

The Catholic Record.

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

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 2, 1899.

NO. 1,089.

The Catholic Record.

London, Saturday, September 2, 1899

REDMOND COMING TO THIS COUNTRY.

Mr. John Redmond, reports that he intends collecting funds in this country for the purpose of carrying on political agitation in Ireland.

We predict the gentleman will return home without many dollars. His graceful and impassioned speechifying will not close our eyes to the bickerings and dissensions that have disrupted the Irish party and made it a laughing-stock in the halls of Westminster. When Redmond and his kind step down and out of Irish politics, it will be a red-letter day for the old land.

CARDINAL MORAN ON THE SAMOAN DIFFICULTY.

Cardinal Moran reiterates his statements regarding the injustice done to Samoans by the United States and England. The British Consul and Chief Justice Chambers are Protestant agents and dispensers of the civilization that delights in "burning the houses and plantations of the Catholic catechists and desecrating their churches."

Referring to the election of a native king in Samoa the Cardinal says that the chief wrote to Chambers, asking if they would be within their rights in choosing Mataafa; he replied affirmatively, and Mataafa was placed on the throne. He ruled wisely, and proved during his tenure of office that he possessed no mean measure of ability. But Samoa, of no international importance and without a friend among the great powers, was destined to fall a prey to Anglo Saxon duplicity and rapacity. Mataafa was replaced by the stripling Tanu, and the Samoans who followed the fortunes of the rightful ruler became targets for long-range guns.

A few graves, however, in distant Samoa, a few widows and orphans who can vouch for the civilizing agency of galling and maxime, are not likely to disconcert the diplomats or to cause an international crisis; but that English and American sailors should murder peaceful people who trusted too much to the plighted word of an European—and do it in the name of justice—is one result of civilization: "whereof many a heart is sick."

ARCHBISHOP O'BRIEN'S PASTORAL.

We call the attention of our readers to the pastoral letter of the Archbishop of Halifax, published in another column. It is indeed invigorating reading, with its graceful diction, clear statement of truth and fearless arraignment of error. We read and re-read it with pleasure and with gratitude, that we, in these days of loose speaking and writing can happen upon a production so brimful of solid instruction as the letter from the scholarly prelate of Halifax. It is a timely letter, and, despite its courtly phraseology, it is a hard hitting letter.

The Archbishop has no patience with the half-educated apologist who is ready to father every speculative chattering, and he has but pity for those who are holding up the trophies of commerce and art and scientific guesses as conclusive proofs of an enlightened civilization.

"For Catholic apologists a metaphysical training is essential." His Grace insists upon a man being drilled in the principles of Catholic philosophy before he essays to do battle for the truth.

The rejection of the system of the schoolmen, and the substitution of odds and ends from the philosophic collections of the Germans, has contributed not a little to the spread of infidelity.

The Archbishop has a word of warning for these "defenders of the truth who have sought refuge" from the arguments of opponents "by admissions which, far from strengthening the Catholic position, materially weaken its line of defence." "A proposition may not be opposed to any dogma of Faith, and yet be untenable, either because it is demonstrably false, or because its consequences would be destructive of known truths."

"Catholic apologists should bear in mind that in this conflict it is not their

faith, but the enemy's theory, which is on trial—that science is with, not as the semi-educated proclaim, the burrowers in matter—and by it the value of the enemy's theory is to be tested." The so-called scientific facts are airy creations to frighten the timid; and His Grace advises the defenders of truth to "leave the thought of the age with the principles of sound philosophy; instead of tilting against unscientific theories, by methods equally unscientific."

We hope that the advice will fall on attentive ears, for never was its following more needed than at the present day. One cannot pick up a prospectus now-a-days without finding that all the ologies can be crammed into the heads of youngsters at so much per year. One hears *ad nauseum* dissertations from gentlemen who have been turned out of university workshops on the value of science. What is under the phenomena or the specialized form of energy is not touched upon. What are the causes at work is a question that will not find an answer in many pretentious times. To dig and to classify and to enumerate and wax enthusiastic over some new mechanical device and to wallow in mud, with never a thought to the true development of the intellect is held in honor by many who pium themselves in being apostles of enlightenment.

Tyndall said: "We have explored the entire universe, and have now reached the outer rim, beyond which there looms another universe, one which will forever loom."

Yes, it will forever loom to unintelligent experimenters, but the Catholic student, trained according to and grounded on principles of Catholic philosophy, can look over the rim of that other "universe" and read its secrets.

"A MESSAGE TO GARCIA."

We published in last issue "A Message to Garcia," written by Ebert Hubbard, of the Palladium, which, though "bright and snappy," according to the Syracuse Catholic Sun, is decidedly lacking in the qualities which are indispensable for a magazine to our taste. But this, of course, has nothing to do with the message to Garcia. We read it and wondered why it is going to do all the good predicted by the prominent New York clergyman. We have heard the good advice contained within the pages of the little pamphlet and a good deal more and better from various quarters. It is published now by the New York Central, and will, we suppose, be issued shortly by the Standard Oil Company, to be read and memorized by all those who have been driven out of business and impoverished by the all-grasping syndicate.

When an employee, working for starvation wages, solicits higher pay he will be told that he cannot carry a message to Garcia. The big corporations which look upon a man as a bit of machinery, to be driven at high pressure and to be cast aside is not to blame but rather the workman who did not vouchsafe to listen to the dulcet utterances of Mr. Hubbard.

What about the millions that are heaped up by capitalists without any proportionate amelioration of the condition of the laborer? Are the women employed in the New York retail stores, at a salary that, unless augmented from other sources, cannot keep body and soul together, doing so because they are incapable, dowdy, unable, in a word, to carry a message to Garcia?

Your preaching, Mr. Hubbard, is good so far as it goes—but it goes for a very short distance. Carlyle said that the trouble with the century is that it has forgotten God. If Christian principles were recognized there would be no sweat-shops or syndicates whose wealth is manufactured out of the physical and moral fibre of the employee.

James Russell Lowell has described the Saviour coming again on earth and appearing to the workingman.

"Our Lord sought out an artisan,
A low-browed stunted, haggard man,
And a motherless girl whose fingers thin
Pushed from her faintly, want and sin.
These He sat in the midst of them
And as they drew back their garments' hem
For fear of defilement, 'Lo! here,' said He,
'Are the images which ye have made of Me.'"

If the New York Central intends selling the "Message" by the million Michael Monahan will have to top the Hubbard pile.

We do not think the incapacity and stupidity, etc., of the laborers are

the only things that put socialism so far into the future.

Says a writer quoted by Rev. Mogan Sheedy: "The high-handed outrages that have been perpetrated by some of the men who find shelter in the entrenched camp of corporate monopoly are more detrimental to the public peace and welfare than all the threats of the extreme socialists and all the crazy performances in the name of anarchy."

LEAGUE OF THE SACRED HEART.

Protection From Evil Societies.

GENERAL INTENTION FOR SEPTEMBER 1899.

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart.

Evil societies of men or women are so necessarily secret that it is one and the same thing to speak of an evil association and one that is secret in the strict sense. "For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved." Indeed, "secret society" is a mere euphemism for "evil society," and it is adroitly used by the officers of evil associations to allure others into membership, under the pretext that their society has so many advantages to offer they must be kept secret, whereas the truth is their society is so evil that they dare not make known its true character or purposes.

It is against the natural law, and therefore an evil thing to ask a man to bind himself to a secrecy so absolute that, if he considers himself bound by an oath so unlawful, he can no longer exercise the inalienable right to seek advice or counsel from men whom he believes competent to give them, and when necessary for his own or for another's welfare, to disclose to a prudent person the knowledge which he has acquired as secret. It is no extenuation of this evil to refer him to officers of the secret association itself for necessary advice or counsel when its secrets are concerned, for this is at least to limit his right if not to deprive him of it entirely, since it makes him depend upon men who are sworn to advocate the very thing which he will have strong reasons to consider questionable. It is criminal to put fetters on the human mind: the society which asks, and strives to compel a man, to give up the chief legitimate source of knowledge—the advice or counsel of a prudent, competent, and disinterested man, is guilty of the crime of darkening and enslaving a human intellect, and every member of it shares the guilt.

It is not necessary to dwell upon the nature of evil societies, or what is the same thing, those which are strictly secret, nor is it necessary to point out in such parts of their constitutions or other declarations that are sometimes permitted to become public, passages which distinctly declare their evil aims. We may even omit the exposures which must necessarily be made whether by members who are intelligent and brave enough to turn to better things, or who have reason to be disappointed because the promises of benevolence and worldly advancement held out to them have not been fulfilled. It is good, but it is not strictly necessary, to appeal to the authority of the Church, whose pastors, from the chief one who occupies the throne of Peter to the simplest priest, have ample reason for denouncing secret societies and considering them so clearly and unquestionably evil as to cut off from communion with the Church those of her children who have joined them. "By their fruits ye shall know them." Already suspicious, the many evils they seek to perpetrate on the Church and human society cannot escape detection. "The evil tree bringeth forth evil fruit."

It is all very well to plead that individually their members are good men; that they possess the civic and natural virtues sometimes in a high degree; that their ostensible purpose is benevolence, that their secrecy is merely to protect their own interests; that evil men may make use of an association to commit crimes for which the members are not responsible; that, if evil in one place or country, a society is not necessarily evil everywhere.

In the first place, individually the members of an association which is secret in the strict sense of the word, are not good men, for the mere reason that they have freely yielded the gift of their reason, and what is more serious, their wills, gifts which even the Supreme Giver respects as their own, to other men who are neither divinely nor humanly appointed to control these gifts, and who give no guarantee that this control will not be abused. Properly speaking, in abandoning what is best in human nature, members of secret societies cease to be men, i. e., moral agents or individuals at all, since they are no longer the masters of their own actions.

The civic virtues no member of an evil or secret association can possess; he cannot be loyal to his country since he has sworn absolute allegiance to a society whose interests may conflict with the country's welfare; nor can he, as a citizen, work for the good of his fellows, since, as a member of a

secret society, he is sworn to work exclusively for the benefit of a few. The natural virtues, as they are understood nowadays, he can and must practise, for they are inculcated in the rules which govern him, and in the instructions written or spoken, which are liberally given him. He must keep his character legally and socially unblemished; or, if he fail, no effort must be spared to keep it for him by using influence in the court-rooms, or in the public press. He must affect an outward respect for religion, at least, in countries where religion is still revered by a majority of the people, and he must not only cultivate a ritual which has every semblance of a religious ceremony, but even impose it on others at every opportunity, particularly in national functions or by parading it in public, even though he may be ashamed to be seen at a service which is truly religious. He must show his benevolence by giving his time, labor and means for objects directly or indirectly connected with the advancement of his society, and externally at least he must conform his habits to the public criterion of honesty and the domestic virtues. In fact, the cardinal sin of the chief secret societies, particularly of free masonry in all its forms, is that they strive to supplant true religion which is supernatural, by one which in their conception is purely natural in its origin and principles as well as in its practices and the motives which inspire them. It is a leading principle of this religion to speak very often of the Duty under various terms, but to dwell very little upon his attributes and title to our service; whereas it is never done excluding humanity, which is really supreme in its worship. Acknowledging no revelation from God, it accepts only such truths as its votaries declare to be in accord with human reason. In its view the powers of our nature are quite adequate to do all that is required of them, so that there is no need of grace, nor of the sacraments and other means by which it may be obtained. This is why it looks upon the Church, which is the divinely established guardian and administrator both of revelation and of the Sacraments, as its own arch enemy, or rather as the enemy of the human race, with which it pretentiously identifies itself. In the vain endeavor to substitute their humanitarianism for religion, the secret societies extol the natural virtues, bent on proving as they are that humanity owes nothing to religion but obstacles to its natural and proper progress. Hence it is that they value no appreciation more highly, and use no bait more adroitly in recruiting members than the esteem in which some of their body is held for the external observance of the natural virtues.

How shallow is the pretense of secret societies to the acquisition of the natural virtues may be judged from their constant boast that they are a benevolent organization, as if real benevolence could be compatible with the selfish motives they hold out as an inducement to membership, with the exclusiveness with which they dole out the benefits in their possession, and with the rule of self-interest they follow in making and publishing their benefactions. No man seeks to enter them without the motive of self-advancement, or at least to save himself from their hostility; no person derives any benefit from them except the members or some of their families; and the chief motive in helping either their members or those belonging to them is to inspire those who have not yet joined them with a respect and even a fascination for their power and influence.

Granted that their secrecy is intended merely to protect their own interests: this does not prove that the interests are not in themselves evil. The very nature of the secrecy required proves that their object and whole character must be evil. There are societies without number, whose members are pledged to secrecy to be observed according to the natural law, and therefore they are permitted to take advice and counsel from persons whom they deem prudent and discreet, usually their spiritual adviser, not only as to the propriety of pledging themselves to secrecy, but also as to the manner of fulfilling their obligations when doubts or questions shall arise. Of these societies, it is true to say, that they require secrecy as a protection of their lawful interests; but societies which require an unlawful secrecy, can have nothing lawful to protect by it.

Accordingly no member of a secret society in the strict sense can plead responsibility for the evil uses which men may make of the society, since, though he may not approve of their evil doing, he has sworn his freedom, and bound himself to be a party to their crime at least by silence. It is moreover criminal to enter into an agreement with any body of men, which by the very nature of its secrecy favors the perpetration of crime and encourages men to act as if immune from all human retribution.

Finally, a thing that is evil in one place is evil everywhere. The secret society is the same in principle no matter where it exists. It is an attempt to substitute humanitarianism for the true religion; to abolish the Church and coerce all men into its own fold; to favor the material and hinder the

spiritual progress of the world; to establish new ideals of perfection and new criteria of morality; to substitute a pagan for a Christian civilization; to eliminate from the world all that is supernatural, divine revelation, the Church established by Christ, and the doctrine and sacraments by which it sustains the faith and charity of its members, and the priests who are chosen to administer them. As a political organization it has ever consistently striven to crush religion as a factor in public affairs; to admit none but its own extravagant ritual in civil functions; to control the influence and the salaries that go with public offices or employment; to secularize the instruction given in schools and universities; to degrade the sacrament of marriage to the level of a legal contract, and to ignore the privileges of the priesthood; to put insufferable burdens upon religious associations, and to exclude them as much as possible from the school room, the reformatory, and the hospital, where they might keep alive the spark of Christian faith.

