

# The Catholic Record.

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

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## The Catholic Record.

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### NOVEMBER THOUGHTS.

The thoughts evoked by the month of November must have a chastening effect upon Christians. It brings us as it were into contact with the only real world and shows us, by the light of the tomb, the vanity of the things that pass. It points out to us the hollowness of all which the world esteems, and tells us how foolish it is to work and strive for that which can avail us nothing. It tramples down our pride, for it proves to us that no one is necessary. We may be boastful of our accomplishments and dream we are essential in some sphere of activity, but we should know that the harboring of such thoughts leads but to delusion. When the mound over our remains marks our last resting-place the world has done with us. It will move on without us. Our work will be taken up by another, and we shall live in the memory only of very few. The tablet on the coffin may chronicle our qualities, but life's works is not measured by earthly standards.

This month, then, brings before us forcibly the thought of our destiny. We have to play life's game earnestly and manfully, but the claims of the other life come first, and cannot, under any pretext, be disregarded.

### MINISTERIAL SUNDAY TOPICS.

A glance at the headings of the Sunday sermons preached by the divines in big cities gives us the reason why the pulpit, as a restraining and elevating power, counts for nothing. Some of them dealt with the war problem and others with economic problems. A few performed the delicate task of correcting those portions of Scripture which are not in accord with advanced ideas. There were many rounded periods and the shortcomings of individuals long since dead and glowing praises of the flag of our country. The "flag business," we may remark incidentally should go into bankruptcy. All this fulsome eulogy is not only unnecessary and undignified but nauseating to the ordinary individual. One of the remarkable things about the sermons was their silence about the practical things of life. There were references to the "German school," but none to Christ's school. There was invective against the Spanish, but none against the vice that is at their doors. It would be unwise for a preacher to utter a word of protest against the immorality that is undermining the family! He might have schemes for the reformation of the denizens of the slums, and the charitable people who sit in the first seats might aid him with money, but to tell them they were on the broad way would give him another call. It is the Catholic Church alone that has the courage to denounce iniquity no matter where placed. Her lips know not the language of expediency, and as her Founder drove out the money-changers from the temple, she, too, has never ceased to give no quarter to anything that stands in the way of true civilization.

### PURGATORY.

The thought of the invisible world comes naturally to us during the present month. Neglect and worldliness keep us so occupied with the things of earth that the land beyond the grave seems sometimes as something unreal. We have so much to do and to plan and to hope for in this tangible sphere that the thought of the great unknown has a depressing effect upon us. It is the skeleton at the feast. And yet each one must obey the summons, to have done with work, that will mark the beginning of a new order of things. The Church, however, will, so far as she is able, not permit her children to forget it. She reminds them that death has not upreared an impassable barrier between us and those who have gone home, and that we are still bound to them by the chains of a common brotherhood.

The law of charity remains. We must love them in a real way by helping them. She exhorts us time and again to give the aims of our prayers to those who are sojourning in the land of Purgatory. We can speak to them still—by our acts of self-denial, by our supplications in their behalf; and we know that such language is burdened with

hope and happiness for those who are trembling under the rod of God's justice in their world of suffering. It seems strange that our separated brethren could have blotted it out from their profession of belief.

We are not surprised on reading the words of an Anglican Bishop in which he commends the practice of praying for the dead and exhorts his brethren not to regard as vain and unlawful a belief hallowed by the profession of so many ages. Our reason, aided by faith, tells us there must be a place of purgation beyond the grave. Nearly every nation of antiquity had it inscribed on their Credo; and so strongly did it appeal to reason and so plainly was it described in Holy Writ that no sect during 1,300 years ever presumed to deny it.

Must the man who goes steeped in guilt before his Judge and he who dies after having uttered an idle word be meted out the same punishment? Neither can enter the Eternal Gates, which are barred against the defiled. Will the woman who has been faithful and pure be consigned to the same place as the woman whose life has been a tissue of evil deeds? Will the drunkard and the adulterer be placed beside those who went out of this life with souls stained by minor faults? The soul that is not weakened and slightly wounded by sin cannot be punished in the same manner as the soul that has been killed. And yet it must be punished.

Where? In hell? If we say that, how can we reconcile it with the mercy that is above all the works of God. To know that every sin merits punishment, and that even the just man falleth, how can we cherish the hope that we shall escape the horrible doom of hell if all punishment is eternal? God's justice does not require that punishment for minor faults should be temporary, but His mercy has thrown into shape a place wherein venial sins may be atoned for and any indebtedness which remains after sin has been forgiven may be wiped out. We know from Holy Writ that the practice of praying for those detained in Purgatory on account of sin was not condemned by the Redeemer. It was in vogue amongst the Jews, as we learn from the second book of Maccabees, and no protest against it was uttered by Him who came to guide men to truth. This portion of the Scriptures may be set aside as uninspired, but that does not prevent it from being an authentic record of the belief of the chosen people in Purgatory. St. Paul refers to this doctrine of the Church in his 1st Epistle to the Corinthians in which he compares the preachers who had taken up his work to the builders of a house: "If any man build upon this foundation—gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire." He goes on to say that the perfect workmanship shall remain and the imperfect work be burned, but the workman shall be saved, yet so as by fire. He was free from mortal stain, but the hay and stubble in the structure of the Lord rendered him an object of punishment.

When St. Paul says "yet so as by fire" he shows indeed that the sinning teachers of whom he writes will be saved, but that they will suffer the pain of fire, so that, cleansed by fire, they may be saved, and not be like the damned, tormented forever in eternal flames. How may those who deny the existence of Purgatory explain the saying that the sin against the Holy Ghost shall be forgiven neither in this world nor in the world to come? If no sin is forgiven in the world to come, then those words are vain and useless. Our Holy Church, then, whilst laying down her belief in Purgatory, exhorts us also to be mindful of our fathers and brethren and of the faithful who are departed out of this world in the orthodox faith, and to pray the Lord to absolve them, to remit their sins and their transgressions and to make them worthy to partake of eternal felicity with the just. They cry out to us to have mercy upon them, "for the hand of the Lord hath touched them."

The Blessed Virgin is called by the holy Fathers a second and a better Eve, as having taken that first step in the salvation of mankind which Eve took in its ruin.—Cardinal Newman.

### THE CATHOLIC CHURCH

The following is an extract from a sermon on "The Church," delivered recently in St. Patrick's Church, Washington, by the Rev. D. J. Stafford, D. D.

"The greatest fact in the world is the Catholic Church. She is the greatest by history; the greatest by authority; the greatest by unity; the greatest by Catholicity; the greatest by divine charity. Her claims are great, but her reasons are greater. She claims divine authority. She claims infallibility. When she speaks, God speaks; when she acts, God acts. These certainly are tremendous claims to put forth, tremendous powers to possess, and unbelief staggers at them, and men hesitate before them. Yet, should the Church of the living God be less? Should the Church of the living God claim less?"

"Christ gives His powers, His mission, His authority to His Church, so that her voice is His voice, her teaching His teaching, her authority His authority. According to His own words, when we hear the Church we hear Him; when we despise the Church we despise Him. The Church of God should have authority, the Church of God should forgive sin; the Church of God should be infallible, since God sent it and He is responsible for its teaching. God cannot teach error. The very fact that the Catholic Church makes these claims, teaches these doctrines, is *prima facie* evidence that she is the Church of Christ."

"Only the Catholic Church lives up to the idea of a divinely instituted Church. She knows what she preaches and she preaches it. She believes her doctrine and she proclaims it. She asserts the fundamental principles of Christian morality and she maintains them. She knows what to say about marriage and divorce and she says it. She acts like one who believes in herself and is conscious of her own power, and so she has always acted and so she has always believed. She has never hesitated. For nearly twenty centuries she has proclaimed her divinity to the world. There is no mistaking her tone, any more than there is a possibility of mistaking her doctrine. She will tell you her doctrine, and when once you have heard it you know it for all time. Never has she doubted, never has she hesitated, never in any doctrine has she changed."

"Now, if our Lord Jesus Christ instituted a Church; if He sent it with His power to teach the world; if He promised to be with it all days, even to the consummation of the world, He certainly is responsible for that Church and for its teaching, and if it can teach error it is He who teaches error. From the Divine Institution of the Church, therefore, the infallibility of the Church follows, and yet the Catholic Church is the only Church which, now or any time past, has claimed infallibility. To say that a Church is infallible is to say that it is the Church of God; to say that a Church is fallible, or that it may teach error, is to say that it is the work of man. If Jesus Christ instituted a Church surely that Church is free from error."

"Everywhere in the Catholic Church the divine spirit breathes. In all her acts it is evidenced; by all her creeds it is proclaimed; by all her teachings it is proclaimed. No one can doubt that she is conscious of it, that she really believes it, since she acts upon it, and this belief and consciousness of the divine are a proof of its truth. She knows her name, and she professes it, 'one, holy, Catholic, apostolic, Roman Church.' One because she alone has unity, unity of government, unity of doctrine, unity of practice; one Lord, one God, one baptism, one faith. Holy because she is the work of Christ and His spouse; Catholic because she teaches all nations, all times, all truth. Apostolic because she alone goes back in unbroken succession to Christ. Roman because the chief of the Apostles to whom Christ gave the keys, whom He made the pastor of all the flock; whom He made the rock and confirmation of his brethren; he, the shepherd, pastor, confessor, fixed his seat in Rome, and lives in his successor."

"Nothing that comes after that original constitution, nothing that comes after her, can be the one Church of Christ. For Christ promises that His Church, as He instituted it, would last to the end of time. He pledges His word, His divinity to it, and stands or falls by that declaration: 'I am with you all days.'"

"The Catholic Church further shows her divine institution in that she is a-iated by divine charity. She first built hospitals and homes for the poor. No want but she has provided for it; no wound but she has a balm. Catholicity is the highest humanitarianism. The orphan cried to her, and with a tenderness greater than that of a human mother she took the child in her arms; the outcasts appealed to her, and she housed and covered them; the leper asked aid of her, and the priest of Jesus Christ kissed his withered and ashen face and said to him, 'Thou art my brother.' The degraded woman called to her, and with a mercy that had passed into her heart from the heart of Jesus Christ she sent her pure daughters to lead them to His altar, that they, too, might hear the words: 'Many sins are forgiven thee because thou hast loved much.' Every want she satisfies; every wound she heals; and when the last comes, with the last wonderful evidence of her consciousness of divinity, she hands the soul to God."

"Her liturgy breathes forth this conviction and consciousness of the Church as eloquently as her dogmas asserts it. That beautiful liturgy which has been copied but never imitated; which Newman poetized and would have glorified, if genius, the sweetest and one of the greatest of the nineteenth century, could have glorified it. That liturgy bespeaks the consciousness of divine commission. It commands the powers of darkness to depart. It commands the court of heaven to come down to the bedside of a dying beggar. '*Proficere, Anima Christiana, de hoc mundo!*'—'Go forth, Christian soul, out of this world, in the name of the Almighty God, who created thee, in the name of Jesus Christ, the Son of God, who redeemed thee, in the name of the Holy Ghost, who was poured out upon thee, in the name of the angels and archangels, in the name of the cherubim and seraphim, in the name of the powers and principalities, in the name of the Apostles and Evangelists, in the name of the saints and martyrs, in the name of the holy virgins and all the saints of God, let thy place be this day in peace and thy abode in holy Zion, through the same Christ, our Lord. Amen.'"

### IS LIFE WORTH LIVING?

A Question Asked by Many Who Are Harassed and Careworn, Discouraged and Disheartened.

Rev. Father Jeanrenaud, an eloquent English priest, discoursed recently on the question, "Is Life Worth Living?" In moments of intense sorrow," he said, "or when the world has looked dark and cloudy or when we have viewed the instability of earthly things—the reverses of fortune, the vicissitudes of life, the fickleness of friends—we have said to ourselves, 'It is a weary world, and have asked ourselves 'Is life worth living?'"

"There are many different phases in life. We look around us and we find men rising from the lowest paths of life into the highest positions of wealth and honor. A lofty ambition has inspired all their actions. They have made use of every opportunity. Fortune has ever smiled upon them. They are the envy and hatred of other men. They have gained all that the world considers great and noble. They have health and strength to enjoy the reward of their labors. In short, they have been successful men. Such men from their point of view will say, 'Life is certainly worth living.'"

"On the other hand we see men who have had a good start in life. Every advantage at the outset of their career has been theirs. They have great talents. They have been actuated by lofty ambitions and have strained every nerve to attain success. But life with them has been a failure."

"Yes, there are many men and women living in the world so harassed and careworn, so disappointed and disheartened by failure that they will say, 'Life is not worth living.' But whether success or failure attends our efforts, 'life is not worth living'—if the object of our lives is material prosperity or worldly honor. There must be a higher principle and motive in our lives. 'Life is real, life is earnest and the grave is not its goal. Dust thou art—to dust returnest was no spoken of the soul.' There is a life beyond this world. Material prosperity is not the end proposed to us by God."

"We can strive for wealth—for honor and glory, but all these must be subservient to the salvation of the soul. Our one object over and above material things is to bring ourselves nearer to God in this life, to bring out more distinctly each day the image of the Creator in this life, to bring out more distinctly the image of the Creator in relation to God and to our fellow-men by acts of brotherly love and charity. We must remember through life that a wise Providence is ever watching over us."

"Under such trying circumstances that the eye of an omnipotent God is watching over him. And yet God knows what is good and best for each one of us. As a true and loving Father, called so by our Lord Himself, He will provide for us. He tries our patience to teach us resignation. Has He not said: 'Why are ye solicitous what ye shall eat and wherewith ye shall be clothed? The life is more than the meat and the body is more than the raiment. Seek first the kingdom of God and His justice and all other things will be added unto you.' Yes, if the kingdom of God were the prominent feature of man's existence there would be less misery in the world and men would be to each other more as brothers helping to bear each other's burdens."

