Pudens, to this present day, when Leo XIII. will spend Christmas a prisoner within the walls of the Vatican.—The American Herald.

DR. DE COSTA ON PROTESTANTISM.

Dr. De Costa, an Episcopalian minister of New York, made a fierce arraignment of Protestantism in his sermon last Sunday evening. He would not undertake to pronounce Protestantism a failure, but he said that it never was a success. When the English Reformers had finished their task, as they thought, it turned out that some two hundred additional reforms were required before all "superstition" was eliminated. Then it was discovered that the Bible needed overhauling. The "higher critics," as Dr. De Costa rather pointedly puts it, are the latest spawn of the "Blessed Reformation." He declared that the Reformation has unchurched some fifty millions of the people of our land and that no dependence is to be placed on the statements of sectarian statisticians, who cheerfully report that the denominations are "doing very well" in spite of the fact that irreligion is increasing by leaps and bounds. "The laud is defiled by almost two hundred lymphatic, gelatinous, halting, doubting sects that are just beginning to become conscious of the fact that they have lost the masses of this country to religion." All sorts of devices have been tried to draw the people, but in vain, and everything points to the conclusion that non-Catholic Christian worship will rapidly decline. By way of contrast he points to the Roman Catholic Church which, as of old, keeps the even tenor of her way and maintains her hold upon her adherents without recourse to "attractions." Dr. De Costa confines himself to diagnosis. As to remedies, he, a "humble priest," looks so far as his communion is concerned, to the right reverend fathers who are invested with the leadership and grave responsibility. He advocates, however, the unification of the "Churches."

This lively sermon of Dr. De Costa's has elicited an editorial pronouncement from the New York Sun, some of which is just, the rest of which is merely smart. But before taking up that matter we want to say that the doctor's sermon contains little that is new. All that he has said about the failure of Protestantism was said years ago, and even more emphatically, in "Is Life Worth Living?" And what Mallock wrote fifteen years ago was said a quarter of a century before by Brownson. The fact is that no man who has mastered the principles of Protestantism can entertain any respect, affection or hope for it. Of it Brownson speaks as follows:

"It was a dissolvent but no harmonizer. It split by its everlasting protests, criticisms, and negatives the race into divisions, but had no power to reunite them and make them of one mind and one heart. As a religious institution it was a sham and no reality. It only disgusted men with the very name of religion, and drove every living man, every man of free thought and loving heart into doubt, infidelity, atheism, or chilled all his nobler feelings, rendered him indifferent to all elevated thought or generous and noble deeds, and forced him to engross himself in the pursuit of wealth or to seek dissipation in sensual pleasure."

But to go back to Dr. De Costa. As the Sun points out, it is odd to find him, a Protestant minister, inveighing against the system of which he himself is officially a champion. He has put himself in an extremely awkward position, and we shall not be surprised if he finds himself branded as a Jesuit in disguise. Other preachers before him have deplored the vagaries of the denominational system, but he goes to the root of the matter. The only consistent thing for him to do now is to give practical proof of the sincerity of his views. But, perhaps, consistency is hardly to be looked for in men of Dr. De Costa's position. Meanwhile it will be interesting to know on what grounds he can justify his adhesion to a system which, from his own standpoint, is more mischievous than the system which the leaders of the "Blessed Reformation" vainly tried to destroy. Dr. De Costa concluded his discourse by advocating the unification of the "Churches." He might as well talk about uniting the branches of a parabola. The editor of the Sun hits the nail on the head when he says that uniformity is not possible under Protestantism because the very theory thereof makes inevitable a variety of belief, skepticism, denial and change. Even so fundamental a point as the personality of Jesus Christ there is, incredible as it may seem, hopeless divergence. One by one the cardinal doctrines of historical Christianity have been weighed in the balance of private judgment and cast aside as unreasonable. Under the circumstances the only unification in sight is an agreement to disagree. Dr. De Costa is all right in his diagnosis, but his scheme of treatment betrays the quack.

Dr. De Costa said "Protestantism is passing, if not already dead. At least it is little more than a name." The editor of the Sun points to the controversy now going on in England between the sacerdotalists and their opponents in the Establishment as a refutation of the preacher's statement. One must distinguish between Protestantism as a system, and as a principle.

As a system it pretended to be a return to the truth and simplicity of primitive Christianity. In this sense Protestantism is little more than a memory. All that it had of religion is borrowed from the old Church, as Brownson says, and all that it had of its own was simply negation. The process of negation has progressed till nothing is left but some ethical principles to which still clings a little of the perfume of Christian sentiment. But Protestantism as a principle is by no means dead. Dr. De Costa has too keen an appreciation of its pernicious activity to warrant the supposition that he is speaking of it in this latter sense.—Providence Visitor.

STEWARDS OF GOD.

Duty of Rich to Poor Fully Recognized in Middle Ages.