It is not enough to plead that the secret societies of our country or in England are not apparently so hostile to the Church, or so prominent in managing for their own purposes the affairs of the State. Neither here nor in England have they failed to give public manifestation of their sympathy with their fellow members in other countries, and when occasion demanded it, practical and substantial testimony of their union with them. This sympathy and union is one of the repeated arguments they use to show the world-wide nature of the craft. As for their prominence in public affairs, it is surely not easy to enter public life or advance therein without sometime or other reckoning with the lodge. But, even were a secret society strictly isolated, should it fail to acquire influence in civil life, or make no attempt to injure religion, or the commonwealth, still its very secrecy, unlawful as it is, makes it an evil thing and a menace to religion, to the State and to the family.

Hence it is we are to pray for protection from evil societies, as we would against the powers of darkness with which their secrecy identifies them. We need not attribute to them the diabolical purposes and practices with which they are often charged; we need not investigate all the exposures which are made of their secret machinations from time to time, nor need we believe them all. Indeed, it is wrong to let our imaginations be imposed upon by their much-vaunted numbers, organization and achievements in philanthropic and political enterprises. Our reason is quite enough to make us understand that they are wrong in their principle, that humanity is in all things self-sufficient; wrong in their method, viz.: a secrecy which is opposed to the natural law; and wrong in the means they take of propagating their principles and of coercing men to join their ranks, by advancing or retarding their pursuit of wealth or influence. Meanwhile, even allowing for the exaggerations of those who occasionally expose their nefarious purposes and enterprises, and for the excessive power too often attributed to them by weak or deluded imaginations, there is still by their own admission evidence enough of the part they play, directly or indirectly, by co-operation or sympathy, in anti-religious movements, to verify the Scripture's words: "A bad tree cannot bring forth good fruits."

To pray for protection against evil or secret societies means that we must ask of Almighty God every divine and human aid in opposing these powers of darkness. First of all we must ask Him to enlighten our minds and make us realize and deplore the evils of a secrecy which is so plainly against the natural law; and next we must beg the same light for the poor dupes who have already submitted, or who may be tempted to submit their intelligence and their will to the slavery of membership in any secret society, and with the light, we must beg for them the courage to withdraw from them or to resist the temptation of joining them, much as they may be led by the fear, often more imaginary than real, of being socially or commercially ostracized by them. Finally we must humbly beg of God, who knows the secrets of hearts, to bring to light their secret machinations against religion, the public welfare, the family and the individual, and removing from our hearts all foolish dread of their impositions, inspire us to show at least as much wisdom in our generation as the children of this world, and as much energy in felling their evil designs and safeguarding for ourselves and others the benefits of His divine revelation, of membership in His Church, and of all its saving ministrations.

ALL THE OTHERS LEFT.—On a recent Sunday the Catholic church was the only one at Sparrows Point, Md., holding services, all the Protestant places of worship being closed on account of the epidemic of diphtheria, which prevailed in the town.

It is only by our own fault that we are not better than we are; it is only by God's mercy that we are not worse than we are.—Anon.

ARCHBISHOP IRELAND AT ABSTAINER'S CONVENTION.

Archbishop Ireland of St. Paul was the lion of the twenty-ninth annual convention of the C. T. A. U., held recently in Chicago. He made a spirited address in which he said:

"I have always been proud to say that the total abstinence pledge is mine. It is a most honorable thing to possess. That nation whose progress is most marked will be found to be that nation in whose ranks are the greatest number of total abstaining men and women. It is just twenty years since Monsignor Besnonis, who sits beside me on the platform, took with me this temperance pledge. I have kept it ever since, and one look at the ruddy face and rugged figure of the Monsignor's sufficient proof that he, too, has kept faith with the promise he gave."

Continuing, the Archbishop urged the delegates to take steps in the preparation of a history of the Catholic Total Abstinence Union of America, so that the crusade against the saloon might be renewed at the beginning of the twentieth century with a full knowledge of what has been accomplished. A committee of five was subsequently appointed to consider the matter further.

A CATHOLIC WILL.

The following are extracts from the will of the late Recorder De Montigny of Montreal:

"I give my soul to God, who I hope will order that it come to Him as I have asked daily, on a day consecrated to the Holy Virgin, to whom, many years since, I confided all my merits."

"I leave to the discretion of my children to pray and have others pray for me, relying upon their goodness of heart which will understand all that I suffered for them."

"I order implicitly that my funeral be most humble, placing my body in my gown of Franciscan Order, in a pall bearing the crucifix and my kepi of Zouave."

"The hearse will be drawn by two horses to the church or one of the chapels of the parish where I die and that a Mass of the lower class be said or chanted at 8:30 o'clock, my friends being requested not to send any flowers."

"I recommend to my children, as the secret of their happiness, to govern themselves according to the rules of the Catholic religion."

"God submitted me to sufferings in body and soul; I ask pardon of all whom I may have offended or hurt, as I forgive with all my heart all who may have contributed to make me suffer, because they were but the instruments of God, who, of the mercies He granted me, the signal privilege of never having been wanting in my duties, without having been severely punished."

"I will die comparatively poor and my heirs will have to submit necessarily to the laws of labor, justly light and agreeable, when it is religiously accepted as are all burdens when properly borne."

"Let them remember the lesson given by the Master of Calvary that with the same cross one may lose or save himself according to the spirit, in which it is accepted."

"To assist them as best I can to support life, I ask those who are charged with the execution of my last will to give to those of my children who have not yet received it at the time of my death the best possible Christian education in keeping with the means which I leave."

"If it pleases some one to write anything upon my humble existence they may mention that I am of the Tiers Ordre of St. Francois D'Assise and of the Nocturnal Adoration and of some other societies, and my children and my friends who love me sincerely will have more consolation in learning that I belonged to those Palaces of Prayer, rather than to clubs of amusement which I blamed for all."

"I desire that from the pulpits and through the press I be recommended to the prayers of the faithful and that they ask for me pardon for offences towards my fellows."

"I pray to God that the little I may leave my children shall not be for them an occasion of discord; let them be united in the future and may they be led against all dangers to Heaven, where I hope to meet them with their alliance."

Mr. de Montigny's wish, expressed in the opening sentence of this will, was realized. He died on the day set apart for the Feast of the Assumption.

A SAD INSTANCE.—An actress, who, in her prime, had an assured salary of \$1000 a week, and who often received more than that, died a miserable death near New York last week, and the closing years of her life were ones of humiliation and poverty. The cause? Her inordinate indulgence in liquor, something that wrecks more lives, destroys more promising careers and brings its victims down to deeper misery and degradation than possibly any other vice in the whole calendar of crime and human frailties.—Catholic Columbian.

We often do more good by our sympathy than by our labor.

PASTORAL LETTER OF THE ARCHBISHOP OF HALIFAX

Cornelius, by the Grace of God and favor of the Apostolic See, Archbishop of Halifax:

To the Clergy, Religious Orders and Laity of the Diocese: health and Benediction in the Lord.

Dear Beloved,—Devotion to the Most Sacred Heart of Jesus should appeal very strongly to the finest feelings of our nature, and excite in us the most tender love for, and confidence in our Blessed Lord. We do not in this devotion separate, as it were, the Sacred Heart of Jesus from His divine Person, although, for special reasons, we direct our adoration towards it. It is because it is the heart of the Man-God that it becomes an object of worship; but in that worship are included the Divinity and entire humanity of our Lord. We look upon the Sacred Heart of Jesus as the symbol and pledge of His love for sin-placed souls; and in adoring it we place before our minds our Lord in His most winning aspect,—that of the ardent lover of our souls.

His love claims and will win ours, unless our hearts be dead to every sense of gratitude, and to every noble emotion. Love begets confidence, and thus devotion to the Sacred Heart engenders the requisites of friendship between ourselves and our Redeemer, viz., love and confidence.

If St. Paul could say—"Every creature groaneth and is in labor even till now" (Rom. viii 22), how much more applicable are the words to-day? On all sides a groan of despair, or a cry of fretfulness, or a sigh of discontent, or a curse of hate from the lips of tolling masses, is heard. A note of sadness runs through all modern literature, and a tone of pessimism pervades all conversation. And yet men wildly and vehemently proclaim that of all ages this is the best, most prosperous, most civilized, most highly favored.—Many, whilst making this childish boast, bear hearts filled with envy, and soured by disappointment; others, who make it when fortune smiles, grow desperate in adversity and drop idly by the way side as the heedless mass presses on in feverish pursuit of perishable goods. Still others, the possessors of ill gotten riches, cursed by those whose life-blood they have coined into dollars, envied and hated by those whom they have successfully outwitted in speculation, tormented by daily fears and threats of violence, proclaim the superiority of this age, and straightway foolishly seek a refuge from its cares, and rest for their troubled spirits, in the cowardly act of self-destruction.

In this age, and in this country, we have, indeed, many advantages not vouchsafed to past generations: yet the happiness of individuals, of families, of communities, is, as a rule, less real and uplifting. Material comforts and conveniences, with such delights as they may afford, abound; but intellectual pleasures of an ennobling nature are, to a large extent, unknown and undervalued. The attainment of physical development and bodily vigor appears to be the primary aim of Colleges and Universities; such superficial literary and historical training as they are capable of imparting, a very secondary one. Hence, we have a generation of trained athletes with vague ideas of the realities of life, its duties and its responsibilities; and more deplorable still, with just enough of intellectual education to unfit them for mechanical and industrial occupations, and to engender vanity and a belief that they are learned.

Whilst then an abundance of healthy blood courses through the veins of the body, the soul is left to die of anaemia, or bloodlessness. For the soul, though an immaterial and spiritual substance, requires its food no less than the body. Truth, whether in the natural or supernatural order, and the grace of God, constitute that food. Vain speculations and theories which take no account of the supernatural when considering the origin, the history, and the destiny of man, retard, instead of developing, the growth of the intellect, because they cannot lead to truth. They but tend to weaken and waste the energies of the intellectual faculties, and to induce mental blindness. Our little children, who have been properly instructed in the Catechism, although they may have never heard of the laws of Nature, have a fuller measure of natural truth, and an incomparably clearer idea of the object and end of Creation than the most learned of those who live "without God" in the world. This is no silly exaggeration, no unweighed expression, though many, even Catholics, will think it is; it is no juggling with terms: in the plain meaning of words it is, as we shall show, a fact. Let us realize once for all that truth is from God, is in God. Apart from Him or in contradiction to Him there is no reality, no truth, natural or supernatural. "In Him we live, and move, and are." (Acts xvii, 28) The material world is the result of an act of His supreme will. The laws which have moulded and fashioned the primordial elements into their present state and form are the outward manifestation of the essential forces with which He endowed these elements, and which, under His directing and governing providence, were to eventually fit them as a dwelling place for the human race. Not by hap-hazard, nor merely by the constant working of blind forces, have the mountains been uplifted, harbours formed, inland seas and mighty rivers prepared as highways of commerce, watersheds constructed, and mineral deposits precipitated in rock-guarded

pockets. All these are results foreseen and intended by the Creator, who gave existence and impulse to these forces: designed the plan, traced the lines, and fixed the bounds of their evolution. All research which leaves out of consideration this connection of God with, and eminent over, the laws of Nature, is ever and inevitably at fault. It is an abuse of terms to call such research science, yet so loose is the manner of speech, so shallow the scholarship, so vague the understanding of terminology prevalent in modern literary circles, that the sacred word science is applied to all studies which investigate facts and phenomena without reference to their final cause. Now, science is the knowledge of things through their ultimate or highest cause. Hence, Geology, Biology, and kindred branches of study, inasmuch as they confine their investigations to and round their deductions on observed and observable phenomena, assuming that from all apparently identical physical conditions similar effects necessarily follow, are in no true sense of the word sciences, their votaries are not scientists, and their conclusions, whilst at times true, are not scientific facts. If a unit be overlooked in adding up a row of figures, the sum obtained is not correct, despite long hours of patient labour; so, too, if one factor be eliminated from the forces at work in some specific case in Creation, the conclusion deduced will be at variance with the truth. Now, all so-called physical sciences omit the concurrent and guiding action of God, who is ever working in and through secondary causes. Hence their conclusions, whilst plausible, are not always true, and are never certain. Metaphysics and Mathematics alone in the natural order can beget certainty of conclusion. Were this truth kept in view, we should hear but little of a conflict between science and religion. If men are earnest in the pursuit of truth, even in the purely natural order, they should first be thoroughly grounded in Metaphysics; they will then possess a touchstone by which to test the value of their deductions in other branches of learning.

For Catholic apologetics a Metaphysical training is essential. Geology has ceased to frighten the timid; the years of the world, whether many or few, are a matter of indifference. Centuries ago St. Augustine dismissed the subject and ended all controversy by saying—"The seventh day still endures." History has no terrors for the moderately instructed. Biology is now the pet weapon of the enemies of the Church; by it the direct creation of man by God is assailed. So plausible are the arguments advanced, so apparently scientific are they, that some defenders of the truth have sought refuge from their consequences by admissions which, far from strengthening the Catholic position, materially weaken its line of defence. A proposition may not be opposed to any dogma of Faith, and yet be untenable, either because it is demonstrably false, or because its consequences would be destructive of known truths. Now, one fairly conversant with the science of Metaphysics can prove with absolute certainty that there is an essential, not merely an accidental, difference between the human soul and that of the brute. He can prove that the former is a spiritual and immaterial substance, endowed with intelligence and free will, not developed nor evolved, nor emanating from any pre-existing subject, but a distinct and direct creation of the Omnipotent. No theory inconsistent with this conclusion, or its logical consequences, can be admitted, no matter what phenomena of Biology or Physiology may seem to support it, for truth cannot be opposed to truth. Since the Metaphysical conclusion regarding the soul is certain, any opposing theory, resting on biological phenomena which are dependent for their certainty on the verification of a thousand natural conditions—so to say nothing of the eminent dominion of God—must be revised and brought into harmony with the demonstrated truth. Catholic apologists should bear in mind that in this conflict it is not their Faith, but the enemy's theory which is on trial—that science is true, not, as the semi-educated proclaim, with the burrowers in matter—and by it the value of the enemy's theory is to be tested. What contradicts a Metaphysical truth cannot be true. Pure science is with the defender of Catholic truth; but to use it successfully for defensive and aggressive purposes he should be a graduate in a thorough course of Metaphysics.