"But there are several facts we must bear in mind, various principles which should indelibly impress themselves upon us through the vicissitudes of our existence. First, life is a burden and we must bear it. Life, as we all know, is full of changes. At one time it is like a ship placidly sailing through the calm sea; at another time like a ship rolled and tossed about as it ploughs through the angry billows. Life is a duty and we must dare it. In some things a man is a coward who dares and a fool to be dared. But when duty is concerned there is no cowardice or foolishness unless duty is shirked. We must walk through life as a duty, to fulfill the end for which life has been bestowed. Life is a thorn crown; we must wear it. Yes, the thorns of life girt our brow. Disappointments, anxieties, sorrows, sickness and failure weave their crown around us, but we must manfully wear it. We must close our lips and hide the pain. We must bear the cross before we can wear the crown. It is the life hereafter when this temporary life is ended and the hope of reward for faithful service that makes life worth living. God alone, now and in the time to come, must be the object of our existence. Now we have His religion and divine truths to inspire and console us, to make us part of Himself as a preparation for the consummation of that union for all eternity that He will give to those who serve Him faithfully."

### MINISTER'S TRIBUTE TO THE SISTERS.

Chaplain Helms' Touching Description of Their Labors at Key West.

Philadelphia Catholic Standard and Times. "Some Gentle Ministries of the War" is the title of an article contributed to the current issue of the Christian Advocate, the leading Methodist publication of the country, by Rev. W. T. Helms, a Protestant chaplain in the navy. As is indicated by the title, the writer deals with the work of women in caring for the sick during the progress of the recent conflict and since its conclusion. The article is a beautiful contribution to the literature of the brief but mighty struggle, and it will be read with special pleasure and gratitude by Catholics, since the Rev. Mr. Helms has seen fit to pay an eloquent and touching tribute to the self-sacrificing devotion of the Sisters. The passages devoted to these ministering angels are the opening ones of the article and are as follows:

"Busied with the problems of glory that concern our great heroes of navy and army, it may be difficult to attract the minds of readers away from these great focal points of interest long enough to tell a simple story of lives that, filled with self-sacrifice and silent effort, must otherwise await a reward in another life. Yet so wonderful to me have been some of the revelations of the past few months, and so gracious has been the reception tendered the fleet in which I serve, that I venture to relate some of the great things that have been accomplished in the mere name of humanity and which were never intended nor expected to reach the thought of the world."

"As chaplain of the United States flag-ship Lancaster, stationed in the harbor of Key West, Fla., I visited the hospitals to which sick and wounded men were sent from both army and navy. At the beginning of hostilities the Convent of Mary Immaculate had been offered and accepted as a hospital and was known as the general hospital. The Sisters of Charity who gave the use of the convent are known as the Sisters of the Holy Names of Jesus and Mary. Their work had been teaching, but when war was declared and they thought of the comforts of their convent, which fortunately is situated in the coolest place in that hot, dusty city, they decided to share their blessings with sick and wounded men who could nowhere else secure them. Their decision was beautiful in its unselfishness, for not only did they who offered the use of their convent become faithful nurses, but they asked no remuneration at the hands of the Government either for the use of the convent or for the services of themselves as nurses, the only stipulation being that the convent should be returned to them at the end of the war in as good condition as when it had been accepted by the Government. As most of the sailors who were sick were sent to this hospital, I visited it day after day, and though a Protestant minister, I could not have been more

warmly welcomed had I been of their faith.

### VERTABLE ANGELS OF MERCY.

"From inexperience they rapidly advanced until they were nurses to whom might safely be confided the care of even the most dangerous cases. And such nurses! They were veritable angels of mercy in their ministrations to men who were in every degree of sickness and who were suffering from every sort of wound. And the men grew to love their sweet, smiling faces, and they wondered how human beings could tread so gently, and how human hands could so softly brush away the cares from their fevered brows. Then their hands were ever ready to write long letters to the homes that could not otherwise have heard from husbands, fathers and sons whose arms were weakened and whose nerves were unsettled. And they never complained of weariness, though sometimes their faces spoke of overwork in a slightly intensified pallor that came from long vigils of watching, that were frequently followed by additional hours of prayer. And they never apparently were dissatisfied, claiming that the pleasure of helping others for Christ's sake was in itself its own recompense."

### FATHER MATURIN AN ORATORIAN.

Information received here in private letters from England is to the effect that the Rev. Father B. W. Maturin, formerly a priest in the Episcopal Church, well known in Philadelphia, is about to enter the Roman Catholic Order of Oratory, a community whose houses are located in Birmingham and Brompton. The Rev. Mr. Maturin will be the first clergyman connected with the American Episcopal Church to become an Oratorian.

For a number of years the Rev. Father Maturin occupied a prominent place on this side of the Atlantic. He was born in Ireland, the son of an able Irish clergyman, and joined the order of the Cowley Fathers, missionary priests of the Anglican Church, at Cowley, England. When a branch of the order was founded in this country, under the name of the Society of the Mission Priests of St. John the Evangelist, with headquarters at Boston, Father Maturin was sent to America.

He remained with the other members of the community in Boston until the society secured control of St. Clement's church, Philadelphia, when he became rector of the parish. He was recognized as a powerful preacher and a theologian of remarkable attainments. He left the United States, after a time and returned to the community house at Cowley, and about two years ago joined the Roman Catholic faith.

The Congregation of the Oratory was founded by Philip Neri, who was afterward canonized, in the middle of the sixteenth century. In 1847, Cardinal John Henry Newman established a congregation of the order at Birmingham, and two years later another congregation was established in London by the Rev. Dr. Frederick W. Faber, who was subsequently settled at Brompton. Each community is wholly independent of the other and neither has any substantial relation with the houses on the continent of Europe.

It was the principle of the founder of the order that there should be perfect equality among its members, even the superior taking his turn in serving the table. The members are not monks, and do not renounce their private fortunes. Their functions are limited to prayer, the administration of the Holy sacrament and preaching. In Cardinal Newman's time the membership was composed mostly of priests who had been in the Church of England, and that complexion is largely retained up to the present. It is understood that Father Maturin will unite with the community at Brompton.

### EDWARD BLAKE.

We believe the Irish people owe a special debt of gratitude to the Hon. Edward Blake, M. P. for South Longford. This great lawyer and statesman has shown most rare self-sacrifice, in resigning a brilliant career at the bar and in public life in his native Canada and devoting his talents and his private fortune, wholly and sincerely, to the advancement of the cause of the country of his ancestry. Mr. John Dillon has issued a strenuous appeal for pecuniary aid for the Irish party, on the ground that unity is now all but an accomplished fact; and Mr. Blake has promptly responded with a munificent contribution of two thousand dollars. This is by no means the first time that the generous Canadian has put his hand deep into his pocket for the same commendable purpose. Devotion of this kind, from a man content to serve in the ranks and agitate only to bring about harmony, is indeed remarkable, and we trust the Irish people may never be the ingrates to forget it. The Irish Bishops and clergy are responding generously to Mr. Dillon's appeal; it should be added, because, as the Bishop of Galway puts it, they feel that he and his party are now "working on the right lines" for unity, and they see it in sight.—Philadelphia Catholic Standard and Times.



A CHURCH FOR THE AGE

The better spirit in the Protestant Episcopal Church, we regret to say, has not prevailed in the discussion of the divorce question. Worldliness and what Catholics know as "human respect" have triumphed over the revolt of decency and purity, and men and women who degrade the holiest of human compacts are free in the Protestant communion to sever the marital tie and make new personal arrangements at their own pleasure, just as they did before. Could we regard the underlying question merely as a criterion of the quality of the Protestant religion as a restraining force—to put it on its most excusable ground—we might view the result with complacency. But there's the rub. We live in a world that moves. The issue involved has as much to do with the practical side of life as the moral. Practicality and morality, in this case, go hand in hand. The moral atmosphere is no less important a factor in our daily life than the physical one. When volumes of sooty or sulphurous smoke are shot into the air from factory stacks, amid a crowded population, our public health machinery is at once set in motion to suppress or abate the danger. But we have no machinery provided for the repression of dangers as deadly, though not so immediately visible, to our social system as those which curtail our physical life.

The conditions which underlie the facts regarding the practice of divorce in the United States are too grave to be regarded from any lower point of view than should obtain when the whole community is threatened with pestilence. A moral plague is here with us, and shall we not rise to the level of the danger? We can take precautions against plague and pestilence, even though these be in the air. But we can adopt no antiseptic measures when the poison is in the atmosphere of the home and the mind and the heart. When the sacred principles upon which the home is founded, the tender tie which links soul to soul, husband to wife, child to parent, blessed by "the voice that breathed o'er Eden," are held as commodities in the mart, our plight is worse even than that of heathendom in ancient Greece and Rome. We know that we are violating the ordinance of a Divine lawgiver; the consul or centurion who put away his wife, and the wife who was false to her husband under Claudius or Tiberius, broke nothing higher than a civil contract and the sentiment which accompanied it. It is our firm conviction that Messalina and Poppea, taking into account their surroundings and the moral standard prevalent in their day, were not a whit more culpable than some of the women who stand at the head of the divorce list in this country to-day, and are still received as members of respectable society.

Against this shocking evil the Episcopal Convention has deliberately refused to make a stand. "Society" has been too much for the assembled dignitaries. By declaring against the re-marriage of divorced persons they would be casting a slur—further—upon those already embraced in that disreputable category. They have deliberately put themselves on record as afraid to grapple with a breach of the Divine law so universal, so patent, so crying for redress that they could not as a deliberative body calling themselves Christian refuse to give it attention. Henceforth they have no right whatever to insist upon the right of their Church to have any part in the marriage service. Marriage has no sacramental character what ever, in Protestant eyes. The Bishops claim no voice in the matter of divorce or marriage, and if their Church is availed of by happy couples who contemplate a few years of experiment at matrimony, with a vista of a similar ceremony repeated at intervals, they can only regard it as part of the etiquette which prescribes a wedding cake, white gloves and rice-filled slippers for such joyous occasions.—Catholic Standard and Times.

WHAT SUBSCRIBERS CAN DO.

From the Church News. Subscribers can do much more than they are doing to hasten the advent of the ideal Catholic newspaper. In the first place, they could pay their subscriptions promptly without causing the publisher to become discouraged, because he has no money to pay the printers, paper bills, etc. When every subscriber to a Catholic newspaper makes the payment of his subscription a matter of conscience, and realizes that the success of the journal depends in part upon him, we may hope that the ideal Catholic journal will come. At present nearly every Catholic publisher has on his books bills amounting to thousands of dollars. The bills are generally for small amounts and could easily be paid. Were they paid the publisher would at once improve his paper—probably enlarge it—employ more writers and more correspondents. At present not a few subscribers will allow their subscriptions to remain unpaid, and when asked to pay them will become indignant and at once withdraw their subscriptions and declare the paper is not worth paying for. If it is not they should remember that they are in a measure at fault, because they have not met their obligations with the publisher and thus enabled him to improve his paper.

Many a Young Man. When from over-work, possibly assisted by an inherited weakness, the health fails and rest or medical treatment must be resorted to, then no medicine can be employed with the same beneficial results as Scott's Emulsion.

NOT THE LAST WORD.

For some weeks past an intermittent controversy has been waged in the New York Sun over the vexed question of physical evolution versus religious belief. Tired of the profitless discussion, the Sun a few days ago brought it to an abrupt ending, in a short announcement which closed with this remarkable statement:

"The science which recognizes the existence of nothing that it cannot prove naturally can have no argument with religious faith, and religious faith none with it, except to deny or affirm. I believe," says Faith. "I know and I accept nothing I do not know," says Science, and there the discussion properly should end."

The Sun is, no doubt, an able paper, but it cannot be accepted as an immediate authority on such a point. Every year that is passing is lessening the chasm that exists between true faith and true science. The school of scientists which insists upon having absolute practical demonstration of any fact it is called upon to investigate before it yields assent to its possibility is rapidly passing away. Rationalism and materialism are rejected by the best minds as utterly unsatisfying as a basis of philosophy and a key to the mystery of the universe. Faith, on the other hand, is daily gaining ground, because religion offers the only solution that our finite human mind is capable of grasping; and faith, in this light, is the very highest exercise of mortal reason. The contest over evolution, as an explanation of the origin of man, is simply a waste of time. Were the fact of a concatenation of gradual physical changes, leading from the algae up to mankind capable of ever being satisfactorily demonstrated, nothing would be proved but a fact in natural history. Only the animal part of humanity would be accounted for; the real man—that is, the soul, the mind and the heart—would still remain to battle all philosophical inquiry. Science ought to recognize its limitations; scientists do. Huxley and Tyndall, after trying their plummet lines in the depths of the Infinite, found it a sea unfathomable by scientific means. There was something behind all visible and tangible phenomena, they both confessed—a directing force and an everlasting energy in the presence of which the highest flights of man's intellect were but as the beating of a bird against the bars of its cage. The impious science which while denying the attributes of God would fain pluck from God the heart of His great mystery is now regarded as little better than learned charlatanism. The Sun is wrong. The argument between Faith and Science does not stop because the mere dogmatist says he requires nothing beyond his faith, and the skeptic that he doubts everything he cannot see or prove. In the field of human investigation there is noble work for the highest mind, and the true scientist will not be discouraged because the empiric metaphysician finds he cannot rise high enough to look across the walls of the Unseen.—Philadelphia Catholic Standard and Times.

A STORY, ALAS! TOO OFTEN TOLD.

