

A NEW CHAMPION.

GEORGE PARSONS LATHROP GIVES SOME REASONS FOR BECOMING A CATHOLIC.

Story of His Seeking After the Light of True Faith—His Experiences with Different Sects—Their Weaknesses and Insufficiency—The Beauty and Truth of Catholicity—It Embraced Him, Not He It.

Having been asked by the Christian Register, writes George Parsons Lathrop, to state my reasons for becoming a Catholic, I will try to do so, although it is not easy to set them down in few words. Brevity sometimes appears to leave gaps in the line of thought, which are not intentional and do not really exist in the writer's mind. Besides, there is a vast number of critics who, upon this particular subject of belief, seem actually to seek and prefer misunderstanding rather than fair comprehension or comparison of views. What I am about to write is neither an apology nor a challenge. It is merely a short record made in good faith, which, if others take in bad faith, they may do so to their own detriment, but hardly to mine.

In the Churches of man I found, at last, only weariness, and so came as though inevitably—yet not weakly, but with my whole understanding—into the holy Catholic Church, the Church of God founded by Christ, Baptized and confirmed in the Protestant Episcopal communion, as a boy of fifteen I drew much good from it. Yet, from the first, I was troubled by the difficulty which Anglicans and Episcopalians seemed to have in making out clearly a divine commission to their Church; the laboriousness with which they toiled over their apostolical succession, and produced a mass of historical details which, at the best, was not very coherent, and never became at all inspiring. After some years of devout communion, what appeared to me the shortcomings and inconsistencies of Episcopalism became still more oppressive. It was a gentlemanly, cool, respectable form of religion; but with all its apostolic claims, it somehow did not disclose in itself the great, over-growing spirit of Christ. Although it acknowledged the virgin birth of Jesus, it, nevertheless, treated His mother, the Blessed Virgin, with a chilliness approaching disdain, that gave me shame for it and myself, and even cast a sort of shame upon her. It confessed the communion of saints; yet that communion was practically as dead to it as the saints themselves were in a physical sense. To some extent, the High Church made up for the deficiencies of the Low by a certain purity and beauty of services, exaltation of worship, and, sometimes, a kindly mingling of rich and poor in one congregation. But the High Church dwelt in isolation; and it suffered, as the whole Episcopal organization appeared to, from limitedness—a lack of height, breadth and depth, a want of firmness as well as of universality.

Much latitude of individual opinion was allowed in the Episcopal Church; but latitude of that sort does not constitute universality; for universality needs to have a central and all comprehensive view, depth, fixity and simplicity of principles, as well as harmonious correspondence between the whole and the parts. Methodists, Baptists and Presbyterians I had known well for a long while before my baptism and confirmation. I had gone to their services innumerable times, heard their expositions of doctrine publicly and privately, and for two years attended a Presbyterian Sunday school and church. But now, when the Episcopal faith and forms and general position continued to seem so inadequate, I revisited from time to time some of these other organizations, hoping still that, with further experience, and with an intelligence matured at least by the passage of a number of years and by considerable thought, I might yet see in them some outline of that great realization, that living embodiment of true Christian religion, which every one in the very nature of the case has a right to expect. I even went often to the Unitarian meetings, not despairing of the possibility that, even where the divinity of Christ and the triune nature of God was in whole or in part denied, the flower of perfect faith might still be found springing up unawares. Finally, for a number of months, I attend a Congregational church.

Here let me say explicitly that I did not give up my faith, and that I had no intention whatever of formally "joining" any of these religious associations; for me, at least—and on this point I used my own intelligence, so far as it went, with honest purpose and earnest sympathy—they all seemed very partial, and far from fulfilling the idea of a universal Church. Yet I thought that, if I could find in any one of them that which I would have been glad to see—namely, a serene ardor, a sincere humiliation, a true devotion coming somewhere near ideal of a great Christian Church—I could at least worship with them happily.

None of them, on re-examination, offered even that much to my mind. The congregations of these churches, although they included a great number of good, true, cultivated, uncultivated, pious people of admirable character, whose virtues I might emulate for a lifetime, perhaps, without being able to equal them, were so full of their own independent personal judgment and sufficiency to themselves that they could not humble themselves completely before God. For all their words of contrition, self-abasement, and filial dependence, they treated with God rather at a distance, as though with a

hurking dread that, if they gave in to His great power too much or too openly, it might somehow encroach unwarrantably upon their dignity, their integrity of private judgment, their rights as human beings. I do not say this in the way of a sneer, but because it is my candid conclusion, to which I was brought much against my will and desire, simply by observing them and trying to share in their service with a reverent mood. These churches interposed man between the soul and God—always man, man, man. A man in the pulpit who disclaimed infallibility of interpretation on his own part, and still denied that it existed anywhere, still preached his own views or opinions with an absoluteness which, in fact, presumed his infallibility. And he so preached to men and women in the pews who, also disclaiming infallibility on their part, made themselves practically infallible by rejecting or accepting what he said, in a spirit of absoluteness equal to his and at their own pleasure.

The Bible was the one rule of faith, and was admitted to be infallible. But there was no acknowledged rule or system of interpreting it. Any one might believe or disbelieve, privately, as much or as little of that infallible rule as he chose. What does an infallible rule amount to when there is no certainty in the interpretation of it? The account, then, so far as Protestants—and semi-Protestants, such as the Anglicans or American Episcopalians—were concerned, stood something like this: On the positive side, a general belief in one intelligent God, and a general belief in Christ, with great variety of views as to His relation toward God and man. On the negative side, inconsistency, dissension, lack of true and complete humility in worship or deed, and total absence of certainty as to interpreting the assumed infallible rule of faith. I had been so thoroughly imbued with dislike and dread of the Catholic Church that I confess I clung to an *a priori* conclusion that it would be even less able than these other religious bodies to supply anything satisfactory to the mind and heart; although I meant some day to investigate it, since a man should look into everything if he wishes to be well informed.

Meanwhile, I had some contact with German speculative philosophy, which certainly is interesting. But it appeared to me very much like a squirrel's rotary cage, in which the captive, by incessant industry, may travel seemingly an endless number of miles, yet arrive nowhere, and will find himself at last cooped exactly in the place from which he started. With the progress of modern natural science I sympathize intensely now, as I did during the long period of which I speak. A few of the eminent and brilliant men connected with that progress I have had the good fortune to meet or to know intimately; and I think God must take delight in them, because of the splendor of their intellects, their marvellous industry, and the wonders and beauties they have disclosed to us in the creation. If God made and loves the stars, surely he must love the great men of science, even though they sometimes throw out careless or inadequate utterances about the divine and moral constitution of His universe.

What they had to utter on this subject, whether in books or privately, I listened to always with much attentiveness and good will. Huxley said once, during a conversation in which I ventured rather actively to combat his view, that he believed in "a malevolent God"; but I was totally unable to discover that any wholesome or constructive faith, or even a sound system of morals, could spring from this belief. Then there is Tyndall, with his theorem that matter contains "the promise and potency" of all life; and so perhaps it does, of all the life which we can see with the human eye. But where does matter come from? whence did it get that promise and potency? On the other hand, the late Professor Asa Gray, perhaps,

THE MOST EMINENT BOTANIST of his generation, published a monograph in which he reconciled the Darwinian theory with the generally received Biblical account of the creation. John Fiske, the brilliant American expositor of Herbert Spencer, has issued two remarkable little books on "The Destiny of Man" and "The Idea of God," wherein he develops from natural science and sociological study a distinctly religious conception, ending with these words: "The everlasting Source of phenomena is none otherwise than the Power that makes for righteousness. That cannot be by searching find Him out; yet put thy trust in Him, and against thee the gates of hell shall not prevail." Herbert Spencer himself brings us up to the point of perceiving that natural science, when it comes to consider what even the visible universe is made of, re-terminates in a mystery—a mystery, it strikes me, as complete as that of the Trinity or of transubstantiation. So these philosophers and students differ widely among themselves in their conclusions or non-conclusions; and, even when they evolve the submissive, reverent, religious idea, they fail to give us any sure connecting link between the natural and the supernatural. Why? Because they have not the means, and never will have so long as they deny or decline the divine mediation through Christ.

