

The Catholic Record.

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

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The Catholic Record.

London, Saturday, June 10, 1899.

FREDERIC'S DOUBTFUL COMPLIMENT.

An exchange, referring to the death of a priest of Albany, states that he was an intimate friend of Harold Frederic, who was, as our readers will remember, done to death by Christian Scientists. Frederic, it appears, was, when poor and friendless, assisted by the clergyman: and in return for this kindness gave us the Damnation of Theraan Ware, a character sketch of his priestly benefactor. Rather a poor compliment to the priest. The priest limned in that novel was evolved from the sickly imagination of Frederic.

There is not in the whole range of American fiction a more hideous travesty on the priesthood than that given by Frederic, and we are, to say the least, astonished to hear that it was based on a living character, and not in the crude ideas of the novelist.

A CONTEMPORARY AND THE WAR.

The Catholic Standard and Times of Philadelphia has been from the very beginning of the present war for Humanity a fearless opponent of the policy of expansion. It does not hesitate to say that war in the Philippines is as infamous in origin as it is in its methods of procedure.

It pays its compliments to the weak-kneed invertebrate President, dominated by commercial pirates. We do not know what political tenets are held by our contemporary, but the indignant words will be endorsed by every man who has any respect for justice. That "wholesale confiscation and wholesale pillage prevail over all the areas embraced in the zone of hostilities" are facts that receive abundant attestation from volunteers serving in the islands. The fearless words of the Standard and Times, despite the jingoism of a "shameless and hireling press," are proof enough that the editor believes in his giving his readers the truth, and not vapid effusions anent "our great and glorious successes in the far East."

CATHOLIC BOOKS TOO EXPENSIVE.

"Has the Catholic Author a Reading Public" was the topic of discussion at a recent meeting of the Catholic Writers' Guild. We believe that any writer who is convinced that conscientious work is the best guarantee of success will receive a hearing. "Esprit Santo" and "The Two Standards" are cases in point. One thing, however, that prevents a wider circulation of Catholic books, is their exorbitant price. Books of instruction, such as Faith of Our Fathers, are denied admittance to many households because the publishers imagine that one must be willing to pay two prices for them.

Father Finn's works are altogether too expensive for the ordinary individual. The publisher allows a very liberal discount, but even then the price is higher than that demanded for works such as Henry's. We are pleased, however, to point out an exception, namely, in the charming collection of Father O'Neil's poems, which can be purchased for the very moderate sum of 35 cents.

THE STAGE IRISHMAN.

Mr. W. B. Yeats, the litterateur, has discovered that the portrayal of Irish character, as set forth in his drama, does not meet with unqualified approval. Cardinal Logue has denounced, and the critics who failed to find in the central character of the play, the lady who renounces her faith, a representative type of Irish character, have persuaded Mr. Yeats that his vocation is not that of the playwright.

The existence of the stage Irishman has been due to the indifference of Irishmen. They have given their patronage to the drama that caricatured people of their race, and theatrical managers have been obliging enough to gratify this artistic taste. We have heard more than once the semi-intoxicated stage Irishman, with his maudlin song and grotesque antics, applauded to the echo by those who had Milesian blood in their veins.

The wretched parody was accepted as a type of the race and as an object of contempt by those who have the faculty of consuming unlimited measures of whiskey, and who, thanks to an excellent liver and cold oblations, can shine as examples of sobriety.

If the people shun places of amusement that present the so-called Irish drama we shall hear no more of the stage Irishman.

"THE WORLD'S UNREST AND ITS REMEDY."

Mr. James Field Spalding, formerly rector of an Episcopal Church near Cambridge, has given in his book "The World's Unrest and its Remedy," his reasons for becoming a Catholic.

From the many passages selected by the Sacred Heart Review in its review of the work, we choose one that cannot but be of interest to our readers: "There is," he says, "genuine satisfaction, as everyone may know, on a definite, positive idea upon any subject. Upon that vital and all-engrossing subject, religion, it is as necessary as it is satisfying to have such ideas. Catholic truth then presents for one thing just that reasonable definiteness required in a religious system meant to meet the widest needs of the souls of men. It tells of the being and character of God, of the character, duty and destiny of man in no uncertain terms. It tells of the Church, her ministry, worship and sacraments, her precepts, usages and discipline, in a way not to be misunderstood. Divine authority alone can give definiteness; and wherever this definiteness is found, naturally it is taken as tending to prove Divine authority: while indefiniteness is quite conclusive proof that such authority is wanting."

That Protestantism has no such authority is too plainly evident. She has no power to check her rebellious offsprings. Her leaders may fulminate against the progress of unbelief, but their words fall upon heedless ears. Emotional piety and religious revivals had a certain effect a quarter of a century ago, in arousing sentiments which are a part of our religious nature, but, said a New York preacher, "Whenever you meet with a region of country that has been burned over and over again with the fires of revivalism, there an almost utter and very general indifference to religion eventually supervenes."

A BIGOTED CONTEMPORARY. Our friend the Christian Guardian should take our advice, given him some time ago, to look up what non-Catholics have thought of the Reformation. He has much to say of the liberty that we enjoy to-day and seems to infer that it is the fruit of the religious revolution of the sixteenth century. It may be consoling to think so, but to accept it as a truth is no testimony to his scholarship or to the fundamental ideas of the Reformation.

Before Luther appeared the masses enjoyed no inconsiderable share of civil liberty. There were representative forms of Government throughout Europe, safeguarding the rights of the people and containing in their constitutions the principles that give us of the present age immunity from coercion and serfdom. It is an indisputable fact that Protestantism not only did not add an element to civilization, but impeded it, and wherever it obtained a foothold, destroyed, so far as it could, the liberties of the people. "In Germany," says Guizot, "the Reformation accepted the absence of liberty. It rather strengthened than weakened the power of princes: it was rather opposed to the free institutions of the middle ages than favorable to their progress."

Our contemporary wants us to believe that English liberty is due to the "open Bible." We have said enough to convince him of his errors, but the mind of a bigot, remarks Wendell Holmes, is like the pupil of the eye—the more light it receives, the more it contracts. He shields himself behind old, worn-out calumnies with never a blush for the unmanliness of his position.

He holds up his Bible and declares that the Catholic Church has ever denied it to the people. If this be not the veriest effrontery of falsehood, we do not know what is. The editor presumes too much on the gullibility of his readers, for we do not imagine that our friends are prepared to swallow

this wondrous fabrication of the "able and accomplished gentleman who guides the destinies of the Guardian." He does not seem to know that the liberty he enjoys to-day is due to Catholic principles—to men who were loyal children of the Church which he hesitates not to slander. We are quite prepared to believe that no words of ours will induce him to forswear his present methods of controversy; but he might look with favor upon the view that Maculay took of the Reformation: "The immediate effect of the Reformation was by no means favorable to political liberty. The authority which had been exercised by the Popes was transferred almost entire to the king. Two formidable powers, which had often served to check each other were united in a single despot. If the system in which the founders of the Church of England acted could have been permanent, the Reformation would have been in a political sense the greatest curse that ever fell on our country."

It would not be difficult to cite Protestant writers who are unanimous in declaring that law, learning, education, science—all, in a word, that men have of civil, political and religious freedom in the present age, may be clearly due in every country to the Catholic Church.

One word and we have done with the editor of the Christian Guardian. He may indulge in twaddle about Anglo-Saxon superiority, but he should pay heed to the commandment: "Thou shalt not bear false witness against thy neighbor." Calumny is always hateful, but it is doubly so when it finds refuge in the columns of a religious newspaper.



Translation of the New York Freeman's Journal.

THE POPE'S BULL.

Text of the Papal Promulgation Concerning the Holy Year.

"Leo Bishop, Servant of the Servants of God.

To all Faithful Christians who read This Letter, Health and Apostolic Benediction:

At the approaching termination of the century which we ourselves have, by God's mercy, traversed almost entirely in the course of our life, we have willingly turned our attention to issue, according to the institutions of antiquity, a decree which will redound to the welfare of Christian people and which will, perhaps, mark the last evidence of our solicitude as displayed in the government of the Supreme Pontificate. We allude to the great jubilee, introduced among Christian customs from the remotest antiquity and providently sanctioned by our predecessors. This custom has come down to us from our fathers under the name of "The Holy Year," either because it is wont to be accompanied by greater frequency of holy ceremonies than usual, or rather because it furnishes a greater abundance of helps for the reformation of manners and for producing holiness in men's souls.

We ourselves were in a position to see with our own eyes the capious fruits for salvation derived from the last solemn celebration during the Pontificate of Leo XII., when we were still in our youth; at that time religious manifestations found in Rome a truly grand and secure field for their exercise. We not only remember, but we actually seem to have before us that throng of pilgrims; the mighty multitude marching in procession through stately temples; the sacred orators preaching in public, the public places of the city resounding with Divine praises, and the Pontiff himself with his numerous retinue of Cardinals giving to all a noble example of piety and charity. Unhappily the thought of such memories carries us back with greater sorrow from those times to the present, because those celebrations, serving so wonderfully to feed and stimulate popular fervor when carried out without hindrance in the eyes of all citizens, are now, owing to the changed condition of Rome, either impossible or entirely subject to the pleasure of others.

THE NEED OF PRAYER.

But be that as it may, God who blesses all good ideas, will deign, we hope, to grant prosperous and untrammelled issue to this design of ours, which is undertaken in His name and honor. For what is it that we aim at and

wish to effect? Nothing, in truth, but to render eternal salvation easy to as many as we possibly can, and for this end to administer to diseases of the soul the remedies which Jesus Christ has put into our hands.

This seems to us to be not only one of the duties of our apostolic charge, but also manifestly among the needs of our age. Not indeed that this century can be said to be barren of good works and Christian virtue; on the contrary we have, through God's help, many illustrious examples of these, nor is there any species of virtue, however arduous or lofty, in which large numbers do not distinguish themselves, for the Christian religion has a native capacity divinely infused, unexhausted and perpetual for producing and fostering virtue. Still when we cast our eyes around us and look at the other side, what blindness and error do we see and how many that rush to their eternal ruin. We are grieved to the core when we think of so many Christians, lured by license of thought and feeling, greedily swallowing the poison of dangerous teachings and recklessly squandering every day the great gift of faith. Hence springs the repugnance toward Christian life and the immorality that abounds; hence the absorbing and insatiable appetite for the things of sense; hence those cares and thoughts entirely detached from God and rooted in earth.