Owing to a very general ignorance of this ennobling science, and to the slipshod style of speech by which physical phenomena are called "scientific" facts, the Faith of many is weakened, and well-meaning defenders of the truth are frightened into admissions which only increase the difficulties of defence. To lessen the thought of the age with the principles of sound Philosophy should supersede the unprofitable task of tilting against unscientific theories, by methods equally unscientific. The Catholic child knowing and believing the great truths of Religion, has a grasp of the connecting link between the Creator and the created more sure and firm than the brilliant theorizer, and consequently has a fuller measure of natural knowledge.

Whilst science, then, properly so called, is little known, or honored in our day, the various branches of physical study are ardently pursued and investigated. Hence, our generation in thought, and speech, and feeling, has little of the spiritual and intellectual sense. Its temperament and its

tendencies are alike material; its life has no horizon beyond the grave; its pleasures and its aspirations are bounded by death; its happiness such as may be derived from the good things of the world. Knowing as we do, the vicissitudes to which all earthly goods are subject, can we wonder that those who seek their happiness in them should be restless, and weary, and sad? Felicity can be no more unchanging than its object. One only object is immutable and everlasting; it only is fitted to be the supreme and final good of an immortal soul. We have been made for God, and our hearts will be unquiet until they rest in Him.

But to reach up to Him, to be imbued with His spirit, we must exchange the pleasures of a worldly life for the sweet burden of the Cross, and for the pride of undisciplined hearts for the humility of Nazareth. The cure for human ills is the same to-day as when our Lord walked amongst the children of men. With infinite love and compassion He calls out now as then: "Come to me, all you that labor, and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart; and you shall find rest for your souls. For My yoke is sweet and My burden light." (Matthew xi, 28-30)

Yes, in meekness and humility of heart we shall find rest for our souls; and in bearing the yoke of Christ, that is, by observing His law, our labors will appear easy, and our burdens light. The Sacred Heart of our Lord is thus placed before us by Himself as an object for our consideration, and our edification; its virtues are to be imitated if we would find rest and peace. Now, as then, "every creature groaneth and is in labor," and Holy Church ever faithfully reflecting the Spirit of her divine Founder and Spouse, fosters, and seeks to propagate, devotion to the Sacred Heart of Jesus as a most efficacious means of freeing souls from the bondage of materialism, and of uplifting them to a higher plane of intellectual and spiritual life.

With this object in view, our Holy Father the Pope has made a call to all mankind to consecrate themselves, by a positive act of the intelligence and the will, to the Sacred Heart of Jesus. It is but an echo of our Saviour's call—"Come to me, all you that labor, and are burdened, and I will refresh you." We are invited to lay the burden of our sins, our sorrows, and our tears, at the feet of our loving Saviour, to cleanse our souls by true repentance in His saving blood, to contemplate His adorable Heart filled with pity and compassion for us, and to resolve that henceforth our wayward hearts shall beat in harmony with it. The strength of meekness and the power of humility shall then be ours, and our souls shall have a foretaste of that blessed rest for which we ever long.

To carry out the intention and the instructions of the Holy Father, we ordain that in every church in the Diocese, where there is a resident pastor, a Triduum of praise and preparation shall be celebrated on the 25th, 26th, and 27th of this month of August. At this Triduum Benediction of the Blessed Sacrament will be given, and in addition to the usual prayers the Litany of the Sacred Heart shall be sung or recited in Latin immediately before the *Tantum Ergo*. On Sunday, 27th—Feast of the most pure Heart of our Lady and the last day of the Triduum—the Act of Consecration to the Sacred Heart shall be read after the singing or recitation of the above Litany, and before the *Tantum Ergo*. The Benediction on that day may be given after the Parish Mass, should the pastor deem it desirable.

I feel sure, Dear Brethren of the Clergy, you will enter fully into the spirit and intentions of our Holy Father in thus seeking to bring all men to the loving Heart of Jesus, and that to this end you will establish at once, should it not already exist, in your Missions the Apostleship of Prayer. Forms of aggregation, and all information can be obtained from Rev. Gerald Murphy, Diocesan Director of the League.

Do you, dear children of the Laity, join in this solemn act of love and homage to our Lord with joy and hope. You already belong to Jesus by a thousand titles; yet, perhaps, you have never formally given yourselves to Him. Do so now, and then try to remember that, consecrated to Him, you should ever strive to keep your souls pure and undefiled. Extend your charity and ask your friends and companions, even though they may not be of your Religion, to dedicate themselves by a positive act of the will to the meek and humble heart of our Lord. No Christian should refuse to do this. And what a spiritual reawakening should the end of the century witness, were all Christians to sincerely make this act of consecration.

The Blessing of God be with you all, Dear Brethren.

This Pastoral shall be read in every Church of the Diocese on the first Sunday after its reception that the Pastor shall officiate therein.

C. O'Brien, Archbishop of Halifax. C. A. Campbell, Secretary.

Halifax, Aug. 28th, 1899.

To Throw Good Money After Bad Will but increase my pain. If you have thrown away money for medicines that did not and could not cure, why should you not now begin taking Hood's Sarsaparilla, the medicine that never disappoints? Thousands of people who were in your condition and took Hood's Sarsaparilla say it was the best investment they ever made, for it brought them health.

HOOD'S PILLS cure sick headache, indigestion.

THE OBSERVER AND THE FREE MAN'S JOURNAL.

New York Freeman's Journal.

Some time ago we drove an untruth home to the (Presbyterian) New York Observer. It had not the moral courage to frankly admit its error. It beat about the bush for a time, but when the policy of subterfuge failed, it took refuge in silence; which, under the circumstances, was a practical confession of guilt, unaccompanied by the evidences of due repentance. A retreat and rest seem to have tumbled up its sprained vertebrae, and caused it to forget its humiliation. It comes out now to lecture the Freeman's Journal, and says: "The New York Freeman's Journal is anything but a broadminded freeman's journal."

It is enough to tickle one almost to death to hear an organ of the most strait-laced, hidebound, narrow gauge sect in Christendom talking of broad-mindedness. Were it not that the Observer is the very essence of sedate and solemnity we would suspect that it intended to get off a dry joke, on the *lucus a non lucendo* principle, when it speaks of broadness in reference to anything else but hell. On that point it is not only broad, but that point it is not only broad, but liberal, even to Papists and other non-Presbyterians.

The Observer continues: "The Freeman's Journal is the organ of a Church that seeks consistently and steadily to gain all the advantages it can from the United States Government, but which, as soon as something in the policy of the Government falls to suit it turns around and berates it severely."

There are several blunders in this. The Freeman's Journal is not "the organ" of the Catholic Church. It is Catholic in that its editor and proprietors are Catholic, and would under no circumstances knowingly teach anything contrary to the doctrines of the Church, and in that it is ready to defend those doctrines from the attacks and misrepresentations of the sectarian papers, such as the Observer. But it is not an organ in the sense that any one is responsible for its utterances but the editor. The Catholic Church has but one organ of utterance. In this it is like a human being—it speaks through its head. And in this it is unlike Presbyterianism—that has no head to speak through.

Government is used in two senses. It may mean the nation, the republic, or it may mean the Administration for the time being; that is, the individual servants whom the people have put in charge of affairs for a limited time. In the first sense, the Government's policy is set forth once and for all in the Declaration of Independence and in the Constitution. In the second sense, the Government's policy is set forth in the party platforms, or in the announcements of those in temporary charge of affairs. The policy of the Government in this second sense is what throws administrations out of office if not approved of by the sovereign people; or continues them in office if approved. The policy of government in this sense is the legitimate subject of criticism. It is the only way the people have of preventing those in brief authority from running amuck.

From government in the national sense the Catholic has a perfect right to seek all the advantages the Declaration and Constitution give him. His right is just equal to that of the Presbyterian, and we have yet to learn that the Presbyterians have ever failed to seek the same advantages.

From government in the administrative sense the Catholic has the same right to consideration that every other citizen has. The right to criticize it, to vote it into office or out of office. If it be disloyal and unpatriotic to criticize and condemn the policy of an administration the two great political parties have been alternately disloyal and unpatriotic from the beginning. The Republicans were so disloyal as to condemn the Democratic Administration under Cleveland and put their own choice in charge. And the Democrats are just as disloyal now in trying to have their leaders in charge. When the Republican party goes out of power—as it will next year—it will be disloyal and unpatriotic, for it will oppose the government that it may get in again and be loyal. So patriotism is like the tertian ague, a proxiomism that comes on at alternating periods. It is a thing of "ins" and "outs," and only a part of the public can be loyal at a time—the part that is "in." That may be the Observer's idea of republicanism, but it is not ours.

By the way, has the Observer always been so hyperloyal that in its many years of existence it has never "berated severely" an administration? Professor Laughlin, of the Chicago University, put this matter in its true light in a recent speech in Chicago. He said: "If the servants of the people in a short period of office may be left free to inaugurate any new condition whatever, and then claim freedom from criticism, because the conditions of their own creation have placed them in their original position, then there is an end to free government by the people. There is a great principle at stake here, for which we ought to contend. Do the sovereign people abdicate their sovereignty when they choose a public servant? Why should they not cry out in alarm at any surprising new departure? Objectors say we are attacking our chosen leaders in person. Not at all. We are asserting great and fundamental principles of humanity and liberty, and if in the support of these principles men in office suffer, that can be only because they have of their own responsibility put themselves in opposition to right and justice."

When the Observer says that the Catholic Church berates severely the Government when the Government's policy fails to suit it it puts on record an untruth. The Church has never, in general, national or local council, berated the Government, either in its national or administrative sense. This lapse from veracity comes from an inveterate bad habit of the sectarian press. When individual Catholics do something which that press approves of it is credited to the individuals. When they do something which that press condemns it is attributed to the Church. The quotation we have given from the Observer affords an illustration of this habit. Many Catholics—we like to believe non-Catholic fellow citizens, who believe in the Declaration and Constitution, condemn the new policy of expansion by force. For this the Observer charges that the Catholic Church berates severely the Government. To show the fallacy of this we need only to turn the tables: thus, William Jennings Bryan is a Presbyterian. He and many of his Presbyterian followers oppose expansion. Therefore, the Presbyterian Church berates the Government severely when it falls to suit it. In this way we turn the mirror so that the Observer can see itself and see how stupidly it talks.

The Observer thinks we were too severe on the Insular Commission for recommending to the President that the Porto Rican priests should have the right to get married. We said such a recommendation was impudent. We now add that it was impudent and asinine stupid. The Observer should have known, that from the moment Porto Rico came under the sovereignty of the United States the clergy there had every civil right that the clergy in the States have. And among the civil rights in these United States is the right of a priest to go to the devil by breaking his solemn vows if he wants to. The Porto Rican priests had this right, then, before the Insular Commissioners made their recommendation to the President. Why, then, did they make it? Were they ignorant that a Spanish writ does not run on American territory, and that every Spanish law denying a constitutional right ceased to be operative against those who had come under the sovereignty of the United States? Let us hold the mirror up to the Observer again. Suppose those sapient commissioners had recommended that Presbyterian ministers should have the right to have two wives at the same time. What would the Observer say to it? It would say it was an insult to the whole body of the Presbyterian clergy, because it implied that they were yearning for the privilege and because the Presbyterian Church forbids bigamy. It would be right in calling it an insult—an impudent insult. But why not the same in the case of the Catholic clergy? In the eyes of the Catholic Church it is as great a sin for a priest to break his solemn vow to God and take one wife as it is for a Presbyterian minister to break his solemn vow to one woman and marry another; and the Catholic priest hood no more years for the married state than the Presbyterian ministry years for two wives.

We hope that the Observer will now see that the recommendation of the Insular Commissioners was impudent, impertinent and insulting.

Young people tell what they are doing, old people what they have done, fools what they intend to do.—French Proverb.

Advice to Consumptives

There are three great remedies that every person with weak lungs, or with consumption itself, should understand. These remedies will cure about every case in its first stages; and many of those more advanced. It is only the most advanced that are hopeless. Even these are wonderfully relieved and life itself greatly prolonged.

What are these remedies? Fresh air, proper food and Scott's Emulsion

of Cod-Liver Oil with Hypophosphites. Be afraid of draughts but not of fresh air. Eat nutritious food and drink plenty of milk. Do not forget that Scott's Emulsion is the oldest, the most thoroughly tested and the highest endorsed of all remedies for weak throats, weak lungs and consumption in all its stages.

Always Keep on Hand

Pain-Killer

There is no kind of pain or ache, internal or external, that Pain-Killer will not relieve.

Look out for imitations and substitutes. The genuine bottle bears the name, PERRY DAVIS & SON.

A constantly increasing sensible love of our dearest Lord is the safest mark of our growth in holiness and the most tranquilizing prophecy of our final perseverance.—Faber.

Manners are the shadows of virtues; the momentary display of those qualities which our fellow-creatures love and respect. If we strive to become, then, what we strive to appear, manners may often be rendered useful guides to the performance of our duties.—Sydney Smith.

She who sings the Magnificat, and has entranced the nations and the ages with its thrilling strains, now finds the breathless silence of her Immaculate Heart and her more than angelic mind scarce a fitting worship of so great a majesty, of so incomparable a God. And so, like the burning bush, her whole being of unimaginable sanctity, science and affections, is evermore consumed unconsumingly, like the chalice frankincense of the angelic and human creations combined, in fragrant worship and the perfumes of ravishing sweetness before the Throne of the Holy and Undivided Three.—Faber.

"Good Beginnings Make Good Endings."

You are making a good beginning when you commence to take Hood's Sarsaparilla for any trouble of your blood, stomach, kidneys or liver. Persistently taken, this great medicine will bring you the good ending of perfect health, strength and vigor.



O'KEEFE'S Liquid Extract of Malt



Third and Enlarged Edition. FATHER DAMEN, S. J.