"Well," Morris Cleburn said, as he entered the door of his home one day, "I can't get work. A man has no chance these days. I was takin' it over with Hill jest now, an' he says it's the same with him. No job nowhere!" Mrs. Cleburn looked up from her ironing. "I find plenty to do," she said quietly. "Oh, yes, you women hev things all your own way, anyhow. As Hill sez—'Where did you see him—in the saloon?'" Mr. Cleburn was annoyed. "Why, yes. I jest dropped in there as I was passin' to speak to a man that owed me. There was't no harm in that, was there?" "No. Did he pay you?" "Yes, of course he did."

"Where is the money?" "Money? Oh, yes. I—I've got it here in—"

Mr. Cleburn made a fine show of searching in his pockets and then exclaimed: "I've been robbed! I had that money right here when—"

Mrs. Cleburn looked up resignedly. "When you went up to the bank to settle the labor problem with Hill? Well, don't look for it. The children and I can go without supper another night, I guess. Where are you going?"

TWO NATIONS.

Cardinal Vaughan, in an address recently delivered in Manchester, at the opening of an institution for the relief of the poor, taken charge of by a community of the Sisters of Charity, made some remarks which suggest, if not intended by the speaker to raise, a social question of very great importance. We have pleasure in reproducing them here, as they are well worthy of perusal and may, perhaps, set some of our readers thinking out a solution for a problem that concerns our own country nearly, if not quite, as much as it concerns England. This is how the Cardinal presented the situation:

It has been well said that this country is divided into two nations. We have the rich and we have the poor, separated, the one from the other almost as the French are separated from the English, or as one nation speaking one tongue is separated from another. These two nations the wealthy and the poor not only live apart, but they scarcely know what are the lives lived by each other. What do the rich in the suburbs, with their flower gardens and their grand houses, and their well-appointed homes, with carriages at their disposal, and the means of running into their offices in the city for a few hours in the course of the day, who then return to the fresh green fields, to their homes—what do they know of the lives of the people who live in those wretched and filthy hovels, in the midst of which the Sisters of Charity have made their humble homes? And what do the poor know of the lives of the rich? They live in the midst of the poor, but they know not the poor. They are separated by a wall of iron, and their lives are separated by a wall of steel. They are separated by a wall of iron, and their lives are separated by a wall of steel. They are separated by a wall of iron, and their lives are separated by a wall of steel. They are separated by a wall of iron, and their lives are separated by a wall of steel.

It is a pity that at this point the Cardinal stopped, not his address, but his observations on so vitally interesting a subject. He continued merely to suggest that the Sisters should invite the absentee landlords of the property in the vicinity to contribute to the support of their charitable institution. But work of this kind, though of course highly laudable, could never be an adequate remedy for the "two nations" evil. Charity in the form of almsgiving cannot fill up or bridge over the chasm between rich and poor, or restore the happy condition of former days referred to by the Cardinal. And the tendency of existing social influences seems to be in the direction of widening the chasm. Manifestly, Cardinal Vaughan regards the evil as a great and a serious one, and manifestly, too, he believes that the root of it is somewhere in land-owning or land holding economy. At least it is clear that he is against the absentee landlord system, and in taking this position he goes very far in the direction of radical land reform.

A PLEA FOR THE BOYS.

"Boys are often self-conscious, awkward and ungainly. This makes them, by self-contradiction, lack the minor graces which facilitate intercourse. But one sweet, kindly word can straighten out the tangled knot of future manhood, and make him feel all glorious within and without. The want of this goodly word will confirm the awkwardness and restrain the budding promise of the boy. Let a grown person go, but don't banish the boy from the home circle. Take out some of your useless bric-a-brac, cracked teapots and esthetic crockery, and let God's image of yourselves have right of way. Remove the furniture and make a space for living souls."

"If the sister's fastidious regard for other boys, and various other repellent causes too numerous to mention, drive the lad away from the home circle, even eternity itself may prove too brief for the consequent regret. All young folk desire sympathy and friendship—boys as much as girls, girls as much as boys—and their griefs, troubles, successes and delights are as intense and real to them as yours and mine."

Dr. Chase's Kidney-Liver Pills are the only combined Kidney-Liver medicine and will positively cure all Kidney-Liver troubles. The Public should bear in mind that Dr. THOMAS' ELECTRIC OIL has nothing in common with the impure, deteriorating class of so-called medicinal oils. It is entirely pure and free from all poisons—relieving pain and lameness, stiffness of the joints and muscles, and sores or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints. Severe colds are easily cured by the use of Bickle's Anti-Consumptive Syrup, a medicine of extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the best medicine for coughs, colds, inflammation of the lungs, and all affections of the throat and chest. Its agreeableness to the taste makes it a favorite with ladies and children. A GREAT record of cures, unequalled in medical history, proves Hood's Sarsaparilla possesses merit unknown to any other MEDICINE.

THE CATHOLIC CHURCH IN AMERICA.

The history of Roman Catholicism in our western world began the day when the keel of the San Maria of Columbus grated on the beach of San Salvador. As the admiral stepped ashore he intoned the Gloria in Excelsis Deo. His little party were all Catholics; had held Catholic services every day they were on the trackless deep; had been present at the Mass and received Communion the day they started; had been gathered together under Catholic auspices, through the assistance of a Catholic monk, by means of the pledged jewels of a Catholic sovereign, and through the impelling motive of gaining new souls to Christ in the Catholic Church. A monk, a mariner and a mother—these three, symbolic of Faith, Hope and Charity—wrested the unknown land from the bosom of the ocean and opened a new continent where the highest providential designs of God were to be wrought out. The art of printing had been discovered fifty years before, and many other of the great instruments which produced our modern civilization had come into vogue. Martin Luther was then but a little German lad learning the catechism he was later on to repudiate.

When Columbus returned to Europe he brought with him six of the natives. These dusky savages were baptized into the Church, Queen Isabella standing as their godmother. These were the first native American Catholics. These six Catholics of 1498 have become the 10,000,000 of 1898.—From "The Religious Denominations of America," in Frank Leslie's Popular Monthly for September.

AN INFIDEL WHO TAUGHT CATECHISM.

Diderot, who was one of the greatest enemies of religion of the last century, was in the habit of teaching the Catechism to his daughter, who was only ten or twelve years old. He also obliged her to learn every week the Gospel, and perhaps the Epistle of the Sunday. One day when he was occupied in making her recite it, one of his friends, a philosopher like himself, came in. The visitor began to laugh and make merry over what he saw. "Is it possible," said he, "you are teaching your daughter the catechism! You are, then, no longer a philosopher?" "Why certainly," replied Diderot, "I make Marie learn both the Catechism and the Gospel. Is there anything better that I could teach her, to make her a good girl, a devoted woman, a kind and affectionate mother?"

To be entirely relieved of the aches and pains of rheumatism means a great deal, and Hood's Sarsaparilla does it. Parents buy Mother Graves' Worm Expeller because they know it is a safe medicine for their children and an effectual expeller of worms. Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish more of it for my friends. So writes Mr. J. W. Brown, Chicago. Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaints, and find Parole's Pills the best medicine for these diseases. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

Horrors of Dyspepsia

Sour Stomach, Heart Palpitation, Nervous, Sleepless

Now Able to Do All the Housework—What Cured Her.

The excellent qualities of Hood's Sarsaparilla as a stomach tonic and appetizer enable it to relieve and cure dyspepsia even when cure seems hopeless. Read Mrs. Willett's letters: "C. I. Hood & Co., Lowell, Mass.: 'Gentlemen:—I have been sick for about six years with dyspepsia with all its horrible nightmares, such as sour No. 1 stomach, flatulency, palpitation of the heart, insomnia, etc., and all that time I have tried almost every known remedy and the best doctors in the state, but nothing did me any good. I was very Weak and Nervous. About five months ago I commenced taking Hood's Sarsaparilla, and after using five bottles I am able to do all my household work and feel better than I have in several years. Also, my husband had pneumonia last winter and his blood got very bad; he had rheumatism and could scarcely walk. He commenced to take Hood's Sarsaparilla and in a short time he was better in every way, his rheumatism has left him and is in better health than for a long time.' Mrs. W. J. WILLETT, Mt. Holly, N. C."

Still Praising Hood's.

"Dear Sirs:—I am still praising Hood's Sarsaparilla for the great benefit both myself and husband derived from its use and I do not hesitate to say it is the best medicine we have ever used in our family." Mrs. W. J. WILLETT, Mt. Holly, N. C.

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Hood's Sarsaparilla is the One True Blood Purifier. Sold by all druggists. \$1; six for \$5. Hood's Pills cure all Liver and Sick Headache. See.

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

JOHN LABATT'S ALE AND PORTER

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



Pure, Antiseptic, Emollient.

Ask your Dealer to obtain full particulars for you.

C. F. CALVERT & CO., Manchester.

SCHOOLS

During the coming School Term of 1898 we respectfully solicit the favor of your orders for the supply of Catholic Educational and other Text books, both in English and French; also, school stationery and school requisites. SADDLER'S DOMINION SERIES. Saddle's Dominion Reading Charts, 26 Reading Charts and one Chart of colors, mounted on 14 boards, size 2 1/2 by 3 1/2 inches. Saddle's Dominion Speller, complete. Saddle's Dominion First Reader, Part I. Saddle's Dominion First Reader, Part II. Saddle's Dominion Second Reader. Saddle's Dominion Third Reader. Saddle's Dominion Fourth Reader. Saddle's Dominion Canadian History. Saddle's Dominion Grammar, Part I. Saddle's Dominion Grammar, Part II. Saddle's Dominion Grammar, Part III. Saddle's Dominion Grammar, Part IV. Saddle's Dominion Grammar, Part V. Saddle's Dominion Grammar, Part VI. Saddle's Dominion Grammar, Part VII. Saddle's Dominion Grammar, Part VIII. Saddle's Dominion Grammar, Part IX. Saddle's Dominion Grammar, Part X. 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London, Saturday, November 12, 1898

BOSTON BIGOTRY.

Notwithstanding the fact that the population of Boston is now more than one half Catholic, Catholics are totally ignored in the management of the schools. A majority of the members of the School Board are Protestants, and according to the Boston Times these members carry the proscription of Catholics to the utmost extreme. Not one of the seventy head teachers is a Catholic, and a Catholic contractor cannot get any kind of a job around a school house, even in the Catholic districts of the city. There is no secret made of the fact that a Catholic teacher will not be employed by the Board, several of them having been told positively upon application for a position, that being Catholics they cannot be employed, even though they are fully competent. But surely, if there were any spirit in the Catholics of the city, this state of things would not be tolerated. It may reasonably be expected that there will be a day of reckoning before long when the dominant spirit of bigotry will be overthrown.

FULTON IN CUBA.

Justin D. Fulton, the notoriously filthy anti-Catholic lecturer of Boston, has turned up in Santiago de Cuba, where he recently delivered a lecture in the old Jane Theatre, before a large audience. His attacks on the Catholic Church are said by the New York Herald to have been mild, but he distributed a circular in which he attacked fiercely the Catholic Church of Cuba. The large audience assembled in the expectation of hearing Admiral Sampson, who was announced on the bills as one of the speakers on the occasion, but he did not put in an appearance, though he had started in his carriage to attend. It is believed that the Admiral was entrapped into allowing his name to be used as an attraction, but that he discovered before reaching the theatre that the meeting was to be an anti-Catholic one, whereupon he very properly changed his mind about giving it the sanction of his presence. Fulton was assisted by two other ministers who are said to have been once Catholics, but who are now bitter opponents of the Catholic Church.

LOST OPPORTUNITIES.

Archbishop Ireland, in a thoughtful article in the Catholic World for October, expresses regret that Catholic immigrants coming to America forty or fifty years ago, instead of occupying the fertile lands of the Western States, huddled together in the cities where there was no opportunity for them to make comfortable homes for themselves, and where they had to become the hewers of wood and drawers of water to the rest of the population. If they had taken up land in the West, tens of thousands of Catholic families who have gone to ruin in the fierce maelstrom of large cities, would be now thriving with happy homes and an honorable competence. Thomas D'Arcy McGee and others who took part in the Buffalo Convention in 1856 foresaw the prospect which awaited those who followed both the courses indicated, and pointed out that which should have been pursued, but the advice was not generally followed, and so a lamentable mistake was made which can never be rectified.

A MAGNIFICENT GIFT.

A despatch from Jerusalem states that the Turkish Sultan has presented to the Emperor William of Germany the site of the abode of the Blessed Virgin in Jerusalem, on the occasion of the Emperor's visit to the Holy City. The Emperor has in turn presented it to the German Catholics, and has informed the Holy Father, Pope Leo XIII., of his gift, by telegram as follows: "I am happy to be able to inform your Holiness that, thanks to the benevolent intervention of His Majesty the Sultan, who has not hesitated to give me this proof of his personal friendship, I have been able to ac-

quire at Jerusalem the abode of the Holy Virgin. I decided to place this ground, consecrated by so many pious memories, at the disposal of my Catholic subjects. It rejoices my heart to be able thus to prove how dear to me are the religious interests of the Catholics whom divine providence has placed in my care. I beg Your Holiness to accept the assurance of my sincere attachment."

The Pope, in reply, thanked His Majesty, and expressed satisfaction at the generous gift, for which, he is sure, the German Catholics will be deeply grateful.

The Lutheran Church of the Redeemer was opened by the Emperor in person, and at the close of the ceremony of consecration, His Majesty read an address in which he said: "From Jerusalem came the light in splendor, from which the German nation became great and glorious, and what the Germanic peoples have become, they have become under the banner of the cross, the emblem of self-sacrificing charity. As nearly two thousand years ago, so to-day shall I ring out the cry, 'voicing my ardent hope, to all 'peace on earth.'"

The Emperor has manifested on many occasions his desire to deal generously and liberally with the Catholics of the Empire. This latest act will be greatly appreciated as a proof that he is anxious to repair to the fullest extent the injuries inflicted on the Church during the reign of his grandfather, by the persecuting laws passed at the instance of Bismarck and Dr. Falk.