Whilst fully recognizing as a fact that "the poor must always be with us"—that in the very nature of things there should ever be the class of those who "had" and the class of those who "had not"—our Catholic forefathers knew no such division and distinction between prosperity and poverty—or rather between the rich man and the poor man—as obtained later on when Protestant principles had asserted their supremacy and pauperism, as distinct from poverty, had come to be recognized as an inevitable consequence of the policy introduced with the Era. To the Christian moralist, and even to the Catholic Englishman, whether secular or lay, in the fifteenth century, those who had been blessed by God's providence with worldly wealth were regarded not so much as the fortunate possessors of personal riches, their own, to do with what they listed, and upon which none but they had right to claim, as in the light of trusted stewards of God's good gifts to mankind at large, for the right use and administration of which they were accountable to Him Who gave them. Thus, to take an instance, the proceeds of ecclesiastical benefices were recognized in the Constitutions of Legates and Archbishops as being in fact as well as in theory the "alms" of the "spes pauperum," the alms and the hope of the poor. Those ecclesiastics who consumed the revenues of their cures on other than necessary and fitting purposes were declared to be "defrauders of the rights of God's poor" and "thieves of Christian alms" intended for them; whilst the English canonists and legal professors who glossed these provisions of the Church law gravely discussed the ways in which the poor of a parish could vindicate their right—right, mind—to a share in the ecclesiastical funds of their Church. This "jus pauperum," which is set forth in such a text-book of English law as Lyndwood's "Provinciale," is naturally put forth more clearly and forcibly in a work intended for popular instruction, such as "Dives et Pauper": "To them that have the benefices and goods of Holy Church," writes the author, "it belongeth principally to give alms and to have the cure of the poor people." To him who squanders the alms of the altar on luxury and useless show the poor man may justly point and say: "It is ours that you so spend in pomp and vanity!" What thou keepest for thyself of the altar passing thy honest, useful living, it is ravening, it is theft, it is sacrilege. From the earliest days of English Christianity the care of the helpless poor was regarded as an obligation incumbent on all, and in 1342 Archbishop Stratford, dealing with "appropriations," or the assignment of ecclesiastical revenues to the support of some religious house or college, ordered that a portion of the tithe should always be set apart for the relief of the poor because, as Bishop Stubbs has pointed out, in England from the days of King Ethelred "a third part of the tithe" which belonged to the Church was the acknowledged birthright of the poorer members of Christ's flock. That there was social inequality goes without saying, for this is in the very constitution of human nature, and may indeed be a very law of the divine truth in feudal times this obvious truth passed unquestioned as the overflow of the system in the thirteenth century there was created a chasm which it was upper and lower classes which it was the interest of popular agitators and demagogues to widen and deepen. But even then, in theory at least, the claims of poverty were as fully recognized as the duty of riches. The verses of "Piers Ploughman" and the "Canterbury Tales," and even the words of "the mad preacher" John Ball, are not more clear as to the existence of the social difficulties of those days, and of the claims put forward in the name of justice to common humanity, than the language of the great and fearless orator, Bishop Brunton, as to the religious obligations of Christian riches. Again and again in his sermons this great preacher reminds his hearers of the fact that poor and rich have alike descended from a common stock, and that, no matter what their condition of life may be, all Christians are members of one body and are bound one to the other by the duties of a common brotherhood. Still more definite is the teaching of the book of popular instructions—*Dives et Pauper*—above referred to. The sympathy of the writer is with the poor—as, indeed, is that of every ecclesiastical writer of the period. In fact, it is abundantly clear that the Church in England in Catholic days, as a *Pia Mater* was ever ready to open wide her heart to aid and protect the poorer members of Christ's Mystical Body. This is how "Pauper," in the tract in question, states the Christian teaching as to the duties of riches and impresses upon his

readers the view that the owners of worldly wealth are but stewards of the Lord: "All that the rich man hath, passing his honest living after the degree of his dispensation, it is other men's, not his, and he shall give hard reckoning thereof at the day of doom, when God shall say to him, 'Yield account of your bailiwick.' For rich men and lords in this world are God's bailiffs and God's reeves to ordain for to the poor folk and to sustain them." Most strongly does the same writer insist that no property gives anyone the right to say "this is mine" and "that is thine," for property, so far as it is of God, is of the nature of "governance and dispensation," by which those by God's stewards and the dispensers of His gifts to such as "have not." The words of Pope Leo XIII. as to the Catholic teaching most accurately describe the practical doctrine of the English pre-Reformation Church on this matter. "The chiefest and most excellent rule for the right use of money," he says, "rests on the principle that it is one thing to have a right to the possession of money and another to have the right to use money as one pleases. . . . If the question be asked: 'How must one's possessions be used?' The Church replies without hesitation, in the words of St. Thomas: 'Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when necessity has been supplied and one's position fairly considered, it is a duty to give to the indigent out of that which is over. It is a duty, not of justice (except in extreme cases), but of Christian charity.' (and) to sum up what has been said: Whoever has received from the Divine bounty a large share of blessings . . . has received them for the purpose of using them for the perfecting of his own nature, and at the same time that he may employ them, as the ministers of God's providence, for the benefit of others." There is no need to dwell more upon this point, as there can be no doubt as to the practical teaching of the Church in Catholic England on the subject of the duties of the "classes" to the "masses."—Dom Gasquet, in *Liverpool Catholic Times*.

THE WONDER-WORKER OF PADUA.

Traditions of the Great Saint in the City of His Predilection—St. Anthony's Shrine—His Miraculous Power.

(By Rev. Wm. McMahon.)

At the close of my last letter I promised to write more at length of the saint and the shrine of Padua. The devotion to St. Anthony is widespread, and, I am pleased to note, is still growing. The clients of the "Wonder-Worker" will be pleased to learn something more of the saint, and of the place that he selected for the scene of his principal labors, and which was consecrated by his sanctified death. I am glad to be able to write a few more lines from quaint old Padua, celebrated of yore for its university, and celebrated now for its shrine.

"Where are you from?" asked Leo XIII. of Don Locatelli.

"From Padua, Your Holiness."

"And do you love your saint?"

"Love him, Holy Father? Indeed, yes! I was born and bred in sight of his tomb, and I bear his name."

"Not only must you love him, but you must make him loved; for mark me well, St. Anthony is the saint not of Padua only, but of the whole world."

When St. Francis of Assisi was about fourteen years of age Anthony was born. Portugal was the birthplace of "the eldest son of St. Francis." On the 15th of August, 1195, Anthony was born at Lisbon. At his baptism he received the name of Fernando. His mother taught him devotion to the Blessed Virgin, and his favorite afterwards, was "O Gloriosa Domina."

Devotion to Mary became the keynote of his life. The serving of a priest at Mass was the happiest privilege that could be conferred upon him.