One of the Most Instructive and Useful Pamphlets Extant

MERCHANTS BANK OF CANADA. PAID-UP CAPITAL, \$2,000,000. REST. \$3,000,000.

INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE

IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Missions.

BOYS' AND GIRLS' ANNUAL FOR 1899.

THIS BEAUTIFUL AND VERY ENTERTAINING little Annual for 1899 contains something to interest all boys and girls, and it costs only the small sum of FIVE CENTS.

CLARKE & SMITH, Undertakers and Embalmers

113 Dundas Street, Open Night and Day. Telephone 581

The Catholic Record.

Published Weekly at 464 and 466 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTGRAVES, Author of "Mistakes of Modern India."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh, P. J. Neven and Joseph S. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, space measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

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

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

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

London, Saturday, September 2, 1899

MINISTERS DISAGREE.

Two ministers of Adrian, Michigan, refused, on the 24th of August, to marry a couple named John Landy and Clara Gray because the woman had been divorced from her husband, William G. Gray, on the same day, the decree of divorce having been granted by Judge Chester at a short session of court, during which six divorces were granted. Landy was waiting in the clerk's office till the divorce decree was granted, when he immediately procured a marriage license authorizing his marriage to the divorced Mrs. Clara Gray. The couple then presented themselves successively to the Presbyterian and Methodist Episcopal ministers for marriage, both of whom refused to perform the ceremony.

We could admire the conscientiousness of the two clergymen who thus virtually asserted their belief in the sacredness of the marriage tie, but they are evidently more conscientious than are the religious they represent, which have no fixed rules for the guidance either of ministers or lay persons under such circumstances, and so the couple had little or no difficulty in finding another minister in another town not far away, ready to marry them without raising troublesome questions as to whether or not he was acting in accordance with the law of God.

RELATIONS OF FRANCE AND GERMANY.

The Emperor William's speech on the occasion of the unveiling of a monument erected in memory of the dead of the regiment of the First Guards who fell at the battle of Gravelotte, on the St. Privat battlefield, in the vicinity of Metz, was highly indicative of a desire to cultivate friendly feelings with France, and to this end he emphasized the words "all and both" as he stated that its purpose is to be a memorial of "all the brave soldiers of both armies, French and Germans, who fell here; for the French soldiers who found a glorious grave at St. Privat also fought bravely and heroically for their emperor and fatherland."

Ever since the war of 1870 the French have persistently cherished the desire of revenge, and of recovering Alsace and Lorraine, but time, and the repeated manifestations of good will on the part of the German Emperor, are at last making some impression upon the French mind, and bringing about a more cordial feeling toward the Germans.

There is now little doubt that the Kaiser will visit the Paris exposition next year, which it would not have been discreet to do had not the feelings of the French toward the Germans and Germany been mollified.

"UNITY."

A year ago a number of clergymen of the Methodist, Presbyterian, Congregational and Episcopal denominations of the State of Ohio joined together in an organization for concerted Christian work. This year some English Lutherans, Baptists and Bible Christians have come into the organization, which, owing to this increase in strength, has been more systematically organized under the name of "the Church Brotherhood Union," the officers having been selected from among the different denominations represented. The promoters of the movement express the hope that this organization is the prelude to a union of the different sects for the peaceful propagation of Christianity without the interference of one sect with the field in which any other of the denominations represented is operating. A somewhat similar organization exists in Virginia, where the Ministerial Union of Richmond and Manchester will hold Sunday afternoon meetings, at which addresses will be delivered on "the vital oneness of Christians." The palpable permanent effect which such

mongrel associations can produce is to increase the tendency of these denominations toward disbelief in all Christian dogma, a tendency toward Latitudinarianism, which is already too strong.

MR. AUSTIN AND METHODISM.

The Rev. B. F. Austin, till recently a minister of the Canadian Methodist Church, and Principal of the St. Thomas Alma College for young ladies, lectured in Detroit on the 23rd ultimo on his reasons for becoming an out-and-out Spiritualist. The attendance was small, being less than one hundred. The Detroit Free Press states that the people of that city had evidently little desire to learn the reasons Rev. Mr. Austin had for his conversion from Methodism. Mr. Austin asserted that his colleagues in the Methodist ministry have a remarkably intimate acquaintance with "the evil one," and thus accounted for their constant preaching about hell and the devil. He declared that even while he was in the ministry he would never preach on these subjects, though he did on heaven and the angels. We remember that when Mr. Austin was principal of the Ladies' College he was a very zealous advocate of the education of young ladies under the influence of the Methodist preachers, and a fiery opponent of the education given in Catholic convent academies. We can scarcely reconcile his present statements in regard to his estimate of his brother ministers with the honesty of his expressed convictions in regard to education. We suppose, however, that "times and circumstances being changed, men change also." At least this appears to be the case with the former professor.

We must also direct the attention of our readers to the fact that the ex-professor would have us believe that even when he was a Methodist, he disbelieved, or at least doubted, some of the doctrines which his Church taught. This confession is no more creditable to himself than to his Church.

THE POPE AND THE PEACE CONFERENCE.

It is now pretty thoroughly understood what influences were at work to prevent the Holy Father, Pope Leo XIII., from being represented at the Peace Conference which recently met at the Hague.

The Czar's disinterestedness in first proposing that such a Conference should be held has been suspected by many, and the fact that even while the preparations for holding it were going on, Russia did not cease for a single moment to strengthen its position on Chinese territory, by advancing its troops to make its possession of the new territory acquired there impregnable, somewhat justified the suspicion that in proposing the partial disarmament of all nations, the plan of the Czar and his advisers was that, as Russia itself will not be prepared for some years for war on an extensive scale, the other nations of Europe might be induced in the meantime not to become better prepared than they are now for such a contingency.

The strong hand with which the liberties of Finland were taken away was regarded as another evidence of the insincerity of Russia's peaceful professions; and putting together all these considerations, most of the powers, great and small, appear to have sent their representatives to the Conference with but little hope that any practical result, looking toward general pacification, would be attained.

Notwithstanding all these facts, there is good reason to believe that the Czar was really in earnest in hoping to bring about some arrangement with the other powers looking toward a permanent peace, in order that the burden of keeping up immense armaments, both by land and sea, might not press so heavily upon the people, who are everywhere overburdened with taxation on this very account. It was owing to this desire for the world's peace that Nicholas was really anxious for the Pope to be represented at the Conference. He was aware that of all the potentates of the world there was none more sincerely anxious than the Pope to see a practical result follow from the Conference, and owing to the Pope's undoubted influence throughout the world, he felt sure that if a representative of the Holy Father were present, that influence would work powerfully to attain the end for which he was so desirous. Italy had a decided objection to the sending of the Pope's representative to the Congress, the reason being the fear lest the question of the Pope's temporal power might be revived, and

it even informed the Czar that Italy would not send a representative at all if an invitation were sent to the Pope.

The opposition of Italy might not, and probably would not, have been heeded by Russia were it not for the fact that Germany and Austria, tied to Italy by the Triple Alliance, backed her up in her attitude.

There was another reason for the attitude taken by Germany in this matter. Germany showed unmistakably, before the Conference met at all, that it had no confidence in any good result following from it. This was shown even by the choice of German delegates, one of whom publicly declared before the Conference met that there can be no arbiter between nations but the sword, and that no good result could be expected from the Peace Conference.

Moreover, Germany and England were alike opposed to the arbitration scheme, and they felt that if the Pope were represented, the influence would be too strong for them in favor of such a scheme, and both these powers were therefore opposed to his being represented.

Of the great powers, therefore, France and Russia only were in favor of inviting the Pope, while England and Germany felt that if such an invitation were issued, it would afford a reason why the good feeling between the Pope and the Czar would be intensified, which they did not wish, and this was another reason which operated in creating a strong opposition against the extension of an invitation to the Pope, so the Holy Father was not invited, and it is probably for this reason, in a great measure, that the Conference has been so barren in results, though there is still some hope that at some future time another Conference may be held under more favorable circumstances, the results of which will be greater than those already achieved; and it cannot be said that the Conference was altogether a failure, as it affords such a hope, though so far the results have been so insignificant.

THE NATIVITY OF THE BLESSED VIRGIN MARY.

On Friday of next week, September 8, the Church celebrates the Feast of the Nativity or birth of the ever Blessed and Immaculate Mary, the Mother of God.

There are several reasons for which the Church has instituted this festival, all of which are intimately connected with the great mystery of our Redemption by the blood of Christ, shed on the cross in atonement for the sins of mankind.

In the first announcement of a Redeemer to come to our first parents after their fall from a state of innocence, the coming of the Blessed Virgin is announced as intimately connected with the work of Redemption by her Divine Son, when God promised that, as the fall in Paradise took place through the weakness of Eve, so Redemption should be accomplished through another woman, who, in conjunction with her seed, should crush the head of the serpent, through whose wiles that fall had been brought about: thus God said: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head and thou shalt lie in wait for her heel." (Gen. iii., 15.)

This passage is differently translated in the Protestant Bible, which has "she shall crush thy head," instead of "she shall crush, etc." It is generally asserted that this is in accordance with the Hebrew text, which has the pronoun in the masculine and not in the feminine form. It is to be remarked, however, that in the most ancient Hebrew of the book of Genesis there was not a distinction between the two genders in the use of this pronoun, which had *haz* for he, she, and it. The later Hebrew has *hia* for she. Hence the Hebrew of Genesis may be translated into English by any of the genders, as it is not by itself quite definite. The context favors the Catholic translation, in order to preserve the contrast and hostility which is principally spoken of by God as existing between the woman and the serpent, who is the devil. However, the sense is not really changed by either the feminine or the neuter rendering, as it is by her seed, Jesus Christ, that it is promised that the woman shall crush the serpent's head. The Fathers of the Church, for the most part, adhere to the translation found in the Douai Bible, which is St. Jerome's interpretation of the text.

The birth of the Blessed Virgin is the immediate announcement to mankind that the day of salvation is approaching and is near at hand. The

parity of Mary's virginity while she gave birth to a son was foretold by the prophet Isaiah to King Achaz as an evidence of the power of God to save His people, when the prophet said: "Therefore the Lord Himself shall give you a sign. Behold a Virgin shall conceive and bear a son; and His name shall be called Emmanuel," which signifies God with us. Therefore her nativity is the first sign that the Redeemer of mankind is soon to be expected.

When we consider the virtues of the Blessed Virgin, her high dignity and prerogatives coming from God, especially her immaculate purity from the moment of her conception, and her dignity as mother of God, it will be seen that the festival of her birth ought to be a day of joy and thanksgiving to the whole Church of God, for, beside the share which Mary had in the redemption of mankind, she is to us a model of every virtue which we should practice, as well as an evidence of the efficacy of redemption, inasmuch as it is by the special grace of her Divine Son that she was peculiarly redeemed, so that she alone among the children of Eve, by natural descent, was preserved from being a child of wrath, even from the moment of her conception.

A creature cannot by any means be raised to an equality with God, and it would be wrong to say that Mary has been raised to an infinite dignity; yet the dignity to which Mary has been elevated has so close a relation to the Dignity that we could not conceive that any creature could attain to it, except that the omnipotence of God should make it a reality. Thus she is truly the Mother of God, being the Mother of God made man. She is styled by St. Elizabeth "the Mother of my Lord," and St. Elizabeth was inspired by the Holy Ghost to give her this title, which signifies the same thing with Mother of God. (St. Luke i., 43.)

St. Bernard thus speaks of the dignity to which Mary has been raised:

"Choose which you will most admire, the most beneficent condescension of the Son, or the sublime dignity of the Mother. On each side it is a subject of wonder and astonishment: that a God should obey a woman is a humility beyond example, and that a woman commands a God is a pre-eminence without a rival."

St. Anselm also says:

"Listen and attend, O man, and be transported in an ecstasy of astonishment, in contemplating this wonder. The infinite God had one only begotten co-eternal Son; yet He would not suffer Him to remain only His own, but would also have Him to be made the only Son of Mary."

So true is it that Mary really co-operated in the work of our redemption, that when the Angel Gabriel announced to her that she should bring forth Son who should "be great, and should be called the Son of the Most High," it was made dependent on her consent that this mystery should be accomplished; and thus the work of redemption hung suspended in the balance until Mary gave her consent to it in these words: "Behold the handmaid of the Lord: be it done to me according to Thy word."

From all this we see how justly the Catholic Church appoints festivals in honor of the Blessed Mother of God. The festival of the Nativity of the Blessed Virgin is of great antiquity, as we read in the Acts of Pope Sergius in the seventh century that he appointed certain honours and prayers to be recited in honor of this feast, and during the Pontificate of St. Gregory the Great special prayers and a procession were prescribed on the same festival, in order to give due honor to the ever-blessed Mother of God.

This festival is kept by the Eastern Schismatical Churches, and by the Copts of Egypt, thus showing that the practice of honoring the Blessed Virgin's Nativity existed in the Church from the earliest ages, and it would not otherwise have been retained in these Churches which have been separated from the Catholic Church for over a thousand years.

FRANCE AND DREYFUS.

The whole civilized world outside France sympathizes with Dreyfus, and it would seem that France cannot offend its opinion further. It has done this far too much already.—Boston Herald.

True; but France is the only civilized nation that has so promptly undertaken to undo the wrong committed against one of its sons. Witness Rome and its Belisarius; England and its Admiral Byng; not to mention the great nation which was so slow to rehabilitate General Fitz John Porter and Charles P. Stone. "People who live in glass houses," etc.—Boston Pilot.

MONUMENT TO PARNELL.—We are pleased to learn by cable that the Lord Mayor of Dublin has issued an appeal to Irishmen throughout the world to subscribe to a fund for a memorial to the late Charles Stewart Parnell, the foundation stone of which will be laid in October next.

OFFICIAL.

London, Ont., August 24, 1899.

Rev. and Dear Father: You will find enclosed the Encyclical Letter of Our Most Holy Father, Pope Leo XIII., on the Consecration of the World to the Sacred Heart, and also a copy of the letter of His Eminence, Cardinal Ledochowski, Prefect of Propaganda, both of which should be read for the faithful on next Sunday:

CONSECRATION OF THE WORLD TO THE SACRED HEART.