Words can hardly express the injury which the very foundations of civil society suffer from such a poisoned well-spring. For that widespread mental rebellion which prevails, those forward tendencies of covetousness among the masses, those hidden dangers, those tragic misdeeds are, when traced to their source, but an unbridled and lawless strife for the possession and enjoyment of the goods of this world.

Hence it is of moment for both public and private life that men be admonished as to their duties, that minds drugged into oblivion, be awakened and that the thought of their own salvation be brought before all those prodigals who run almost constant risk of perishing and losing, through negligence or pride, those heavenly and unchanging blessings for the gaining of which place we have been sent into the world.

Here comes in the scope of the holy year for the Church. Mindful only of her natural lovingness and mercy, she aims during all this time, like the tender mother, she is, to lead men's minds by love and all other means in her power, to better counsels and to promote atonement in all through penance, the source of amendment of life above. To this end, multiplying the frequency and increasing the ardor of prayer, she seeks to appease the outraged majesty of God and to gain an abundance of heavenly favors; and opening wide the treasury of indulgences of which she has been made the dispenser, she invites all Christendom to hope of pardon with the sole aim of conquering even the most rebellious wills by an exuberance of love and gentleness. Why, therefore, may we not hope from this, with God's blessing, an abundance of those fruit which are needful to the time?

THE SOLEMN HOMAGE.

An additional fitness accrues to the occasion from those extraordinary celebrations of which the public is, we believe, sufficiently aware and which are designed to consecrate the end of the nineteenth and the beginning of the twentieth century. We refer to the honors which are to be thus paid throughout the world to Jesus Christ, the Redeemer. Our approval and praise was bountifully accorded to this magnificent idea conceived by the piety of private individuals. For what could be more holy or more salutary? All that man should desire or hope, or love or seek is to be found in the only begotten Son of God, who is our salvation, life and resurrection. To abandon Him is to be totally lost.

Wherefore, although there is no end to the adoration, praise, honor and thanksgiving due to our Lord Jesus Christ, and though these are everywhere repeated without intermission, still no thanksgiving and no honor paid Him can be so great but that still greater and more frequent remain due. Then, too, can it be said that our age has produced only a few who, in forgetfulness and ingratitude, have answered their Divine Saviour's mercy, as a rule, with contempt and His benefits with injuries? Surely the lives of large numbers, lived out in opposition to His laws and precepts, is a manifest proof of black ingratitude and wickedness. Is it not true that our own times have seen the renewal, and more than once, of the Arian blasphemy condemning the Divinity of Jesus Christ?

Be of good cheer, then, all ye who have conceived this new and most beautiful idea for inciting the people to devotion, but at the same time let not your plans clash with the order of the jubilee and the solemnities prescribed for it. To the forthcoming manifestation which Catholics are to give of their faith and devotion add the resolution to hold in detestation all the impious deeds and words that have taken place within living memory, especially against the Divine Majesty of Jesus Christ, and to make public satisfaction for the insults inflicted on Him. Now, in truth, every one knows

that to repent of one's misdeeds and after imploring God's pardon, to show more zeal in the duties which virtue imposes upon us, or to resume their fulfillment when neglected, is the most desirable, solid and obvious means of making satisfaction, and one which bears the stamp and seal of truth. The holy year, presenting for this scope all the facilities we touched upon at the beginning, it will be evident once more, how opportune and necessary it is that Christians find themselves for the work with full hope and courage.

Wherefore, raising our eyes up to heaven and earnestly beseeching God, Who is rich in mercy, to vouchsafe in His goodness to favor our aims and enterprise, and to illuminate men's souls with His virtue and touch their souls with His love, we, following the example of our predecessors in the Roman pontificate, with the assent of our venerable brothers the Cardinals of the Holy Roman Church, in virtue of these letters, ordain by the authority of God Almighty, of Peter and Paul and by our own, and we promulgate and will from this hour to be ordained and promulgated, the great and universal jubilee, which will begin in this holy Rome at the first Vespers of the Nativity of our Lord in the year one thousand eight hundred and ninety-nine and will terminate at first Vespers of the Nativity of our Lord in the year one thousand nine hundred; and that all may redound to the glory of God, the salvation of souls and the increase of the Church,

THE CONDITIONS FOR GAINING THE INDULGENCES.

And during this year of the jubilee we grant and impart, mercifully in the Lord, Plenary Indulgence, pardon and remission of sins to all faithful Christians of both sexes who, with true repentance, shall, after confession and Communion, visit the Roman basilicas of St. Peter and Paul, St. John Lateran and St. Mary Major's, at least once a day for twenty continuous and uninterrupted days, natural or ecclesiastical, reckoning from the first Vespers of each day to nightfall of the day following, if the faithful have a permanent domicile in Rome, whether they be Romans or not; and during ten such days for those who come as pilgrims to Rome—devoutly praying to God at the same time for the exaltation of the Church, extirpation of heresy, the concord of Catholic princes and the salvation of Christian people.

And as it may happen to many in spite of their good-will to be unable to carry out the above mentioned regulations either entirely or in part, owing to illness or other good cause during their stay in Rome or on their journey hither, we, in consideration of their good will, grant as far as we can in the Lord, that they, when truly repentant and after duly confessing and communicating, participate in the above indulgence and remission of sins just as if they had visited the basilicas aforesaid on the days determined by us.

ROME'S PLACE IN THE WORLD. Rome, therefore, beloved children, lovingly invites to her bosom all of you throughout the world who can visit her. Bear in mind, however, that the true Catholic, who wishes to live up to his profession, will, during this holy season, go through Rome with faith alone for his guide. It will therefore, behoove him to shun carefully all untimely sightseeing of things frivolous or profane and rather turn his mind to those that predispose to devotion and piety. In this he will be largely helped, when the subject is considered, by the natural character of the city and by that stamp divinely impressed upon it which cannot be changed by the designs or violence of men. For Jesus Christ, the Saviour of mankind, selected Rome from among all cities as the centre of a lofty and supra-mundane action and consecrated it to Himself. Here, not without long and mysterious preparing, He established the dwelling place of His own empire: here He ordained that the seat of His Vicar should stand indelible throughout all time; here He willed that the light of revealed truth should be zealously guarded and that from here, as from a main and glorious fount, that light should be propagated throughout the whole earth, so that separation from the faith should be identical with separation from Christ. Its sanctity is increased by the religious movements surviving from other times, by the imposing majesty of its temples, the sepulchral urns, of the Princes of the Apostles, the catacombs of most valiant martyrs. He who hearkens to the voice of these monuments will feel that he is not a pilgrim in a foreign city, but rather a citizen in his own, and will, with God's help, know himself better when he leaves than when he came.

It is our will, then, that, in order that these presents may then more easily come within the knowledge of all, all copies, even printed copies shall, when signed by a public notary and sealed by an ecclesiastical dignitary, have the same character of authenticity as if the original were presented. Let none, therefore, be permitted to alter a word of this our ordinance, promulgation, concession and well or temerarily to oppose the same. But should any one presume so to do, let him know that he incurs the indignation of God Al-

mighty, and of His Apostles, Peter and Paul.

Given at Rome at St. Peter's on the eleventh of May, in the year of the incarnation of our Lord one thousand eight hundred and ninety-nine, the twenty-second of our Pontificate.

G. CARD. ALOISIO MASELLA, Pro. Dat.

L. CARD. MACCHI, Countersigned,

DE CARIA—G. DELL'AQUILA, Visconti.

Place X of the seal. Registered in the Secret of Briefs. J. CUGNONI.

WITH THE JUNE ROSES.

There is always a beautiful appropriateness in the devotions to which Catholic piety consecrates the succeeding months of the year. Maurice Francis Egan has well expressed this idea: "These have their meaning: every month and season speaks to the Christian heart a tale of love; we, knowing this, in each may find a reason for tender thoughts for the dear Lord above. Red Roses say, 'His Sacred Heart remember! Eternal life's every hedge in December.'"

Very marked is this appropriateness in the devotion of this month, for June is symbolical of love, and where may love be found that can in any way compare with the love which inflames the Sacred Heart of Jesus in our regard! For love of us that Divine Heart shed the last drop of its Precious Blood. For love of us Christ Who died for us upon Calvary abides day and night near us in the Sacrament of His love, in order that He may hear our needs, lend ear to our petitions and grant our requests. For love of us He cries to us daily to give Him our hearts, that He may cleanse them from their stains and sins, and fill them with happiness by the infusion of His sanctifying grace. In these lovely days of June, then, let us not forget the Sacred Heart and its surpassing love for us! Let the red roses of the season suggest to us tender thoughts for the dear Lord who, through love of us, abides upon our altars. Who longs to know our needs, in order that He may succor them, and who only asks in repayment that we give our hearts to Him.—Catholic Columbian.

THE MIRACLES AT LOURDES.

The recent pilgrimage to Lourdes, which lasted from the 18th to the 22nd of April, was marked by the miraculous cure of a man who had been lame for five years. It has been well said that the nineteenth century at its close is accepting ideas and manifestations of the mysterious which, at its commencement, it would have relegated to the domains of the impossible. But the miraculous cures at Lourdes raise our thoughts into far higher regions than do natural scientific phenomena, while they present to the mind questions no more difficult of solution. It is true that, to interpret these cures, we must rise above the laws that govern earth. But the conception of the universe and the harmonies of the world raise equally insoluble questions; and as the lamented M. Faucher said in his discourse of reception at the French Academy: "There is, in the bare notion of the Infinite, more of the supernatural than in all the miracles that have ever been effected."—American Herald.

DIVORCE DENOUNCED.