Having a divine vocation Fernando joined the Augustinians near Lisbon. He had always before him the saying of St. Jerome: "It will benefit naught to live in a holy place unless one lives there holily." Talented and studious he became well versed in history, the Sacred Scriptures, religious controversy and theology. Having been ordained priest, he was appointed guest-master in 1219. It was then that he first met the members of the new order established by St. Francis of Assisi. By permission he exchanged the white robe of the Augustinians for the habit of the Franciscans, and took the name of Anthony. When leaving the abbey one of the fathers said to him: "Go thy way; thou wilt surely become a saint." He gently replied: "My brother, when they tell thee I am a saint, bless thou the Lord." He had no hesitation to declare that he, with God's help, intended to become a saint. All of us are called to "go up higher," but we fail to realize the call in action.

The ability and the talent and the learning of Anthony were not known. "The occasion makes the man." The expected preacher not being present at the ordination of priests Anthony was called upon. In his discourse he carried away his audience to the heights of mystic theology. The Bishop, the Dominicans, the Franciscans and all present were filled with wonder, and could not refrain from tears of emotion. They recognized in him an orator of the first rank, a master-mind and an apostle.

Anthony was at once placed on mis-

sonary work. He was of medium height, dark complexion, of a well-knit frame, and an expression of angelic sweetness. To full knowledge and natural eloquence were added divine inspiration and the gift of miracles. He confounded the heretics and brought back thousands to the sincere practice of religion. While preaching at Vercelli in Italy the body of a young man who had been cut off in the prime of life was brought to him amid wallings and lamentations. Anthony paused and prayed, and then with hand extended said in a tone of authority: "In the name of Christ, young man, arise!" Imagine the consternation of the people in witnessing a miracle similar to that over the widow's son at Naim. No wonder that no Church could contain the crowds that flocked to hear him. He spoke in the open air.

Pen and brush and monument here in Padua make many of the miracles of St. Anthony familiar to the people. Let me hastily and briefly relate some of them. With these are mingled prophesy.

A man of rather dissipated habits became enraged at St. Anthony for the marks of respect the monk persisted in showing him in the streets of Puy. "What is the meaning of all this nonsense?" he asked, in anger. St. Anthony replied: "I envy you the happiness in store for you. I longed to be a martyr. The Lord did not grant my desire. This grace is reserved for you. When the blessed hour comes be mindful of me." The man laughed. But he remembered the prediction a few years after, when on a pilgrimage to the Holy Land he proclaimed Mohammed an impostor, he suffered martyrdom at the hands of the Turks.

At Bourges he disputed with a Jew named Guillard. The Jew wanted a visible miracle before he would believe in the Real Presence. At the command of St. Anthony the Jew's mule knelt in the public square before the Blessed Sacrament in the monstrance held by the saint. Guillard and many others were converted and a monument commemorates the miracle.

A poor sinner overcome by grief could not find voice to confess his sins. "Go and write down your sins," said the saint, "and bring me the parchment." He returned with a long list all stained with tears. As he read out his sins they disappeared one by one from the page, until nothing was left but the spotless paper.

"My son is dead; have pity on a mother's tears," was the plaintive appeal made to St. Anthony. "Go back, my daughter," said the saint, "God has granted your prayers." She found the boy alive and well.

He scattered miracles as the sower scatters seed in the field.

The most popular representation of St. Anthony is Murillo's famous painting, "The Vision of St. Anthony." The original is not here, but is in the cathedral of Seville. One evening St. Anthony sought the hospitality of the Lord of Chateaufort. He prolonged his prayerful vigil far into the night. Suddenly he found himself surrounded by a supernatural brightness. Jesus, under the form of a little Child of marvellous beauty and grace, appeared to St. Anthony. The bliss of that hour as he pressed his heart against that of his Lord and felt its throbbing, the caresses would have excited the jealousy of envy. The master of the house, attracted by the wonderful lights, saw the vision. He had to promise not to reveal it during St. Anthony's life. From the time of that vision St. Anthony sought to show more and more that the Sacred Heart of Jesus "is the source of the supernatural life, the golden altar whereon burns day and night incense that rises in clouds of perfume towards heaven and embalms the earth."

St. Anthony journeyed to Rome. While preaching there on Easter Sunday, people of various tongues understood his sermon. Here we have the renewal of the miracle of the first Pentecost at Jerusalem.

I saw a representation of St. Anthony preaching to the fishes in the Adriatic. When the people had refused to listen, St. Anthony, inspired by Almighty God, preached to the fishes of the sea. He cried in a loud voice: "Ye fishes of the rivers, ye fishes of the sea, listen unto me. It is to you that I have come to announce the Word of God, since men have turned away from Him and refuse to listen." The people soon crowded to the shore and were converted by the miracle.

St. Anthony began his mission in Padua in 1229. At the request of the Bishop, he preached the Lenten course. Many miracles marked his presence. I have not space to enumerate them. The law courts were closed, business was suspended and labor interrupted to listen to St. Anthony. His audience often amounted to 3,000. The confessions were besieged and vice disappeared.

Father John Parenti, the general and a native of Florence, sent St. Anthony to that city to reconcile rival factions. He preached during Advent and Lent. In the funeral sermon over one of the wealthy and notable men, St. Anthony took for his text: "Where thy treasure is, there thy heart is also." In the midst of the sermon, he suddenly stopped and after a pause said slowly and solemnly: "This rich man is dead, and his soul is buried in hell. Go open his coffers and you will find his heart." It is related that his heart was found among the many gold pieces that he had accumulated by unjust exactions.

By choice and by permission St. Anthony chose Padua for the scene of

his labors. He proved its deliverer. St. Leo arrested Attila, "the scourge of God," when he was marching on to Rome. St. Anthony went forth to meet the armed tyrant Ezzelino and boldly addressed him: "How long, oh cruel tyrant, will you continue to shed innocent blood? The sword of the Lord is suspended over your head, and terrible will be His judgment upon you."

