

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.

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PALERMO'S REPRESENTATIVE.

Palermo has just sent Crispi to Parliament as its representative. The people in that part of the world believe in the fitness of things. An ordinary individual would be out of place in the Italian Parliament, but Crispi, a convicted swindler, will harmonize with his surroundings.

THE POPE AS MEDIATOR.

Our separated brethren wax very wrathful over the report that Leo XIII. has accepted the role of mediator between Spain and the United States. Any means calculated to stop the shedding of blood and the horrors incidental to war should be welcomed gladly by any reasonable individual, but our friends detect in the movement the encroaching power of Rome, and are consequently clamorous in their denunciations. But it is no new thing. The Popes have before this stepped in between contending nations. Early history can furnish many instances of their intervention, and no student of history will deny that it was ever wise and salutary. It was a Pope who forced Philip of France to respect the laws of marriage: it was a Pope who humbled the pride of the tyrannous Henry IV. of Germany, and, without mentioning any more cases, let us not forget that the mediatorship of the Roman Pontiff was accepted in the dispute between Germany and Spain.

It seems to us that that court, beyond all suspicion of partiality, should be a most effective means of quelling all contentions between rival nations. This we know has been the dream of jurists, and we can but hope that it may become a reality.

SOCIETIES FOR OUR BOYS.

In a previous issue we pointed out one of the ways in which Catholic laymen might promote the extension of God's kingdom on earth. That was the establishment of boys' societies—the grouping together of our poor children and subjecting them to good influences. Here, indeed, is an ample field for all our energy. It is a work that stands for more than we may dream of. It means the salvation of souls, and to an aim so noble we may well give time and toil, no matter what sacrifices they may entail. There is another way—efficacious and very easy. What good could be done if our men should resolve to go to Holy Communion every month? It is incomprehensible to us that, wagging the fiercest war against the fiercest enemies, they neglect the arms that alone can win the victory. Hundreds of young men are to-day steeped in worldliness, if nothing worse, through this fatal indifference: and hundreds, again, are, through the same cause, but half-hearted workers in the vineyard of the Lord. Most of them are many and upright young fellows. But they are careless—so careless in fact, that watching their irreverent demeanor in church, we often think how merciful and patient is the good God. They seem to have no conception of the grandeur of their faith, and of their responsibility as its guardians. There are exceptions, but they are like oases in a desert.

What good could be done if a few earnest laymen at home with love for God's glory should organize a society, having for sole aim the reception of Holy Communion every month? We should like to hear from some of our readers.

THE LORD'S DAY.

Every now and then sundry good people become much exercised over the proper observance of the Sunday. They would prohibit all violent movements of man and beast. Little shops must be closed because they are a source of evil. Street cars must be stopped because the pure air and sunlight and green fields have a very bad effect on the morals of the working classes. One must be prim and precise and idiotic on the day which the Lord has made. Ruskin has a few words which are worth quoting:

"What a trouble there is just now in people's minds about Sunday-keeping. Just because these Evangelical people will swallow their bits of texts

in an entirely indigestible manner without chewing them. Read your Bibles honestly and utterly, my scrupulous friends, and stand by the consequences—if you have what true men call faith. In the first determine clearly, if there is a clear place in your brains to do it, whether you mean to observe the Sabbath as a Jew, or the day of the Resurrection as a Christian. Do either thoroughly: you can't do both. If you choose to keep the Sabbath in defiance of your great prophet St. Paul, keep the new moons, too, etc."

These good people are very fond of rushing to the Legislature with hints for Sunday laws. The State has a right to guard the Sunday from desecration, because it has the duty to promote the welfare of the citizen. But how the welfare of the community may be benefited by the enactment of petty laws against candy shops, etc., passes our comprehension. The surest way to kill a good cause is to make it ridiculous.

HYPNOTISM AND THE BORDERLAND OF SCIENCE.

Some time ago Father Coppens, S. J., published a work entitled "Moral Principles and Medical Practice." The book contains much information that has hitherto been hidden away in old text books, and we are glad to note that it has attained a wide circulation. One chapter strikes us as very interesting, namely, that on Hypnotism, and we purpose giving the salient points to our readers.

As its first origin is connected with the history of Mesmerism, and the latter, though a phantom, has been used as the chief patron of all other phantoms, he premises a few words about Mesmerism itself. Mesmer gave out in 1778 that he had discovered a magnetic fluid or force capable of producing marvellous effects. He gave exhibitions of Mesmerisms, and forthwith the world began to talk of Mesmer and his discovery. A commission was appointed to examine into the matter. The report was unfavorable. They declared Mesmer's alleged discovery to have no foundation in fact, and proclaimed it the product of an over-heated imagination. The report was accepted gladly by the scientific world, but the sentimentalists, and others with a love for soothsaying, clung still to Mesmer, with the hope that his theory alone could alone give a clue to the cause of phenomena which could not, as they deemed, be otherwise explained. In 1842 Dr. Braid conjectured that the actions of the mesmeric subject could be explained without a fluid by the suggestion of phantasms to him on the part of the mesmerizer, and the mesmeric trance was only a state of somnambulism artificially brought about, and he coined the word hypnotism to indicate the artificial sleep.

Without going into the discussion brought about by this theory it may be stated that hypnotism is considered a reality by distinguished medical men of the present day. But though they look upon it as a fact, and are far from underrating its usefulness in the treatment of certain ailments, they are unanimous in saying that all hypnotic experiments should be entrusted to the care of skilled and conscientious medical practitioners.

This advice is little heeded by the charlatans who travel the country and invariably get large audiences at what they term their seances. We have no quarrel with the public on the ground of its gullibility, but we do censure them for countenancing such exhibitions. Many and wondrous things are done, and all by hypnotism. So say the quack, and sensible people believe this humbug, and quiet conscience with the thought that it is nothing but hypnotism. When a table turns and has life and intelligence at the pure bidding of some individual, and you are asked to ascribe it to the mysterious agency of hypnotism, you are simply requested to surrender your rights to common-sense. There must be a proportion between cause and effect. An intelligent effect demands an intelligent cause, and we have no hesitation in saying that many of the feats of these seances are of diabolical origin. It is a revival of the witchcraft and consulting of soothsayers and observance of dreams and omens condemned by the Creator.

Now what should be our attitude

with regard to all this? It should be one of hostility and opposition. No respectable Catholic should allow in his home these innocent-looking tables, that minister to the curiosity of his children. There is nothing trivial in it, for "the Lord abhorreth all these things and for these abominations He will destroy them at thy coming."

"CHRISTIAN MARRIAGE"

Continuation of Father Campbell's Address Before Colgate's Baptist Divinity School. Philadelphia Catholic Standard and Times, June 4.

We give this week the beautiful and thrilling closing passages of the address on "Christian Marriage," delivered by Very Rev. Thomas J. Campbell, S. J., before the Baptist Divinity School of Colgate University. The portions of the address quoted in the Catholic Standard and Times of last week closed at the semi climax where Father Campbell, after having successfully indicted divorce and similar sacrilegious disruptions of the marriage relation as the great destroyers of nations, pointed to the Church of Christ as the one safeguard, the one defense. Continuing, Father Campbell said:

"It is the corruption of life which strikes at a nation's heart, and that can be averted by Christianity alone. If she purifies, she saves; and such has been her aim and such has been her glorious achievement.

"It is Christianity alone which has lifted woman from degradation and slavery and given her the honor which she enjoys to-day. For looking back over the past, what women appear on the surface of pagan history? Those who were impure, and they were harbingers of national ruin. Among the Jews, how few even conspicuous at all and they were so for actions to explain according to our code of morals. But Christianity started with the ideal woman and has clung to her with intense and ever-growing affection ever since. The woman before whom an angel knelt to announce the incarnation of the Son of God, the woman holding in her lap the new-born Christ in the poverty and want of Bethlehem, and then standing while the world was darkened and rocked beneath her feet during the horrible agonies of the crucifixion, the maiden mother in the absolute whiteness of her purity, the crowned Queen whom the Apostle saw in the glory of the skies clothed with light as with a vesture, while the stars came with their radiance to crown her, strong in the cause of God as an army set in battle array, yet fair as Jerusalem and encircled with roses like the days of the spring, the one who has been on earth the dream of the painter and the glorious inspiration of the poets, so elevated in Heaven, yet a child of earth, a woman with feelings and hopes and joys like other women, and nevertheless honored with the incomprehensible dignity of the Mother of the Redeemer—such is the ideal of the Christian woman actually realized—living in the Mother of Christ, whose maternity was so wonderful that her virginity was not taken from her.

"No wonder it lifted all women up in dignity and honor and filled them with exaltation and delight. With the unerring instinct which recognized that the source of Mary's holiness was her association with Christ, they, too, reached out to the Christ as soon as He appeared. Instantly, from humble Galilee as well as from the court of Herod and the Praetorium of Pilate, mothers, wives and maidens, the pure as well as the castaway, all recognized that the dark night that had intervened since the curse was ended, and from the very beginning they were found always the most faithful and devoted of His followers, lingering near Him in all His sorrows, and when men had left Him, weeping at the foot of the cross.

EMANCIPATED BY CHRIST.

"So, too, in all the Church's history women of every age and condition have been honored by Christ's representatives, and they have recognized and responded to the revolution which Christ has effected for them. They have reigned as glorious queens like Pulcheria, who dared to reply to the savage invader, 'We have gold for our friends, but steel for our enemies; they have led armies to victory, like Joan of Arc; have swayed the destinies of Christendom, like Catharine of Sienna; have disputed with philosophers, like her of Alexandria; have sat in the chairs even of Papal universities long before this silly clamor for their emancipation was heard of. For we should not forget that there are long lists of women in the Papal University of Bologna, to take that one for example, who received their degrees of canon law, medicine, art and literature, centuries ago; that there was an Anna Mazzolina, professor of mathematics, a Novella d'Andrea, who taught canon law for ten years, and that a woman succeeded Cardinal Mezzofanti as professor of Greek. There were painters and poets and even architects among them, and where they have not been in the professions they have nourished the generations of men as saintly mothers or heroic religious; they have inspired every sentiment of manly honor in the world, and they can go to-day in the garb of the daughters of Christ, un-

harm among the most degraded savages or in the haunts of crime and vice, and be welcomed like angels in the relief of every human misery and sin.

"They have learned from Christianity that woman is not man's slave, but his equal, and that her marriage is not the degrading and bondage binding fetters upon her body and soul, but a union that puts a new diadem upon her brow and fits her for her great work in the redemption, elevation and sanctification of the world.

THE FIRST MARRIAGE.

"The Redeemer of mankind, looking at marriage as the world had dishonored and desecrated it, exclaimed, and there was grief in the short word, 'It was not thus in the beginning.' What was it in the beginning? Behold it as it was celebrated in the garden of Paradise, the sanctuary of the newly-created world, the most sacred spot in the vast temple of the universe. There in the morning of creation stood two of the fairest of God's creatures, the King and Queen of the visible world, to be joined together in marriage by God Himself. Around them shined the glory of their holiness and their earthly forms are radiant with the light of their immortality. Well may we think without exuberance of fancy that on that first nuptial morn all nature was singing its hymns of joy, that each blade and bush was vocal with minstrelsy, that the forests upon the mountain side swayed to the breeze that came singing the song, and the waves upon the sea danced brighter in the sunlight, while from the snow-capped peaks the hymn arose and star repeated it to star till it reached the angelic choirs, whose harps and voices filled the skies with sweetest music, because of the event that was to be. Behold them surrounded by the angelic host descending from their thrones to be present at these earthly nuptials, and lifting high their canticles of joy above the twain whom God so wonderfully loved. They were in the presence of God. The first mortal hands are joined, the first bridal troth is interchanged and the voice of God has pronounced them one. Their wedded love has come to them from God, and will be to them a path of light and joy to lead them up to Him from whom all holy love descends. THE CATHOLIC MARRIAGE.

"To the sacredness with which God has invested it in Paradise He adds a glory in the New Covenant with men. You will permit me, I trust, to note that in the Church to which I belong the marriage contract when properly performed is encompassed with all the glory that the most solemn liturgy can bestow upon it. In the midst of the sanctuary, in what we regard as the holy of holies of the New Law, it makes part with the solemn rites which we believe in the sacrifice where the lamb is mystically slain. It is at the altar where ministering angels bow down in adoration and sing their glad hosannas to the Lord God of Sabaoth that the two spouses are brought to pledge their marriage faith. They have purified their souls in the laver of penance and have sanctified themselves still more by another divine sacrament, and kneeling at the feet of the vested priest, in a place where at that time not even a consecrated nun dare enter, they seal their marriage contract in the blood of Christ, for they and not the priest are the ministers of that sacrament. 'I give and I take' are spoken, and there comes through the channel of those words a greater power than all the treasures of earth can give, a communication of divine help, which, while elevating them in the sphere of holiness, enables them perfectly to fulfill the grave and sacred obligations of their state of life. They rise up one flesh, never to be separated, and are holy in the sight of the angels and of God.

"No wonder that the Church regards as most sacred this compact between man and woman. No wonder that it proclaims, as it always must do, that that contract can never be dissolved, though the world seems to fall in ruins around.

ROME'S ORDEAL.

"In this connection will you pardon me if I produce as an illustration that historic event which first brought religious difference among us who speak the English tongue? I hope I can presume the more easily, as it is not a matter of doctrine, but of history, and in no way touches the religious views of this great university. Do you recall that momentous period which perhaps has changed the course of events of all modern times, when an English King, one in whose veins Catholic blood coursed down from a long line of Catholic ancestors, a king who was honored by the Pope with the title of the Defender of the Faith, a title to which all his successors have clung tenaciously, the king whom England numbers as its Eighth Henry, approached the sanctuary in the fury of an illicit passion and demanded the annulment of his marriage with his rightful Queen and wife?