Protestantism is the Faubourg St. Antoine of religion, always on the eve of revolt or in open rebellion. I despised of finding there the realization of order, the stability of a complete and unchanging truth. Yet, when I began in inquiring into Catholicity, I expected to find in it only the opposite extreme of a bigoted and somewhat unreasonable conservatism. History,

of course, had made me aware that much and perhaps the most of our modern enlightenment and civilization originally sprang from the Church—the revival of learning, the glory of painting and sculpture, many of the first shoots of physical science and the grandest architecture the world has known, that of the cathedrals. Protestant literature still echoed much of the Church's inspiration, and Protestant poets wrote of her lessons and legends with a fervor and beauty seldom aroused by their own religious associations. Great numbers of men gifted with

THE HIGHEST INTELLIGENCE AND ABILITY in various lines of learning, practical business, public affairs, were Catholics, both in former generations and in the present, even in non-Catholic countries. Still, so tough by books, periodicals, friends and old associations all hostile to the Church, that I still dreaded this great institution, with a terror of holy water and the sign of the cross which is said to be felt by a certain unpleasant personage. And, indeed, a Protestant, brought up in the system which is always denying some part of Christianity, stands perilously near the door of Mephistopheles—*der Geist der stets verneint* ("the spirit that ever denies"). The Catholic Church, in place of denial, is always affirming and renewing faith. Hence the instinctive recoil from it of the negative party. But, further, I had always been a firm believer in, a determined adherent of, political freedom; as I still am. The advancement of the masses in education, liberty, their attainment of the utmost human happiness, cannot be dearer to anyone than it is to me. I had been taught, in many quarters, to suppose that the Catholic Church was a menace to these things and to American popular institutions. Now that I know something about it, I am quite at ease on that point.

The Catholic Church was also generally accused of narrowness and arrogance in consigning to perpetual punishment those who do not enter its fold. Examination proved that it does not even attempt anything of the kind. It is not Calvinistic, like all His God's mere as infinite, like all His God's attributes—not measurable even by His Church on earth. It presupposes that all men, according to the light which they really were able to obtain, and the sincerity with which they lived up to that light. The Church, itself, however, has a clear function to perform, *i. e.*, to point out and lead to the way laid down by Christ; to remind all men that it is the single, true way prescribed, and to see that those who enter upon it walk straight and fulfil the duty they had assumed. At the same time, while it prays for itself and its flock, prays go up every day from

CATHOLIC SHRINES AND ALTARS all over the world for heretics, unbelievers, not only for the many pagans of modern society who masquerade under a thin pretence of Christianity, but also for needy souls of all times and generations. As to her own children, the Church actually expects that they will be held to a stricter account and judgment, all the more strict and searching because they have received more light than other people; but, if they have been true to this, they will endure the judgment better, and the Church decrees salvation better, and get their reward in richer measure. I cannot imagine a faith, nor more more logical and just, or more more divinely and humanely, deeply gentle. And so the common bugaboo for her and all adherents, that arbitrarily condemn everyone else without qualification, turns out to be what Charles Lamb would call a "popular fallacy."

Most intelligent persons hold it to be a self-evident truth that the human race cannot attain to the finest development in religion and spirituality—or in healthful, abiding, social and material prosperity—either through tyranny or mob law, or excessive individualism (which is another form of license), but that it must proceed by a wise balancing of authority with freedom. With that principle I fully agree. Yet Protestantism insists upon extremes of individualism in religion. Socialists and Anarchists uphold the same tendency in secular affairs, while also proposing to join with it a new sort of collective tyranny, and attempting to enforce their views by violence *i. e.*, by mob rule. In trying to form some impartial estimate of the Catholic Church, from the outside, I naturally sought to apply to it, as tests, the foundation principles of liberty and law, and to see, by these tests, how it bore upon the progress of our race to the hoped-for highest plane of religious, social, civil existence.

In the first place, the Church embodied moral law and distinctly maintained the absolute, unchanging need of authority. Every one, of course, needs that. But it also undertook to bridge that chasm between the natural and the supernatural which the philosophers of mere natural science cannot cross. How? The other so-called "Churches," it is true, accept in the main

THE MEDIATION OF CHRIST as a path over the gulf, but with so many limitations, exceptions and attenuations that their bridge becomes at last as unsubstantial as the rainbow bridge upon which heroes were supposed to walk into the Norse Valhalla. The Catholic Church, however, provides a solid structure, by means of the spirit and teaching of Christ present in it to-day, as received from Him and His apostles, and brought down through the constant living words of a great body of successive living men—the

solidity of a direct tradition, fortified by ample documentary evidence from the early Fathers. It does not flinch nor evade, but brings to us that spirit and teaching in vital completeness. The Bible is, for it, an inspired book, but only a partial record of revelation, because the Church itself holds the living relation of the new law entrusted to it by Christ, and continues to be the embodiment of that truth, the authorized and infallible interpreter of the partial written record. This authority it derives from Him; and, surely, it is a better one than the assumption of certain men that every man should be an infallible judge for himself. Dr. Briggs, the Presbyterian, now attacks the Bible itself—which, hitherto, was supposed to be an unimpeachable rule of faith for Protestants—and says it is full of error; a conclusion which would set individual interpreters even wider adrift than they are now. Professor J. H. Thayer, of the Harvard Divinity School, on the 20th of last April read to the Universalist Club an essay on "The Change of Attitude Toward the Bible," in which he pointed out that the Scriptures were not originally the chief source of spiritual light and life, and that the Church lived for generations without them, before they were written and compiled. The Church made the Bible, instead of the Bible having made the Church. This was heralded in some quarters as "the new view of the Bible"; but it is, in fact, the view which the Roman Catholic Church has always held and holds to-day. Professor Thayer urged that the Bible, in view of its origin, should be understood and used "in the light of history." But where is the light of history, and what? Surely, the Roman Catholic Church, which has always maintained that the Bible was a document to be

INTERPRETED BY THE LIVING TRUTH confided to the Church, carries that light of history, as handed down to her. In this it is the light of Christ. And so, in their attacks upon the Bible as the sole rule of faith, Professor Briggs and Professor Thayer simply support the Catholic view; for they put that sacred volume in the place which the Church has always assigned to it. As to the right of the Roman Catholic Church to define the truth for Christendom, we come at once to the primacy of Peter and of Rome as the centre of authority. On this I shall not waste words. Scripture texts which cannot be explained away support the original commission of Peter with much force, but, still more, the early instances of disputes referred to the Roman See, and settled by it. It is, in part, a question of historic detail, over which men may wrangle till the end of time, if they choose. But the gradual, steady, enduring growth of the Roman pontificate as the head of the Church, while maintaining through good and ill report, and in prosperity or disaster, the firm, clear, simple principles of Christ, is to me—with the corroborative evidence—assurance enough that it has carried with it the original sanction of Christ. Those who lose themselves in controversy over disputed details appear to me to be quarrelling about husks, while the life-giving fruit is close at hand to be enjoyed by them all.