ENCYCLICAL LETTER OF OUR MOST HOLY LORD, LEO XIII., BY DIVINE PROVIDENCE POPE.

On the Consecration of Mankind to The Sacred Heart of Jesus.

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD IN GRACE AND COMMUNION WITH THE APOSTOLIC SEE.

POPE LEO XIII.

Venerable Brethren, Health and Apostolic Benediction.

But a short time ago, as you well know, We, by letters apostolic, and following the custom and ordinances of Our predecessors, commanded the celebration in this city, at no distant date, of a Holy Year. And now to-day, in the hope and with the object that this religious celebration shall be more devoutly performed, We have traced and recommended a striking design from which, if all shall follow it out with hearty good will, We not unreasonably expect extraordinary and lasting benefits for Christendom in the first place and also for the whole human race.

Already more than once We have endeavored, after the example of Our predecessors, Innocent XII., Benedict XIII., Clement XIII., Pius VI., Pius VII., and Pius IX., devoutly to foster and bring out into fuller light that most excellent form of devotion which has for its object the veneration of the Sacred Heart of Jesus: this We did especially by the Decree given on June 28, 1899, by which We raised the Feast under that name to the dignity of the first class. But now We have in mind a more signal form of devotion which shall be in a manner the crowning perfection of all the honors that people have been accustomed to pay to the Sacred Heart, and which We confidently trust will be most pleasing to Jesus Christ, our Redeemer. This is not the time, however, that the design of which We speak has been mooted. Twenty-five years ago, on the approach of the solemnities of the second centenary of the Blessed Margaret Mary Alacoque's reception of the Divine command to propagate the worship of the Sacred Heart, many letters from all parts, not merely from private persons but from Bishops also, were sent to Pius IX., begging that he would consent to consecrate the whole human race to the Most Sacred Heart of Jesus. It was thought best at the time to postpone the matter in order that a well-considered decision might be arrived at. Meanwhile permission was granted to individual cities which desired it thus to consecrate themselves, and form of consecration was drawn up. Now, for certain new and additional reasons, We consider that the plan is ripe for fulfilment.

CHRIST OUR KING.

This world-wide and solemn testimony of allegiance and piety is especially appropriate to Jesus Christ, who is the Head and Supreme Lord of the race. His empire extends not only over Catholic nations, and those who, having been duly washed in the waters of holy baptism, belong of right to the Church, although erroneous opinions keep them astray, or dissent from her teaching cuts them off from her care; it comprises also all those who are deprived of the Christian faith, so that the whole human race is most truly under the power of Jesus Christ. For He who is the Only-begotten Son of God the Father, having the same substance with Him and being the brightness of His Glory and the figure of His substance (Hebrews i., 3), necessarily has everything in common with the Father and therefore sovereign power over all things. This is why the Son of God thus speaks of Himself through the Prophet: "But I am appointed King by him over Zion, his holy mountain. The Lord said to me, Thou art my son, this day have I begotten thee. Ask of me and I will give thee the Gentiles for thy inheritance and the utmost parts of the earth for thy possession" (Psalm ii.). By these words He declares that He has power from God over the whole Church, which is signified by Mount Zion, and also over the rest of the world to its uttermost ends. On what foundation this sovereign power rests is made sufficiently plain by the words, "Thou art my Son." For by the very fact that He is the Son of the King of all, He is also the heir of all His Father's power: hence the words—"I will give thee the Gentiles for thy inheritance," which are similar to those used by Paul the Apostle, "whom he hath appointed heir of all things" (Hebrews i., 2).

But We should now give most special consideration to the declarations made by Jesus Christ, not through the Apostles or the Prophets, but by His own words. To the Roman Governor who asked Him, "Art thou a king then?" He answered unhesitatingly, "Thou sayest that I am a king" (John xviii., 37). And the greatness of His power and the boundlessness of His kingdom is still more clearly declared in these words to the Apostles: "All power is given to me in heaven and on earth" (Matthew xxviii., 18). If then

all power has been given to Christ it only by natural right as the Son of God, but also by a right that He has acquired. For He it was who snatched us "from the powers of darkness" (Colossians i., 13), and "gave Himself for the redemption of all" (1 Timothy ii., 6). Therefore not only Catholics, and those who have duly received Christian baptism, but also all men, individually and collectively, have become to Him "a purchased people" (1 Peter ii., 9). St. Augustine's words are therefore to the point when he says: "You ask what price He paid? See how He gave and you will understand how much he paid. The price was the blood of Christ. What could cost so much but the whole world, and all its people? The great price He paid was paid for all." (T. 120 on St. John).

How it comes about that infidels themselves are subject to the power and dominion of Jesus Christ is clearly shown by St. Thomas, who gives us the reason and its explanation. For having put the question whether His judicial power extends to all men, and having stated that judicial authority flows naturally from royal authority, he concludes decisively as follows: "All things are subject to Christ as far as His power is concerned, although they are not always subject to Him in the exercise of that power" (3a., p. q. 59, a. 4). This sovereign power of Christ over men is exercised by truth, justice, and above all, by charity.

VOLUNTARY CONSECRATION.

To this twofold ground of His power and dominions He graciously allows us, if we think fit, to add voluntary consecration. Jesus Christ, our God and our Redeemer, is rich in the fullest and perfect possession of all things: we, on the other hand, are so poor and needy that we have nothing of our own to offer Him as a gift. But yet, in His infinite goodness and love, He in no way objects to our giving and consecrating to Him what is already His, as if it were really our own; nay, far from refusing such an offering, He positively desires it and asks for it: "My son, give me thy heart." We are, therefore, able to be pleasing to Him by the good will and the affection of our soul. For by consecrating ourselves to Him we not only declare our open and free acknowledgment and acceptance of His authority over us, but we also testify that if what we offer as a gift were really our own, we would still offer it with our whole heart. We also beg of Him that He would vouchsafe to receive it from us, though clearly His own. Such We speak, such is the meaning underlying Our words.

And since there is in the Sacred Heart—an act which is nothing else than an offering and binding of oneself to Jesus Christ, seeing that whatever honor, veneration and love is given to this divine Heart is really and truly given to Christ Himself.

For these reasons We urge and exhort all who know and love this divine Heart willingly to undertake this act of piety; and it is Our earnest desire that all should make it on the same day, that so the aspirations of so many thousands who are performing this act of consecration may be borne to the temple of heaven on the same day. But shall We allow to slip from Our remembrance those innumerable others upon whom the light of Christian truth has not yet shined? We hold the place of Him who came to save that which was lost, and who shed His blood for the salvation of the whole human race. And so We greatly desire to bring to the true life those who sit in the shadow of death. As We have already sent messengers of Christ over the earth to instruct them, so now, in pity for their lot, with all Our soul We commend them, and as far as in Us lies We consecrate them to the Sacred Heart of Jesus. In this way this act of devotion, which We recommend, will be a blessing to all. For having performed it, those in whose hearts are the knowledge and love of Jesus Christ will feel that faith and love increased. Those who, knowing Christ, yet neglect His law and its precepts, may still gain from His Sacred Heart the flame of charity. And lastly, for those still more unfortunate, who are struggling in the darkness of superstition, we shall all with one mind implore the assistance of heaven that Jesus Christ, to whose power they are subject, may also one day render them submissive to its exercise; and that not only in the life to come when He will fulfil His will upon all men, by saving some and punishing others (St. Thomas, *ibid.*), but also in this mortal life by giving them faith and holiness. May they by these virtues strive to honor God as they ought, and to win everlasting happiness in heaven.

THE NEED OF IT.

Such an Act of Consecration, since it can establish or draw tighter the bonds which naturally connect public affairs with God, gives to States a hope of better things. In these latter times, especially, a policy has been followed which has resulted in a sort of wall being raised between the Church and

SEPTEMBER

civil society. In administration of sacred and regarded, with part in public it tends to the ren faith from our m possible, of the b self from the minds are raised solent pride, wh greater part of have fallen into and be buffeted no one is suffere ety and perill?

discarded it, fol the surest found welfare must g indicio on His er the prey of the that they give passions and fir out by excess of Hence that ab have now for a the world, and upon us to seek whose strength driven away. Jesus Christ the God? "For th under heaven g we must be sav We must have t the Way, the Tr have gone astra to the right pat shadowed our n must be dispelle death has selze lay hold of life. possible that o healed and all again with the b ity; that the sp newed, and swa the hand when e edge the empire shall confess tha is in the glory (Philippians ii. When the Chu dately succeedi oppressed bene Cæsars, a youn heavens a cross, the happy omi tious victory th now, to-day, b and heavenly to sight—the most with a cross ri forth with daz flames of love. all our hopes a from it the sal confidently besou

Finally, there We are unwilli lerec, personal but still good moves Us to ur tion. God, the not long ago pre ing us of a dat now wish, by th paid to the Sa memory to this brought promine gatitude be pub

THE DATE OF

For these rea on the ninth, ten coming month of pal church of ev certain appointe on each of these the other praye Sacred Heart ap dition. Given in Rom 25th day of M second year of O

The Prop

Right Rev. I notify Your L wish of the Sov those places wh ter of His Holin secretion of all Heart of Jesus o to hold the ce therein prescri the some Sund Ordinary of our Consecrati the summer ne next September you every bless

Your Lordship's

M. CAR

AUGUSTINE

SOLEMN ACT

Most sweet J human race, lo bly prostrate be are Thine, and be; nevertheless surely united w to day each one himself to Thy indeed have man, too, desp have rejected them all, most draw them to T Thou King, O faithful who ha but also of the have turned th grant that they to their Father wretchedness a King of those v by errors or

ON THE OBSERVANCE OF
"Keep you My Sabbath, for
you; he that shall profane it,
death; he that shall do any
shall beareth out of the midst."
Exod. 31, 14.

The Pharisees permitted
of an ass or an ox on the
but considered the healing
sical man a crime. Such
must be considered either
of absurdity or clear by
yet their actions are far
than the contempt of
many Christians of the
treat the observance of the
The Sunday is the day
but, alas, many Christians
day of the devil, by some
time in frivolity and sinning
day is a day on which
vance nearer to Heaven
tunately, it is one on which
ceed to eternal perdition.
The Lord has become one
the devil. A terrible trial
you will be convinced if
what commands are God
what duties. He has im
through His Holy Church
these obligations are disc
Amidst the rolling of
the flashing of lightning
on Mt. Sinai: "SI
thou labor and shalt do
but on the seventh day is
of the Lord thy God, the
work on it, thou nor thy
daughter, nor thy man
thy maid servant, nor
the stranger that is with
Exod. 20, 9. This is the
mandment which the Lo
and earth has given. I
the seventh day of the
Lord's day; in the New
day, the first day. It is
memory of our Lord's
from the dead, and of
of the Holy Ghost. But
day from the last to the
week, the law of keepin
not changed, but remain
But where do we find
the divine mandate:
count the Christians who
sanctity of the Sunday,
cessity nor from any leg
but from sinful indiffer
mand of God. There are
as it were in contemp
management, make the Su
work and debauchery
the day following to res
they have done for Su
Do not be surprised that
day is a day of harvest
This becomes more a
consider the duty which
imposes upon us this day
ner in which this obse
served. The Church co
hear Mass on all Sun
days of obligation, and
finds this precept of the
ing: "He that heare
Church) heareth Me, an
pleth you deplieath Me
10, and again: "If
will not hear the Church
as a heathen and
Matt. 18, 17. How man
and publicans do not
present to the All-seer
These blind unfortun
voted one day to the sa
not; one hour to t
God by assisting at the
all mysteries, the holy
Mass, and fulfilling an
binds them under pain
They would rather pain
give the honor due to
neighbor and pray for
graces. Add to these
go to Church, but who
during Mass or who by
ence or scandalous li
sanctuary of the Lord,
sins on their consci
these sad truths and s
stand why hell rejecte
of Sunday.

The performance of
even the neglect of M
greatest crimes commi
tivity of the Lord's day
outraged by innumera
intemperate drinking
and excesses of all kin
it during the week. So
to offend God and hat
the devil, and that the
in a hundredfold man
on Sunday. This is t
on which are comm
crimes that find their
fals or on the gallow
day for forming licen
ces, of mingling with
panions, and of enj
amusements. All the
where innocence is
body and soul are gi
and destruction. Su
of riotous drunkene
quarrels, of cursing
Sunday is the day of
wives and children,
and fathers squander
in consequence of
hunger during the
Sunday is the day on
vanity reign, when
most time to spend i
Sunday is the day w
reading those detest
undermine faith and
But enough of this
convinced without i
tion, that more sin
committed on this
the other six days.
truth, and yet Sun
the Lord. Must no
heart of every Christ
and sees this day
raged? Let us be
swell this sinful thro
of judgment may n

THE CATHOLIC RECORD

CHATS WITH YOUNG MEN.

Work.
"To a young man just beginning the battle of life I would say: Work, work, work; work hard. Be persistent. Mind your own business. Don't attempt to ameliorate the condition of the world alone. There are philanthropists engaged in that particular work. Attend strictly to business; and, if you have found the place for which your talents fit you, you are bound to succeed sooner or later."

An Enemy.
There is nothing on earth so good to have as a friend; it is sometimes better to be made by doing what is wrong, or by leaving undone what is right to do, is in fact a deadly enemy. Think of this when tempted to "do as the rest do," when conscience does not approve.

Goodness Requisite for Gentleness.
To be a good Christian makes a man a gentleman. It is inborn gentleness that cannot be acquired. A man with an assumed polish or varnish may deceive for a time, but he is bound to be tray himself sooner or later. But for a man to be called a gentleman simply because he dresses well and knows what to do with his knife and fork at the table is preposterous; while these little things are adjuncts, real gentleness consists of honesty, scrupulousness in the smallest things, and a refinement and courtesy that is for the poor as well as for the rich, the lowly as well as for the great. What detestable men are those who reserve their manners for people they consider of importance, or who cut and slight those whom they do not consider on the same social plane with themselves!