"It was an awful crisis for the See of Rome. All Germany had broken away from it. France and Switzerland were already half gone. The Northern nations had already deserted or were swept away, the whole East

was long under the dominion of the enemies of Christianity, when into the gloom of the general disaster enters one of the mightiest monarchs of Europe, one who but a moment before had been the Church's champion, and makes a demand which, if not granted, will add England to the universal rebellion. England, for centuries the home of multitudes of glorious saints; England, crowned with the most magnificent of earthly temples where Catholic worship had been offered for ages; England, whence Catholicity out of its numberless sanctuaries had poured out Christianity as a river upon the continent of Europe; England, unless the demand of its ruler is granted, is to be lost to Rome forever.

THE ISSUE TAKEN.

"From the standpoint of Rome what an awful alternative that was. It needed not the eye of a prophet to forecast the future. Apart from the new power added to the general revolt, apart from the misconception and aversion which would possess the English mind for centuries wherever the English tongue would be spoken, or English power extend its influence, wars, stripes and persecutions would add their sanguinary horrors to the havoc already made as the nation went further and further in its rebellion against the Mother Church.

"To avert all that by simply annulling the marriage, or to come boldly forward as the defender of a helpless woman whom all the world had deserted? Which? Let us see. 'Stand forth, Katharine of Aragon,' said the noble synod in her husband's court that was met to declare her no longer a wife. 'Behold the wisdom of all the world is against you, and all the learning of the greatest universities declare your marriage null.' 'I appeal to Rome,' she answered. 'But all the power of your royal consort is pledged to efface it; your imperial kinsman, who might prevent it, is silent.' 'I appeal to Rome.' 'Nay, even the sanctity of the body empowered by Rome lends its authority against you. What say you?' 'I reject you all, unworthy judges, and over your heads appeal to the Bishop of Rome himself, in whom alone of all the world I place my trust.' 'What! think you he will for you forget all the past of England. Will he for you face all the terrors of the future where the interests of the Church are in such awful jeopardy?' 'I place my cause in his hands,' the despairing woman still repeated, and, listening to her appeal, the Pontiff arose her champion, and though all the casuistry of prelates, of universities and of learned men were striving to throw a doubt upon her marriage, though all the skill of diplomacy was used to mislead and all the power of gold to bribe, though all the terrors of the future were known and dreaded, there came the same answer that has come at all times, the only answer that could come, an answer that will reverberate throughout all time and thrill every heart that can recognize what is noble and sublime: 'Non possumus.' 'We cannot do it. King Henry, she is your lawful wife and must not be thrust aside. Whom God has joined together, let no man dare to put asunder.'

"Over the trembling form of the defenseless and deserted woman he extended the shield of the Church of Christ, and, defying every foe and fearless of every disaster, kept upon her brow the coronet of widowhood, more precious by far than the fairest diadem that ever glittered upon the head of any earthly queen.

"The issue was taken, and the English-speaking world is Protestant to-day, you will permit me to say, not because there was then any divergence of doctrine, but because of that fight for the inviolability of the marriage vow and the rights of womankind. It was war to prevent her from sinking again into degrading slavery. Better it was deemed, and rightly so, that an entire and noble race should be lost to the Mother Church than that the principle upon which the salvation of all nations depends should for a moment be abandoned or obscured.

THE CHURCH'S FIGHT.

"Such has been the Church's fight from the beginning, for England's tragedy is one of the many, though none was fraught with such subsequent disaster to the Church and to the world. And such it must be till the end. In this as in all other matters of truth and morality the Church speaks the will of God. It is God's voice to man, and it must ever proclaim: 'Marriage must be as it was in the beginning. On that hangs the fate of nations.'

"On the fortress-like portal of one of our great armories is the inscription in stone (as it ought to be): 'Pro avis et foveis.' 'For our altars and our fires.' In that is the comprehensive summing-up of all that we have been saying. In the union of the altar and the hearthstone is to be found the only basis of a genuine and lasting civilization. For it is by the power of the altar alone that individual man can be purified and made fit to live at the hearthstone. It is by that power alone he can get the strength to keep in check the degrading animal passions, whose undue and improper satisfaction is the cause of most of the violations of the moral law. It

is by the altar that the woman puts on her glory and her beauty as a stainless virgin and a chaste wife. It is by the altar that as a mother she becomes the priestess in the sanctuary of her home, and makes it a temple where no unclean thing may enter. It is by the altar that she imparts to her sons and daughters the purity that, shining resplendent in herself, insures the affectionate and admiring fidelity of her husband, and makes her his loving and devoted guide in prosperity and adversity, rendering him happy in the touch of her soft, but persuasive influence, as, hand in hand, they journey from earth to heaven, the home of the Father of us all. It is by the altar alone that home is made a holy place like the one where they stood on their wedding day, when the contract which their hearts and lips had made was sanctified by the blood of Jesus Christ, and like that other sacred spot where the first married lovers stood and found their first home an earthly paradise, when God and not man pronounced them one.

"To keep such homes as God made them, will men in times of peace frame wise and holy laws, and if for them they must engage in the carnage of war, will they eagerly and gladly die. 'Pro aris et foveis' means something for those who are bred in Christian homes: for those who are not the motto is an empty mockery of meaningless words.

"That fire which burns upon the altar communicates itself to the souls of those who dwell in the household, makes the home itself shine with the glory of the sanctuary, and from the united virtues which are illumined in those centres of holiness, diffuses throughout the land wherever such homes are found a mid-day splendor of truth, fidelity, self-restraint and purity which is the only light in which a nation can acquire and preserve a real civilization. 'In its night nations shall walk and kings in the brightness of its rising.'

"Not the possession of wealth—not the power of armies, not mere intellectual culture, but the personal purity of men and women, the sanctity and inviolability of the marriage tie and the altar-like holiness of the hearthstone, are the guarantees of the peace, the prosperity and progress of the world."

A WORLD-WIDE DEVOTION.

Although the devotion which Catholics lovingly render this month to the Sacred Heart of the Redeemer is, as it is present in practice, of comparatively recent establishment in the Church—though at all times since the foundation of Christianity that devotion has existed among the faithful in one form or another—it is world-wide in its extent and embraces all parts of Christendom.

A striking illustration of that fact may be seen in the number of magazines that are published for the edification of the votaries of the Sacred Heart and the propagation of the devotion thereto. No less than twenty-eight such publications—speaking only of the monthly ones—are now issued, the largest individual class being those printed in Spanish—nine in number. The English magazines of the Sacred Heart are seven; the French four and there are two printed in the German, Italian, Portuguese and Hungarian tongues. Other periodicals of the same general character are published in Bohemian, Polish, Breton, Chinese, Croatian, Dutch, Flemish and Tamil; and many of these monthlies enjoy a wide circulation, the palm in this line being said to belong to the Irish magazine, published at Dublin by the Jesuit Fathers of that city.

These publications may be said to be so many organs of the League of the Sacred Heart and the Apostleship of Prayer, whose particular devotion is that which the whole Catholic world is this month lovingly practicing; and which covers Christendom from Canada to Patagonia, on this hemisphere, and from Belgium to Turkey in Europe; while it embraces also Oceanic and counts numerous members in Asian and African countries, its total strength being, so it was recently stated, twenty-five millions of associates.—Catholic Columbian.

THE LONDON TIMES ON THE POPE.

The London Times, which is never too well disposed towards the Church, has the following regarding the efforts of the Pope in behalf of peace: "Leo XIII. doubtless understood very well that his conduct might expose him to misconception and unpopularly amongst the members of his own Church both in Spain and in the United States, but Christian principle and true churchmanship alike dictated to him a disregard of transient and personal considerations of this kind, in view of the larger and deeper issues involved. The Vienna newspaper reports that he has received the congratulations of several States upon his efforts in the cause of peace. He has certainly deserved them."

Contrast this with the sneering insolence of our jingo press when dealing with the same subject.—N. Y. Catholic Review.

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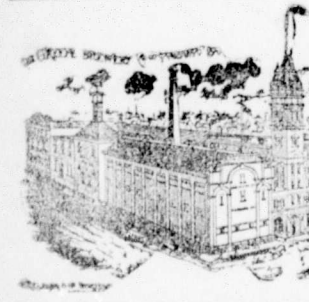
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THE GUARDIAN'S MYSTERY.

Rejected for Conscience's Sake. BY CHRISTINE FABER.

CHAPTER XIV.—CONTINUED.

But, despite the hope she strove both to impart, and to feel, and the cheerful tones she assumed, there was a gloom upon her spirits, much more than even the occasion seemed to warrant.

At last, Aunt Deb and Miss Liscome bore them company; Aunt Deb was particularly cheerful, owing to her perpetual gratitude for the awful danger her brother had escaped, and she kept up a light but still, to her three spiritless companions, a sort of exasperating conversation, for it compelled answers constantly from each of them in turn.

It never occurred to her to think about Miss Hammond's character, nor to wonder at, or admire, the resolution which could put aside so tempting an offer as Sydney Wilbur's heart and hand.

They sat in silence holding each other's hands and looking into each other's eyes with the dearest attempts at cheerful expressions of contentment, until Florence could bear it no longer.

Agnes went to the piano; she had little heart to sing, but she could not at such a time, refuse any request from Florence, and thinking it would harrow herself less to sing something from the music belonging to the Wilburs, than the strains with which both she and Florence were familiar, she opened one of the books of melody lying on the piano.

Florence felt her own heart would burst if she waited to hear more, and she stole from the room leaving the singer who now seemed unconscious to everything but that she was giving vent to emotions with which her soul was full.

The hall-door opened, and Wilbur entered, pausing a moment as the strains reached him. Then he stole to the parlor-door; Florence had left it partly open. He looked within, and seeing his sole occupant, went noiselessly in, standing behind the singer and hardly daring to breathe lest he might betray his presence.

But her own feelings were overmastering her; the agony of parting with Sydney, with Florence, the anticipation of an unknown life, the loss of her dear Mr. Mallaby, the craving for the affection of a father, mother, brother, sister to which to flee in order to fill the awful gap that would be made by Florence's departure, seemed to have been rendered more intense by the very words she was singing, and in the middle of the second stanza her song gave way to the great sob that had been gathering in her heart from the first, and she laid her head on the piano, and gave utter way to her grief.

Wilbur could not control himself; he forgot his promise not to appear in her sight; he forgot all his former regard for her extreme delicacy, and rushing forward he caught her in his arms.

He approached her, but she shrank further away, in her desperation praying unconsciously aloud:

"Oh, my God save me! Holy Mother of God help me!"

He stopped short, astonished, grieved and angered as he prayed, astonished and grieved, he said, "I should thus fear him, and angered that he was powerless to move her resolution. Could she love him, he argued with himself, and love him as he loved her, and still act in this manner?"

Other Catholic women equally as good, had married Protestants, why should Agnes Hammond hold herself so superior? He had not asked her to give up her religion; he had not even demanded that she should sacrifice one of its requirements; then, why her refusal to marry him? Might it not be owing to a sort of natural obstinacy in her character, or even a secret hope that he would improve his love by becoming a convert to Catholicity for her sake—at which thought his whole soul rebelled.

Not even for Agnes Hammond, passionately as he loved her, unless that motive were accompanied by sure and full conviction, would he renounce the Faith of his fathers.

"Agnes, he said at length, "you need not fear me; if in the ardor of my regard for you—a regard which I now feel you neither understand, appreciate, nor return—I have forgotten myself, I beg you to forgive me. It is the last time I shall so offend."

He turned from her, going toward the door, but before he reached it, something impelled him to look back. She, standing by his words, knowing how mistaken he was, and feeling that she could not let him go with that cruel thought of her, had taken a step toward him, bearing in her face, a wild, agonized and imploring look.

"I demand no sacrifice from you—you will tell me now that you will marry me." It was well that the poor, tempted creature lost not for an instant the thought of prayer. Having learned so sadly the little dependence to be placed on her own strength, her soul had hardly intermitted for a second, its silent petition for help; and now she was enabled to answer with a firmness which even he felt it were vain to endeavor longer to struggle against.

"If my face seemed to recall you it was because you had wronged me by saying that I neither understood, nor appreciated, nor returned your regard. Perhaps the best evidence of my doing all three is the very sacrifice I am making. I do not love you less, because I love my God more, nor would you in your better and manlier moments even seek to make me do that which was contrary to my principles. Now, in kindness to me, go, or permit me to leave you."

"I may be for years, and it may be for ever," rang out in her exultant tones, and with an expression in the singer's voice that told how her own aching heart was in the quivering strains.

He turned away, and went again to the door, and out; he heard his quick step as he strode, rather than walked to the parlor, and then she went up stairs to Florence, who had but just become calm after the burst of grief evoked by "Kathleen Mavourneen."

His whole eager passionate soul was in his eyes, and he turned them full upon her, compelling her to meet them. She moved as if to pass him, but he placed himself before her.

displeasure for the giver. Not dreaming of the utter contempt which her report of his interview with Miss Hammond had inspired, she entertained only her own odd pleasant thoughts of him.

At length, the passengers, and their friends began to arrive, and as carriage after carriage deposited its load, Miss Liscome felt some anxiety lest her friends might come too late for any but the most hurried farewell.

But her fears were all forgotten the moment the Wilbur conveyance drove into sight, and to the astonishment of his three companions—Sydney was not there—and the first to notice them as they alighted, was startling-looking Miss Liscome.

"In the front line stood Wilbur, his hat off as were the hats of most of the gentlemen about him, and his head bowed. Agnes saw no one else. He looked up when the waving of a hand began, and so that she might see her she forced her way to the very edge of the pier and waved her handkerchief. He waved his in return, and then her blinding tears that could be restrained no longer, prevented her from seeing him again.