In like manner, whatever may be said about possible or asserted or actual abuses within the Church, in the past or present, about rival Popes or wicked Popes, priests, etc., I, for my part, would reply as follows: Political corruption, civil war, the shame of great abuses like slavery, the possible or actual seating in the presidential chair of a man not really elected to the presidency of the United States—all these things do not and cannot absolve us Americans from loyalty to the ideal of our country. The citizen who, because of these things, real or imagined, should renounce his allegiance to the republic, would be universally denounced by the whole civilized race as a coward, a traitor, and probably as an arrant fool. Since this is the case, as regards one's love and loyalty towards his country, one's fidelity should at least be quite as strong toward the Church that

ENTRES HIM WITH GOD through the actual indwelling of Christ and His original commission. In the second place, the Church asserts the Real Presence of Christ in the Eucharist, which thus becomes a sacrament justified by His words literally, and forms a substantial link, spiritually and scientifically, between God and ourselves. Before going further, let me cite what the novelist Balzac, a Catholic and one of the greatest minds in literature, says in "Seraphita." It will help to explain the only rational mode in which matters infinite and spiritual have to be considered, if we are to apprehend them in any sense approaching truth. Speaking of the creative word of God, he says, "That word you scoff at, you men, although you know well that all visible works, societies, monuments, deeds, passions, proceed from the breath of your own feeble word, and that without that word you would resemble the African gorilla, the nearest approach to man." Then he goes on: "You firmly believe in number and in motion—a force and result both inexplicable, incomprehensible, absolute, like all else that is true in itself; but it is purely relative; it does not exist absolutely, and no proof can be given of its reality." Thus you will naturally find in nature two objects identically alike. In the natural order two and two never make four; to do so, four exactly similar units must be had, and you know how impossible it is to find two leaves alike on the same tree, or two trees alike of the same species. This axiom of your enumeration,—"i. e., that two and two

make four—"false in visible nature, is equally false in the invisible universe of your abstractions, where the same variance takes place in your ideas." Hence neither mathematics nor ordinary modes of reasoning will suffice to explain infinite mysteries. Yet, as we have to accept and act upon formulas that sum up all our ordinary knowledge, so we have to accept formulas of extraordinary truth. Otherwise, we never would be able to act at all or to perform our common duties in this life. If we look at Christ, to begin with, simply as a man, He was at least the supreme man in all that is best. Therefore, being supremely above the average man, He partook

MORE OF THE DIVINE NATURE, or God, than any other creature. Viewed in that way alone, He was conjoined with God. There is a Power greater than ourselves, which controls our life and all its conditions, as even Agnostics admit. The greater must include the less. The whole is, at least, equal to the sum of its parts, and contains all that is in them. The Power outside ourselves, which Catholics and many others call God, includes all that we have. We possess personality. Therefore, that greater power, God, must possess personality. Christ, as the one Being uniting God and man in a superlative degree, possessed personality, both divine and human. Thus we have two persons of the Trinity—God and Christ. The Holy Spirit, as included in these two and emanating from them, is attested sufficiently, to me, by Holy Writ, by its presence in the Church, and by its evident working in the world. The Trinity of persons forming one God, nevertheless remains a mystery. But it may be partially apprehended by reflecting that each one of us human beings contains in himself the three elements called "reason," "will" and "instinct." These three seem entirely distinct when we look at them in one way. At differ a times we are controlled, as we think, by one or the other of them separately; yet we recognize that, somehow, they are connected and related. They are like three distinct persons in us; but we know that they are all one and our individual identity. And so each man carries about, in his own body and soul and mind—and in his instinct, reason and will—a type of the Trinity. It does not, therefore, seem so very hard to apprehend the trinitarian mystery.

Now, then, the Catholic Church brings Christ, our Lord, one with the Father, actually present before us and to us in His Body and Blood, at Mass and Communion. This, too, is a mystery, and cannot be grasped fully by the ordinary sense. But we have Christ's explicit word for it—the hundred various interpretations adopted within some years after Luther's reformation cannot even yet obscure—and we have the tradition and teaching of the Church. There is, also, if we need to use it, an obvious train of analogy in physical science, and in the general belief professed by all Christians as to

THE PRESENCE OF GOD in all portions of His universe. Nothing in our daily experience is more mysterious or astonishing than the chemical changes which take place at every turn, at every moment, when one substance comes in contact with another, when a liquid or a vapor is condensed into a solid or a solid substance is converted into gas, or when bread changes to sugar on being taken into the mouth. These changes have been defined, so far as we have been able to trace them; but they cannot be fully explained. They remain, largely, mysteries. We do not even know really what matter is, or what water and electricity are. Yet all of us, who admit the existence of God, say that He is present in every part of His creation, and may or must be present, in some way, in the very atmosphere around us at any moment. Why may He not, then, be really present as the actual yet glorified Body of His Son Jesus Christ, in the Blessed Sacrament, under the form of consecrated bread and wine? If you imagine anything else, you imagine something far more difficult, because it is vagueness and leads to nothing. Emerson said, "To eat bread is one thing, to love the precepts of Christ and resolve to obey them, is quite another." True, so far as it goes. But Christ said, "Take, eat; this is my body." And the Church accepts and believes the words of Christ, in preference to those of any human moralist, essayist, philosopher or poet, however pure or illustrious as a man and author. Far from their being any grossness or materialism in the doctrine or transubstantiation, or the real presence; it is the supreme triumph of spirituality over materialism, by annulling the mere appearances of matter, and recognizing that God as Christ is present under those appearances, according to His promise.

To some persons, belief so absolute and literal and ideal, though thoroughly in accord with the mysteries of natural science, will appear foolish. But as St. Paul remarked to the Corinthians, "The foolishness of God is wiser than men." In other things, the Catholic Church demands from believers an equal perception of the reasonable, an equal faith and trust. The dogma of

THE IMMACULATE CONCEPTION of the Blessed Virgin came to us from the fathers, and has been constantly held by the Church, although not defined until 1854. It is logical to conclude that, since she was chosen to be the mother of the God-Man, Christ, Mary herself must have been conceived in freedom from original sin. That is what the dogma of the Immaculate Conception means; and, so far as I can discover, the whole civilized world, in-

cluding non-Catholics, has practically admitted the truth of that dogma, century after century, by the respect paid to the Blessed Virgin, even by those who have been afraid to reverence her or ask for her prayers. As God honored Mary by making her the mother of Christ, so we human creatures should, in our turn, pay honor to her, and for no other reason. But this is a good reason. We hear much, in Protestant denominations, about the need of becoming "as little children," in order to enter the kingdom of heaven. But Protestants never become sufficiently like little children to reverence the Virgin Mother, although they may call their own mothers "angels," and worship them even to the point of kissing their mere pictures when those mothers are dead. Nor can Protestants be so childlike as to ask departed saints for prayers of intercession to God, although they do not hesitate to ask for similar prayers from their mothers, friends and preachers who may happen to be alive on this planet. Childlike submission is also needed before one can undergo the ordeal of the confessional and profit by the purification of conscience which which it prepares one for sharing in the blessed sacrament of Communion. But this childlikeness of confession, the simplicity, beauty and strength of which no one can ever know who has not gone through it, is denied to himself by the Protestant who denies so many other things.

It remains to me here to mention only two other matters—that of Indulgences and that of Papal Infallibility. Indulgence is not a pardon for sin, either committed or contemplated, and is, indeed, as far as possible from being that. It was, originally, the remitting of certain severe penance which sinners had undertaken to perform for days, months or years; and this remitting was

ALLOWED ON CONDITION that they would say prayers, do charitable works, etc., instead of performing other penance. In this way there came to be attached to prayers a number of days of "indulgence," *i. e.*, remittance from other penitential service; and such prayers may be offered either for the soul of him who prays or for the souls of the departed. But it is not assumed that they are efficacious unless the prayers be sincere. The number of days attached is proportional only, and is not construed as a finite measure of the infinite. Of the infallibility of the Pope, it is hardly necessary for me to repeat what has so often been explained, and was patent in the dogma itself as defined—that his infallibility is not personal, but simply *ex cathedra*, when he speaks for the whole Church as to faith and morals. The definition of this dogma, like that of some others, came in the course of time, when it was needful to bring it out clearly as a safeguard of the Church. If the Church were a mere relic, a fossil, it would have no occasion to explain itself, and, in fact, would have no voice to utter. But, as it is living in great strength, and always has lived in great strength, it meets the necessity of every period by defining its doctrine and position toward each question that may be put to it. This does not mean that it alters and adds to the faith of Christ, but simply that it develops more and more clearly the doctrines of that faith. If it were no more than an embodiment of "medievalism," as people sometimes hint, it would have little to say, and would not keep abreast of the times. The actual "medievalism" in the case seems to me to be that of the critics who keep going back to the discussion of some phase of the Church's past history in the Middle Ages; while the Church itself strides onward and applies the truth of the Master to every generation. Nothing struck me with greater surprise, or impressed me more powerfully, than the preaching of Catholic priests. As the soul, in their Church, was allowed to come face to face with God, through the Mass, and as the congregation bowed itself humbly before him, so the priests were effaced in His majesty, and, when they spoke from the pulpit, their works—instead of flowering out discursively in general essays, intricate erudition, or