Chat by the Way.
Get a man's record while he is alive. He is someone can't be relied on.
If a friend lends you his staff to-day do not expect him to carry you on his back to-morrow.
It is the great art and philosophy of life to make the best of the present, whether it be good or bad; to bear the bad with resignation and patience, and to enjoy the good with thankfulness and moderation.

The duration of man's life should not be estimated by his years, but by what he has accomplished—by the uses which he has made of time and opportunity. By inuring our mind and body to exercise and activity, we double the years of our existence.
Every one desires that his labor should command respect, but few understand the way to bring it about. It will never be done by leaving one employment to shine through both. Instead of this, let each one put the very best and highest qualities he can command into the work he has on hand; let him throw his whole soul into it, becoming one with it, hoping, laboring, and, if need be, sacrificing for it, so that he makes it grow in excellence.

What to Do When Cares Assail.
"When I was a boy," said the middle-aged man, "we used to have a song about driving 'dull care' away. I dare say that children are singing the same song to-day. It was a good, cheerful, lively song. But as I remember this song must have been sung more as a preventive than as a cure, because we didn't have any care in those days; we used to sing the song without any adequate notion of what care was; we used to gallop through it in the cheeriest sort of way possible.
"So 'dull care' is a brand that never disturbed me in the least. It is associated in my mind with youth; with a period of life when I actually didn't know what care was, and when I laughed at it, as I did at everything else. And I can laugh at 'dull care' now, or smile at it, anyway.
"The first kind of care, that I ever struck that did disturb me was the brand known as 'carking care.' This is a pretty sandpapery sort, very different from 'dull care,' and when a man finds 'carking care' coming his way he wants to shunt it off at any cost."

"And the same may be said of the various other brands of care that one may encounter as he goes through life, which may be well known, staple brands, such as can be found anywhere if a man is looking for care, or which may be care peculiar to the man or his situation. But of whatever brand they may be, common or special, shunt 'em off.
"Care never helped any man. A sense of responsibility is one thing that's just enough good ballast to hold a man steady, but oppressive care is quite another thing, and one that never did anybody any good. It overloads and hampers him.
"Throw it overboard! You can do twice as much work and earn twice as much money, to say nothing of being blessed with a far keener enjoyment of life."

When Muscles Get Tired.
Only when your muscles attain that tired state when they begin to call on other organs of the body for support should heart or lungs begin to come into play. Then they will be of use. And then, too, when you breathe hard or your heart beats fast the increased circulation of the blood and motion of the lungs are of benefit to you in every way. With every breath clean new blood goes through you. Your lungs have expelled every trace of tainted air and are cleansing house. You are sweeping your body out with a thou sand tiny brushes of fresh air and red

OUR BOYS AND GIRLS.

THE HEROIC COWARD.
The walk to school was a pleasant one. Helen sang softly to herself as she swung along the shaded country road with her bag of schoolbooks swaying to and fro on her arm like a great pendulum of knowledge. At the corner Leonard Green joined her, and the two went to school as a pleasant one. Helen and Leonard liked one another thoroughly and with pure school boy and girl frankness.
"Hello! I expected to miss you to-day," cried Leonard. "I had to wait for Aunt Kitty to finish a letter."
"And I had to wait to wash the dishes," said Helen. "It was Mildred's turn to do them, but she began by scalding her hand, poor child, so I had to stop and finish them after I had made the beds. You know we take turns." "My! Wish I had a brother to take turns with me!"
"Yes, but you would have to share your pleasures, too. How would you like to take turns on your trips to the city? How would you like continually to be taking your choice between some pleasure and the overwhelming blessedness of generosity? Say! How would you always like to feel you must either give up the best end of a thing or else make your brother give it up?" "H'm?" asked Helen, nodding her head merrily.
"Well, that would be Dobbin's choice," admitted Leonard; "but perhaps we could both go together sometimes. And a thing is always more fun when there is another fellow along. Why! what does this mean?" For, chatting carelessly along, they had, in turning a corner, come directly upon a large sign which blocked the road:
Dangerous Crossing!
This road is closed for repairs.

"It evidently means they are repairing the old red bridge they've been talking about so long," said Helen.
"But let's go on! They can't have torn it all up so early in the day and it's a mile farther around the other way."
"I'll be a mile and a half if we go clear to the bridge and then have to go back."
"But I shan't go back if there is a single plank to cross on!" declared Helen, merrily.
"Then, certainly, you would better take the other road, so you won't be tempted to run too great a risk," said Leonard.
"H'm!" sniffed Helen. "If I'm not afraid, you needn't be a coward for me! Come on!" The voice was imperative and the one scornful. Leonard knew it would be wiser to obey the warning on the signboard, but Helen's scorn provoked him to walk on with her.

"There!" cried the girl, when they came in sight of the old red bridge.
"There are the men at work on the bridge. And see! There are planks all the way across!"
"Shore, now, Missy, them planks ain't nothin' but rotten lining," said the foreman. "I wouldn't warrant them to bear up under a cat."
"Helen went up and tried the end plank boldly with a determined little foot.
"Shore, Missy, they mayn't be that strong all the way across," said the man, dropping his iron and coming towards her. "Ye'd best not try another."

"For answer Helen gave a bright little laugh, and slipping away from all detaining hands, sprang from board to board as lightly as a sunbeam, until she stood on the firm ground at the south end of the bridge. Then she turned and laughed at their frightened faces.
"Now, Leonard, show your courage!"
"No, no!" cried the man, hastening to prevent by force if need be this foolhardy attempt. "The lad weighs fifty pounds more. He shan't try it!"
"But the boards did not even bend or crack," said Helen. "They are as firm as they were last week when tons of hay came over—only the planks off. Come on, Leonard, or you will be late for school, and I shall tell them all it was because you were a 'fraid-cat. Come on!"
"If ye step one fut on the bridge, I wash my hands of all consequences," said the foreman.
"Come on," laughed Helen. "If you are not a coward."
Leonard set his lips firmly. A dare is one of the greatest temptations a boy can meet. The boy who can be brave and strong enough to risk a dare is safe in all manner of temptations. Evil can scarcely reach one clothed with the invulnerable mail of courage to appear a coward for wisdom's sake.
"Shall I run half way to help you?" laughed the sweet, taunting voice.
"No!" shouted Leonard. "I will not run such a risk for the mere nonsense of showing my nerve. I should be ashamed to do it. I will not come one step!"
"Yes, you will!" cried Helen, plighted now to show the strength of her influence over him. "Come, little boy!" she laughed, teasingly, as she tripped lightly back over the blackened boards. "Come to school with—"
A crack, a crash, a scream of terror! The next instant Helen was hanging by her dress and one arm to the beam below, where a treacherous board had broken and let her through. She tried to secure her balance and climb back, but the catching of her dress, which saved her from being plunged into the swift flowing river below, now held her so securely that she was helpless.

"Arrah! Arrah!" cried the men, seeing their hands in danger.

"Run for a ladder. It'll never do for any man to venture on them rotten boards, which even that light little creature couldn't go! Run for a ladder or a boat!"
"She'll drop afore ye could get either," muttered another, peering over at Helen's ashen face.
"Give me that rope!" cried Leonard, with undimmed eyes.
One of them handed it up automatically. To obey such a spirit was instinctive.
"Soare, ye mustn't go a step onto the bridge or we'll hev two o' ye in the fix," whispered the foreman, hoarsely.
"Hold this end!" Strong now! Pass it around the tree!" commanded Leonard, and without a moment's hesitation he began to creep cautiously over the skeleton bridge. The men held their breath to watch the brave lad. Once, twice, a board cracked and almost gave away, but Leonard quickly threw his weight back and advanced from another direction.
When he reached Helen she was too exhausted to help herself, but by the aid of the rope they managed at last to draw her back to the safe, firm earth once more. Then how the men cheered! And how proudly they shook hands with the pale young hero!
"Soare, ye did a big thing to risk yer own life to save others after all her tauntin'," said one of the men, bluntly, but with honest feelings; "but, me lad, the bravest thing ye did was to refuse to run the risk for a mere stump! I wish I had a boy o' my own wid your spirit!"
One of the men had hastened to the nearest barn for a horse and carriage, and poor foolish little Helen was taken home as tenderly and with as little rebuke as if the accident had not been caused wholly by her own folly.
It was over a week before her strained nerves would admit of her seeing any one. Then she called for Leonard.
"I can't ever tell you how sorry I am that I was such a little goose as to tempt you by calling you a coward," she said.
"On, that was all right. I suppose it really was one," laughed Leonard, "for I nearly fainted with terror the moment I touched the ground with you. If the men hadn't cheered loud enough to scare my sense back again just then I should certainly have collapsed."
"You saved my life," said Helen, "but you would have saved it much more easily if I had only heeded your warning. But, Leonard, honestly, I didn't think you a coward for a single minute. I admired you most of all when I was most scornful, for the boy who can resist a dare to show his courage—and from a girl, too—is a real hero, and I know it."
Catholic Fireside.

OUR BOYS AND GIRLS.

THE HEROIC COWARD.
The walk to school was a pleasant one. Helen sang softly to herself as she swung along the shaded country road with her bag of schoolbooks swaying to and fro on her arm like a great pendulum of knowledge. At the corner Leonard Green joined her, and the two went to school as a pleasant one. Helen and Leonard liked one another thoroughly and with pure school boy and girl frankness.
"Hello! I expected to miss you to-day," cried Leonard. "I had to wait for Aunt Kitty to finish a letter."
"And I had to wait to wash the dishes," said Helen. "It was Mildred's turn to do them, but she began by scalding her hand, poor child, so I had to stop and finish them after I had made the beds. You know we take turns." "My! Wish I had a brother to take turns with me!"
"Yes, but you would have to share your pleasures, too. How would you like to take turns on your trips to the city? How would you like continually to be taking your choice between some pleasure and the overwhelming blessedness of generosity? Say! How would you always like to feel you must either give up the best end of a thing or else make your brother give it up?" "H'm?" asked Helen, nodding her head merrily.
"Well, that would be Dobbin's choice," admitted Leonard; "but perhaps we could both go together sometimes. And a thing is always more fun when there is another fellow along. Why! what does this mean?" For, chatting carelessly along, they had, in turning a corner, come directly upon a large sign which blocked the road:
Dangerous Crossing!
This road is closed for repairs.

"It evidently means they are repairing the old red bridge they've been talking about so long," said Helen.
"But let's go on! They can't have torn it all up so early in the day and it's a mile farther around the other way."
"I'll be a mile and a half if we go clear to the bridge and then have to go back."
"But I shan't go back if there is a single plank to cross on!" declared Helen, merrily.
"Then, certainly, you would better take the other road, so you won't be tempted to run too great a risk," said Leonard.
"H'm!" sniffed Helen. "If I'm not afraid, you needn't be a coward for me! Come on!" The voice was imperative and the one scornful. Leonard knew it would be wiser to obey the warning on the signboard, but Helen's scorn provoked him to walk on with her.

"There!" cried the girl, when they came in sight of the old red bridge.
"There are the men at work on the bridge. And see! There are planks all the way across!"
"Shore, now, Missy, them planks ain't nothin' but rotten lining," said the foreman. "I wouldn't warrant them to bear up under a cat."
"Helen went up and tried the end plank boldly with a determined little foot.
"Shore, Missy, they mayn't be that strong all the way across," said the man, dropping his iron and coming towards her. "Ye'd best not try another."

"For answer Helen gave a bright little laugh, and slipping away from all detaining hands, sprang from board to board as lightly as a sunbeam, until she stood on the firm ground at the south end of the bridge. Then she turned and laughed at their frightened faces.
"Now, Leonard, show your courage!"
"No, no!" cried the man, hastening to prevent by force if need be this foolhardy attempt. "The lad weighs fifty pounds more. He shan't try it!"
"But the boards did not even bend or crack," said Helen. "They are as firm as they were last week when tons of hay came over—only the planks off. Come on, Leonard, or you will be late for school, and I shall tell them all it was because you were a 'fraid-cat. Come on!"
"If ye step one fut on the bridge, I wash my hands of all consequences," said the foreman.
"Come on," laughed Helen. "If you are not a coward."
Leonard set his lips firmly. A dare is one of the greatest temptations a boy can meet. The boy who can be brave and strong enough to risk a dare is safe in all manner of temptations. Evil can scarcely reach one clothed with the invulnerable mail of courage to appear a coward for wisdom's sake.
"Shall I run half way to help you?" laughed the sweet, taunting voice.
"No!" shouted Leonard. "I will not run such a risk for the mere nonsense of showing my nerve. I should be ashamed to do it. I will not come one step!"
"Yes, you will!" cried Helen, plighted now to show the strength of her influence over him. "Come, little boy!" she laughed, teasingly, as she tripped lightly back over the blackened boards. "Come to school with—"
A crack, a crash, a scream of terror! The next instant Helen was hanging by her dress and one arm to the beam below, where a treacherous board had broken and let her through. She tried to secure her balance and climb back, but the catching of her dress, which saved her from being plunged into the swift flowing river below, now held her so securely that she was helpless.

"Arrah! Arrah!" cried the men, seeing their hands in danger.

"Run for a ladder. It'll never do for any man to venture on them rotten boards, which even that light little creature couldn't go! Run for a ladder or a boat!"
"She'll drop afore ye could get either," muttered another, peering over at Helen's ashen face.
"Give me that rope!" cried Leonard, with undimmed eyes.
One of them handed it up automatically. To obey such a spirit was instinctive.
"Soare, ye mustn't go a step onto the bridge or we'll hev two o' ye in the fix," whispered the foreman, hoarsely.
"Hold this end!" Strong now! Pass it around the tree!" commanded Leonard, and without a moment's hesitation he began to creep cautiously over the skeleton bridge. The men held their breath to watch the brave lad. Once, twice, a board cracked and almost gave away, but Leonard quickly threw his weight back and advanced from another direction.
When he reached Helen she was too exhausted to help herself, but by the aid of the rope they managed at last to draw her back to the safe, firm earth once more. Then how the men cheered! And how proudly they shook hands with the pale young hero!
"Soare, ye did a big thing to risk yer own life to save others after all her tauntin'," said one of the men, bluntly, but with honest feelings; "but, me lad, the bravest thing ye did was to refuse to run the risk for a mere stump! I wish I had a boy o' my own wid your spirit!"
One of the men had hastened to the nearest barn for a horse and carriage, and poor foolish little Helen was taken home as tenderly and with as little rebuke as if the accident had not been caused wholly by her own folly.
It was over a week before her strained nerves would admit of her seeing any one. Then she called for Leonard.
"I can't ever tell you how sorry I am that I was such a little goose as to tempt you by calling you a coward," she said.
"On, that was all right. I suppose it really was one," laughed Leonard, "for I nearly fainted with terror the moment I touched the ground with you. If the men hadn't cheered loud enough to scare my sense back again just then I should certainly have collapsed."
"You saved my life," said Helen, "but you would have saved it much more easily if I had only heeded your warning. But, Leonard, honestly, I didn't think you a coward for a single minute. I admired you most of all when I was most scornful, for the boy who can resist a dare to show his courage—and from a girl, too—is a real hero, and I know it."
Catholic Fireside.

