

The Catholic Record.

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

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, OCTOBER 28, 1899.

NO. 1,097.

REV. DR. DE COSTA'S RESIGNATION FROM THE PROTESTANT EPISCOPAL CHURCH.

New York, October 7, 1899.
The Right Rev. Henry Codman Potter, D. D., LL. D., Bishop of the Protestant Episcopal Church, the Diocese of New York:

Dear Sir—I hereby respectfully resign the Office of Presbyter.

It is proper for me to give some reason for this course, which, at the end of long years of service, is adopted deliberately and in the fear of God. I must now, however, confine myself to a few points. In what I have to say at this time I desire to speak with entire plainness, as well as with kindness and respect; while, to avoid possible misapprehension, I would add that I do not resign on account of any personal grievance. I cannot reconcile my convictions with the present condition of the Episcopal Church, which, contrary to its own principles, has been drawn into the adoption of a policy of toleration towards a school of theology and Biblical criticism, which, in my judgment, is hostile to Revealed Truth. Your own attitude in relation to the subject forms, of course, a very subsidiary consideration. I may observe, however, that I do not see that you have opposed the system to which I refer. Further, permit me to say, respectfully, that I do not find that you have been "ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word;" while much less have you seemed inclined "both privately and openly to call upon and encourage others to the same."

On the contrary, I think, the testimony proves that you have discouraged and baffled men inclined to such action. I do not, however, undertake to impugn your motives, or charge upon you the "lamentable ignorance" and deliberate "malice," which, sometime since, in the public press you attributed to men by no means your inferiors either in learning or charity. I desire, nevertheless, to indicate that, as I view the subject, you have acted with and defended those who have struck at the Scriptures of the Old and New Testament as the plenarily inspired and infallible word of God. You have thus championed a revolution hostile to every evangelical body in the land. You have done this, I think, by accepting, as admissible and worthy of toleration, a system of interpretation which undermines creeds, orders, and sacraments, leaving the most sacred interests of believers of every name without the support of the unerring Word upon which, hitherto, they have been grounded. The progress of doubt during the last few years is most notable. If Newman had lived in our day he would hardly have been able to write that beautiful eulogy of the Bible, in which he says speaking of the Englishman, that "it is the representative of his best moments," and that "all that there has been about him of soft and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing which doubt has never dimmed, and controversy never soiled." Even in Episcopal Seminaries, the inerrancy of Holy Scripture is bodily and systematically denied. You, Right Reverend Sir, have entered the field at a crucial hour, plainly declaring that the system of denial or negation embodied in the "Higher Criticism" forms an allowable method of interpretation, and that the acceptance of the methods and its conclusions does not disqualify candidates for the Ministry. You have, therefore, deliberately received into the denomination, and you have approved as proper teachers for the people, men who declare that the Scriptures are errant, and do not form an infallible guide, abounding in myths, fables, scientific and historical errors. Men of this kind plainly declare that what, hitherto, we have called the Bible is not the Bible, and that the real Bible lies buried underneath the rubbish of ages, waiting to be recovered.

The long catalogue of errors credited by so-called "Higher Criticism" to Holy Scripture, may or may not in your estimation, appear as trifles. That, however, has nothing to do with the present issue, but the system that you vouch for, as within the liberty of clergymen, leaves, in my judgment, no sufficient authority for the Christian religion. We are plainly told that "the prevalent dogmatic theories of the inspiration and infallibility of the Bible have been undermined in the entire range of Biblical study, and it is a question in many minds whether they can ever be so reconstructed as to give satisfaction to Christian scholars." The party you represent has taken possession of the Church, and adopted a new standard of qualification for the Ministry. Heretofore an attempt has been made to maintain at least an appearance of respect for orthodox rules of interpretation, and a class of critics has allowed that those parts of the Bible that clearly relate to faith and morals were inspired and authoritative. But the School of "Higher Criticism" now does not make even this poor distinction. On the contrary, it is taking away the props of both faith and morals. I cannot affirm that you agree

with the details of this system, but it is plain that you deem its teachers fit persons for the Ministry. The system cannot be employed and repudiated at the same time. This decision revises the standard of qualification, and in the future, men cannot prescribe a higher standard. The minimum is the maximum. I submit that you have degraded the qualifications, and arranged the terms of admission in accordance with a scale that now affords gratification to enemies of Christianity. The worst is that the Church approves your course. Future candidates may openly deride the story of Pentecost, as the world has understood it from the time of the Apostles.

The former belief in the Bible is no longer required. Candidates of the School to which I refer will indeed continue to sign papers, agreeing to accept the Scriptures as the Word of God, but such subscriptions, practically, will prove little better than perjury.

The phrase, "Word of God," is now a phrase only; its meaning has been juggled away. Again, let me not be misunderstood. One standing by the Nileometer does not fancy that the Nileometer causes the rising of the Nile. No more can I think of you as the author of the tide now brimming and swirling in upon the Episcopal body. Without abating anything from your responsibility I must, with all due respect, think of you mainly as the exponent of an accomplished revolution. Episcopalianism has been set adrift. "Higher Criticism" has struck every diocese in the land, and from all the States of the Union there is coming a wild, ungovernable flood of opinion and sentiment that renders your position as an indicator still more significant. "You do not stand alone. You are upborne by the power of unconsecrated wealth. Your Convention, which has just closed its session is with you, having overwhemingly vindicated your *laissez faire* Standing Committee by endorsing its dark acts. Your examiners give unqualified support. Thus far the case is diocesan; but the Bishop of Minnesota, men of superior judgment and influence, applaud the "wisdom and good sense" displayed in this phrase of your administration; while the criminal silence of other Bishops speaks louder than words. The Press, being credulous, is, for the most part, with you, and halts you as the exponent of incoming "liberal thought." A leading editorial in a prominent daily, describing present society as one that "has outlived its faith of dogmas," that "your position is 'inviolable.' Humanly speaking, it is indeed secure. The masses of Episcopals are with you. The suggestion that the House of Bishops might once seemingly probable, now appears preposterous. The House of Bishops, as a whole, is on your side. Practically, your voice is the voice of the Church." It takes no personal or diocesan issue. It takes in the whole body. As one result, discipline seems to be practically dead. Indeed how could it be otherwise, when you, taking a fuller view of the situation, declare, in a charge, that the Episcopal Church now forms one of the congregations of Inter-denominational branches of the Anglican Communion that is without a head to think or a hand to act.

I can understand why the Bishop of Western Texas is obliged to admit: "We know that the young men are not in the churches and the laboring classes are entirely alienated." The President of your Standing Committee has just reported to Convention that the youth of the denomination "deny any obligation to go to church. They go if they please, but if not, it makes no difference." Indeed, what has they to go for? To listen to the reading of what preachers pronounce myths and fables? Substantially, the battle for the Bible has been fought. The cause is lost, and now you can present no inducements for either youth or age "to go to church." By a town-meeting process, the Bible has been declared "literature." This new relation of your denomination to the Bible changes the relation of the denomination to other religious bodies; and never again can Episcopals approach the Presbyterians, calling them union on the basis of a "Common Bible." The real Bible, when you get it, must at least prove a very uncommon Bible. Its exact character is not yet known. It is still to be recovered by a patent mining process from beneath the rubbish of the Ages. Your Church has lost its supposed grasp upon the essential factor in any plan of unification. The new Bible, when produced by a "critical acumen," will prove no more acceptable than the Apostle's Succession described in your "Third Triennial Charge," where you show how nimble the neglected order, disregards "gaps in neglected order," and puts a broken line in authoritative connection with the Apostles. If all you say as alleged, these denominations, to whom you will be obliged to offer the new Bible, may prefer to put themselves in position, and, without the aid of obliging Episcopals, allow the Apostle's current to overleap the "break in the twisted wire," and "fly onwards on its swift enkindling errand," into their own receivers. All this is in harmony with private judg-

ment. Episcopals are proceeding logically in their work of destruction, and in accordance with Reformation principles. Do not say that I am misinterpreting your theological opinions. I am not dealing with your opinions, but with the policy and action which rules the people. I accept the verdict. You register the revolution correctly, and, however certain Bishops and others may dissent, the revolution is a fact. Unless some swift counter-revolution takes place, this destructive work must go on to the end.

At this point I regret that it seems necessary to turn, and indicate that the long-studied scheme to inaugurate Arianism is substantially perfected. The windows of Episcopalianism are now opened, not towards Jerusalem and the fair realms of Catholic thought; the range, on the contrary, being down hill towards what is called the broad and coveted landscape of Dissent. The distinguished Rector of the leading parish in Brooklyn declares over his name, that "it is probably true that ninety per cent of our Bishops believe and teach the views for which Bishop Colenso was deposed." On the eve of Trinity Sunday last, there appeared a public and open repudiation of the Holy Trinity, and your neglect, in another case, to allow a hearing under Canon II, Title 2, indicates that it would be idle to attempt any action in this or similar cases. Proceedings against heresy are no longer to be tolerated; for if the guilty come to trial, may not Bishops be brought to the bar? The sense of culpability is general. Unbelief is in the air. Indeed, I must here call attention to the fact, as yet little noticed, that the worst of the prevailing skepticism does not appear in print, nor even in public addresses. Yet in private not a few of both clergy and laity openly repudiate the authority of bible and creed, using no concealment. One very prominent rector, who stands high in the ranks of your supporters, speaks of the New Testament as a bundle of left-over documents. Another has declared that the first three chapters of St. Matthew form simply a beautiful legend; while another even ridicules the Apostles' Creed. Important positions are held by men of this class, who remain in the pulpit to win present bread or accomplish ulterior ends. Such men are well known. They enjoy the favor of the body at large, and we must not measure the situation simply by the publication of an occasional volume, intended to mislead, it may be, and guard its author's position, or defiantly attack the Faith. The thought comes often in the well-dressed favored by the Socinian School of Hoadley, in the last century, who then exhibited in the Church of England that system of "reserve" practiced by many in and out of the pulpit to day. Still, with all this precaution, the underlying hostility is by no means concealed. The perforated, honeycombed condition of Protestant Episcopalianism is indicated by agnostic phrase. We all know perfectly well that clergymen in your diocese are assailing and riddling the Faith, and openly circulating Socinian literature. The skeptic is secure, and the revolution wins honor and applause; though it cannot be said of the system carefully sheltered in dioceses by the purple of the Episcopate, that "the scoffer observes a side of it that reduces his sneers to silence." In reality, it forms the *bouleversement* of Christianity.

I have thus endeavored to point out to you the "Higher Criticism," for the reason that I wish to keep well up in the front the true state of the Church, that no one may pretend that I leave the Episcopal Ministry because you or any other person may disagree with my conception of truth. This revolutionary process in the denomination, possibly, was inevitable. I recognize, but do not accept, the result. For years, in common with others, I have tried to stem the current, and in the course of discussion, the temper of Episcopals has been thoroughly tested. Evils have been pointed out, privately, to the Bishops, and the pessimistic reply of one, "Things will never be any better in your day or mine," may be accepted as the expression of nearly all. Letters in my possession from some of your associates in office form instructive reading. For myself, recognizing the situation as I do, there is but one course; and, therefore, whatever other men, whom personally I esteem, may do, and however they may regard their obligation, mine seems clear. While no action on your part could lead me to go out, I recognize a condition that no one man, or any possible combination of men, can now successfully meet. Episcopalianism, based on private judgment, is not only far overshadowed by doubt that will characterize the incoming twentieth century, but it is possessed by the unbelieving spirit. The storm is already here, but the Protestant Episcopate body has no anchors. Are not your people hastening to accomplish their evolution? Few will be misled by the pompous diction of that Bishop, who, in his last charge, foretells great victories. Fewer still, allow me to say, with all kindness, will be persuaded by your own phraseology, where you speak of "the Book" as "incomparable and precious," since it is commonly believed that many

Churchmen will not now disavow such language if applied to the works of Shakespeare and Homer. One can very well anticipate the reply of men, who, with assumed indignation, deny that they refuse the Bible as the Word of God; but discerning persons know the value of a phrase out of which the erstwhile faith, robustness and honesty have departed. You are, of course, ready to affirm that this school now in power honors the Word of God, and that the effort being made is one simply to "separate the chaff from the wheat," the false from the true. You would indeed place the Bible on a more "impregnable basis" than ever. No doubt it will be set upon the impregnable basis of Veda, Shasta, and Book of Mormon.