SENSATIONAL DISCOURSES—seemed to be wholly subordinated to the Lord and imbued with His spirit, in simple unconsciousness of self. For the first time in my life I felt as though I was in the presence of the apostles, and breathed the atmosphere of the early Christian Church, yet an atmosphere that belongs to the present as well as to the past, and must remain the same for all time. Nor can I possibly describe the reality of the supernatural influence which this true Church diffuses, as soon as one comes in accord with it. To speak in a manner comprehensible by the cynic or the secular philosopher or the Presbyterian who is anxiously waiting for the next revision of his creed, it is this great outflow from Christ, which makes one feel in the Catholic Church, that makes it so unlike the rotary case of German metaphysics or the sluggish pool of Episcopalism and the obnoxious tide of Protestant dissension. But even to say this by way of illustration seems half irreverent toward that Catholic faith and ritual which, amid so much of malice and stupidity on the part of the world, go on meekly in mingled humility and gloriousness from age to age.

So much, at present, for law and authority in the Catholic Church. As for liberty, it—as we find in every other sphere or function of our existence—grows directly out of law, and is strengthened and enlarged by it. The firm foundation gives the soul a buoyant and elastic movement; renewing it for good, supporting it against the evil in one's self or others; opening to it a field of pure, free, healthy, hopeful action through the broad area and to

the whole circumference. This liberty is not constant and to every one; it is reading and discerning the dignity of the vast range afforded to different capabilities, in happy independence, yet drawing relief at all hours, on instructions of a wisely conservative

MORALS AND mercenary aim of the greatest evils, on line carrying out of unending sacrifice with the tit of truth, it is accused of big likely to hurt indeed, flourish, and, if true, prejudice, will in the world. has said that, tions of Cathol is a good relig too, it is the brings heaven Christ real to sincere, unco ideal faith, w it, must make gentler, and the spiritual. If I were a Catholicism," be: I did not same reason sky. Cathol the encircling the earth mo included me, would be Ca they have ne fessing a fai about as rea say that, whi sunlight, he acknowledged to remark the need of decl public.

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EMPEROR WILLIAMS VISIT TO ENGLAND AND ITS CONSEQUENCES

The young Emperor William is just now on a visit to his imperial grand-dame, Queen Victoria, and never has history recorded anything surpassing in grandeur and magnificence the reception given to His Kaisership.

Addresses from the city councils and from various religious and philanthropic societies have been presented to him and eloquent replies made full of expressions of the great cordiality and union offensive and defensive that should exist between England and his Germanic empire.

Never before in time of peace did England make so imposing a parade of her naval and land forces as she has been doing these last weeks in paying homage to a foreign sovereign.

On Saturday last thirty thousand troops were massed on the commons of Wimbledon, under command of the Duke of Connaught and of Sir Evelyn Wood, K. C. B.

By the time the Emperor and his party were drawing near the assembled host the artillery thundered out a salvo and a German Imperial standard was run up on the flagstaff at the reviewing-stand in place of the British standard; and almost immediately the Emperor of Germany, accompanied by the Prince of Wales and a staff in brilliant uniforms and followed by an escort of Life Guards, dashed up to the saluting point in gallant style, the horses thundering over the sword, the officers' and soldiers' arms flashing and clashing with war-like harmony.

The Emperor was mounted on a black charger and was dressed in the uniform of a Field Marshal of the White Chasseurs. When the echoes of the last gun of the salute had died away among the distant hills, the Emperor, followed by his staff and by that of the Duke of Cambridge, proceeded to inspect the British Regulars and the volunteers, who were in uniform and numbered sixteen thousand men of all arms.

After the inspection the march past commenced and lasted nine hours.

The grand and unprecedented display of honors shown to this young Emperor must be very flattering to his vanity as a young monarch and the chief of a military nation that owes its greatness to its successes on the tented field.

But does it occur to the English public how foreign nations will view all this? What estimate will France, the jealous and sulking rival of Germany, attach to all this unwonted and extraordinary evidence of an *entente cordiale* between Great Britain and the haughty despoiler of her fairest provinces, Alsace and Lorraine? What significant interpretation will the Czar of Russia infer from the huzzas and shouts of welcome accorded to the only power that menaces the extension of Kosack domination in Eastern Europe? Already are heard the mutterings of general discontent and alarm in the columns of both French and Russian journals, which are universally considered as the exponents of public opinion in those countries.

The German *Freisinnige Zeitung* holds that the general character of these celebrations must be taken as an open declaration of England's adhesion to the *dreibund*; which means that England enters into "the triple alliance" already existing between Prussia, Austria and Italy.

And rumors are now afloat that Mons. Ribot, the French Minister of Foreign Affairs, has approached the Russian Government on the subject of a coalition against England, offering to co-operate with Russia in the seizure of Constantinople, and the formation of a new Turkish state in Asia, embracing Egypt under Franco-Russian protection. The report says:

"Nobly believes that the French and Russian Governments will accept Lord Salisbury's verbal assurances of friendliness in the face of England's political adhesion to their enemies."

According to the *Cologne Gazette*,

THE SULTAN, acting under the promptings of the French and Russian Ministers, recently held a council at which it was proposed that the Porte should call a conference of the European powers to consider the question of England's evacuation of Egypt.

It is averred also authoritatively that Turkey has invited the French Government to resume the initiative in a movement against the English occupation of Egypt.

The glamor of celebrations and army reviews in England by the German Emperor may satisfy the pride and love of pomp and show so natural to Britishers, but no lasting good or national glory can result from it.

France and Russia can do more harm to England's possessions in India and North Africa than Emperor William can benefit her by his army reviews and great promises of future aggrandizement to both nations.

If England allows herself to be imposed on and wheedled into the "dreibund" India and Egypt are lost and her doom as a great power is sealed.

RELIGIOUS EDUCATION IN ENGLAND AND AMERICA.

The Canterbury diocesan conference has had under consideration the relations of the Anglican Church to educational schemes.

An address was given at the request of the Archbishop by the dean of Davenport, Iowa, on Education in America.

The dean spoke of freedom of education in America, and declared that apart from the question whether or not it be desirable there should be such a free school system established, it is important there should be some kind of education made as extensive as possible.

He said that in America efforts had been made to establish Church schools, but that no great progress had been made.

He believed that the results of free education would be beneficial to the Church of England. It had been beneficial to all in America.

It is worthy of remark that the greatest consideration is shown towards the sentiments of the Church of England in educational matters in England; and we have no doubt that if that Church in Ontario were to declare itself positively in favor of religious education, as it came near doing at the synod of Toronto, the people of Ontario would give a most respectful hearing to its demands; and none would be more ready to grant them than those who now most loudly demand a thoroughly secular system.

The opposition of this class to Separate schools arises, not from any belief that a system recognizing religion and permitting religious teaching is an evil, but from a desire to harass Catholics who advocate the Separate school system as the only means whereby a proper religious training is possible.

The opponents of the Separate school system in Ontario and Manitoba are actuated solely by the desire to prevent Catholic children from having special religious instruction, which they would undoubtedly be quite willing to grant to the Protestant denominations if they desired it.

As the matter stands at present, the Protestant denominations generally appear to prefer a common and non-denominational school system. But apart from this, we must maintain that the parents are in all justice to be judges of the character of the education which their children should get.