"Miss Liscome, however, was relieved so long as she felt there was still a chance of seeing Sydney, and she summoned courage to say: "Do not mind, dear Deborah, about not having inquired of you as to your return. I will call Mr. Wilbur's kind attentions to me, I ought to come to wish him at the last a friendly good-bye."

"Mr. Wilbur's kind attentions" to her had consisted of nothing more than common civility when as his sister's guest he had been obliged to meet her, and ever afterwards wondered at the composit that thus magnify mere courtesy. Deborah, however, of not offending Prudence, and yet equally anxious to spare her brother a meeting for which he would not thank her, she said:

"We do not know that Sydney has arrived yet, and while we go to inspect the steamer, you can get into the carriage, Prudence, and wait for us."

But Miss Liscome was not to be cajoled in that manner. Were Sydney actually on board, Deborah might not tell him, or he might not have the time to come out and see her, so, expressing a vehement desire to behold the interior of an ocean steamer, she followed the party up the gangplank.

Wilbur met them almost immediately, his face having the white, haggard appearance of one who had lost both rest and food, and his mouth set in such a painfully stern way that his sister noted his appearance also, but the anxiety she felt at another time having caused, was absorbed in the gratitude she still continued to feel that he was not going to marry Miss Hammond. Agnes, after one furtive, hasty glance, did not trust herself to look again. She guessed well why almost at the last moment he went hurriedly from the boat, leaving word that he would meet them instead of accompany them, and she was thankful for the arrangement; it spared them both the agony of that drive together, in which they must be so near, and yet must sternly keep themselves so far apart.

Now, desperately anxious to do anything save look at him, or even think about him if that were possible, she kept close to Florence, giving her little messages, and for the sake of maintaining an appearance of confidential conversation, saying them over and over.

Florence responded by little nods; did she attempt to reply by so much as a word, she felt she should burst into the wildest grief.

They were in the saloon, pausing a moment before going to inspect the state-rooms, and Wilbur standing beside his sister, saw nothing but Agnes. He had not noticed Miss Liscome by so much as a salutation, and she, a little abashed by such unexpected deportment, kept some-what in the rear. But she was devouring both him and Agnes with her eyes, and when they all went forward to the state-rooms she kept still behind the latter to watch the conduct of the lovers, and to seize an opportunity for the delivery of her own little speech.

"It is you who are cruel to this harrow me. You know that I cannot consent to that which you ask. Good-bye."

He released her hands while she was speaking, and in order to maintain her self-control she had turned away with the last word, to which he did not respond, upon her lips; owing to the great dumb agony in her heart, she was going blind forward, not well knowing whether her steps were leading until some one set her right and she found herself descending the gangplank almost the very last of the loitering visitors.

Neither caring nor thinking of the direction Deborah had taken, she stood on the pier among others who waited to see the departure of the steamer.

The cloudy, gloomy, though still rainless, seemed to be in accord with her miserable feelings, and every strain of the cordage, every creak of the timbers as the vessel prepared to depart, was like a heavy blow upon her heart. Slowly and majestically the steamer detached itself and headed for the broad water, while an awed silence seemed to fall upon the spectators.

On board the deck were crowded with the passengers ready to wave their adieus.

"In the front line stood Wilbur, his hat off as were the hats of most of the gentlemen about him, and his head bowed. Agnes saw no one else. He looked up when the waving of a hand began, and so that she might see her she forced her way to the very edge of the pier and waved her handkerchief. He waved his in return, and then her blinding tears that could be restrained no longer, prevented her from seeing him again.

"Miss Hammond! a pretty chance you've had of seeing me everywhere you've been in the world didn't you follow me when I left the steamer, and not make me lose you in this manner?"

It was Miss Wilbur's sharp, shrill voice—Miss Liscome accompanied by Miss Liscome. Together they had been searching for her, and the search had not made through the area window, and she hurried to meet him, receiving him just as he had let himself in with the whole boisterous crowd hanging about him.

"Go away, every one of you! you're a disgrace to any house, piling in, in this manner, and how Mr. Mallaby can stand it, I don't know."

"I never believed," continued Miss Wilbur as they treaded their way to the family vehicle, "in the sickly sentimentality of waiting to see a steamer off. You have said good-bye on board, and what more is there to do?"

"When Sydney went away before and when I knew he was going to be gone a whole two years, or more, I went home immediately that I said good-bye to him, and plunged right into my work. That's what I did, Prudence Liscome, as if it were Prudence who had been guilty of the sentimentality she deplored."

"I have no doubt of it in the least, dear Deborah," mildly answered Miss Liscome, and by that time they had reached the carriage.

Agnes shrank into a corner, thankful that a drive of little more than a half hour would free her from the presence of her companions.

The exterior of Mrs. Denner's house was more pretentious than either Miss Wilbur's, or Miss Liscome's, but as Prudence said afterwards to Deborah, it was utterly without style, and in a very unaristocratic neighborhood.

These facts, however, did not trouble Miss Hammond, as she hurried out of the carriage. She stood a moment at the carriage door to thank Miss Wilbur for her hospitality, and to say a brief adieu to each lady, without however, offering to accompany it with her hand. Then she went quickly up the stoop of the house, and the carriage drove away.

Mrs. Denner was absorbed—hands and mind in desert-making when one of the little wide-eyed, tow-headed Denners rushed down to the kitchen and announced "Miss Hammond's in the parlor and she wants to see my ma."

"Merciful sakes! Miss Hammond!" and Mrs. Denner's eyes in a sort of dismayed astonishment, opened as wide as those of her offspring.

"Whatever shall I do? I am not in trim to see such an elegant young lady as she is," and she looked down ruefully at her soiled calico dress, and then leaving the latter she had been vigorously mixing, she went to survey herself in the clearest of looking-glass that hung near the dresser.

"She said she wanted to see you right away, ma," urged the little Denner. "Merciful sakes! then, I'll have to go up just as I am." And smoothing her dress as if that were to give it a more decent look, she ascended to the parlor.

It was two years since she had seen Miss Hammond—the latter preferring to spend all the holidays of her last school year in the convent with Florence—and Mrs. Denner could hardly help mingling with her kindly welcome, expressions of delighted astonishment at the way the young lady had grown.

"Mr. Mallaby kept telling me that you were getting tall and handsome, but you beat everything that he said. Excuse me for saying so Miss Agnes, but you're an out-and-out beauty."

Agnes smiled a little, but it was in a clear effort to force a smile, for the recent trial had crushed beyond chance of restoration, every emotion of vanity.

"I have come to stay with you, Mrs. Denner; unexpected circumstances causing me to terminate my visit sooner than I thought to do. But I suppose it makes no accommodation for me, can you not?"

Many ex-creatures; and sorrow and indignation to which w-nesses of h-how he m-and adve-

The fol-affairs of a-in the city-England S-tion of the-Mr. aid-ject of the-married li-dant temp-many m-posses at-keeping.

Mr. Sim-perous an-ness and-cotton fac-son, his p-attention-tion of h-their effor-ive paren-Young Je-gratified-spirit mos-what it u-clad and t-boys pleas-been prov-struction-cial educa-student, a-abilities, h-combined-religious-on his you-him from-tious.

the perfec-he would, property, retain th-and fami-ness of th-had acqui-accumula-self deni-being; b-and a Epi-and an Epis-

The po-mahood of-his fat-On the tw-the twent-beloved y-years bein-only hein-Simon agn-lishment-would pr-lucative-

This a-appear-come cit-come b-world; i-in his li-true ch-strength-denial a-character-dulgent, and easi-

His app-a strong-tastes v-spirit of-the tem-setting-religiot-to appe-Twel-

the des-mess/co-it neces-the city-land-man mo-of his f-Joseph-o-him to-Mr.

househ-daught-same l-latter h-her ag-when a-lines-Catholi-in the f-founde-Mab-highly-careful-her na-loved h-who p-time o-his bu-at the-sult; w-a suite-Old fri-

Mat-father-young-Cathol-his ch-sent t-daught-was g-married-Mr. S-his d-it wa-riage-place-Mr-

charm-to his w-Mich-clerk-Du-en-clo-his h-

Weak Young Men and Women are seen everywhere. Heredity or over-study renders them unfitted to cope with the responsibilities of life, susceptible to consumption or decline. Medicine is failed and must fail, for they need food. Take cod liver oil? No! Their poor stomachs rebel. Take emulsion? No! They are equally distasteful. Nothing will effect a cure but Maltine with Cod Liver Oil. This is rendered palatable and easy of digestion, is quickly assimilated, and the maltine, equal in nutrition to the oil, and even surpassing it in energetic action upon the digestive processes, unite in producing increased weight, improved color, and that elasticity and buoyancy which herald returning health. Maltine with cod liver oil has a remedial value ten times greater than emulsions. Try it.

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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, June 18, 1898.

ONE DOLLAR AND FIVE CENTS.

The latest news in regard to the A. P. A. is that when the Daily Standard, its Boston organ, became defunct, it was found, on investigation, that its liabilities were \$80,000 and its assets \$1.05. Now that this execrable combination has gone out of business, what an amount of depravity its operations reveal! On our side of the line the men high up in the order were on a par with those in the United States. We know some, indeed, who would not have left the \$1.05 in the treasury. Quite recently the ex president of the Canadian branch, who calls himself a minister of the Gospel, was handed his red ticket by the officials of the denomination to which he belonged. It is to be hoped the whole affair will be a salutary lesson for our non-Catholic fellow citizens.

COLLEGE vs CONVENT.

The Hamilton Times lately published the annexed editorial comment in reference to an utterance of Rev. Principal Warner, before the Methodist Conference a short time since in session in that city. We publish this item with pleasure, as it evinces the growth of a fair and broadening spirit in regard to Catholic institutions. It is in striking contrast to the petty jealousy and bigotry which have too often characterized the remarks of many who, in their public utterances, wandered into paths far removed from those which they were expected to traverse by Him whose servants they claim to be: "It is at least a sign of increasing liberality of opinion that Rev. Dr. Warner, in presenting the report on Alma Ladies' College to the Hamilton Methodist Conference referred to the clause in the report that there were more Protestant girls being educated in convents than in Protestant ladies' schools, and stated that the convent rates were only about one-half of those of the colleges. It was a mistake, he said, to imagine that good work was not done in the convents. Many of them were doing high class work which was equal to that of the highest forms in the Collegiate Institutes. The ladies' colleges had to compete with the devotion displayed by the Roman Catholic Sisters in the cause of education. Dr. Warner asked why the Methodist deaconesses should not devote themselves in some such way, and plant schools if not here, then in the North West."

DIVINE TRUTH.

The President of the Presbyterian Theological College of New York, in an address recently delivered before the students and alumni of that institution, expressed very tersely the idea of divine truth which is now very generally entertained by Protestants. He admitted that all the revelation which God has given to man is found in the Bible, but added:

"Man's modes of expressing divine truth change from time to time. The history of religious thought shows this. One age lays the emphasis at one point; another age at another point, each age true to its own intuitive sense of need."

This in plain language means that we can have no certainty of what divine truth is, and therefore what is to be held as divine truth in the present age will be rejected at some future time when we have more light on the subject. This, of course, refers only to the views of Protestants, for in the Catholic Church, which the Holy Spirit guides to the knowledge of all revealed truth, there is certainty, and divine truth is to be regarded as unchangeable.

THE FRENCH ELECTIONS.

The French elections, just held, have resulted in the return of 254 Republicans, 104 Radicals, 74 Radical Socialists, 38 Radicals, 44 Reactionaries, and 10 who are described as "Free Lances." With such a motley Chamber of Deputies it is difficult to forecast to what extent the Government can rely upon a majority for its general policy. The Radicals are those who, being elected as earnest Catholics, have accepted the Republic as the only form of government acceptable to the French people generally. They will support the Government if it will govern moderately, in union with the Catholic spirit of the nation, and with their help the Government will have a fair majority. Nevertheless the Ministry

have placed their resignations in Premier Melline's hands, so that the Government may be reconstructed to secure a good working majority in the Chamber, in accordance with the results of the elections. It seems likely that the reconstructed Government will be more than ever in the direction of the re-establishment of religious influences. This is now the tendency of French public opinion.

EMPERESS EUGENIE ON THE WAR.

The former Empress Eugenie was interviewed in Paris on Wednesday, the 8th, by a correspondent of the New York Journal and the Chicago Tribune. The ex Empress' sentiments on the war between Spain and the United States are described as being "like a voice from the grave." She remarked feelingly: "I take a sorrowful interest in all wars, for war has been to me most cruel. It robbed me of my Empire, of my son, and, I may also say, of my husband." She continued: "I would stop this war if I could, for doubtless the problem can be solved without further bloodshed upon the part of two brave peoples who ought to be friendly. I know little of the political exigencies which brought about this war, for my life is in the past—but humanity is all one. It is the privilege and the duty of woman to discourage needless suffering. My people (the Spaniards) are a brave race. They would not display their bravery in declaring for peace as they have shown it thus far in prosecuting war. "The women of Spain encourage men to deeds of valor, and the nation's reputation for bravery is interwoven with the history of more than a thousand years. If now peace were proposed it would be an act of moral cowardice, and none would dare accuse Spain of cowardice. I know nothing of the present policies. My opinion can be of no interest to any living person, but I hate the horrors of war and abhor its awful memories."

THE HOLY FATHER'S DISINTERESTEDNESS.

A despicable attempt has been made by some anti-Catholic journals to make it appear that the recent efforts of the Holy Father to preserve peace were dictated by selfish motives. Thus a recent issue of the Presbyterian Review, referring to "a contemporary" who makes this statement, continues: "According to our contemporary the Roman Church holds millions of Spanish 4 per cent bonds, with which Spain compounded the large debt owed the Church from the forced sale of Church property in Spain. These bonds had seriously declined before hostilities with the United States began. They are now but little above 20 or 25 per cent below par. This tremendous fall in Spanish securities is a great blow to the Church of Rome. If the Pope could have averted the war with the United States and have pacified the inhabitants of Cuba and the Philippines it would have saved millions of dollars to Romanism, but as he failed, the Church will probably lose, not only the present discount on the bonds, but probably the whole value. Should the present war continue a year, or even six months, it will necessitate the repudiation by the Spanish Government of a large part of its debt."