"Polygamy is being practiced all over this country," were the words used by Bishop Leonard in his annual address before the Ohio Episcopalian Diocesan Convention at Trinity Cathedral, Cleveland, as he denounced divorces. "The good people of the United States are raising a great hue and cry," said the Bishop, "against the admission of a member of Congress who is a polygamist, when practical Polygamy is being practiced all over this country. Things have come to such a pass that the flimsiest pretexts are made the means of securing a divorce. A slight quarrel or miserable lust are alike made a means to this end."

Bishop Leonard then said that he wanted the Church laws made so severe that a divorced person cannot be remarried at all by an Episcopalian clergyman. He admitted that the system he advocated would cause great suffering among many who are worthy and innocent of wrong intent, but the times, in his estimation, are so out of joint that the most radical measures must be taken to provide against utter degeneracy.

NEW ENGLAND.

Many of the non-Catholic religious bodies have been in council lately, and the reports of almost every one confirm the appalling statement of Governor Rollins about the relapse into practical paganism and infidelity of the Protestant population of New England. But it is not of New England alone that this gubernatorial jeremiad is true. All over the continent the wall of decline and decay in spiritual matters among the non-Catholic people arises. Hence it is now no longer possible to deny that while the zealous missionary has been fishing abroad he would be better employed in mending his nets at home.—Catholic Standard and Times.

THE CATHOLIC RECORD



Even a brave man... shudders at the thought of being torn and rended in the jaws of a ferocious tiger. In every walk of life from that of the laborer to that of the professional man, there are thousands and a tiger more relentless than any found in all India.

There is a sure and certain protection against this deadly disease, and a speedy cure for it, if it is resorted to in time. It is Dr. Pierce's Golden Medical Discovery. This wonderful medicine acts directly on the lungs, through the blood, tearing down old, half-dead tissues, building up new and healthy ones, driving out all impurities and disease germs and expanding the lungs and increasing the circulation.

CARLING

WHEN ALE is thoroughly matured it is not only palatable, but wholesome. Carling's Ale is always fully aged before it is put on the market. Both in wood and in bottle it is mellowed by the touch of time before it reaches the public.

CARLING LONDON.

INDIAN MISSIONS. ARCHDIOCESE OF ST. BONIFACE MAN. IT HAS BECOME A NECESSITY TO appeal to the Catholics throughout Canada for the maintenance and development of our Indian Mission.

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LAURENTIA;

A Story of Japan in the Sixteenth Century.

By LADY GEORGINA FULLERTON.

CHAPTER V.

"He has not been in Meaco for several months; when last I heard of him he was in the kingdom of Bungo. He generally visits us towards the time of the Feast of our Lady's Nativity. Laurentia may perhaps see him at Ozaca. It is his habit to frequent places where people assemble together on public occasions. His vocation is to be in a crowd. The desert and the forest have no attractions for him; he must be where he can work for men and come in contact with their religious worship."

"Ladies," said a plain, quiet little woman, who seldom opened her lips, but was a great deal in the church, and instructed poor converts, "I have a favor to ask you. Will you promise to grant it?" "I think we may safely do so, good Catherine," said Agatha with a smile. "But tell us—what is it?"

"If, when the edict is published and the crosses are erected, you should see me turn pale and look frightened, will you please pay my mouth and drag me to the place of execution? And, whatever I may say or do at the time, be sure you do not let me go."

CHAPTER V. THE EVE OF THE FESTIVAL. Even as the sun had set in cloudless majesty on the preceding evening, so on the morning of the 30th of August it rose in matchless splendor, and never did its rays illuminate a grander or a brighter scene than that which was to be witnessed at the inauguration of the new temple at Meaco.

Meaco, was most anxious to take advantage of this occasion. He was not one himself, although he loved them well. He was one of those men who have a heart to feel the beauty of goodness, and a mind capable of discerning the truth, but the world was uppermost in his mind, and his affections; it clung to him like Dejanira's robe, and he had that magic garment in which he had been clothed from his youth up, would have been a torture he dared not face; the shame of the Cross was more than he could endure.

of man, there always will be, apostates, but may God have mercy upon them; but there is no "moderation" in believing what God has revealed; no "moderation" in obeying His commandments; none of that miserable, nominal religion, which lays no hold on a man's soul.

The sons of Genoufion were reckoned amongst the most spirited and accomplished young men of the province of Ximo. From their childhood they had been accustomed to hear their father sneer at the idols and speak with the highest praise of the Christian missionaries. They had often accompanied him to the College of the Fathers, and received from their instruction in various branches of learning. Both, when they grew up, came Christians, and, though the Governor Meaco persisted in ignoring the fact, it was supposed that he did not look upon it altogether with an unfavorable eye.

There was to be, the next day, a sort of rehearsal at the palace of Fuximi, in the plain of Ozaca, of the ceremonies to be observed at the reception of the Ambassadors. All the principal personages of the Court and the officers of State were to accompany the Emperor to Meaco, on that day, and when they separated on the eve of that eventful day most of them felt a little curiosity at the thoughts of witnessing the effect of the colossal building, the forests of pillars, the widespread field of gold fringed cloth, and the luxuriant gardens which in the distance were to be seen.

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could have dreamed of forcing that barrier. In the distance, on a hill, visible from every part of the plain, but not far from Meaco, rose the famous temple of Amida, the sanctuary of the mighty idol Daibut, its white walls glittering in the sunshine, its twelve hundred minor idols so proudly raised on a separate pedestal.

Throughout the day, often and often, did Tayoo Sama's eyes turn towards that temple, but not to offer homage to the divinities it contained; no, at those moments he was saying in his heart, like the fool David speaks of, "There is no God." He scorned the gross idolatries of the bonzes; he hated and despised their hypocritical pretences; he worshipped strength, he worshipped intellect, he worshipped himself; and this was the moment when that inward worship, which had long been carried on in his secret heart, was to be inaugurated in the face of day.

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he falling with it. He hears a piercing cry, "O Father!" it is his son's voice. He is awake now. Why does everything reel round him? "O Father!" that cry again. He springs to his feet. The tower is a drunken man. The noise in his ears is horrible, it sounds like the cries of dying men. He rushes out of his room, he calls upon his attendants, and it seems to him that shouts of derisive laughter whom he meets at the door. He descends the winding galleries amidst rattling stones and falling beams. Now, now the earth quakes again, and the last story he has reached gives way. He falls on the ground, with a mass of ruins heaped over his head.

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LEAGUE OF THE SACRED HEART.

GENERAL INTENTION FOR JUNE, 1899.

The Spread of the Apostleship of Prayer.

Named by the Cardinal Protector and Blessed by the Pope for all Associates.

Canadian Messenger of the Sacred Heart.

Were one asked to point out what is the most disheartening and dangerous symptom among Catholics of the present day all over the world, one would not be far wrong in saying that it is the neglect of prayer. Indifferent Catholics do not pray at all, "good" Catholics pray as little and as carelessly as possible, pious Catholics shorten and ease up their devotions on the principle of following the line of least resistance.

To take only one every day instance, how many people are there who never fail to spend at least a quarter of an hour after each Communion in prayer or thanksgiving? How easily, on the slightest excuse, do monthly communicants leave the church immediately after the Mass at which they have received the Body of Christ, laugh and chat on the way home, and never pay a visit to the Blessed Sacrament on that day of Eucharistic blessing.

At the time of the great Oxford conversions, fifty years ago, many lay converts were so enamored with the Church's prayers that, men and women of the world though they were, having to mingle in the gaieties of high society, they recited the breviary every day, which means at least an hour of vocal prayer, besides hearing Mass and saying many other prayers.

The fact is the atmosphere around us is unfavorable to the spirit of humble dependence which prayer supposes. We hear so much of self-respect, self-government, self-reliance, self-protection, that we end by becoming, even in matters supernatural, subjectively self-sufficient.

There is no doubt that science has traced to purely natural causes certain manifestations which were formerly considered, to say the least, preternatural. The blunder we commit is the drawing of an illegitimate inference. Because certain extraordinary phenomena on fuller knowledge turn out to be natural, it does not follow that there are no supernatural phenomena; what does follow is that we should be more careful before pronouncing a judgment in future.

Genoufion thought from these words he might become a Christian—then he himself would also have been one—but Justo escaped the grasp of the Emperor who had sneaked to pursue him as he resumed that desperate and hopeless flight. He thought he heard those words which had echoed in the streets of Meaco on the eve of his departure: "Vaza! vaza! an evil omen! an evil omen!"

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Thomas Aquinas by the argument: "Whenever God venturiously be done, God's secondary cause, and, secondarily, wills that we should be in acts of virtue. Since we can, at least by prayer, towards our salvation, as been prevented (I. e. he hand) by grace, He has aquire on us this co-operation to be, as it were, influence of the secondary order to such an effect."

The Scripture texts just familiar, but the pity is not realize them. Did not their full significance, we would vie with the leading a life of habit, that fidelity to prayer is with, that even souls speak by God are wofully reminded of their duty, this is an alarming sign of the times, and parcel of the listless difference with which the century is cursed.

Against this listlessness of prayer there can be action than that which the of Prayer provides. To against the soul killing indifference to the super rounds us with an atmospheric, ubiquitous prayers from our apathy it po falling stimulus of prayer. Indifferent as we may selves as long as the event lives does not force us an agony of dread, us; we perish," we to be moved by the multitudes all over the in anguish for the help sion. Lonely and single may be because our imm ment is prayerless, we look round on the serried Apostles of Prayer the world, that we are the missing line of a mig begin to realize that our mankind was a superficial does seem to be a versal neglect of praye the other hand, a silent but multitudinous in of praying souls.

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Parents Must Have Rest. A President of one of our Colleges says: "We spent many sleepless nights in consequence of our children suffering from colds, but this never occurs now: We use Scott's Emulsion and it quickly relieves pulmonary troubles."

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Thomas Aquinas by the following argument: "Whenever it can conveniently be done, God acts through secondary causes, and, with due proportion, wills that we should cooperate in acts of virtue. Since, therefore, we can, at least by prayer, cooperate towards our salvation, after we have been prevented (i. e. helped before-hand) by grace, He has a right to require of us this co-operation, and He wills it to be, as it were, the necessary influence of the secondary cause in order to such an effect."