Those parents who desire a purely secular education to be given should be allowed to have their own way in the matter, for they pay their taxes for the maintenance of the schools, and their conscientious convictions should be respected.

But these parents should not desire, or if they desire it they should not be allowed, to force their opinions on those whose consciences demand that they should impart moral and scientific instruction. It is, therefore, the inalienable right of parents to insist upon denominational schools if they are willing to maintain them; and those who attempt to abolish these schools advocate a tyranny of the most atrocious kind, notwithstanding their boast that they are in favor of "Equal Rights" for all.

It is not equality of rights to accord to Protestants that kind of education which suits their ideas, while they would force Catholics to adopt their views, if they could. Equality of rights implies that all classes shall have that sort of education which is according to their consciences.

The Pope has sent a beautifully bound copy of his discussion of the labor question to all Rulers in Europe. To many of these, personages he wrote personal letters also. He has given orders to his Secretary to present copies of the work to Cabinet Ministers and political economists in various countries.

THE ORANGE CELEBRATION.

If there were anything pleasant in the existence of such a society as Orangeism it would afford us pleasure to remark that the tone of the Orange orators in Toronto, at the celebration of the 12th of July, was much more moderate, or, we should rather say, much less violent and bloodthirsty, than in former years.

In the less important centres, however, there was much of the usual braggadocio and of the fiery appeals to the worst passions of the multitude to which we have always been hitherto accustomed.

Even in Toronto, however, the speeches which were most applauded were those which were most violent and replete with hatred, a fact which proves that the spirit which has animated the organization in the past is still dominant in the breasts of the rank and file of the Orangemen at least.

It is the spirit of hate, of fanaticism, of bigotry—the spirit which would establish the ascendancy of one section of the community over the rest—still illuminates them; and even those speakers who were least intemperate thought it necessary to make some appeals to bigotry in order to make themselves popular with the ignorant element which is dominant in the order.

Toronto is justly regarded as the centre of the Orangeism of the Dominion, and we would be glad to believe that the changed tone of the Orange speakers there betokens that the leaders in the society have gained so much in the direction of good sense as to have become aware that the Catholics of the Dominion are not going to submit to persecution from their hereditary would-be persecutors.

There are no more law-abiding citizens than the Catholic population of the Dominion, and even when the provocation was very great, as it has frequently been in the past, the Catholics have not been guilty of acts of retaliation, which, unlawful as they are, are likely to be committed by men who have been subjected to injury.

The history of Orangeism in Canada has been a history of violence, murder and insult. The city of Toronto, the townships of Arthur, Mornington, Wallace, Nottawasaga and Ebeoke, bear witness to this without speaking of other localities where Orange violence has had no bounds.

Is it any wonder, then, we should be surprised at the tenderness with which the Mayor of Toronto spoke of the Catholic Church? The *Globe* remarks that his tenderness "would have satisfied the most zealous defender of that Church."

In spite, however, of Mr. Clarke Wallace's declaration that the Orangemen "have no desire to interfere in any way with the rights of the minority," and though one of the lodges bore a banner with the motto "Equal Rights to all," we know too well what the Orangemen's ideas of equal rights are to be lulled to sleep by such statements.

The speech of Rev. George Burfield was much more in accord with the general feeling of the audience, and that friend of Orangeism, the *Mail*, assures us that when this supposed preacher of the gospel of peace appeared on the platform several veterans remarked "we'll get it," and they did get it, "while one initiated the action of strapping a razor, as if he already saw the foe and hungered for his blood."

This parson, in order to show the intolerance of the Catholic Church, quoted *La Verite's* condemnation of Archbishop Cleary's attendance at the funeral of Sir John Macdonald. Is it not more likely that an Archbishop knew his duty to his religion rather than the editor of *La Verite*, who, though an excellent man, may not be supposed to be as well versed in Catholic theology as His Grace? For our part we feel proud of the delicacy of sympathy manifested by the Archbishop in attending the funeral, and of the eloquent eulogium His Grace pronounced on the dead statesman.

Mr. Burfield, who is the county chaplain of the York Orangemen, was certainly unjust in his comments, yet it is just such injustice which pleased the Orange assemblage, and was loudly applauded.

The Grand Master of Quebec, Mr. Galbraith, also made a fiery speech which took the fancy of his audience. He gave false statistics of the school apportionment of Quebec taxes to show that Protestants suffer injustice in this regard, whereas it is well known that, unlike Ontario's school laws, the laws of Quebec fairly give to the Protestants of the Province all the Protestant taxes and a fair proportion of Jewish and Corporation taxes for the support of Protestant schools.

In Ontario the laws are so framed as to divert from Catholic schools a considerable portion

of Catholic taxes. Mr. Galbraith is, to say the least, most disingenuous to make an accusation of illiberality against the Catholics of Quebec on such grounds. The illiberal dealing is on the part of Ontario Protestants; and yet this is Mr. Galbraith's only ground for calling upon the Orangemen not to surrender—that is to retain their old hatred of Catholicity.

We are happy to be able to state, however, that Catholics are not disposed to allow Orangemen to regain the ascendancy which they formerly held, but hold no longer, either in Dominion or Provincial politics.

PROGRESS IN CATHOLIC EDUCATION.

It is gratifying to notice that both in the United States and Canada the annual commencements and examinations show a great progress in the results produced in the Catholic colleges, academies, parochial and Separate schools. Their number is increasing, and in almost every case an advance is shown in the excellence of the education imparted.

We notice particularly that the secular press of New York and Boston speak in the highest terms of praise of the Catholic institutions of those two cities, and we believe that the same story is to be told of the Catholic schools throughout the land.

The school accommodation and the educational apparatus have also been much improved everywhere, all of which facts show the advance of the Catholic population in material prosperity, and evidence that the interest taken by Catholics in the religious education of their children is increasing, and is quite apace with the spirit of the times.

In many places, also, new institutions are being started which will give the highest attainable instruction to advanced pupils, and the academies already in existence are improving their programme of studies.

As another evidence of the progress which the Catholic schools are making in the imparting of a superior education, we have had occasion, from time to time, to notice their success when they came into competition with the Public schools in various States where scholarships were offered in the military and naval institutions of the country.

Another case of this kind is just reported from New Hampshire, where the triumph of the parochial schools, conducted by the Christian Brothers of Manchester, in that State, has been most complete.

The *Manchester Mirror* of 1st of July states the result of an examination held in the High School of that city in June, for a cadetship at West Point Military Academy. Seven young men and boys from the parochial High School took part in the competition, with the pleasing result that six of the parochial schoolboys took the first six places.

The seventh place was taken by a Public schoolboy, and the seventh boy on the Catholic list took the eighth place. The Catholic boys who took first and second places were disqualified, the first for being non-resident in the congressional district, and the second being near-sighted.

The third on the list, also a Catholic boy, as he was physically and otherwise qualified, namely, Joseph M. McDonough, received the scholarship, and the fourth on the list, namely, John E. Fitzpatrick, was appointed alternate.

The examination was conducted by a supervising committee consisting of three members, of whom one only was a Catholic, Rev. Brother Peter, Principal of the parochial High School.

The *Dublin Nation*, which was founded fifty years ago by Thomas Davis, Charles Gavan Duffy, John B. Dillon and others of the Young Ireland party, for the purpose of creating a national spirit in Ireland, has suspended publication. It was instituted to advocate a more energetic and violent policy for the liberation of Ireland than O'Connell would permit under his leadership.

To carry out this new policy, the Young Ireland party was organized with the nation as their exponent. Many young men of extraordinary ability contributed to this journal, among whom, besides the three named above, were Thomas D'Arcy McGee and Lord Chief Justice O'Hagan.

The *Nation* was, of course, under such management, edited with great ability and vigor, and it contributed much towards the rising of 1848, which ended in disastrous failure.

The *Nation* was afterwards conducted on more conservative principles, and it lost much of its popularity and circulation, and was replaced in the esteem of the Nationalists by *United Ireland*, which was undertaken as the organ of Mr. Parnell and the Nationalist party under his leadership.