Your charge, that "a modern fetishism which has dishonored the Bible by claiming to be its elect guardian has shut it up these many years within the iron walls of a dreary literalism, robbing it thus alike of interest and of power." You have thus furnished a remarkable discovery. All along the people have regarded the Bible as a free book. It has stood the pride and glory of the nations, accredited with the uplifting of society and the advance of civilization and modern thought. No language has been found too superb in describing its work of emancipation and purification. Now, however, you assure us that we have been mistaken, and that, all the while, the Bible has been shut up within iron walls robbed of interest and power. Do you, Right Reverend Sir, suppose that the people of this land, who have organized Bible Societies, and carried them on at a large cost for many years, are sufficiently ignorant of the history and influence of the Bible to accept tamely this charge? Your language is astonishing. I deeply deplore the necessity which exists for saying this, yet you are winning laurels among infidels far and wide. Still you have Christian people, Catholic and Protestant alike, to reckon with in this attempt to charge an ignorant and degraded fetishism upon scholars and holy and enlightened men of every name, who, rejecting a carping, uncritical criticism, reverent as formerly "The Bible of our forefathers." It is hardly to be supposed that one in your position is qualified to make this charge of "fetishism" and "intolerable ignorance." The particular kind of usefulness that Higher Criticism may aspire to is indicated by the language of one of your own friends, the Bishop of Washington, who declares that, "under the influence of the 'Higher Criticism,' thousands have lost their faith in the Old Testament as the inspired Word of God; while 'the faith of multitudes is so shaken that even Sunday School children speak of the Scriptures with an irreverent freedom that would have amazed the preceding generation.'"

This statement is sadly emphasized by the last Annual Sunday School Report, which shows that while your party has been engaged with plans to secure the ascendancy and make the Bible acceptable with skeptics, no less than twelve hundred and fifty Sunday school teachers have parted from their work. The youth recognize no more loyalty to Sunday school than church. Of the influence of the whole scheme upon the body at large, one may judge from the testimony of Dr. Paret, the Bishop of Maryland, who says: "The Church in this country has almost lost the idea of aggressive work. Its missionary enthusiasm, if it ever had much, is now very feeble." This is echoed by the church press. One may, therefore, safely dismiss your statement, where you speak of what "a higher scholarship has done for us in our generation for the advancement of Godliness and good learning throughout the Christian world." It is, on the contrary, driving people away from the religion of Christ. It should, therefore, be borne in mind, that the Episcopal body was not founded on this "Higher Criticism." However logically it may put in force private judgment, no logic will enable it to survive on this new system of Biblical interpretation. Furthermore it might be remembered, with profit, that it was never designed to entertain any comparative religions; and the system you applaud can only degrade the Episcopal denomination to a plane where the maintenance of the simplest element of Christianity will prove impossible. As for your own diocese, the central and most important, when its actual state is known, it will be seen that it is rapidly approaching the condition of the bloodless heart. Spiritually, your strongest corporation is failing. The appearance of prosperity, as the statistics prove, is unreal. As things are tending, far sighted friends say, that if the cathedral is ever finished, it will prove the sarcophagus of Episcopalianism, the coffin of its creed. It is to be devoutly hoped that the policy with which you are identified may yet be paralyzed.

I need not say that I write these words with much regret. I am not here, let it be understood, speaking against the Episcopal Church, but against its administration. I have always recognized the Church of England as the masterpiece among modern denominations. I can make the language of Newman my own, where he says, "I recognize in the Anglican Church a time-honored institution of

noble historical memories, a monument of ancient wisdom, a momentous arm of political strength, a great national organ, a source of vast popular advantage, and, to a certain point, a witness and teacher of religious truth." Moreover, I should desire to see it preserving whatever of truth and integrity it may possess, since no right minded man can find any satisfaction in religious decay. I should be glad to see it demonstrating essential superiority over other modern systems found around us; and I can only feel a profound concern when I view the course upon which the branch of the Anglican body in this land has now fully entered. Others are not simply concerned; but one of the most eminent of your Bishops, a wise, far seeing man, says to me in his letter, that he is "greatly alarmed." One of your leading and most trusted periodicals comes to me while I write, saying, editorially, how serious is the situation, and how great the danger of the movement "which threatens to make patches and shreds of Holy Scripture and to reduce the faith of the Church to an iridescent dream."

I regret to view the successful attempt to pervert a time honored institution, and to discredit noble historical memories associated with fealty to the Word of God, reducing ancient wisdom to "fetishism" and "intolerable ignorance." To day, authority is gone. I can no longer declare that Episcopals hold as formerly to the Bible. The idea of inerrancy is a "fetish." I cannot, on the prevailing theory, present a single text from Genesis to Revelation that carries any final authority; and, with the departure of inerrancy from the Written Word I lose the Inerant Word that was made Flesh; since, if one cannot depend upon written tradition, how can he accept any spoken tradition, coming down through various languages and peoples during a long course of Ages? You destroy the value of the Church, since a body that cannot vouch for a written record cannot vouch for anything. That I am sorry to say, is the case with the body you so fully represent. It is the case of the blind leading the blind. In quoting Canon Gore, you say that the Church "is not tied by any existing definition of inspiration," and that "we cannot make any exact claim upon anyone's belief in regard to inspiration, simply because we have no authoritative definition to bring upon him." Therefore, you well observe and confess, "that what is heterodox to day in one jurisdiction may tomorrow be pronounced by some other court in another to be orthodox," and that such a decision in the Episcopal church "absolutely determines nothing."

No more deadly stab has ever been aimed at the Protestant Episcopal System than this which you have given. You wrote even almost gaily, conscious of the fact that you were getting the better of the men who sought to defend the Bible, and the world recognizes what you have done. It is sad that the Episcopal body stands helpless in the midst of attack, but the saddest of all is, that you give no sign that the situation is distasteful. For myself I cannot bow to the guidance of the "distinguished critics" whom you have set forth as teachers and examples for the Faculties in Episcopal Seminaries, masters in Israel, who now, side by side with the professional infidel, stand forth to lecture on the "Mistakes of Moses." My sense of right would not support me in any such course; I retire from the field, convinced that I am no longer called to struggle with an overwhelming and rapidly increasing force. I cannot accept the revolution or drift with the tide. Your school is indeed benevolent, and quite willing to tolerate Catholic Faith, bestowing upon it from time to time nothing more severe than ignoble terms. But for myself I ask no favors. I will not remain where doubt commands a premium, and the belief in an infallible Bible enjoys simply the immunity granted to a fallible Koran. Therefore, however the issue may be regarded by some excellent brethren who have stood firmly by the Word of God, for myself I must be guided by the Light that is given. I may have been misled by my teachers and examiners, but I entered the Episcopal Ministry with the distinct understanding that, whatever theories some individuals might hold with respect to Inspiration, the Scriptures themselves were inspired and inerrant. That was the view held by all so-called Orthodox bodies. By degrees, however, new views arose, shocking the Protestant sentiment at first, but afterwards making progress, until, finally, the present opinion took on form. The situation is therefore changed. The Episcopal Body has relinquished the former belief and requirement, and the contract that I made is broken. I am free.

I have not, however, lost any faith in Christianity. My belief is brighter and fuller than ever before. I am an optimist, cheerful and hopeful, trusting in the ever increasing good; and I leave the ranks of your Ministry with Charity for all, and especially for highly respected brethren still accepting illusions by which I was once enthralled.

In closing, while wishing you personal prosperity and happiness, allow me to express the hope that the eyes of your soul may yet be opened to see the

real character of the work which has secured the influence and support of the Episcopal Body; and that, by the Divine blessing upon the labors of earnest and upright men, Episcopals may finally be brought to realize the splendid realities of the Catholic Faith mirrored in the Divine Word.

Committing my future to God, and to the Holy Angels.
I remain, very respectfully,
Your obedient servant,
B. F. De Costa.

RELIGION AND PROGRESS.

A reverend gentleman, Dr. Robert Hunter, makes use of the Galililzian century to point a horrible moral against Romanism, in the Presbyterian Journal. According to Brother Hunter, the village of Loretto, founded by Catholics, is to day a sleepy old hamlet, without a single trolley car or whang-doodle to brag about; while its neighbor, Ebensburg, founded by Welsh Protestants, thrives apace. "This," quoth the man of God, "is the story of Romanism and Protestantism the world over."

We are not aware that Catholics have ever disputed that Protestantism is a better religion so far as this world is concerned than the religion which Christ founded. Rank paganism would be better still; for it is plain that the duties of religion and especially the restraints of conscience are impediments in the race for riches. Brother Hunter's point of view is the natural fruit of an unspritual religion, and illustrates Cardinal Newman's saying that Protestant and Catholic ethics will no more mix than will oil and vinegar. "Different churches exhibit moralities of different and often inharmonious types," says Mr. W. H. Mallock. "Compare the Scotchman who solemnizes Sunday by not whistling as he gets drunk with the Frenchman who celebrates it by a happy evening at the opera." And of the flocks shepherded by the sectarian clergy whom Brother Hunter represents, that acute analyst and hard hitter says:

"They have made the pursuit of riches the chief business of their lives. Their ideals have been the ideals of men who kept at least one maid servant, who value themselves on the gentility of their parlors and their mahogany chairs, and who consider a black coat as important as a white conscience. Voluntary poverty has never been one of their virtues, and involuntary poverty has had for them a strong savor of sin. They have, in fact, only existed as a class by pursuing and gaining riches so far as their powers allowed, and their ideal of righteousness has been painted on the sacred background of competence. The whole turn of mind, the whole point of view, implied in this is in complete contradiction to the letter of Christ's teaching."

Yes, Brother, "this is the story of Romanism and Protestantism the world over."—Ave Maria.

ANointing WITH OIL.

It is with a sad heart that we Catholics see sincere Protestants groping for the truths of faith and the graces of the sacraments, yet resolutely keeping away from the Church where only can the needs of their souls be supplied.

In New York, for instance, there are two ministers of the Christian and Missionary Alliance, Mr. A. B. Simpson and Mr. Henry Wilson, who reading in the Bible the passage: "Is any man sick among you—let him bring in the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man and the Lord shall raise him up; and if he be in sins, they shall be forgiven him." (St. James v. 14), have begun to call on the lame, the halt, the blind and the diseased to come to their Gospel Tabernacle and be anointed. "We touch the brow with a drop of olive oil," says Mr. Simpson. "It has no healing power, but it is the sign of the Holy Spirit." He bids the sick trust in the Lord, he prays over them, and he anoints them on the forehead with a drop of olive oil.

These sincere men are trying to carry out the directions of the Scriptures. They have read a what was written by St. James. They see the need, the comfort of the Sacrament of Extreme Unction. But the best that they can do is to "touch the brow with a drop of olive oil" that "has no healing power." Alas! too, it has not the sacramental power, for only they can administer the Sacraments who have been anointed by God for that office—the ordained priests of the Church.