Success for Sixty Years.—This is the record for Perry David's Pain-Killer. A sure cure for diarrhoea, dysentery and all bowel complaints. Avoid substitutes, there is but one Pain-Killer, Perry David's, 25c and 50c. Beware of Imitations.

The proof of the pudding is in the eating, and the proof of the extraordinary power over pain of Perry David's Pain-Killer is in using it. Polson's Nerviline never fails to perform wonders in every case of pain. It cannot fail, for it is composed of powerful pain subduing remedies. It goes right to the bottom, cures all kinds of pain, internal or external. Go to any drug store, get a bottle, and be delighted by its promptitude in doing its work.
Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes free and easy expectoration is a medicine of the throat and chest. This is precisely what Bickie's anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.
Look out for the first signs of impure blood—head, Sarsaparilla is your safeguard. It will purify, enrich and vitalize your blood.

NESTLE'S FOOD
"Raised on it"
Nestle's Food is a complete and entire diet for babies, and closely resembles mother's milk. Over all the world Nestle's Food has been recognized for more than thirty years as possessing great value. Your physician will confirm the statement.
Nestle's Food is safe. It requires only the addition of water to prepare it for use. The great danger attendant on the use of cows milk is thus avoided.
Consult your doctor about Nestle's Food and send to us for a large sample can and our book, "The Baby," both of which will be sent free on application. Also ask for "Baby Birthday Book." Leeming, Miles & Co., 53 St. Stephen Street, Montreal.

MURRAY & LANMAN'S FLORIDA WATER
THE UNIVERSAL PERFUME FOR THE HANDKERCHIEF, TOILET & BATH. REFUSE ALL SUBSTITUTES.

COVER YOUR OWN UMBRELLA
Don't throw away your old one—make it new for \$1.00. Recovering only takes one minute. No sewing. A clumsy man can do it as well as a clever woman.

TEN DAYS' FREE TRIAL. Send us \$1 and we will mail you, FREE, a new umbrella. If you are not satisfied, return it and we will refund your money. No questions asked.

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

THE JONES MULLEN CO., 398-398 Broadway, New York.

ESTABLISHED 1868
State University 1868
Created a Catholic University by Pope Leo XIII. 1889.
TERMS: \$160 Per Year.

Catholic University of Ottawa, Canada
Under the Direction of the Oblate Fathers of Mary Immaculate.
Degrees in Arts, Philosophy and Theology.
Preparatory Classical Course for Junior Students.
COMPLETE COMMERCIAL COURSE.
Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department. Send for Catalogue.

THE WESTERN FAIR
LONDON, SEPT. 7 TO 16, 1899
ENTRIES CLOSE SEPTEMBER 6

Applications and Entries coming in fast, space being allotted as entries are received. All departments will be complete and better than ever. The Mechanical Department will be brimful of up-to-date machinery. The display of Live Stock will eclipse all former efforts. No one should miss the Special Attractions, which will be better and more numerous than ever.
Four evenings of grand Brilliant Fireworks display. Space and seating being allotted. Prize Lists and Programmes free.

LT. COL. W. M. GARTSHORE, PRESIDENT.
J. A. NELLE, SECRETARY.

SURPRISE SOAP
MAKES CHILD'S PLAY OF WASH DAY

The Jones Umbrella "Roof"
Put on in One Minute. No Sewing. Fits any Frame.

COVER YOUR OWN UMBRELLA
Don't throw away your old one—make it new for \$1.00. Recovering only takes one minute. No sewing. A clumsy man can do it as well as a clever woman.

TEN DAYS' FREE TRIAL. Send us \$1 and we will mail you, FREE, a new umbrella. If you are not satisfied, return it and we will refund your money. No questions asked.

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

THE JONES MULLEN CO., 398-398 Broadway, New York.

ESTABLISHED 1868
State University 1868
Created a Catholic University by Pope Leo XIII. 1889.
TERMS: \$160 Per Year.

Catholic University of Ottawa, Canada
Under the Direction of the Oblate Fathers of Mary Immaculate.
Degrees in Arts, Philosophy and Theology.
Preparatory Classical Course for Junior Students.
COMPLETE COMMERCIAL COURSE.
Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department. Send for Catalogue.

THE WESTERN FAIR
LONDON, SEPT. 7 TO 16, 1899
ENTRIES CLOSE SEPTEMBER 6

Applications and Entries coming in fast, space being allotted as entries are received. All departments will be complete and better than ever. The Mechanical Department will be brimful of up-to-date machinery. The display of Live Stock will eclipse all former efforts. No one should miss the Special Attractions, which will be better and more numerous than ever.
Four evenings of grand Brilliant Fireworks display. Space and seating being allotted. Prize Lists and Programmes free.

LT. COL. W. M. GARTSHORE, PRESIDENT.
J. A. NELLE, SECRETARY.

MEMORIAL WINDOWS
High-Class Church & Cathedral Windows
Equal to any English or American work.
HOBBS MFG. CO., London, Ont.

ALLAN LINE
Royal Mail Steamship Company.
Established 1852.
Thirty-two steamers, aggregating 130,000 tons. BUILDING—Tunisian, 10,000 tons; Bavarian, 10,000 tons. Twin screws.
Montreal, Quebec and Liverpool. Royal Mail Service.

CALLING AT LONDON DERRY.
From Liverpool, Steamer, Montreal, 13 July.
14 July, Talbot, 10 Aug.
15 July, Parthian, 3 Aug.
16 July, I. Australia, 10 Aug.
17 Aug., Californian, 17 Aug.
18 Aug., Talbot, 24 Aug.
19 Aug., Bavarian, 31 Aug.
20 Aug., I. Australia, 7 Sept.
The new S.S. Bavarian, 10,000 tons, twin screws, will sail from Liverpool August 21 and from Montreal Sept. 7.

RATES OF PASSEGE.
CABIN—\$50 and upwards. A reduction of 10 per cent. is allowed on return tickets, based on the lowest rate.
STEAMERS—Liverpool, London, Glasgow, Belfast, or London, including every requisite for the voyage, \$25.00. By Panama and California, \$25.00. Cape Town, South Africa, \$35.00.
New York to Glasgow, calling at Londonderry.
From Glasgow, State of Nebraska, 1 Aug.
1 Aug., Nevada, 8 Aug.
1 Aug., Nevada, 15 Aug.
1 Aug., Nevada, 22 Aug.
1 Aug., Nevada, 29 Aug.
1 Aug., Nevada, 5 Sept.
H. & A. ALLAN,
25 Cannon Street, London, Ont.
Or, E. DE LA HOOKE, London, Ont.
F. B. CLARKE.

JOHN FERGUSON & SONS,
250 King Street,
The Leading Undertakers and Embalmers
Open Night and Day.
Telephone—House 572; Factory 65.

FIVE-MINUTE SERMON.

Sixteenth Sunday after Pentecost.

ON THE OBSERVANCE OF SUNDAY.

"Keep your Sabbath, for it is holy unto you; he that shall profane it, shall be put to death; he that shall do any work in it, his soul shall perish out of the midst of his people."

The Pharisees permitted the saving of an ass or an ox on the Sabbath day, but considered the healing of the dropsical man a crime. Such reasoning must be considered either as the height of absurdity or clear hypocrisy, and yet their actions are far less culpable than the contempt with which so many Christians of the present day treat the observance of the Sunday.

The Sunday is the day of the Lord, but, alas, many Christians make it a day of the devil, by spending their time in frivolity and sinfulness. Sunday is a day on which we should advance nearer to Heaven, but unfortunately, it is one on which many proceed to eternal perdition. The day of the Lord has become one of harvest for the devil. A terrible truth of which you will be convinced if you consider what commandments God has given us, what duties He has imposed upon us through His Holy Church, and how these obligations are discharged.

Amidst the rolling of thunder and the flashing of lightning, God spoke on Mt. Sinai: "Six days shalt thou labor and shalt do all thy works, but on the seventh day is the Sabbath of the Lord thy God, thou shalt do no work on it, thou nor thy son nor thy daughter, nor thy man servant nor thy maid servant, nor thy beast nor thy stranger that is within thy gates." Exod. 20, 9. This is the solemn commandment which the Lord of Heaven and earth has given. In the Old Law, the seventh day of the week was the Lord's day; in the New Law it is Sunday, the first day. It was changed in memory of our Lord's resurrection from the dead, and of the descent of the Holy Ghost. But by changing the day from the last to the first of the week, the law of keeping it holy was not changed, but remains in force.

But where do we find obedience to the divine mandate? Who could count the Christians who violate the sanctity of the Sunday, not from necessity nor from any legitimate cause, but from sinful indifference to the command of God. There are many, who, as it were in contempt of this commandment, make the Sunday a day of work and debauchery and then keep the day following to rest from the work they have done for Satan and hell. Do not be surprised that for them Sunday is a day of harvest for the devil.

This becomes more apparent if you consider the duty which the Church imposes upon us this day and the manner in which this obligation is observed. The Church commands us to hear Mass on all Sundays and holy days of obligation, and our Lord ratifies this precept of the Church by saying: "He that heareth you (My Church) heareth Me, and he that despiseth you despiseth Me." Luke 10, 16, and again: "If (thy brother) will not hear the Church, let him be to thee as a heathen and a publican." Matt. 18, 17. How many such heathen and publicans does not each Sunday present to the All-seeing eye of God? These blind unfortunates cannot devote one day to the salvation of their soul; not one hour to the service of God by assisting at the most sacred of all mysteries, the holy sacrifice of the Mass, and fulfilling an obligation that binds them under pain of mortal sin. They would rather lose their soul, than give the honor due to God, edify their neighbor and pray for the necessary graces. Add to these the number who go to Church, but who come late, leave during Mass or who by their indifference or scandalous behavior in the sanctuary of the Lord, heap grievous sins on their conscience. Consider these sad truths and you will understand why hell rejoices at the approach of Sunday.

The performance of servile work and even the neglect of Mass are not the greatest crimes committed. The sanctity of the Lord's day is still further outraged by innumerable dissolutions, immoderate drinking, sinful plays, and excesses of all kinds. It seems as if during the week some had no time to offend God and barter their soul to the devil, and that they must make up in a hundredfold manner for lost time on Sunday. This is the principal day on which are committed most of the crimes that find their conclusion in the jails or on the gallows. Sunday is the day for forming licentious acquaintances, of mingling with dangerous companions, and of engaging in sinful amusements. All these are occasions where innocence is destroyed, and body and soul are given over to ruin and destruction. Sunday is the day of riotous drunkenness, of consequent quarrels, of cursing and blaspheming. Sunday is the day of tears for so many wives and children, whose husbands and fathers squander the last penny, in consequence of which they must hunger during the rest of the week. Sunday is the day on which pride and vanity reign, where slander finds most time to spread its venomous lies; Sunday is the day which is spent in reading those detestable romances that undermine faith and morality.

But enough of this. You will be convinced without further enumeration, that more sins and crimes are committed on this day than during the other six days. What a terrible truth, and yet Sunday is the day of the Lord. Must not sorrow fill the heart of every Christian who loves God and sees this day so fearfully outraged? Let us be determined not to swell this sinful throng, that the day of judgment may not find us among

the number of those who profaned the Lord's day. Let us keep holy the Sunday by glorifying God and attending to the salvation of our soul. No unnecessary servile work shall desecrate it; no sinful dissipation sully our conscience. On this day let us especially honor God by our fervent prayers, by faithful and pious attendance at the Holy Sacrifice, and by frequenting the sacraments. If we faithfully perform this, our first and most important duty, then we may also enjoy innocent pleasures and recreations. But all our amusements must be of such a nature that our Guardian Angel may rejoice with us and that our death-bed these amusements may not be the cause of our sorrow. Amen.

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XLVIII.

Sacred Heart Review.

Had Doctor Littledale been a scientific, that is, had been a patient and candid inquirer, even supposing him to have known no part of the Jesuit Constitutions except the chapter which turns on the effect of the vows and precepts, he would easily have ascertained the impossibility of interpreting "obligare ad peccatum" to mean "to bind to the commission of sin." The obligation everywhere assumed in this section is a Divine obligation, mediate, but real. How now can there be a Divine obligation to sin? What is sin? The transgression of a Divine obligation. If there is an obligation to do anything which ordinarily may not be done, it would thereby cease to be sin. For instance, it is unlawful for me to take a human life. Yet if I am a sheriff or marshal, I may lawfully be required by the government to execute a murderer or pirate. This obligation is immediately owing to the government, yet it could have no force on the conscience unless it were ultimately ratified by God. Imagine now a law book saying: "The citizens are not obliged to commit the crime of homicide unless required by the government." Except by mere servility of speech, which no one will impute to the anxiously pondered words of the Jesuit Rule, and which, if imputed, would discharge it of moral fault, such a code, civil or religious, could only be given out by a body of lunatics.

I find it an absolute impossibility to understand the mental state of those who, like Littledale, accuse the Jesuits, and also the Holy See, of authorizing, and that not by oblique insinuation, but explicitly, in a solemn formula, the commission of sin. Littledale knew perfectly well that Loyola, Faber, Navier and the other Jesuit Founders, were carefully instructed, sober-minded Christian priests. He knew that they were fully persuaded that their new purpose and Institute were eminently helpful to the glory of God and the general good, and to the Christian conflict with every form of evil and sin. This solicitude to nerve the brethren up to the warfare against sin, in all its varieties of form, pervades the whole of the Constitutions. Littledale, moreover, knew perfectly well that the Founders, and also the Pope who ratified their Rule, had been from childhood instructed, that the Divine Excellence, by the necessity of its own nature, cannot possibly authorize anything which is intrinsically evil. The only possible way in which their education would have allowed them to regard such a hideous proposition would be that which their younger colleague Ballarmine expresses: "The only answer to such a heresy is the stake."