The Scripture texts just quoted are familiar, but the pity is that we do not realize them. Did we but feel their full significance, we should all be men and women of prayer, the laity would vie with the clergy in leading a life of habitual prayer. That such is far from being the case, that idly to prayer is seldom met with, that even souls specially favoured by God are woefully remiss in this important duty, this is one of the most alarming signs of the times. It is part and parcel of the listlessness and indifference with which our expiring century is cursed.

Against this listlessness on the score of prayer there can be no better reaction than that which the Apostleship of Prayer provides. To protect us against the soul killing atmosphere of indifference to the supernatural it surrounds us with an atmosphere of continual, ubiquitous prayer. To rouse us from our apathy it points to the un-fading stimulus of prayer for others. Indifferent as we may be about ourselves as long as the eventer of our lives does not force us to call out in an agony of dread, "Lord save us; we perish," we are sure to be moved by the distress of multitudes all over the world waiting in anguish for the help of our intercession. Lonely and singular though we may be because our immediate environment is prayerless, we feel, when we look round on the serried ranks of the Apostles of Prayer throughout the world, that we are the advanced skirmishing line of a mighty host. We begin to realize that our first view of mankind was a superficial one, that, if there does seem to be a well nigh universal neglect of prayer, there is on the other hand, a silent, unobtrusive, but multitudinous and irresistible army of praying souls.

No doubt there may be quite a large number of Catholics who are really addicted to prayer, although, for some reason or other, connected with their local circumstances of spiritual direction, they do not belong to our holy League. But their existence is not borne in upon us as a stimulating, rousing fact, such as we find in the statistics of the Apostleship of Prayer.

In October, 1898, according to the authorized report of the General Managing Office at Toulouse, there were 56,592 centres of the Apostleship, in which were enrolled more than twenty million members. At the head of the Associates in each centre is placed a Local Director, who is generally the parish priest or the chaplain of a community. Above the local directors is the diocesan director, appointed by the Bishop or Archbishop of each diocese. The diocesan directors are in immediate relation with the General Management in Toulouse, France, where Rev. Father Auguste Drive, S. J., is the Deputy Moderator-General, representing the General Moderator, who is, according to the recently revised statutes of the Association, the General of the Society of Jesus.

To facilitate the work of the Diocesan Directors, the Moderator-General employs the various editors of the different editions of the Messenger of the Sacred Heart, who, besides publishing with his approval this official organ of the Apostleship of Prayer, keep on hand diplomas of aggregation which they transmit to the Diocesan Directors or to the applicants for aggregation. These editors are charged with providing all the Local Directors with the various publications and other League material promptly and cheaply.

The thirty-one editions of the Messenger, which all receive the monthly General Intention, approved by the Sovereign Pontiff, from Toulouse, may be thus classified:—One Albanian, published at Scutari; two German, one published at Innsbruck, Tyrol, the other at Cincinnati; six English, one at Wimbledon, Surrey, one in New York City, one in Montreal, one in Dublin, one in Melbourne and one in Bombay; one Bohemian, published in Moravia; one Breton, published in the Breton language at Ploudalmézeau, France; one Catalonian, published in Barcelona; one Chinese, published at Zi Ka-Wei, near Shang-hai; one Croatian, published in Bosnia; four Spanish, one in Bilbao, Spain, one in Puebla, Mexico, one in Santa Fé de Bogota, New Grenada, one in Caracas, Venezuela; one Flemish, published at Ostacker, near Ghent; one Dutch, published at Maestricht, Holland; two French, the great and original *Messenger du Cœur de Jesus*, published at Toulouse, and the *Messenger Canadien du Sacre-Cœur de Jesus*, published here in the same office as our Canadian Messenger, this being the only instance where two Messengers in different languages appear in the same city; one Hungarian, published in Kioecs; two Italian, one in Rome, the other in Naples; one Malayalam, published at Verapoly, India; one Polish, published at Cracow; two Portuguese, one in Liebon, one in Itu, Brazil; one Slavonic, published at Tyrnan, Western Hungary; one Tamil, published at Trinichopoly, Southern India.

These Messengers, imbued with one spirit and appearing in nineteen different languages, keep the twenty million Associates informed every month of all that interests our world-

wide League. We doubt if any other publication exercises over so vast and varied a multitude, "of one heart and one mind," so practical and salutary an influence. Is this not a carrying out into daily life of the wish St. Paul expressed in his first epistle to Timothy, "I desire first of all that supplications, prayers, intercessions and thanksgivings be made for all men; for this is good and acceptable in the sight of God our Saviour, Who will have all men to be saved, and to come to the knowledge of the truth?"

The connection in which these words occur is remarkably germane to our present purpose. In the preceding chapter St. Paul discourages a general tendency on the part of everybody to preach; he condemns some who, "going astray, are turned aside unto vain babbling, desiring to be teachers of the law, understanding neither the things they say nor whereof they affirm." It is clear that he distinctly does not wish all men to take upon themselves the responsible and difficult office of preaching. On the other hand in the second chapter he just as distinctly wills that all persons, men and women, "pray in every place." The reason of the difference is plain. Not everybody is called or fit to preach, whereas everybody can and ought to pray.

This applies even to preachers. They ought to pray even more than preach; else their preaching will not be fruitful. They must wrestle with God by prayer and through His mercy prevail over Him, so that it may be said to them as the angel said to Jacob: "If thou hast been strong against God, how much more shalt thou prevail against men?"

"More things are wrought by prayer than this world dreams of."

Yes even more than the world of pious Catholics dreams of. Often, when we fondly imagine we are doing good to the sinner by speaking to him in the form of exhortation or reproof, we are really only irritating him, and we should succeed much better by praying for him. For, once more, the conversion of souls is a supernatural work, and supernatural tools must be the best for that work. The Saints wrought wonders by their simplest, plainest words, not because there was any special potency in the form or the accent of their speech, but because by prayer they were united to God and carried His resistless power into everything they said or did. And the reason why holiness thus breeds holiness is very aptly illustrated by St. Ignatius Loyola in a letter to the scholastics of the College of Coimbra: "Generally speaking, God acts in the economy of grace pretty much as He acts in the natural order. Just as, for communicating natural life, an immediate agent is needed which possesses that special kind of life that is to be transmitted, so, in the order of grace, God in His wisdom has willed that those whom He uses as instruments for transmitting to others humility, patience and charity, should first themselves be humble, patient and charitable." Now, whenever we pray, we approach the Source of all Holiness, and thus become more capable of spreading the kingdom of God.

If in the days of the great Apostle of the Gentiles the need of prayer for others was so pressing as to make him "desire first of all that intercessions be made for all men," how much more urgent is that same need in our own time! The field has grown with the ages. There is no longer merely the Roman Empire with some outlying countries to convert, a hundred million human beings at most; there is now the whole heathen world to save, that heathen world which the missionary, the explorer and the trader have opened up to the Gospel, a teeming motley multitude of at least a thousand million souls. Nor are there now only one or two million Catholics to encourage and hearten against the persecutions of the Roman proconsuls; we have to maintain in the straight and narrow path of truth two hundred and fifty millions of Catholics, threatened on all sides by an insidious atmosphere of indifference and Godlessness.

Timely, then, most timely is the Apostleship of Prayer. It sets before the Christians of this nineteenth century the same great ideal which St. Paul set before the Christians of the apostolic age. It marshals them into militant ranks of prayer for the salvation of all men, for the propagation of the faith in the heathen world, for the full and perfect advent of the reign of God through the intercession of the Heart of Jesus.

Let us bravely face the problem. Of the two hundred and fifty millions of Catholics, who ought to be our first care, more than one-third are necessarily excluded by infancy, mental or physical weakness and decrepitude, from active participation in the Apostleship of Prayer. This leaves about one hundred and sixty millions that might be enrolled in our holy League. Thus, our first duty should be to multiply our members by eight. If each Associate could enroll seven new members, a great advance of Christ's kingdom would be ensured. Then, as Catholics would be about one-sixth of the entire population of the globe, if they were all fervent, the conversion of the remaining five-sixths would be far from impossible. As it is at present, what most retards the conversion of non-Catholics is the bad example of Catholics. But, if all our Associates were to pray with redoubled fervour, that obstacle would, to a great extent, disappear.

To those matter of fact people who look upon this project as a wild dream we would say: Every time you say the Lord's Prayer and repeat those words

He Himself taught us, "Thy Kingdom come on earth as it is in heaven," you indulge in a dream as wild as was that of the faithful Hebrews of the Old Testament, when they prayed for the advent of the Redeemer. Never did that dream seem wilder than when Christ Jesus hung between two thieves on Mount Calvary, and yet fifty years later the Gospel had penetrated to the ends of the earth. The signs of the times are much more hopeful now than then. True, there is much indifference, much practical atheism; but there is also much real earnestness, much dispelling of prejudice, much turning to God with deepest yearning.

Pessimism never was right. "As sight goes for nothing in the world of faith, in nothing does it go for less than in the seeming evil of the world. Everywhere evil is undermined by good. It is only that good is under most; and this is one of the supernatural conditions of God's presence. As much evil as we see, so much good or more, we do know assuredly lies under it, which, if not equal to the evil in extent, is far greater in weight, and power, and worth, and substance. Evil makes more show, and thus has a look of victory; while good is daily outwitting evil by simulating defeat. We must never think of the Church without allowing largely for the extent of obscure piety, the sphere of hidden souls. We can form no intellectual judgment of the abundance of grace, of the number of the saved, or of the inward beauty of individual souls, which judgment even intellectually is worth anything, unless we form our estimate in the light of prayer. Charity is the truest truth, and the judgments of charity are large. . . . Faith has a sort of vision of its own; but there is no light in which it can distinguish objects, except the light of prayer."

Why should not Zachariah's prophetic vision begin to be realized soon? "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayers; and they shall look upon Me, Whom they have pierced, and they shall mourn for Him as one mourneth for an only son, and they shall grieve for the death of the first born. . . . In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem for the washing of the sinner."