The attendants of Ezzelino, son-in-law of Frederick II, were astounded at the language of the friar and at the meek submission of their general. "It seemed to me," he said, "that the eyes of that monk darted forth flashes of lightning, and that I was on the point of being hurled headlong into the abyss of hell."

St. Anthony is called "The Restorer of Lost Things." Many appeal to him for such favors and often wonderful restorations are recounted. St. Anthony himself lost his written work, "Commentary on the Psalms." He treasured this highly. He was in deep trouble when he found that it had been stolen. He had immediate recourse to prayer. The thief was suddenly stopped in his flight by a monster on the banks of a river. He was commanded on pain of death to restore the MSS. immediately. He hastened back and St. Anthony got his treasure. This was the origin of the special prerogative of St. Anthony.

I have not time to write of St. Anthony's Bread, of the blessing of St. Anthony on seed grain, on the blessing of a child with an equal weight of grain, the nine Tuesdays, etc., etc.

St. Anthony died at Padua on the 15th of June, 1231. He was then only in his thirty-seventh year. Crowds of children inspired, ran about the streets crying: "The saint is dead! St. Anthony is dead!" He appeared at the same moment to his friend, the Abbot of Vercelli and said, with a smile: "I have left my luggage at Padua. I am on my way home."

In less than a year St. Anthony was canonized. I do not know of any other saint who was so quickly crowned with the honor of canonization. His mother and his sisters were still living. When his mother died, there was inscribed on her tomb an epitaph that constitutes the highest panegyric: "*Hic jacet mater Sancti Antonii*." (Here lies the mother of St. Anthony.)

There is very much to be written of St. Anthony from the places of his last labors, of his death and of his shrine. I will briefly jot down a few facts that may be of interest. The basilica of St. Anthony is one of the ecclesiastical gems of Italy. It is a mixture of Gothic and Byzantine architecture. It produces a wonderful effect with its dome, cupolas and elegant campaniles. It is filled with treasures of art. The Senate and citizens of Padua, realizing that the body of St. Anthony was the greatest treasure they possessed, began almost immediately after the saint's death to erect a church and monastery in his honor. The chapel of St. Anthony is separated from the main church by a row of slender pillars. There are five lofty rounded arches enriched with medallions of the four evangelists and marble statues of St. Anthony, St. Justina, St. John the Baptist, etc. In the center of the richly decorated chapel stands the altar of green marble, enclosing the silver sarcophagus of the saint approached by seven steps with finely executed marble balustrade. The noble vaulted roof is in white and gold and the walls are enriched with scenes from the life of the saint, many of which I have written in this letter. There are also in the chapel marble statues of angels and massive silver candelabra weighing over 250 pounds. I cannot stop to describe the treasure house of the saint. It contains a dazzling array of precious metals, gems and priceless art treasures. There are reliquaries, brilliant with diamonds, golden vessels, jewelled chalices, thuribles and other votive offerings of fabulous beauty and price. At night the place is guarded by two huge mastiffs, called "the dogs of St. Anthony."

We were loth to leave the blessed shrine of the wonder worker, but time pressed and we had to hasten on. In a compartment on the way to Venice we had the company of three professors from the University of Padua.—Catholic Universe.

DEATH OF BISHOP NULTY.

Dublin, Dec. 21.—The Most Rev. Thos. Nulty, D. D., a Catholic Bishop of the diocese of Meath since 1864, is dead.

The late Bishop of Meath was one of the most prominent and popular ecclesiastics in Ireland. He first attracted attention when a simple curate by defending the claims of the people against the landlords, and his writings on the land question are often quoted and held as texts. Bishop Nulty belonged to one of the oldest septs in that portion of Ireland in which his See is located. As a young priest he witnessed the distressing scenes of the Irish famine and saw the evictions of the remnant of his flock, which he has described in his published letters in the Irish papers of those days. Dr. Nulty was a Nationalist of decided type.

R. I. P.

REGIOPOLIS COLLEGE, KINGSTON, ONT.

The Business and Shorthand Department of Regiopolis reopens Jan. 3, with a chartered accountant in charge. The yearly scholarship costs only \$30, monthly payments. Diploma courses are completed in three to six months, individual instruction. Write for Calendar; it explains all. Enter early.

FIVE-MINUTES' SERMON.

THE CATHOLIC CHURCH, OUR TERRESTRIAL CANAAN.

"Go into the land of Israel." (Matt. 2, 20.) For centuries the children of Israel had suffered the bondage of Egypt, and our divine Saviour also passed several years of His childhood in exile in the same country, when the impious Herod sought His life. At last, however, God had compassion on His people, and they received the consoling mandate to go into the land of Canaan, which is the land of Israel, that glorious land which flows with milk and honey. The same cheering command was given to St. Joseph, the foster father of Jesus, by the angel, in the gospel of today: "Go into the land of Israel."

To day a similar command is given to you, brethren, by the angel's voice, through my mouth: Go ye into the glorious land of Israel! By that glorious land, however, I mean the kingdom of God, the Catholic Church. You will perhaps exclaim: "What a singular exhortation, as if we had not entered that Church and long since become her children by the sacrament of baptism! I know that you consider yourselves born children of the holy Church, but are you true, living members? Are you, according to the Apostle St. Paul, "fellow-citizens with the saints, and domestics of God?" (Eph. 2, 19.) This is an important question, the answer to which will one day decide our eternal salvation. Let us answer it to-day before Him, who will then be our Judge.

