

The Catholic Record.

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

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, FEBRUARY 13, 1897.

NO. 956.

Will My Soul Pass Through Ireland?

"Oh, *seagarth, aron* sure I know life is feasting, soon in this strange earth my poor bones shall lie; I have said my last prayer, and received my last blessing. And if the Lord's will, I'm ready to die. But, *seagarth, aron*, will I never again see the valleys and hills of my own native land? When my soul shall depart from this dark world of sorrow will it pass through old Ireland to join the best land?"

CHATTS BY THE FIRESIDE.

For the Catholic Record.
A friend has asked me to give a list of Catholic magazines worthy of being recommended. Here are some: "The American Catholic Quarterly Review," "The Catholic World," "The Rosary," "Donahoe's," "The Angelus," and "The Messenger of the Sacred Heart." Catholic fathers and mothers would do well to put the "Weekly Bouquet" in the hands of their boys and girls. It is full of good, wholesome literature, thoroughly Catholic in tone. "The Bouquet" is published in Boston.

There are also not a few College and Convent publications which might be read by our Catholic boys and girls with great advantage. Chief among these is the "Niagara Rainbow," edited by the young ladies of Loretto Academy, Niagara Falls, Ontario. The January number of this beautiful and artistic little quarterly quite surpasses all former issues. Its Christmas poems bearing the title of "Yule tide with our Friends," are gems—especially the one by Eleanore C. Donnelly.

From the Dominican Convent, New Orleans, is issued monthly "The Salva Regina," edited by the young ladies of that institution. This periodical is also marked by much literary merit—particularly in its estimate of books. The Dominican Sisters have high ideals and their educational exhibit at the World's Columbian Fair won well merited encomiums.

The Ladies of the Sacred Heart are known the world over for the substantial character of their work. A feature which characterizes the closing scenes in some of their academies might be well copied by other convents. In the literary department they select for recital poems from the great master poets. For instance, when I visited one of the Sacred Heart Convents in New Orleans last spring the young ladies had in hand the preparation of Wordsworth's "Happy Warrior" and Browning's "Death in the Desert." The interpretation of such strong and vital poems will surely give literary power and culture.

Up to the present very little has been done to encourage Catholic writers in Canada. It is no wonder any genius they possess withers and dies. A kind word of appreciation is to the young writer what dew and sunshine are to the young nestling flower. Notwithstanding the frosty air of neglect in which Catholic writers in Canada have been living, not a few have budded and bloomed and shed literary fragrance abroad. Such writers in fiction as Mrs. Leprohon, Mrs. Sadlier, Miss Sedgwick, and Miss Barry; in poetry, Mrs. McLod, Mrs. Lefevre, Dr. J. K. Foran and Mrs. Berlinguet; in history and biography, Joseph Pope, Dean Harris and Father Dawson, and in law Dr. D. A. O'Sullivan and M. J. Gorman, L. B.

It was John Boyle O'Reilly who trained a nest of Catholic songsters in New England—Mrs. Blake, Miss Conway, Miss Guiney—all of them to day writers of repute and merit across the border. Can we not in Canada evoke the divine gift of song from the hearts of our people? Surely wherever the Celtic heart is lit to music and minstrelsy. Intellectual progress is very well, but it is no measure of civilization. Intellectual life and Christian virtues—these are the true measure of the sum of our lives.

A commendable feature in the Catholic entertainment of to-day is the absence of the Irish caricature song. This is as it should be. We should not pay to have ourselves ridiculed. A well-known Catholic society in Toronto recently passed a resolution refusing to engage any talent for entertainment that would ridicule Irish character in either song or recital. Bravo! Well resolved! We Irish Catholics should realize that we have the shaping of our own destiny in this country in our hands. Let our aim be intellectual citizenship. Remember the words of John Boyle O'Reilly—"Educate along the citizen's line!"

The Catholic Winter School of America opens its second session in Tulane University Hall, New Orleans, on March 4. An able corps of lecturers have been secured. Rev. Dr. Mulvaney, of Syracuse, who is considered the founder of the school, will deliver the opening lecture—subject, "Some Phases of Modern Literary Thought and the Church." Dr. Mulvaney is a brother of the late lamented and gifted

Brother Azarias. His theme is noble one, and he has the ability to do it justice.

Touching the question of reading I must confess that most people to-day are fiction mad. If you take the reports of the great American libraries such as Minneapolis, Chicago, Cleveland, Boston and Buffalo, and such Canadian libraries as Toronto and Hamilton, it will be seen that the head and heart of the New World dream their spare hours away upon a pillow of fiction. To many the novel is their only theology—and its ethics of course shape their lives.