The Holy Father was influenced by his desire for the general welfare of mankind, and no doubt that desire was intensified by the facts that both Spain and Cuba are Catholic countries, and in the United States the Catholic Church is in a flourishing condition. But it is not true that he exhibited any partiality for Spain more than for the other countries concerned in the war. This is proved by the earnestness with which he urged upon Spain to grant to the Cubans the natural rights to which they are entitled as men; and in fact he obtained even at the last moment these concessions to Cuba, which might have averted the war if they had been granted earlier.

If these anti-Catholic journals were more honest they would be more charitable. Surely there was more Christian charity in the Pope's efforts to maintain peace than in the clamor raised by the Methodist ministers of New York, who appealed to the passions of the people to induce them to wipe Spain from the map of Europe, simply because Spain is a Catholic nation. There are not wanting honorable Protestants who have recognized the noble part taken by the Pope to preserve "peace on earth and good will to men."

CATHOLIC AND PROTESTANT INCREASE.

The denominational Protestant press are very fond of parading evidences that the authority and prestige of the Catholic Church and the Pope are waning, and from time to time they profess to give statistics showing this to be the case. But such statements are very deceiving. Everywhere the most reliable statistics show a steady increase in the number of Catholics, and never were Catholics more steadfast to their faith, and more loyal to the Holy See, than they are to day. On the other hand, while Protestantism has certainly exhibited during recent years a good deal of zeal for the propagation of its tenets in heathen lands, and the actual number of professing Protestants has greatly increased, that increase has been in the direction of Latitudinarianism, and not of Pro-

testant Christianity. For an example we may take Germany. It is known that nearly all the professors of theology in the German universities to day are Rationalists, more or less pronounced. The last Prussian synod, in which there is still a small orthodox majority, resolved to take steps to check the tendency to Latitudinarianism, and it will now require every candidate to the ministry to serve for a year as assistant to an orthodox pastor. It is easy to see that this measure can have but very limited success in checking the evil tendency to laxity of doctrine, and even actual unbelief. It has also been admitted that the Protestant efforts to Christianize Japan have resulted indeed in weakening idolatry, but the newly organized Japanese Protestant Churches are, for the most part, Deistic in creed, and not Christian.

RACE PREJUDICES IN THE UNITED STATES.

At the close of the American civil war the colored race throughout the Northern States had greatly risen in public estimation, especially for the reason that as soldiers they had shown themselves to be almost if not quite the equals of the whites in fighting qualities. It was frequently reported after the hardest fought battles that "the colored troops fought bravely," and this expression became proverbial for a long time, expressing the change of feeling which had taken place.

Since that time the colored race throughout the States has very greatly advanced, and the prejudice which existed against it before the war has steadily diminished. Nevertheless in the South the prejudice seems to have continued to be as great as it was at any time. Perhaps the very reason which tended to lessen it in the North increased in the South, because it does not increase the love of one people for another, if the latter have fought successfully against the former. This was seen in the intense hatred which was borne in France against all Germans after the Franco Prussian war—a hatred which has not disappeared even to the present day, though almost a generation has passed away since the event which gave rise to that hatred. The French still regard the Bavarians as the most brutal and coarse of all Germans, because the Bavarians were the advance guard of the German army, and came more directly into collision with the French at close quarters. As a consequence, Bavarians are still regarded in France with especial aversion.

So with the colored troops in the American civil war: they fought with the consciousness that they were striking a blow for the extinction of the slave system under which many among themselves had been oppressed, and under which their race, including many of their own relatives, were being still oppressed, and their arms were nerved to strike a harder blow against their oppressors on this account. We are thus able to discover a reason for the fact that throughout the South the prejudice against the blacks does not appear to have diminished at all since the Civil War. This prejudice, however, does not extend to such a degree as to prevent all intercourse between the white and the black races.

Colored people are as freely employed in the South as waiters in hotels. As barbers, their services are called into requisition as freely as those of white barbers, and similarly they are freely conversed with, and employed in other occupations; but this toleration is accorded to them only in reference to what are regarded as menial occupations. The white race is not at all opposed to the colored as long as the latter are contented to occupy an inferior position, but when colored persons assert or claim any equality with whites the prejudice against them at once comes to the front. This has been noticed on the occasion of the gathering of the United States volunteers in Florida and Georgia, for the invasion of Cuba.

The prejudice against colored people manifests itself wherever the two races might be regarded as meeting on equal terms. The hotels which receive white guests will not admit colored persons on any terms, and if they do so white guests would leave at once. The barbers who shave white people will not condescend to shave a colored man, and the saloons will not allow a colored man to drink at their counters. This condition of affairs has already caused much ill-feeling among the colored troops at Tampa, and in some instances riots have arisen out of it.

The black troops, gaudily rigged out in the uniform of the United States,

think that they should be regarded with the same respect as is accorded to white soldiers, amounting even to reverence, and where they have not been allowed to drink at the bars of the saloons, or when barbers have refused to shave them on account of their color, they have in many instances drawn revolvers, or pointed their guns at the bar-keepers or barbers, threatening to shoot unless their demands were complied with.

It is probable that the present war will tend to diminish these still strong prejudices of race. With the education that colored people have acquired during the last thirty years, equally with whites, no doubt their capacity for military service has been increased, and they may prove to be as good soldiers as the white troops. Indeed, the advantages are altogether on the side of the colored man in the present war. The field of action is in a tropical climate the peculiar hardships of which he is better fitted to bear than is the white soldier, and even President McKinley has recognized this fact in making his call for volunteers. He has made a special appeal to the patriotism of the colored race to serve in the army of invasion, and has thus paid them a special compliment for their peculiar fitness for doing the work now in hand. There is little or no doubt the present war will force the dominant white race to give up many of the prejudices they have hitherto entertained against their colored fellow-citizens. Yet we can scarcely suppose that miscegenation, or the mixture of the two races by marriage, will become popular, even though many prejudices will be removed by the fact that both races are brothers in arms.

DOCTRINAL LICENSE IN CONGREGATIONALISM.

The Congregational Union of Ontario and Quebec held its annual meeting in Toronto a few days ago. The talk in reference to Presbyterianism, which is generally supposed to be a sister Church, was exceedingly lively and sarcastic.

The Rev. Morgan Wood, pastor of Bond St. Church, where the Union met, was one of the chief speakers. He said:

"He came from over the line—if there is a line now (applause)—from a region where Congregationalism is not defunct, but where the word Congregationalist means a man of brain. The Presbyterian Review had recently called Congregationalism a decaying and disintegrating body, but in the United States, at least, other denominations wanted to come in with them, and they did not hear Congregationalists talk of amalgamating with other Churches. He did not speak in a spirit of denominational bigotry, but the Congregational Church was good enough for him, and if it isn't good enough for some others, for heaven's sake let them get out of it and go elsewhere."

Dr. Wood, continuing, laid down the principle on which Congregationalism is based: it is based upon the broadest platform of individual judgment. He instanced the position of Rev. Lyman Abbot, of New York, who within the last few months as founded the country by the freedom with which he did away with whole books of the Bible. This makes Dr. Abbot a remarkable or a notorious character, of course, but it scarcely proves the Church which tolerates his views to be the Church which Christ established as the pillar and ground of truth, and to exercise authority over its members in regard to doctrine and moral teaching.

Dr. Wood vindicates Dr. Abbot's teaching in the following style, or at least he takes it as a matter of course that the Christian Church ought to accept all Dr. Abbot's eccentric teachings. Mr. Wood said: "In what Church could such a preacher as Rev. Lyman Abbot find a foothold but on the blessed, free platform of the Pilgrim Fathers? They might not agree with all Dr. Abbot's views, but they loved the matchless sweet spirit of the Holy Ghost incarnated in the man. On the occasion of the great preacher's recent lecture a brother minister had said that Dr. Abbot was a greater danger to Christianity than Col. Ingersoll. A man with views like those would dry up with dry rot and blow away like the down of the Canada thistle. He welcomed the delegates in the name of the faith of the Pilgrim Fathers, but more important than a noble past was a worthy present—they should be worthy sons of their ancestors. He believed that a Church which was good enough to choose was good enough to stand by. He spoke in the spirit of love, not in the spirit of sectarianism, but if all other Congregational churches united with other bodies, there would be one Church which would continue to stand in the shadow of the Pilgrim faith."

We are not at all surprised that Dr. Abbot should find an apologist in the Congregational Union. We are not surprised indeed at any vagary which may be put forth as the consequence of the rule of individual judgment in matters of faith.

Philosophy talks very loud when the danger is at a distance; but the moment she is hard pressed by the enemy she is not to be found at her post, but leaves the brunt of the battle to be borne by her humbler but sturdier comrade, Religion, whom on all other occasions she affects to despise.—Colton.

IS MARRIAGE TO BE A SECULAR OR A SACRED RITE?

We have the assurance of our Blessed Lord that the marriage contract has the sanction of Almighty God, which makes it inviolate and indissoluble, so that our Lord says of this union: "What God hath joined together let no man put asunder."

Protestantism from the very beginning took away this sacred character from the marriage contract, making it merely a civil contract which may be dissolved at will. Thus it was in order that Henry VIII. should have the liberty to put away his wives whenever he thought proper to do so, that the authority of the Pope was put aside by law in England, and that of the king established in its place, as head of the Church.

On the continent of Europe the marriage tie was similarly made subject to human passions, and in the course of time divorce laws were established in all the Protestant countries, making it an easy matter to dissolve the marriage tie, and giving leave to the parties thus divorced to marry again.

It was one of Luther's smart tricks to gain the support of the sovereigns of the various small German States by giving them the right, under the new gospel, to be divorced from their wives as they thought fit, and in the case of Philip, Landgrave of Hesse, the still more incongruous permission was given to have two wives at the same time. A formal document authorizing this was drawn up and signed by Luther, Melancthon, and the other leaders of Protestantism authorizing this enormity in the name of the gospel. It is not to be wondered at that under this lax system of morals the sacred character given by Christ to marriage should have disappeared entirely among Protestants in the course of time.

It may be remarked that from time to time a spasmodic effort is made by some of the Protestant sects to restore to marriage somewhat of its sacred character. Of marriage, St. Paul says: "This is a great sacrament," or as the Protestant version of the Bible has it, "this is a great mystery." Between the two words sacrament and mystery as here employed there is no essential difference, though it is indubitable that the Protestant reading was adopted to obscure the meaning which would have been here intelligible to every Catholic if the word sacrament were employed in the translation. Mystery is the Greek (*mysterio*) employed by the Greeks to express the sacraments, and it is of the sacraments that St. Paul chiefly speaks when he tells us that "we, (the priesthood of the Church of God) are the dispensers of the mysteries of Christ."

Marriage is, therefore, a sacred institution, which Christ elevated to the dignity of a sacrament of the New Law, and it gives grace to the husband and wife to fulfil the Christian obligations of the married state.

We have said that at times some of the Protestant denominations make an effort to preserve to marriage its sacred character. The Presbyterian Confession of Faith legislates upon marriage as a divine institution, and gives certain rules which should be strictly observed according to the law of God. Recently, also, several Bishops of the American Episcopal Church have pronounced absolutely against the practice of divorce which has become so common in the United States. But such pronouncements have but little weight in counteracting the tendency to regard marriage as merely a secular matter. Presbyterianism, Episcopalianism, and the other Protestantisms have confessedly no authority to define the sacred character of marriage, and it is only amusing to read in the Episcopal Church organs the statement which was recently made that the sacredness of marriage will not be recognized till it is definitely proclaimed by "the Church" to be a sacred and inviolable contract having the divine sanction for its indissolubility.

The Catholic Church has authority from God to make such a definition, and the definition was made many ages ago. The work of destruction was done by Protestantism, and now it cannot be undone, by the same authority, as the latter has no authority to impose laws binding the individual caprice or judgment. A declaration by any sect or by all sects of Protestantism would, therefore, have no force in restoring the permanency of the marriage tie where it has been once relaxed.

The total elimination of the sacredness of marriage from the Protestant notion of the institution is shown by

an advertisement of Grant S. Whitstler, agent of the Chicago and Milwaukee Transportation Company, who offers a bonus of \$25 in gold, a minister's service for tying the marriage knot, and a trip every year for two on the steamer Christopher Columbus plying between Chicago and Milwaukee to every couple who will be married this season on that whaleback steamer.

Thus marriage is degraded to become purely an advertising dodge, and there appears to be no doubt it will be a successful one, but if so it will be a success through destroying any reverence which still exists among the thousands, or the scores of thousands of persons who are expected to take part as spectators of the dime show of which the marriage ceremony will be part.

The advertiser who expects to make a profit out of this shameless exhibition thus speaks of the prospective profits of his speculation:

"A great many couples are married every summer in Milwaukee, and each year the number seems to increase. I look for a prosperous time for the ministers up there this season. I have engaged a minister to be near when the whaleback ties up at the docks, I expect at least 2,000 young men to take the 'step' under the conditions I have stipulated. Prof. Deer, who gave balloon ascensions from the deck of his boat last summer, has asked for the privilege of being married this summer on the deck of the boat and with his wife going on a honeymoon trip cloudward."

This promises to be the most prosperous season in the history of excursion boats on the great lakes. Money is more plentiful now than it has been for a long time, and the war has dampened the desire of many to spend their vacation on the seashore, where the Spanish shells are not altogether unexpected. So far a great many more bookings have been made for excursion parties than there were last year."