THE LATE HAROLD FREDERIC.

Mr. Harold Frederic, the eminent newspaper correspondent and novelist who died on Wednesday, 19th October, is to be added to the list of victims of the unscientific superstition which is called by its votaries Christian Science.

Mr. Frederic died at Henley, Surrey, England, of heart disease. His daughter, Miss Ruth Frederic, gave testimony at the coroner's inquest that her father did not believe in doctors, but, at the suggestion of others, and through their influence, Mrs. Mills, the leader of the Christian Scientists, was called in with Mr. Frederic's consent. The doctors then in attendance were dismissed, and he was attended only by Mrs. Mills until a few days before his death.

Mrs. Mills was also called in as a witness at the inquest. She is a robust middle aged American. Her testimony was to the effect that she did not allow her patients to take drugs, or to obey the orders of a doctor, "because they could not swing between matter and mind."

She admitted that she had not diagnosed Mr. Frederic's material sickness, but desired him to rely only on God's power and goodness. She told the coroner that his God is finite, whereas hers is infinite, and that if she should fall down and break her leg she would rely upon God only to cure the fracture.

Mrs. Mills stated that her charges were a guinea a week to patients who could afford to pay. She had taken out Mr. Frederic for a drive, a few days before his death, which was held to be the worst thing possible for him at the time, but of this she testified that she was not aware.

A few days before death, doctors were called in, but it was too late to save his life.

It is surprising that a man of Mr. Frederic's ability and sound sense on important matter should be duped by so patent a fraud and superstition as this pretended Christian Science.

A HORRIBLE DEED IN MISSISSIPPI.

A despatch from Jackson, Mississippi, gives the horrible news that a stranger who took refuge in a church, while he was in the last stages of yellow fever, and lay there for some time without care or attention of any kind, was discovered by the populace, who at once set fire to the church, burning it down, and burning with it the yellow fever patient, and thus destroying the germs of the disease. It would be unjust to make the whole population of the State responsible for this act of savagery, but if such a deed had been committed in Spain or Austria, or in any of the Catholic Republics of South America, or on the Philippine Islands, there would be no end to the tirades which would be preached from some of our pulpits on the barbarity and darkness in which Catholic nations are sunk. But little notice has been taken of the fact occurring in the civilized United States.

It is sad to have to record that this is not an isolated fact of brutality in Mississippi and some other Southern States. The frequency with which the punishment of Lynch law is administered, against negroes especially, even when there is no evidence more than mere suspicion that they have committed certain crimes, has been time and again recorded in the papers, showing a disregard of human life, and of the first principles of morals, which

is shocking to all Christians; and these lynchings are generally accompanied with horrid details of cruelty which make us doubt whether civilization exists at all in those localities.

A writer in the North American Review for October, dealing with the causes of that disregard for human life which results in frequent murders, particularly those which take place with aggravating circumstances of cruelty, states that the Christian religion has been the most effectual preventive of murder that has ever appeared in the world, and that the value placed upon human life in any part of the world can be measured by the hold which Christianity has upon the people.

If this is a correct test the influence of the Christianity which is supposed to exist in some of the States must be very small indeed. We have no hesitation in saying that the present state of affairs in this respect is due to the lack of Christian teaching in the schools. Owing to this lack, a generation has grown up which is uninfluenced, or is influenced in but a small degree, by the principles of a Christian morality.

TROUBLED FRANCE.

The case of Captain Dreyfus, who is still a prisoner at Devil's Island, near French Guiana, having been convicted by court-martial of having treasonably revealed the plans of French fortresses and movements of French troops to foreign powers, is still causing great excitement in France, and especially in Paris, and fears are expressed lest the matter may end in an overthrow of the Republic and the establishment of a military dictatorship.

The forgeries perpetrated by Col. Henry, who committed suicide because of their exposure, are said by the enemies of Dreyfus not to affect the case, as the latter was found guilty independently of them; nevertheless, it has now been shown that a number of forged documents were used as a basis for Dreyfus' conviction, and Colonel Henry's testimony was also a great factor in securing his conviction. It has now been pointed out by Capt. Dreyfus' counsel that the testimony of a forger is to be doubted, and the Court of Cassation, to which the question has been referred, whether the trial of the accused officer should be reopened, has decided that there was not sufficient evidence brought forward for his conviction for treason by the court-martial, whence it will naturally follow that a new trial should be granted, though the court has not pronounced as yet upon this point.

The officers of the army who were concerned in convicting Dreyfus regard the reopening of the case as an insult to the army, and are therefore opposed to revision, and as there is a strong feeling among the people to sustain the finding of the court-martial, it is feared that the effort of the Government to establish the supremacy of the civil law over militarism may result in a turmoil which will put the existence of the Republic itself in peril. Even during the recent trial an anti-revisionist mob surrounded the Palace of Justice in which the Court of Cassation was sitting, but they were excluded. The excitement is so intense that it is positively stated that there is more danger of disastrous results arising out of the situation than has been the case for years, though it is difficult to say what form the impending outbreak will take, should it really occur.

The Government of Mons. Brisson has even been defeated on this question, a resolution of interpellation having passed in the Chamber of Deputies, censuring the Government for having permitted the army to be insulted, and not having taken efficient steps for the vindication of its honor. Mons. Dupuy has been called upon by President Faure to form a new Government. It remains to be seen whether he will be successful in overcoming the difficulties of the situation.

Another source of trouble is the dispute with Great Britain in regard to the possession of Fashoda, on the Upper Nile. For years the British Government has declared that it would regard as an unfriendly act any attempt on the part of France to occupy territory on the Nile, thereby interrupting the continuity of British occupation in Africa from Egypt to Cape Colony.

Notwithstanding these warnings, the French were desirous to secure a foothold on the territory which Great Britain has claimed as within its sphere of influence, and two months before General Lord Kitchener departed the despatches at Omdurman, Major Marchand had succeeded in pushing forward a small French force to Fashoda, and in hoisting the French flag there, with the consent, it is said, of the native chiefs of the locality.

Lord Salisbury has shown great determination in insisting that the French force under Major Marchand shall be withdrawn, but the French Government manifests great reluctance to yield to this demand. To such an extent have these circumstances threatened the peaceful relations between the two countries that both have made preparations on a large scale to be ready for the conflict should war be the result, but it is asserted that the Government of M. Brisson, which has just been defeated in the Chamber of Deputies, was on the point of yielding to the British demand that Major Marchand should be recalled. Negotiations have, however, been suspended on this point to give the new French Government an opportunity to consider the situation. It is expected that it will decide upon yielding the main point in dispute, and that peace will be preserved, though a strong effort will without doubt be made by France to secure compensation in another quarter, at least, for its compliance with the British demands in regard to Fashoda.

THE CONFSSIONAL.

A vigorous discussion has been going on for some time in England on the uses of the confessional, and from very unexpected quarters it has been asserted that in abolishing it Protestantism has rejected a potent means of preserving or restoring the morals of the public.

The decision of the Archbishop of Canterbury, to the effect that voluntary confession is allowable in the Church of England, has created much commotion among the adherents of Low Churchism who have been taught to believe that the confessional is one of the most corrupting influences established by the Catholic Church. The Primate's further decision that no clergyman is justified in refusing to hear the confessions of those who desire to unburden their consciences by making their confessions to a clergyman of the Church, has been received with much surprise and indignation by the ultra-Protestant party in the Church, who maintain that this is a departure from staunch Protestantism. They ignore the fact that the Book of Common Prayer has always retained, in order for the visitation of the sick, the clause ordaining that the minister, or priest, as he is called in this part of the prayer book, shall move the sick person to make a special confession of his sins, after which, if the sick person "humbly and heartily desire it," the priest shall absolve him in the same manner in which a Catholic priest gives absolution.

It is rather a strange conclusion which is drawn by the Archbishop of Canterbury from these premises, that "compulsory confession" is not lawful in the Church of England. Of course, we did not require to be informed that no one will be brought forward by a posse of policemen to be forced to make his confession, if this is what His Grace meant by "compulsory confession;" but if the priests of the Church of Christ have really the power of absolution which the Book of Common Prayer attributes to them, it is evidently a matter of obligation on the sinner to obtain such absolution in the way in which Christ intended it should be obtained, when He conferred on the priesthood so great a power, and thus confession of sins becomes obligatory on all sinners, which is the word the Archbishop should have used instead of speaking of "compulsory confession." There is an obligation, but no compulsion; and this obligation follows necessarily from the teaching of the Prayer Book.

Canon Gore in a recent letter to the London Times makes the strange statement that if the Church of England had kept to the practice of confession as prescribed in the Prayer Book, there would not be to-day that danger of reaction which is threatening the very existence of the Church, for "those who want to go to confession have a tendency to go to advanced Churches for the purpose, because the main body of the clergy have not appeared to them to know their business in this respect." He adds: "I believe, further, that it (confession) is of very great value to a great number of persons, lay and clerical, as a more or less regular discipline, to keep them free from morbidness and undue introspection, as well as for other purposes."

It is remarkable that in the discussion of the value of the confessional, its principal purpose appears to be entirely overlooked by these Protestant disputants on the question, namely, the means appointed for the purpose by our Lord. The human reason, to unburden one's mind to a confidant, ap-

pears to them to be the only reason why confession is a useful institution.

RITUALISM AND PARTY POLITICS.

Mr. T. M. Healy, M.P., asserted some time ago that in all probability the British Liberal party will make opposition to Ritualism the principal plank in their platform at the next general election. It is not a certainty that this will be the case, yet the prediction is very likely to be verified, as the non-Conformists, who form the bulk of the Liberal Party, are almost to a man determinedly opposed to Ritualism, and already Sir William Vernon Harcourt, who is the recognized leader of the Liberals in the House of Commons, has unmistakably indicated that he is a humble follower of the Kenist banner.

Not only did Sir William make his renowned speech in Parliament, denouncing the lawlessness of the clergy of the Establishment who have adopted Ritualistic practices, but he has written a public letter in which he insists upon the necessity of restraining them by legislation, if the Bishops do not or cannot do this under the powers they possess.

The Bishops are not likely to use their powers for this purpose, at all events, beyond the lines laid down by the Archbishop of York, since their sympathies are with the Ritualists, if we except the two who have declared themselves in favor of Low Churchism, namely, the Bishops of Liverpool and Sodor and Man.

An anti-Ritualistic cry would undoubtedly be received with favor by Scotland and Wales, where there is a preponderance of sects not of the Church of England, and it is likely that such a cry would have the practical support of even the established Kirk of Scotland, as the Presbyterians, having Prelacy, would be easily rallied to any standard which would bring annoyance to the Prelatical Established Church in England. Still, this is doubtful, as the Presbyterians of the Established Kirk feel that they are in the same boat with the English Church Establishment, and that anything which will cause an upsetting of the latter will tend to bring about Disestablishment in Scotland also, where there is a powerful party clamoring for the separation of Church and State; and it is certain that any direct interference of Parliament on the question of Ritualism would so direct attention to the question of the uselessness of the English Establishment, that the day of Disestablishment would be thereby hastened.

Between the non-Conformists of these three countries, counting Wales as distinct from England, there would undoubtedly be a strong nucleus of a party to make attack upon the Anglican Ritualists, and they might prevail if they adopted this policy and were well supported by the English Low Churchmen. But it is not certain that this is what would happen. The Anglican body is strongly Conservative, and even the Low Church party might see that the blow ostensibly aimed at Ritualism is really directed against the Establishment itself, and thus Anglicans might unite independently of party predilections to avert the consequences of Parliamentary interference with their doctrinal matters, notwithstanding the fact that Anglicanism is the creature of former Parliaments.

Times have changed since Anglicanism was made the State religion. Anglicanism was made by Parliament, but since that time Parliament has become materially changed in its makeup, being now composed of men of much more diversity of creed than ever before; for not only are non-Conformists more numerous than ever, but there are now many Catholic, and some Hebrew members of that body, which was not the case when Anglicanism was made the Established religion. We may well suppose that Anglicans will be very averse to have a new creed thrust upon them by such a motley Parliament as now exists, and all Parliamentary tinkering of the Church creed will probably be resisted by Anglicans generally, independently of partyism within the Church.

It remains for us to consider what part Ireland would take if Sir Wm. Harcourt should start an anti-Ritualistic agitation during the next election campaign.

For the same reasons as we have already alluded to, we believe the Irish Anglicans would resist the aggression. They are Low Churchmen, it is true, but they would probably be a unit against the proposed interference by legislative enactment. Their Con-

servatism in politics would also incline them to take this view of the matter.

But what side would the Irish Catholics take in the event of the inauguration of an anti-Ritualistic crusade? They would undoubtedly favor disestablishment, if that were made a square issue before the electorate, but we cannot conceive that they could be induced to join in the tortuous policy of preparing the way for Disestablishment by making an attack on the Ritualists, who have now very nearly if not fully one half of the Anglican clergy in their ranks.

It is probable, therefore, that if the course foreshadowed in Sir William Y. Harcourt's speeches and writings is to be followed, there will be a reconstruction of Parliamentary parties.

In the meantime, what is to become of the alliance existing between the Irish Nationalists and the Liberals?

If anti-Ritualism is to be made the main issue by the Liberals at the next election, it will probably be at the sacrifice of the Home Rule plank of the Liberal platform. Since the death of Mr. Gladstone, and even since the earlier period of Mr. Gladstone's retirement from public life, the Liberals have shown a coolness in regard to the Irish demand for justice, and it is probable that in the case that they adopt the new election cry, they will lay aside the issue of Home Rule, in which case the Irish would be free from any allegiance to that party, and would become once more an independent party in the house, such as they formed before Mr. Gladstone adopted Home Rule as one of the principal reforms to be effected by the Liberals. The signs of the times are, even now, pointing in this direction; but in any case we cannot believe that they will join in the anti-Ritualistic crusade, which is covertly aimed as much directed against Catholics as against Ritualists.