SEPARATE SCHOOL TEACHERS.

Proceedings of a Three Days' Convention Held in the City of Hamilton.

A Highly Successful Demonstration.

For several years back the school Sisters of St. Joseph's community have been accustomed to hold periodical meetings to deliberate on professional work, but the assembly of this year was the most elaborate and comprehensive that these ladies have ever held.

About sixty teachers, representing nearly three thousand pupils of the Separate schools in the diocese of Hamilton, were in session for three days (July 15, 16 and 17), dealing with a variety of matters that touched upon every branch of school work.

The beautiful St. Mary's school, one of the finest schools in the Province, was handsomely decorated for the occasion, affording the most comfortable and convenient accommodations that could be chosen for the purpose.

The programme was arranged with taste and skill, and all its parts were completely carried out. All the teachers took an active part, and both individually and collectively performed the work assigned them with energy, zeal and full professional ability.

The proceedings were formally opened with prayer by His Lordship, Bishop Dowling, under whose auspices the convention was held. Seats on the platform beside him were filled by Rev. F. P. McEvay, rector of St. Mary's Cathedral, Rev. J. H. Coty, Local Superintendent of Separate schools, Rev. J. J. Hinchey, of the cathedral; Rev. Father Clarkson, late rector of Limerick College, Ireland; Mr. C. Donovan, M. A., Government Inspector of Separate schools, Rev. Mother Vincent, Superior of St. Joseph's Community, was also present throughout the proceedings.

THE BISHOP'S ADDRESS. In opening the proceedings Bishop Dowling began by expressing his pleasure at meeting the teachers in convention for so laudable a purpose as that of discussing the all-important work of teaching.

People pay a deal of attention he said to improvement in the various mechanical arts and sciences, but what work is nobler and more worthy of human effort than the business of educating youthful minds.

Viewed in its social influence a good education rightly imparted prepares the future citizen for the proper fulfillment of all the duties of public and private life and when combined with religious and moral principles it becomes by far the most fitting instrument for advancing civilization.

He could see from reference to the programme, that they had laid out a line of work which from its extent and character, was admirably adapted to contribute effectively to the increase of their own personality as teachers and the improvement of their schools.

But while emphasizing the importance of enlightening the minds of the pupils in all secular studies the Bishop reminded the teachers that it was their duty to use every opportunity of cultivating and regulating the affections of the heart, because, after all that could be said about the grandeur of science, the true worth of the man consists less in mere knowledge than in real virtue, which is the great object of education, as it is the real end of life.

To show that both head and heart can be cultivated together to their fullest extent, His Lordship quoted many brilliant examples from history, referring particularly to St. Thomas Aquinas, who was one of the grandest scholars the world has ever seen, and at the same time one of the most virtuous of men.

He wished them all the success that their good work deserved, then took his seat and remained for the rest of the forenoon an interested spectator of the proceedings.

SPEECH BY INSPECTOR DONOVAN. On conclusion of Bishop Dowling's address, Inspector Donovan spoke of "Getting on in School." After pointing out the nature and necessity of progress in a professional sense, the inspector showed how important it was for teachers to cultivate originality of method and in doing so to associate theory with practice.

Dwelling briefly on each point, he enumerated several ways and means by the use of which success in school might be achieved; such as the importance of professional tact as well as talent, the value of adapting ideas from every possible source, or "learning from everything"; the necessity of giving special attention to the work of primary classes as being the foundation of school work; the benefits of careful attention to the minutiae of school life; the duty of proper preparation for the class work of every day; the importance of cultivating the habit of self-reliance in the pupils, and the utility of making the school-room both mentally and materially bright, cheerful and happy—that is, conducted on the principles of "sweetness and light."

Having illustrated by several examples the success that attends perseverance under difficulties, he concluded an address which lasted nearly an hour and was listened to with rapt attention and marked admiration.

THE TEACHERS' WORK. Twenty minutes was allowed each teacher to do her part of the work. The first day's business consisted of as follows: Lesson in primary arithmetic, lesson in spelling (Form 2nd), geography of Wentworth county, lessons in fractions, object lessons, literature of the "Skylark," minerals of Canada, essay on the perceptive faculty, and lesson on the cases of nouns.

The day's business concluded with opening the question drawer. The answers were satisfactorily given by Inspector Donovan. Time was also allowed for comments and criticisms. Several choice musical selections, vocal and instrumental, by the Glee Club of the association, enlivened the proceedings throughout the day.

The second day's business commenced with a primary drawing lesson, followed in order by lessons on the physical features of Africa; Primary Numbers, Spelling for Form 3rd, adjuncts of the subject, Phonetic Method in reading; essay on "The Art of Questioning"; An Imaginary Trip Through Ontario; reading, "The Heroic Blacksmith"; How to Teach Writing, and the literature of the Deserted Village. The remaining questions in the question drawer were disposed of in the manner already indicated.

The third day's work consisted of a paper on "Hygiene in Schools" a lesson on the uses of "Shall" and "Will"; First Lesson in Division; a Language Lesson for a Primary Class; an essay entitled, "The Teacher"; the Word Method in Reading; Lesson on the Transitive Verb; the Infinitive as Subject and Predicate; paper on "Domestic Economy," and two lessons on "How to Teach History."

It will be noticed that names of the Sisters are not given, as it is contrary to the rules of Religious Communities to publish the names of their members on such occasions. It is worthy of remark, however, that each lady performed her part in true professional style, seemed thoroughly acquainted with the matter in hand, had the most scientific methods at her fingers' ends, wasted neither time nor speech, and drove the lesson home in a manner that left no doubt as to its efficacy.

Rev. Father Coty, Local Superintendent, after warmly complimenting the Sisters on the complete success of the convention, delivered in his usual happy and eloquent style an address, of which the following is a synopsis:

FATHER COTY'S ADDRESS. Among the many calamities, he said, urged against the Catholic Church, none is more common than that she is an enemy of progress, that it has always been her steady care and sensible interest to check every aspiration of her people towards intellectual culture.

In refutation of this calumny he proceeded to show that no fact in history is better authenticated than that the Catholic Church has been at all times, and under all circumstances, even the most discouraging, the munificent patroness and fostering mother of education, especially of the education of the poor, who have ever been her favorite children.

That she founded and liberally endowed almost all the great universities of Europe, those magnificent institutions, which during the Middle Ages, were the courts of religion and science, of literature and arts. During the long and troublesome centuries, he said, science had no protection or shelter save what it found in monasteries, churches and cathedrals.

When the fierce barbarians came down from their Northern fastnesses and swept over the fairest provinces of Europe, arresting agriculture, pillaging cities, destroying libraries, and tearing or defacing the finest monuments of literature and the arts, the Church kept aglow the torch of learning.

He pointed out that the middle ages were not as dark as they are represented by many historians, but that we owe to these times much of what we have in literature and the arts. That to these much-abused ages belong many improvements and inventions, many of them of great and paramount importance to society.

Facts that cannot be doubted, he said, must be blotted out from the history of the past before the enemies of the Catholic Church can make good the accusation that she is an enemy of progress, that she is opposed to the education of the people.

In conclusion he referred to what the Church had done for religion and civilization in America and what she was doing today for the great and noble cause of education. It is hardly necessary to say that the reverend gentleman's lecture was received with the most unqualified approbation.

THE MUSICAL. At intervals during the different sessions the musical division of the Association (all Sisters of St. Joseph) varied and enlivened the work of the Convention with selected vocal and instrumental pieces (rendered in first class style) of which the following is the

PROGRAMME. Instrumental duet—"Poet and Peasant." Vocal chorus—"Come Where the Lilies Bloom." Duet—"Auld Lang Syne" and "Mocking Bird." Vocal solo—"Meeting of the Waters." Duet—"Overture from Lamps." Vocal chorus—"Watch Over Us." Duet—"Westward, Ho." Vocal solo—"The Song That Reached My Heart." Piano solo—"Fantasia de Concerto." Duet—"Overture from Calpho of Bagdad." Piano solo—"Irish Airs." Vocal duet—"Hear Me, Norma." Vocal solo—"The Bride." Duet—"La Balladine." Piano solo—"Ave." Duet—"Overture Tavernee." Vocal chorus—"Moonlight on the Lake." God be with the Queen.

