

The Catholic Record.

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

VOLUME XVIII.

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NO. 901.

PAULIST MISSION TO NON-CATHOLICS.

A Large Congregation Present and Much Earnestness Shown in Seeking After the Truth.—Some of the Numerous Questions Asked.

On Sunday evening last the Rev. Father Elliot, C. S. P., opened a mission at the Paulist Church, 59th street and Columbus avenue, New York, and which was intended solely for non-Catholics. Long before the hour of opening, 8 o'clock, the church was pretty near full, and by the time that the pulpit was occupied standing-room was only at the disposal of those who came late. A cordial invitation was extended to non-Catholics, and if Catholics put in an appearance they were accommodated with a seat provided they were accompanied by a Protestant friend. But this was not so in every case, and when the crowd became pressing those of the Catholics who came were accommodated with seats in the left hand aisle. Everything was religious and nothing of a controversial nature was imported to disturb the consciences of the too sensitive. The services were conducted after the fashion of ordinary services in any Protestant church. There was general prayer; then the hymn "Come Holy Spirit," in which all joined; next a reading of a portion of Scripture from St. John, first chapter; then two hymns suitable to the occasion, and subsequently a sound, instructive and wherewithal a most touching and appropriate discourse on the happiness of being united to God. Then there was another hymn, "Nearer, My God, to Thee," and the blessing brought the services to a close.

THE QUESTIONS.
A notable feature of this mission was the question box for the receipt of honest and conscientious questions about the religion and practices of the Catholic Church, and which the Rev. Fathers answered most sincerely and honestly, and it may be added fully to the satisfaction of those who asked them.

On Sunday night there were but two of these questions asked, and both came by mail. The first was a question concerning a vision which it is said a holy man was favored with during Mass, the Mass being said by an unworthy priest, and in which vision our Blessed Redeemer appeared as a little infant in the Holy Communion.

The question proper was: "How can it be that what was bread and wine can turn into a little child?" In answering, Father Elliot said: "Just how it can be I do not know. I do not know how our Saviour can be really present in the Holy Communion, and therefore I cannot tell how. For example, my heart beats and keeps on beating, the muscles keep acting, but I cannot tell how a voluntary muscle acts for that matter. I look at my arm; the fingers of my hand I see up and down, yet I know the image of them placed on my eye is upside down. But how does it get to my soul upside down when it falls upon my visual organs upside down?"

Now, with regard to these visions, Catholics are not required to believe in them. They may be true or not; there are and have been true visions, but whether true or not Catholics are not bound to decide. As to our Blessed Redeemer being really and physically present, it is the doctrine of the Catholic Church. This fact we know to be so, because Christ the Lord says so, and what He says, it is real. He took the bread into His hands and blessed and broke it, and gave to His disciples, saying: "Take and eat ye all of this, for this is My body. Likewise the cup, saying: Drink ye all of this; for this is My blood of the New and Eternal Testament; the mystery of faith which shall be shed for you and for many unto the remission of sins."

You can find the account given in St. Paul to the Corinthians, eleventh chapter; also in the account of the Last Supper given by the evangelists, Matthew, Mark, Luke. Then, again, take the common universal belief of all Christians for fifteen hundred years, unbroken scarcely by a murmur against it, and you will hardly say that God would fail of success; that He would stumble, as it were, at the very first step in His religion. It would be a most utter delusion. We believe upon the word of Jesus Christ that He is really present in Holy Communion, but how He works this miracle I do not know.

The second question was in relation to Sabbatarian privileges and indulgences, something like those claimed by the old Scapularians, and asked: "If it was true that those who abstained on Wednesdays, Fridays and Saturdays the year round from flesh meat, recited certain portions of the little office, went to confession and Holy Communion frequently and said a great many other prayers were promised to be released from their purgatory on the first Saturday after their death." This was a matter which they might believe or reject at will, and still be good Catholics. But they would not surely reject the fact that those who did all these things for the love of God, who practiced self-denial and showed honor to God, would benefit by it sooner or later.

Father Elliot reminded his hearers that there was an actual devotion in

the hearts of Catholics toward their Protestant neighbors; that they entertained toward Protestants what very many Protestants entertained toward Catholics—namely, kindly sentiments, a fraternal feeling and a downright hearty welcome among them. The Fathers were not belligerent. Some of their Catholic friends were not satisfied sometimes because when they gave missions they were not more controversial, and came out without black eyes and bloody noses. Now, the first condition toward the accomplishment of spiritual good was that persons should have a kindly feeling toward each other, speaking words of kindness and gentleness, and with those sentiments he opened the mission extending a sincere, heartfelt welcome to all Protestant friends, and begging of them at the same time to take advantage of the question box and patronize it for, the Fathers would be only too happy to answer any conscientious and honest-made inquiry.

It is estimated that 35,000 non-Catholics have attended the lectures given by Father Elliot and his associates in the diocese of Cleveland, Ohio, and it may be concluded that a majority of these never listened to an explanation of Catholic doctrine from a more friendly source before. The same can be said of the mission held during the past week at the headquarters in 59th street. The church was beautifully and tastefully arranged, and there was much of a devotional character all round that appealed to the inquiring spirit of those who came to listen, and who cannot fail to be moved by a kinder and more charitable feeling toward their Catholic fellow-citizens in future.

MONDAY.—THE QUESTION BOX.
On Monday evening there was a good attendance, but not quite so large as that of the previous night, owing to the cold that prevailed, yet the attendance and earnestness were quite as, if not more, apparent than on Sunday night.

But all were on the *qui vive* for what many of our Protestant friends consider an important and very interesting part of the evening's service, namely, the "question time." When Father Elliot entered the pulpit at 8 o'clock he had a pretty good display of interesting inquiries, and he proceeded to deal with them *seriatim* as follows:

(1) Can there be any salvation for a soul after death?
(2) Have you any scriptural proof that there is a purgatory? Is it not a fact that purgatory was not spoken of until the time of Pope Gregory the Great, and if this be true what did Catholics do before that time?
(3) Is the Book of Maccabees an inspired book? I say it is not.
(4) If Christ died, was not redemption from sin and hell free? And therefore the idea of merit or suffering in the creature, does it not detract from the merits of Christ?

(5) How can you explain the following text: "To be absent in the body, present in the Lord?"
(6) Is it not a fact that your only proof of purgatory is in the second book of Maccabees?

(7) Our Lord never addressed the Virgin Mary as mother in all His preaching, teaching and sufferings—why?
(8) Can we reach the Blessed Virgin and other saints with our prayers? Do persons believe that she has the attribute of omnipresence; if not, in what way does she hear them?

(9) The Pope being an infallible teacher in faith and morals, how do Catholics understand that such an evil Pope as Alexander VI. was permitted to be Christ's Vicar on earth and supreme head of the Church?

(10) Is not the advice of priests in the confessional harmful and productive of evil and fits of melancholy? (Another part of this question asked an explanation concerning the conduct of lax and jovial priests.)
(11) Is the Bible the same in the Last Supper given by the evangelists, Matthew, Mark, Luke. Then, again, take the common universal belief of all Christians for fifteen hundred years, unbroken scarcely by a murmur against it, and you will hardly say that God would fail of success; that He would stumble, as it were, at the very first step in His religion. It would be a most utter delusion. We believe upon the word of Jesus Christ that He is really present in Holy Communion, but how He works this miracle I do not know.

SCRIPTURE INSPIRED.
Referring to the question of inspiration as applied to the Second Book of Maccabees, Father Elliot said it was inspired. The questioner said it was not, and who was to decide between them. When it came to a question of inspiration one must have an appeal to God's decision, and if He was in the Church He is with us; if He was not in the Church, why, then, the book was not inspired. But they all knew that the book said "It was a holy and a wholesome thought to pray for the dead that they may be loosened from their sins." Whatever might be said about its inspiration, the book was good history, and stood in the highest order of history among our Protestant friends. It tells us what was the belief in practice at the time of our Saviour. It existed, therefore, in the time of our Lord, and it exists to-day, this very same practice of praying for the dead.

Father Elliot said he remembered at the time President Lincoln was assassinated that his soul was prayed for in the Orthodox Jews' synagogue. During the time of our Lord the practice was constantly before His eyes, and instead of reproving it He recognized it. He spoke about "the sin against the Holy Ghost which shall not be forgiven either in this life or the life to come." St. Augustine also said that there must be something equivalent to forgiveness in the next world—that there must be a middle state.

MERIT IN THE CREATURE.
Answering the question about the death of Christ and the creature's merit, Father Elliot proceeded to explain that this was not at all opposed to Scripture, as many supposed. There was certainly merit in the creature, the merit that he possessed in the exercise of his liberty. When God gave the creature His grace, it was unought; it came from God, it is true, and in the Catholic Church it was hereby to say that one could have no merit without Christ and by Christ. When given to the creature it was his, but it was none the less God's because it was the creature's. Persons who were prayed for in the next world were persons in mortal sin, but persons who were not able by their own free will to help themselves. We must make up for the merits of Christ by our own free will.

"Absent in the body, present in the Lord," was explained in this way. Catholics did not say that everybody who died could have no merit without Christ and by Christ. When given to the creature it was his, but it was none the less God's because it was the creature's. Persons who were prayed for in the next world were persons in mortal sin, but persons who were not able by their own free will to help themselves. We must make up for the merits of Christ by our own free will.

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(1) Concerning the influence of the priest in the confessional upon the penitent, and especially in parishes and small places, where there is only one priest, the person must be subject to the ethical judgment of the priest.

STILL INFALLIBLE.
"How could such an evil Pope as Alexander VI. be permitted to be Christ's Vicar on earth, etc.?" What Catholics believed in was the official infallibility of the Holy See—what they call the successor of St. Peter. Alexander had been, doubtless, a bad man, but after he became Pope he was not a bad man. There had been a few bad Popes, but out of the two hundred and fifty altogether it was a miracle from God that they had been such upright, good living men.

THE CONFESSORIAL.
"About harmful advice in the confessional." Every Catholic could answer the question bearing on the above. A person can go to any priest he or she likes. Persons are not under the influence of any one priest, and no priest had any right to exercise such authority as that suggested by the questioner. If a priest's advice was thought harmful a person had others to go to. They could go to confession anywhere; in any chapel, any parish, any diocese; they could pick and choose to suit themselves or their particular devotion. The Catholic Church did not guarantee that every priest was to be perfect, and where persons were injured by the injudicious advice of a priest they were in every case themselves to blame for their fits of melancholy. Protestants had fits of melancholy from time to time as well as Catholics.

With regard to "lax and jovial priests" it might be said that all were subject to the discipline of their Bishops. Priests, as a rule, were as well conducted a body of men, honest and devoted, as could be found, and this fact was indorsed by Protestants and Catholics alike.

THE BIBLE: WHOSE IS IT?
Alluding to the Bible being the same in the Catholic and Protestant churches, Father Elliot said that we Catholics had it first and have kept it through long ages. The Protestant Church adopted it and made variations, and so they ought to answer the question. However, the difference was mainly concerned with the question of the inspiration of a few books and a few passages of Scripture which are not of so much consequence. The revised version of the Bible prepared by a number of eminent English divines some years ago was a very good version, and came close to that of the Catholic Church.

THE CHURCH AND PUBLIC SCHOOLS.
The Catholic Church was not opposed to the Public Schools of the United States. "I am not," said the preacher, "opposed to your schools because I go to another; I am only exercising my liberty. I am not saying anything about your state derogatory, but there are some articles in the other store which I cannot get at yours, because you have them not." It is just the same with the schools. Catholic parents want something in the education of their children which they cannot get in the Public schools, and when circumstances are favorable they follow the rule in the Catholic schools. I think the idea of the questioner seemed to say that the Catholics had a sneaking intention of destroying the Public schools. Nothing of the sort. We say the Public schools are good, and when circumstances favor us we get schools which are better, and so far no fault can be found.

THE CHURCH AND FREEMASONRY.
"Why does your Church object to Freemasonry? Is it not a fact that at one time one of the Popes was a member of the order?"
No; it is not a fact. The reason why the Church objects to Masonry is because Masonry is a sort of religion in itself: it has a code of morals, a system of lodge worship, a regular formula of conduct, and teaches men and sets up to teach as any other denomination. In the original oath for the degree of Master Mason there is a clause against sound morality—the death penalty is inflicted by himself if he violates it. We know this is not right. Masons say it is only a form, and that they do not mean it. If he so, why not leave it out, then? The oath is something which the Catholic Church objects to. Masonry in Southern Europe and Spanish America is not only against the Catholic Church, but against the Christian religion altogether. But, though this is not the case in America, yet a Mason is a Mason everywhere. Hence the Catholic religion is assailed by Masons in France, Italy and Spanish America.

The Rev. Father Younan, C. S. P., then preached a powerful and instructive discourse on the agony, slavery and leprosy of sin, taking as his text, "Tribulation and anguish on every soul that worketh iniquity."
There was a good attendance on Wednesday, notwithstanding the coldness of the evening. It may be judged that a great deal of interest has been taken in the question box from the large number of inquiries made, none of which, with one or two exceptions, was of the frivolous, nonsensical kind. Nearly all were of the sensible, reason-

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points upon which the king was particularly tenacious and unforbearing.