CHRISTIANITY AND THE SPANISH ISLANDS.

Apropos of the American victories over Spain at Manila, the clergy of the various Protestant churches have expressed a strong opinion in favor of American retention of the Philippine Islands, or at least of the Island of Luzon, which comprises more than half the population of the whole group, which is variously estimated as being composed of from 1,200 to 1,400 islands. "At least," say the ministers, "the islands should not on any consideration be given back to Spain which has misgoverned them, but if the United States should not deem it expedient to retain them, at all events they should be kept under an American protectorate, until the Philippines are able to govern themselves."

This expression of opinion on the part of the ministers of the various denominations was the subject of some remarks made by Mr. Dingley, one of the Congressmen from Maine, who, in a recent interview with a representative of the New York Tribune, said that "the religious press and Christian Church are a unit for annexation." He continued: "This great element of our population would naturally expect to find arrayed against a proposition of this character, inasmuch as it comprehends a departure from our established national policy. In this instance, however, the reason is obvious. They feel that it would be a crime to turn the Philippines back to the incompetent rule of Spain. The alternative must be government by this country. The influence of this great conservative element of our population must exercise weight in determining the question of the Philippines."

The reason is indeed obvious, for the ministers have proclaimed it loudly enough to be given them an opportunity to bring the light of their gospel to a benighted population who know Christianity only through what they have been taught by the Catholic priesthood. It is not surprising, therefore, that neither the Catholic press nor the clergy have joined in the general demand of which Mr. Dingley speaks, to annex the Philippines to the American Union.

It is very doubtful whether it would be to the interest of the United States to annex the islands as a whole, or even to take possession of the Island of Luzon, except of such part thereof as might be useful as a coaling station. It is generally admitted that the expense of governing even that one island would be enormous and would far exceed any advantages which might be derived from its possession; but the ministers are willing to make any outlay, at the expense of the nation, to give them an opportunity to interfere with the Catholic faith which the Spanish missionaries have planted so firmly in the Philippines. The Catholic press have too much to heart the real interests of the country to join in the general cry that they should be annexed, cost what it may, to

depart from what Mr. Dingley admits to be the established national policy, for the United States to avoid old world complications by establishing a colonial empire of islands in the far off East, at a cost, according to the estimate of Harper's Weekly, of about \$100,000,000 annually till the natives are subdued, and about \$30,000,000 a year after the natives are reduced to subjection, with very small return. The Catholic Church is very nearly if not quite one half the Christian population of the United States, and while its voice is not raised for the annexation of the islands, it is not correct to say, as Mr. Dingley has done, that the Christian Church is a unit in favor thereof.

It is a thankless task to tell the truth about a matter when the passions of the public have been excited to look only on the defects of the picture, real or imaginary, and this is what has been done in regard to Spain's government in her colonial empire. We do not propose to defend Spain's whole administration of that empire, much less do we desire to whitewash her barbarities as those which General Weyler, for example, endeavored to suppress the Cuban insurrection, but we do say that neither in the West Indies nor in the Philippines, or Spanish rule any harsher than that of nations in general which have had barbarous or semi-barbarous populations to civilize and govern.

It was asserted in an anti-Spanish article in Macmillan's Magazine for July, that three years ago—that is, before the recent Cuban insurrection began—there were not twelve beggars in Cuba, and that even the poor on island were not in a suffering condition. This was the result of Spanish rule. Ireland would at the present moment be a happy and prosperous country if the results of British had been similar there. Even in aggressive Ontario, which has a population not very much greater than Cuba, so prosperous a condition does not exist.

In regard to the Philippines which the missionaries are so anxious to bring the Gospel, it would appear that they are ignorant of the fact that the Spaniards have already established the gospel there, and have civilized and educated the natives, who are the Malay race, and who in the past were the most desperate marauders and pirates who ever infested the ocean.

The Spaniards, not, indeed, Government, but the Catholic missionaries of Spain, have made Christianity of these barbarians, with comparatively few exceptions, and at the present moment, out of a native population of about seven million, there are six and a quarter million of Catholics, and most trustworthy witnesses tell us the clergy are regarded by the people with the greatest affection and reverence.

There are still about three quinquaginta million of Mahometans and Pagans comprising chiefly Malays and Chinese, but the Catholic religion has won wonders among those cannibal and the change has not been effected without the shedding of the blood of many martyrs who willingly died for the saving of the souls of those and lawless people.

It is well known that it is very difficult to convert Mahometans especially Mahometanism has almost prevailed in the Philippines within the last half century. There is, therefore, no need of the good Presbyterians, Methodist missionaries to Christ in those islands, as they recently meeting in New York arranged under protection of the guns of the United States military forces.

Even with the facts set plain before them, these missionaries say they will go. If they do really doubt, they will send to America colored reports of the numbers travelled by them, a number of sermons preached, may make pathetic appeals to the consciences and other American as to furnish them with funds to their good work, but we may such failures as the world has seen in regard to similar enterprises in the Sandwich and Feejee Islands, Madagascar, and in their efforts among the Indians of in spite of all the encouragement they have received from the American Government in this last labor.

The whole order of Christianity is founded on humility and respect for the humble, and stoic for the poor and friendless and the helpless—Dr. Don.

They will be done, forever O Lord, without thy or but Frances de Chantal.

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Even with the facts set plainly before them, these missionaries say that they will go. If they do really go, no doubt, they will send to America highly colored reports of the number of miles travelled by them, and the number of sermons preached, and they may make pathetic appeals to conferences and other American assemblies to furnish them with funds to carry on their good work, but we may look for such failures as the world has already seen in regard to similar enterprises in the Sandwich and Feejee islands and Madagascar, and in their missionary efforts among the Indians of the West, in spite of all the encouragement and aid they have received from the American Government in this last field of labor.

The whole order of Christian civilization is founded on humility, and on respect for the humble, and compassion for the poor and friendless, the needy and the helpless.—Dr. Brownson.

Thy will be done, forever and ever, O Lord, without *if* or *but*!—St. Jane Frances de Chantal.

OUR DUTY TO CONVERTS.

Every effort should be made by pastors and people to prevent the isolation felt by converts and others who become members of congregations where they have no personal friends. It is, we believe, no exaggeration to say that there are some districts where a man may frequent the services in the Church from year's end to year's end without being spoken to by a fellow-Catholic, except perhaps by the priest. He may possess ideas and accomplishments which might be used with great profit for the advancement of religion, but no one suggests that they should be so used, and they go to waste. It seems to us that both born Catholics and converts should unite in carrying out some broad scheme for putting an end to this chilling reserve which is retarding the progress of the Church.—New World.

THE CHURCH IN CHINA.

There are seven thousand Catholics in Hong Kong, two thousand of whom are Chinese. "At 6 o'clock Mass this morning," says a correspondent of the Liverpool Catholic Times, "it was a godly sight to see old Chinese women as devout as Irish women, the men with their pig tails the little altar-boys, and above all the European priest with a pigtail." Another correspondent of the same journal observes that "in every insignificant village in the Far East there is a Catholic church and priest." There is still plenty of missionary work to be done both at home and abroad, but nobody need be perplexed for an answer when asked which is the universal Church. The microscopic sects that arrogate to themselves the title of Catholic like the three little tailors of Tooley Street who began their petition with "We, the people of England," are hopelessly lacking in the sense of humor as in many other things.—Ave Maria.

BEER AND "CONVERTS"

A Western Methodist society, according to the Springfield Republican, adopted recently a joyful resolution to the effect that "a wise Providence, through the incidents of war, has opened vast fields for the advancement of Protestant Christianity." This was passed at a time when fifty car loads of beer left the same part of the West to be shipped to the Philippines. The Republican is of the opinion that "the beer train is only the prelude to a grand and impressive advance of Protestant New England rum and Kentucky whiskey—for which a wise Providence through the incidents of war, must likewise apparently be regarded as responsible." This lets the daylight through the hypocritical mantles worn by those who pretend to fathom the designs of the Almighty.—Sacred Heart Review.

THE POPE AND LABOR.

Not long ago Pope Leo gave an audience to a number of French pilgrims of the poorer class, bound for the Holy Land, and in response to the filial enthusiasm with which they greeted him, crying, "Long live the Pope of Labor!" the Holy Father expressed himself on the duties and the future of the masses in words that have as deep a meaning, and contain as sound advice, for the people of this country as for those of the republic to which those addressed belonged. "If the democracy," said the venerable Pontiff, "draws its inspiration from the teaching of reason enlightened by faith, if while guarding itself against fallacious and subversive theories it accepts with religious resignation and as a fact the diversity of classes and policies; if in the search for possible solutions of the many social problems which arise daily it does not for an instant lose sight of the rules of that human charity which Jesus Christ declared to be characteristic of His own children; and if the democracy is willing to be Christian, it will give to your country a future of peace, prosperity, and good fortune. If, on the other hand, it abandons itself to foolish and socialism, if deceived by foolish Utopians, it gives itself up to destructive demands upon the fundamental laws upon which rest all civil order, the immediate effect will be for the working classes themselves servitude, misery and ruin."—Boston Pilot.

MASONIC GOVERNMENTS.

France, Italy and Spain are samples of the blight which Masonic rule brings upon great peoples. The governments of every one of these nations is in the control of the Freemasons. France has suffered keen disgrace and humiliation in her numerous internal scandals during the past dozen years under Masonic direction. Bank scandals, Panama scandals, Boulanger scandals, and other official scandals by the score, and latest, though not least, the Dreyfus scandal revealing an appalling corruption in her army and political circles. Italy has had her cup full of scandals also, beggared and discredited. Spain rent by international dimensions, and official, her colonial possessions wrested from her, humiliated, disgraced and isolated. Such is the result of Masonic rule. And it must be acknowledged that these consequences are a just punishment on Catholic peoples, who have suffered themselves to be governed by Masonic sectaries. God fulfils Himself in many ways, and it seems that this chastening of these peoples is in the order of Divine Providence the preparation to an awakening and a rehabilitation of

their lost lustre and prestige.—Church Progress.

THE LATEST MISSING LINK.

Henry Austin Adams in November Donahoe's Professor Haeckel, at the recent great gathering of gentlemen who know it all, startled the scientific world by declaring that none of us need waste any more time hunting for the Missing Link, because it had been found. What a pity! For twenty years the whole world had been searching for "It"! I had almost decided to give the world the result of my own investigation. I hesitated, however, to dogmatize, because I had discovered so many claimants for the honor of being It that I could not quite decide between them.

And now comes Haeckel, not suggesting or surmising, but frankly asserting and proclaiming that none of my Missing Links is It at all! He proves to his own satisfaction that a baboon's bones, recently dug up in the South Pacific, are beyond dispute those of his own (Haeckel's) great grandfather of several removes. They settle it! Dr. Talmage and George Francis Train and others, hitherto prime favorites, must give place to this certitude.

All right! A Bishop once assured Darwin that if he would let his ancestors alone in the Garden of Eden, he would promise not to disturb those of the great scientist in the Zoological Gardens.

Haeckel is manifestly entitled to all the fun there is in knowing who one's folks were.

CHRISTIAN LEGENDS.

Miss A. G. Freer sends the Contemporary Review a very readable article on "The Christian Legends of the Hebrides," in the course of which occupies this passage that may be profitably read by the individuals who are given to sneering at Catholic reverence for pious pictures. After alluding to the fact that among the Hebrideans she found a large volume of folk lore consisting of legends about the earthly life of Christ and His Blessed Mother, Miss Freer adds: "I have selected a few stories bearing upon the life, especially the childhood of our Lord, not, as might at first be supposed, to illustrate the ignorance, but rather the reverence, the natural piety of the islanders, who, though left for generations without books, without teachers, have so taken the pictures of the holy life into their hearts and lives that, while the outline remains in its original purity, the painting has been touched with local color, and the eastern setting of two hundred years ago has been translated into terms of the daily life of these simple dwellers of the outer Hebrides." The islands where Miss Freer found this wealth of Christian legends whereof she writes so pleasantly in her article, belong to the Scotch diocese of Argyll and the Isles; and the period to which she refers when she says that the people were left for generations without teachers or books to instruct them in Christian wisdom, was probably the time following the apostasy of many of the chiefs of the clans from their ancestral faith to Protestantism; in consequence of which not a few of the islanders forsook their native hills and glens and crossed the ocean in quest of that religious liberty which was denied them at home. There are many descendants of those Scottish exiles to be found even to day among the Catholics of Canada, whence some of them have found their way into this country.—Sacred Heart Review.

IDEALS FOR OUR BOYS.

We take it as a good omen for earnestness and courage among the Catholic young men of the future that those who are bestirring themselves in the present, have selected such a man as the late Dr. Orestes A. Brownson as a guide and tutelary genius, so to speak, and perpetuated his name by a memorial in the Catholic University. There is room for emulation and imitation, it must be candidly admitted. It has to be proved as yet that the Catholic youth are capable of infusing into their religious and social organism that spirit of practical adaptation of means to ideals for which the American nation has acquired a universal reputation. Perhaps it has been from want of definite plan and judicious guidance that so little progress has been made toward the solidarity of our Catholic youth. We believe a course of study of Brownson's thoughts on the relation of religion to citizenship would be productive of good results. It would, at all events, set bright young brains a thinking, and to some exceptionally enthusiastic ones afford happy inspiration. We would also most earnestly recommend a study of the works of Frederic Ozanam. He was the model knight errant of young Christianity; and his splendid fervor could hardly fail of being infectious in some kindred souls. What our young men of to day need to learn is that there are higher aims for the citizen than party government, spoils of office and money-getting generally. These, unfortunately, are the ideals held by the bulk of the people, all the time that immense invisible forces in the moral world and the world of labor are shaping our destiny from below, while our rulers and political orators are calmly telling us we are being guided solely from above. Several times in recent years a chasm of ruin gaped between the opposing forces of capital and labor, and the reckless hand of Greed may at any moment plunge the land into a mighty conflagration. There is no antidote for the dangers which threaten society but these

intelligences of the people and the cultivation of a kindly Christian spirit. In the young and impetuous this is the most desirable, for older heads will hardly need any warnings against foolhardy action. The inculcation of duty, of charity, of courtesy and recognition of the rights of others, to the end that the political system be purified and the paths of peace kept clean, is surely a noble programme. When men are taught these things in their youth, in their mellow days they may show the fruits in a national life which shall justify the teachings of Christianity.—Philadelphia Catholic Standard and Times.