This turning of the spiritual Jerusalem, i. e. the elect, to their crucified Redeemer, is fully in accord with St. Paul's continual references to the cross of Christ, the chief subject of his discourses, the only thing he gloried in. This was his way of arousing the dormant fervor of the faithful. This is also the chosen method of our Apostle ship. It points to the wounded Heart of Jesus, whence flowed the Precious Blood that is the ransom of our souls. We must unite our humble prayers to the Godlike intercessions of that adorable Heart. Thus, after nineteen centuries the Apostleship of Prayer repeats the teaching of the great Apostle, and echoes the doctrine of Jesus Christ. The Apostleship, borrowing the ideas and almost the very words of St. Paul, exhorts the Associates to offer to God, in union with the Sacred Heart, for the salvation of all men, all their prayers, their actions, and their sufferings. It also advises them to have recourse to the Queen, the patroness, the pattern of the apostles, the Blessed Virgin Mary; and, finally, to make frequent Communions of reparation.

Let us, therefore, reflect, from all that has been here written, upon the great excellence of this work, how it is the noblest and grandest, and withal the easiest to perform. Then, let us practice it carefully, fervently: nothing enlightens the mind like the doing of a great deed. Finally, let it be our chief concern to spread the Apostleship more and more, especially by continual and trustful prayer. So—more truly than ever Tonyson dreamed—will "the whole round earth" be "bound by gold chains about the feet of God." Lewis Drummond, S. J.

DAILY PRAYER DURING THIS MONTH.
Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day, in reparation of my offences and for all the intentions for which Thou continually immolatest Thyself on the altar.
I offer them, in particular, in order that the Apostleship of Prayer may contribute more and more to the glory of God, the love of the Sacred Heart and the salvation of souls.
Apostolic Resolution: To understand well, to practice faithfully, to propagate actively the Apostleship of Prayer.

The only way to keep family life pure and sweet is to let the light of common sense and real religious usefulness into it; to encourage the children to have every one his or her own friends and plans, while bringing up all in such a sense of mutual affection and justice that the friends of one will be welcome to all, and the interests of one will appeal to the best help of all.—Katherine E. Conway.

The Spring Months
Are most likely to find your blood impure and lacking the red corpuscles which enable it to carry nourishment to the nerves and other organs. Therefore you feel weak, tired and listless and are troubled with spring humors. Relief is given by Hood's Sarsaparilla which purifies, enriches and vitalizes the blood.
Hood's Pills cure biliousness. Mailed for 25 cents by C. I. Hood & Co., Lowell, Mass.
Haven't you subscribed yet to "Our Boys and Girls' Own" the new illustrated Catholic monthly? If you still hesitate to send 75 cents in postage stamps to Benj. B. Brothers, 35 Barclay St., New York, for a year's subscription, at least send them your name and address, that they may mail you a free sample copy.

A KNIGHT OF OUR LADY—A SHORT STORY.

In an issue of the Rosary Magazine Ediza Allen Starr presents this sketch of the conversion of Judge Arrington illustrating the marvellous workings of divine grace:

"How absurd for a great jurist, like Judge Arrington, to write sentimental poems in honor, as he tells us, of the Blessed Virgin, when everybody knows he is not a Catholic?"
"But you must remember that his wife and children are Catholics."
"Oh, yes; we all remember the lively protest made by the Judge on their becoming Catholics. For the instant it seemed as if the Madame and her children were to have a separate establishment!"

"But this was only for the moment. Every one knew there was not a more devoted husband and father than Judge Arrington."

Which proved, conclusively, the honesty and the violence of his opposition to the Catholic faith. He has never changed, apparently, except in a cessation of open opposition; when all at once we see him writing chivalrous verses lauding the Blessed Virgin, which might be very well for Spencer or even Chateaur, but certainly not extraordinary for a notable jurist of this century, who is known not to be a Catholic, and the paper containing the offending poem was tossed across the library table to the gentle faced lady opposite, by a member of the Chicago Bar.

At the time of which we are writing, two great pleaders stood forth in our courts: both giants as to mental and physical force; both warming up into eloquence which always seemed to take a jury by surprise, because of an exceeding weight of gravity in the eye of both, until they became radiant under their own enthusiastic treatment of their own case. Both were men of chivalrous honor and generosity, with a certain poetical dash in their natural temperament which took away the prosaic dulness of legal details. Judge Arrington was from Virginia; Judge Beckwith from Vermont; but there was a blaze of light in the eyes of each under the excitement of a defence, involving character, which told of deep wells of genuine human sympathy in the hearts of each, rather than of narrow sectarian or any accident of birth. They were rivals, as the world calls such evenly-matched legal gladiators; but there was no venom in their rivalry. Perhaps there were never more brilliant scenes in our court room than when the two held a jury under the spell of their logic, their sympathy and their eloquence.

But in the midst of these legal triumphs, Judge Arrington, the older of the two, fell sick. At first it was supposed to be only a temporary ailment; but as weeks wore on it was evident that the strong man must yield. All this time, what of his wife? There was no putting forward of theological or other views. The children were instructed to respect their father's convictions. When the falling strength took with it the desire for conversation, the Judge's apparently non-Catholic attitude was not commented upon even in the family; but nothing stopped the telling of beads, especially in the hands of his devoted wife.

Night after night as she kept her untrusting watch by his side, his brief slumbers were counted not so much by the hands of her watch as by the decades said. One night as she sat thus by his bedside, her right hand in his while he seemed to sleep, the fingers of her left held the beads as they were told with perfectly silent lips, while the tears rolled slowly down her thinned cheeks. How awful it seemed to her to watch thus the drifting of a noble soul to judgment without reasonable preparation! For she knew that he had often responded to grace even by those chivalrous poems addressed to the Blessed Virgin; and she also knew, that in the depth of his heart he believed the Catholic Church to be the true Church. To know all this, yet receive no sign from those lips, while the eyes, so eloquent even in their silence, were closed as if in a dreamless slumber—so like death seemed his sleep—was to rouse every solicitude of which a true woman's heart is capable; when, slowly, the eyes opened, and he said: "Say your Rosary prayers aloud, my dear, that I may join in them."

For the moment her voice choked, but she controlled it, and without one word of comment recited decade after decade, one hand still in his. At last, as she paused, he said in perfectly quiet tones, as if she could not be surprised: "I wish you to send for Father Conway to baptize me."

"When shall I send for him?" she asked.

"Now!" was the prompt reply. For an hour the tears had dried on her cheeks, and now, as she stepped from the room to send a messenger to Father Conway, all her strength of mind and body, all her steadfast nerve had returned to her. The order was given to go to the parish house with all speed, and to bring Father Conway to Judge Arrington without delay.

It was near to 11 o'clock when the priest was called, but it was only a little past when he stood by the bedside of the great jurist, who told him, in straightforward words, what he wanted of him. A little after midnight the conditional baptism had been given, and before 1 o'clock, Extreme Unction, the Viaticum, the last Penance and Indulgence. Father Conway left his penitent with a soul as humble and gentle as a child's, while a calm to deep for words gave an exaltation to the lines which suffering had left on

his countenance. As the white dawn crept into his room, these little lines were more apparent, but the intellect was on the alert. "Now that I have made my peace with God, let me set this house of mine in order for you, my dear. There is yet time."

He gave the names of the legal friends he wished to have summoned, and received them when they came with his characteristic courtesy, which was always gravely sincere. There was no need of explanations, for the signs were not to be mistaken of a rapidly approaching end. When the last will and testament had been duly witnessed, signed and sealed, the judge said in his old, judicial way: "I hope, gentlemen, you have found me of sound mind and memory?"

"Sound and clear as a bell; never more so in your best days, Judge," said his special friend of the three, pressing the hand of the dying man, while his smile lighted the tears in his eyes.

"Then," said the Judge with solemnity, "I trust that the court of heaven will consider my declaration of faith as valid as you consider my last will and testament; for this morning I entered the Catholic Church."

Our barristers seldom allow their countenance to betray surprise, but these three, none of whom were Catholics, could hardly conceal theirs, making amends, however, by a reassurance of the pleasure they felt in seeing him thus in the full possession of himself, and even adding a congratulation which was forced from them in spite of prejudice, by the evident sincerity and even loftiness of his convictions. They knew it was no mere sentiment which had moved him to such a declaration.

Twenty-four hours from the time Father Conway left Judge Arrington, he had breathed his last sigh in the blessed hope of a true son of Mary, Virgin and Mother. As his faithful wife passed from the chamber of death it was not with sobs and anguish, but with a certain exultation which made her feel the walls of her house too small and throwing up the window sash she leaned out into the cold winter night to see the clear heavens set thick with their beautiful constellations, and realized that the soul of her beloved one had passed beyond the stars to the throne of Him whose judgments are, indeed, past finding out, but are still merciful. Then she remembered that this was the first morning of the New Year; and a great act of thanksgiving arose from her heart to the same throne, before which her dear one had even then stood in judgment. It was so wonderful, and she kissed the rosary on which her prayers had been said so effectually, with a fervor she had never thought of before.

The funeral was to be attended at St. James', their parish church; Father Conway to celebrate the Mass, Father Roles to give the sermon. Before going to the church, however, the members of the Bar, with whom Judge Arrington was such a favorite, passed voluntarily in slow procession before his body as it lay in its coffin within his own house. But there was one who did not keep step with the procession, but stood—not one moment, merely, but many minutes—looking down on the grand figure and magnificently-chiseled face which death had rendered even more noble in

"To Do Ill Costs More Than to Do Well."

This "wise saw" might properly read, "It costs more to BE ill than to BE well." The source of all health is rich, strong blood. It is to the body what the mighty streams are to the earth. If the blood is pure, the body thrives; if the blood is weak or impoverished, then every pulse-beat carries weakness instead of strength.

Why make the cost of living more than it need be? Purify your blood and give your constitution a chance to do its level best. The only perfect blood purifier and vigor-maker in existence is the world-famed Hood's Sarsaparilla. It brings good, perfect health. It never disappoints.

Erysipelas Sores—After scarlet fever a running sore was left on my nose. Took Hood's Sarsaparilla and it cured me. My brother was also relieved by it of erysipelas in his face." ELLA COUSLER, Burden, N. J.