After relating this incident, the martyr's written account of his captivity suddenly breaks off. Happily for us, we have, as a guide through the closing scenes of his passion and death, the testimony of his enemies and that of his Catholic fellow-prisoners, who, taking up the narrative where it was left by the confessor, continued it to the end.

Before Father Ogilvie's answers to the king's questions were actually sent to London, he was again asked whether he persisted in his previous declarations; he replied in the affirmative, and cheerfully signed a paper in which his answers had been taken down. From that moment he knew that his fate was sealed; and after so many and such hard conflicts for the faith, he felt that he was at length drawing near the final struggle, beyond which was eternal rest.

About this time Spottiswood, who, in sending the martyr's declarations to London, had added to them notes and explanations, which represented things in a "calumnious way," was suddenly called to Edinburgh on business. He left his prisoner under the care of his wife, who appears to have shown some kindness toward her husband's helpless victim. Father Ogilvie's fellow-prisoners in relating this fact slyly inform us that the "Archbishops" were especially indulgent "when, according to her custom, she had been indulging very freely in certain potations." However, these moments of comparative liberty and quiet were not lost upon the martyr, and we have reason to bless the "Archbishops" for her kindness; for it was during this time that Father Ogilvie wrote the precious account of his captivity from which we have so largely quoted. In this narrative, so simple in its form, over which we linger with thrilling interest, the noble confessor unconsciously gives a graphic picture of himself. We seem to see and hear him all along, with his dry humor, bright wit, clear intellect, and absolute devotion to the cause of Truth.

Besides the account of his imprisonment, Father Ogilvie wrote several letters during this short space of free time. They have fortunately been preserved; and they show us how, by a rare and admirable combination, our martyr united to a bold spirit and ready tongue a most tender and loving heart.

The first letter is addressed to one of his fellow-prisoners, John Mayne, to whom he entrusted the manuscript of his story of his captivity. He asks him "to hand these documents to the rector of the first Jesuit college you come to, and ask him to send correctly made copies to Father Claude Aquaviva, and to pray for me." The last lines of this short letter run thus: "The danger of being caught writing does not allow me to give descriptions, go into details, or make corrections, nor even to note down any considerable part of the facts. So my brothers must in their charity excuse and correct any blunders; and pray for John Ogilvie, and for the rest who are fellow-prisoners with him for the Catholic faith."

Mayne had been condemned to death, but he was reprieved and sentenced to perpetual banishment. He carried out his friend's behest with scrupulous fidelity, and Father Ogilvie's touching narrative was given by him to the Father Rector of the college of Bordeaux when he landed in that town. Before the end of the same year (1615) it was made known in Rome and in the principal establishments of the Jesuits in France and Italy.

Another letter is addressed to Father Claude Aquaviva, General of the Society of Jesus. It runs thus: "Most beloved and most worthy Father, dearest object of the affection of my heart after Christ and the heavenly court! My punishments are terrible and my tortures sharp. Your paternal charity will make you pray for me, that I may undergo them with generous courage for Jesus, who triumphed over everything for us. And may Christ long preserve you as a most skilful leader of His soldiers and as a bulwark of His Church. To your Very Reverend Paternity, your little servant in Christ and most unworthy little son."

The great religious and tender Father to whom were addressed these lines, so full of filial love and reverence, had gone to his rest a few weeks before—on the 21st of January, 1615. Cut off from the outer world as he had been since the previous October, our martyr had not heard of Father Aquaviva's death; but we may fondly believe that his affectionate appeal found an echo in the courts of heaven, and that the prayers of the holy General of the Society were not wanting to his "little son and servant" during the closing scenes of his bitter passion.

A third letter is addressed to Father Alberi, an eminent member of the Order, who, when Provincial of Austria, had admitted the young Scotch postulant, John Ogilvie, into the Society. The captive confessor reminds Father Alberi of this fact, and recommends to his charity his fellow-prisoner, John Mayne, for whom he begs "a little of that kindness which I myself have experienced." He goes on to speak to him of the manuscript entrusted to Mayne, and ends thus: "This letter is dated from my prison at Glasgow, where I am stretched on the ground and loaded with chains weighing over two hundred pounds."

I endured the torture of forced watchings for eight days and nine nights; now I expect two more tortures, and then death. I am still awake—the 22nd of February, 1615."

In the last sentence we seem to recognize a playful allusion to the horrible tortures through which he had passed; and we may imagine how good Father Alberi's eyes must have filled with tears as he read the farewell letter of his spiritual son, and perceived the brave, bright spirit undaunted to the last.

At the end of a fortnight a letter came from London, stating that Father Ogilvie was to be judged and executed according to the law, if he persisted in the doctrines contained in the paper sent to London. The Jesuit had denied his sovereign's supremacy in spiritual matters, and this in the eyes of James I. was a crime beyond forgiveness. Our hero vaguely heard that news had come from London; but his jailers when questioned by him answered that they knew nothing. "Well," he observed, "I can tell you that to-morrow or the day after a priest will die." Spottiswood, who had returned in haste to Glasgow on hearing that orders had been sent from the Government, gave the martyr the information he desired; adding, however, that he was to be tried not on account of his priesthood, but on account of his treasonable views—a vain attempt to rob him of the martyr's crown in the eyes of public opinion.

Several ministers from Glasgow and Edinburgh, as well as a certain number of noblemen, among whom was the Marquis of Lothian, visited the confessor during these last days of his life. Some came from curiosity to see the young Jesuit whose extraordinary courage had made his name a household word; whilst others endeavored to shake his constancy by their arguments and promises.

The martyr's firmness and serenity remained unshaken. The worst was over. The fearful torture, the long imprisonment, the harassing discussions—all were past; only a short, sharp struggle remained, and then the palm for which he had so longed would be within his grasp. After his six months' conflict, no wonder that he hailed the approach of death with inexpressible joy, and that the day before his trial he joyfully invited the bystanders to be present at his nuptials on the morrow. In imitation of His Master, he even insisted on washing the feet of his companions, who in their account, have carefully recorded this last act of brotherly charity.

Father Ogilvie knew that his trial was a mere form, and that his execution would take place immediately afterward. Perhaps he was aware that Spottiswood had caused the scaffold and gibbet to be erected beforehand, so that there might be no interval between his victim's condemnation and his death.

TO BE CONTINUED.

SERVICE IN A CATACOMB.

Impressive Ceremonies in the Chapel of St. Cecilia.

In that almost forgotten but still deeply interesting tale of ancient Rome—"Valerius," written by John Gibson Lockhart, son-in-law and biographer of Sir Walter Scott, it is related of the hero that, being out at night on the Appian Way, he heard sounds strange and sweet apparently proceeding from under the earth beneath his feet. "The calm sepulchral music," he says, "still continued to stream from the recess of the mausoleum, and painless awe held me there as if by a charm uncontrollable."

This very morning the traveller who ventured on the same great highway, in the bright sunlight and genial warmth of this fair November day, might hear similar "mysterious music," and note at intervals "its exciting cadence," and, if he were ignorant of its source and of its cause, he might be as sorely perplexed as was Valerius on that night long centuries ago, by the sounds that issued from beneath the earth, when, gazing upward, he "beheld the moon riding above the black pine tops in a serene and cloudless heaven."

The cause of these strange subterranean sounds is the same to-day as when they broke upon the listening ear of Valerius. The Christians, now as then, were holding religious services in the catacombs. It may be said that the majority of travellers and tourists at present visiting Rome might be met with here in this cemetery of Callistus, crowding the chapel of St. Cecilia and the galleries and corridors near it, and attending with silent awe to the ceremonies held here on this her feast day beside the empty tomb of that popular saint. Year by year the crowds that throng this spot increase, and the decoration of the place becomes more elaborate.

This shrine, which once held the body of St. Cecilia, is a rudely shaped, spacious cave cut beneath the soil, at the entrance to the catacomb, and it is to-day turned into a bower of beauty by the profusion of flowers with which it is decorated. From the conical-shaped *lucernario*, or air aperture, admitting faintly the pale rays of sunlight, great long festoons of odoriferous box branches, interwoven with pale and pink and flaming red roses, droop in graceful outlines. The walls are of the crude tufa—the volcanic stone of the soil around here—and are as the sides of a quarry. To-day, the Feast of St. Cecilia, they are almost hidden behind wreaths harmoniously interwoven of chrysanthemum, and narcissus, and nasturtium, and tiny ferns. In the great cavity, or niche, opening into the wall on a level with the floor the flowers are most profuse. This was the spot where the remains of Cecilia were entombed. Here stood the huge marble sarcophagus, and within it the coffin of cypress wood in

which she lay just as she died. Lights and flowers—the choicest flowers of all—render this rude niche a fair shrine. And in the center of it is a tiny statue, in alabaster, copied after the renowned statue by Stefano Maderno, which lies beneath the high altar in the Church of St. Cecilia, in Trastevere, in Rome, at the very spot to which her remains were transferred in the ninth century.

The story of this statue has a special interest. In 1599 Cardinal Sfondrato, Titular Cardinal of the Church, opened the tomb of the martyr, when the embalmed body of Cecilia was seen, robed in gold tissue, with linen clothes stiffly as above, copied after the renowned statue by Stefano Maderno, which lies beneath the high altar in the Church of St. Cecilia, in Trastevere, in Rome, at the very spot to which her remains were transferred in the ninth century.

On her side she rests As one asleep; the delicate hands are crossed, Wrist upon wrist; a clinging vestment drapes The virgin limbs and round the slender throat.

A golden circlet marks her crown, and there she lies, as if in sleep, with her hands crossed, and her feet together, as if in prayer. A Latin inscription, not by Stefano Maderno, as I have it in my "Walks in Rome," but by Cardinal Paul Sfondrato, says, "Behold the image of the most holy virgin Cecilia, which I, Paul, of the title of St. Cecilia, saw lying thus in her tomb. I have desired that this marble should express for thee the posture which it was given to me to behold."

It is not often that so exquisite and evidently accurate a work of art is produced fourteen centuries after the person it represents has passed away from the world. Artists, indeed, rarely have such opportunity as Maderno had, and he was equal to the task imposed upon him.

Very few saints have been so popular with artists as Cecilia. On the rude wall quite close to the place of her empty tomb, an early artist's loving hand has depicted his ideal of what she might resemble. The method of painting and other considerations known or observed by archaeologists lead them to the conclusion that this work of art should be attributed to the seventh century. It is in fresco, and occupies the place of a mosaic demolished at an earlier period. Some of the tiny cubes of mosaic are still to be seen inserted in the wall around this fresco.

The picture is that of a young woman standing in a garden of flowers, tall, red roses blooming on each side of her. The face is beautiful; clear brown eyes, under high arched brows, look out calmly at the spectator. Her rich golden hair, amid which large pearls gleam, is but a shade darker than the yellow nimbus which encircles her head. A crimson tunic, bound at the neck with many rows of pearls and other jewels in rich settings, covers the body and is gathered in at the waist; by a cinchure set with large pearls. The arms, enclosed in sleeves tight at the wrists, are held wide open, in that attitude of prayer so frequently met with in the catacomb figures known as Orantes.

The picture, altogether, and in spite of the slow but sure fading of its colors, is still beautiful, and has a special charm derived from the marvelous peace that seems to possess the person represented. The garden of tall roses, in which Cecilia is placed, is in catacomb art, intended to represent Paradise, and the tranquillity of the countenance expresses the artist's ideal of "that peace which passeth understanding."

And as the centuries pass, artists have taken up the life and the symbol associated with Cecilia as fit subjects for their art. Her position as patroness of music has rendered her favorite in many households where this divine art is cultivated, and with the poets, who have all good things to say of the "divine Cecilia," the "in vestment of the vocal frame," as Dryden says of her, contrasting her influence with that of Prometheus:

He raised a mortal to the skies; She drew an angel down! And the same poet, after noting in his "Song of St. Cecilia's Day" the power of Orpheus, who could lead the savage race, declares that "bright Cecilia raised the wonder higher; When to her organ vocal breath was given: An Angel heard, and straight appeared— Mistaking Earth for Heaven!"

For those who take an interest in the marvelous history of early Christian Rome, or who are touched by the charming associations of Cecilia with music, to-day's visitation of the catacomb where her remains were placed after her martyrdom, is a memorable event. Many hundreds of strangers from far away lands crowded these narrow passages, with the numberless empty graves on either hand, where the darkness was dispersed by the many lighted candles placed in wooden sconces at intervals along the walls.

To-day's assembly might be considered as the first of the catacomb "season," which will be followed by several others until the end of April next. Such a "season" is not the same as that with which the bulk of travelers are most acquainted. That has its meetings at night, in halls of splendor and taste and brilliant illumination, while this characteristic "season" has its meetings in the day time, but underground, amid the empty tombs of the dead, where faint glimmers of light from flickering tapers render legible the epitaph on a sepulchre or

the colors of a fading fresco on the wall above a grave.