It will be seen that the present scheme is a variation on a larger scale of another scheme which has already proved to be successful as a money-making operation. But the public demoralization inseparable from the success which is expected will be incalculable, and it is to be feared that the demoralization will increase from year to year at a constantly accelerated ratio.

It is surely time to check the disrespect for the marriage tie which is growing so rapidly; but the only remedy which will efficaciously check it is a general return to the Catholic faith, which may be hoped for in time through the zeal of the clergy in giving missions, but which will be necessarily slow, unless the very rapidity with which the Americans are sliding into the abyss of religious Nothingism should warn them to check themselves on their downward career, and lead them to look seriously upon the magnitude of the danger which threatens to engulf the whole nation.

PROF. STARBUCK'S LETTERS.

Why does Rev. Mr. Starbuck write these articles? Out of fair play simply. Unfortunately he does not believe in the Catholic Church. But he does believe in being honest and giving every one his due. He hates calumny, and thinks that no good cause or Church can be served by lying. He is a born educator. He regrets to see the intelligent men and women about him—his fellow citizens and co-religionists—steeped in ignorance regarding the largest and most important Christian Church in the world, and he is apparently determined to remove their ignorance and replace it with knowledge. Then again he knows that we all—Protestants and Catholics—are fellow citizens, that we have many interests in common, that the prosperity, well-being and happiness of every community is to some degree dependent on the harmony, confidence, and good-will existing between fellow-citizens, and that where a large number of citizens is under suspicion as to their honesty and loyalty, harmony and good-will can not exist. Rev. Mr. Starbuck, therefore, by educating Protestants and Catholics, by substituting knowledge for ignorance, by removing misconceptions of Catholic doctrine, is doing not only a manly and Christian work but also a most patriotic work.—Sacred Heart Review.

DILUTED WINE.

Whatever else may be said of the Anglican sect, life within it is not dull: sensations are now as common as war extras. Very recently a teetotal parson had a scruple of conscience about drinking the wine used for "the sacrament," and asked the Bishops, as a *casus conscientie*, whether it was permissible to dilute the sacramental wine with water. "After careful consideration," that it is permissible to dilute the wine to whatever extent may be necessary before it is taken into the church. "This is more than the Pope can do for his priests; for neither Pope nor council ever dreamed of changing the 'matter' of a sacrament. Of course Canterbury was right in its decision; since the Anglicans have no real sacrament of the altar, there can be no harm in diluting wine down to teetotal principles. But what must we think of the gentlemen who, until a few months ago, were bent on convincing Rome that the Catholic tradition has never been lost in the Anglican sect, and that there is

no essential Catholic and Maria.

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no essential divergence between the Catholic and Anglican creeds?—Ave Maria.

LIFE IS SHORT.

The utterances of the Holy Father are ever worthy of careful consideration, but his reply to the address from the pilgrims of Perugia conveyed a lesson the impressiveness of which will be felt by those who feel that their life is nearing its limit, and which should also be carefully treasured by the young.

THE TRUTH SPREADING.

Mexico, once his happy hunting-ground, will have to be given up by the roving anti-Catholic lecturer.

"To day Mexico is—and I say it deliberately—the safest country in America. Life, property, human rights, are more secure than even with us."

"ST. ANTHONY'S GUESTS."

It is evident how widespread the devotion to St. Anthony is becoming from the number of his statues now being erected all over the world.

WHY DON'T PRIESTS MARRY?

This question was asked a number of times through the query-box at the recent Cathedral mission and the answers given were plain, logical and reasonable and in thorough accord with the rules governing the Catholic clergy.

The Catholic priest has no family. His entire being is devoted to the service of God. He goes where duty calls him, be it to the bedside of one afflicted with the most loathsome and contagious disease, on the battlefield among the dead and dying, or before the cannon's mouth in the defense of his struggling countrymen.

Instructions. He did not want their lives hampered with earthly ties, but wished them so situated that they could give their whole attention to Him and His holy ministry.

This is the true reason why Catholic priests, the direct successors of the Apostles, do not take a wife. In fact they are married to the service of God, and God does not allow a division of the loyalty that is due Him from His ministers.—Nashville Catholic Herald.

HOW TO PRAY TO ST. ANTHONY

The manifold miracles springing up everywhere as though by charm at the invocation of St. Anthony, must fill the hearts of his clients with confidence. Next to the Blessed Virgin, our saint seems to have an unlimited influence with God, not only for the recovery of lost objects, but in all cases which are submitted to him.

The essential requisite, therefore, in imploring the aid of St. Anthony, is a lively faith and an unfounded confidence in his powerful intercession. But this confidence must not assume the character of superstition—it must be tempered by the spirit of Christian resignation.

When imploring a grace through St. Anthony we must be careful that our hearts be free from mortal sin. Therefore novenas should always begin with a good confession, and fervent Holy Communion, that our prayers may rise from a pure heart, like sweet incense before the throne of God.

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Oh God! must one—even one—of these little ones become Thine enemy and merit Thine eternal condemnation?"

Parents have an immense responsibility. Theirs must be the work of guarding the child from evil influences during those tender years when all influences are most impressive. The Christian home must in all verity be fit to be the abode of Christ. Dissensions, jealousies, coldness, profanity, bad temper, disregard for truth, neglect of religious duties, sharp practice, sensational reading, idle gossip, indiscriminate association, intemperance, all these, as examples, are powerful agents of the Evil One.

Those who would set a Christian example to the children who are so ready to follow them must be practical Catholics in every sense of the term. The commandments and precepts should be matter-of-course. Parents must frequent the sacraments and they must carry the sacramental spirit into their homes.

These holy little first Communicants are fervently eager to love and serve their Lord. Whoso shall scandalize one of these little ones which believe in Me, it were better for him that a mill stone were hanged about his neck and that he were drowned in the depths of the sea.—Philadelphia Catholic Standard and Times.

BRAVE HERO AND CHIVALROUS ENEMY.

One of the most gallant deeds in naval warfare was performed on the morning of Friday, June 3, when Lieutenant R. P. Hobson, with a volunteer crew of seven men, sailed the collier Merrimac into the harbor of Santiago de Cuba, under a heavy fire from the shore batteries, and sank her in the channel, thus effectually blocking the entrance and "bottling up" Admiral Cervera and his fleet.

When the plan was made known to the blockading fleet over four hundred officers and men applied for duty on the forlorn hope, but Admiral Sampson accepted only seven. They were: Lieutenant Hobson, Daniel Montague, George Charette, J. E. Murphy, Oscar Deignan, John P. Phillips and John Kelly.

An eighth, Rudolph Clausen, smuggled himself on board to risk death and achieve heroism. They believed that they were going to certain death, but only two of them were injured in the engagement. After sinking their vessel they floated ashore on a catamaran and were taken prisoners.

It was one of the most daring deeds ever performed, even in our heroic service, and it was supplemented by an act of generosity which is enough to wipe out countless memories of Spanish cruelty. Admiral Cervera received his prisoners with every honor, and assured them of the kindest treatment. His chivalry carried him even further, for he immediately sent Captain Oviado out to the American squadron under a flag of truce to relieve the suspense of Admiral Sampson regarding the fate of his gallant men, to assure him that they were all alive, and to offer an immediate exchange of prisoners.

It is hard to say which side behaved the more nobly in this adventure. The Spaniards should naturally have been exasperated to madness by the blocking up the harbor. If they had fired upon and destroyed the heroes, the laws of war would have extenuated if not justified, the act; but they chose the more magnanimous part, and proved themselves true inheritors of the old Hidaigo spirit.

The conduct of attackers and at tacked has a parallel in our own history. When Lieutenant Cushing destroyed the Confederate gun Albatross in Roanoke River, he inflicted a loss on the enemy as great as that done by Lieutenant Hobson in Santiago Harbor. Cushing and one of his men escaped by swimming across the river. The rest of the crew fell into the hands of the enemy and for a moment their lives were in deadly peril. But Captain Cook of the Albatross sprang to their defence, saying: "I have served forty years in the American navy, and this is the bravest deed I ever witnessed."

There is no honor too great to be awarded the eight heroes of the Merrimac. In honoring them let us honor also the chivalrous foe who by his magnanimous action gave them the accolade of knight-hood.

This is not the only instance of splendid chivalry in the present war. It is related that a Spanish captain was

condemned to death because he surrendered his ship before the overwhelming odds of our fleet some weeks after the battle of Manila Bay, and that Admiral Dewey on learning of the fact made a vigorous remonstrance, threatening to bombard the city if the sentence were carried out. The story may be apocryphal, but we incline to think it is true. Brave men have a code of honor little understood by worldly politicians, and we think that a man of Dewey's make up would fight as earnestly for the life and honor of a brave enemy as for his own.

That is one of the redeeming traits of war. It brings out manhood. It develops the primitive virtues too apt to be neglected in the piping times of peace when

"The jungle of the guinea heeds the hurt that honor feels. And the nations do but murmur, snarling at each other's heels." Lieutenant Hobson and his men did more to glorify their country in scuttling the Merrimac than they would have done by capturing a town. Admiral Cervera served Spain better by his manly message to Admiral Sampson than he would have done by sinking the whole blockading squadron. And so it is that ever the soul is greater than the body and that a nation's life is conserved by the nobility of its sons.—Boston Pilot.

"QUESTION BOX."

Philadelphia Catholic Standard and Times. "A Subscriber" asks several questions for the benefit of a non-Catholic friend, and thanks us for answers in a previous issue which proved very satisfactory.

(1) Is there a place between Heaven and hell? What authority have Catholics for calling it purgatory? Is it a construction of their own? What proof is there that there is such a place?

The Catholic Church teaches that there is a middle place in the next world, where some souls suffer for a time before being admitted to Heaven. In this place venial or trivial sins are punished and the soul purged of them, hence the name purgatory. A belief in a middle state in the next world is almost if not fully as old as the belief in the immortality of the soul, and was held by the ancient pagans. Such a belief is reasonable, it must be admitted. We all believe that nothing impure can enter in Heaven. Therefore for those who believe in hell, but not in purgatory, there is no alternative, but to say that one who dies in the slightest sin is punished for all eternity, the same as one who dies guilty of all the crimes in the calendar. This alternative has caused such a reaction that infidelity has been most successful against the sects holding it, while the Universalists have abolished hell altogether and made it a universal purgatory without the name.

In the Book of Maccabees, which Protestants hold is not inspired, but is historically correct, there is recorded that Judas Maccabeus offered sacrifice for his dead soldiers, saying: "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." See also St. Paul's first epistle to the Corinthians iii., 15: "If any man's work burn he shall suffer loss; but he himself shall be saved, yet so as by fire." Even the civil law recognizes the justice of the Catholic doctrine when it punishes certain offenses with death and others with varying terms of imprisonment, the divine law punishing mortal sin with eternal death and venial sin with temporary punishment. See Scripture texts, Matt. xii., 32, where some sins are not forgiven in the next world, the natural inference being that others are. Again, II. Tim. ii., 16, 17, 18, Paul's prayer for Onesiphorus, who is dead. (See II. Tim., iv., 19).

"A Subscriber" who sends his paper to a non-Catholic friend every week and who knows that many Protestants and at least one Jew of his acquaintance read it, does not think it was polite to answer the query of another correspondent regarding the supposed case of a priest who, having committed a grievous sin and finding it impossible to go to confession, celebrated Mass after making a perfect act of contrition.

The Catholic Church has nothing to hide. It teaches that a layman finding it impossible to go to confession can be restored to grace by a perfect act of contrition, with a firm resolve to go to confession as soon as possible. Why should a priest be forbidden the same? Finding it impossible to go to confession is an extreme case with either priest or layman, though it might happen that in some isolated districts perfect contrition would be the only means of cleansing the soul from the stains of mortal sin. Priests go to confession much oftener than the laity.

(2) The same writer finds fault with the charge of five cents for a seat in certain churches, while Protestant churches have up their cards "All Welcome." "A Subscriber" has seen people leave a church where the payment was insisted upon by the usher or trustee.

Some other subscriber may think it impolite to answer this. It is a mere question of taste with the correspondents, but the "Question Box" is for that purpose. The Protestant churches have up such cards, it is true, and every sensational device to catch the crowd, but fail. "Pews are Protestant" is an old saying, and Christian Reid, the novelist; and a leading Philadelphia lawyer, a Protestant, who visited Europe some years ago, bear out this theory. If people go to church to worship, kneeling and standing are in the main the proper attitudes. Chairs may be hired on the continent, but the bulk of the people do not use them. Several pastors have tried to conduct their parishes on the more liberal theory of free pews, but failed so signally that even their parishioners complained that they did not use the proper means to raise funds. The Baltimore Council provided that seats should be reserved for those unable to pay. We have known young men to pay fifty cents for the privilege of standing all of Saturday evening at a place of amusement, and to complain because they were asked for five cents on Sunday for a seat at Mass, when if they did not pay it, they would have to stand and kneel but a little over a half hour.

"L. H." wishes to know (1) the difference between the Catholic and the Protestant Bibles? The Catholic Bible contains these books of the Old Testament which are not in the Protestant Bible: Tobias, Judith, Esther, Wisdom, Ecclesiasticus, Baruch, First and Second Maccabees. Protestants accept the New Testament as declared canonical by Catholic Councils.

(2) What is the sense of holy water? You might as well ask why did our Lord use clay in curing the blind man. Water is used to signify the purification of the soul and reminds us that we must seek this purity by repentance. Its use is very ancient. St. Justin, the martyr, who lived in the second century, says in the second book of his Apology that every Sunday in their assemblies the faithful were sprinkled with holy water. This is done now before a Solemn High Mass.

"Another Irish Catholic" (1) does not believe that one can be saved by "Invincible ignorance." God does not ask the impossible from us, and those who are invincibly ignorant cannot learn the truth. (2) States that the Philadelphia Inquirer's Home Study Circle tells a story of the treatment of Giordano Bruno and Galileo Galilei which insinuates that the Church condemned as heresy in their day what she permits to be believed now.