Poor sufferers crowding by hundreds into the "Gospel Tabernacle," hoping for relief from bodily ailments! Poor ministers wishing to fulfil the words of Holy Writ but having no authority to dispense the sacraments! The Catholic Church echoes the words of the Saviour when He wept over Jerusalem, thou that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings and thou wouldst not!—Catholic Columbian.

I expect to pass through this life but once. If, therefore, there is any kindness I can show or any good I can do to any fellow-being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.—Anon.

LEAGUE OF THE SACRED HEART.

Christian Education in the Family.
GENERAL INTENTION FOR NOVEMBER 1899.

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart.

The family is God's own creation. It is the chief means that He employs to make His great commandment of love known and acceptable to mankind. The mutual love of father and mother, their solicitude for their offspring, and the dependence of children upon their parents are the great natural helps we have to appreciate God's love for us and the benign providence with which He has disposed that we should learn from our very infancy how much we need the services of others, so that we may despise no human being, but love all. It is, therefore, in the family that we are to master the first principle of Christian knowledge, the first and the greatest commandment, the one which contains every other, and which is, consequently, the basis of all science, human or divine.

Parents are not usually competent to teach their children the principles of human science, and often Catholic parents may not be well enough instructed to teach them the simple lessons of the Catechism; but even the most illiterate Catholic father and mother can teach a child the name of God, the names of Jesus and Mary, and impress on the young mind a sense of the holiness of God's law and of the malice of sin, of the justice and sureness of an everlasting reward for virtue and of an everlasting punishment for sin not repented. It is rare to find Catholic parents so ignorant that they cannot teach their children how to make the sign of the cross, and to say at least the simple morning and evening prayers, and their obligation of attending Holy Mass on Sundays, and on holy days of precept, and the dangers of bad company. Indeed, it is not the illiterate who are commonly most at fault in the matter of a Christian education for their children, on the contrary they seem to appreciate its benefits more than parents whose social station leads them to sacrifice everything for the worldly advancement of their children and neglect their progress in Christian doctrine and practice. Almighty God imposes on men no law that they cannot obey. Parents are bound by the natural law to cherish their children, body and soul. It is, therefore, just as much in their power to develop and cultivate the faculties of their souls as it is to nourish and train their bodies. From the time of their birth to the moment when they exercise their reason, no one is ordinarily entrusted with the education of children but the parents; when schools or special tutors take charge of them, the parents are still responsible for watching and controlling the influences brought to bear upon them and for correcting their every wrong impression or dangerous tendency, and usually, no one but the parents will take sufficient interest to do all this. At no time in the life of the children can parents consider themselves relieved from the obligation of educating them as Christians, for the more they may learn, whether by their instruction in the school or by their experience in life, the better they will appreciate the advice and example of their parents and be guided by both for good or evil.

It is the sweet providence of God that the home should be the school of all that is highest and holiest in human life. By His ordination the family is so constituted that parents should cooperate with Him not only by the generation of the bodies of their children, but also by aiding in the perfection of their souls. Since, by the law of our fallen nature, their children are born without sanctifying grace, He mercifully bestows it in the sacrament of baptism. Even before reason comes to enlighten the child the parent can prepare its senses, its imagination and memory to grasp the elements of Christian knowledge as soon as the light of reason dawns upon these faculties. The infant lips can be trained to pronounce the holy name of God and the sweet names of Jesus and Mary, the eyes can be accustomed to look upon pious objects with veneration, the ears can be made to listen to the story of the Babe of Bethlehem, until the imagination and memory will naturally be filled with scenes and reminiscences which will all stand out so clear and intelligible when reason comes to enlighten them that they will forever after influence the will of the child who has been fortunate enough to have had such a training. Such a training, representing as it does from the very beginning the very germs of consecration, disposes not only the soul, but the very bodies of children to receive sanctifying grace and to grow in it, and a childhood spent in this manner cannot but lead up to a youth of wisdom rather than of folly. In this way were spent the first years of Jesus Christ in Egypt and at Nazareth, for, though knowing from His very conception all things human and divine, still being in all things like unto us, save sin, He deigned to stand in humility at His Blessed Mother's knee and to take His lessons from His humble fosterfather, the carpenter, St. Joseph, that, growing in wisdom, age and grace before God and men, He might not only draw all men after Him, even the children from their very birth, but encourage also and console parents in their endeavors to train their children to a Christian life by the sweet remembrance of the scene in the home of the Holy Family at Nazareth.

What Catholic father or mother can

fail to recall and contemplate the Holy Family at Nazareth, or to appreciate its lessons for themselves and God's purpose in recording it in the gospel? When the holy feast of Christmas comes, they never fail to bring their little ones to the crib at Bethlehem, and they are glad when these seem to recognize the Divine Infant as their own God and King. How is it that so many of them go no further, and fail to keep the Divine Infant and His ways before their children throughout the year, so that with each recurring Christmas tide they might approach His crib, with a year's new knowledge and love of Him, growing, as He did, in wisdom and grace as well as in age, until they attain unto the measure of the age of the fullness of Christ.

For the Christian education of children is not complete when they have been taught their prayers and catechism and prepared for the Sacraments of Penance, Holy Communion and Confirmation. It embraces many things that can never be learned in school, and it cannot be considered as complete when the school education is finished. Parents, unfortunately, are too easily disposed to shirk their duty to their children, and fancy they have acquitted themselves of their obligation to bring them up in a Christian manner when they have entrusted them to some Catholic School or Academy. They excuse their indolence and their absorbing attention to worldly matters in a plausible way. Their children are in safe hands, under tutors who know their religion thoroughly, with companions who are all Catholics like themselves, and what more can they do? After all, a home cannot be like a convent, and when at home children must be indulged to some extent, and nowadays the tendency is to let even young people form their own character; the sooner they are left to depend on their own resources of will and mind and body the more independent they become, and independence is the spirit of the age; the more self made they are, to a certain extent, the more hardy they become in character, and the more, too, they show their individuality. All these, and a hundred other fallacies, are repeated by the indolent and ignorant parent; nor can we blame them entirely, since but too often they are merely repeating what is so speciously set forth even in some of our religious magazines and pulpits. It is well if their excuse be no worse, and if they at least make up for their own indolence and ignorance by sending their children to Catholic schools. As things go nowadays, it is something gained if even Catholic parents do not plead that a stricter Christian education at home would prepare their sons and daughters for the sanctuary or for the convent and stand in the way of their worldly advancement; and it is a blessing to their children if they are not so carried away by the pretentious offers of secular schools and colleges, as to imagine that they can safely entrust their boys and girls, still under sixteen, to institutions in which sectarianism, irreligion, infidelity, and every phase of worldliness, not to mention licentiousness, are sure to poison or vitiate the young minds, which have not surely been overtrained in Christian knowledge and practices.

Without making the home a convent, without impeding in any way the formation of the character of children, without crushing in them any proper spirit of independence, without investing them with a fictitious character, or lessening their individual qualities and merits, parents can make their households a veritable school of Christ, in which He will rule as Master, fashioning by His own principles and after His own perfections each soul according to its proper character, endowing each with a self-mastery with which alone liberty can be properly exercised, and helping everyone by His grace and example to suppress the individualism which is but one of the many euphemistic names for selfishness, and cultivate to perfection every single trait, particularly the sense of personal responsibility which makes men more acceptable as individuals to God and their fellow men.

Let Catholic parents cooperate with their Church and schools in the work of Christian education, let them train their children in Catholic doctrine, sentiments and practices, let them, as no other persons can, make them familiar with Catholic views, traditions and customs, and we shall have a generation of intelligent and steadfast champions of the Church such as our times sadly need.

needed that the minds of Catholic fathers and mothers be opened, and that their hearts may be moved to unite with Christ in raising up for Him new and loyal followers in the persons of their sons and daughters, young men and young women who, whether in the world or in the cloister, may spread abroad the good odor of Christ, and as the "other Christs," that Christians should be, enable all who come under their influence to recognize the salutary influence exercised on their lives by being taught from infancy to model themselves after Him.

A NOTABLE OUTSIDE VIEW OF THE CHURCH.

Read "The United States and Rome," by H. D. Sedgwick, Jr., in the Atlantic Monthly for October, to know how the Catholic Church and her possibilities on the threshold of the twentieth century impress an acute and far seeing non-Catholic student of men and institutions. It is the most remarkable picture of the Church drawn from a distance, and the sharpest forecast of her future, since Macaulay's famous sketch and preface—the latter of which in its day-by-day fulfillment is already justifying his prophetic power.

Mr. Sedgwick's argument is briefly this: "The application of science to the production of wealth, to the development of commercial intercourse to the diminution of space," is strongly affecting international relations. Nationalism is slowly yielding to the cosmopolitan spirit, which, in its last analysis, is merely the assertion of the human brotherhood, based on the unity of the human race.

The United States is destined to be the first great cosmopolitan country. No merely national religion will make headway in a cosmopolitan country.

There is but one cosmopolitan Church—the Church of Rome. To her, therefore, the religious future of the cosmopolitan country.

Mr. Sedgwick sees the Church with the statesman's and scholar's eyes—not with the churchman's. Hence he does not trace her universality back to her Divine Commission to teach all nations; nor refer to the Scriptural record of St. Peter's vision and the all-embracing net; nor to St. Paul, with his apostolic outreach to Jew and Gentile, Greek and Barbarian, bond and free.

But he touches on that testimony to her cosmopolitanism which made Catholicity and civilization identical until the sixteenth century.

In the religious revolts of that period, he sees chiefly the opposition of nationalism to the religious conception of universalism.

"The Reformation," he says, "was the awakening of the Teutonic races to the great differences that separated them from the Latin races. Northern nations felt the swelling of national instincts and the bonds of the Universal Church were broken."

There was much besides the extreme assertion of Nationalism in the so-called Reformation, and more unworthy of human dignity, but with that, we have not here to do.

Mr. Sedgwick says that nationalism has reached its zenith and is already on the wane. The Catholic Church kept her cosmopolitan character despite the large defections from her ranks to Protestantism. The then greatest nations were found faithful, as France and Spain. In others, as in Germany, a strong section retained the old Faith. Weak Ireland, side by side with strong England, resisted Protestantism unto blood, that she might later follow the drum-beat round the world with the English Sign of the Cross.

No where in Europe was the Church left without witnesses, and her conquests in new worlds, "repaired half Europe's loss."

The defections of civilized nations, however, inevitably affected national representation in the College of Cardinals. But it cannot fail to strike as close a student as Mr. Sedgwick that with her beginning of reconquests, there is the beginning of return to the old order. England, Ireland, and the United States, Australia, and Canada, have all had their representatives in the Sacred College.

Reviewing the perils through which the Church has come unscathed, estimating the strength of the successive mighty forces arrayed against her until now, which, humanly speaking, should have destroyed her, but failed to do so, Mr. Sedgwick says:

"It is not strange that many who think that some divine power stood behind the early Christian Church, should believe that the same power guides and preserves the Church of Rome." Picturing her visible aspect as she appears to him to day, with her background of actual history, he asserts for the world, and deduces for America, as follows: "The Roman Church has always been cosmopolitan. There have been Popes from England, Holland, Germany, France, Spain and Italy. Her churches lift their spires from Norway to Sicily, from Quebec to Patagonia. Her missionaries have sacrificed their lives over all the world. Her strength has been that she is the Church Universal. England recognizes the Queen as the head of the Anglican Church; Russia, the Czar as the head of the Greek Church; but the Roman Church has never been bounded by national boundary lines; she alone has been able to put before the Western world the ideal of a Church for humanity. This has been the source of her peculiar attraction; and in the next century, with national barriers broken down, her claims to universal acceptance and obedience will be stronger than ever. Americans cannot kneel to an English king nor prostrate themselves before a

Czar of Russia, but many will do both before him who has the only claim to be considered the High Priest of Christendom."