Yet in such a gathering you may hear several languages spoken and note the types that distinguish the inhabitants of many widely separated lands. Here I met to-day with many people I knew: this family is from South Africa, from the land of gold and diamonds now so much spoken of; that lone gentleman is from New Zealand; these two Bishops, with their secretaries, are from Ireland; here is an English lady who has traveled from London night and day to reach Rome in time for this occasion; that dark-looking gentleman is the director of the excellent Roman Orchestra, and has, doubtless, come to do honor to the patroness of music; this young priest with the kindly, intelligent countenance is from Baltimore; that thoughtful looking monk with the white robe and the black scapular over it and with the cross of ivory and ebony hanging on his breast is an Abbot of the Trappist order, and this handsome monsignor with the far-away look in his eyes is a scholar and an exponent of the art of the catacombs who has just discovered in one of them a painting of marvelous interest, which has been for centuries inclosed with a stalactite-like covering, and of which picture, with all that concerns its place and importance in the early Christian art, he has just published a most elaborate and learned monograph.

And they gathered here all together to see these places and drink to the life of the past, and to feel the awe and the admiration and the tender soul impressions that are awakened at the sight of these tombs, empty enough though they be to-day, that once held the broken and wounded bodies of the saints and heroes of the centuries that are gone. And the sound of the ancient chants that rose up from beneath the earth, and which were heard softened by distance as something strange and weird by those above ground in the bright, warm sunshine, lent also its influence to render such a day memorable in a life's history.

A lesson is suggested by the renewal of interest in the catacombs of Rome and in the assemblage of natives and strangers in them for worship and information regarding them during the winter season. Where history is silent the graves speak, and where history makes no impression there is frequently an eloquent appeal to the heart from an empty tomb.—Baltimore Sun.

FATHER ANTHONY O'TOOLE.

The Story of the Fine Old Irish Priest Told by Katherine Tynan Hinkson.

On the wall of the island chapel, writes Katherine Tynan Hinkson in the *Ace Maria*, is a tablet which strangers read curiously. The inscription runs: "Father Anthony O'Toole. For thirty years the shepherd of this people. Died Dec. 10, 1812. Aged eighty years. He will average the blood of His servants, and will be merciful unto His land and to His people."

Many and many a time has a summer visitor asked me the meaning of the Old Testament words on the memorial tablet of a life that in all probability passed so quietly. Any child in the island will tell you the story of Father Anthony O'Toole. Here and there a very old man or woman will remember to have seen him, and will describe him tall, despite his great age; with the frost on his head, but never in his heart; stepping down the cobbles of the village street, leaning on his good-headed cane, and greeting his spiritual children with such a courtesy as had once been his place at Versailles or the Little Trianon. Plainly, he never ceased to be the finest of fine gentlemen; though a less imbued courtesy might well mist in the isolation of thirty years. Yet he seemed to have been no less the humblest and simplest of priests. Old Peter Devine will tell you his childish memory of the venerable priest sitting by the turf fire in the fisherman's cottage, listening to the eternal complaint of the winds and waters that had destroyed the fishing and washed the potato gardens out to sea; and pausing in his words of counsel and sympathy to take delicately a pinch of the finest snuff—snuff that had never demeaned itself by paying duty to King George.

But that was in the quite peaceful days, when the country over there beyond the shallow water lay in the apathy of exhaustion, helpless and hopeless. That was years after Father Anthony had flashed out as a man of war in the midst of his quiet pastoral days; and, like any Old Testament hero, had taken the sword and smitten his enemies in the name of the Lord.

Father Anthony was the grandson of one of those Irish soldiers of fortune who, after the downfall of the Jacobite cause in Ireland, had taken service in the French and Austrian armies. In Ireland they called them the Wild Geese. He had risen to high honor in the armies of King Louis, and had been wounded at Malplaquet. His son followed in his father's footsteps, and was among the slain at Fontenoy. Father Anthony, too, became a soldier, saw service at Minden, and carried away from it a wound in the thigh, which made necessary the use of that gold-headed cane. They said that soldier as he was, he was a fine courier in his day. One could well believe it, looking at him in his old age. From his father he had inherited the dashing bravery and gay wit of which even yet he carried traces; from his French mother he had the delicate courtesy and *finesse* which would be well in place in the atmosphere of a court.

However, in full prime of manhood and reputation, Father Anthony, for

some reason or other, shook the dust of courts from off his feet and became a humble aspirant after the priesthood at the missionary college of St. Omer. He had always a great desire to be sent to the land of his fathers—the land of faith and hope, of which he had heard from many an Irish refugee; and in due time his desire was fulfilled. He reached the island one wintry day, flung up out of the teeth of storms, and was in the island thirty years, till the reveille of his Master called him to the muster of the heavenly host.

Father Anthony seems to have been innocently ready to talk over his days of fighting his battles over again for these simple children of his, who were every day in battle with the elements and death. Peter Devine remembers and had squatted, burning his shins by the turf, and watching with fascination the lines in the turf ashes which represented the intrinsements and the guns, and the troops of King Frederick, and the French line, as Father Anthony played the war game for old Corney Devine, whose grass grown grave is under the gable of the island chapel.

Now and again a fisherman was admitted, by special favor, to look upon the magnificent clothing which Father Anthony had worn as a colonel of French horse. The things were laid away in lavender, as a bride might keep her wedding dress. There were the gold-laced coat and the breeches with the sword slash in them; the sash, the belt, the plumed hat, the high boots, the pistols, and glittering among them all the sword. That chest of Father Anthony's and its contents were something of a fairy tale to the boys of the island, and each of them dreamed of a day when he too might behold them. The chest, secretly locked and clamped, stood in the sacristy; and Father Anthony would have seen nothing incongruous in its neighborhood to the sacred vessels and vestments. He generally displayed the things when he had been talking over old fighting days—to the island men mostly, but occasionally to a French captain, who, with a cargo (often contraband) of wines and cigars, would be run into the island harbor for shelter. Then there were courtesies given and exchanged; and Father Anthony's guest at parting would make an offering of light wines, much of which would find its way to sick and infirm island men and women in the days that followed.

Father Anthony had been many placid years on the island when there began to be rumors of trouble on the mainland. Just at first the United Irish Society had been quite the fashion, and had no more rebellions than the great Volunteer movement of a dozen years earlier. But as time went by things became more serious. Moderate and fearful men fell away from the society, and the union between northern Protestants and southern Catholics, which had been a matter of much concern to the Government of the day, was met by a policy of goading the leaders on to rebellion. By and by this and that idol of the populace was flung into prison. Wolfe Tone was in France paying, storming, commanding, forcing an expedition to sail in unison with a rising on Irish soil. Father Anthony was excited in those days. The France of the republic was not his France, and the stain of the blood of the Lord's anointed was upon her; but, for all that, the news of that expedition from Brest set his blood coursing so rapidly and his pulses beating that he was fain to calm with much praying the old turbulent spirit of war which possessed him.

Many of the young island fishermen had left the island and were on the mainland, drilling in secrecy. There were few left, save the old and women and children, when the blow fell. The government, abundantly informed of what went on in the councils of the United Irishmen, knew the moment to strike and took it. The rebellion broke out in the various parts of the country, but already the leaders were in prison. Calamity followed calamity. Heroic courage availed nothing. In a short time Wolfe Tone lay dead in the provost marshal's prison of Dublin, and Lord Edward Fitzgerald was dying of his wounds in Dublin dragging, hangings, pitch-capping and flogging set up a reign of terror. Out of the first sudden silence terrible tidings came to the island.

At that time there was no communication with the mainland except by the fishermen's boats or at low water. The island was very much out of the world; and the echoes of what went on

Handsome Features. Sometimes unsightly blotches, pimples or sallow opaque skin, destroys the attractiveness of handsome features. In all such cases Scott's Emulsion will build up the system and impart freshness and beauty.



DISEASED LUNGS CURED BY TAKING AYER'S Cherry Pectoral.

"I contracted a severe cold, which settled on my lungs, and I did what is often done in such cases, neglected it. I then consulted a doctor, who found, on examining me, that the upper part of the left lung was badly affected. The medicines he gave me did not seem to do any good, and I determined to try Ayer's Cherry Pectoral. After taking a few doses my trouble was relieved, and before I had finished the bottle I was cured."

L. E. LAFAR, Waterbury, Vermont, U.S.A. Ayer's Cherry Pectoral. Highest Awards at World's Fair. Ayer's Pills Cure Indigestion.

in the world came vaguely, as from a distance, to the ears of the island people. They were like enough to be safe, though there was blood and fire and torture on the mainland. They were all old and helpless people, and they might well be safe from the soldiery. There was no young man within many miles of the island; and it was the yeomanry, tales of whose doings made the islanders' blood run cold. Not the foreign soldiers—oh no! They were often merciful, and found this kind of warfare bitterly distasteful. But it might well be that the yeomanry, being so busy, would never think of the island.

Father Anthony prayed that it might be so, and the elements conspired to help him. There were many storms and high tides, that set the island riding in safety. Father Anthony's up and down, comforting those whose husbands, some and brothers whose the inferno over yonder. The roses in his old cheeks withered, and his blue eyes were faded with many tears for his country and his people. He prayed incessantly that the agony of the land might cease, and that his own most helpless flock might be protected from the butchery that had been the fate of many as innocent and helpless.

The little church of gray stone stands at the vanguard of the village, a little nearer to the mainland and the spit of sand that runs out toward it. You ascend to it by a hill, and a wide stretch of green sward lies before the door. The gray stone presbytery joins the church and communicates with it. A ragged boreen, or bit of lane, between rough stone walls, zigzags from the gate, ever open, that leads to the church and wanders away to the left, to the village on the rocks above the sea. Everything is just the same to-day as on that morning when Father Anthony, looking across to the mainland from the high gable window of his bedroom, saw on the sands something that made him dash the tears from his old eyes and go hastily in search of the telescope, which had been a present from one of those wandering sea captains. As he set his glass to his eye that morning the lassitude of age and grief seemed to have left him. For a few minutes he gazed at the objects crossing the sands—for it was low water—in an attitude tense and eager. At last he lowered the glass and closed it. He had seen enough. Four yeomen on their horses were crossing to the island.

He was alone in the house, and, as he hustled downstairs and made doors and windows fast, he was rejoiced it should be so. Down below the village was calm and quiet. The morning had a touch of spring, and the water was lazily lapping against the sands. The people were within doors; for the island was in a state of terror and depression. There was no sign of life down there, except now and again the barking of a dog or the cackling of a hen. Unconsciously the little homes waited the death and outrage that were coming to them as fast as four strong horses could carry them. "Strengthen Thou mine arm," cried Father Anthony aloud, "that the wicked prevail not! Keep Thou Thy sheep that Thou hast committed to my keeping. Let the wolves are upon them." And as he spoke his voice rang out through the silent house. The fire of battle was in his eyes, his nostrils smelt blood, and the man seemed exalted to twice his natural size. Father Anthony went swiftly and barred his church doors, and then turned into the presbytery. He flashed his sword till it caught the light and gleamed and glauced. "For this, for this hour, friend," he said, "I have polished thee and kept thee keen. Hail, sword of the justice of God!"

There came a thundering at the oaken door of the church. "Open, son of Belial!" cried a coarse voice, and then there followed a shower of blasphemies. The men had lit down from their horses, which they had picketed outside, and had come on foot, vomiting oaths, to the church door. Father Anthony took down the fastenings one by one. Before he removed the last he looked toward the little altar. "Now," he said, "defend Thyself, all-powerful!" and he let the bar fall. The door swung open so suddenly

that three of the men fell back. The fourth, who had been calling his blasphemies through the keyhole of the door, remained where they had looked to find an infirm old man, stood a French colonel in his battle array, the gleaming sword in his hand. The apparition was so sudden, so unexpected, that they stood for the moment terror-stricken. Did they think it something supernatural, as well they might, for to their astonished eyes this splendid martial figure seemed to grow and grow, and fill the doorway, or, perhaps, they thought they had fallen into an ambush.

Before they could recover the sword swung in air, and the head of the fellow kneeling rolled on the threshold of the church. The others turned and fled. One man fell; the others, with a curse, stumbled over him, recovered themselves, and sped on. Father Anthony, as you might spit a cockroach with a long pin, drove his sword in the fallen man's back, and left it quivering. The dying scream rang in his ears as he drew his pistols. He muttered to himself: "If one be spared he will return with seven worse devils. No, they must die, that the innocent may go safe." And on the track of the flying wretches he shot one in the head as he ran, and the other he pierced as he would have dragged himself into the straits.

In the broad sunlight, as the villagers, alarmed by the sound of shooting, came timidly creeping toward the priest, they found Father Anthony standing on the greensward, wiping his sword and looking about him at the dead men. The fury of battle had gone out of his face, and he looked gentle as ever, but greatly troubled. "It had to be," he said; "though God knows, I would have spared them to repent of their sins. Take them," he said, "to the Devil's Chimney, and drop them down; so that if their comrades come seeking them, there may be no trace of them."

The Devil's Chimney is a strange, natural outlet of the island, whose depth none has fathomed; though far below, you may hear a subterranean waterfall roaring.

One of the dead men's horses set up a frightened whinnying. "But the poor beasts!" said Father Anthony, who had ever a kindness for animals. "They must wait for nothing. Stable them in McOra's Cave till the trouble goes by, and see that they are well fed and watered."