THE CLOSING PROCEEDINGS. At the conclusion of Father Coty's lecture Rev. Father Clarkson, at the request of the Bishop, briefly addressed the teachers, complimenting them on the excellent character of the work he had seen them perform.

Rev. Father McEvay then made a few remarks, also of a complimentary character. Finally Bishop Dowling commented on the good effects the convention would have upon the schools, praised the Sisters for the services they were rendering for the good of education in general and religious education in particular, and bestowing his benediction upon those assembled, brought to a close perhaps the most serviceable Separate school

THE WALDENSES.

The voice of the commencement orator has been filling the land, and in the Protestant colleges the old arguments against Rome and in favor of the "open Bible" have been heard. Not a few of the ambitious young men selected the subject of the Waldenses, ever fruitful and ever handy as it is. Protestant tradition has invested these peculiar people with quite an archaic character, as unreal as the griffin and the dragon of heraldry and legion. Most Protestants have been taught that the Waldenses, who formulated their creed in 1160, were the original Protestants, and thus they can claim a greater antiquity than the time of Luther. They believe it on faith. They do not stop to inquire what doctrines the Waldenses taught nor how they compare with the Protestant doctrines and ideas of to-day. We propose to enlighten them by exhibiting some of the absurd theories of the Waldenses, as drawn from their "Old Confession of Faith," which was formulated in 1160:

1. Their most important charge against the Catholic Church was that she ceased to be the Church of Christ under Pope Sylvester, in the beginning of the fourth century, because she accepted temporal possessions from the Emperor Constantine, thereby leaving apostolic sanctity and evangelical poverty, she became the conventicle of Satan.

2. They asserted that the Church was become the scarlet lady because the Pope and the prelates in his communion were murderers, inasmuch as they approved of, or at least, permitted the waging of war.

3. They pronounced the Church to be fallen, because she admitted distinctions between her members, styling some of them clergy of various orders, and others laity, thereby destroying their Christian equality.

4. They condemned the Church because she allowed priests to possess their family property.

5. They taught that the Church was an abomination in the eye of heaven, because her clergy were permitted to receive prebends, or portions, or pensions from foundations of real estate attached to churches.

6. They complained of the un-Christian conduct of the Church in allowing persons who were guilty of the crime of possessing land, as property of their own, and not as that of the community, to receive the sacraments.

7. They taught that the Church had grossly erred from the true religion of Jesus Christ, by having churches endowed with property, thereby straying from holy poverty and deluding the unfortunate persons who were guilty of the crime of such endowments.

8. They believed that it was an attribute of anti-Christ to leave a legacy to a Church, and therefore that it was criminal to bequeath and criminal to receive such legacy.

9. They did not consider that any pastor of souls was qualified for his place except he support himself by the labor of his hands, as the Apostles did, and they considered the Church which supported the clergy from any other funds to be the scarlet lady.

10. They taught that there should be no distinction of offices in the Church, as it only favored vanity instead of promoting religion.

11. Notwithstanding the Fourteenth Article, they professed to believe that all rulers and judges were in a state of damnation.

12. They condemned as vanities of the devil all the academies or privileged schools or literary distinctions.

By the last clause it will be seen that if the Waldenses were in power in this country to-day they would sweep away those very institutions in which their praises are so loudly sung. The rich endowments of Protestant churches would be confiscated, and the pastors made to earn their living during the six secular days. No man could own any land in his own right. The preachers would have to inform the rulers and judges who sit in their peews that they were in a state of damnation. And we have only cited above a few of the vagaries taught by the Waldenses. Were we to follow the additional vagaries of the sects into which this like all other heresies, divided we could fill many columns. We shall note a few.

The Waldenses proper were frequently designated Leonists, from the city of Lyons, where they had their origin, as also Poor Men of Lyons, from their profession of evangelical poverty and declaiming against riches and the possession of private property. They had various other names from the places of their abode and remarkable leaders: Good Men, from their sanctimonious appearance and contempt for luxury and wealth. They branched among others into the following sects:

1. The Sciscidians, who contended for the necessity of receiving the Eucharist, and approaching nearer to the Catholic doctrine respecting the nature of this sacrament.

2. The Orribens, who professed the doctrine correctly, but gave mystic interpretations by which they evaded their true sense. They, among other curious notions, believed that there was no Trinity previous to the Incarnation and that Jesus was the son of Joseph; that marriage was good, but its use criminal. They looked for the judgment and the millennium upon the conversion of the Pope and the Emperor.

3. The Ordibarists, besides some of the above notions, believed that the Trinity was to be found in the members of their society.

4. The Cathari, or Puritans, who, amongst a variety of other peculiar errors, considered this world to have

been created by the devil, looked upon marriage to be criminal, as also the eating of meat, of eggs, or of cheese, under any circumstances. These soon became divided into Albanians and Bagnoliensians.

5. The Paterinians, who admitted Lucifer only as a sub-creator, and had strange notions of marriage.

6. The Passagenians, who, among other peculiarities, considered the ritual portion of the Jewish law obligatory upon Christians.

There were at least a dozen more, down to the Lollard; but these are sufficient. We would ask the Protestant orators what they make of such doctrines as these, and how they would like to recommend the theories of the heroes they bepraise to the American public. And while they are about it, why should they not trace the origin of the Protestants back to the age of the Apostles, instead of stopping at the Waldenses in the twelfth century? Simon Magus, who was condemned by the Apostles, taught many of the doctrines professed by the Waldenses, and they can claim, if they wish, the first arch-heretic as their proud progenitor.—N. Y. Freeman's Journal.

CARDINAL MANNING.

Henry George, Jr., Visits Him and Talks with Him on Capital and Labor.

Henry George, Jr., who is travelling in England and writing down his impressions of men and things for a syndicate of newspapers, recently called on Cardinal Manning. He writes as follows of the visit: Cardinal Manning's palace is not far from the House of Parliament at Westminster. But it is no palace at all in the popular sense of being a magnificent residence. It stands on a narrow side street, and, indeed everything about it manifests an utter disregard of appearances.

It is a large building, with great windows and wide entrance with double doors, but devoid of any architectural ornaments whatever. So severely plain and unpretentious is it that it has more the appearance of a school house than the residence of a prince ecclesiastic of the Church of Rome.

I was admitted to a large, square hall, in the back of which was a brown stone stairway, and to each side of it doorways led to suites of rooms. The floor was bare and there was no furniture save some chairs and a small stand. The walls were tinted, and near the entrance hung a map of the world.

Following up the stairway I was conducted through a comfortable-looking room with easy chairs pushed about and an ample table in the centre into the Cardinal's private reception-room adjoining.

It is a spacious apartment, with lofty ceiling and old black book cases that reach far up toward it. The shelves are filled with leather and vellum-bound volumes, the former so wrinkled and rotten with age that it seems that they must fall to pieces with the handling.

From a plain, black, old style fireplace came a gentle warmth, and on the mantelpiece and bookcases, and hanging about the walls were portraits of numerous dead and living prelates of the Church.

Beside the fireplace stood a high screen and two large chairs with gilded frames and crimson satin cushions—but the gilt was dull and cracked and the satin worn.

A rug covered the centre of the floor, and on it surrounded by chairs, stood a large table scattered over with books and papers. Over all this three or four great windows let in a flood of light.

The Cardinal entered through a side door. His photographs have made his personal appearance well known throughout the United States—a tall man, somewhat bent with years, with fine features, high forehead, luminous hazel eyes and scant gray hair. His attire told of his rank—a black cassock, fastened with crimson buttons, and on his head a crimson beretta.