Mr. Sedgwick says, moreover, that "the City of Rome is the only city in which the spiritual head of a great Church could live without exciting national jealousies elsewhere;" but he does not admit what is to us the logical sequence of this statement, that the place of the Pope's residence should not be under the dominion of any secular power.

The territorial independence of the Holy See is necessary to the absolutely free and beneficent exercise of the mission among the nations of the earth to which Mr. Sedgwick believes it destined. The case is similar to the safeguarding of the Federal Government by placing its capital in the District of Columbia, rather than in any of the States of the Union.

Mr. Sedgwick does not, however, dispute the fact that, in despoiling the Church of its temporal possessions, the Popes have been "robbed of what had been their own by as good a title as any in Christendom;" nor do Catholics dispute that the Papacy has flourished despite this despoilment.

But are there not between the Church of Rome and the United States of America incompatibilities insuperable, democracy, love of independence, love of knowledge, hatred of superstition, impatience of dogmatic boundaries?

To these counts in a large indictment, the intelligent outsider, whose words are before us, answers in effect that the Church of Rome "has been the greatest democratic power in the Western World;" and that the assertion of independence as extreme individualism in America, is softening into recognition and acceptance of human interdependence. He does not accept the unfounded assumption that knowledge is incompatible with the Catholic religion, but says that the ignorant are, and in all likelihood will always be, with us; that in the twentieth century the leading classes—who everywhere influence the multitude—will cease to be Protestant; and that said multitude will be left to the Catholic priesthood, "the one educated body which shall seek to influence them."

Superstition as applied to the practice of the Catholic Church means commonly the veneration of the heroes of sanctity, and faith in the virtue which goes out from them; and of this says Mr. Sedgwick:

"Supernatural conceptions are required by the natural appetites of the imagination, and the Roman Church best can furnish them."

As to dogmas, he declares that the human mind has a natural appetite for dogmas, then continues in words which strongly recall to us the expression of a rather pious Unitarian:

"To an outsider the separate dogmas of the Roman Catholic Church are no more difficult of acceptance than the dogmas which she shares with Protestants. The fall, the atonement, the divinity of Christ, the Trinity, the clauses of the Apostles' Creed, are larger and more exacting beliefs than the authority of the fathers, the immaculate Conception of Mary, the infallibility of the Pope in matters of faith and morals. To the outsider the dogmatic Protestant seems to strain at a gnat and swallow a camel."

Mr. Sedgwick is not quite clear in his own mind on Papal infallibility, and the development of doctrine; but at least he has not the common Protestant misinformation on these points.

Catholics know, however, that the Pope does not receive a new revelation to define new truths, but simply is preserved from error in defining those already contained in the Deposit of Faith. Development and addition are very different matters.

It is good, however, to see this honest man clearing away difficulties, and appreciating the fact that there are no incompatibilities between true Catholicism and true Americanism. He says of the Church:

"It combines the sense of certainty and fixedness necessary to most men, and the capacity for growth, necessary to the few. To compare the old and the religious to the young and the secular, the Church bears a significant likeness to the American Constitution."

And elsewhere:

"The meeting of the great American democracy and the Roman Church will not be a hostile meeting. There will be little jealousy, no rivalry. We have no national creed to oppose to the Catholic beliefs; Rome has no commercial ambition to clash with ours. See will come quietly as into a sick room."

This last sentence in view of the peculiar bias of humanity to which she will have to minister in a cosmopolitan country, if the present economic struggle should become more acute, is significant.

Mr. Sedgwick tells us much of what allies the Church will draw to herself if she stands where the religiously detached can see her as the friend of the poor and the toiler.

the Church which derives its independence from Henry VIII?"

People who band in protest against materialism, and are "spelling out new words for old supernatural craving, as Faith Curers, Christian Scientists, etc., should be good subjects for the magnetism of the Church, thinks Mr. Sedgwick, if she will but open her arms to them; but with one thing and another, Mr. Sedgwick predicts for her future, the pre-eminence in numerical strength and moral and spiritual influence in America.

He is judging from a purely human standpoint. The Catholic, confident of supernatural help, to faith and disinterested missionary service, does not despair of the classes, least of all, of the negroes, which this forecast excludes from the Church's conquest in America.—Boston Pilot.

EUTHANASIA.

We have never been able to forget a remark made to us by a lady whose husband had just died. "He passed away so peacefully." He did not know that he was dying. "It was an astonishing view for a Catholic to take. Next to supplying a dying Christian with poppy and mandragora there is nothing so cruel as to let him enter the portals of eternity without a word of warning. Perhaps his everlasting destiny hangs on the issue of those last moments. Don't be afraid of alarming the sufferer. The health of his soul is far more important than that of his body, for which confessedly nothing more can be done. The important thing is not to die gracefully—to sink decorously to rest—but to die well, according to Christian standards. Ordinarily, moreover, the fear of giving alarm is baseless. Those who have assisted at the last moments of Catholic patients find that as a rule the grace and consolation of the Sacraments bring a peace that surpasses all understanding." Oliver Wendell Holmes records in "Over the Tea Cups" his observations on this point—Providence Visitor.

General Debility and a "run down" state call for a general tonic to the system. Such is The D. K. L. Emulsion. Builds you up, increases your weight, gives health. Made by Davis & Lawrence Co., Ltd.

SKEPTICISM—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that DR. THOMAS' EMULSION OF PURE FISH LIVER OIL is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

HOW TO CLEANSE THE SYSTEM.—Parmelee's Vegetable Pills are the result of scientific study of the effects of extracts of certain roots and herbs upon the digestive organs. Their use has demonstrated in many instances that they regulate the action of the Liver and the Kidneys, purify the blood, and carry off all morbid accumulations from the system. They are easy to take, and their action is mild and beneficial.

That Hacking Cough is a warning not to be lightly treated. Pyony Pectoral cures with absolute certainty all recent coughs and colds. Take it in time. Manufactured by the proprietors of Perry Davis' Pain Killer.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when by the timely use of Bickel's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc.

Think about your health. Do not allow scrofula taints to develop in your blood. Take Hood's Sarsaparilla now and keep yourself WELL.

That Cough Hangs On

You have used all sorts of cough remedies but it does not yield; it is too deep seated. It may wear itself out in time, but it is more liable to produce la grippe, pneumonia or a serious throat affection. You need something that will give you strength and build up the body.

SCOTT'S EMULSION

will do this when everything else fails. There is no doubt about it. It nourishes, strengthens, builds up and makes the body strong and healthy, not only to throw off this hard cough, but to fortify the system against further attacks. If you are run down or emaciated you should certainly take this nourishing food medicine.

SCOTT & BOWNE, Chemists, Toronto.

"Little Strokes" Fell Great Oaks."

The giants of the forest must yield at last to the continual blows of the woodman. When the human blood has become clogged and impure the little drops of Hood's Sarsaparilla, promptly taken, will fell the oak of bad blood.

Hood's Sarsaparilla

Educational.

BELLEVILLE BUSINESS COLLEGE Established 1889

Students have a larger earning power who acquire the following lines of preparation under our efficient system of training. It has no superior:

1. Book keeping.
2. Shortland, Commercial & Railway.
3. Typewriting.
4. Civil Service Options.
5. Civil Service Examinations.

Students receive the first of each month, and the other departments at any time.

J. FRITH JEFFRIES, M. A. Principal
Address: Belleville, Ont.

FOREST CITY Business School College LONDON, ONT.

J. W. WESTERVELT, Principal

A SCHOOL WITH A FINE RECORD. CENTRAL Business College

Six American business colleges and two Canadian institutions have recently applied to us for our graduates to teach in their schools. If you want additional evidence of our superiority you will find it in our catalogue—the finest business college catalogue in Canada. Write for catalogue to C. A. FLEMING, Principal.

NORTHERN Business College

Owen Sound, Ont., than any other three business colleges in Canada. It has the best business college equipment, the most complete business course and the best business books in Canada. Write for catalogue to C. A. FLEMING, Principal.

DO YOU KNOW THAT THE PETERBORO BUSINESS COLLEGE

is now considered one of the most reliable schools in Canada? Write for particulars. WM. PRINGLE, Principal.

ASSUMPTION COLLEGE SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSICAL AND Commercial Courses. Formal including all ordinary expenses, \$16 per annum. For full particulars apply to Rev. D. CUSHING, C.S.B.

A SCHOOL CENTRAL BUSINESS COLLEGE, TORONTO

was thus favored by the Hon. Mr. Justice G. B. Ryer, who writes: "The confidence of business men in the Central Business College cannot do better than stand this College well."

Term reasonable. Results good. Fall term OPENS SEPT. 5th. Regular teachers. Proper equipment. Write for particulars. W. H. SHAW, Principal.

COLLEGE OF REGIOPOLIS KINGSTON, ONT.

Under the direction of the Most Rev. C. H. Gauthier, D. D., Archbishop of Kingston, An efficient staff of highly educated and experienced high school teachers. Collegiate Department, (1) Classical Course, (2) Mathematics Course, (3) Teachers' Certificate Course. Approximate cost per annum—Tuition \$7; Rent of books, not more than \$3; Board and room (\$2.50 per week) \$10; Total \$17.00. Business and Shortland Department—(1) Complete Business Course, (2) Shortland and Typewriting Course. This department is, in effect, a Business College under the management of an experienced business College teacher. Diplomas granted. Special rates for this department. Address, Rev. C. H. G. Ryer, J. M. A., Dean, College Regiopolis, Sept. 1st.

FATHER DAMEN, S. J.

One of the Most Interesting and Useful Pamphlets Extracted and Published by Father Damien, S. J. They comprise five of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Catholic Church the Only True Church of God," "Confession," "The Real Presence," and "Popular Objections Against the Catholic Church." The book will be sent to any address on receipt of 15c. in stamps. Orders may be sent to: THOMAS COFFEY, Catholic Record Office, London, Ont.

THE LONDON MUTUAL FIRE INSURANCE COMPANY

THOS. E. ROBSON, D. C. McDONALD, President, Manager. The Only Mutual Fire Insurance Company Licensed by the Dominion Government. GOVERNMENT DEPOSIT, - \$50,038.75. The advantages of the "London Mutual" in a local sense, are that—it is the only Fire Company owning its own property and paying city taxes. That if a fire occurs within a day an adjustment is made by one of the experienced inspectors of the Company and the full indemnity is paid at once without any vexatious delay. A. W. BUSHWELL, 476 Richmond-st., City Agent. Agent also for the London and Lancashire Life Co. and the Employers'.

Home Cure For Drink

The Dyke Cure for Drunkenness is a healthy, safe, inexpensive home treatment. No hypodermic injections, no publicity, no loss of time from business and a certainty of cure. Consultation and correspondence free and confidential. DR. W. E. DYKE, 308 Bathurst street, Toronto. References as to Dr. Dyke's professional integrity permitted by Sir W. R. Meredith, Chief Justice; Hon. G. W. Ross, Minister of Education; W. W. Barker, Banker; H. S. Strath, Manager Traders Bank; Thos. Coffey, publisher CATHOLIC RECORD.

THE CATHOLIC RECORD

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LVI. The reproaches addressed to the Papacy by such men as this James O'Conor, and by vulgar Protestantism, for its claims of spiritual authority, bear at first seeming a certain resemblance to the warnings addressed by some great saints to certain medieval Popes. On examination, however, we find them utterly different and opposed.