An hour later, except for some disturbance of the grass, you would have come upon no trace of these happenings. I have never heard that they cast any shade upon Father Anthony's spirit, or that he was less serene and cheerful when peace had come back than he had been before. No hue and cry after the dead yemen ever came to the island, and the troubles of '88 spent themselves without crasing again to the island. After a time, when peace was restored, the yemen's horses were used for drawing the island fish to the market, or for carrying loads of seaweed to the potatoes, and many other purposes for which human labor had hitherto served.

But Father Anthony O'Toole was dead many a year before that tablet was set up to his memory. And the strange thing was that Mr. Hill, the rector, who, having no flock to speak of, is pretty free to devote himself to the antiquities of the island, his favorite study was a prima mover in this commemoration of Father Anthony O'Toole, and himself selected the text to go upon the tablet.

PROFOUND RESPECT FOR NUNS.

A beautiful story is told by the Boston Herald of a Sister of Charity who was returning to Boston from New York on a Sound steamer recently. As tea time was about to be announced a colored waiter approached her and suggested that perhaps it would be pleasanter for her to go to the table before the general rush of the passengers. She assented and took her place at the table for a very simple tea. The waiter left her without waiting for an order, and was gone so long that the Sister wondered what had become of him.

At last he appeared with a large tray loaded with all the luxuries of the season and set it down before her. Of course the modest Sister was quite taken aback, and said to the waiter: "You have made a mistake; that is not for me."

"Oh, yes, Sister," said he, "it is for you."

"But I did not order such a supper as that; it certainly must have been ordered for someone else and you have brought it to me by mistake."

"No, Sister, there is no mistake; it was ordered for you."

Convinced at last, the Sister ate all she wanted. Before she could leave the table the waiter appeared with a second course of sweets, ices, fruits, etc.

"My dear man," said the Sister, "that is too much. Who has ordered all those things for me?"

"There is the gentleman who gave the order," said the darkey.

"Then go and express my grateful thanks to him, and ask him for the pleasure of his name."

The darkey conveyed the message to the gentleman, and returned with this reply: "Tell the Sister that my name is of no consequence. I am a stranger and may never see her again; but say that I am always happy to avail myself of every favorable opportunity of testifying my profound respect for the Sisters of Charity, whom I first learned to venerate and love in our late war."

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THE POPE'S APPEALS FOR CHRISTIAN UNITY.

An editorial article in the Mail and Empire of the 15th inst. gives the substance of a report from Rome to the effect that Pope Leo XIII. is credited with the determination to issue soon a third appeal to Protestants to return to the pale of the Catholic Church.

When it is borne in mind that the Holy Father has already issued two urgent appeals to this effect, it will not appear at all unlikely that he may make a third, even though the two already issued have not had an immediate general and visible effect in bringing about the unity which is so much to be desired among professing Christians.

The kindly intentions of the Holy Father in making these appeals are acknowledged, and in fact we presume it is owing in a great measure to the benignity which was manifest in every line of the documents in question that they commanded so much attention in the English speaking Protestant world, as to elicit replies from a number of personages and associations more or less representative of the various shades of Protestant opinion.

The Holy Father reminded the English people that it was Christ's desire that His flock should be one, and so far all who responded to the appeal seem to admit this preliminary principle as indisputable, but all, in common with the Mail and Empire, appear to have mistaken entirely a necessary consequence of the self evident proposition, namely, that there must be a supreme authority to preserve unity, and that only the Pope can produce a valid claim to its possession.

In reference to this the Mail and Empire makes the following commentary:

"It (the Pope's document) was altogether ineffectual, for the basis of a union in any way acceptable to those who differ from the Pope on essential points was not suggested. A call to everybody to sink opinions, it proposed that none held by Leo, and regarded by the Protestant as unwarranted, should be withdrawn. The second appeal was addressed to the Church of England. Here, again, no concession was contemplated, save possibly the recognition of the Anglican clergy, and the conducting of services in a language which the people could understand. Infallibility, opposition to personal liberty as set forth in the Syllabus, the various doctrines which Protestants will not accept, were maintained and were not to be withdrawn."

Further on the article foreshadows that the propositions in the third appeal which is yet to come will be as unacceptable to non-Catholics as were those of the other encyclicals.

The reason given for this unacceptability is that "it will declare that an essential to unity is the admission of the primacy claimed by the Bishop of Rome over all Christians."

It is very true that the Holy Father does not propose in any of his appeals, to withdraw any doctrines from the teaching of the Church, and the reason for this is clear. It cannot be denied, and it is not denied by anyone at all amenable to reason, that the Catholic Church of to day is by continuity one organization with the Primitive Christian Church as established by Christ on His Apostles. That organization has never ceased to exist, nor has it been interrupted or broken even for a single day. Hence it follows that if any real authority was conferred by Christ upon His Church, that remains with the Catholic Church, and with no other organization calling itself a Church.

In this respect, the position of the Catholic Church is unique, and its authoritative judgments are not to be regarded in the same light as those emanating from any sect, however pretentious it may be in its claims.

On the matter of doctrine, the Catholic Church is and must remain immutable as truth itself, for from the very nature of her doctrines, the withdrawal of a single one from the creed would be an acknowledgment that she has not, and never had any, claim to be the one true Church established by Christ.

This would be an absurdity, for it is certain that Christ established a Church which He promised should always teach His doctrine, He Himself remaining with it to the end of time. This promise cannot apply to any but the Catholic Church, and she has therefore no alternative but to continue teaching that doctrine without change. Neither Pope nor the College of Cardinals, nor a general council has any authority to change or withdraw a single doctrine at the behest of any Church organization. Protestant sects may, indeed, sit together in council to consider what doctrines may be set aside for the sake of effecting a union between them, as they have often done, for, confessedly, their creeds are mere human creations; but the real Church of Christ cannot entertain for a moment any such proposition, for she is described by the Apostle of Christ as the "pillar and ground of truth." Error may change or compromise, but truth is always the same, and admits of no compromise or withdrawal. The very fact that the sects ask that the Catholic Church as well as themselves should make a compromise of doctrine is evidence, without going any further, that they cannot be the pillar and ground of truth which St. Paul proclaims the Church of the living God to be. (1 Tim. iii. 15.)

The London Times and some other English papers in their comments upon the Holy Father's letters have spoken in a strain somewhat similar to the Mail and Empire. They have supposed that the Pope may bargain for the suppression of certain doctrines and claims of the Catholic Church as a condition for the corporate return of the Church of England or other Protestant Churches, to Catholic unity, and they have left it to be understood that if there were a willingness on the part of the Holy Father to yield on this point, there might be some willingness to yield something which the Church of England regards as of equal importance. They have said that the two Churches must meet and negotiate on equal terms, if a union is to be effected. It is needless to say that such a condition is an absolute impossibility. The Church of England may compromise doctrines, as it has virtually offered to do in its negotiations with the Presbyterians and Methodists, for the sake of absorbing these sects by means of a nominal union; but the Catholic Church can make no such offer. Her doctrines, which are the teachings derived by revelation from Christ Himself, and which have been handed down through ages from the days of the Apostles, must be accepted in their entirety by all who return to her fold.

It may be said, and it has been said, that Protestants cannot accept an offer of union on such terms. It would be more true to say that the Synods and Conferences will not accept. It is evident they could do so if they would, inasmuch as they are willing to compromise doctrines in their negotiations with each other. But whether they cannot or will not matters little in practice. If they do not yield this point any corporate union cannot take place. This has been made clear by Cardinal Vaughan's explanations on the subject, which, being founded on the essential character of the Catholic Church, may be regarded as settling this matter. But we may add that though synods and conferences may through pride of their brief history refuse the offer of unity, this will not prevent the return of thousands to the fold as individuals, and this is what we believe will happen when the claims of the Catholic Church begin to be fairly taken into consideration. We believe that the Pope's strong appeals will have their effect in this way; and, possibly, there will be some Protestant Churches which will accept the Holy Father's invitation corporately. It is notorious that there are thousands of Protestants, especially within the pale of the Church of England, who have so far advanced in the belief of Catholic doctrines that they would scarcely ask that a single doctrine should be withdrawn. With these there is only one doctrine which would be any obstacle to their return—that is the teaching of the Catholic Church in regard to the doctrinal infallibility of the Pope—but we do not think that this would be an insuperable obstacle in their case. Their difficulty might be removed as readily in this case, when they consider the grounds of the doctrine, as it has been in regard to other Catholic doctrines which they formerly rejected, but which they now accept because they have discovered that they were the belief of the first Christians.

The Mail and Empire refers to two other matters on which it supposes that the Catholic Church might yield. One is the language of the liturgy of the Church. This is not a matter of doctrine, but purely of ecclesiastical discipline, and the Pope may make concessions on this point if he deem it advisable. There are good reasons why the Latin language should be generally preserved as that of the Universal Church; but the service of the Church might be in any other tongue, living or dead. As a matter of fact the Mass is celebrated in the East in other languages beside Latin, as Syriac, Chaldaic, Coptic, etc. The liturgies in these languages are very ancient, and they testify to the unity of Catholic faith during ages amid diversity of nationality, and they are a testimony to the antiquity of the faith. There would be no such reason as this for the adoption of an English liturgy, still it could be permitted. It is not for us to say whether the Holy Father would consider that there would be sufficient reasons for permitting it, if thereby a return of Protestant England could be made a certainty.

As regards the other question raised by the Mail and Empire, concerning Anglican ordinations, whether they are valid or not is a question of fact and not of doctrine. It is generally believed by Catholics that they are not valid, and unless their validity could be proved beyond doubt, the Pope would certainly not admit them as of any force. We do not imagine, however, that this would be a serious difficulty in the way of reunion if the Anglican Church desired to effect such. The difficulty could be easily settled to the satisfaction of all parties.

WILL THERE BE A REACTION?

The many outrages which have been perpetrated with impunity in Kentucky by Whitecaps and lynchers have made the State notorious throughout the civilized world for its lawlessness.

It is not the class who are usually ranked as roughs who are guilty of these crimes, but the younger generation of the wealthiest and best educated citizens, and it is this fact that renders it so difficult for the authorities to enforce the law. As the whole community seems to be in league to commit these outrages, the entire population is interested in hiding the guilty, and all are careful not to give evidence against those who are suspected of the commission of these crimes lest they might implicate themselves, or some of their most intimate friends and nearest relatives. As a consequence of this state of affairs lawlessness is entirely unchecked, and the condition is becoming worse from day to day.

It is true that usually the persons upon whom the outrages are committed are those who have been guilty of serious crimes, but this is not always the case. A mob is never extremely particular as to the guilt or innocence of the person accused, and a Kentucky mob is satisfied in having a victim, and is never contented to lose the opportunity of torturing first and then murdering the accused with every accompaniment of cruelty, on mere suspicion. It has been frequently found after the event that the sufferers at their hands were innocent of the crimes attributed to them, but this has not at all repressed the desire of the lynchers to taste blood. On the contrary, every new outrage of the kind whets the appetite of the perpetrators for something more horrible still, and it is noticeable that each successive crime of the kind is accomplished with circumstances of greater barbarity and atrocity than those which have preceded it, and not only men take part in them, but in several instances young girls and boys have been known to surpass grown up men in their ferocious anxiety to pull the rope when the victim was to be hanged on a tree, or to apply the torch to the pile on which he was to be burned, and in the meantime they gloated like demons over the shrieks and writhings of the unfortunate being, or they have assisted in sending the contents of a revolver or a shotgun into his body.

The excuse given for the commission of these horrors is that it is feared the guilty will escape legal punishment if the laws are allowed to take their course. It has been so often the case that the perpetrators of crime escape the consequences, if their case is left to the usual course of law, that the people have lost all confidence in the power of the law to inflict condign punishment on the guilty, and so they must take the law into their own hands as a terror to evil doers.

Independently of the fact that the

lynchers so frequently inflict the punishment on the innocent, it is true also that the laws are essentially what the people have made them, and if the laws of the State are so ineffectual as the lynchers represent them to be, the reason is that the people themselves have made them so.

We have made special mention of Kentucky in this connection, because the State has made itself conspicuous by the horrid cruelties recently perpetrated under one pretence or another, but there are several other States to which the same remarks are applicable in almost every detail. The rising generation, and in fact the whole present generation, has been educated without the restraints of religion, and they have reached the condition that there is no restraint now but fear of punishment to prevent the worst crimes. This is the prevalent state of affairs, and such has long been the case. The people generally began by being indifferent to the commission of the worst of crimes, and from this it was an easy step to sympathize with criminals whenever they were caught in the meshes of the law. The next step, as a matter of course, was a laxity in the administration of the laws, and in many instances the laws themselves have been relaxed so as to favor the sending of the criminals back to society to repeat their villainies. But at last there is a reaction among the people against the very state of affairs which their past indifference to crime has brought about.

There has been in the States to which we make reference a disregard for human life and for the rights of property which threatened the basis of society itself, and crimes of the most atrocious character have been committed with impunity.

We appreciate the need of a radical change in the present condition of things; but the changer required is one towards greater respect for law and order, and not the perpetuation of the new species of lawlessness which if continued will inevitably bring the country to a condition the like of which is to be found only in Turkey or in the interior of darkest Africa.