HARD HITTING.

Eight Spanish priests en route from the Philippines to South America were interviewed by the San Francisco Monitor last week. We venture to say that their observations will be more startling than agreeable to those foolish people who fancy that America has a sacred mission to liberate the noble Filipinos from the yoke of an ignorant and oppressive clergy. These *padres* argue shrewdly, as the reader may judge from their own words:

"Before anything else," said their spokesman, Padre Antonio, "I wish to protest against comparing Manila with Paris or New York. This is obviously unfair. You should remember that the Filipino has not been in touch with civilization as long as the Parisian or the New Yorker. It is contrary to the nature of things to transform in a generation a nation of half-civilized savages into drawing room brilliants. You have been four hundred years trying to civilize the American Indian, and only last week the Chippewas—well, that will do for a preface," he advised smilingly. "What have you to ask me?"

Further questions elicited the information that the insurgents are a mob of rioters led by a demagogue,—men without either principle or property in most cases, and young fools who do not know why they are rebelling. Agulnaldo is a half educated renegade and ingrate, who received a thousand kindnesses from the priests only to turn against them. No fewer than fifty were brutally murdered. Having failed as a schoolmaster, he became "the generalissimo of a ragged band of law-breakers." As to the status of education in the Philippines, Padre Antonio observed:

Well, I will say that the boy or girl who graduates from the higher schools in Manila, of which there are a number, is as well educated as an Oxford or a Harvard graduate. The poorer class of natives do not, of course, educate their children as *litterateurs* or musicians. Do they in this country? . . . As it is, the Filipino will compare favorably with the Anglo-Saxon in a corresponding state of evolution.

The Filipinos are reluctant to give their country over to the United States, say these priests; but they welcome the American army for the peace it ensures. The interview closed with the remark that, "at risk of alarming the friends of your soldiers, we must say the insurgents are likely to cause much more bloodshed."—Ave Maria.

THE COMMUNION OF SAINTS.

How can we communicate with the saints or make them hear our prayers?

This question is proposed by a Protestant correspondent, who tells us that he has never found a satisfactory answer to it, and wishes to be referred to some Catholic work which throws light on the subject. It is one of a numerous class of religious questions more easily asked than answered; not because the answer is difficult in itself, but because, if complete, it would require many words, whereas the query is expressed in a baker's dozen. We could name many books in which the invocation of saints is treated learnedly and lengthily, but our correspondent evidently expects a reply that will be complete without being verbose. Our task is simplified from the fact that he holds no theory of the unseen, and is not disposed to be captious. Although the difficulty is not shared by Catholics, our readers will be strengthened in their faith on this point by a presentation of the grounds upon which it rests.

We communicate freely with the servants of God whilst they are in the way with us. Why should such communication cease when they have passed to their reward? Should not their knowledge be enlarged and their love increased by their nearness to the Infinite Source of each? To think differently would be opposed to the principles of humanity and the laws of our being. Communion with saints is simply the reaching out of heart to heart in the fellowship established forever by God. In Him we all live, and it is through Him that we commune with those who, though removed from the pale of our vision, are as much alive as we ourselves. Death is only the beginning of another phase of human existence.

The posthumous life of the saints is a continuation of their earthly life, and consequently they experience a continuation also of those psychological powers with which they were endowed when created. But as they are now with God, their will must conform exactly to His will; their memory must be purged and perfected to its fullest capacity. What can the elect but ignorant of," says St. Gregory, "seeing they know Him who knoweth all things?" Death does not rob the soul of its extraordinary powers, but expands them.

So much for the knowledge of the saints. The same is true of their love. We can not suppose that the accident of death changes the disposition of the saints toward their brethren on earth. Their love must be rendered inconceivably more intense and entirely unselfish by their nearness to Love Itself. For God is love. If their hearts were warmed by the fire of divine charity here, they must be inflamed with it,

now that no obstacles exist. Well does St. Augustine say of his departed friend Nebridius ("Confessions," book ix): "I do not think that he is so inebriated with that Wisdom as to forget me, seeing that Thou, O Lord, of whose fulness he drinks, art mindful of me."

But the question proposed is not yet answered, it will be said. "How can we communicate with the saints or make them hear our prayers?" In order to render our answer brief it was necessary thus to lead up to it. Some general statements were requisite to clear the way. Charles Kingsley reproached Protestants for not remembering these things about the life everlasting. The objection under consideration was raised by Vigilantius and met by St. Jerome. "If the Lamb is everywhere," says that holy Doctor, "then those who are with the Lamb must be everywhere too."

It is certain from Scripture that the angels are cognizant of what we do and what we say. Why not the saints as well? They still live and are near to us in God, who is everywhere, "even at the door." The knowledge of the saints can not, of course, be derived through the senses. It would be necessary for us to know the nature of a spirit in order to understand how they see without eyes and hear without ears. One can avail himself of the telegraph or the telephone without in the least comprehending the nature of these inventions. So we can communicate with the saints of God and make them hear our prayers without ascertaining all the relations of a spirit to time and space. Although we are ignorant of the way in which the saints have knowledge of our affairs, we can not reasonably doubt that they possess such knowledge. St. Peter was able to know the acts of Ananias and Sapphira without witnessing them—even to read the secrets of their hearts; and yet this does not involve ascribing to him any divine attribute.

It is enough for us to know that the saints are in a condition compatible with the full exercise of all their faculties. They can not but will our welfare, remember our needs, and understand our dependence upon Him upon whom they also depend. We can communicate with them as we communicate with God; and we can make them hear our prayers by simply addressing ourselves to them.—Ave Maria.

FINDING OF THE CROSS.

After the crucifixion the cross disappeared, and for three centuries its whereabouts was unknown.

In the meantime, the Emperor Constantine had come into power, and by the strength of his victories had embellished his empire with many structures of mammoth size. He erected magnificent temples and churches, into which he brought the richest treasures of the land. To further add to their splendor, he conceived the idea of enriching them with the real instruments of the crucifixion. To this end he charged his mother, St. Helena, with the mission of finding and procuring them, without regard to cost. She was at this time seventy nine years old, but she began preparations for the search without hesitancy. She became convinced that her only possible chance of success was to journey to Jerusalem and, by identifying the spots connected with the life of Christ, gradually trace up the circumstances of the crucifixion, and thus ultimately arrive at a locality where excavations should be commenced.

There is no doubt in the minds of historians that the events surrounding the crucifixion were at that time still fresh in the traditions of the people of Jerusalem, who had already begun to realize the importance of the mighty historical event that had taken place. They were of great help to St. Helena, who at once set about identifying the holy places. Step by step she traced Christ's pilgrimage, following along in His footsteps until she arrived at the place of execution, where all further trace was lost. Helena made many unsuccessful attempts to discover the burial place, and in despair sought the aid of the most learned men of Jerusalem, when then for the first time began in earnest the search for the sacred tomb.

All traditions existing among the people of Jerusalem were greedily gathered up, and by dint of persistent questioning a certain spot was marked out where the Saviour was supposed to have been buried. It proved a myth, but the evidence that had been obtained proved conclusively that they were in the right locality, and by continued excavations the holy tomb was at last discovered. But it did not contain the cross or any relic of the execution.

The search was renewed, and all the ground surrounding the tomb was carefully explored, but without result. Near the tomb stood the Temple of Vannus, erected many years after Christ's death by the Emperor Hadrian. From evidence obtained by Helena, it was considered possible that this temple marked the site where the cross was buried. The edifice was demolished, and under the ruins three crosses were unearthed. The true cross had at last been found! After years of patient search—years of toil and uncertainty—it lay there, once more restored to the world, the most precious of all relics. The title board, which was found close by, served to identify it.

This tablet was a thin board, 3 1/2 feet long by 1 foot wide. The inscription on it was composed by Pilate himself, and proclaimed the kingship of Christ. The letters were cut into the board with a sharp instrument, and then colored red. It was carried in the procession conducting Christ to the place of execution, and there fastened with nails to the cross over His head. About one third of this tablet still

exists. It is preserved in the Church of Santa Croce, Rome, and is in good state of preservation, the letters being still plainly discernable.

On it can be read the word *Nazarinus* in Latin, the words *Αγαθος* in Greek, and lower down on the tablet can be seen a few strokes of Hebrew characters. The letters are written from right to left, after the Hebrew fashion. It is thought likely by scholars that the Roman soldier who prepared the title, under Pilate's direction, knowing only Latin, wrote the three inscriptions in Latin, with Hebrew, Greek and Roman letters.

Taking the cross and the title board with her, she journeyed with them to Rome, where they were delivered to the Emperor Constantine. So impressed was he with the recovery of the sacred relics that he at once began the building of the Church of Santa Croce, at Rome, for the express purpose of providing a safe and suitable abiding-place for the long lost treasures. As a further safeguard it was decided to cut the cross into several pieces and secrete the pieces in different places, so that in the event of one being stolen there would be other portions of it still existing.

FOUR PIECES.

Accordingly, the cross was divided into four pieces, the largest being deposited in a specially prepared vault in the Church of Santa Croce. Another portion was conveyed by Helena to Constantinople, which city had been named after her son, and there placed in a secret vault. Then returning to Jerusalem, she built a church over the spot where the cross had been found. Within it she deposited the third portion of the relic. The remaining part was kept by Constantine himself, who had it cut up and a portion set in the altars of several of the great churches he had founded. Not satisfied with this, he caused an immense statue of himself to be erected, and in the head he inserted a piece of the wood, that it might last forever. He also had another piece set in the front of his helmet. All this occurred in the year 326, and within a short time after the finding of the relics.

In order to more safely preserve the title tablet, it was likewise cut up into three pieces. The central portion, being considered the most important, was taken to the Church of Santa Croce and deposited in a leaden chest in a little niche in the vaulted dome that had been prepared for it. The niche was then bricked up, a small tile being cemented over the center to mark its location.

So secretly was this done that with the death of Constantine all trace of it was lost, and it lay hidden from the sight of man for over a hundred years. Pacidus Valentinian wholly ignorant of the hiding-place of the tablet, then began the ornamentation of the dome. He overlaid it with costly mosaics, which completely blotted from sight the tile that Constantine had placed to identify the spot. For ten centuries more the relic lay securely hidden.

In 1492 Consvlvi de Mendoza ordered the church repaired and the dome whitened. While doing this one of the workmen touched the tile and it gave forth a hollow sound. It was immediately removed, and under it was discovered the leaden box and the relic, in almost as perfect condition as when placed there. It was removed and placed in a final resting place in a vault under the altar of the church, where it now is.

CARDINAL GIBBONS.

Writing to the Catholic Journal of Memphis, Edmund D. Whelan, its Irish correspondent, gives an account of the place in Ireland where Cardinal Gibbons attended school during a part of his boyhood. This was in the pretty town of Ballinrobe, in County Mayo.

Ballinrobe, says Mr. Whelan, enjoys the distinction of being, if not the birthplace, at least the place where the most distinguished of American prelates—Cardinal Gibbons—received the rudiments of his early education. This eminent son of Erin and of the Church returned with his parents, who belonged to the neighborhood of Ballinrobe, where the future Cardinal attended school, taught by a teacher named Rooney. I saw the house where he lived with his father and mother, at present occupied by an old schoolmate of the Cardinal's who conversed with me about his distinguished class fellow. The old Catholic church of Ballinrobe is now in ruins, with a tall square tower still in a pretty good state of preservation, which contained, it is said, the first bell that tolled the death knell of the penal laws. In this church, it is said, Cardinal Gibbons served Mass as a boy.

When the Cardinal was over on a visit some years ago he came to Ballinrobe and reviewed the scenes of his boyhood. He went among the poor people, sympathized with them and manifested a deep concern for them. The Cardinal commissioned the parish priest to let him know from time to time those who were the most needy among them, saying that while he had the means none of them should be in dire want. Needless to say, the gifted churchman is loved and revered by his friends and neighbors, and they inquire very anxiously from every one coming from America about the Cardinal's welfare. They marvelled at his gentleness, kindness and humble bearing, going among them, hearing their troubles and sorrows—in fact making himself for the time like one of themselves. But simple as the people are they are knowing enough to understand that these are characteristics of a truly great man.

PROTESTANT CONTROVERSY.

Professor John Moore, of the Boston Presbytery, is a very different controversialist from Lansing. In the first place he is careful to use no scurrilous language, or rather it is plain that he needs take no care to avoid it.

Another point of difference is that, whereas Lansing, and the whole crowd of common shriekers, use any stone that comes to hand to throw at the Pope and the Catholics, never stopping to ask for proof or for consistency with what they have said already or with what they are going to say, Professor Moore evidently has the end in view from the beginning. He hates Roman Catholicism far more intensely than Lansing, because the Scottish nature itself, speaking generally, is far more than the New England nature.

A man having Rome as intensely as Professor John Moore may be very useful in the doing to death of vulgar fictions. His word would go much farther than that of another man. Of this obligation he is sensible, and has expressed it in his first paper, in which he discusses and rejects the spurious Jesuit oath. It is a pity, however, that his arguments for the rejection are so insufficient.