The Catholic Church does not and has not claimed infallibility in matters of science, but does so in matters of faith and morals. Those who deny her this attribute are usually the most emphatic as to their own infallibility on questions of science, which are changing all the time as new discoveries are made. Galileo was not condemned for his scientific theories, which were the same as those of Copernicus and Copernicus who were encouraged by Catholic dignitaries to teach, but because he taught them as demonstrated truths provable from Scripture, thus trenching on the ground of the Church instead of confining himself to science. He was confined at the pleasing villa of Ascerti, about a mile from Florence, and was free to do everything but continue his efforts at denouncing every one who disagreed with him and insisting on his theory being comfortable to Scripture. The decree of the Inquisition against Galileo was not a formal Papal document. The Protestants themselves condemned Kepler at Tubingen, Germany, for affirming the same theory thirty seven years before Galileo was condemned, and he, Protestant though he was, fled for refuge to the Jesuit Fathers of Graz and Ingolstadt. It is just as well to take most alleged histories with a grain of salt when they are dealing with Catholic matters.

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SAINT AUGUSTINE.

Man Who "Moulded the Mind of Europe for 1,500 Years."—By Very Rev. Dr. Prior, Vice-Rector English College, Rome.

ART III.—AUGUSTINE, THE CHAMPION OF TRUTH.

New York Freeman's Journal.

LIFE AS A BISHOP.

I must be content with the briefest sketch of St. Augustine's episcopal career. His advent to the episcopal charge gave new heart and hope to the whole African Hierarchy. His brilliant talents were well known, and he had already given signs during the four years of his priesthood of a lofty aim and a spiritual vigor which promised great things for the Church. This promise was realized during the thirty-five years of his episcopate beyond all expectations.

The example of his life was a stimulus to the Bishops and clergy of the whole province. He was poor, humble, laborious, assiduous in the discharge of all the duties of his pastoral office. His labors in the confessional were continuous; he preached daily, sometimes twice a day. He devoted himself to the training of his clergy and gathering priests around him in community life, he instituted the order of the Canons Regular that bears his name. He attended sick calls like his priests, and took the largest share in the instruction of the "competents," or those who were in the immediate preparation for the reception of the sacrament of baptism.

LABORIOUS.

The Episcopal courts had been legalized by the Emperors for the administration of justice, and St. Possidius, the contemporary of our saint, tell us that he often used to remain until the dinner hour, and sometimes the whole day, fasting in his court to decide causes. He used to preach when hardly able to speak, saying that it revived his strength.

And all this ceaseless activity and public work were entirely against his natural inclinations which were bent on solitude, prayer and meditation.

COMBATS ERROR.

It is only when we reflect on these incessant labors in the ministry that we can appreciate at their right value the successful combats he waged against the religious errors of his time. Manicheans, Donatists, and Pelagians went down before him, and the whole Church acknowledged him with one accord as its champion. His wide learning, his unerring logic, his wide learning, his vigorous, cultivated mind, and his graceful ease in the speech and writing that brought his triumphs. They were due also in a great measure to his patient, winning consideration.

LOVES THE MEN, BUT HATES THEIR ERROR.

He remembered the saying of the poet "Fugit irrevocabile verbum," and in the fiercest heat of controversy was careful not to utter the word that would wound without healing. The very largeness of his mind made him wisely tolerant, and prevented him from adopting the narrow standard that every one must see things precisely as he did himself. Without receding one iota from the Faith he had to guard and propagate, he had tender sympathies for those who were the victims of error, and made any allowance that did not compromise the truth.

"May the omnipotent God," he writes in his book against the fundamental episode of Manes, the founder of the Manichean sect, "the giver of all good gifts, enable me to refute your errors with a calm and peaceful mind, bent more on your conversion than your ruin. Let those be angry with you who know not what it costs to arrive at the truth. Let those be angry with you who were never held captive in the same errors. For my part having been long held captive in them, having heard and studied and rashly believed them, having at last escaped from them only through the merciful intervention of the sovereign physician of my soul, never can I bring myself to be angry with you, but on the contrary I shall always feel obliged to extend to you that forbearance which my friends extended to me when I wandered blindly and madly in your errors."

BLOWS AT MANICHEISM.

In the first year of his priesthood he broke the power of this sect at Hippo. At the instance of Catholics, Donatists, and Manicheans, he held a public disputation with Fortunatus, the Manichean leader. It lasted two days, and resulted in the complete overthrow of Fortunatus and his teaching. The Donatists applauded, but were filled with wholesome terror on their own account, and the word seems to have been passed round amongst them that no one was to engage Augustine in dispute. However, some of the less cautious spirits amongst them ventured to meet him in the arena of public debate, to their signal discomfiture.

BONATISTS OF OUR OWN TIMES.

The struggle with the Donatists is the more instructive to us in that one of its phases has been renewed in our own day in the attitude of the Anglican Establishment towards the Catholic Church. This was pointed out by Cardinal Wiseman in an article in the Dublin Review written during the last years of his rectorship of the venerable English College in Rome, in the year 1839.

WISEMAN AND NEWMAN.

It spread consternation in the Tractarian Camp at Oxford. They had appealed to Antiquity and here was Antiquity deciding against them in the person of St. Augustine. Newman said it made him feel very uncomfortable; to use his own familiar expression, "it gave him a stomach ache."

But I will quote the passage from his Apologia in which he records his impressions.

A POTENT PHRASE.

"A friend of mine," he writes, "an anxiously religious man, now as then, very dear to me, a Protestant still, pointed out the primary words of St. Augustine which were contained in one of the extracts made in the Review and which had escaped my observation: *Securus judicat orbis terrarum*—the judgment of the whole world is safe. He repeated those words again and again, and when he was gone they kept ringing in my ears. They decided ecclesiastical questions on a simpler rule than that of Antiquity; nay, St. Augustine was one of the prime oracles of Antiquity; here, then, was Antiquity deciding against itself. What a light was hereby thrown on every controversy in the Church! For a mere sentence the words of St. Augustine struck me with a power which I never had felt before. To take a familiar instance they were like the 'Turn again Whittington' of the Chime; or to take a more serious one, they were like the 'Tolle, lege—tolle, lege' of the child which converted St. Augustine himself. *Securus judicat orbis terrarum*! By those great words of the Ancient Fathers the theory of the *viamedia* was absolutely pulverized."

ORIGIN OF DONATISM.

The Donatist schism had made havoc in the Church for nearly one hundred years before St. Augustine threw himself into the contest. The pretext on which it originated was a false charge made against Ceclilian, who was elected to the Primatial See of Carthage, that during the persecution of Diocletian he had given up the sacred books to the enemies of the Church, and therefore was not worthy to rule the Church. They set up a primate and hierarchy of their own in opposition. From schism they went on to heresy, teaching that no one in communion with Ceclilian could validly administer the sacraments. They declared themselves to be the true Church of Christ—Church Catholic—and all those opposed to them to be in error. They propagated their sect by means of armed bands of fanatics called "Circumcellions" who drove out Catholic bishops and clergy from their sees and parishes, and at the point of the sword compelled the people to be rebaptized and join the Donatists.

HOW AUGUSTINE FOUGHT IT.

St. Augustine used all his efforts to root out the schism, by sermons, public disputation and private conferences. In season and out of season he argued, persuaded, entreated. He even wrote a popular ballad that would appeal to the capacity of the illiterate. His simple argument to their main contention is expressed in the terse phrase which sounded the death-knell of Anglicanism in the ears of Newman, "*Securus judicat orbis terrarum*" ("The verdict of the Universal Church cannot be at fault.") "You are divided from the Church Catholic and from its centre the Apostolic See, therefore you cannot be the Church of Christ."

ITS DEATH-BLOW.

He gave its death blow to this schism in the grand Conference of Carthage held in 411. There were present 286 Catholics and 271 Donatist Bishops. The arrangement was that there should be only seven speakers on either side, with seven consultants, and four others to superintend the stenographers who were to be four ecclesiastics from either party, besides those of the President Marcellinus, who represented the Emperor Honorius.

PEACE OF THE CHURCH BY AUGUSTINE.

St. Augustine led the Catholics and the Donatists were beaten at all points. From that time their influence waned, and before the end of his life St. Augustine saw the plague entirely extinguished; and his biographer Possidius could head one of the chapters of his book with the words "Peace of the Church by Augustine."

PELAGIUS RAISES HIS HEAD.

The echoes of the Conference of Carthage had not died away when Pelagius appeared in the field with his heretical denial of original sin and the necessity of divine grace. Augustine stepped into the arena once more, and began that series of works on nature, free will, and grace that raised him to a summit of personal influence that has no parallel in the history of the Church.

CRY OF THE CHURCH "AUGUSTINE!"

On this occasion it was not merely his own zeal that urged him to the conflict, but the call of the Universal Church. From East and West all eyes were turned on Augustine. Two African Councils order him to write. Prosper and Hilary send letters from Gaul to beg for light and say his authority is enough for them. Pope St. Boniface I., though most learned himself, asks Augustine to refute two letters addressed to him by Pelagius. St. Jerome on reading his first productions in the controversy gave up writing himself and said he would leave the defense of the Church in the hands of Augustine. "Well done," he writes to him from Palestine—"the whole world celebrates your name; the Catholics venerate in you the defender of the ancient Faith; the heretics detest you."

ST. AUGUSTINE'S AUTHORITY.

Pelagius, when confronted with the authority of Augustine in the Council of Jerusalem, was audacious enough to say, "What is Augustine to me?" Whereupon his rashness drew down upon him the condemnation of all the assembled Bishops but one, for slighting so venerated a name, and they said he deserved to be expelled not only from their council but from the Universal Church. It came to be understood that no one should publish

writings on the Catholic side of the controversy except with the approval of the Bishop of Hippo.

HIS UNIQUE POSITION.

The judgment of his own day was confirmed by that of succeeding times, and whereas moral unanimity of the Fathers is required to establish any point of faith, in this matter of grace St. Augustine sums up in his own person the force of tradition and his word is considered sufficient of itself to put the seal of certainty on the doctrine. On whatever side Pelagius went he encountered St. Augustine until he came to hate the very name. There was always some letter or work of the saint exposing his latest subtleties and detecting the hidden poison of his teaching.

SUBMISSION TO ROME.

Though the whole Church was hanging on his words, Augustine did not presume to set himself up as an arbiter of the truth. He deferred to the Apostolic See of Rome. The two African Councils which condemned Pelagius and his companion Celestius, of which council according to Prosper, Augustine was the soul—"Ingeniumque Augustinus erat"—sent their decision to Pope Innocent I. to submit it to his judgment.

"We do not turn our little stream," they wrote, "into your large fountain as if to increase it, but in this grave crisis we wish you to examine whether our little stream comes from the same source as your own great river; and to console us by your rescripts in the common participation of the same grace."

ROMA LOCUTA EST—ROMA HAS SPOKEN.

THE CASE IS ENDED.

Their decision was confirmed by Innocent, who excommunicated Pelagius and Celestius and their followers. Three rescripts to that effect were sent by the Pope to Africa. It was on this occasion in a sermon preached at Carthage that St. Augustine gave utterance to those famous words that have been so often echoed. "The result of two Councils on this subject have been sent to the Apostolic See, rescripts have already arrived, the cause is ended"—or in the terser form in which the quotation has generally been made "*Roma locuta est; causa finita est.*" ("Rome has spoken; the cause is ended.")

During the Pelagian controversy he spent his leisure hours in writing the twenty-two books of his immortal work on the "City of God." He died in the year 430 when the Vandals were besieging Hippo.

PICTURE OF AUGUSTINE.

He has left behind the memory of one marvellously endowed with the highest gifts of mind and heart, and a noble passion for truth.

"O Truth, Truth," he writes, "how earnestly did even then the marrow of my soul pant after Thee!"

"Who will tell me where to seek it," he said, "who will bring me to it?"

He searched with many sighs, but he used the false light of Manichean Free-thought, which only led him deeper into the quagmires of error. He was tossed on the tumultuous billows of human passion and suffered the storm and stress of spiritual shipwreck.

It was only when his intellectual pride was broken, that the majestic vision of the truth he longed for, burst upon his wearied, disappointed soul. It withered up all petty ambition and ignominious desire, and distilled a profound peace. This peace-giving truth he found was no other than his God, or in his own beautiful words on the opening page of his Confessions:

"Thou hast made us for Thyself, O God, and our hearts are restless until they rest in Thee."

It was given to him in the acceptance of that very principle of the authority of the Church which seemed to him so terrible in the days when his spirit wandered abroad among created things. As he clung to it with the tenacity of one who knew that to slack on his hold was to fall back into the abyss of gloom and wasting torment from which it had rescued him. The very written word of God, he said, he would not accept unless the Church placed it in his hands.

CATHOLIC OBEDIENCE—THE FREEDOM OF THE CHILDREN OF GOD.

He found this subjection was not thralldom but freedom—the freedom of the children of God. His natural powers were not stunted but broadened, ennobled, and purified. He was more than ever the man of versatile talent with elastic force of intellect, lofty ideals, strenuous endeavor, refined feeling, kindness, and charm of manner. Even his playful spirit did not desert him. Grace and nature combined to produce in him that pure, gentle strength which diffused its saving influence abroad in his own time, and exalted him to an intellectual sovereignty which has been willingly acknowledged by the greatest minds of after generations.

Grace Ella Atton, Hartland, N. B., Cured of Eczema.

I do hereby certify that my daughter, Grace Ella, was cured of Eczema of several years' standing by four boxes of Dr. Chase's Ointment.

ANDREW ATTON, Hartland, N. B., W. E. Thistle, Druggist.