We have had recently to record some details of the application of lynch law which were disgraceful to the civilization of the age we live in. It is gratifying to learn by a recent despatch from Kentucky that the authorities are awaking to the necessity of putting an end to such scenes, and we notice that at Marion, in that State, thirty warrants have been issued within the last few days against citizens on a charge of whitecapping. Most of the persons implicated belong to the so called respectable class, and some of them are of the best families of the locality. It can scarcely be hoped that a conviction can be secured against those who are guilty, but the fact that it is felt in official circles that the evil has gone too far, and must be stopped, may be indicative of a coming change for the better. We confess, however, that we have not much confidence that there will be such a change until the root of the evil is plucked out from the soil. That root we believe to be the system of godless education so much in vogue.

Kentucky is a flourishing field for Apatism. It is to be expected that Apatism would find adherents in plenty in a State where lawlessness prevails, and in Kentucky A. P. A. intolerance has found just the soil which suits its growth. Apatism can flourish only where respect for law is at a minimum, and the growth of that society in Kentucky confirms what has been several times asserted, that the A. P. A. is composed of those persons who have the least religion of any kind within them.

Canada would do well to take to heart the example set by Kentucky, as regard both godless education and Apatism.

A BROAD ENOUGH CREED.

Col. Robert G. Ingersoll recently visited a church at Kalamazoo called "the People's Church," and expressed very great admiration for the way it is conducted, declaring that of all the Churches he knows of that is the one he could conscientiously join if he felt inclined to become a member of any.

Our readers will remember that a few weeks ago the Christian Endeavorers announced very ostentatiously that they would offer up public prayers for the Colonel's conversion, and the prayers were offered up accordingly. The Endeavorers have apparently gone into ecstasies of delight at the supposed softening of Ingersoll's heart, and they are proclaiming that

it is an evidence of the efficacy of the prayers they have been saying.

To the careful observer it does not appear that there is much room for boasting in the case, for it is evident that the Church which has so gained godless Bob's admiration, has the least possible amount of Christianity about it. Its minister is a woman preacher, the Rev. Caroline J. Bartlett, and on Sunday, the 12th inst., she announced that the belief of the Church is "broad enough to take in even Colonel Ingersoll, and that she will welcome him to the fold, and will cordially extend to him the right hand of fellowship if he desires to come in."

There will be no difficulty in the way on account of the Colonel's denial of Christ, and of the existence of a God, so he will not need to change a jot of his present creed to be a Christian of the kind that composes the congregation of the "People's Church." From what we know of the present tendency of Protestantism, we believe that the Colonel could find several other so called Christian churches which would be just as accommodating as the one in Kalamazoo on the question of creed. It is quite the fashion for even clergymen of the Churches which are generally considered very orthodox, to boast of the "broadness" of their creeds, which they tell us will not exclude any one who wishes "to be good." The Colonel always declares that he belongs to this class.

REFORMED JUDAISM.

The existence of Judaism as a religion down to the present time without material change since the days of Moses, notwithstanding the vicissitudes through which the Jewish people have passed, is a striking phenomenon in the history of the world, and is justly regarded as one of the standing evidences of the truth of Christianity, and on this account any movement which appears likely to bring about a considerable change in their religious belief and forms of worship will be regarded with interest by Christians generally.

The reverence with which the Jews regard the Old Testament, and the intimate connection between that Testament and the history of the Jews as a nation, prove the antiquity and authenticity of that portion of the Bible. The conformity of the New Testament with the condition of the Jews at the time of our Saviour's life on earth is equally a proof of its authenticity and truth. In addition to this even the Jews interpret with general accuracy the prophecies which relate to the coming of the Messias, and these prophecies, fulfilled to the letter in Christ, cannot be applied to any other person, whether of time past or to come. Several of them, in fact, indicate plainly that the time of their fulfillment is long past, and the expectation of the Jews that the Messias is yet to come simply proves that the Christian interpretation of them is correct, while the evidence that the date of their fulfillment is past proves the Jewish error in having rejected their Saviour when He actually appeared on earth.

During the last half of the present century the movement of the Jews toward modernizing their ritual and mode of worship seems to have gathered strength year after year, especially on this continent, and from the rapidity with which it has spread, particularly among the younger generation of Jews, we may almost draw the conclusion that within a short time Judaism, in America at least, will undergo a complete revolution by abandoning its ancient landmarks which have kept its adherents in the position of a distinct nation within the country of their adoption.

During the time of our Lord's sojourn on earth the Jews were already divided into sects, of which the Pharisees and Sadducees were the principal, special mention of these being made in the New Testament. The Pharisees were the more orthodox, adhering more closely to the ancient belief as handed down through the ages which had elapsed from the time of Moses, and the Jewish historian and high-priest Josephus tells us that they believed "that souls have in them an immortal energy, and that under the earth there will be rewards or punishments according as they have lived virtuously or viciously in this life." Those who have lived viciously, according to them, "will be detained in an everlasting prison, but the former shall revive and live again."

The Pharisees were strongly rebuked by Our Blessed Lord, not because they retained the ancient faith in theory, but because they did not make it the basis of their own conduct.

In common with the posed burdens upon would not themselves while fulfilling the law which consisted of certain outward ies, they "passed and charity of God, widows and orphan their exactions and

The immortality of rewards and punishment were therefore d of the Pharisees, who the Sadducees, who originated as a sect before Christ. The freethinking class, same relation to the Unitarians and Un the Christian world, ducts may in some as the progenitors formed party of though there is a g which has elapsed

In the Acts of the S.) there is a referen tion between the Paul was apprehen Jerusalem, and the Council, he took ad that before his con had been of the Pha his present preach tenance of the dist the Pharisees, and a strong party am who contended fo though both sects w to the toleration Paul, knowing that accused him there parties, said:

"Men, brethren, the son of Pharisee hope and resurrect called in question. said this there are tween the Pharis duces; and the divided. For the is no resurrectio split; but the both."

After the destru temple of Jerusalem of the Jews, Sadd have gradually be though in the thir as the eighth, cent uly it made some Jewish communities. However, since the totally extinct, a middle of the presen cept a few unbeli of the thoroughly scrupulously adhe of Moses, and an ancient Hebrew t ship. More rec movement to mod has made consider side of the Atlanti Jews have synag large cities of the the public service of Hebrew.

A few days ago worshippers at the Boston was held presiding Rabbi congregation sho or remain Ortho favored the Refo for several week adopted the mo public worship. I the meeting.

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The majority seem to be in fav vocated by the difficult to say prevail over t the elder mem the result will Boston synagog and New school tain that the B are bitterly oppo tion of the New ligion, and in N charge of the o have constituted council for the orthodox Hebre central authority regard faith, n and of circula lish religious li plans of the Refo combatted and d ive of the law a divine wrath. A a tendency tow Spinoza it is sc

In common with the Scribes they imposed burdens upon men which they would not themselves bear, and because, while fulfilling the minor points of the law which consisted in the observance of certain outward acts and ceremonies, they "passed over the judgment and charity of God," and oppressed the widows and orphans and the poor with their exactions and deceptions.

The immortality of the soul, and the rewards and punishments of a future life were therefore distinctive doctrines of the Pharisees, which were denied by the Sadducees, who are said to have originated as a sect about 200 years before Christ. The Sadducees were a freethinking class, bearing nearly the same relation to the orthodox Jews as Unitarians and Universalists bear to the Christian world, and these Sadducees may in some sense be regarded as the progenitors of the Jewish Reformed party of the present day, though there is a great gap in the time which has elapsed between the two.

In the Acts of the Apostles (xxiii: 6, 8), there is a reference to this distinction between the sects. When St. Paul was apprehended by the Jews at Jerusalem, and brought before the Council, he took advantage of the fact that before his conversion to Christ he had been of the Pharisees' sect, and that his present preaching was in maintenance of the distinctive doctrines of the Pharisees, and he thereby secured a strong party among the Pharisees, who contended for his liberation, though both sects were equally opposed to the toleration of Christians. St. Paul, knowing that among those who accused him there were men of both parties, said:

"Men, brethren, I am a Pharisee, the son of Pharisees; concerning the hope and resurrection of the dead I am called in question. And when he had said this there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say there is no resurrection, nor angel, nor spirit; but the Pharisees confess both."

After the destruction of the city and temple of Jerusalem, and the dispersion of the Jews, Sadduceism appears to have gradually but surely declined, though in the third, and even as late as the eighth, century of the Christian era it made some figure among the Jewish communities in the large cities. However, since that period it became totally extinct, and until within the middle of the present century, if we except a few unbelievers, the Jews were of the thoroughly orthodox class, very scrupulously adhering to the precepts of Moses, and retaining also the ancient Hebrew tongue in their worship. More recently, however, the movement to modernize their worship has made considerable progress on this side of the Atlantic, and the Reformed Jews have synagogues in most of the large cities of the United States, with the public service in English instead of Hebrew.

A few days ago a meeting of the worshippers at the Temple Shalom of Boston was held at the desire of the presiding Rabbi to discuss whether the congregation should become Reformed or remain Orthodox. The Rabbi favored the Reform movement, and for several weeks he had actually adopted the modernized ritual in public worship. He said, when calling the meeting,

"The river of progress is passing on before us, and it behooves us to be carried onward. I see here many young people who have come here for many Friday nights, and I believe it is due to the fact that the ritual in the vernacular is used. The older members of the congregation want the old forms, but if the future of the congregation is to be assured, we must give you what is demanded by the rising generation."

The majority of the congregation seem to be in favor of the changes advocated by the Rabbi, but it is difficult to say whether they will prevail over the conservatism of the elder members, or whether the result will be a schism in the Boston synagogue between the Old and New schools of thought. It is certain that the Rabbis of the Old school are bitterly opposed to the introduction of the new ideas into their religion, and in New York those having charge of the orthodox synagogues have constituted themselves into a council for the purpose of giving to orthodox Hebrew congregations a central authority in all matters which regard faith, morals and worship, and of circulating Hebrew and English religious literature wherein the plans of the Reforming Rabbis will be combated and denounced as subversive of the law and provocative of the divine wrath. As the New school has a tendency toward the skepticism of Spinoza it is scarcely to be expected

that its movement will result in conversion to Christianity, unless indirectly it may call the attention of many Jews to the claims of the Christian religion on their acceptance, thus leading them to admit finally that Christ is really the Messiah referred to and foretold by the prophets, whose predictions they believe to be from God.

BEER-SHOP DEVICES.

Manchester has now so many beer-shops that competition has become very keen, and a number of devices have been resorted to by the proprietors to extend their trade and gain some advantage over their rivals in business. The Manchester City News tells what some of these devices are. There is "the long pull," by which the bar-tender at certain hours gives an extra pull at the pump and gives one half more liquor than has been demanded and paid for. Sometimes also the bar-tender passes round a box of cigars asking all to have a smoke at his expense, and at other times the pint-pots or glasses are filled free all round, the company being asked by the bar-tender to drink his health.

Of course the object of all this is to induce the company to remain till the closing hour, and the plan has proved to be very effectual, there having been a great increase of late in the amount of tipping in the city. But there is another device which for seductiveness casts into the shade the "nickel in the slot" mode which has been tried with but indifferent success in some American saloons. The new plan is called "the lottery," and it consists in filling some scores of pint pots with beer at noon on Sunday, which is the opening hour. Into a certain number of pots, usually one in ten, a three-penny piece is dropped, and as the price of a pot of beer is two pence half penny, the drinker has a remote chance of getting back a half-penny more than what he pays for his drink.

There is enough of the gambling element in the plan to cause great excitement among the frequenters of the beer-house, and those who fail to get a three-penny bit in their first pint try it again, and again until they have stowed within themselves several pints in succession. In this way by a small outlay, the inn-keeper has a large increase in the number of gallons of beer sold.

It is clear that there is much need of a Temperance Reform movement in Manchester.

TWO TIMELY PAMPHLETS ON THE MANITOBA SCHOOL QUESTION.

Mr. Wade, a barrister of Winnipeg, recently issued a lengthy pamphlet on the Manitoba school question, wherein he details all the arguments which he can bring together against the restoration of Catholic schools in that Province, and as it is understood that his pamphlet was written at the request of the Manitoba Government, it may be presumed that it sets forth all the reasons which that Government can adduce in support of its anti-Catholic policy in the abolition of Catholic Separate schools as far as their legal status is concerned.

Mr. Wade argues that the Catholic schools were inefficient, and the result is general illiteracy among the half-breeds. Other objections are that the schools are anti-British, and a very strong objection, according to Mr. Wade, is that the schools and the pupils are "completely immersed in Roman Catholic ideas and influences."

Two pamphlets are on our table in which the question of the schools is dealt with, showing the justice of the Catholic claims in the Province, one by Mr. John S. Ewart, a Protestant barrister of the same city, and the other by Mr. James Fisher, M. P. for Russell, a constituency of the Province.

Mr. Ewart's pamphlet is a direct reply to Mr. Wade, while that of Mr. Fisher consists of four letters addressed to the Winnipeg Free Press and is an exhaustive essay on the right of the Catholic minority to remedial legislation under the circumstances that the Manitoba Government has refused to redress their grievances.