Bowel Trouble—My mother, Mrs. John Reed, suffered with bowel trouble for four years and tried different doctors, but obtained no relief until she began taking Hood's Sarsaparilla. Three bottles of this medicine entirely cured her." LIZZIE REED, Tracy station, N. B.

A Good Medicine—"We have taken Hood's Sarsaparilla in our family as a spring medicine and used Hood's Pills for biliousness and found both medicines very effective. For impure blood we know Hood's Sarsaparilla is a good medicine." R. S. PELTON, publisher Bee, Atwood, Ont.

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Dyspepsia—"For twelve years I was dyspeptic and broken in health, had terrible pains in my back and was unable to work. When I had taken three bottles of Hood's Sarsaparilla I recovered my health. I always recommend it." J. B. MAXON, 362 8th Street, Oswego, N. Y.

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its solemnity, with eyes full of the profoundest veneration, taking in with his penetrating glance the brown habit of our Lady of Mount Carmel, with the I. H. S. on the breast and the rosary twined around the marble fingers—all testifying to the open confession made by his friend in life, though so close to the hour of death, to a faith which he himself never, indeed, embraced, but of which he never spoke but in language of sincere respect; and this tribute of veneration was from Judge Corydon Beckwith, who had stood shoulder to shoulder with the great jurist who, in the height of his fame, proclaimed himself a true knight of Our Lady—Judge Alfred Arrington.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be stopped.

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

London, Saturday, June 10, 1899.

A GOOD WORK.

Archbishop Bruchesi, of Montreal, has succeeded in putting an end to a gross desecration of the Lord's Day by calling the attention of the Mayor of Montreal to the practice of a horsemen's club to hold races on Sundays in Logan's Park, to the great annoyance of house holders, and especially of church goers of the locality.

SUNDAY PAPERS.

The unanimous opposition on the part of the religious bodies in England to the Sunday papers has had the effect of causing their publication to be stopped, after being continued for a few weeks. It is stated that they were a losing speculation, as people generally who had strong religious feelings did not purchase them.

BAPTISTS AND THE SCHOOLS.

At the Baptist Convention held last week in Toronto a report on the work done by Baptists in Manitoba, British Columbia and the North-West was read and adopted. Among the resolutions thus adopted was one to establish a Baptist Academy, which was said to be one of the greatest needs of the West.

THE RITUALISTIC WAR.

The Anglican Bishop of St. Alban's recently in the House of Lords indicated that he does not hold himself and the other Bishops of the Church responsible to Parliament for their management of ecclesiastical matters.

PROGRESS OF THE CHURCH IN SWEDEN.

King Oscar of Sweden recently paid a visit to Loyola of Cantabria in Spain, the birthplace of St. Ignatius, the founder of the Jesuit Order.

The Church is making a progress in Sweden which is wonderful, especially when it is considered that it is only during the last third of the present century that religious toleration was granted to Catholics.

Under the above title the Montreal Witness gives an account of an interview had with the Rev. and Honorable C. B. Liscomb of Eton, Windsor, England, who is now on a pleasure trip to Winnipeg, via the C. P. R.

RITUALISM IN ENGLAND.

Under the above title the Montreal Witness gives an account of an interview had with the Rev. and Honorable C. B. Liscomb of Eton, Windsor, England, who is now on a pleasure trip to Winnipeg, via the C. P. R.

There is one feature in the views of the speaker which is noteworthy, namely, that he wishes the present trouble to be settled by a conference the end of which would be a peaceful arrangement, founded upon a compromise of some kind, which is the only termination at which such a conference could arrive.

THE BRETHREN OF JESUS.

J. T. of Arnprior, Ont., asks us for information regarding the brethren of Jesus, mentioned in the gospel of St. Matthew, xii, 46, and St. Mark vi, 3.

Some ancient heretics maintained that these brethren were children of Mary, the mother of Jesus, born after the birth of Christ, and therefore the brethren of Christ in the most strict application of the word.

The perpetual virginity of Mary is, therefore, held to be of faith in the universal Church, and has been so held from time immemorial by the Eastern Schismatics equally with Catholics.

The first of these opinions, that the Blessed Virgin had other children beside Jesus, cannot be held, as it is contrary to the constant tradition and teaching of the Church, and to many passages of Holy Scripture.

The Blessed Virgin Mary was married to St. Joseph, as we learn from St. Luke i, 27, where she is said to be "a virgin espoused to Joseph."

It is now evident that "the brethren of Jesus" are not children of Mary the Mother of God. It is also most probable that they are not the children of Joseph or Anne.

From these we shall select one from the office of the Greek Church which says: "The chorus of prophets foretold her whom Anne conceived an unspotted and pure daughter of God."

THE OPEN BIBLE.

It will not be long before those outside of the Church who still believe in the Bible will be looking for an authoritative guide to interpret it.

The New York Journal has given publicity to a new and sensational story of a kind similar to those with which in bygone days the Maria monks and all of that ilk used to regale the ears of the old women to whom the name of a nun was a bugaboo of formidable character.

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THE DEMOCRACY.

Of the Catholic Church Exempted in the Late Cardinal Krentz.

Speaking of the death of the late Cardinal Krentz, which occurred last week, Marquis de Foutenoy writing in the Chicago Tribune, says:

Cardinal Krentz's death at Cologne, of which ancient city he was Prince Archbishop, serves to call attention to what may be described as the democracy of the Roman Catholic Church in these modern times.

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CHURCH IN THE KLONDIKE.

An Altar Made with a Pocket Knife by the Pastor.

In an article on "Religion on the Yukon," in the Boston Transcript, Blanche Hill says:

The first Roman Catholic church of Dawson City was a large structure built of logs, at the north extremity of the town.

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ARCHDUKE AND HIS GRAVE.

Cardinal Simor, the late Primate of the Kingdom of Hungary, was the son of a poor cobbler, while the brother of the Prince Archbishop of Posen is a tailor in a small way at Rossed.

In fact, just as, according to the great Napoleon, every French soldier used to carry a Marshal's baton in his knapsack, in the same manner every faithful son of the Roman Catholic Church, entering holy orders may be said to bear the red hat of a Cardinal in his crown.

The demise of the Cardinal Archbishop of Cologne serves to prove once more the truth of the old adage, according to which Cardinals invariably die by three, for within the last fortnight the death of a French as well as of an Italian Cardinal has been reported.

There are famous shrines of Mary throughout the world, but few are more ancient or more curious than the chapel of "Our Lady of Peace" in Normandy.

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PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XXXVII.

My Methodist friend, who has signified to me his agreement with Doctor Sheldon's contention, that Luther was guilty of no moral obliquity in sanctioning, very reluctantly, the bigamy of the Landgrave Philip, founds his defence of the Reformer chiefly on two positions. One is, that Luther teaches, in general, a stricter doctrine of marriage than the Catholic divines. The other is, that he is at least as strict as they in maintaining that a marriage otherwise void may be validated by a dispensation.

Let us examine each of these positions. And first, it is true that Luther teaches a stricter doctrine of marriage than the Catholic divines? That certainly is not his own opinion. In the marriage code which he issued, not formally but explicitly, in 1523, he designates the "impediment of crime" and the "impediment of public honesty" as "barriers to Christian freedom brought in by mere folly, may, by impunity." Now what are these two impediments?

The impediment of crime arises when, between a man and woman who have been criminally intimate, but are restrained from marriage because one at least is married already, there passes a mutual promise of marriage in the event of widowhood. Such baseness the Church punishes by declaring such subsequent marriage null.

Another form is this. One, say the woman, is married, the other free. Without a formal promise, or, it may be with one, the married woman procures the death of her husband and then marries the adulterer. He may know of the murder or may not. In either case the Church annuls such a marriage.

Now one would think that in setting up this impediment the Church was rendering a signal service to morality, and building up a strong barrier against hideous crime. Not at all, says Luther. The adulterer ought to be stoned, unquestionably, but as this is not now customary, she is not to be barred her Christian liberty of receiving a promise of future marriage from the adulterer. Of course Luther does not say all this right out, but it all lies in his contemptuous abrogation of this impediment. If then her husband, like a friendly, good-natured gentleman, dies "a fair strated death" comfortably in his bed, it is her evangelical privilege, as a woman justified by faith alone, without any popish regard to works, to bury her complainant spouse with a grateful remembrance of his kindness in taking himself so opportunely out of the way; and then, in all the fresh witchery of her widow's weeds, to call on her former partner of wickedness to fulfil the overlapping betrothal, and make an honest woman of her once more. If, however, her husband is too dull to sense the situation, and, regardless of the expectancy of fond hearts, will "persist in living," as Suetonius says of certain unaccommodating dowagers and rich bachelor uncles, so that she is fain to assist nature by a little composing draught, then, says Luther, she certainly deserves to be hanged, but if she goes free of the material noose, let the poor thing by all means enjoy the sweet comfort of encircling herself once more with the matrimonial freedom good for it, if it can not win adherents by a little connivance, on occasion, with bigamy, or trigamy, or adultery, or lying, or concubinage, or other infamies of our fallen nature? As he says to Melancthon, we must not concern ourselves too much about being holy here. We should leave such things to the next world. Faith here; holiness hereafter. It is only these blinded Papists that insist so stiffly on our conjoining the two. When first Olander began to teach, Faith justifies because it leads to holiness, the whole Lutheran world paled with horror. Even Olander's notorious drunkenness, and foul-mouthed blasphemies, when drunk against the holiest things, could not save his reputation for orthodoxy. To rescue his body from the possibility of being cast out on the dunghill, his friends, at his death, had to bury him in secret. (Hartknoch 354. Hase 129.)

To accuse Luther, therefore, of being stricter than the Catholics in his law of marriage, is to do him cruel injustice. Olander himself was not charged with any such infringement on evangelical freedom. No; neither previous adultery, nor previous murder of a husband or wife, ought to be any restraints, thinks Luther, on the liberty of intermarriage among the murderers and adulterers.