In the height of papal power and resources, in the Middle Ages, various holy men and women, St. Bernard, St. Catherine of Siena, St. Bridget of Sweden, perhaps St. Antonine of Florence, and many others, were possessed with a haunting, almost a tormenting sense of the dangers to which frail mortality (for Popes are but earthly clay) was exposed under the weight of "the great mantle." Dante, indeed, makes Adrian the fifth to declare in purgatory that he himself, until he reaches the height of the Papacy, had never apprehended the insufficiency of the world, and had then first learned to turn his thoughts savingly to eternity.

The exaltation, however, might work the other way, and unless the newly-elected was already deeply rooted in the life of God, there was great fear of the result. The temptation would be mighty, to commit the greatest of all sacrileges, by degrading the supreme spiritual power into an instrument of worldly aggrandizement, even of sensuous and vulgar pomp and gratification. Therefore these saints spared no urgency of admonition, of warning, even of salutary reproach, to remind the Pontiff what untold and eternal interests, for himself and for the Christian people, hung on his worthiness or unworthiness.

These lights of the Church did not fall into the error of the Fratricelli, or of the Arnoldists, and imagine that absolute poverty was obligatory on the priesthood, high or low. They had no doubt that the world, become Christian, ought to provide the means of a bosoming dignity of living for its spiritual guides, especially for the Bishops, and most of all for the Pope. They did not jealously measure the amount of treasure that should be laid out upon his household and retinue. They did, however, insist that a certain noble simplicity of living ought in him to bear witness to an inward detachment from worldly cravings, and to a remembrance of that humility of outward circumstance from which the Supreme Pontificate had risen.

These admonitions of the saints were most acceptable to the Holy See. The Popes seemed hardly able to have enough of them, and the sharper they were the better they seem to have liked them. St. Catherine was plain spoken, but St. Brigitta used words that fairly make us shiver. She had her reward in being canonized only seventeen years after her death. The Popes seem to have viewed these two holy women especially as, so to speak, the wardens of their salvation. Indeed, they were also the guardians of the Apostolic See itself, for through their inspired admonitions chiefly the Babylonian Captivity of the Church had an end and the Popes were brought back from Avignon to their own bishopric. But for this, thinks Emil Gebhardt, the Church would have flown all to pieces, and something much nearer a miracle than the Council of Constance would have been needed to restore her unity.

Now it was precisely because these saints had so deep a sense of the spiritual prerogatives of the Papacy, that they were so solicitous to clear it of all delilement of terrestrial mud. They wished that the pure effulgence of eternity should shine forth from it, encompassed with such a modest dignity of outward aspect as should better interpret its inward greatness to the ruder multitude. Such a Pope and Papacy as the world has now seen for twenty one years was their idea, although in a fiercer and tawdrifer age, concessions had to be made to its temper which are now needless.

Now, these frank representations and expostulations of the saints, addressed to the Holy See, taken *ad litteram*, often sound astonishingly like the reproaches showered upon the Papacy by popular Protestantism, and by such men as this O'Conor. In reality they are quite the opposite. Besides that they date from a time when the extreme unrestrainedness of language greatly discounted from its force, so that, as was afterwards said of Luther, out of every hundred words he meant about five, this frankness was used by those who were indissolubly devoted to the central See, and who had the most exalted conception of its divine endowments. What they deprecated was, not the fullest exercise, in wisdom and love and in personal humility, of its great attributes, but all complication of them with mundane plottings and schemes. And the Fratricelli themselves were driven into their extremity of opposition by the very intensity of their apprehension of the spiritual greatness to which the Papacy was called. Just because this vocation was so exalted, the extremest of the extravagant among them, and among allied parties, beginning with the orders, would at the last have stripped the whole priest-hood and its chief of even the most modest investment of visible greatness.

Now, see the exact opposite of this in popular Protestantism, as illustrated in a thousand ways, and among them by this article of the man O'Conor, who, although not trained a Protestant, shows an adroit readiness to catch the temper of his new associates. He

does not attack the Pope for any assumed extravagance of living, which, indeed, would be rather ridiculous as applied to Leo XIII., a man whose bed-chamber, perhaps, is not so much like a cell as his predecessor's, but who is of marked simplicity of habits and tastes. O'Conor makes no attack on the Pope's manner of living. His reasoning is as follows. Take it as I give it, and it has a meaning. Take it otherwise, and it has none. This is its tenor.

Christ is called the Nazarene. The Nazarenes were much despised. "The Nazarene," therefore, practically means, "the Despised." Jesus was *abhorred* because He taught doctrines that threatened the overthrow of Judaism. He was *despised* because He was not a trained Rabbi, and because He was very poor. He, in turn, appointed apostles who were, as O'Conor says, "poor and disinherited." The Pope claims to be his successor. Therefore, unless he too is despised, he is not in the true line. If he prefers any claims, or does any acts, which procure him reverence, he has broken the succession from "the Nazarene."

This sounds monstrous, and is monstrous. Yet it is by no means without meaning. It bodles forth, better than its propounders know, one side of Protestantism. I believe the Reformation to have wrought great good, and to be still working it. Yet when we say that Catholicism on one side is of Christ and on the other of Satan, we say what is certainly true, in a narrower range, of our own narrower and shallower system. The Reformation, essentially a Teutonic movement, took the form of a revolt of the laity, but especially of the nobles and princes, against the clergy. It must then be among the nobles and princes? It therefore, from the very first, gave itself up, in the first two of its three chief forms, Anglicanism, Lutheranism, and Calvinism, to an almost unbounded obsequiousness towards the secular power, which has drawn after it, even in theory, an extraordinarily exaggerated conception of the Christian value of secular interests. We are fond of talking about bipartemous language used in the Middle Ages towards the Popes. Such were doubtless was, but how could it be worse than Cranmer's declaration of it as a merit "to love the King as much as we love God," or Bucer's, that the subject must follow the will of the prince whether for evil or good; or Tillotson's (much later, indeed) that only a personal revelation can excuse a man from professing any religion which the magistrate may impose; or Luther's, that what the prince must care for is, that they shall not come short in "hanging, heading, burning, breaking on the wheel," or Melancthon's, that so long as a lord does not absolutely press his vassals out of life, he has a right to burden them as grievously as he will, and that if the prince chooses to reduce them to bondage, it is un-Christian in them to object?

We will consider this further. Charles C. Starbuck. 12 Meacham Street, North Cambridge, Mass.

THE UP-TO-DATE MINISTER

Must Combine the Gifts of an Impresario, a Commercial Traveler and an Auctioneer.

Ian MacLaren writes of "The Candy-Pull System in the Church" in the October Ladies' Home Journal, and after describing the tendency of the up-to-date Church, designates the qualifications of a pastor for "this qualification of institution." "The chief requisite demanded," he contends, "is a sharp little man, with the gifts of an impresario, a commercial traveler and an auctioneer, combined with the lightest flavor of a peripatetic evangelist. Instead of a study lined with books of grave divinity and classical literature, let him have an office with pigeonholes for his programmes and endless correspondence; cupboards for huge books, with cutting from newspapers and reports of other organizations; a telephone ever tingling, and a set of handbooks: "How to Make a Sermon in Thirty Minutes," or "One Thousand Rare Anecdotes from the Mission Field."

Here sits an alert, vivacious, inventive manager, with his female stenographer at a side table, turning over one huge book to discover who is next in order of time for visitation, and another for details of families, or hastily examining filed speeches of public men on some subject to be taken on Sunday. From morning to night he toils, telephoning, hurrying around, conducting "socials," "bright evenings," "giving talks," holding receptions, an unweary, adroit, persevering man. No one can help admiring his versatility and honesty of intention, but if he is to be the type of the minister of the future then he will supersede and exclude a better man."

The Nimble Sixpence. Catarrh-zone cures Catarrh, Bronchitis, Asthma and Hay Fever at once. No danger or risk. Catarrh-zone acts surely and quickly. It cures by action of medicated air, which is carried directly to the seat of the disease, killing the germ-life that causes these diseases, and at the same time heals up all the affected parts. You breathe-it does the rest. For sale at all druggists or direct by mail, price \$1.00. Send 10c in stamps to N. E. Polson & Co., manufacturing chemists, Kingston, Ont., for sample bottle and inhaler.

Help your children to grow strong and robust by counteracting anything that causes ill health. One great cause of disease in children is worms. Remove them with Mother Graves' Worm Exterminator. It never fails.

FIVE-MINUTES' SERMON.

ON DELAY OF REPENTANCE.

"Pray that your flight be not in winter, or on the Sabbath." (Matt. 24, 10.)

The abomination of desolation spoken of by our Divine Saviour in its literal sense, the destruction of the temple and the destruction of the city of Jerusalem, but according to the fathers of the Church, it is also a figure of mortal sin which desecrates the soul and delivers it to eternal destruction. In this sense, the winter of which our Lord speaks is the close of life, the last sickness, and we are expressly warned not to postpone the flight from sin, namely repentance, to the winter, that is to advanced age and the uncertain time of our last illness.

Verily, any procrastination might prove fatal. We know not whether we shall have a winter of life, if we shall arrive at old age or die after a lingering disease. Death can come to us at any moment and as suddenly as the lightning from Heaven. But this we know, it we appear before God in the state of mortal sin, we are lost forever. The careless sinner consoles himself with the thought that sudden deaths are exceptional occurrences and that he will not meet with such a fate. If the frequency with which they occur and which, according to statistics, are on the increase, can still lead you to think they are rare, I leave to you your own judgment. Supposing, however, for argument's sake, that they are exceptional, if you meet with such a death, what then? The possibility is there. Oh, if such a death should surprise you in the state of mortal sin, in the state of enmity with God! Can you imagine this fate without being filled with terror? You would burn eternally in the fearful flames of hell, eternally weep and lament, eternally despair without hope of relief. You would be damned as long as God exists, and that is forever. Do you desire so terrible a fate? Unfortunate sinner, you are not so indifferent about matters of little importance, of which the gain or loss is perhaps a few dollars.

Let us, however, waive the possibility of a sudden death, and presume that, by divine inspiration, you have been assured of dying after a long illness. Are you therefore certain that you will be reconciled to God by a good confession? You desire this, but may not your hope be delusive? May it not be that in you will be verified this warning (quasi vita, mori ita). As one has lived, so he will die. What is the ordinary course of a person's death? At some time scarcely to be remembered, there is a slight disposition. As it continues, the physician is called, but he, as well as friends and relatives, makes little of it, and all hope it will soon pass away. Suddenly, without any premonition, the illness assumes a dangerous phase. The physician now looks serious, and the first signs of the mind's wandering are perceived. It is only now that the patient is asked if he wishes the priest. Ah, picture to yourself the consternation of the poor sinner, who did not expect anything of the kind! Perhaps twenty or thirty years have elapsed since he went to confession. Reluctantly, he gives his consent. The priest arrives but finds the patient unprepared for confession, unable to remember his sins. Perhaps he has even lost his speech or consciousness, and is now called upon to perform a duty which every pious Christian, even in the best of health, considers a most difficult task. This poor man, a life-time now correct the errors of a life-time, his sins and negligences towards God! What thank you, my dear Christians, will he accomplish the task satisfactorily? Will he, weak in mind and memory, consumed by fever, tortured by pains, struggling for breath, confused with the fear of death, the grave and eternity, will he be able to make a good confession?