Both these pamphlets are timely, and explain thoroughly the injustice done to the Catholic minority by Mr. Greenway's school legislation of 1890. We shall not enter now upon a lengthy explanation of the arguments advanced by these two gentlemen in their able treatment of the case, but we will mention two or three salient points. As regards the efficiency of the Catholic schools before 1890, Mr.

Ewart convicts Mr. Wade of a gross misrepresentation of the case, and shows by the reports of school Inspectors, Catholic and Protestant, and even Orangemen, and from the reports of Mr. Greenway's own Inspector, appointed to investigate the Catholic schools in 1892, when they were excluded from a share in Government aid, that the schools were in good condition, and their work very creditable.

On the question of anti-British tendencies Mr. Wade very successfully ridicules Mr. Ewart's objections. The proof which the latter gives of this anti-British tendency is that such questions in history as the following were asked in the examination of teachers on some occasions:

"Relate the conquest of England by William of Normandy; Describe the establishment of Christianity in England; Who was Thomas A'Becket? What was the fate of Mary Stuart?" etc.

Such questions might be expected in any examination on English History, but Mr. Wade suggests that probably Mr. Wade would have been better satisfied if the following had been asked instead:

"Describe the achievements of Protestantism in Manitoba? Who was John Knox?" and the like. He retorts further by showing that in the present Public Schools a subject of study is: "Religious movements in England. (Henry VIII. and Mary.) Yet these are Mr. Greenway's non-sectarian schools!"

Among the noteworthy points made by Mr. Fisher is that the Protestants of Quebec were the first who under Confederation claimed the protection of the Dominion Government by an appeal against a law passed by the Legislature of that Province in 1858. Then Principal Cavan, now so earnest for Provincial rights, circulated an address which said:

"The right of appeal to the Governor-General which minorities at present have must remain. The entire Dominion is the proper guarantee for equality of dealing on the part of Provinces with the adherents of the various Churches."

Mr. Dalton McCarthy took the same view. But it makes all the difference in the world with these gentlemen who are the parties aggrieved. If they are Protestants, redress their grievances; if Catholics, crush them vigorously. The Dominion Government did then, and more recently in the case of Manitoba, advise the Quebec Legislature to remedy the grievance, and the Provincial Government did so without the slightest demur or difficulty.

We have not the least doubt that Parliament will remedy the grievances of the Catholics of Manitoba, but it appears that Catholics can obtain justice after a determined fight.

EDITORIAL NOTES.

In the House of Commons at Ottawa the debate on the address still continues, and we are sorry to say, has been characterized by much bitterness. It will be some days yet before a vote will be taken.

There is a movement within the anti-Parnellite section of the Irish Parliamentary party tending towards the acceptance of the resignation of Mr. Justin McCarthy, the leader of the section. There is, however, much difficulty in deciding who shall be appointed to succeed him. A number of the party are in favor of the selection of the Hon. Edward Blake, the well-known Canadian, who represents the Irish constituency of South Longford in the House of Commons.

The Jesuits, who are always to the fore in the work of evangelizing the heathen, have already flourishing missions in Alaska. There are ten Jesuit Fathers in the Territory with missions among the Eskimauts on the shore of Behring's sea, and among the other Indian tribes in the South and in the interior. They are aided in their work by communities of nuns of St. Anne, who conduct mission schools having a large attendance of Indian children.

It is but a few years since Sweden permitted the free exercise of the Catholic religion, and already the Church has made wonderful progress there. Ten years ago there were not three hundred Catholics in Stockholm, but a correspondent of the *Pottische Correspondenz* states that there are now one thousand in the two parishes of the city. The country around has also now numerous Catholics. There are a Bishop and six priests in the city, who attend also a large section of the country adjoining. There is likewise a community of nuns with eighteen Sisters who teach school and nurse the

sick. Ground has been purchased for a cathedral, the work of building which is to begin soon. It will be a large and handsome structure.

In a letter written from Boston to the Halifax Chronicle, Mr. C. P. Ad. Chipman declares that 80 per cent. of the Apostles of Boston are ex-British subjects, and that their ostentatiously displayed patriotism for the American flag and American institutions is a mere hypocrisy. "Such men," he adds, "are a disgrace to the fair name of Canada, and the sooner they go underground, the better for both countries and the world at large." Mr. Chipman has had much communication with members of the A. P. A., and he declares that nine times of ten their sympathies are with England as against the United States, of which they are naturalized citizens, and he earnestly advises the American people "to decline to accept instruction in the principles of American liberty and American government" from these traitors to both countries. He says:

"Shorn of its high-sounding name, stripped of its outward show of proclaimed principles, we find it (the American Protective Association) in a body, through secret agencies, preying upon superstition and ignorance, seeking to establish a reign of sectarian proscription. The laws of the United States guarantee to every sect and every creed equal privileges, equal protection, and equal liberties, and any associations subversive of these principles, by whatever names its votaries may be deluded, is un-American, and at war with the rights of every citizen."

From the Liverpool *Catholic Times* we learn that the *Rock*, of London, the newspaper organ of one of the parties in the Church of England, has made the wonderful discovery that the Jesuits are at the bottom of the message of President Cleveland to Congress wherein he threatens war against England unless she settle the Venezuela troubles in accordance with his views of the boundary question. The *Rock* has evidently an attack of P. P. A. fever. By and by the part taken by the Jesuits in the matter will be quoted by clerical polemicists as a piece of certain history, and it is about as certain as much of the history which these gentlemen are accustomed to quote.

ALFRED AUSTIN, the recently appointed Poet Laureate of Great Britain, has an essay in the current *Fortnightly Review* in which he fully recognizes the great influence for good which Rome has exercised in regard to art, literature, and science. There is a class of writers who are accustomed to minimize this influence, but Mr. Austin says that not even the most civilized among the nations of Europe can boast of the glories of the capital of Christendom in this matter, under the rule of the Church until a quarter of a century ago. He says:

"For high on three hundred years, Italy has had its architects, its sculptors, its lawgivers, its navigators, its searchers of the stars, its rulers of men. To every educated person Italy is the old country, to every liberal mind Rome is the *alma mater*. Only in Rome can we trace the majestic pageant of the centuries following each other now with elaborate and faltering footsteps, but always contributing something to the onward, if at times devious, march of man. Hence, while modes of civilization elsewhere come and pass, Rome remains; and when some other conception of society shall have created other Londons and other Paris, Rome will still be the foster-nurse of the poet, the home of the arch-ologist, the goal of the artist, the bourse of the pilgrim and the sanctuary of the saint."

BROTHER NOAH'S "ENGLISH LITERATURE."

The latest handbook for the classes taught by the Brothers of the Christian Schools is "English Literature: A Manual for Academies, High Schools and Colleges." We have examined it with care and can confidently speak in its favor. But, apart from any judgment of ours, an introduction from the pen of Mr. George Parsons Lathrop is not only a cordial tribute to its excellence, but a guarantee of merit that will be generally accepted. Literature, says Mr. Lathrop, is the outgrowth of life—the expression of the highest aspirations of the human mind in all ages, of its thoughts, conclusions and religious faith. As J. J. Jusserand says of these old manuscripts, the secrets of which have, after long silence, been revealed to the students of today, they have yielded to phrases so full of life that "our living hearts are stirred by them. And this is a good text for deciding what is best in the world's literature. Such literature is addressed not to the student only, but to the professional man, the man of business, the intelligent worker in every walk of life. And especially is an acquaintance with the literature of his own tongue a source of true profit and pleasure to persons of every occupation. But, not only is a knowledge of the literary masterpieces of our English speech an advantage from the aesthetic and secular stand-point, but it is a knowledge of the literature of our race, and a higher sense in which it assumes great import. This is the light which it throws upon the vital and continuous influence of religious conviction and true faith, abiding through ten or twelve centuries." And then he speaks of the present work, as regarded from this exalted point of view: "One of the most striking features of the text-book of Brother Noah, as an introduc-

tion to which I am privileged to offer these few lines, is the clear and consecutive way in which that element, and that influence, are brought out, and are traced from the earliest times. For, even as he teaches the virtues, 'the English were of a religious turn of mind.' From the time of Adam, when the people had become Christian, the utterance of their minds poetry, now converted from fatalism to exalted faith by the touch and guidance of the Church, became increasingly richer, sweeter and more eloquent." Nor is this the only merit of this manual. "It is a pleasure," continues Mr. Lathrop, "to find in such a work accuracy, method and chronological arrangement combined with vividness and naturalness of style and presentation. Some even of the best works of the kind have failed to bring the minds, the conditions and the meaning of the past forcibly home to the reader in the present, so as to make him feel that all this past is a part of his inheritance for daily use;" but Brother Noah makes the men and the thoughts of the remotest time as vivid and immediately interesting to us as though they belonged to our own country and our own neighborhood.

In illustration of this linking of the past to the present by the chains of thought and sentiment, Mr. Lathrop mentions the author's indication of Cynwulf's *Seafarer* as supplying an example of the old English *Seafarer*, and of Cradock's *Confession* as related in some strains of Faber, Heber and Keble—the latter having, also, taken more than one leaf from *Lyonesse*. Mr. Lathrop equally commends the arrangement and such suggestive headings as "The Love of Nature in English Literature," "Pamphlet, Novels, and Novel," and "Religious Essays in the Literature of the Nineteenth Century." The reviews appended to each chapter are all interesting, and in some cases, especially those on special attention, as indicated to make the student not only read, but also inwardly digest, and, in due, "to see for himself why things are, and what causes have produced acknowledged results." In conclusion, Mr. Lathrop (who disclaims mere eulogy) expresses his "honest, cordial and respectful regard" of Brother Noah's style and methods, and of the spirit which they tend to foster.

Mr. Lathrop has dealt so ably with the more salient merits of the book that our task is mainly that of acquiescence. There are some points, however, to which it is our duty to make references. As Mr. Lathrop has made clear, and as the title implies, the tone of the work is distinctly Catholic. While this fact does not prevent the author from doing full justice to the great Protestant masters of English prose and verse, it has made essential a more ample recognition of the claims of Catholicity as a factor in the creation of our speech and letters, as well in the age of their origin as in the *Recesses* and the intervening centuries. Many students, Protestants as well as Catholics, will thank him for his chapter on "The Catholic Writers of the United States," setting forth as it does phases of literary development to which many historians have given but scanty place in their works. Another point of excellence is the selection bibliography under the head of "Suggested Readings," appended to each chapter. To thoroughly understand a subject, one must know its literature, and the teacher these indications of works that he may advantageously consult must be both useful and welcome. The illustrative passages are also chosen with judgment and must stimulate in the learner the desire for a closer acquaintance with the great writers about whom the hand has been laid. Mr. Lathrop's list of Catholic literature in Manhattan College, New York. The work is published by Mr. P. O'Shan, 14 Barclay street, New York.

ARCHDIOCESE OF TORONTO.

DIOCESAN CHANGES.
Toronto, Ont., Jan. 17. — Archbishop Walsh yesterday made the following changes in the Toronto diocese: The Rev. Father L. Minshaw of Scarborough, to be parish priest of St. Peter's new church created in this city at the corner of Bathurst and Bloor streets; the Rev. Father J. A. Cartwright of St. Mary's, Bathurst street, to be parish priest of St. Catharines taking charge of the Immaculate Conception parish; the Rev. Father James Mincham of Barrie, transferred from Barrie to assist Dean Harris of St. Catharines; the Rev. Father M. Wilson, from St. Paul's in this city to St. Mary's; the Rev. Father M. Kline, who was chaplain for the Christian Brothers at the De La Salle, goes to St. Paul's; the Rev. W. H. H. restate to repeat, what we have often had occasion to declare, that the confessional is the greatest boon ever vouchsafed to man, and it is especially so for the young. In fact, the confessional furnishes just the very instrument and means for instructing youth in those delicate matters which a natural reserve prevents them from communicating to others.

ST. BASIL'S CATHOLIC UNION.

The St. Basil's Catholic Union held an open meeting last Wednesday evening, which was largely attended. A well selected programme of songs, readings and musical pieces was gone through by the following gentlemen: Messrs. J. E. Shaw, G. Lawlor, J. Castello, G. Marks, J. DeLoach, W. O'Connor, H. Macnamara, G. McDonald and A. W. Holmes, the latter of whom was also the accompanist. The principal part of an entertainment was given by the Rev. J. J. Foy, O. C., on literary and debating societies, which was delivered in an elegant and forcible manner. Short speeches were made by the Very Rev. V. Martin, C. S. B., Provincial, the Ven. Archbishop Casey of Peterborough, and the Rev. Father Hayden, C. S. B., the President, Mr. W. T. Keenan, occupied the chair. Among the audience were: Rev. C. Brennan C. S. B., Rev. E. Murray, C. S. B., Rev. J. Teedy, B. A., C. S. B., Messrs. D. Miller, H. E. Kelly, A. Roberts, J. F. White, J. Callaghan, Dr. Jno. Amyot, Jos. C. Walsh, J. E. Day.

DIOCESE OF HAMILTON.