The true Christian does not make himself known, merely by his baptismal certificate, but by his fidelity in keeping the faith. With unshaken loyalty, he adheres to the doctrines of the Church, and courageously professes his faith by word and deed before God and men. Well, then, my dear Christians, do you cling steadfastly to the faith of the Church? The Catholic Church, as you know, is the teacher of mankind, appointed by God. She is guided by the Holy Ghost, founded upon a rock, against which the gates of hell shall never prevail. The Church is, according to St. Paul, the pillar and ground of truth. She is the beacon on the sea of life, to show us through mist and darkness the way to the haven of eternal happiness. Examine well, my dear Christians, if you are attached to this Church with all your hearts? Do you adhere to her doctrine with unswerving fidelity? Do you believe in her mysteries with entire submission of the intellect, because God has revealed them, and because they are taught by the Church? Do you believe the Catholic faith as the only true faith revealed by God, and hold any other doctrine deviating from this faith as error, human invention, and, as such, incapable of leading to eternal happiness? Or, are you shaken by every breath of doubt? Do you count yourselves among the so-called liberals, who disdain to receive any instruction from the priests, the ministers of God's Church, who seek their knowledge from an infidel press, and who remark, with scornful mien, to be a Catholic or Protestant or anything else is immaterial, provided one leads a respectable life? Ah! woe to you, if you are believers of such doctrines. Your names then may, indeed, be written in the Catholic baptismal register, but they are not inscribed in the book of life. Woe to you, for you have not yet entered into the land of Israel, but you remain still in the darkness of Egypt.

The true Christian does not show his Catholicity merely by professing his faith, but by leading a life according to the spirit of the Church, that is, by taking part in the religious services, and in the celebration of the divine mysteries. Let me put this question plainly to you: Is the house of God your favorite resort? Do you hasten there with joyful anticipation on Sundays and holy days of obligation, to participate in the holy sacrifice of the Mass, and to refresh your mind by hearing the word of God? Do you often approach the sacraments, those fountains of grace, in order to purify and sanctify your soul? Or, do you belong to that class of lukewarm Catholics who, occasionally, perhaps on some great feast, repair to the house of God? Do you belong to that number, who, by omitting their Easter confession and Communion, place themselves in the ranks of the heathen and public sinners, and who, in case of sudden death, compel the priest to deny them Christian burial? Ah! my poor brother, if this should be your Christian life, then I am forced to tell you with sorrow: You have not yet entered into the land of promise, you are still a stranger in Israel.

The Catholic Christian, finally, is known by his life according to the moral laws of God and the Church. Are these commandments the mirror into which you look every day, and according to which you regulate your thoughts, words and actions? Do you say your prayers daily, with attention and devotion, or is prayer a custom which has long since been abolished, as being fit only for the days of childhood? Do you still consider the name of God as holy above all things, or do you, like the devil, take His name in vain by cursing, swearing and blaspheming? Do you keep holy the day of the Lord, by assisting devoutly at divine worship or do you make it a day for Satan, by unnecessary work, or what is worse, by dissipation and debauchery? Thus, my dear Christian, go through the commandments of God and the Church, and compare your life with these precepts. Your interior monitor, that is, your conscience, will answer you if you really have entered into the terrestrial Canaan, the Church, or if you still sojourn in the darkness of Egypt.

This, however, I must tell you in the name of God, and as a priest of the Church, if your Christianity consists in your baptism only, and not in your faithful adherence to the doctrines of the Church, and in living up to its precepts, you hope in vain to enter into the Heavenly Canaan. You will, on the contrary, experience the terrible punishment pronounced by our Lord: "That servant who knew the will of his Lord, and prepared not himself, and did not according to His will, shall be beaten with many stripes." (Luke 12, 47.) Awake, therefore, arise from the sleep of your lukewarmness, return to the fervor of the days of your childhood, and become indeed, what your holy name indicates, a Catholic by faith, a Catholic by participating in the life of the Church, a Catholic by a life devoted to good works in the service of God. Then only will the Catholic faith be for you in death the portal by which you will enter into life everlasting. Amen.

OUR BOYS AND GIRLS. THE CRUSADER.

The Lord thy God in the midst of thee is mighty. He will save; He will rejoice over thee with gladness; He will be silent in His love; He will be joyful over thee in praise.—(Soph. iii. 17.)

You all know how in the eleventh century, when Jerusalem was in the hands of the infidels, and the holy places defiled, the voice of Peter the Hermit rang throughout Christendom, and how from their peaceful farmsteads in England, the sunny slopes of Italy, the vineyards of France and Spain, the forest-grown mountains of Germany, noble and peasant, king and serf, rose with one accord in answer to the call.

You know further how Richard Coeur de Lion became the terror of the very children of the Mohammedans, and how he and brave St. Louis of France esteemed illness, sufferings, and privations of all kinds as nothing, that they might win from the enemies of Christianity the places hallowed by the footsteps and sufferings of Christ.

Now, in the reign of Richard Coeur de Lion, there lived in his castle in the moorlands of Yorkshire a very powerful lord, Robert of Keneathstone. He owned the broad lands from Wyeth's de to the foot of the Elwer Crag, and in time of war could muster five thousand retainers under his banner. Naturally, when Richard Coeur de Lion was on the point of departing for the Holy Land, he looked for aid from all his barons, and we know how eagerly and generously they answered to his call. But Robert Lord Keneathstone was very ill and unable to stir from his bed; and he had only two sons, the eldest of whom, Wilfred, had not yet completed his twelfth year, and was moreover very slightly built and delicate in health.

What was to be done? Robert of Keneathstone could not suffer that men should say there was none of his name to lead out his retainers and fight for the cause of Jesus Christ, and yet he could not move; and Wilfred was reduced to a shadow by a violent cough which threatened at times to be his end. Robert stormed and swore, and the Lady Margaret, his wife, prayed day and night, but the malady grew rather worse than better, and it was evident would chain him to his couch for many a weary day.

At last Wilfred vowed that he himself would go; and though his mother wept and entreated him on her knees, and his father derided him and called him a girl, he persisted in his resolution, and finally his father, seeing that the lad was really in earnest, gave his consent.