His manner was frank and simple. He seated himself in one of the large gilt chairs and talked with complete freedom on the subject treated in the last Papal Encyclical—the social question.

"Examination of the Encyclical will show," said he, "that the Pope has a wonderfully clear grasp of

THE GREAT SOCIAL PROBLEM that confronts the civilized world to-day. He keenly appreciates the powerful forces that are gathering, but points out the great danger lying in some of the remedial methods proposed.

"Here in England," said the Cardinal, "there is no such danger. Preparation for changes is being wrought through the safe means of economical discussion. There is going on an educational movement which is apart from politics. But on the continent of Europe this is not so. There little or no educational work is going on.

"The masses are rushing into politics before they have maturely considered what it is they want to do to ameliorate their condition. The social question is closely linked with politics, which is subject to sudden and violent changes. For this reason the social movement on the continent is subversive and revolutionary. But of the safe outcome of the rest of the world I am hopeful.

"In America and Australia," continued the Cardinal, "methods for bringing about social reform seem to be the same as those pursued here in England. The laboring masses gathering into vast organizations like the Knights of Labor, design rather to educate themselves in the principles of

social economy than to seize the political powers and attempt to better their condition by immaturity considered and violent changes.

"You in the United States with your extremes of wealth have the problem pressing heavily upon you. But knowledge is spreading and the changes that must soon come will be easy and peaceful."

"Here in London, just at present," the Cardinal concluded, "things do not look as bright for the trade organizations, great as these organizations have grown. For this there are two reasons: first on account of the recent strikes, which, being passive warfare, as all strikes in their nature must be, hurt the business of a great number of people, and in this way raised up much ill-will against them; and secondly on account of the appointment on the royal commission on labor of a majority of men hostile, some of them bitterly hostile, to the trade organizations, men who can, I fear, do much to prejudice public sentiment outside the unions. However, three things are but temporary and trivial in comparison with the great social movement, the safe issue of which I am most sanguine."

So the distinguished prelate talked. He does not go out into public as much as he did a short time ago, for advancing years are telling on him; but he sits among his books, and gazes with hope out upon the struggles of the world.

LATEST CATHOLIC NEWS.

One hundred and twenty-seven Catholic newspapers and periodicals are now published in the United States.

The Pope has conferred the title of Roman Count upon Right Rev. Bishop McNeirney, of Albany, N. Y. The Bishop is the first of the American clergy to receive this high honor.

Bishop Châtard has excommunicated a Catholic society of New Albany, Ind., for giving a Sunday excursion where beer and dancing were among the attractions.

Rev. Father John B. Eis, of Columbus, Ohio, delivered a lecture on the Holy Eucharist to the Bible class of the Universalist Church of that town on May 21. The lecture was given by special invitation.

Father Didon, the well-known Dominican whose recent life of Christ met with such immediate success, is now engaged in preparing for publication a "Life of St. Bernard." He has gone to Clairvaux, the Abbey in which that great Doctor labored, to gather materials for his work.

The attention of the Archbishop of Canterbury has been called by a Catholic member of the Inner Temple to the system of slander which is used as a weapon against the Catholic Church by a number of his flock, and which has not yet been repudiated on the part of the Church of England. So far no reply has been received.

The Catholic Record, of Indianapolis, thus treats a common excuse: "To neglect to take a Catholic paper because you read a secular paper is the same as to refuse to buy a prayer book because you have brought a novel, and refuse to pay for a pew in a church because you have to pay your way to the theatre."

The Annales de Notre Dame de Lourdes states that Viori-Dury, a Frenchman, has miraculously received his sight through the application of Lourdes water. He lost his sight whilst rescuing four persons at the Town Hall Cafe of Dijon, and a number of doctors whom he had consulted had declared that a remedy was impossible.

A Revue Scripturaire is to be established at Jerusalem by Very Rev. Father Lagrange, the new Prior of the Dominican Convent of St. Jerusalem. It will treat of questions relating to Holy Scripture, which will be dealt with by specialists and experts, under direction of the Professors of the Scriptural Institute which is already in operation; and it is expected that much light may be thrown by the subscribers.

The Emperor of Germany in closing the Landtag said that the recent restitution to the Catholic clergy of their salaries, of which they had been unjustly deprived under the Kulturkampf, had been productive of a much better understanding between Church and State, and that many of those religious differences had been allayed which disturbed the public peace while the May laws were in force. This declaration of the Emperor is a forecast that the last vestige of Prince Bismarck's tyrannical code of laws against the Church will soon be swept away.

Archbishop Janssens of New Orleans, recently addressed at the Convent of the Holy Family, in that city, a large assemblage of colored people who, in answer to an invitation issued by the Sisters, had willingly responded. The object of the meeting was to raise funds to build a home for colored girls where they would be taught trades. The discourse of the Archbishop proved highly satisfactory to those present and a committee was appointed to formulate plans to raise the necessary amount to bring the undertaking to a successful issue.

An interesting occurrence took place recently at the Agricultural Institute of St. John Berchmans at Anghelam, in Belgium, a couple of weeks ago when Mgr. Glorieux, Vicar Apostolic of Idaho, consecrated the chapel. Many of the pupils were confirmed, and the chants during the consecration and the Mass were beautifully rendered by the boys. But when the services were concluded, and the Bishop had just come out from the chapel, he was as much surprised as gratified on being greeted with

the air of "Yankee Doodle" sung by the pupils.

It is reported that Cardinal Manning has been requested by the Pope to bring about, if possible, an augmentation of the contributions to Peter's Pence from Great Britain. The Vatican Commission which has been inquiring into the financial condition of the Papal household has found that the Peter's Pence is 10,000,000 francs short of the estimated amount. It is also said that a similar request has been made to prominent ecclesiastics in other countries.

Some French Bishops propose, if their colleagues in the French hierarchy will co-operate with them, to print, at their joint expense, the Papal Encyclical in pamphlet form, and send it gratis to our 10,000,000 of electors. They say that when the peasants receive a gratuitous pamphlet they are pleased, firstly, because it is directed to them personally, and, secondly, because it gives them something to read without any cost to themselves, and so they read it. If all Frenchmen could be penetrated with the spirit of these wonderful pages a much clearer notion of duty in all social classes would be the result.

It is stated on semi-official authority from Berlin that the Emperor has been so much impressed with the perusal of the Encyclical on Labor that he intends to issue a proclamation to the working people throughout Germany recommending them to read it. "Those who, after the manifestations of May 1, still think," says *Le Figaro*, "that the movement among the working classes was exaggerated, should now be convinced of their error. The admirable letter of the Holy Father proves not only the wide political grasp of his mind and his marvelous acquaintance with the actual situation of society in Europe, but it likewise recognizes the fact that the working people have been everywhere, in some form or another, advancing their claims.

The cross which was borne by Christopher Columbus, and erected on his landing on American soil, is in the possession of Mrs. General Durango, of Colorado, who has deposited it for safe-keeping with the Sisters of Loretto in their convent. It will probably be exhibited at the World's Fair in Chicago, the directors of which intend to make it in every way as complete a celebration as possible of the discovery of the New World. The late Bishop Machéboeuf, of Denver, stated that the crucifix in question was for generations in the possession of the Mission Fathers at Santa Fe, passing regularly from the Chief of the mission to his successor.

In the course of Monsieur Carnot's recent visit to Pau he called at the hospital, and taking the Cross of the Legion of Honor attached it to the breast of Madame Declaux de Latenee, Sister-Superioress. This lady is seventy-three years of age, and has passed forty-four years in the hospital service, three of them in the Crimea during the war. She has consecrated almost her entire fortune to works of charity and each year gives a dowry to several orphans out of the retinue remaining to her. It was much against her will this modest living saint accepted the honor which had been frequently pressed upon her, and as she accompanied the President of the Republic through the wards she endeavored to hide the decoration under her large sleeves.

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