Inflammatory Rheumatism.—Mr. S. Ackerman, commercial traveler, Belleville, writes: "Some years ago I used Dr. Thomas' Eucalypti Oil for Inflammatory Rheumatism, and three bottles effected a complete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating pain. I am now out on the road and exposed to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of Dr. Thomas' Oil on hand, and I always recommend it to others, as it did so much for me."

DYSPEPSIA is the cause of untold suffering. By taking Hood's Sarsaparilla the digestive organs are toned and dyspepsia is cured.

Sacred Heart Review. POPULAR PROTESTANT CONTRIVERSY.

VII.

On page 77 Mr. Lansing says: "Every Bishop of the Roman Catholic Church in America and throughout the world, and every Archbishop, has taken an oath of devotion to the Papacy, in which occur the following words." He then gives a part of the episcopal oath, as found in the Roman Pontifical, translating finally: "Heretics, schismatics and rebels to our said Lord, or His aforesaid successors, I will, to my utmost, persecute and oppose, etc."

It is, among Protestants, but especially among Anglo Saxons, a serious disadvantage that the official language of the Roman Catholic Church is Latin. Englishmen and Americans, especially, have an inveterate habit of transferring Latin words into English and then imagining that they have translated them, never stopping to ask whether they have the same reach of meaning in the two languages. Doctor Killen of Belfast is a ludicrous instance of this. In several treatises he argues at length that the early abbots (most of whom, by the way, were laymen) had the right to ordain, simply because they are sometimes described as having the *ius ordinandi* over their monks. He never stops to think that, while "ordain" means only to admit to some grade of the Christian ministry, and cannot be used otherwise without effort, *ordinare*, in classical and early Church Latin, means indifferently to ordain, appoint, institute, inaugurate, designate, to any office, grade or dignity whatever, ecclesiastical or civil, secular or monastic. Thus Doctor Killen's whole elaborate argument collapses, because he has transferred instead of translating. So, likewise, because "indulgence" in English means often careless oversight of wrong, people cannot get it out of their heads that *indulgentia* means the same; though any man can learn from his Andrew that it also means in later Latin "remission of a tax or punishment," in which sense alone the Latin Church uses it. So we know how much annoyance is involved in the use of "regular" for *regulares*, giving a meaning very nearly the opposite of the real. We have already seen how *vitia* is mistranslated "vices" in a passage where it means only "faults."

Further research would probably show various other instances of misapprehension induced by the same habit of transferring instead of translating. A Latin word, brought into English, may conceivably keep its first sense; may diverge from it; may, while retaining it go beyond it or may, while keeping it in part, shrink within it. In none of these cases, except the first, is it possible to use the same word in Latin and English.

It was in view of this inveterate habit among us of transferring instead of translating, that Rome, some fifty or eighty years ago, discharged all British and American Bishops from the obligation of giving the promise *perseverandi hereticos*, although, as I shall presently show, it involves neither in meaning nor application a promise to persecute. This exemption, of course, Mr. Lansing treats as if it were not, while yet it was known, even popularly, forty-five years ago, as I well remember. Whatever stands in the way of his unmeasured vituperation he absolutely refuses to see. On the other hand, let a thing help his malignant purpose, and he will affirm it to be, even though both he and his hearers know that it is not. Natures that within ordinary limits act like the natures of other Christian men, when once Rome is mentioned fall under the power of an evil somnambulism, which suppresses what exists and creates what does not exist. For instance, Lansing knows, what we all know, that a citizen, or in the army or navy, or in some such exceptional case, never takes an oath in support of the Constitution, however ready to do so. I have been a loyal citizen of the United States for more than seventy years, and yet have never been once called to swear allegiance. Indeed, ten thousand Reformed Presbyterians of the country positively refuse to give such an oath. Yet Mr. Lansing, on page 96, says, "Now, while every American citizen is sworn to support the Constitution, etc." This book was first given in the form of sermons. I need not say that they were not delivered from the text: "Thou shalt not bear false witness against thy neighbor."

Both speaker and hearers knew perfectly well that there was a falsehood. Yet it served their purpose and thereby became to them a truth, while any truth alleged against them would have become to them a falsehood. In this important range of human relations, they are of those touching whom the prophet says that they call evil good and good evil; that they put darkness for light, and light for darkness; that they put bitter for sweet, and sweet for bitter.

"Persecution," in English, though having a certain sway of secondary applications, properly means the attempt to suppress, by means of civil penalties. When we say that Baptist history is wholly unstained with the record of persecution, we mean simply that Baptists have never applied civil coercion to speculative opinion.

Some years ago Doctor Henry M. Dexter, stung with envy that the Baptists should have in this matter a brighter reputation than his own denomination, insinuated, in his sneering and oblique fashion, that they did not deserve their good fame, because, said he, they were just as capable of

EASY QUICK WORK SNOWY WHITE CLOTHES. SURPRISE SOAP MAKES CHILD'S PLAY OF WASH DAY.

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nagging dissentient brethren as anybody. This futile attempt to discredit this great Christian body has only raised their credit. "Persecutors of heretics" they have never been. Yet persecutors *hereticorum* they have been beyond many. They have been unceasingly vigilant in watching and quietly discouraging variations of theological opinion, until now, at least as seen from the outside, they appear to be almost monotonously at one in their theology. This unity, for better or worse, is largely the fruit of their unflagging *persecutio hereticorum*. What now if I should translate this, "persecution of heretics?" Would it not be a scandalous calumny? Certainly. A Baptist minister at his ordination. If it were conducted in Latin (which under some circumstances might be), could with a perfectly good conscience promise, and keep his promise, *persequi hereticos*. Yet assuredly he would never promise to become a "persecutor of heretics."

Persequi in itself simply means "to follow up." In what way any one is followed up is left wholly indeterminate. *Persequor hereticorum* may mean, indifferently, "follower-up of heretics;" "disciple of heretics;" or "persecutor of heretics." The phrase in itself does not need the slightest change to bear any one of these three varying and inconsistent meanings, although it is not commonly used in the second sense. Had a French or Italian Bishop taken this oath under Innocent III., of course it would have signified a willingness, if pastoral admonition failed, to use the arm of the State. A Spanish Bishop, until very lately, would have been understood as meaning the same. On the other hand, even as early as 1200, a Scandinavian or an English Bishop would hardly have been viewed as promising more than could be secured by vigorous pastoral watchfulness. England and Scandinavia were orthodox itself. Yet they never accepted the grim provisions of the Fourth Lateran Council. Nevertheless the staunchness of their Catholic faith was disputed by no one. The question how heresy should be met was confessedly not doctrinal. It was disciplinary, and discipline varies from land to land, from age to age, very often from diocese to diocese. Every Bishop gave the same promise at his consecration, that he would "follow up heretics," yet probably no two Bishops understood it in precisely the same sense. Especially did no two lands understand it as involving the same measures of restraint. The elder Inquisition, for instance, was introduced into Italy and Spain, as a help to episcopal discipline. It was soon thrown out in France and Germany, and finally died out entirely in Castile. England and Scandinavia never received it, and the Irish never thought of it. Yet all these countries were

equally Catholic. So little was any uniformity of proceeding supposed to be involved in the uniform episcopal promise of "following up heretics."

As time went on, and Christian ethics began slowly to revert towards the spirituality of their original form, even all the reactions induced by the rise of the Wycliffites, Hussites, and Protestants, did not prevent this divergence of theological opinion from becoming interpretation of the episcopal oath. It was not a matter of faith, and teachings not of the faith are, as we know, very commonly debated in the Roman Catholic Church with a freedom which often astonishes Protestants, accustomed as we are to the keener suspiciousness of less extended sects. For instance, when the Spanish Inquisition was set up, there were distinguished Spaniards, of whom Helele mentions the great historian Pulgar, who opposed the capital punishment of heretics. Their opinion, unhappily, was not followed, but their orthodoxy was not impugned. So when the king, a layman, allowed relaxed Jews to be put to death and forbade relaxed Moors even to suffer confiscation of goods, when he sometimes allowed and sometimes forbade the forced conversion of foreign Protestants, he was not supposed either to be breaking his royal oath, or compelling the Bishops to break their episcopal oath. Nimenas was an example of episcopal mildness, toward dissentients. Yet the two Archbishops were in equal favor with the Church. The persecution directed against the latter was speedily suppressed by Rome. And by a not unfitting retribution, the intolerant Primate Carranza was the only Spanish Bishop that ever fell a victim to the Inquisition.

In England, again, while Henry V. was a persecutor, his son, Henry VI., is said by a zealous Protestant who has studied his reign, to have set his face steadfastly against persecution. Yet it was the son, not the father whose canonization was contemplated by Rome. The holy king never seems to have thought that either his coronation oath or his Bishops' consecration oath involved a promise to persecute. Yet, but for the remissness of his nephew, Henry VII., to follow up the process of canonization, he would not improbably now stand in the Calendar.

Doubtless Innocent III. held it involved in his episcopal and Papal oath to exterminate heretics, especially when, as then in Provence, the very foundations of Christian society were endangered. On the other hand, five centuries later, Innocent XI. was equally faithful to his oath in protesting to Louis XIV. against the cruelties practiced upon the Protestants. Time had gone on, views had widened, tempers had softened, theories had been spiritualized, and, moreover, Christendom itself was not now threatened with overthrow. When, therefore, Fenelon, very hostile to both Protestantism and Jansenism, would not suffer either Protestant or Jansenist to be molested in his diocese, no one, not even his bitterest enemy, the younger Bossuet accused him of violating his episcopal oath.

Gibbons, Williams, Ireland and other American Bishops, have, as we know (notwithstanding Lansing's malignant falsehood), never given a promise *perseverandi hereticos*. Yet, if they had, it would no more have implied a promise to persecute than it did with Talavera, with Innocent XI., with Konstal of Durham, with Cardinal Pole, or with the great and saintly Archbishop of Cambray.

Charles C. Starbuck, Andover, Mass.

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And here we see the same old story of the triumph of the truth over error, the triumph of the good over the evil, the triumph of the just over the unjust, the triumph of the true over the false, the triumph of the right over the wrong, the triumph of the light over the darkness, the triumph of the life over the death, the triumph of the heaven over the earth, the triumph of the glory over the shame, the triumph of the honor over the dishonor, the triumph of the peace over the war, the triumph of the love over the hate, the triumph of the mercy over the wrath, the triumph of the kindness over the cruelty, the triumph of the gentleness over the fierceness, the triumph of the meekness over the hardness, the triumph of the patience over the impatience, the triumph of the self-control over the self-indulgence, the triumph of the chastity over the uncleanness, the triumph of the continence over the intemperance, the triumph of the sobriety over the drunkenness, the triumph of the modesty 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FIVE-MINUTE'S SERMON.

Third Sunday After Pentecost.

THE SIN OF SCANDAL.

"The Pharisees and the Scribes murmured, saying: This man receiveth sinners and eateth with them." (Luke 15, 2.)

Not even our Lord, though innocence and sanctity itself, could, as we learn from today's gospel, escape the evil tongues of his enemies, and even one of his most noble works of mercy, the conversion of poor, erring sinners, was the occasion of scandal. How much more, then, have we, poor sinners, reasons to be circumspect and careful in our behavior, that we may not offend others, give scandal and occasion of sin. How may not a simple, thoughtless word, an inconsistent action, be for our neighbor the cause of the most lamentable fall, of the saddest ruin of soul, for, according to the testimony of Holy Scripture: "The imagination of man's heart is prone to evil from his youth" (Gen. 8, 21), and our strength, as Isaiah says, (1, 31) is nothing else than tow which needs only a spark to set it on fire.

Scandal is given as often as something is done or omitted, whereby another may find a motive for sin. If, for instance, in society, you ridicule the truths of religion, the precepts and ceremonies of the Church, if you use immodest words, or sing obscene songs, if you cause quarrels and dissensions among friends and neighbors, if you as parent or guardian, curse, lie, calumniate before those under your charge, you not only sin, but you give scandal while provoking others by word and example to the commission of sin. Again, if you do not keep the commandments of God and the Church, attend not the services of the Church, neglect prayer and the reception of the sacraments, if you dress immodestly, lend or propagate bad books or pictures, if you open your house to impious persons, if whenever possible you do not prevent evil in your children and subjects, you give scandal, you are the occasion for the ruin of souls. Alas! who can enumerate the souls who are daily scandalized in such a manner, who are deprived of virtue and innocence, who are given over to be slain by the devil. And you, O Christian, who knows how often in the past you have perhaps, scandalized others by word and deed? You answer, indeed, that you did not do it intentionally. I shall grant this: but could you not frequently have clearly foreseen that your fellow-being might be scandalized by your words and actions? And yet, you avoided them not: therefore, in the sight of God, you are not free from the sin of scandal.

And have you reflected, what injury you thereby inflicted on your fellow-creature? Behold, as often as you gave him a cause to commit a mortal sin, you acted towards him, not as a brother but as a demon, so criminally, so impiously, so unjustly.

You did him an injustice greater than if you had set his house on fire and robbed him of his whole fortune. For, by scandalizing him, you deprived him of his greatest and most precious treasure, of sanctifying grace, of the love and heirship of God, you are the cause that his soul is now dead, that he has no longer a claim to heaven and to all the fruits of his good works, that he has lost all merits for a happy eternity. If that soul is eternally lost, you will be accountable. Or, who assures you that God will give him time and grace to repent and do penance, or that he himself will use them for his salvation? But if your fellow-creature dies in sin, then you have forever robbed Jesus Christ of a soul, which He has purchased with His Precious Blood. You have thus frustrated, as far as that soul is concerned, the thirty-three years of our Lord's work of redemption. You have hired yourself to the devil as assistant, for him, the arch fiend of God to enchain that precious soul and to drag it to hell, in the abyss of horrible, never-ending despair. Oh, the greatness of that crime! How will you stand before the judgment-seat of Him who has said in His gospel: "Woe to the world because of scandals! For it must needs be that scandals come, but, nevertheless, woe to that man by whom the scandal cometh" (Matt. 18, 7). And again our Lord says: "He that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea." (Matt. 18, 6). Indeed infinitely better would it be, that such a murderer of the soul, such a demon in human form, were sunk into hell alone, for then, at least, there would not be innumerable innocent souls to go with and through him to eternal perdition.