He could hardly tear himself away from his weeping mother when the last day came, and he buckled on his armor, and proudly donned his helmet and the shield with the coat-of-arms of the Keneathstones and the motto "Loyal unto the end."

"See, gentle mother, he said, leading her, or rather supporting her, into the little chapel of the Nativity, in the castle, "here will I hang my shield and my helmet on my wall, in honor of the infant Saviour and His Mother, whose soldier I am."

"Here I will come every day to pray for thee, my son. Oh my son, would I could go out to shield thee from dangers; to die for thee, if need be, O my son."

"Nay, gentle mother," said the boy, "fret not for this unworthy son. If it please the Lord that I pass from His army on earth to the host of glorious conquerors in heaven, thou hast still thine Alfred left to comfort thee and to sustain the glory of our house."

With a long, tender embrace, he tore himself away, received his father's blessing, and rode out at the head of his brave soldiers.

The journey passed all too slowly for the brave boy, impetuous and eager for the sound of battle; but at length they arrived at Joppe, disembarked, and joined Coeur de Lion's army at Ahmed niven Kira, and Wilfred's desire was realized, for a bloody skirmish took place between the Christians and the infidels, and Wilfred, in defending a wounded soldier from the cruel foe, was taken prisoner.

He was carried away by the enemies to a stronghold at a long distance from Ahmed niven Kira, and was imprisoned in a little narrow room, with hardly any light, in the castle. A soldier came to bring him his food, but Wilfred could hardly eat; he was very ill, and never thought to see his home and his mother any more. Still every day he prayed as his mother had bid him do, morning, noon and night; and sometimes when he thought how she too was praying for

her son, he hoped against hope, and dreamed of the happy days when he would clasp her in his arms and kneel with her in the little chapel to give thanks to God and Our Lady for his safe return.

But as the days went by he counted this as an idle dream, and resigned himself peacefully and even happily to die; for his cough was more and more violent every day; he could hardly stand upright, and his bones seemed starting through his skin, so emaciated had he become.

One day, as he was kneeling in a corner of the room praying for resignation and patience even unto the end, the door was opened and a strange man entered with his food. He stood looking at the boy, and saw him make the sign of the Cross ere he began to eat.

Then he came close to him and whispered: "Listen, boy, I am a Christian; I spent a long time in the English camp as a prisoner, and there I learned the true religion. Now, for the sake of Jesus Christ, I will save you. To-night, therefore, I shall come and let you out, and you must fly, that you may be leagues hence ere the morning."

He left Wilfred alone as he heard the chief calling for him. The poor boy thought to himself that he would never be able to get away with his racking cough and extreme weakness, but he knelt and prayed until even-tide.

Hope beats high in the breast of youth, and when at nightfall his deliverer came and led him down the steps to a doorway, and slipped some money into Wilfred's hand, urged him to fly for dear life, the boy sped on, and praying fervently, he felt a supernatural strength enabling him to fly in the direction the man had pointed out.

For three nights and days he pursued his course to the east, and on the fourth day arrived at a port in the possession of the French crusaders. For two months he lay almost at death's door in the house of the Count Simon de la Rochefoucauld, and at last God heard his prayers, and he recovered sufficiently to be able to embark on a vessel starting for France with all the sick and wounded.

Eight long months from the day he left his father's home he arrived once more before the castle gate, and entered the chapel as High Mass was being sung on Christmas Day in the morning. And after Mass the Te Deum was chanted, while he hung shield and sword before the altar of Our Lady; and he grew stronger and more manly, and did many brave and noble deeds before he too slept with his fathers and left to his children the glory of an unsullied name.

CHATS WITH YOUNG MEN.

Have an object in life? Resolve to do something and to be something. Set a goal for yourself and plan to reach it. Don't drift. Don't let circumstances rule your destiny. Pull against them if they flow against your purpose. Don't lose heart. But look to the end and go towards it with grim persistence. That is the summary of this article on

Why Some Men Fail.
Life wrecks result largely from vagueness of purpose or granting fixed purpose at the start, from lack of perseverance; or, in men of good parts from the silly notion that genius works only when the fit is on it, and always independent of method and divorced from business like habits and shrewd forethought.

Set sail without pre-determined port, but content to drift with wind and tide, and who can marvel when the fair, white ship dashes itself to pieces on the treacherous rock. Or, however well equipped, however ultimately destined, if it turn aside from its course to question the promise of every beacon light, to test the delights of every verdurous isle, is it strange that a hundred clumsy but more steadfast crafts should distance it, and when, at last, it reaches port, 'tis but to find the prize it sought to gain borne off by others, and beyond recall forever.

"A man with a purpose," said a noted ecclesiastic recently visiting this country, "is a power on earth." And he bade saints and sages pass before us and show us the mainspring of their immortal life-works, in proof of the truth of his words. In contradistinction, the man with a purpose is also a power on earth—but a power for evil to those who come within the influence of his pernicious example.

We should make up our mind, and find out that calling for which, through the aptitude God has given us, we are destined; fix our eyes on the goal; make steadfastly toward it, let nothing divert our interest; resolve on success, and it is ours. We shall not gain it without weariness and suffering. Pain and labor alone can purchase lasting profits. The beautiful allurements that rise between us and the term of our endeavor must fare no better than the dragons—the merciless sword for both. A hard saying, and who can hear it. In the temporal, as in the spiritual order, the wise man builds not till he has counted the cost of his tower. The end crowns the work; the royal palace, the garden of delights, compensate for the weary way that led to them.

Because he can do much with but slight effort, the man of genius is peculiarly tempted to recognize no law in labor but the law of his moods, to trifle with precious time, to procrastinate; and defends himself on the plea that genius can't be bound, Pegasus never wore a harness.