Hamilton Notes.
The Hamilton *Herald* has the following to say about the Separate School Board of that city:

A MODEL BOARD.
The members of the Separate School Board are prompt, expeditious, efficient. There are several alterations in this city who should make a point of attending the open meetings of the above Board; they would gain much information as to the way of doing business with efficiency.

The meeting held last evening was for the purpose of organizing for 1896. There was apparently no friction, and it slides were used they were so heavily loaded with velvet that no sound was heard in shutting them.

The following appointments were made: T. Lawlor, chairman; Father J. P. Holden, secretary; P. Roman, treasurer; Father J. P. Holden, superintendent; James O'Brien and James Moran, auditors; E. Farlow, High School trustee.

Striking Committees—P. Arland, H. N. Thayer, H. J. McIntyre, C. Shields, J. Roman.

Internal Management—C. Shields, H. N. Thayer, H. J. McIntyre, James Blake, T. Collins, P. Roman, P. Arland, H. J. McIntyre, Collins.

Finance Committees—W. A. D. Baby, J. W. Laffey, P. Arland, P. Galvin, C. Connelly, T. O'Dowd, J. Roman, John Roman, chairman.

ST. MARY'S ORPHAN ASYLUM.
The following Christmas donations in aid of St. Mary's Orphan Asylum are gratefully acknowledged by the Sisters of St. Joseph: Mrs. Harris, Christmas cake, candies, oranges, dates, apples, nuts; Mrs. Charlton, turkey; Mrs. F. Harris, a large box of figs;

Mr. Beldan, 23, box of candies; D. Mc-Bride, 81, 50; Mrs. Gies, 85; M. J. Bessy, turkey; J. M. Lottridge, barrel of flour, barrel of meat; Mrs. Carey, two geese; Rev. F. O'Reilly, turkey; Mr. Tucker, barrel of flour; Mr. T. H. T. two hams; Mr. Barry, turkey; Christmas cake, candies; Braith & Co., five dozen ladies' handkerchiefs; Knoc, Morgan & Co., 80; Mr. Annaplan, candies and toys; Mrs. O'Brien, Christmas tree, candies; Batram & Co., box of candies; Mrs. Brennan, 81, 50 oranges and candies.

To the children of the Separate schools, too numerous to mention, who contributed so generously to decorate the orphan's Christmas tree, the orphans are particularly grateful. They wish to tell those happy children under whose God has blessed with home and kind parents that they have by their thoughtful kindness made the orphan's Christmas a very happy one, and that their prayers shall be continually offered up for their little benefactors.

FROM ST. MARY'S.

The Most Rev. John Walsh, D. D., Archbishop of Toronto, accompanied by the Very Rev. Dr. Kilroy, of Stratford, arrived in St. Mary's on Friday last, and was the guest of Rev. Father Brennan on Saturday. The news being quickly spread that His Grace was in town and that he would preach on Sunday drew a large congregation at the High Mass, which was sung by the rev. pastor. At its conclusion His Grace delivered a beautiful and touching discourse on the Feast of the Holy Name of Jesus, which was celebrated on that day. At the close the gifted Archbishop said that as the former Bishop of London he was glad to have the opportunity of addressing his own and expressing his admiration for the zeal and generosity of both pastor and people in erecting such a beautiful edifice for the worship of God.

INFLUENCE OF THE CONFESSIONAL.

The benefit of confession is especially illustrated in its admirable influence on the young of both sexes, especially at that age which may properly be termed the silly age. At that age their minds are filled with new and vague sensations, the attractions of sexes becomes most powerful, and they are liable to dangerous temptations which, without proper restraint and guidance, are liable to lead them astray, even to the loss of virtue and character. It is a critical period and thousands upon thousands are ruined for want of proper guidance.

A wise, careful and judicious parent, father or mother, who has gained the entire confidence of their children so they will come to them freely and without restraint and open their hearts frankly and ask advice even on the most delicate subjects, may, possibly, succeed in guiding them in the path of virtue and safety. But in how few families does this happy condition of confidential relations exist? Is it not the almost universal experience of the children do not seek the confidence of their parents, and that the parents let the children look out for themselves and "learn from experience"? Unfortunately that experience is generally of a demoralizing character. Clamorous demands are formed, habits of secret vice are indulged, and it is only by the special providence and grace of the Almighty God that any are saved from a life of sin and restored to a life of virtue.

Under these circumstances who can fail to see what a merciful and supremely beneficial provision is vouchsafed us in the confessional? We do not hesitate to repeat, what we have often had occasion to declare, that the confessional is the greatest boon ever vouchsafed to man, and it is especially so for the young. In fact, the confessional furnishes just the very instrument and means for instructing youth in those delicate matters which a natural reserve prevents them from communicating to others.

Why Latin?

Why does the Church use the Latin language? For these reasons:
1. Because a universal community requires a universal language. The Church of Christ is universal.
2. Because it does not change. If, for example, the Church should use French in one of her formulas alone, that of baptism, she would have been obliged to change it over six times. In the so called Anglo Saxon of one thousand years ago she could not be understood now except by experts.

3. Because nothing can equal the dignity of the Latin language, its clearness or its beauty. It is the language of science and civilization, and deserves to be the language of an unchangeable religion.

4. Because it lifts the liturgy of the Church above that every day usage of words, which alters their sense and often debases it by licentiousness. This misfortune has actually befallen the English liturgy of the Anglo American Episcopalians.
5. Finally, a universal language speaks of a universal brotherhood, and makes a Catholic at home in all the Roman Catholic churches of the world. Besides, he understands the language, though unlearned, by the ceremonies of the Church, or from his prayer-book, which contains its entire meaning in his own tongue. It is a sign of great want of thought, if not of ignorance, to object to the use of this language in the liturgy of a Church which is the most learned and the most stable institution in the world. Like herself, her language ought to be immutable.

McIntosh, when his mother asked him on her death bed what faith she ought to die in, said: "The new faith is the easiest to live in, but the old one is the safest."—Boswell.

The chains of a habit are too small to be felt until they are too strong to be broken. Virtue is bold, and goodness never fearful. Crime leads into one another. They who are capable of being forgers are capable of being incoercible.

A SAINT SHRINED IN PROTESTANT HEARTS.

Impress of Francis of Assisi on Modern Thought, Witnessed in the Revival of the Charity Cult of the XIII. Century.—Treasury of the Church Enriched by Devotions Introduced by His Followers.

Catholic Columbian. From advance sheets of an article written for a November Catholic magazine by Mr. Chas. Robinson, the Columbianian is presented to these extracts:

Many writers such as Mde Pardo-Bazan, and Frederick Ozanam have undertaken the task of depicting St. Francis of Assisi, and they have failed. So did Mrs. Oliphant, for with all her sympathy for St. Francis she only half understands him, and as for Paul Sabatier, he does not understand him at all. In the recently published translation of the Abbe le Moine's standard "History of St. Francis of Assisi," we have an almost ideal biography of the great thirteenth century reformer, who changed the face of Europe more effectively than Napoleon. The appearance of this work was doubtless hastened by the popularity of Sabatier's much heralded "Life"—a popularity which seems to have been due to the remarkable fact that the professor of theology in the Protestant University of Paris should have made St. Francis the subject of a book rather than to the intrinsic merits of the book itself. Indeed, as one of the keenest of modern critics pointed out at the time, we had to wait in vain for a really satisfactory life of St. Francis until the interest of non-Catholics was aroused in him.

It is now some years ago since a distinguished Oxford professor published an essay which first set our separated brethren talking about St. Francis. Since that time Protestant interest in the seraphic founder has been steadily growing in widening circles. Indeed the past decade has been remarkable for the interest which Protestant scholars have manifested in the spirit and work of St. Francis. It is not difficult, however, to account for the influence which St. Francis wields over the cultured and thoughtful intellects of our day. As a well-known writer has remarked: "There is a universal sentiment evoked by the name of St. Francis of Assisi. While other saints canonized by the Catholic Church seem exclusively saints of that Church, St. Francis is the saint of the whole world—canonized in the heart of humanity." There is indeed a strong human interest in the life of St. Francis which can hardly fail to attract readers of the most different habits of mind. It is not the Catholic, it is not the Italian, it is the man who meets who holds and draws our thoughts with a sense of personal sympathy.

MESSAGE OF FRANCIS OF ASSISI. This essay which St. Francis has held over human hearts for well nigh seven centuries and which is one of the marvels of history is largely due to the fact that he so closely resembled his Divine Master. "St. Francis of Assisi," says Ernest Renan, "that man of all men who by his exquisite goodness and his sympathy, delicate, refined and tender, with universal life, has most resembled Jesus." To quote the words of the present enlightened Pontiff: "Even in externals, like Jesus Christ, it so happened that St. Francis was born in a stable; a little child as he was, his couch was a straw on the ground. And it is also related that, at that moment, the presence of angelic choirs and melodies wafted through the air completed this resemblance. Again, like Christ and His apostles, Francis united himself with some chosen disciples, whom he sent to traverse the earth as messengers of Christian peace and eternal salvation. Bereft of all, mocked, cast off by his own, he had again in his great point in common with Jesus Christ—he would not have a corner wherein he might lay his head. As a last mark of resemblance, he received on his Calvary, Mt. Alverny (by a miracle till then unheard of), the sacred stigmata, and was thus, so to speak, crucified." "Sweet St. Francis of Assisi, would that he were here again!"

Thus exclaimed Tennyson long ago, and it is a hopeful sign to find such a paper as the Indianapolis Journal reaching this cry in the present year of grace and turning aside from politics and the latest scandal to discuss the need of another St. Francis in such terms as these:

A SECULAR JOURNAL'S TRIBUTE. "With all the worldliness that faces us, it is still true that now, as in all times in the history of mankind, there are here and there souls ready for all heroisms—men and women who find themselves out of touch with the materialistic drift, and are yet, singly, unable to resist it. Under leaders in whom they have confidence—men of singleness of purpose, serene faith, and high aim—they are capable of giving the world new and ennobling views of the life that is, as well as the life to come. In almost every period of the world's history some one has risen to unite such scattered forces, and make of them a power whose influence has swept over the world and has continued down the ages. St. Francis of Assisi was one of these Heaven-sent leaders; and in reading his life the wonder irresistibly arises as to what the experience of a man so Christ-like would be under the present changed conditions."

Continuing, the journal declares that St. Francis, could he re-appear in the world, would be followed by admiring crowds of high-minded, noble-souled men and women, and concludes by proclaiming that "it is not a new

religion that people want, nor a teacher of new doctrine; it is that they need to be roused from lethargy, and taught anew the beauties of the religion that was given them eighteen hundred years ago."

The force of this refreshingly sane observation is very clearly demonstrated in a recent anonymous article in Macmillan's Magazine which is perhaps the most important contribution to the periodical literature of the Franciscan revival. The writer begins with the following interesting examination of the public conscience: "With the material triumphs, the complexity of life, the hurry and deafening noise of our age, what a distance are we from St. Francis; how far from us those modest graces of the spirit which were dear to him. Was he, this Umbrian vision of sanctity, only a foolish dreamer or a madman? And are we on the way to a better resting-place for the spirit, by means of the mastery we are gaining over the forces of nature? Forty years ago men of science believed so; but even they, at last, are losing hope. Is it possible, after all, that the day of the saints is coming?"

"If, then, St. Francis, having made poverty his bride, having foregone all luxury and selfish pleasure, could even in this time an extra means of quickening that life of the spirit in which the riddle of the world is solved; if thus he could spend a life so exalted, yet so full of meekness and affection, as to gain for himself an everlasting place among the comforters and helpers of the human family; if, indeed, this be true (and it is true), who shall say there is in the story of such a life no meaning for a generation like ours? In that tale of sanctity what a reproach for all those among us (and great is the number of them) who are filled with envy and discontent, who cry out for luxury and vulgar pleasures, and in their despair flee for comfort to the demagogue—in whom is no comfort! Poor, trusting souls, that give your pence to the agitator, what is your reward? Foolish talk, and vain promises, and fresh fuel for your discontent. Not through these passionate men will peace come to you; the peace you long for is the secret of the saints."

"And it is here, it seems to us, that we should seek the message of Francis to our own time. In that narrative of the saint and his first followers, with their enthusiasm and purity, their romance, their poverty and joyousness, is there not a lesson for us? To the politician, with his millennium of cakes and ale; to the man of science with his millennium of intellect, what a better way is shown by the Saint of Assisi!"

TO COMFORT THE POOR. The life of St. Francis was signalized by two great virtues that are sadly needed among men to-day. There is poverty in the world now as then, and there will always be poverty. To quote the words of a writer in the Ave Maria: "No legislation, no system of political economy, will ever succeed in changing a condition which depends as much upon natural necessity as upon indolence, selfishness, or the weakness of individual character. When the world was more religious than it is now; when the poor man believed that poverty, honestly and patiently borne upon earth, was an earnest of unspeakable riches in heaven, statesmanship was not so difficult. But in our age poverty is not so understood. The poor, alienated from religious influences, rebel against a fate which offers them no comfort in the present and promises them nothing in the future."