This, however, is not the greatest difficulty, for God asks no impossibilities in the hour of death. He is satisfied if the dying person tries his best, and does as well as his strength permits. There is one act, however, which he must perform and from which he can never be released, and that is an act of sincere, supernatural contrition. Will he, with one effort, be able to cast off the garment of sin which he has worn for twenty or thirty years? Will he be able to love immediately that which he has hated during his whole life time, and hate that which he has loved so long? Ah! my dear brethren, these are most serious questions. The Church teaches that without a sincere contrition proceeding from motives of faith, viz: because we have offended God, lost His grace, deserved hell, or from other supernatural motives, every confession is sacrilegious. Now, it is the opinion of experienced and pious confessors—and of it I am also convinced—that the contrition of a number of those converted on their death beds, does not proceed from motives of having offended God, but from a natural fear of death. Experience proves the truth of this conclusion, so many usually fall back into their old habits. Whether these tardy death-bed confessions bring about reconciliation with God, I cannot not say, I, however, should not like to die and appear before God with no other hope of forgiveness than this last confession obtained, nor take consolation in obtaining burial in consecrated grounds, but have my soul buried in hell. There are, of course, exceptions; for example, the penitent thief, who on account of the sincerity of his contrition was, even the same day, with his

Lord and Master in Paradise; but these may be called miracles of grace, and should we risk our salvation on such exceptions?

This, my dear Christians, is the end of those who postpone their flight from sin, that is, their conversion to their death-bed—to their evening of life. Let us heed the warning of our Lord, and work out our salvation while there is time. Cleanse your heart from all sin. Do not so gladly perform if time would then so gladly perform if time were given you. Prepare now for death by a life of virtue and good works that when the Eternal Judge approaches, you may meet Him with a glorious Hosanna and be worthy of partaking of His eternal glory. Amen.

CONVERTS TO THE FAITH.

Following is the list of the recent converts to the true Faith, both at home and abroad: Rev. F. W. Adams, formerly of St. Paul's Episcopal Church, Pomona, Cal.; Mr. Charles W. Wright, son of Hon. John K. Wright, ex-Senator and Republican leader in Kansas; Stanley Matthews McMullen, nephew of Stanley Matthews of Cincinnati; Mr. Enoch James, a prominent citizen of Montreal, and Mme. Boisvert, well known in social circles in the same city; Mark W. Harrington, formerly President of the Washington State University and recently connected with the United States Meteorological Bureau at Porto Rico; Miss Mary Heimke, daughter of one of the Secretaries of the United States Embassy at Mexico (Senora Diaz, wife of the President of the Mexican Republic, was one of the sponsors at the baptism of Miss Heimke); Miss Gertrude Bigelow Dawes, of Melrose, Mass.; Mr. George C. Williamson, doctor of literature at a college in Guildford, England, a well known writer on art and at present editing Bell & Son's handbooks of the great masters in painting and sculpture; Rev. A. E. Gledhill, an Anglican curate of Hoosoe, England; Mrs. Dowdeswell of Worcesterhire, England, widow of Mr. W. E. Dowdeswell, who was once M. P. for that place; Mr. Stewart Coats, a member of the Coats family of Paisley, thread manufacturers.

Nineteen converts were recently received into the Church by Right Rev. Bishop Maes of Covington, Ky., which with seven baptisms a month previous to this, made a total of twenty-six conversions within a month or so at that place. During three months Archbishop Ka'in of St. Louis administered confirmation to two hundred and forty-six converts, many of whom were prominent in business and social circles in that city. Father Dunne of Eau Claire, Wis., who is associated with the work in that State, is mentioned as having received fifty-two converts, and has now twenty-two under instruction. Father Younan, in his account of the work among the Mormons, reports forty four conversions and three hundred in his inquiry class.

"If the Cap Fits, Wear It." If you are suffering from the consequences of impure blood—have boils, pimples or scrofula sores—if your food does not digest or you suffer from catarrh or rheumatism, you are the one who should take Hood's Sarsaparilla. It will fit your case exactly, make your blood pure and cure salt rheum, scrofula, rheumatism, dyspepsia, catarrh and give you perfect health.

HOOD'S PILLS cure all liver ills. Non-irritating. A CAREFULLY PREPARED PILL.—Much time and attention were expended in the experimenting with the ingredients that enter into the composition of Parmelee's Vegetable Pills before they were brought to the state in which they were first offered to the public. Whatever other pills may be, Parmelee's Vegetable Pills are the result of much expert study, and all persons suffering from dyspepsia or disordered liver and kidneys may confidently accept them as being what they are represented to be.

FOR GOLF RASH Heat Rash, inflammations, itching, irritations and chafings, undue or offensive perspiration, and many other sensitive uses, nothing so cooling, refreshing, and refreshing as a bath with CUTICURA SOAP, followed in the severer forms by gentle anointings with CUTICURA, the great skin cure and purest of emollients.

Pyny-Pectoral A QUICK CURE FOR COUGHS AND COLDS Very valuable Remedy in all affections of the THROAT or LUNGS Large Bottles, 25c. DAVIS & LAWRENCE CO., Limited People of Perry Davis' Pain Killer.

PLAIN FACTS FOR FAIR MINDS. THIS HAS A LARGER SALE THAN any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic Doctrine. The author is Rev. George M. Searle. The price is exceedingly low, only 15c. Free by mail to any address. The book contains 350 pages. Address Thos. Coffey, Catholic Record office, London, Ont.



That Surprise way of washing—gives the sweetest, whitest, cleanest clothes with easy quick work. Follow the directions. Saves weary work—much wear and tear. Surprise Soap is the name—don't forget.

The Jones Umbrella "Roof" Put on in One minute. No Sewing Fits any Frame. COVER YOUR OWN UMBRELLA Don't throw away your old one—make it new for \$1.00 Recovering only takes one minute. No sewing. A clumsy man can do it as well as a clever woman.

TEN DAYS' FREE TRIAL. Send us \$1 and we will mail you, FREE OF CHARGE, a new "Adjustable Roof" (28 in. x 25 in. x 30 in. x 1.50). If the "Roof" is not all you expected, or hoped for, return AT OUR EXPENSE and get your money back by return mail—no questions asked.

WHAT TO DO.—Take the measure (in inches) of your old umbrella. Count the number of outside ribs. State if the centre rib is of steel or wood. Full instructions for putting the cover will be sent with all orders. Our special price list of different sizes and qualities mailed on request. Send for our FREE book "Umbrella Economy" anyway. Your umbrella will wear out some day and you will be glad that you know about it.

THE JONES MULLEN CO., 396-398 Broadway, New York. Use the genuine MURRAY & LANMAN'S FLORIDA WATER \$4.95

"The Universal Perfume," Toilet and Bath. Refuse all substitutes. ARCHDIOCESE OF ST. BONIFACE MAN. IT HAS BECOME A NECESSITY to appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission.

ONTARIO MUTUAL LIFE \$20,000,000. ALWAYS KEEP ON HAND Pain-Killer THERE IS NO KIND OF PAIN OR AFFECTION, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE.

THE WILL & BAUMER COY Bleachers and Refiners of Beeswax, and Manufacturers of CHURCH CANDLES. The Celebrated Purissima and Altar Brand. and Baumer's Patent Finish Beeswax Candles.

CONCORDIA VINEYARDS SANDWICH, ONT. ALTAR WINE A SPECIALTY. Our Altar Wine is extensively used and recommended by the Clergy, and our Clients will compare favorably with the best imported Bordeaux.

Cobbett's "Reformation." Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. B. P. This book is printed in large, clear type. As it is published at a price of 25 cents per copy in the United States, 100 cents will have to be charged in Canada. It will be sent to any address on receipt of the sum, in stamps. Thos. Coffey, Catholic Record Office, London, Ontario.

CHURCH FURNITURE SCHOOL DESKS THE GLOBE FURNITURE CO., Ltd. JOHN FERGUSON & SONS, 180 King Street. The Leading Undertakers and Embalmers. Telephone—House 375; Factory 624.

OUR BOYS AND GIRLS.

DOROTHY CLOSE.

BY MARY T. ROBERTSON.

CHAPTER VI.

"LIVING."

Sir Arthur and Lady Stanleigh had shown much kindness, in an "I told you so" spirit, during Dorothy's long stay at the hospital, in providing expensive luxuries, but they had not been to see her since her removal thence; and, except for an occasional note, had shown no further sign of interest in her.

In sore perplexity, Tom Close took this mislaid letter to Dr. Bergholm. The doctor frowned as he read, but only said, as he returned it: "I will let them know it is impossible."

Sir.—Having been consulted as to the advisability of removing Miss Close to the country, I am bound to declare that a journey of any kind at this juncture would prove, if not positively fatal, at least highly injurious, to her.

I have the honor, sir, etc., A. Bergholm.

After discoursing on the ingratitude of every one in general, and her niece in particular, Lady Stanleigh resigned herself, all the more easily as her generous offer had somehow become known among her friends and acquaintances.

As for Dorothy, her thoughts were far from Ashleigh Court; for while her uncle was with Dr. Bergholm, and her aunt, with a heavy heart at the thought of a possible separation, directed a last rehearsal at the "Arachne," for the annual children's performance, Dorothy was speaking earnestly to Hugh Mackenzie, who was seated by her side.

"Am I to take your decision as final, Dorothy?" There was an infinite appeal in his way of saying her name, and for a moment she hesitated; then the answer came, gentle but firm: "Yes."

Hugh rose: "In that case, I will say good-bye," he said gravely. Dorothy took his outstretched hand, and held it in hers.

"Wait a minute," she said wistfully, "I want to speak to you. Do not let this make you unhappy. I could only be a burden to you—to anyone. It is for the best. As we must both go on living, may not the memory of what has been a help to us, even though we never meet again—here?"

Her low voice sank almost to a whisper, but as she ceased speaking she looked up; their eyes met for one brief moment. The young man bowed deeply; raising Dorothy's hand to his lips, "I understand," he said, "it shall be as you wish."

The door closed behind him, and for a few minutes Dorothy lay perfectly still, physically and morally exhausted by the struggle she had gone through. For she had fought against herself, against her wild longing to be loved by someone better than all the world besides, against her own love for Hugh; and the victory was not yet assured. As she lay there, every word he had spoken, every persuasion he had used, came back to her with painful distinctness.

He had only known how hard it was to say "No," she knew she had decided rightly, and she did not regret having refused to burden young Mackenzie with a helpless wife; but for the moment her whole being revolted at being thus helpless—only for a moment. Then her eyes fell on the crucifix standing on the little altar at the foot of her couch. The wild, rebellious thoughts died away, as if the wondrous words: "Peace, be still," had again been spoken. Gazing at the thorn-crowned head and open arms of the Christ a sudden revulsion of feeling came over her: "What had she done to deserve happiness? What had the Cross taught her? The last dream of her active life was renounced, and the sacrifice was laid on the altar of the Cross. Perhaps her aunt guessed her secret, for when she came in and Dorothy whispered, "Let me stay with you, always," she only answered with a kiss. But Dorothy knew she understood.

A few days after her interview with Hugh, as Dorothy lay resting after the dismissal of the Catechism class, which was one of her useful amusements, Margaret came in. She did not often pay visits to her friend at this hour; but as she soon explained, she had wanted to see her quite alone.

"You have good news?" said Dorothy, glancing at the beaming face beside her.

"Such good news that I am almost afraid to tell it," replied Margaret. "It is that I am going to the Con-

vent next Thursday, a week from today."

"You are very happy?" "Happy," repeated Margaret, her face growing more and more radiant; "I have been happy at the mere thought of it, ever since I got the letter yesterday. Mother St. Norbert is Reverend Mother now, you know, and wrote herself. Would you care to see it?"

Dorothy read the letter thoughtfully. "How kind," she said, as she returned it; "I wish I had known Mother St. Norbert better; but I was never much good at school, or anywhere else," she added with a sigh. But, seeing Margaret's face cloud over she went on brightly: "I hope you won't have many children like me to manage. Do you remember our first argument as to whether it was wrong to like being the worst girl in the school?"