As he is against all "foolish and impious rigor," as he calls it, even in these cases of adultery and murder, I need not say that the less obviously necessary "impediment of public honesty" is treated by him with unbounded contempt. This voids a marriage in which one of the parties is already married, but has never lived with the first husband or wife. It also voids a marriage in which one of the parties has already been betrothed to a very near relative of the other and has not been released by mutual consent. Now the expediency of this second limitation is in my view exceedingly doubtful. A great proportion of the entangled marriage cases of early and later times have been bound up with it. Assuredly, however, it is neither impious nor foolish.

Of all absurdities, the greatest is, to call Luther strict in his interpretation of marriage. His conceptions of the relations of the sexes are coarse and

vile beyond description. He maintains the lawfulness of polygamy, although he greatly dislikes it; he declares that he dislikes divorce even more, yet he does not proclaim it unlawful, and in certain cases prescribes it; in certain other cases, too revolting to be detailed, he allows a woman, with her husband's consent, to become the mother of children that are not her husband's but are to pass for his; he declares that wedded offspring is chiefly pleasing to God, but that the birth of offspring out of wedlock is also pleasing to Him, and brings His favor to the mother, while a chaste nun, he maintains, has no hope of salvation. He declares that a priest who lives all his life in twofold, threefold concubinage, has no sufficient reason to doubt of his acceptance with God, but that if he should ask and receive of the Church a dispensation to marry a lawful wife, his soul is damned. At unmarried chastity, in man or woman, he rails in language which, if I had not too much regard to decency, I should have to reproduce, even in its original Latin or German. (Op. Latina 5, 13118, de Werke, 2, 22, 215, 372. Saemmeliche Werke 20, 58, 59, 79-80, 29, 17, 93.)

Luther was a very great man, but assuredly neither purely, nor scrupulously, nor veraciously, were parts of his character. In his conflict with Rome he deliberately emancipates himself from all the obligations of morality. "Against the Papacy," says he, "we account all things lawful to us." He calls on the Germans to annihilate the Bishops, to bathe their hands in the blood of the Pope and Cardinals, to destroy all the monasteries, and suggests that it might be well to destroy all the churches too and to make an absolutely clean start. As to the common Papists, he thinks it would be sufficient to banish them. Zwingli, too, thinks it sufficient to murder the Bishops and Abbots and other chief dignitaries, and doubts whether even they should all be massacred. Melancthon, however, thinks that bodily inflictions ought to be tried on the laity also before letting them go. Bucer alone maintains it to be a solemn obligation, in every Protestant state, to burn or butcher all the Catholics, with their wives, children and cattle, "for an awful example." The German temper, however, was not ferocious enough to carry out these recommendations of the divines. For the most part the various religious parties contented themselves with banishing one another's adherents, although the Catholics especially executed great numbers of the originally anarchical Anabaptists.

No one disputes that Martin Luther had a deep and mighty habitude of religion. He has given the world one of its greatest translations of the Bible. His catechisms are said to be great works of constructive theology. He is the author of some singularly sublime hymns. Janssen remarks that where the Catholic mystics give him an impulse and example, he develops the principles of the spiritual life with singular perfection, with depth, sweetness, benignity, and, which appears strange, with delicacy. As Janssen says, and as I can testify, all these qualities appear eminently in "Freedom of a Christian Man." Yet to talk of moral strictness, in any direction, but above all in what concerns the relations of the sexes, as being any part of his character, seems to be setting up an altogether fictitious Luther. Melancthon, scornfully says of him (see Janssen II, 339): "These run-away nuns had their hands full with their schemes for capturing him. Now that he has fallen into the trap at last, let us hope that it will make a more reputable man of him." The truth is, for good or evil he shattered the fabric of the Latin Church in Northern Europe with a vast Antinomian explosion, of mingled religiosity and sensuality. Comparing him to a think a good deal of Henry Ward Beecher. We may admire or abhor his work, and we may well allow that only great naturals can do vast things. Even the Catholics might say:

"Let the devil be sometime honored for his burning throne." To talk about moral rectitude or moral obliquity, however, in connection with him, seems a good deal like inquiring into the moral rectitude or obliquity of a typhoon or an earthquake.

However, as it appears that Doctor Sheldon insists on the question of Dispensations, we will consider that next. Charles C. Starbuck.

Andover, Mass.

In our childish days we recanted being sent to school, and being made to work when we got there. We were willing enough to forego the advantages of a liberal education. But our parents and teachers knew our true interest better, and insisted on making men of us even in spite of ourselves. Our Father in heaven insists on making us saints, uncanonized probably and uncanonizable, but still saints. There are none in heaven who are not of the number of All Saints—Joseph Rickaby, S. J.

THINK about your health. Do not allow serotina taints to develop in your blood. Take Hood's Sarsaparilla now and keep yourself well.

MESSRS. NORTHROP & LYMAN CO. are the proprietors of DR. THOMAS' ELECTRIC OIL, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it banishes pain and gives instant relief. This valuable specific for almost every ill that flesh is heir to, is valued by the sufferer as more precious than gold. It is the oil of life to many a wasted frame. To the farmer it is indispensable, and it should be in every house.

CONTRIBUTING TO THE CHURCH.

INSTRUCTION BY REV. S. M. LYONS.

Appealing for money is distasteful to priests and yet they are not infrequently compelled to resort to this method of securing the funds necessary to meet the needs of the Church. The Church, rectory and parish school expenses met, interest and debt paid and the pastor supported. The welfare of souls, the preservation of social order, the happiness of the family, the virtue of society, the stability and perpetuity of the Government, all depend on the thorough teaching and actualizing influence of religion. Therefore, when the pastor appeals for contributions to meet the requirements of the Church it is not for himself, but for the general good and honor of his people that he pleads. All will concede that men who at great sacrifice have prepared them and in his first fruits. And you are cursed with want, and you afflict Me, even the whole nation of you." (Malachi III, 8, 9.) Our Lord promises "blessings unto abundance" to those who contribute honestly as commanded. "Bring all the tithes unto the storehouse, that there may be meat in My house, and try Me in this, saith the Lord; if I open not unto you the floodgates of heaven and pour you out a blessing ever to abundances." (Malachi III, 10.) How beautiful the words of holy David on the generous offerings of the people for the building of the temple of Jerusalem: "All things are Thine, and we have only given Thee what we have received at Thy hand." (I. Paralipomenon xxix., 14.) Were all nowadays imbued with those grand sentiments which attribute all temporal blessings to a kind Providence and cheerfully acknowledge His right to a reasonable share of their income for the support of religion, the building and maintenance of our churches and schools would cease to be a source of worryment to pastors.

Offerings according to one's means, made with a good heart to God, will assuredly bring down blessings on the contributors. "Give to the Most High according to what He hath given to thee, and with a good eye do according to the ability of thy hands. For the offices. Storekeepers want their bills paid promptly, landlords their rents, laborers their wages, clerks their salaries, money lenders their interest, the city and State their taxes. No one can retain honor and credit who culpably fails to meet his just obligations. The influence of the Church makes for honesty in business transactions, for the faithful payment of just debts, the maintenance of social order, the support of legitimate civil authority. Yet there are those who complain and criticize when the pastor insists on sound business methods in church affairs and pleads for the prompt payment of dues for the maintenance of religion. When you find people who are trying to travel to heaven at their neighbors' expense, who give little or nothing towards the support of religion in their parish, you are sure to find ones who are loud-mouthed in their denunciations of their pastor's appeals for money to supply the needs which have been created. On the way home from church, at the family dinner table, at evening gatherings such ones may be heard condemning appeals for money in church, censuring the management of the parish, finding fault with the music, the sermon, etc. The tendency of their unreasoning, censorious scaldings is to weaken and undermine religious faith, lessen reverence for the priesthood and destroy regard or authority in general. It is because such ones do not contribute their share to maintain their parish Church that the pastor is compelled to plead for money. People that pay nothing to the Church have no right to criticize the methods of procuring support. These self-appointed critics and chronic grumblers can dress well, give parties, attend the theatre, travel here and there and, in a word, have money for everything except the Church. Some young people spend more money in a single evening than they give the Church in a whole year. They have money for cigars, drink, operas, picnics, excursions, balls, etc., but when the plate goes round on Sundays a penny is rummaged out from the silver and bills in their pocket book for the Lord. When a special collection is announced the professional Christianities of those non-contributing members of the parish is awfully shocked. To delude others into believing that they are heavy contributors they are loud-mouthed in making irreverent comments. "They are always taking up collections." "You hear nothing but money in church," such ones say. It is of such ones that make special appeals for aid necessary. Did those ones contribute even a reasonable share of the tithes demanded by God for the direct support of His Church, priests would be making the very painful necessity of saving special appeals. A tithe of the money spent foolishly for dresses, theatres, parties, traveling, games, cigars, etc., would supply the imperative needs of church and school. If those sordid grumblers did but see their base, selfish treatment of the Church as sensible people see it, they would doubtless grow ashamed of continuing to mean and low that no society would suffer it.

Leaving aside the divine command to support religion, a proper sense of honor and justice would surely induce such ones to bear their share of the burden of maintaining their parish church. Self-respect, regard for honesty and decency should convince

those non-paying critics of their wrong-doing in inflicting a double burden on the generous, self-sacrificing and devoted members of the congregation. They want the ministrations of the pastor, the use and the honors of the Church and the privilege of sitting in judgment on the management of the parish, but arrogantly refuse to assist their fellow members in meeting the expenses. The Old Testament commanded tithes, one-tenth of all income, to be given to the priesthood. "Tithes of the land, whether of corn or of the trees, are the Lord's and are sanctified to Him." (Leviticus xxvii., 30.) God observed those who withheld tithes from the Levites and charged them with afflicting Him. "And I perceived that the portion of the Levites had not been given them." (II. Esdra xiii., 10.) "Shall a man afflict God, for you afflict Me? And you have said: 'Wherein do we afflict Thee?' In tithes did we afflict thee? In tithes are you cursed with want, and you afflict Me, even the whole nation of you." (Malachi III, 8, 9.) Our Lord promises "blessings unto abundance" to those who contribute honestly as commanded. "Bring all the tithes unto the storehouse, that there may be meat in My house, and try Me in this, saith the Lord; if I open not unto you the floodgates of heaven and pour you out a blessing ever to abundances." (Malachi III, 10.) How beautiful the words of holy David on the generous offerings of the people for the building of the temple of Jerusalem: "All things are Thine, and we have only given Thee what we have received at Thy hand." (I. Paralipomenon xxix., 14.) Were all nowadays imbued with those grand sentiments which attribute all temporal blessings to a kind Providence and cheerfully acknowledge His right to a reasonable share of their income for the support of religion, the building and maintenance of our churches and schools would cease to be a source of worryment to pastors.