Now the life of St. Francis proves that poverty is no hindrance but rather an aid to the growth of the religious spirit. It was in the ever-present thought of the poor that he found his power. But before he could efficiently help them he felt that he must be one of them. So he renounced all that he had once enjoyed and became a mendicant. The fondness entertained by St. Francis for sports and tournaments suddenly gave place to the most perfect contempt for things of earth and an ardent zeal for the glory of God's kingdom. Having given all his possessions to the poor he was disinherited by his own and looked upon by the world as a fanatic. We all remember that supreme and celebrated scene in which he was brought by his own father before the justice of the town and prosecuted for having given away what did not belong to him. The Bishops exhorted him to return to his father all that was rightly his. St. Francis instantly stripped himself naked, and laying his clothes and his money in a little heap before the Bishop, cried to the surrounding crowd: "Listen and understand! Up to this moment I have called Pietro Bernardone my father. I now return to him his money and the garments I have received from him, and from this day I will only say, Our Father who art in heaven."

And the Franciscan Order was there and then founded by one naked man.

A GLORIOUS LINEAGE. That order has since given to the Church eleven Popes, eighty-five canonized saints, including such glorious names as St. Anthony of Padua, St. Bonaventure, St. Bernardine, St. Peter of Alcantara and St. Francis Solanus, the patron of American missions, besides Roger Bacon, Alexander of Hales, and John Duns Scotus; and over seventeen hundred martyrs. It has also given to the world poets and painters, scientific discoverers, and from the day of its foundation, six hundred and seventy-two years ago, it has without a stain upon its records been a missionary of universal love and

peace. The untiring activity of these truly apostolic friars and their close observation of rule have made them an object of the affection and admiration of all good men. During the past two decades the Order of St. Francis seems to be infused with new vigor in this country, once so fruitful of blessed results by the labor of its devoted sons.

WORK OF WOMEN IN THE ORDER. As is well known the Franciscan order is not confined to men. During the lifetime of its founder many pious virgins under the direction of St. Clare subjected themselves to the rule of St. Francis, and in these luxurious and effeminate days of ours his daughters still bear the noble title of Poor and preach by their daily lives the poverty of Jesus Christ. Moreover, in the course of time another branch of the order was established for persons who, though living in the world, yet followed a special rule laid down by St. Francis himself, and put themselves under the direction of the Franciscans.

The foundation of this Third Order was a protest against the luxury of the period. Simplicity of life, the putting of the crib, the humble manger, to the people as a reminder of this humility—we need these now. As Prof. Maurice F. Egan, whose writings display a rare appreciation of the Franciscan spirit, has well remarked, we need a new St. Francis, not only to solve the social question but to teach our young people that the little things of life are admirably worth attending to. Why, he asks, should not all children that have a Christmas tree see the manger beneath its branches, and the kneeling animals, and the grave St. Joseph, and the Mother of God, and the star in the East? Why should the beautiful symbols of St. Francis be replaced by the glittering gewgaws of the toyshops? For it should not be forgotten that the Christmas crib is the gift of St. Francis.

ORIGIN OF THE CHRISTMAS CRIB. The origin of this beautiful devotion is thus described: "Late in the autumn of the year 1223, being at Rome, he sought and obtained from the Pontiff Honorius III, permission to honor the Feast of the Nativity in a novel way. He then journeyed to Greccio, a little spot in the Apennines, there to celebrate his ideal Christmas. On the mountain side near Greccio a large stable was roughly built; carved wooden images of the Divine Child, the Virgin Mother, and St. Joseph were placed in it; the floor was covered with straw; an altar was erected. Toward midnight some shepherds arrived, leading an ox and an ass, which they tied up under this rude shelter. The place was thronged with the friars from the neighboring convent and the country people from the hamlets around, who had brought torches, which illuminated the mountain side; they brought with them also musical instruments, and the wild, sweet Christmas carols resounded through the dark forests and awakened the echoes of the rocks."

"FOURTY-HOOR DEVOTION" INSTITUTED BY A FRANCISCAN. The Forty Hours' Devotion, concerning which Cardinal Wiseman says, "In no other time or place is the sublimity of our religion so touchingly felt," is another legacy from the Franciscans. It was instituted in 1537 by Father Joseph A. Terno, a friar of Milan, and the rules for its observance were drawn up some years later by St. Charles Borromeo, himself a Franciscan of the Third Order.

WAY OF THE CROSS INTRODUCED BY THE ORDER. So again the Franciscans were the first to introduce into their churches throughout Europe the devotion known as the Way of the Cross, or fourteen stations. Clement XII, extended this devotion to the universal Church; reserving to the Order of St. Francis, or whosoever the General of it should delegate, the right to bless and erect the stations.

FIRST TO SAY THE ANGELUS. For the Angelus, which has been aptly called the very poetry of prayer, we are indebted to St. Bonaventure, who, in 1262, being then General of the Franciscans, commanded the friars at the general chapter of his order at Pisa to recite at the sound of the evening bell three aves in honor of the mystery of the Incarnation. The same was ordered for morning and noon. This was the origin of the Angelus.

ANOTHER GIFT OF THE FRANCISCANS. The privileged prayer, the "Sacrosanctae," with which every priest concludes the daily office of the Breviary, is also a gift from St. Bonaventure. The devotion to the Holy Name and to the Immaculate Conception are also, as is well known, of Franciscan origin. PORTIUNCLLA CAME THROUGH THEM. But the crowning grace of devotions which we owe to the Franciscans is the divinely given Indulgence of the Portiunclla, concerning which the great Jesuit theologian, Bourdaloue, says: "I assert that of all Indulgences that of the Portiunclla is the most authentic and valid in the Church because it is an Indulgence directly granted by Jesus Christ Himself." All other indulgences whatever have been derived from Sovereign Pontiffs, this one alone was given directly by God Himself to the loving and lowly St. Francis.

DIES IRÆ AND THE STABAT MATER. Nor should it be forgotten in this connection that the sublime and pathetic "Dies Iræ," which forms part of the "Requiem" for the dead, was composed by a Franciscan, Father Thomas de Celano, and that the "Stabat Mater," which is the most beautiful of all hymns in honor of Our Lady, is also the production of a Franciscan—the Italian poet, Jacopo da

Todi. Indeed few Catholics know how much they owe to St. Francis and the Franciscans.

Practical Application of Theories. If the world is to profit by the present revival of interest in St. Francis that interest must be more than mere sentiment. St. Francis lived his life, not that we should talk about him, but that we should carry out his work more broadly and deeply. Some practical method of doing this must be sought out and adopted. What more efficacious means could Catholics employ in this direction than in applying themselves with zeal to spreading the Third Order of St. Francis? No time has ever been more opportune for doing so than the present. The Holy Father has repeatedly expressed his conviction that the Third Order is destined to exercise great influence for the regeneration of society. "Work hard," he says, "for the spread of the Third Order, for it is the Third Order of St. Francis which is to renew the world." In the principal church of the Franciscans in Rome, there is a notable painting representing Leo XIII, dedicating his family to the Third Order of St. Francis, for which His Holiness himself composed the following verse: Tertius Ordo noster! Franciscus promissus ad aram. Sequi suoque dicitur maxime esse Leo! (The Third Order! At St. Francis' altar great Leo consecrates himself and his own.)

ST. ANTHONY'S BREAD. The leaders of the new anti-Masonic crusade in Europe are looking hopefully to the Third Order to replace the secret societies, and in Paris the great work of personally distributing "St. Anthony's Bread" is wholly in the hands of these Tertiaries. The present writer has described in another place the workings of this great charitable movement which has been productive of such immeasurable good among the poorer classes in France, and which is shortly to be introduced into this country by the Franciscan Fathers.

The extraordinary growth of this special form of devotion to St. Anthony of Padua, whose example, after that of the Seraph of Assisi, seems most powerful to inspire detachment from the world, is one of the most consoling signs of the times. It seems, moreover, to supply a special need of our day. Who knows but that this new fervor towards the great Wonder-worker of the Order of Friars Minor, which is but another notable manifestation of the Franciscan revival, may not ultimately result in consolidating our non-Catholic brethren in the faith of St. Francis and St. Anthony? For the Franciscan spirit of self-denial and brotherly love which permeates this devotion has the happy effect of eliminating acrimony from the minds of men so that they more easily discern where truth resides, and it may thus be a short cut to the True Church while "the way which knowledge leads is but a roundabout."

Read Ayer's Almanac, which your drugist will gladly hand you, and note the wonderful cures of rheumatism, catarrh, scrofula, dyspepsia, eczema, debility, humors and sores, by the use of Ayer's Sarsaparilla, the only Sarsaparilla admitted at the World's Fair.

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The Catholic Home Annual for 1896 is just published. This year's issue is gotten up in an entirely new form, with new cover, with more pages and more pictures. It contains seven full page insert illustrations and over seventy-five other illustrations in the text. The contributions are from the best Catholic writers, and the contents are almost entirely original.

A LONG LIST OF ITS ATTRACTIONS.

Rev. Henry F. Fairbanks, Jerusalem. Places and scenes haloed by the presence of Our Blessed Lady. Maurice F. Egan, The Toys. One of Dr. Egan's best short stories in which is portrayed the willfulness of a headstrong daughter, with the consequent sufferings of herself and child, and the enduring love of her father. Ella McMahon, A Legend of the Three Kings. F. M. Allison, Our Lady of Pompeii. Anna F. Sadler, Mammy's Gift. A southern story of love and duty. Eugene Davis, A Visit to the Vatican. Marion Ames Taggart, Her Thirds. A clever tale by a clever writer. A story of man's tenderest affection, strong in pathetic situations. Mary F. Crowley, Ann's Pension Claim. A story of human life.

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FIVE-MINUTE STORIES.

Third Sunday After MIRACLES.

As the Gospel of to-day of the miracles our Lord has led to say a few words as used in evidence of the Divine doctrine. Certainly our Lord appears sometimes as proof that power, but that was by rule. The miracle of change into wine was performed purpose. On other occasions whom He healed to about it. And St. Matt said that the reason why not many miracles among knew Him best was because of the very reason that we ought to believe in Him. Also intimates that our place much reliance upon only depended upon miracle says, "Many believed, signs that He did. But trust Himself to them, what was in man." If Gospels attentively we shall be true then, as it has been the history of Christian triumph of His Divine been due to miracles, He also intimates that our place much reliance upon only depended upon miracle says, "Many believed, signs that He did. But trust Himself to them, what was in man." 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FIVE-MINUTE SERMONS.

Third Sunday After Epiphany.

MIRACLES.

As the Gospel of to day relates one of the miracles our Lord performed, I am led to say a few words about miracles as used in evidence of the truth of the Divine doctrine of Jesus Christ.

The idea of God or any messenger from God pretending to do things a man cannot understand! Don't I know nature well enough to know that even if God made it He cannot change it?

So, my brethren, if you are anxious to convert anybody to our holy faith, never mind about miracles; and do not be astonished if they prove poor arguments as strong as the reasoning of St. Thomas.

Realize the influence of early impressions, and never refuse your daughter the confidence she seeks, nor your son the words of sympathy he craves.

What a pity! The most beautiful tie between you broken, never, perhaps, to be mended. And all because of the rude laugh or unkind remark which treated lightly the things held sacred in another's heart!

Speak gentle words, for who can tell the blessing they impart. How often they fall (as manna fell) On some night fainting heart!

Look out for colds at this season. Keep yourself well and strong by taking Hood's Sarsaparilla, the great tonic and blood purifier.

OUR BOYS AND GIRLS.

Getting Acquainted.

I got acquainted very quick With Teddy Brown when he Moved in the house across the street, The nearest one you see.

What a Little Girl Did. A good many years ago a little girl of twelve years of age was passing an old brick prison in the city of Chicago on her way to school.

Girls Everybody Likes. You have undoubtedly met disagreeable girls, who without doing anything especially spiteful or mean, have impressed you as girls to avoid.

Spilled Children. A child left to himself bringeth his mother to shame. It is a sad thing for parents to love their children so much as to make everybody else hate them.

Learn to Work. No young man can make a success in life unless he works. He cannot loaf around street corners and saloons without deteriorating.

About Birthdays. A lonely woman, one who was bearing patiently a great sorrow, surprised a friend one day by saying, "Come with me next Tuesday, it is my birthday, and I want you to help me celebrate it."

The Child's Petition. BY M. H. She stole into the church alone, With shy and timid gaze, A little child with wondrous eyes And dimpled, smiling face.

Make Yourself Strong. If you would resist pneumonia, bronchitis, typhoid fever, and persistent coughs and colds, these are the weak and run-down system.

HOOD'S PILLS

ILL NIGH UNTO DEATH.

The Experience of a Lady Well Known in Coaticook. - Stricken With La Grippe. - Followed by Pneumonia. She Languished For More Than a Year. - Dr. Williams' Pink Pills Saved Her When Other Medicines Failed.

From L. Etiole de l'Est, Coaticook, Que. The town of Averill, Vt., is situated about eight miles from Coaticook, Que., and is the home of Mrs. Ada Hartwell, who has many relatives and numerous friends in the latter place.

best of medical aid was summoned, and Mrs. Hartwell was saved from what seemed to her friends imminent death, but when convalescence came, she remained deprived of her appetite, extremely weak, and in constant danger of a relapse, and all her physicians could do could not bring about her former condition of health.

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