It is almost trite to say that the man of moderate talent, but of stern perse-

verance and capacity for plodding, must soon distance the idle or spasmodically working genius. Patience is genius. Capacity for hard work is genius. Love of order and system, if not genius, are at least its able allies. Have a purpose in life, therefore, and keep everlastingly at it!—Church Progress.

Don't be a Growler.
The young man who is dissatisfied with his employer is not an uncommon type of humanity. He is looking for perfection in a world where no such quality exists. He is so independent that he wants to do what he pleases, regardless of the wishes of his employer, the person who pays salaries and who has to carry the weight of the business upon his shoulders. Now this is very foolish. The young man will discover this if he ever becomes an employer himself, which he is not likely to do while he continues in his present complaining frame of mind.

The young men who get on are those who do what they are told to do, as long as there is nothing dishonorable proposed, without consulting their own feelings in the matter. They feel that they are hired to do certain things, and they perform their duties to the best of their ability. They are like the brave soldiers at Balaklava who obeyed the command to charge, though they knew that some one had blundered.

Their not to make reply,
Theirs not to reason why,
Theirs but to do and die;
Into the valley of death,
Rode the Six Hundred.

If a young fellow is engaged to work in any position he should obey those above him. It is barely possible that in some respects they may be no more intelligent than he, but they are in authority, and their will should be law. Many of our public officers, we will say, are far from being all that they should be, but they have been elected to carry out laws, which, maybe, ill informed legislators have made, and they should be respected in their official capacities until the bad enactments have been repealed through the force of public opinion. One must render unto Caesar the things that are Caesar's and unto God the things that are God's.

Therefore, the young man owes obedience to his employer as long as he takes money for labor he has promised to execute. If he thinks that the man in whose service he is engaged sleeps on a bed of roses, he will, probably, if he takes the pains to investigate, find out that he is very much mistaken. I have heard many a person in business say that he would rather be working for an assured weekly or monthly salary than endure the uncertainties and anxieties which attend the usual course of trade or manufacture. If he fails he not only suffers himself, but he causes others to suffer, and, consequently, he has to be constantly on the alert, and passes many sleepless nights in his efforts to command success. He never can calculate accurately what his profits and losses may be, and enterprise that promises to be prosperous may end in disaster, through no fault of his own. If he knew that he had a certain sum coming to him at stated periods he could then regulate his expenses according to his income, and be comparatively happy. Here the man on a salary has the advantage. If he is wise and prudent he can calculate to a certainty almost, unless sickness or loss of employment intervenes, how much he can spend and what he can lay up for rainy day.

So that if a young man has plenty of good paying work, he has little real cause to grumble at those to whom, for the time being, he owes strict faithfulness, no matter how little the opinion of those by whom he is employed agree with his own. I do not ask him to be a slave—he could not be that in this land of liberty—but I do ask him not to be a chronic growler.—Benedict Bell in Sacred Heart Review.

A CHINESE MISSION.

Thrilling Story Related by a Franciscan Laboring Among the Celestials.

Rev. Placido Slykerman, a Franciscan missionary in Southern Chan-Si, has, says the Annals of the Propagation of the Faith, written as follows to Bishop Hofman, Vicar Apostolic of that district:

One day as I was going out two of my school children brought me a poor old man who had passed the night in the open air and was drenched. He knelt down, bowed most humbly and explained the motive of his visit. I did my best to understand, but the old man being toothless, I could not catch a word of what he said despite all my efforts.

"He wants to become a Christian!" the children cried out.

"We shall see later on," I replied.

"However that may be, the poor man appears to be starving and he is very wet, so the first thing to do is to feed him and change his clothes."

The servant understanding my intentions, looked only half-satisfied. He is an excellent fellow, but has one great defect—he imagines that every Chinese he meets must be an impostor. "This man looks mild enough," he said, "but still one must not trust him too much. You will see that he is either a beggar or a vagrant looking for a shelter under pretext of becoming a Christian. I would advise you not to give him any clothes." "You must not thus judge people you do not know," I answered. "He is poor, and we must have pity on him. Be more charitable in the future, and make haste to bring him some food and clothing."

Without any further discussion, my servant opened his box and gave his own clothes to the old man. He ran to

fetch a bowl of tea, prepared some vegetables, spread his wet clothes before the fire—in a word, showed quite a maternal solicitude towards the stranger.

In the meanwhile the old man kept scolding the children, who came round him in large numbers.

"In truth," he said to them, "you have no heart, no pity."

The children laughed all the more. "He has been sent here by a sorcerer," one of them said to me, understanding the old man's language better than I did.

But the old man was not insane; he was simply poor, oppressed and unjustly persecuted. He had been rich, his son has been carried off by people of bad faith, who had appropriated to themselves his house and field with the aid of counterfeited documents, and to crown all his misfortunes, he had been mixed up in a ruinous lawsuit. The Mandarin, after making him pay a heavy sum, decided the lawsuit in favor of his adversaries and ordered him to be severely flogged.

Abandoned by all, the poor old man went to a sorcerer, hoping to learn from him by what means he could keep his wife and children from dying of hunger. God had waited for this moment! Contrary to the general rule, the sorcerer had given him excellent advice.

"Old friend," he had said, "go to the Tien-tchou-Kiao (the missionary of the Lord of heaven); perhaps he will help you."

Fortwith he started off, wandering at random for five days. He had thus accomplished a journey of more than a hundred and twenty miles, selling his clothes and keeping only his trousers and an old shirt. How happy he was to find himself well received when he reached us, wet and hungry.

The next morning our guest assisted at Mass with great respect, remaining motionless all the time on his knees and with clasped hands. He came to see me after breakfast.

"Well, my good friend," I said, "your losses are difficult to repair. Nevertheless, I will look after your case, without, however, promising you any success. As to your becoming a Christian, that is easier; you have but to desire it and you will never repent of the decision. I shall give you a letter of recommendation to the catechist of Siao-nan ling, where there is a Christian parish. It is the nearest to your home."