"Not the worst, but the wildest," corrected Margaret; and she smiled.

After a moment's silence, Margaret began suddenly: "I seem to give up so little and to receive so much, Dorothy. Of course, I have to leave Hugh, but then I see so little of him even at home nowadays, and every little difficulty has been smoothed away. Mrs. Miller has been ordered to the South of France, and has made up her mind to go and live with some cousins of hers, near Cannes. Hugh will take rooms nearer the hospital when I am gone. Everything is settled, and I feel almost afraid of being so happy; joy does not often come unalloyed."

She knelt down by Dorothy and took her hand as she went on: "My sacrifice is no sacrifice, it is in itself my happiness; but there are other sacrifices that are not like mine, sacrifices that put happiness away because it is not the best. Oh! my darling, do not be angry with me, I have guessed your secret." She bent over her friend and Dorothy hid her crimson face on her shoulder.

"I wanted to tell you, but I could not talk about it," she whispered.

A long silence followed, and then Margaret rose to go, saying: "I wanted you to know that it was settled before anyone else. But I will come and say good-bye to Mr. and Mrs. Close next Tuesday, if I may."

And so on the following Tuesday the last good-bye was said, and the friends parted.

The years went by swiftly to Margaret, happily settled at the Convent; but very slowly to Dorothy, struggling to work and be useful in spite of constant pain and helplessness. For five years now the friends had regularly exchanged a few lines of greeting every Christmas and Easter. The sixth Easter Sunday was now over, and there had been no letter from Dorothy. Margaret was only a little disappointed, thinking it must have been posted too late for the Sunday's post; and when it was handed to her on Monday morning, she put it away to be read at a free moment. When she did read it she was not prepared for the news it contained.

It ran thus: 5, Frederick Street, Sunday.

My dear Miss Mackenzie, I know you will grieve to hear that our dear Dorothy was taken from us this morning. Her strength had been visibly decreasing for some time, but her courage and cheerfulness deceived us as to the real state of things. On Good Friday she lost consciousness, and Dr. Bergholm then told us there was no hope. She recovered consciousness in the evening, and received the Last Sacraments. She said good-bye to us all, and insisted on writing the little note I enclose to you, herself. Then she fell asleep and never woke again. Early on Sunday morning a change came over her dear face, and our darling had left us. You, who love her, and know what she was to us, will sympathize with us in our bereavement. At her own request she is to be buried in the Convent Cemetery; the funeral will take place there on Thursday. When you pray for her soul, pray for us, who must live on without her. Yours affectionately, Frances Close.

Margaret stooped to pick up the piece of paper that had fluttered out of the envelope to her feet, and read the faintly pencilled words through a mist of tears. Below the well-known "V. M." of the Children of Mary stood the word *Au revoir*, in shaky irregular writing, and beneath it the straggling letters, "Dor—" The trembling hand had been unable to complete the familiar signature, and that hand was now still in death.

That faintly pencilled word was to Margaret as the echo of a distant voice too far off to be distinct, too well beloved to pass unheeded.

A few minutes later she was standing in Mother St. Norbert's room—now, as ever, her refuge in perplexity and sorrow. Her former mistress had read Mrs. Close's letter and returned it without comment; but Margaret still lingered. "Mother," she said, hesitatingly, "what was the good of so much suffering? Dorothy was much better than I am, and I have never suffered. Oh! it seems such a waste of life to have done nothing, to die like that. Why?" Her voice faltered and she paused.

Mother St. Norbert looked up, but did not answer for a moment. Then she said slowly: "Do you realize what the Communion of Saints means to us on earth, dear child? You know we do not and should not pray for ourselves alone; suffering may be made the most efficacious of all prayers. It is the least likely to be marred by self-love. I will show you something. You were Dorothy's companion when you made your First Communion,

were you not? Do you remember my suggesting to you all that year that you should offer your lives for some special intention on that day?" Mother St. Norbert opened a manuscript volume as she spoke, and pointed to a few words in large childish writing on one of the first pages. "Look at Dorothy's offering, my child," she went on. "Can you now say that her suffering was useless—her life wasted?"

They were simple words: "I offer my life, with all its joys and sorrows, to the Sacred Heart, for my companion of First Communion (M. M.)," and then the old familiar signature, "Dorothy."

But all this happened long ago, and time has wrought many alterations. The "Arachne" has changed names and owners more than once since Tom Close vanished from the stage of this world.

Dr. Mackenzie, whose discoveries have made his name famous in the medical world, lives in a shabby little house in Frederick street, part of which he has fitted up as a hospital for diseases of the spine. He has won from the inhabitants of the miserable district around the honorable title of "the good doctor." At Ashleigh Court, Lady Stanleigh reposes after the arduous task of seeing her children married. Sir Arthur still gazes admiringly at her in the background.

And far away from the bustle and noise of the city, in the quiet Convent cemetery, the grass is green over Dorothy's grave, where, year by year, the daisies grow on it. The scent of sweet flowers is wafted over the peaceful spot, and birds sing sweetly in the wood close by.

But the children, as they pass, wonder who "Dorothy Close" was, and—it was to answer some of their questions that this little story has been written by

The Lady in Black.

Edith laid down the manuscript, and for some time no one spoke; then Kitty said, in a subdued voice:

"I wonder what Margaret's name was—when she was a Nun, I mean. Mother St. Norbert is dead, I have seen her mortuary card in the ante-chapel. Oh! here is Mother St. Helen; I shall ask her if she knows."

Mother St. Helen did not answer the eager little questioner, however, but smilingly told her that "curiosity should be mortified," and privately was not a little relieved to find that her identity had not been guessed nor even suspected by the children.

THE END.

CHATS WITH YOUNG MEN.

The Happy Man.

Happy the man whose life is one long Te Deum! He will save his soul, but he will not save it alone, but many others also. Joy is not a solitary thing, and will come at last to his Master's feet, bringing many others rejoicing with him, the resplendent trophies of his grateful love.—Father Faber.

Every-day Cheerfulness.

The hardest thing is to keep cheerful under the little stings that come from un congenial surroundings, the very insignificance of which adds to their power to annoy, because they cannot be wrestled with and overcome, as in the case of larger hurts. Some disagreeable habit in one to whom we may owe respect and duty, and which is a constant irritation to our sense of the fitness of things may demand of us a greater moral force to keep the spirit serene than an absolute wrong committed against us. In the one case endurance is all that is possible; in the other we may sometimes rightfully fight—and there is a world of comfort in the powers of action.

A Wood Tonic.

"Forest and Stream" says: "Iron has long been considered an excellent tonic, but it has remained for the fog end of the century to demonstrate the tonic qualities of steel. Taken in the form of a bicycle, steel has a power for regenerating run down humanity that no other tonic has ever approached."

True, such speedy exercise, taken in the open air is indeed an invigorating tonic if it is taken in moderation. Also when taken in the form of a pair of skates it is very helpful. Exercise, to be the most beneficial, should be taken in some pleasing form every day, either out doors or in, but out doors if possible. Did you ever, on very cold and stormy days, when the roads were muddy or covered with snow and the ice was not in good condition, try the gymnasium dumb bell drill? There is a tonic in the light wooden dumb-bells that will surprise you, my bicycling and skating enthusiasts. Taken in the form of a pair of one or two pound wooden bells, morning, noon and evening, this tonic will soon tell you, by a feeling of soreness in the misused or unused parts of the body, that skating, bicycling, and many other forms of exercising only mean certain muscles of the body. All other "tonics," specialties in physical exercise, with the exception of swimming, which is indeed the all-round exercise to keep a man in perfect physical form, tend to deform the human body. Bicycling, for instance, will cause, or is apt to cause, a rounding forward of the shoulders and a flattening of the front chest walls.

This "wood tonic," as taken in the dumb bell drill, reaches an important part of the body. It is here found all the exercises which need to practice to further his speciality. It will develop every muscle in the body that can be

reached of body-building work. It will improve the lung ventilation and increase the powers of endurance. It is the whole wheat bread and butter, the pure water add fresh air of healthy body building exercises. It is the reservoir from which come the very best acts of varied labor and healthful sport; hence the secret of its success when enthusiastically taught. Every one should learn it. It will help you physically, mentally and morally. The following is an extract from the Roberts' gymnasium dumb-bell drill:

- 1. Side pushes. 2. Muscular chest. 3. Front pushes. 4. Dry land swim. 5. Vertical pushes. 6. Side chest elevator. 7. The flip. 8. Front chest elevator. 9. The rock. 10. Combine 2, 4, 6 and 8. 11. Combine 1, 3, 5, 7 and 9. 12. Indoor breathing extension.

This home dumb bell drill is for the average person, and may be done with or without bells. Counting up to twenty-four with each exercise, it will take about five minutes. Take it quickly in the morning, followed by a short, cool sponge bath, and it will stimulate. Take it slowly at night, and it acts as a sedative. Take for special work the parts of the drill that tire you the most. This drill was devised for people who have but little time to exercise. Open wide your window, and while you are loosely clad practice the drill. You have no excuse for not taking exercise when you know this drill. Be a teacher of simple hygienic body-building work, and persuade others to follow your example by telling them that the body prays for daily exercise, and that it is their duty to answer its prayer every day.

The Service of Criticism.

The office of a friendly, loyal critic is attended with difficulties so great that many a person who is quite competent to fill this office hesitates to do so. And it is probably because those most competent to fulfill such an office are deeply conscious of its delicate and difficult duties that they too hesitate most to undertake the task, especially when it involves the correction of another's weaknesses and faults.

Many a bright, thoughtful and well-educated person is restrained from venturing to criticize a friend, whose faults in speech, in morals or in manners are painfully conspicuous, for fear of giving serious offense. And yet such a kind, loyal, helpful service is just what that friend needs. He may not be aware of it. Though probably conscious of imperfections in his education, though perhaps aware of having some moral defects, and realizing some deficiencies in manners, yet he may have no adequate conception of the extent and character of his blemishes; but his keen eyes, a competent friend readily sees these things, and he often yearns to point them out to him, seeking to correct them, thus helping his friend in a very practical way. Such has been the feeling and the ardent desire of many capable and young people.

Saturated with the spirit of the "golden rule" they have greatly desired to loyally and kindly criticize their friends, solely for their good, and yet they have hesitated to render such a service for fear of giving offense and producing an alienation. They who saw the need in their friends of such a service have felt that they themselves would like others to point out their weaknesses and correct their mistakes, but they have shrunk from doing so others as they themselves would be done by.

But should we, because of the difficulties in the way, refuse to attempt the service of a faithful, helpful critic in behalf of those particularly who are our friends? No; because to refuse to do so is to virtually refuse to obey the "golden rule."

But that rule works both ways. We ourselves must be just as willing to receive true and loyal criticism for our weaknesses and errors as we are willing to render a like service to others. And we are to receive it as kindly and patiently as we are to give it. If we will not receive criticism in such a spirit, then we are not rightly qualified to efficiently criticize others.

Now, there is no doubt that members of Catholic young men's societies might render one another very substantial service if in a friendly fraternal spirit, they would prudently criticize one another, as to defects in speech, personal habits, manners and morals. Many a young person has in this way received benefits of the highest value, advantages which have become permanent possessions, giving strength and polish to character and leading to improvements of inestimable worth.

Your Educational Plans.

From the experience gathered by young men's societies that have conducted evening classes, the following recommendations can most earnestly be made:

1. Ascertain the needs of young men of your city. Don't guess at them. Study the situation. With your educational director and committee make a systematic visit to managers and employers of young men. Interest them in the movement to improve the quality of labor, enhance the interest of commercial and manufacturing industries and the city at large by increasing the intelligence and skill of young men employees. None so well know how young men may increase their value as the employer.