The blessed Thomas Cantimpratus relates a frightful story, which places before our eyes more impressively than all words, the unhappy consequences of scandal. One of his school mates distinguished himself, at first by his modesty and innocence among his companions, but alas! too soon he became a victim of seduction by an impious domestic, with whom he associated: he plunged himself from one abyss of vice into another, despite all tears and entreaties of his afflicted parents and relatives. After having rioted a whole day in play and dissipation, he began, at night, to cry out suddenly. His eyes stared from their sockets. Foam covered his mouth. His relatives, affrighted, hastened to him, find him at the point of death, and entreat and conjure him to call for a priest to be reconciled to God by the sacrament. But he screamed: "No priest for me, I will not confess." After having again become quiet, he suddenly uttered the heart-rending words: "Woe to my seducer, woe to him! I see hell before

me! I am lost." With these words he expired.

Ah, dear Christian, may this fearful death warn us and may that awful saying of our Lord: "Woe to that man who giveth scandal," constantly sound, as a trumpet of judgment in our ears and hearts. In conclusion, I exclaim with the apostle: Destroy not them for whom Christ died. Destroy not the work of God. (Rom. 14, 15) Yes avoid not only the evil, but, as the same apostle admonishes, "also the appearance of evil" (1 Thess. 5, 22) that your pure, blameless conduct may be a light, and spur to virtue for all with whom you have intercourse. Amen.

OUR BOYS AND GIRLS.

Help One Another.

Let us help one another. This little sentence should be written on every memory. It should be the golden rule practice, not only in every household, but throughout the world.

By helping one another, we not only remove thorns from the pathway, and anxiety from the mind, but we feel a sense of pleasure in our hearts, knowing that we are doing a duty to a fellow-creature. A helping hand or an encouraging word is no less to us, yet it is a benefit to others. Who has not felt the power of this little sentence? Who has not needed the encouragement and care of a kind friend? How soothing when perplexed with some task that is mysterious and burdensome, to feel a gentle hand on your shoulder and hear a kind voice whispering: "Do not feel discouraged—I see your trouble—let me help you." What strength is inspired—what hope created—what sweet gratitude is felt, and the great difficulty is dissolved as dew beneath the sunshine!

Yes, let us help one another by endeavoring to strengthen and encourage the weak, and lifting the burden of care from the weary and oppressed that life may glide smoothly on, and the font of bitterness yield sweet waters; and He whose willing hand is ever ready to aid us, will reward our humble endeavor and every good deed will be as "bread cast upon the waters to return after many days," if not to us to those we love.

An Old Story.

Once a rich man had three friends,—one whom he valued beyond measure, and for whom he could not do enough; one whom he treated well or ill, as he felt inclined; a third whom he positively disliked and frequently slighted. Finally, it happened one day that the man got a message from the King of the country where he lived, commanding him to appear at court without delay. He tried to excuse himself, and offered a large sum of money to the king if he would deign to choose some one in his place. But it was of no use; go he must; and he began to be frightened, and to fancy that some grave accusation had been brought against him. Then he thought of his friends. One of them surely would accompany him, and see that no evil came to him. He went, naturally, to the one upon whom he had lavished so much love and attention.

"I am summoned to the King," he said. "Pray go with me: I fear to go alone."

But the friend said: "I cannot go, and I would not if I could."

Surprised and mortified, the man turned away, and sought the one to whom he had been kind when in the humor.

"Go with me, I pray," he pleaded, as he begged of the other.

"I would if it were in my power," cheerfully said that friend; "but whether you are going I am not prepared to accompany you. Besides, one should not appear before the King without a summons. However, I will go as far as the palace gate; there I must leave you. You must meet the king alone."

The man became more and more frightened. Only the other friend was left; and since the two had failed him, what could he expect of this one, whom he had so slighted? With faltering voice he made his request. "I have no right to ask, but will you go with me to meet the King?"

"I will—I will go and plead your cause and I will stay by your side until the king has pardoned you, whatever your offence may be."

So the man took heart and went, with confidence and hope, to meet the King.

And the friends? The first, says the old story, is Worldly Goods, which no man can take when he enters the presence of the King of kings. The second is the group of friends, who can go but to the portal of the grave; and the third is our Blessed Lord, who, though so often unthought of and denied, is always ready to pass beyond the gate of Death with the poor sinner, who, no matter how late, calls upon His blessed name. He is the Friend of friends.

CHATS WITH YOUNG MEN.

Cleveland Universe.

Coming back to the theme so instructively treated a few weeks ago by our correspondent, Sims, of the patrons of this corner have given expression to their views, evidently for publication. As many of these communications are provocative of thought, some of them at least amusing, and all of them manifestly indited in good faith, we make no apology for setting a number of the meatiest, before our readers. "Ambitious," a Cleveland youth, says: "I was greatly interested in the pen picture of that fair paragon of grace and wisdom, contributed by Mr. Sims, of Youngstown, and in the editor's accompanying comment. Perhaps it is quite true, as the latter says, there are any number of such charming Catholic girls in every town and city of the Union, but I cannot clearly make out how the great majority of fellows like myself are to discover them, or if finding them out, to make their acquaintance. If we are to benefit by their existence it is necessary for us to obtain at least speaking acquaintance with them. Will Mr. Sims or the editor kindly tell us how this is to be done?"

We do not believe that one who is clever and well brought up, as "Ambitious," appears to be, really requires information on that head. We feel rather like asking him, how it is possible for him not to know many young women of this type and to count them among his most cherished acquaintances? If no other way suggests itself we advise that he invoke the good offices of his pastor. If the young man is of the kind that deserves the good opinion of intelligent, accomplished and amiable girlhood, his spiritual director will be perfectly willing to render this service. Every priest understands the advantage of promoting proper friendships among the members of his flock and will cheerfully lend his powerful aid in such cases.

"J. A.," Lorain, professes to believe Mr. Sims' Mary, a fragment of that gentleman's romantic fancy. He observes, rather cynically, that "without assuming to question the accuracy of certain statements concerning the numerical strength of Mary's tribe," believes all of them except the heroine of W— are either married or else have embraced the religious life. "I, at least, have not had the good fortune to encounter a single specimen, in an extensive circle of acquaintance in Cleveland and many of the nearby towns. I know any number of nice girls, who are accomplished, and socially attractive, but not one who possesses the transcendent virtues and talents of the paragon quoted by the 'lucky dog' of a Sims. I wonder would it be presuming too far on the indulgence of an esteemed stranger to ask Sims for a line or two of introduction, on presentation of highest credentials of character and position and a promise of a pilgrimage to the shrine of this goddess there to pay the humble and respectful homage of devout admiration?"

Of course we have no authority to speak for Sims, but venture to think that the estimable young woman in question would be the last person in the world to magnify her own merits or to pose as a model of superior excellence. It seems, therefore, quite improbable that she would regard the chivalrous proposition of "J. A." in the light in which it is offered. And notwithstanding the positive terms employed by our Lorain friend we have no hesitancy in declaring the needlessness of so long a journey for the purpose mentioned. We feel perfectly justified in saying, without pretending to enjoy so large a circle of personal acquaintances in Lorain as "J. A." that if he is really anxious to commune with a fair creature or a half dozen or more of the charming sort exemplified by Sims' model he can do so without being obliged to leave his own town. If he has failed to discover this fact the fault is his, not the girls'. We kindly admonish "J. A." to open his eyes and keep them open.

"Another Mechanic," Cleveland, cheerfully concedes that the picture is not overdrawn, that there are hosts of brilliant and amiable Catholic young women in every community, but he would like more specific instructions as to the means by which young men of his class are to benefit by their existence. He says he is not a dude or a professional beauty, but just a plain, commonplace, everyday young chap who spends his working hours at a machinist's bench in a big shop, devoting his evenings to reading and self-instruction and incidental to the cultivation of such social opportunities as he finds open to him. He knows many excellent young women who resemble the charming Mary in all particulars save her great breadth of knowledge and high culture. While he entertains the highest possible respect for these he would like very much to enjoy the privilege of an occasional evening spent in the society of a superior being of Miss Mary's qualities and attainments. In spite of our democracy and public boasts of social equality and all that sort of thing exploited on public occasions, and at election times, he claims that the doors of the homes of culture are closed to him and his class, just as effectively as in monarchial nations, where the lines of caste are distinctly marked and recognized by all. His occupation is not only a bar to admission to the circles of well-to-do and rich women of culture, but even to those of humbler social station who are very apt to be less tolerant than even the former because less secure in the position which they like to impute to themselves. How shall we proceed?

We are quite free to confess that we have never contemplated expedients for "breaking into" this country.

Observation teaches us that no great skill is needed to penetrate the charmed circles, if a person whose sole social capital is cleverness, seriously sets about the task. Who are the people safely established in society? Everywhere in the United States we find, upon investigating the career and antecedents of many prominent members of the most exclusive sets, that they are people who have come up from the ranks so to speak. Persons of humble, but ambitious and shrewd enough to overcome the not very formidable obstacles that separated them from the goal of their desires. Determination, self-confidence and tactfulness are the implements with which they demolished the barriers that appeared to shut them off from association with their more successful brethren. If this game is worth the candle—a fact we do not hesitate to question—then we recommend our correspondent to imitate the honorable methods of others similarly situated who have forced their way in, to the inner circles of society. Thrift, good clothes, "cheek" and perseverance are about all that is needed. But it is not necessary to enter fashionable society to find the type of earnest, sincere, well-bred and clever womanhood described by Sims. It exists among all classes and in nearly all conditions of American society. Even in the humblest ranks there are countless pure, bright, amiable girls quite as much entitled to admiration and esteem as their sisters more fortunately placed, as regards the goods of the world. That is one of the effects of the broad spirit of our blessed popular and free institutions.

There are other letters of the same tenor as those given, but it is needless to treat them individually. The whole question resolves itself into one vital point touching the personal worth and qualification of our young men themselves. Any young fellow of good character, fair endowments and honorable aspirations is certain to perceive and appreciate true excellence in persons of the opposite sex with whom he comes in contact, and he will be benefited by association with them. His inclinations and tastes will lead him to yield naturally to the magnetism of superior natures which he will instinctively discern regardless of all accidents of condition and environment.

"Walk in Fear."

"The Christian has, of all men, abundant reason for trusting. Surely God is to be trusted! If He had cared nothing about us He would not have redeemed us at such a great cost. If He had been indifferent to our fate He would not have sent Christ as the pledge of His love. If He had cared enough and love enough and power enough to open a way to our salvation we may certainly trust Him with all we have. And what kind of a trust is it that is always doubtful? If we ask Him to forgive our sins and blot them out of His book of remembrance, why worry about it and wonder if He has done it? If we commit our ways to Him why disturb ourselves with the fear lest He forgot His charge? He says to us, sufficient unto the day is the evil thereof. Why load ourselves down with anxiety about the possible evils of to-morrow? If He has the power over the future, and we have not, why waste our time, strength and courage in fretfulness?"—The Independent.

And yet we are admonished by the same God and by His Apostles and His Church that we must "work out our salvation in fear and trembling." Solicitude about our spiritual condition does not necessarily imply distrust of God's mercy, but indicates a wholesome remembrance of the fact that God's justice must also be reckoned with. If God intended that we should be saved without earnest correspondence with the graces vouchsafed, the tragedy of Calvary was a superfluous and unnecessary pledge of His love. A little anxiety about the future is therefore entirely compatible with absolute trust and hope in God's friendship, and bespeaks a clearer realization of the true connection between His infinite goodness and our utter dependence upon it for salvation.—Catholic Universe.

Even though a man had all the goods of this world, and were quite sure that he should never lose them, still they would not be enough to satisfy him; and, therefore, he must ever remain unhappy, for he will ever remain needy in spite of his wealth.

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It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickel's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat, lungs and chest.

Truth is at Work as a Leaven in the Mass.

Is our age religious? I cannot tell—I do not know. Yet of this I am convinced, that if it is not a religious age, it certainly is not irreligious. What is the meaning of this recent reaction against the glorification of science, except it be a dim recognition of the higher life which moves beneath and above the material bulk? Why have the most material scientists changed their complexion of mind in relation to religion? Why have they begun to appreciate so keenly its usefulness even while they deny its validity? The conversion of a mind like Romanes and the change of intellectual basis of a thinker like Huxley are mental transformations which ought not to be made little of when studying religious problems.

Almost all the high class agnostics see the indispensableness of religion to human life. The spirit must be fed on something, even more than the body! Everywhere the vehemence of religious discontent is intense. This craving for something religious seems to me to give the reason why a partial or a negative religion, why a moral system like Buddhism, could get a hearing at all in a country like ours. The appetite for the curious, the mystical, the occult, prompts emotional natures to listen and accept, just as if Christianity did not possess for them every healthy, religious idea, every jewel of religious truth, and in a more precious setting. Beliefs like these show the symptom of that fermentation that is upheaving the torpid religious mass. It is the chemical reaction, so to speak, necessary for the leavening of the meal. From out of the heaviness and dulness, the sourness and stench, the kinks and bubbles in the lump of dough shall be quickened into life the sweet and wholesome bread of religion.—Rev. Henry E. O'Keefe in the Catholic World Magazine.

Richmond Fire Hall, Toronto, 26th Feb., 1897.

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DOUGLAS STEWART, Inspector of Penitentiaries, Department of Justice, Ottawa, May 29, 1898. 10243

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