For instance, he lays great weight, apparently chief weight, for the spuriousness of the oath, on the fact that it is lacking in the *Monita Secreta*. But surely that signifies very little. Were the *Monita* genuine, which they are not, they do not turn upon the Jesuit vows, but upon the policy supposed to be propounded to the Jesuit brethren, especially to the superiors. They do not profess to take the place of the Constitutions. I have read them once, and with deference to fresher memory, I should say that they give no form of vows to be taken. It is in the Constitutions alone that we are to find the vows. Were the *Monita* genuine, the occurrence in them of incongruous matter as this oath—so carelessly at variance, moreover, with the smooth unobtrusiveness of their style—would be overwhelming proof of an interpolation for dishonest ends. Even were the oath genuine, it would be here quite out of place, since the *Monita* contemplate the brethren as working in Catholic communities, while the oath is directed, principally, to their supposed behavior in Protestant countries. The spuriousness of the oath appears, not from its being found or missed in the *Monita Secreta*, but from the clumsy baldness with which it contradicts elementary Catholic doctrine, and represents the Pope himself as a heretic. We might also as well discuss the authenticity of Father Tom's famous interview with His Holiness, over which indeed His Holiness, if he knew English, might well have a hearty laugh. It has a great deal more fun in it than the oath, and a great deal less malice.

In like manner, had Professor Moore thought it worth while to read Lorente, instead of contenting himself with one or two stock questions from him, he would never have fallen into the exquisite absurdity of reproducing Lehmanowsky's imposture as veritable history. Had he even consulted the moderately sized volumes of Doctor Rule, published by the English Wesleyans, he would have been saved from this mortifying blunder. I have already given the main points of absolute contradiction presented by the real event, as developed by Rule, Lorente, Scott Dyer, Guizot, and the encyclopedias, to the fantastic and sensational invention of the Pole. There are one or two points to be added. Had Lehmanowsky contented himself with representing the French soldiers as finding certain inmates in the secret prisons of the Madrid Inquisition, and setting them free, he would have said nothing improbable. Napoleon's order to break up the Inquisition (after the refusal of the Council to own his authority) and, to bring the inquisitors prisoners to him (which Rule informs us was done), naturally implied that if there were any persons confined in the house, they should be released. There may have been a few. Don Ramon de Arce's Grand Inquisitorship, it is true, (which had ended with his resignation nine months before) is described by Lorente as having been far from severe, for such an office. During the

ten years of this great prelate's inquisitorship, a very considerable number, in various parts of Spain, were submitted to private penances, of no great severity, and twenty to public. There were no sentences of infamy, and no capital sentences. There was one and the same Council refused to confirm it. Still there may have been a handful of prisoners in the house at Madrid. If there were, their release, and the abrogation of the Holy Office, would have given great satisfaction, for the Spaniards had become thoroughly tired of the oppressive tribunal, notwithstanding the essential mitigation, which, as Lorente says, took place after about 1750.

Unfortunately for himself, the Pole was not content to let well enough alone. Had he said that the prisoners were worn and thin, it would have been very well. Prison fare is seldom sumptuous or redundant, and Lorente assures us that inquisition fare was not so bountiful but that an extortionate jailer, if not very sharply overlooked, might sadly reduce it. He does not describe this as common, but says that it sometimes took place. But this does not suffice Lehmanowsky. He can not be content without bringing us up a crowd of attenuated spectres from subterranean dungeons, where they had for months or years seen no ray of daylight. Now Lorente expressly says that, however it may have been in the old days of the Inquisition, there were no such things in his day as subterranean dungeons. Indeed, to judge from his various narratives, even the elder use of them must have been excessively rare. There were secret prisons, as well as open, but the former, no less than the latter, were, he declares, well lighted chambers, perfectly dry, and large enough for a little exercise. They were never warmed, and were allowed no lights from 3 p. m. to 7 a. m. In winter, therefore, the poor prisoners must have had to lie in bed most of the time, at least on the Castilian highlands. Moreover, the almost unbroken solitude was fearfully depressing. In the light of Lorente's narrative, however, the subterranean horrors go out in smoke, nor the smoke of an explosion that never took place, but the smoke of a discredited fable.

Professor Moore, speaking of the tortures of the Inquisition, quotes Lorente as saying that the descriptions of them have not been exaggerated. This is true. He says that even death ensuing was not so very uncommon. Yet the rules of the Inquisition, with a solemn hypocrisy equalling that of our old slave laws, and greatly disgusting the Poles, prescribed that "no one should be accountable for death ensuing under moderate use of the question." Yet Lorente, in saying that accounts have not been exaggerated, has reference only, as the passage shows, to formal treaties on the Inquisition written from authentic records. He is not thinking of such wild stories as that which Professor Moore reports, apparently with undoubting faith, of the "Streets of Serpents" at Seville. According to him, this is so called because a chamber of the Inquisition, fronting on it, was once found full of serpents. Found when? In 1808? But Lorente declares that from about 1750 (from which he dates the essential mitigation of the Holy Office) in every form was totally disused by the Spanish Inquisition. Before 1750, on the contrary, the Santa Casa of Seville was perfectly competent to guard its own chambers from intrusive inquiry, and to punish with due severity all that should dare to spread such stories about them.

Waiving this, however, I should like to know what notion Professor Moore has of the meaning of torture in the European courts of law, including the Inquisition. The common notion is, that it was a mere expression of vengeance. That vengeful displeasure often entered into it, even to a fatal end, is only too true. Yet in itself it was not meant to punish or to kill, but to extort confession from a culprit of crimes, in every form were already convicted of often. It is true, because they were only too ready to believe it. No form of torture, however, could be used, which of its proper nature, apart from abuse, inferred death. Now to turn a prisoner into a room full of poisonous serpents was a direct infliction of death. Of such secret inflictions Lorente knows nothing. By the plainest implication (for he loses no opportunity of describing unusual treatment of prisoners) he utterly denies them. There was no more a chamber of poisonous serpents than there was in Spain a "Virgin of Nuremberg," with her hacking knives. There are only two (perhaps three) forms of death by sentence of the Inquisition known to him, both or all public. Where a culprit, at the stake, requested a confessor, he was strangled, and his body burnt. Where he refused a confessor, he was burned alive, at that time a usual punishment throughout Protestant and Catholic Europe. I think, however, that occasionally culprits guilty of other crimes than heresy were hanged.

Is it said that the serpents were harmless? Such an interpretation is humane, but ridiculous. Are we to credit the inquisitors with such lenity as to substitute for the torture, if they thought it requisite, an infliction, disgusting indeed, but not painful or dangerous? No, we must insist on our baseness, or dismiss the whole story as grotesque in the brain of some earlier Lehmanowsky.

However, it is not to be supposed that I am the one man in America that never credulously believes a fiction, and never credulously rejects a truth. Communication will soon be reopened

with Spain. If Professor John Moore will join me in ascertaining authentically from the municipality of Seville (1) whether there is a "Street of Serpents" there; (2) why it is called so, it may be that he will be able to turn the laugh with him. I will trust his virtue and he may trust my poverty, not to catch an advantage by sending a hundred *pesos d'oro* ahead to the mayor of Seville. These Spanish functionaries, you know, "are much condemned to have an itching palm." They ought to come to school to Taunman Hall.

There are some other quotations from Lorente which I think it might not be amiss for Professor Moore and other Protestants to know. They seem thus far to have had a most religious care to remain in ignorance of them. One is, that after 1538 the Emperor Charles V., as King Charles I. of Spain, exempted all the American Indians from the jurisdiction of the Inquisition, remitting them to the ancient episcopal tribunals. Another is, that after 1531 the Supreme Council took such a control of the provincial councils, as, in Lorente's view, essentially mitigated the irresponsible harshness of the local bodies, constituting the first great step towards that reduction of the inquisitorial procedures to "the sacred canons and common law," to which the Poles were often striving to bring them. This step he describes as followed by other similar steps, so that while the Spanish Inquisition never reached the true canonical model, or evangelical model of mildness and equity, it was much nearer to them in 1531 than in 1500, and still nearer in 1600. It thus advanced, by successive stages of improvement, until after about 1750, says Lorente, the inquisitors might be described as "models of mildness," compared with a Torquemada or a Deza. Doctor Rule gives the same view of the later Inquisition. When we talk of the Spanish Inquisition, therefore, we are always bound to make it known which of the four or five successive Inquisitions we are speaking of.

What was the real relation of the Spanish Inquisition to Rome? Charles C. Starbuck. Andover, Mass.

AN INFANT APOSTLE.

A Protestant lady called at the home of the Sisters, adjoining the little parochial school, and asked if they could take "Baby"—a boy of nine years—in their school for the coming year. The lady proceeded unasked to tell the reason why she desired to have her boy with the Sisters. One day when Baby was playing in the kitchen the mother started a confidential, affectionate chat, just to entertain the child and make a jest of his affection and devotion. "Baby," said the mother, "is there any one you love more than you love me?" "Yes," replied the boy. The mother was a little startled and said: "Well, my dear, who is it?" "Why," continued the child, keeping on with his play, "God, of course." "Oh! to be sure," responded the mother in silent wonder; for she knew she had been indifferent to the child's religious training. Without any manifestation of her surprise, the mother went on to say: "But, Baby, I come next after God, do I not?" "No," replied the youngster, "there is another." "Who is it?" the mother said. "Jesus," said Baby; "don't you know, mamma, that Jesus died for me? The child did not fully know or understand the Divinity of Christ. The mother was still pleased, though very much surprised. So long as the affection of the child was not given to any creature she was satisfied. However, she persevered in her questions. "Is there any one else you love more than me? I am sure I must come after Jesus?" Frankly and teasingly he threw his bright, young and innocent eyes to his mother's face, and said: "Only one more, mamma." The boy put aside his playthings, went over to his mother, put his arms around her neck, drew her head to him, and whispered in her ear: "I love Mary, the mother of Jesus; and you, mamma, come next to Mary."

The mother was moved to tears, and, after hugging her child with unfeigned affection, proceeded to question him as to where he got his information about Jesus and Mary. It was from a little Catholic playmate who had been attending the Sisters' school just four months.

Every child that goes forth from the parochial school is an apostle, and God knows, the country needs apostles. —Lds An. elec Tidings.

AT CHURCH.

When you enter the church remember that you enter the presence of God. Those only who look to Him will find Him there.

Be very silent, never whisper, and if any one tries to whisper with you seem not to hear them, but give your attention to God only.

Kneel upright and reverently, and pray with your whole heart.

Keep your eyes fixed on your prayer book or the altar, and do not look about you.

Wear the best that you have in honor of our Lord's presence, but gaudy, conspicuous colors are in bad taste everywhere, especially in church.

What She Believes. "I believe Hood's Sarsaparilla is a good medicine, because I have seen its good effects in the case of my mother. She has taken it when she was weak and her health was poor and she says she knows of nothing better to build her up and make her feel strong." BESSIE M. KNOWLES, Upper Wood Harbor, N. S.

HOOD'S PILLS cure all liver ills. Mailed for 25c. by C. I. Hood & Co., Lowell, Mass.

THE POWER OF EXAMPLE.

Mgr. Mermillod, the saintly and eloquent Bishop of Geneva, once related the following incident, to show the importance of paying outward marks of reverence and respect to the Blessed Sacrament: Before his elevation to the episcopate, when he was parish priest of one of the churches in Geneva, it was his habit to go into the church every evening to pay a visit to the Adorable Sacrament of the Altar, to see that the sanctuary lamp had been replenished, that the doors were securely locked, and that no persons were concealed in the sacred edifice. Before returning to the presbytery, he would kneel again for a few moments on the altar step and kiss the ground as a sign of respect for Our Lord.

One evening, when he had done as usual, and, believing himself alone, was rising to depart, he heard a sound at the farther end of the church; and, looking round, was astonished to see a well-dressed lady step out from behind one of the confessionals.

"What are you doing in the church, Madam, at this late hour?" inquired the priest. "I will tell you why I am here," she replied. "I am a Protestant, as you no doubt suppose. I have attended the course of sermons you have been delivering upon the Real Presence of Our Lord in the Blessed Sacrament. Your arguments perfectly convinced me of the truth of this doctrine. One doubt, however, still lingered in my mind—pardon me for speaking plainly.—It was this: does this man himself really believe what he teaches? In order to settle my doubt, I concluded to ascertain whether your practice in private corresponded with your public exhortations; and I resolved that if your behavior toward the Holy Sacrament of the Altar when no eye saw you was such as your faith seemed to dictate, I would become a Catholic. What I have witnessed this evening has clinched my conviction, and I am ready and willing to make my abjuration whenever your reverence can receive it and give me the instruction that may be required."

Soon afterward the lady was received into the Church, and became one of the most fervent Catholics in Geneva.—Ave Maria.

HOW FAITH IS LOST.

"Some time or other, years ago, they admitted a thought against religion; they smiled upon some scornful imputation against the Church; and the light of faith which had thrown a beauty round their boyhood and had warmed them into intensest love of God, went out forever. They sinned against the inspirations of the Holy Ghost. They sealed their conscience a snail the inspirations of faith, and God left them to themselves. Age brought no change, and when the end came they looked to older times, when the beauty of God's sacraments beamed on their opening boyhood like the gladdening influence of spring. They were happy then, in the consciousness of a simple, undoubting faith. But long years of exile from faith and from God have flown by. Schoolmates, friends, parents, brothers, sisters in that run of years have been gathered to the grave. They died in the faith; they went to sleep in the radiance of the Last Sacrament, in the smile and embrace of God. But for these no sacraments, no repentant act of love, no plea for mercy, relieves the darkness of their doom, and they die as they lived." —Rev. F. M. Kiely, in Catholic World Magazine for August.

A QUEBEC GIRL.

COMPELLED BY FEMALE WEAKNESS TO GIVE UP SCHOOL.