The letter was given and the old man set out, quite happy and deeply grateful.

Once back in his family, he related the sorcerer's advice and the joy he had experienced on meeting the missionary.

"Let us hasten," he said, "to learn the prayers that the catechist has given me. The God of the Europeans, who is so good and powerful, will come to our aid."

His constancy, however, was to be tried first. I had set to work, had examined the ins and outs of their law suit from beginning to end—had written letters, said all I could to the Mandarin, but without any success; the case seemed lost. However, the poor family, resigned to the will of God, lived quite content in their new religion.

The father, mother and two children had been converted for about three years; the eldest son had been carried off no one knew where, and there remained one daughter, married about five years previously to a pagan in a neighboring village. This daughter came one day to see her parents and learned they were Christians. She allowed herself to be instructed and went away a Christian at heart. Her husband and his parents had never heard our holy religion spoken of. The wife related all she knew and recited some prayers.

"What do you say about it?" "Do as you like in the matter," was the reply.

The new convert believed herself quite free to practice her religion, but this happiness was not destined to last. She was expecting a baby, her first child; would it be a boy or a girl? Her pagan father and mother-in-law, impatient and anxious to know the future, went to seek out a sorcerer. The latter questioned about the young woman and, on learning she was a Christian, "If she perseveres in her errors," he said, "if, instead of burning incense with you in honor of the gods, she says prayers alone, she will never give birth to a son."

The family believed in this oracle, and when they returned home they said in an imperious manner to their daughter in law: "You must leave off worshipping the God of the Europeans and return to your old practices, otherwise the sorcerer cannot promise you a son."

The Christian woman laughed at the oracle and when evening came knelt down to say her usual prayers. As soon as her husband saw her he came into the room, seized her angrily by the hair and dragged her about the room. On hearing the noise the mother-in-law rushed in.

"We had ordered you not to pray," she cried, "and you still continue. Promise you will not begin again?"

No answer came.

"You refuse to obey? Wait a moment and we will soon make you forget your prayers!"

With these words the mother-in-law and her son pulled off her clothes and fastened her to a press.

"For the last time we command you to burn incense!"

"No, I will not do it!"

Wild with anger at this point blank refusal, they fell to beating the unfortunate woman. In a twinkling her body was covered with livid strips.

After this her persecutors left her, in the heart of winter, all bruised and naked and tied to the press until morning. Only on the following day did she receive permission to dress herself. "You will burn incense in honor of our gods?" they asked.

Again she refused. This time they did not insist.

The poor young woman was very hungry, but there was neither bread nor rice nor meat within her reach—all had been taken away. Did they hope to force her to abandon her faith by starving her? Some hours later: "Will you obey now?" inquired her mother-in-law. "If so, I will bring you some dainty dishes."

"With the help of God," she replied, "I shall always remain faithful to His law."

On hearing this the mother-in-law shut the door angrily. * * * Towards evening the husband again appeared with his parents. Again the same questions, again the same answers. The husband, with his mother, was getting ready to strangle the unfortunate young woman when, suddenly, the father interferred. He had so far kept silent, as it is unheard of for a Chinese father to meddle in his married son's private concerns.

"No," he cried, "do not kill her! Put her out to night; no doubt she will go to her parents. They are far away, as you know. The road is full of danger, on account of the precipices and wolves—above all in the night. If she escapes the wild beasts, she will die of cold and exhaustion. Thus we shall have got rid of her without having committed murder."

"That is very well reasoned," returned the son. Then looking at his wife: "I will not take your life, wretched Christian," he said, "but get away from here as fast as you can and woe to you if you return."

Saying this, he thrust his wife out of doors.

Our Heavenly Father watches over His children and He deputed His angel to guide our poor heroine's steps. About midnight she reached her parents' home, exhausted from fatigue and suffering, but without meeting any unpleasant accident. You can easily conceive the sorrow of our neophytes. The father had lost everything; it was therefore impossible for him to provide for his ailing daughter as he wished. Happily the catechist, who came the following day, had her carried to his home, where, under his wife's care, health soon returned. The young woman remained there a month, during which time she learned the catechism thoroughly. Then she returned to her parents, where she gave birth to a son! By this fact the sorcerer was convicted of lying.

The news soon spread abroad. On learning it the husband became indignant.

"The sorcerer is only an impostor!" he cried angrily.

"I have a grandson! I have a grandson!" cried the grandfather. "My name will not die out! Go quickly and bring back your wife and child!"

"I drove her away from here," exclaimed the son, weeping. "Perhaps she will not come back."

After much deliberation it was settled they would go and consult the Kiu jen. The Kiu jen is a man of great experience and full of kindness. He is deeply esteemed and considered by all the inhabitants and his advice is followed as an oracle. After having examined all the circumstances of the case he pronounced the following: "The husband will declare publicly his regret at having treated his innocent wife in such a disgraceful manner. In expiation of his crime he will carry an offering to the temple of the outraged God. The wife will return to her husband as soon as these conditions have been fulfilled."

Both sides were equally satisfied with this decision.

Since that time the young couple live together in perfect harmony and the husband is now a zealous Christian. The sorcerer's impostures, the prayers of his saintly wife, and above all, the action of divine grace opened his eyes. All his family became Christians and a number of pagans have followed their example.

Nor have I related all. During the course of this story I have almost forgotten my poor old man and the many tribulations through which he passed. I no longer hoped that any justice would be done him; my intervention had been quite useless. But the Lord, who sends us trials, has likewise His own time reserved for consolation. The lawsuit was revised and the success this time was complete; the house and field were to be given over at once to their legitimate owner. And the owner—the poor old man—full of gratitude, has parted with his house. One portion of it serves as a chapel, the other is used as a school. All this locality, hitherto completely pagan, is now a flourishing parish. This year we have had forty baptisms, and the number of catechisms is always on the increase.

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