My readers will not have failed to notice in me not only perplexity but a certain bewilderment in taking account of the mental attitude of Doctor Littledale and such as he in this matter. I have indeed in thought gone round and round the possibilities of their point of view, without reaching any satisfactory conclusion. All that I can suggest is, that, being ready for any malevolent interpretation, they seized the first that presented itself in the sound of the words, without thinking any farther, without making inquiry into the long established sense of this familiar formula, without once considering the implications of their chosen meaning, without ever asking whether it could possibly be accorded to the fundamental principles of Christian and Catholic theology. It stands out in their mind as completely distinct from everything else as if the Jesuit Order, and the Holy See no less, were no part of the Catholic Church, and no part of the Christian world. They are usually supposed to be, for better or worse, very intimately connected with both.

Another thing deserves note. We are all prone to imagine that whatever appears to us evil is evil in its own consciousness. Protestantism at the beginning, and for a long while, regarded itself, not as a purer, more evangelical Christian doctrine, but as the only true religion. Even the more mildly judging seem to have had no scruple in using the naively insolent style that long prevailed in Germany: "The princes and cities of the true religion to the princes and cities of the other religion." When now the Jesuits came to check the triumphant advance of the Reformation southward, the exasperated Protestants could see in them nothing but Satan and his angels in person. This temper is far from having died out yet, and helps to explain, though it in no way justifies, this monstrous misinterpretation. A patient and candid inquirer, having some general knowledge of history and Catholic theology, even though we suppose him to have as yet

looked at no other part of the Constitutions than this section, could not well fail to come out, in the end, with the following paraphrase, which accurately represents its purport.

"We wish the brethren to understand that by their vow and promise they are held bound to the faithful observance of this Institute, so far as applicable to them individually. They are not to be negligent or careless of any part, for this would be a breach of their vow. Yet we do not want them mechanically bound up to the observance of every precept. This would be to reduce them to a lower level of Christian excellence. We desire the controlling motive of their observance to be, 'not the fear of offence, but the love of perfection.' There is indeed a central and immovable nucleus of the Institute, which we can leave to no man's option. The Four Vows have always, not by command of a superior, but intrinsically, the power of binding the brethren up to the point of sin, and of mortal sin. A Jesuit who neglects any one of the Three, or, if he has taken it, the Fourth, is ipso facto 'obligatus ad peccatum mortale.' For all inferior precepts, however, we commit him to his general good will and sense of obligation, and to his best judgment in each conjuncture. He should, if possible, observe the letter of each precept. Yet, if in his best judgment, then and there, charity and the purpose of our Institute are better served in passing it by, let him be free to do so. He must not then hold himself 'bound up into sin, mortal or venial,' nor even, like a Franciscan to monastic penalty. We do not wish our Rule to be flaccid, but we do wish it to be elastic. In the surging dangers of these times, we must not moor ourselves too closely to ancient observance, but must advance, still farther in that path of wise accommodation to changing necessities in which the four Mendicant Orders have long since preceded us.

Yet it is plain that to allow a universal discretion for the inferior precepts would render our Company far too weak and bending. Judgment and self-directing power vary from man to man. We must always have at hand the means of tightening up our Rule whenever we perceive that a brother is becoming a little loose in his interpretation of it. Accordingly, we ordain that every Superior, by an injunction given in the name of Our Lord Jesus Christ or by virtue of Obedience, may always, for any subordinate, endue any inferior precept with the same power 'of binding up into sin,' which always inheres in the Four Vows. He may, however, if he thinks best, provide that a brother negligent even of this solemn command shall only be 'bound up into venial sin.'

The Jesuit Crier is so peculiarly the point of Protestant attack, that my readers of either religion will still be pleased to have me treat this famous Rule somewhat in extenso. I have been accused by Protestant friends of excessive hostility to the Jesuits, yet at all events I do not want them calumniated. Being a great admirer of Port Royal, I would faintly imitate the famous Arnold, who, as Sainte-Beuve says, much as he hated the Jesuits, was always ready to defend an injured Jesuit as an injured Jansenist.

Charles C. Starbuck. Andover, Mass.

STEVENSON'S RELIGIOUS ATTITUDE.

The following very interesting information about the lamented Robert Louis Stevenson and the child of his step-daughter, Mrs. Isabel Strong, some of whose Samoan letters have recently been republished in the Review, is furnished by a correspondent of one of the Sydney (N. S. W.) papers:

"We had come to talk about Samoa," writes the correspondent, describing an interview with Monsignor Broeyer, the vicar-apostolic of the islands, "and we told the bishop so. But when we should have been framing questions about Mataafa, a vision came to us of a lonely height overlooking the sea, and a still more lonely tomb that covered the last resting-place of Robert Louis Stevenson.

"It was not necessary, but we asked:— 'Did you know Stevenson?' 'Bishop Broeyer smiled. 'I knew him very well,' he said, 'for I often visited him at Vallima. Not so often as he wished me, though. He often reproached me for not coming more frequently, but what could I do? Had I gone too much it might have aroused jealousy on the part of the English consul. Stevenson was very partial to Catholics, you know.'

"Yes, we did know, and we thought—at least it had often occurred to us in times of Stevenson's letters, that it was just possible that he might have— Well, we insinuated our thoughts to Bishop Broeyer.

"He grew very grave and was silent for a time; then with deep conviction turned to us earnestly. 'I have every reason to believe,' he said, 'that had not death struck him down so suddenly, without a moment's warning, he would have become a convert to the Catholic faith. He thought deeply on religious matters, and that his heart was turned towards Catholicism there can be no doubt. He was singularly free from any taint of sectarianism, and on religious matters thought that none should be coerced. He asked his step-daughter's (Mrs. Strong's) boy what religion he would like to be brought up in—Protestant or Catholic? 'I would like to be a Catholic,' said the lad. Whereupon Stevenson brought him to me and he

was baptized in the Catholic faith. The lad, I believe, is now being educated in America.'—Sacred Heart Review.

How shall we know the good books from the bad? Just as you distinguish between persons—by reputation and acquaintance. You are cautious in regard to your company; you make no acquaintance except on the strength of a proper introduction or general reputation. Use the same rule with books.—Munger.

LIST OF BOOKS.

Table listing various books for sale at the Catholic Record Office, including titles like 'Life of St. Francis de Geronimo', 'Thoughts on the Sacred Heart', 'The Holy Mass', 'The Holy Eucharist', 'The Holy Communion', 'The Holy Sacrifice', 'The Holy Mysteries', 'The Holy Sacraments', 'The Holy Orders', 'The Holy Matrimony', 'The Holy Baptism', 'The Holy Confirmation', 'The Holy Anointment', 'The Holy Unction', 'The Holy Extreme Unction', 'The Holy Viaticum', 'The Holy Communion of the Sick', 'The Holy Communion of the Dying', 'The Holy Communion of the Departing', 'The Holy Communion of the Departed', 'The Holy Communion of the Departing Souls', 'The Holy Communion of the Departing Spirits', 'The Holy Communion of the Departing Souls and Spirits', 'The Holy Communion of the Departing Souls and Spirits and the Holy Communion of the Departing Souls and Spirits', etc.

LABATT'S PORTER.

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

Educational.

BELLEVILLE BUSINESS COLLEGE

Students have a larger earning power who acquire the following lines of preparation under our efficient system of training. It has no superior: 1. Book-keeping, 2. Telegraphing—Commercial, 3. Typewriting, 4. Mercantile & Railway, 5. Civil Service Options. Students may commence Telegraphing on the first of each month, and the other departments at any time. Address: Belleville, Ont. PRINCIPAL: J. FRITH JEFFERS, M. A.

A PROGRESSIVE SCHOOL. CENTRAL Business College

is mailed free to all who are desirous of securing a shorthand or business course. The Central Business College enjoys a reputation for superior work and opens for the Fall Term on Tuesday, Sept. 5th. W. J. Elliott is the Principal.

NORTHERN Business College

Owen Sound, Ont. This institution has the most complete courses of study in Canada. Those who have examined our business course declare it to be without a rival. Write for Catalogue. C. A. FLEMING, Principal.

LOYOLA COLLEGE, MONTREAL.

Classical Course Directed by the English Jesuit Fathers. CLASSES RESUMED SEPT. 5th. REV. WM. J. DOHERTY, S. J., Rector.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, Shorthand. For further particulars apply to—REV. THEO. SPITZ, President.

ASSUMPTION COLLEGE, SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Terms including all ordinary expenses, \$10 per annum. For full particulars apply to—REV. D. CUSHING, C.S.B.

A SCHOOL

which received thirty-eight calls for young men and women for office positions within thirty days after the confidence of the community. CENTRAL BUSINESS COLLEGE, TORONTO, was thus favored since July 25th, and certainly enjoys that confidence. Young people desiring the influence of a reputable business course, do not better than attend this College.

BOARDING SCHOOL AND ACADEMY.

CONGREGATION DE NOTRE DAME, Corner Bagot and Johnston Streets, KINGSTON, ONT.

Pupils prepared for Commercial Diplomas and Departmental Examinations. Special Classes in Music, Drawing, Painting, Shorthand and Typewriting. For terms, etc., apply to—MOTHER SUPERIOR.

COLLEGE OF REGIOPOLIS KINGSTON, ONT.

Under the direction of the Most Rev. C. H. Gauthier, D. D., Archbishop of Kingston. An efficient staff of legally qualified and experienced high school teachers. Collegiate Department, (1) Classical Course, (2) Matriculation Course, (3) Teachers' Certificate Course. Approximate cost per annum—Tuition \$7; Rent of books, not more than \$5; Board and room (\$2.50 per week) \$100; Total \$110.00. Business and Shorthand Department—(1) Complete Business Course, (2) Shorthand and Typewriting Course. This Department is, in effect, a Business College under the management of an experienced Business College teacher. Diplomas granted. Special rates for this department. Address, REV. CHAS. J. M.E.A. Dean, College re-opens Sept. 1st. 1898-11.

FOREST CITY Business Shorthand College LONDON, ONT.

Catalogue free. J. W. WESTERVELT, Principal.

REFORMATION

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



TO TENDER-SKINNED MEN

Shave with CUTICRA SHAVING SOAP, and before cleansing, the face bring on a bit of CUTICRA Ointment, the great skin cure. Wash off with CUTICRA TOILET SOAP and HOT WATER. This simple, inexpensive treatment will make shaving a pleasure and comfort to those with tender, inflamed, easily irritated skin. Sold throughout the world. PORTER & CO. CORP., Sole Props., Boston. "All About the Skin," free.

CHURCH FURNITURE SCHOOL DESKS THE GLOBE FURNITURE CO. LIMITED.

WALKERVILLE, ONTARIO.

DIocese of London.

On Wednesday, August 23rd, Rev. Father Terrian... to Toronto for a short time...

On Wednesday, August 23rd, Rev. Father Terrian... to Toronto for a short time...

On Wednesday, August 23rd, Rev. Father Terrian... to Toronto for a short time...

On Wednesday, August 23rd, Rev. Father Terrian... to Toronto for a short time...

On Wednesday, August 23rd, Rev. Father Terrian... to Toronto for a short time...

On Wednesday, August 23rd, Rev. Father Terrian... to Toronto for a short time...

On Wednesday, August 23rd, Rev. Father Terrian... to Toronto for a short time...

On Wednesday, August 23rd, Rev. Father Terrian... to Toronto for a short time...

On Wednesday, August 23rd, Rev. Father Terrian... to Toronto for a short time...

On Wednesday, August 23rd, Rev. Father Terrian... to Toronto for a short time...

For nine years you have proven to us that you were indeed our good Father...

For nine years you have proven to us that you were indeed our good Father...

For nine years you have proven to us that you were indeed our good Father...

For nine years you have proven to us that you were indeed our good Father...

For nine years you have proven to us that you were indeed our good Father...

For nine years you have proven to us that you were indeed our good Father...

For nine years you have proven to us that you were indeed our good Father...

For nine years you have proven to us that you were indeed our good Father...

For nine years you have proven to us that you were indeed our good Father...

For nine years you have proven to us that you were indeed our good Father...

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

At the altar-raising by a deputation from the congregation: Ridgeway, Aug. 27, 1899.

VOLUME XXI.

The Catholic Record

London, Saturday, September 9, 1899

U. S. NEW POSSESSIONS.

There was a little discussion some time ago at Ashfield, Mass., on the way in the Philippines...

CATHOLIC HOME ANNUAL.

This year's issue of the Annual is particularly interesting. It has an exquisite cover and many new illustrations...

MARKET REPORTS.

London, Aug. 31. - Wheat - Central - 48s 1/2 to 49s 1/2...

DEYFUS.

The Dreyfus case is an excellent thing for the cable company and the imaginative reporter...

INCONGRUITY.

The Springfield Republican has a ghastly tale of the war in the far East. Burning churches and desecration...

UNITED IRISHMEN.

Michael Davitt is doing some speaking in favor of an United Irish Party. There are signs indicating that before long an unbroken phalanx...

PLUMBING WORK IN OPERATION.

Can be seen at our Warerooms, DUNDAS STREET. SMITH BROTHERS, Sanitary Plumbers and Heating Engineers.

PROFESSIONAL.

DR. CLAUDE BROWN, DENTIST, HONORS Graduate Toronto University. DR. STEVENSON, 391 DUNDAS ST. DR. WAUGH, 57 TALBOT ST. DR. WOODRUFF, 106 QUEEN ST. DR. TAYLOR, 106 QUEEN ST. DR. HARRIS, 106 QUEEN ST. CANADIAN TEACHERS WANTED. M. E. B. A. - BRANDEGE & CO., LONDON. MEET on the 2nd and 4th Thursday of every month at 8 o'clock.