Make a systematic study of young men themselves, their occupations and their places of abode. Observe their habits, associates and surroundings. Discover their desires for improvement,

LABATT'S PORTER.

Undoubtedly the BEST brewed on the continent. Proved to be so by Analyses of four Chemists, and by Awards of the World's Great Exhibitions, especially Chicago, 1893, where it received 96 points out of a hundred—much higher than any other Porter in United States or Canada.

\$5.95

Cut this out and send it to us, with the name of your nearest express office, and we will ship you this beautiful Mandolin, with tortoise shell back, subject to examination. Examine it thoroughly as the express office, and if you find it exactly as represented pay the agent our special introductory price, \$5.95.



JOHNSTON & McFARLANE, Box C. R., Toronto, Ont.

and interest them in the movement for practical education by showing them its relation to their wage-earning capacity, as proven in many cases similar. Tell them of the interest shown by their employers. Obtain their suggestions concerning courses, teachers, etc.

2. Meet these needs energetically, practically and in a business like manner. If you expect to get value out of this work, put value into it. You will find it will pay well. Don't play with it, make a boom of it, or simply imitate other societies; these things are dangerous. Make it a business. If you cannot put your energy, money and prayer into it for Christ's sake and the salvation of young men, better leave it alone.

From the study made and suggestions received, determine upon such facilities in the library and reading room, such such literary and club work, such a course of practical talks, and such evening classes as shall attract, interest and be profitable to young men of your community.

Put the best men available in charge of classes, pay them well even if they offer their services free, then hold them responsible for the success or failure of the class.

Charge an extra tuition fee of from \$1 to \$5, or more, per subject.

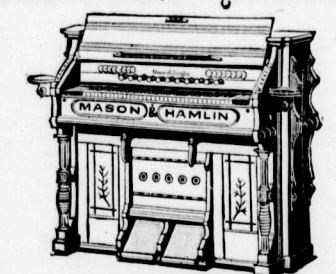
This increased value, with business management of details by a wise educational director, will create that desirable interest, pride and loyalty in the students, promote efficiency and extension of the work as a whole, and greatly enlarge both the membership and constituency.

TRUE PARENTAL LOVE.

The love of parents, says the Paulist Calendar, must, in the first place, be discreet; but this is not all; it must be likewise Christian. They must, like the Divine Exemplar, provide for the supernatural as well as the natural being of their children; they must temper their love not only with reason, but also with religion, that they may give their children a Christian as well as a commendable education. The chief concern that should be paramount with parents is the care of the children's souls, to fit them for heaven more than earth, which can only be done by providing for them an education which will include instruction in the Christian Doctrine so that the knowledge of Christ and His Gospel may grow up in them, and strengthen them against the false teachings which may confront them in their higher education and in the many walks of life. This is a true Christian love, and as such will discharge your obligations before God and men, and be your own as well as your children's salvation.

Immense Increase in the sale of the D. & L. Menthol Plaster evidences the fact that it is useful for all rheumatic pains, lumbago and lame back, pain in the sides, etc. Davis & Lawrence Co., Ltd., manufacturers.

Mason & Hamlin



CHAPEL ORGAN

Style 417. THE CHAPEL SHOULD BE AS WELL EQUIPPED AS THE CHURCH, and our organ here shown is the most satisfactory instrument which can be selected for use in chapels. It is especially designed for that purpose, is furnished with gilt pipe top if desired, and is made with either a walnut or oak case. In fact this organ combines all requirements, and our system of easy payments puts it within the reach of all.

Send for our Illustrated Catalogue.

Mason & Hamlin Co.

146 Boylston Street, Boston. NEW YORK. CHICAGO

Menthol Plaster advertisement with image of the product box and text: 'We guarantee that these Plasters will relieve pain quicker than any other. Put up only in 2 1/2, 5, 10, 15, 20, 30, and 50 cent packages. The latter allows you to cut the Plaster any size. Every family should have one ready for an emergency. DAVIS & LAWRENCE CO., LIMITED, MONTREAL. Beware of Imitations.'

CARLING

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

People who wish to use the best Ale should see to it that they receive Carling's.

CARLING LONDON.

FAMILY BIBLE.

A Year's Subscription and a Family Bible for Five Dollars.

For the sum of \$5.00 we will mail to any address—charges for carriage prepaid—a Family Bible (large size) 10x12 1/2, bound in cloth, gilt edges, splendidly illustrated throughout with pictures of the Kece Home, Master Dolores, The Crucifixion, The Blessed Virgin With the Child, Cedars of Lebanon, The Sixteen Madonna, Jerusalem at Present from Olivet, St. John, Marriage of Joseph and Mary, St. John the Baptist, Basilica of St. Agnes (Rome), An Angel Appears to Zachary, The Annunciation, Harvest in Palestine, Adoration of the Magi, Michael the Archangel, The Jordan Below the Sea of Galilee, On the Road to Bethlehem, The Birth of Jesus Announced to the Shepherds, and the Adoration of the Magi, The Jordan, Leaving the Sea of Galilee, Ruins of Caesarea, Choir of the Church of Santa Maria Novella (France), Interior of St. Peter's (Rome), Interior of the Church of the Angels, Church of the Holy Sepulchre, Our Lord With Mary and Martha, Cathedral of Alby (France), Basilica Church of St. John Lateran (Rome), Our Lord Bearing His Cross, The Cathedral of Coutances (France), The Crucifixion, Mary Magdalen, Interior Church of St. Madeleine (Paris), Fortico de la Gloria—Cathedral of Santiago, etc., etc. Cloth binding. Weight, nine pounds. This edition contains ALL THE APOSTLES and explanatory matter, prepared expressly under the sanction of His Right Rev. James F. Wood, Archbishop of Philadelphia, by the Rev. Ignatius F. Horan, S.J., of the Angel Seminary, Philadelphia. It is a rare and an edition published with the approval of nearly all the members of the American Hierarchy several years ago. Archbishop Ryan, of Philadelphia, cordially renews the approbation given by his predecessor to this edition of the Holy Bible.

Send \$5 in money, or express order, or in a registered letter, and you will receive the book by express, charges for carriage prepaid, and be CREDITED WITH A YEAR'S SUBSCRIPTION TO THE CATHOLIC RECORD. Address: THOMAS COFFEY, Catholic Record Office, London, Ontario, Canada.

Advertisement for Memorial Windows: 'We make a Specialty of MEMORIAL WINDOWS High-Class Church & Cathedral Windows. Equal to any English or American Work. HOBBS MFG. CO. LTD., London, Ont.'

ALLAN LINE

Royal Mail Steamship Company. Established 1842.

NEW STEAMERS—Bavarian, 10,375 tons, twin screws; Tunisian, 10,200 tons, twin screws; Sicilian, 8,900 tons; Corinthian, 8,600 tons.

Montreal, Quebec and Liverpool. Royal Mail Service. CALLING AT LONDONDERRY.

From Liverpool, Steamer Montreal, 21 Oct. Newfoundland, 11 Nov., 9 a.m. 26 Oct. Callaghan, 10 Nov., 9 a.m. 2 Nov. Laurentian, 16 Nov., 9 a.m. The new SS. Bavarian, 10,000 tons, twin screws, will sail from Liverpool August 24, and from Montreal Sept. 7.

RATES OF PASSAGE. Cabin—\$30 and upwards. A reduction of 10 per cent. is allowed on return tickets, except on the lowest rate.

Special Rates.—To Liverpool, London or Londonderry, 90s single; \$9.50 return. SPECIAL RATES.—Liverpool, London, Glasgow, Belfast, or Londonderry, including very requisite for the voyage, \$23.50, by Parisian and Callaghan, \$23.50. Cape Town, South Africa, \$60.50.

New York to Glasgow, calling at Londonderry. From Glasgow, Montreal, 1 Nov. 3 Nov. State of Nebraska, 18 Nov. Cabin, \$45.00, Second Cabin, \$30.00. H. & A. CLARKE, 25 Common Street, Montreal.

Or, E. DE LA HOUEK, 1 London, Ont. F. B. CLARKE.

PROFESSIONAL.

DR. CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University, Graduate Philadelphia Dental College, 189 Dundas St. Phone 1381.

DR. STEVENSON, 391 DUNDAS ST. London, Specialty—anaesthetics. Phone 510.

DR. WAUGH, 57 TALBOT ST. LONDON, Ont. Specialty—Nervous Diseases.

DR. WOODRUFF, No. 185 Queen's Avenue, Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested. Glasses adjusted. Hours: 12 to 4.

LOVE & DIGMAN, BARRISTERS, ETC., L. 418, Talbot St., London. Private funds 1000.

THE CATHOLIC RECORD

CNOOC-MAOL-DHONN. An Irish Ballad.

REV. JAMES B. DELLAIRD, "SILAV-NÁ MÓN," IN THE GAEL. Ah! sweet is Avonduh that flows by lordly Cappoquin...

Ontario Provincial Court. SYNOPSIS OF MINUTES.

To the officers and members of the Subordinate Courts of the Ontario Jurisdiction. Brothers:—By an instruction of the Provincial Court, adopted at a meeting held on September 23rd and 24th, 1899...

C. O. F. Ontario Provincial Court.

After the marriage ceremony was performed, the bride and groom were driven to the home of the bride's mother, Lady Grace, and they together with a number of relatives partook of a sumptuous wedding dinner which awaited their arrival...

CONGREGATION DE NOTRE DAME.

The Sisters of the Congregation de Notre Dame, one of the oldest orders of nuns in Canada, are about to celebrate the twenty-fifth anniversary of their foundation...

WELCOME HOME, MR. ENRIGHT.

We are pleased to notice that Mr. James Enright, the popular and thorough station master of the Canadian Pacific Railway at Ingersoll, Ontario, is restored to health and has returned daily again.

NEW BOOK.

"What is Liberalism?" by Don Felix Sarda y Salavay, a Liberal of Barcelona and editor of the English by the publishing firm of B. H. Horner, St. Louis, Mo. This work was originally published in Spanish...

LETTER FROM REV. FATHER TIERNAN.

Manorhamilton, Ireland, Oct. 28th, 1899. My dear Mr. Coffey:—No doubt your readers of the Record will be anxious to hear a further report of my trip across the Atlantic...

OBITUARY.

MISS MARY WIMS, READ. We regret to be called on this week to announce the sudden death of Miss Mary Wims, daughter of Mr. Thomas Wims...

MARKET REPORTS.

LONDON, Oct. 26. — Dairy Produce — Eggs, fresh laid, per dozen, 18 to 20c; eggs, basket of 30, 12 to 14c; butter, creamery, 22c to 24c; cheese, pound, 10 to 12c; lard, per cwt., 75 to 76c; mutton, per lb., 4 to 4 1/2c; beef, per lb., 4 to 4 1/2c; pig, per lb., 3 to 3 1/2c.

TO CONTRACTORS.

SEALED TENDERS ADDRESSED TO the undersigned and endorsed "Tenders for Works," will be received at this Department until noon of Wednesday, November 1st, for steam heating, plumbing and electric lighting of the Normal School building now in course of erection in London, Ontario.

MECHANICS BANK OF CANADA.

PAID-UP CAPITAL, \$6,000,000. REST, \$3,000,000. A general banking business transacted. Loans made to farmers on easy terms. Cor. Richmond and Queen's Aves. (Broadway) - Custom House.

CLARKE & SMITH.

Undertakers and Embalmers. 113 Broad Street, Phone 182. O. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond Street, James F. Murray, President; P. F. Boyle, Secretary.

Advertisement for Eastlake Shingles, Galvanized or Painted. Includes text about quality, durability, and contact information for Metalic Roofing Co. Limited.