Till She Began to Use Dodd's Kidney Pills—Now She is Healthy and Strong—Dodd's Kidney Pills Cure Women's Ills.

St. Cuneogonda, P. Q. Nov. 7.—The case of Mrs. Ellen Dowson, of Gerard street, Toronto, has a parallel in this place. Dodd's Kidney Pills have brought happiness into a stricken home, by restoring a beloved daughter to health and strength.

Mr. P. Dabois, who resides at No. 100 Napoleon Road, in this place, tells the story in these words: "For many months my daughter endured the agonies of 'Female Weakness' and Kidney Disease. No remedy we used gave her the least relief, and she became so ill, finally, that she was obliged to remain at home from school for fully three quarters of the time."

"By a friend's advice, I bought a box of Dodd's Kidney Pills for her, and was delighted to see that she began to get better almost immediately after beginning to use them."

"She has taken in all four boxes, and is to day in better health than she ever enjoyed in her life before. She is strong and healthy and goes to school every day."

"I cheerfully certify to the wonderfully beneficial effect of Dodd's Kidney Pills in cases of Female Trouble, for, besides my daughter's cure, I know of a number of instances in which they have completely cured the sufferers."

"Women who suffer from any of the diseases peculiar to their sex, can find no other remedy that will relieve their sufferings and permanently cure their complaints so quickly and thoroughly as Dodd's Kidney Pills. The testimony of thousands of women who have been cured proves this beyond dispute."

Dodd's Kidney Pills go to the root of the matter. They heal and strengthen the kidneys, and so remove the cause of disease.

Advertisement for Surprise Soap, featuring an illustration of a woman washing clothes and the text: 'EASY QUICK WORK SNOWY WHITE CLOTHES. SURPRISE SOAP MAKES CHILD'S PLAY OF WASH DAY.'

Advertisement for Carling's Gold Medal Ale, Porter & Lager, featuring a logo with a crown and the text: 'CARLING'S GOLD MEDAL ALE, PORTER & LAGER. These Brands are exclusively used in the House of Commons.'

Advertisement for 'Famous' Baseburner, featuring an illustration of a stove and the text: 'The Handsomest and Best Working Stove of this Class in America. Entire base radiates heat. Made in two sizes, with and without oven. Oven is made with three flues same as a cooking stove. Double heater attachment by which heat can be carried to upper rooms. Beautifully nickled. A Triumph of Art and Utility. THE MCGILARY MFG. CO., LONDON, MONTREAL, TORONTO, WINNIPEG, VANCOUVER.'

Advertisement for a Free Solid Gold Shell Ring or Curb Chain Bracelet, featuring an illustration of a ring and the text: 'FREE! A Solid Gold Shell Ring or Curb Chain Bracelet! DONT send money. Just your name and address on a POST CARD, and we will send you 20 packages of AROMATIC CACHOUS, a delicious confection to perfume the breath, to well for us, if you can, at 5 cents per package. When sold send us our money, \$1.00, and we will send you FREE your choice of the beautiful pens illustrated. Goods returnable if not sold. Mention this paper. TISDALL SUPPLY CO., TORONTO, ONT.'

THE PRIESTLY OFFICE. The following beautiful extract is from an article by Mr. St. George Mivart in the Nineteenth Century: "Catholics are considered by outsiders as a sadly 'priest-ridden' set of people. This opinion is unjust. There are, of course, individuals who run after men of celebrity in every profession. But this is most likely to occur, as regards clerics among Low Church Protestants, in whose eyes their pastor is rather a 'prophet' than a priest, and is revered for his personal rather than for his official position. Among Catholics it should be, and generally is, the office, rather than the man, that is revered; and how truly august and justly worthy of reverence, in the eyes of the Catholic, is that office!

Advertisement for Colman's Salt, featuring an illustration of a salt shaker and the text: 'Colman's Salt THE BEST'.

Advertisement for Singer Sewing Machines, featuring an illustration of a sewing machine and the text: 'How a person can gain a pound a day by taking an ounce of Scott's Emulsion is hard to explain, but it certainly happens. It seems to start the digestive machinery working properly. You obtain a greater benefit from your food. The oil being predigested, and combined with the hypophosphites, makes a food tonic of wonderful flesh-forming power. All physicians know this to be a fact. All druggists, 50c. and \$1.00. SCOTT & BOWNE, Chemists, Toronto.'

Advertisement for Singer Sewing Machines, featuring an illustration of a sewing machine and the text: 'THE SINGER MANUFACTURING CO. OFFICES IN EVERY CITY.'

FIVE-MINUTE'S SERMON

Twenty-Fourth Sunday After Pentecost. THE LAST JUDGMENT.

Men withering away for fear and of what shall come upon the whole (Luke 21, 26-27.) The great day of which our speaks in this day's gospel, the fear and trembling, will come, the Lord will appear in fire, to the living and the dead. To signs will precede this day. Ant will appear and persecute the C with bloody martyrdom. In calamity, approach as the world has seen, will fill man with fear, so according to the prediction of our in the gospel: Men will wither for fear and expectation of the terrible things which will follow.

The sun, the moon, and the universe will be destroyed. Fire break forth from the earth and thing that exists will be consumed this terrible fire. And in the this ocean of flames, the voice will be heard, exclaiming: Y arise and come to judgment obedience to this voice of the High, the graves will open, and the dead will arise from the dust; rpid, some in bodies of most deformity; others in bodies of i deformity; and those who have will hasten to the valley of Josaphat; for there where of blood of reconciliation was shed, also, according to the prophets, held the last judgment.

All mankind will be gathered and in fear and trembling awaiting the coming of the Judge. And, the heavens will be suddenly iated, the cross, the sign of sa will appear in the air and on the of the firmament, the Eternal God, surrounded by the h choirs, approaches to judge the and the dead.

Being seated on the throne of glory, He will send His angels, order in the mass of men, to the good from the wicked. On painful separation! How ma loved each other so dearly in b be separated forever—husband wives, parents from children, from sisters! Ah, they will other for the last time, they w no more for all eternity!

When the sheep are separated, goats, the books of divine our will be opened, that is, the co of men will be revealed. Th which each one has done durin life, will be clearly and r reflected as in a mirror, before of men and angels. All will your life has been, so that all n that God is just in His judgment that no injustice was done yo hour of death. Oh, how th rejoice, when their virtues, wh so often misrepresented and w will now be crowned with h world! The wicked, how h how in despair which the n hypocrisy will be torn from th they will stand before hea earth, in unfeigned wea Truly, then they will cry out and in terror: "Ye mountains us, ye hills cover us."

When everything, even secret, is brought to light the pronounced that irrevocable that sentence deciding for all With a countenance of infinit affection, the Divine Judge w the good and say: "Come of My Father, possess the kin pared for you, from the four world." (Matt. 25, 34.) gratitude, what joy, what will not penetrate their hearing this loving sentence will follow. Ah, if I fear to it, how will the sinner tremb hears it! "Depart from cursed, into everlasting fire, prepared for the devil and h (Matt. 25, 41.) O God, how terrible is every word sentence? Depart from J shed, cast out from Him, His Blood for you!—Depart ye cursed! O terrible word once blessed all, He Who on prayed even for His murder nounces this curse upon where will you go, ye cursed eternal fire! To burn in the pains! To burn in the fire mean, to dwell, and also i fire, says Jesus, hence wit without consolation, with without hope, without me into what kind of an et Into that fire, which has be for the devil, and his angel to be incarcerated with the sum of humanity, to be object of all human malice? Ah! at the very blood seems to freeze in m yet the damned will not on these sufferings for all th will endure them in all th The sentence having be will immediately be execut Christ to the Heavenly amidst the jublant hymn o But hell opens also, and victims plunge into its t A last cry of woe penetra and silence reigns. Hell never again to open. Th tians, is the end of that g day.

Tremble not, ye good, y ing, on account of the last joy moreover, raise you ngly for your redemp In life you have been fat Saviour, and on the last acknowledge you as His But tremble, ye sinner

FIVE-MINUTES' SERMON.

Twenty-fourth Sunday After Pentecost. THE LAST JUDGMENT.

Men withering away for fear and expectation of what shall come upon the whole world.

The great day of which our Lord speaks in this day's gospel, the day of fear and trembling, will come, when the Lord will appear in fire, to judge the living and the dead.

OUR BOYS AND GIRLS.

A FIRST COMMUNION IN MAY.

Jessie had not been very recollected during the first weeks of preparation for First Communion, and Sister Margaret had gone so far as to say that perhaps she had better wait another year.

One day she said to her: "Jessie, my child, what is your favorite devotion?" The child smiled as she answered: "I like to pray to the souls in Purgatory."

"Do not be timid about saying any of your thoughts to old Sister Margaret," said the gentle religious, observing her confusion.

"I was only going to say, Sister," she continued, "that it would be nice to offer up my First Communion for the release of a suffering soul?"

"No, Sister. Papa and mamma are always praying and having Masses said for grandpapa and grandmamma, who are dead. And I don't know of any other friends."

"Well, then, what would be your wish?" "I thought it might be a good thing to offer it to some neglected soul."

"Then I will do that," said Jessie, simply, and the matter was spoken of no more.

On the morning of First Communion Day the children marched in procession from the convent to the church, with that look upon their young faces which no human being ever wears except on that memorable occasion.

"Yes, ma'am, I will," replied the little girl. "And for a soul in Purgatory who is very dear to me?"

The child again answered in the affirmative and returned to her devotions. Early that afternoon Sister Margaret came to the priest's parlor to confer with him about something relative to the confirmation of the children, which was to take place at 1 o'clock.

"There was a little girl this morning, Sister," she said; "if I see her I will point her out. I should like to know her name. She was so sweet and innocent, with such a wrapt look in her eyes that she impressed me very much."

"Ah, there she is," said the lady, as a child ran across the walk towards the school room.

"Yes, that is Jessie," replied Sister Margaret, and moved by an impulse for which she could not account, she added: "She is a dear, good child. Would you believe it, madame, she offered her First Holy Communion this morning for some neglected soul in purgatory?"

"Mon Dieu," exclaimed the lady, clasping her hands, "it is like a miracle. Oh, Sister, I must see you again when you have leisure. I must tell you the story of my life. I have just been asking the priest when I might come to confession. When can you see me?"

"To-morrow we will have a holiday on account of the First Communicants," was the reply. "You may come to the convent at 3."

The next afternoon Sister Margaret found herself listening to the following story: "I was born in New Orleans," said Mrs. Mariot, "of mixed French and Irish descent. My father, once a Catholic, had become an infidel, my mother was a pious Catholic Christian."

"Some missionaries came to the town; my husband went to hear them through curiosity, with result that he obtained works on Catholicity, and was received into the Church. He not only lost prestige, but clients and money by it, and while I did not reproach him with what he had done, I made no sign."

"My husband entered into politics, neglected his business, lost the nomination for Judge—and took to drinking. His health was not robust, and in a couple of years dissipation reduced him to a dying condition."

table that I felt a flood of shame and repentance sweeping through my soul. I wanted her dear prayers for myself and for him whom I had wept and mourned all these years, but whom I had left to suffer in the fires of purgatory.

"For I firmly believe that his was the soul whom God had chosen her to deliver, or at least assist by her pure, sweet offering. It is more than a coincidence, it is a special providence, a miracle. I needed one to bring me back to the fold."

"Yesterday I was tempted to despair; I felt that I could never face my God, never meet my poor husband, whose last prayer I had permitted to go unheeded. But last night I went to confession, and to-day I begin to experience what it is to be a Catholic, even though a most unworthy repentant."

Society was aghast when the rich and fashionable Mrs. Malot returned to the Catholic Church, of which she took pains to inform her friends she had once been a member. Jessie wondered at the affection she ever afterwards showed towards her, and why she seemed so pleased to meet her on the way to and from Mass, their roads lying in the same direction.

Here's to the men who lose! Here's to the men who lose! Here's to the men who lose! Here's to the men who lose!

The long evenings have come again with their opportunities for study. Will they be utilized by our young men, or will they be wasted in idle talk or empty recreation? They offer to him whose school days are over, ample time in which to acquire, say, the Columbian, any branch of knowledge that he may desire.

The first rule to follow, whether acquaintance with history, natural science, art or literature be desired is: Have a definite plan. Know what you want. Don't fritter away time on useless reading. Have a course and stick straight for port. There are more books in the world than you could read if you lived until the end of the twentieth century and read steadily for twenty-four hours a day, seven days in the week.

Evil Effects of Late Hours and Strong Drink Banished at Once by Dodd's Dyspepsia Tablets, Which Cool the Blood and Soothe the Nerves.

"I tell you, my friend," said the doctor to his companion the lawyer, "we are accustomed to grin and bear a great deal of pain, that we need not endure."

"What!" interrupted the lawyer. "He need not bear the penalty for his transgression?" "He can prevent or remove the penalty," answered the doctor.

ment. What is true of physical growth is true, as well, of the intellect. The athlete does not depend upon spasmodic and intermittent exertions, but upon regularity in exercise and rest.

It is fragments that count, the little expenses or receipts that result in poverty or wealth. It is the small but steady additions to one's stock of knowledge which assure our culture and give our mind its fitting development.

The next important rule is that of concentration. The old injunction, "This one thing do," is true for all time. We must learn to concentrate our energies if we would achieve success.

It may be urged against the rule of concentration that it is likely to become monotonous and thus defeat its object. To prevent all danger of monotony, the one subject should be studied from different points of view, and information gathered from all sides.

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We regard purpose, regularity, concentration and enthusiasm as the student's four-leafed clover that will help him in many ways. Of course, more will be found necessary. Patience, pluck and perseverance are qualities necessary to permanent success in any field.

The subject of books must not be overlooked. To acquire a good working library is the best capital for youth. The pleasure of adding to one's select books and of watching their slow but steady increase, is indeed, delightful to every age, but most of all to young people.

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