The priest may not abandon his ministrations to engage in other occupations to earn a living. Once a priest, he is forever barred from engaging in worldly business. "No man being a soldier to Christ entangleth himself in worldly business," declares the inspired writer. Priests are soldiers to God, chosen to lead in the battle against sin, to preach the Gospel, to administer the sacraments and guide souls to heaven. The devoted faithful would be shocked at the very idea of having their pastors engage in worldly affairs to earn a livelihood. The personal sacrifices so cheerfully made by the devoted faithful for the support of church and pastor are, according to St. Paul, an odor of sweetness, an acceptable offering, pleasing to God. Real faith, like real patriotism, imbues souls with the noble spirit of self-denial and sacrifice, and the very best they can offer is not thought too good for our Lord. Their dues to the church being considered the most sacred of all debts, are attended to promptly. Having implicit confidence in the providence of God, they firmly believe that He will reward them seven-fold, as He promised. Their praiseworthy liberality is an inspiring manifestation of their deep interest in the Church, a striking proof of their unwavering faith and love for their pastor. Liberal almsgiving is a far more convincing proof of genuine interest in the sad condition of the destitute poor and a stronger testimony of fraternal charity than the most profuse verbal professions of sympathy. The true Christian, like the really charitable man, is known by his acts of self-denial and self-sacrifice in the cause of religion rather than by verbal professions. Works speak louder than words and prove the sincerity of one's professions. Cheerful and generous contributors to the support of the church encourage and sustain the pastor and strengthen the bonds of love that bind him to his spiritual children. What is the standard of contributing? How much should each one give? Our Lord lays down the standard that each one should give according to his means. "Give to the Most High according to what He hath given to thee, and with a good eye do according to the ability of thy hands." (Ecc. xxxv., 12.) The two mites cast

into the treasury of the temple by the poor widow merited special praise from our Saviour, and was declared by Him to be more than the contributions of all the rest, because she gave of her whole heart, whereas the rest gave of her abundance, whereas she had, even her whole living, whereas the rest gave of their abundance. "Amen," said Christ to His disciples, "I say to you this poor widow hath cast into the treasury; for they have cast in of their abundance, but she of her want has cast in all she had, even her whole living."

God measures and judges our contributions to His Church according to what we have and the sacrifices we make in order to give. The greater sacrifices people make to support the Church, the more pleasing and acceptable their contributions are to our Lord the greater the reward they will receive. God perceives the self-denials, trials and struggles of His poor, devoted and loving children, who, like the widow of the Gospel, give of their want, their whole living, to supply the needs of His Church, and the heavens and the earth shall pass away sooner than God's solemn pledge to recompense them seven-fold should fail to be fulfilled. Men frequently fail to pay their debts. God never. The Book of Proverbs tells how God blesses the generous-hearted and allows the covetous and avaricious to want. "Some distribute their own goods and grow richer; others take away what is not their own and are ways in want." (Prov. xi., 24.) Those who "distribute their own goods" are the cheerful givers, who acknowledge that they are but the dispensers of the temporal goods graciously entrusted to their custody by our Lord, and the "others who take away what is not their own" are the close, niggardly and material ones, who seem to consider themselves the absolute owners of all they possess. God, who multiplied five loaves and two fishes to feed five thousand men, besides women and children, fructifies the grains of wheat, corn, rye and barley, that His children may have food. The generous-hearted comply with the command of our Lord, "Lay up to yourselves treasures in heaven, where neither the rust nor the moth doth consume and where thieves do not dig through and steal." (Matt. vi., 21.) How consoling for them when the end of life is at hand! Where their hearts have been during life they laid up their treasures, and death opens the portals leading to their eternal home. How different with the avaricious, who hoard up their treasures on earth! Their end will be like that of the rich man who was planning to build new barns to store away his crops. Our Lord addressed him: "Thou fool! this night do they require thy soul of thee, and whose shall those things be which thou hast provided?" The Lord added: "So is he that layeth up treasures for himself and is not rich towards God."—Standard and Times

HARD ON LUTHER.

Hard things were said of Martin Luther by Protestants themselves on the occasion of the celebration of his quarter centenary. The most scholarly journal in England, we remember, spoke of him as a monster, and referred to his reformation as a myth. The Rev. Martin has not stood the test of historical investigation; and now there are many unprejudiced non-Catholics who see in the Father of Protestantism only an ex-priest, of uncommon ability, it is true, but one having all the vices common to his kind. The Rev. Charles C. Starbuck, writing in the Sacred Heart Review, in reply to Dr. Sheldon, of Boston University, says that neither purity nor scrupulousness nor veracity was part of Luther's character:

In his conflict with Rome he deliberately emancipated himself from all obligations of morality. . . . To talk of moral strictness in any direction, but above all in what concerns the relations of the sexes, as being any part of his character, seems to be setting up an altogether fictitious Luther. . . . To talk about moral rectitude or moral obliquity, however, in connection with him, seems a good deal like inquiring into the moral rectitude or obliquity of a typhoon or an earthquake.

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Cobbett's "Reformation." Just issued a new edition of the Protestant Reformation by Wm. Cobbett. Revised with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. B. The book is printed in large, clear type. As it is published at a price of 25 cents per copy in the United States, 30 cents will have to be charged in Canada. It will be sent to any address on receipt of that sum in stamps. Thos. Coffey, Catholic Record Office, London, Ontario.

FIVE-MINUTE SERMON. Third Sunday after Pentecost. CONVERSION OF SINNERS. "I say to you that even so there shall be joy in Heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance." (Luke 15, 7.) In this day's gospel, our Divine Saviour shows Himself under the figure of the Good Shepherd, who leaves the ninety-nine sheep in security and seeks the lost one to bring it back to the fold. By this act He proclaims not only the infinite mercy of God, towards sinners, but His divine example which requires us, go and do likewise; be a good shepherd to your brother, and save his soul from eternal perdition. Verily, my dear Christians, there can be no more sublime, no holier work, nor one more pleasing to God than that which is mentioned as the first of the spiritual works of mercy. To admonish sinners? Can we do a more charitable act, one more beneficial to our neighbor, and more meritorious for ourselves, than to save our neighbor's soul from perdition, and bring it back to God? How easy has not Almighty God made the practice of this great work of mercy? To assist the poor, riches are required, to go to the heathen and to preach the gospel, one must have a priest. To recall the sinner from his evil ways, however, requires neither riches nor sacerdotal dignity: all that is necessary is a sincere love for God and one's neighbor. This love will teach you the best manner of approaching your erring brother, will give you the words that will best appeal to his heart, will give you perseverance, again and again to treat him to save his soul by true penance.

It is by such words of love that our Divine Saviour, that the apostles and all the zealous missionaries have achieved their greatest triumphs of conversion. And it is by such words of love and compassion that you, although not priests, can be missionaries, can save souls for Heaven, can become the greatest benefactors of your neighbor. On your part, it is only required that you are willing to be used as an instrument of God's infinite mercy. Do not, however, forget that besides the sermon of words, there is also a sermon of example. Where the example and the words do not coincide the best admonitions produce no more beneficial effects than to cast sand into the air, or to pour water into defective vessels. If your erring brother sees you doing the things which you so kindly admonish him to perform, then only does he feel the full force of your words; then only will he be convinced of the truth of counsels and the sincerity of your advice. Your virtuous example becomes a continued sermon, and one which will impress him most powerfully and attract him to imitation. Hence, my dear brethren, let the light of your good works, of your virtuous lives shine forth that the sinner may see it, be edified and induced to follow it. If there is question of giving admonitions and instructions, one or the other might excuse himself for want of experience, but no one can excuse himself from giving good example: God demands this of all for many reasons, one of which is that it is to be a means for the conversion of sinners. There is, moreover, a third requisite to accomplish the work of converting the sinner. We must not only admonish him with love and patience, nor only edify him by good example, we must also pray for him and beseech God to have mercy on him. Human efforts alone will not suffice to open the eyes of the sinner, and move his heart to contrition: this can be done only by the grace of God. "I have planted, Apollo watered, but God gave the increase," says St. Paul. (I. Cor. 3, 6.) Hence we must, above all things, pray often and fervently for the conversion of sinners. Prayer is a weapon which the hardest hearts cannot always resist. The prayers and tears of St. Monica brought about the change of heart in the sinner Augustine and converted him into St. Augustine, a doctor of the Church. Such miracles of grace which are even greater than the creation of the world, are effected even now by prayer when it rises fervently to Heaven from a pure, pious and Christian heart.

You know now, my dear Christian, how you can assist in bringing back the lost sheep to the fold. You must patiently and perseveringly labor with word, prayer and example. If you have not undertaken the good work resolve to begin to-day. If you are successful in saving but one soul for Heaven, you have conferred a benefit on your brother greater than that which can be imagined; you have given joy to Heaven beyond your conception, for you have saved a soul which is more precious than the whole creation, and the angels will rejoice in Heaven "Upon one sinner that doth penance more than upon ninety-nine just who need not penance." Moreover, you will receive the everlasting gratitude of the one you have saved, and the glorious reward awaiting you in the next world, will be an infinite recompense for what you have done for the love of God.

But even if your persevering effort are useless, if all your fervent prayer cannot soften the hard heart of an erring brother, be not disheartened, think not that your labor of love was in vain, for God looks not only to the deed, rewards not only according to the work you accomplish. He regards the intention, and will therefore give you the same reward as if you had succeeded in bringing back the lost sheep to the fold, in saving the soul of your erring brother. Amen.

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