Speaking of Catholic journals I must say that they do not receive the support which they should. It should not be forgotten that they defend our rights, and next to the voice of our pastors, are our moral guides. A Catholic paper which forgets its high office should not be tolerated.

I would like to see the Catholic Reading Circles introduced into Canada. I believe there is a very good circle known as the "Chaucer Reading Circle" in Montreal. This is a beautiful thing. As old "Dan Chaucer" was the "Morning Star" of English Poetry so may the "Chaucer Catholic Reading Circle" of Montreal prove the morning star to usher in the full day-tide of Canadian Catholic Reading Circles.

Catholics will be pleased to learn that Dr. J. K. Foran, of Montreal has in preparation a history of Canada. Such an important work is much needed. When the work is issued from the press of Messrs. Sadlier of Montreal let no Catholic college, convent or school fail to secure a copy. Catholic authors and publishers want more than praise for their works—they want money to secure for them their *panem quotidianum*. Thomas O'Hagan.

THE KINGSTON ENQUIRY.

To the Editor: Under the above heading, the *Huron Expositor* of 29th ult. published a letter "from our own correspondent," at Ottawa, from which I make the following extract:

"The investigation at Kingston penitentiary is still in progress. Mr. Fraser, of Brockville, brother of the late Hon. C. F. Fraser, has been added to the commission. The result of this coming to light is amazing. It will be shown that hundreds of thousands of dollars—that is within the mark—have been wasted since 1878 by paying excessive prices for supplies. Not by accident but deliberately and according to a regular plan. Some of the money found its way back to the penitentiary—to the pockets of officials—but most of it went to the favorites outside, who, no doubt, contributed to the Reptile fund. The officials plead that the 'presents' and 'commissions' they got had to be turned over to the fund."

The appointment of Mr. O. K. Fraser was not made an hour too soon. Had this act of justice been done when the *Record*, the *Ottawa Free Press* and *Citizen*, the *Canadian Freeman* and other journals advised, from the outset, that a Catholic be placed on the Commission, Messrs. Nixon and Meredith might have found a wider field for their arduous labors than the steady and constant pursuit of a few Catholic officers of the prison.

The presence of Mr. Fraser would, very probably, have had the effect of preventing one, at least, of the commissioners from acting the role of a detective and resorting to means which no man of honor or fine feeling would stoop to, in order to gratify his own anti-Catholic feeling and that of the Kingston bigots by whom he is influenced. Mr. Fraser would have, moreover, been a check upon Mr. "Bob" Elibeck, the Secretary of the Commission, whose conduct, during the prolonged absence of Messrs. Nixon and Meredith, at Toronto, has been as unprecedented as it was unwarrantable and illegal. This person, from his bucket-shop experience, is an adept in all those low tricks and expedients so familiar to "smart" men of his type. Elibeck played a mean part for his masters by collecting, inside and outside the prison walls, for their information, all manner of falsehoods, slanders and exaggerations from the most questionable sources. His chief informant and informant-in-chief was a convict named Matthew son, who has served at least three terms in Kingston, the Central Prison and St. Vincent de Paul, and who was recently released from the former place. Elibeck violated the law by taking this convict from his allotted work without the warden's knowledge or consent, and by being closeted with him, for hours together. Never before, in the history or traditions of the Kingston or any other penitentiary in Canada, have proceedings so flagrantly disgraceful been tolerated. A convict sometimes has been accepted as an unsworn witness to corroborate the evidence of an officer; but it has been a standing rule, observed by all concerned in penitentiary administration, not to interview convicts, in private, or receive their very questionable and unsupported statements against any member of the staff. In fact "Bob" has been exercising plenipotentiary powers far

greater indeed than the Commissioners could lawfully delegate to him. He is the tool—so far as they can use him—of the extreme bigots of both political parties in Kingston. While "Bob" has proved himself a thoroughbred sleuth hound in hunting down Catholic employes, it is rather a singular fact that he has failed to bring to light the peccadilloes of any of the cath-bound "brothers" who may have been leying a little black-mail; and there are such. Is this the result of mere oversight, or sympathy or what? It can be hardly possible that the Minister of Justice—if cognizant of the mode of acting carried out by the Commissioners and their clerk—would or could approve of such exceptional proceedings. No character, however pure and clean, could escape being snatched and injured by means of the dark, underhand and starchamber machinations and plots which have, thus far, characterized the inquiry. By the way, the Commissioners are bent upon making the best possible opportunity to do a little quiet business on their own behalf. They are about three months ostensibly engaged in searching for "mare's nests" at Kingston, being paid at the rate of \$10 a day each, and expenses. This is a nice little *bon-bon* to dally with and hold in grasp. Our octogenarian friend "E. A." is fond of such precious windfalls and will not soon readily abandon the crib so well supplied with golden pap. It is quite likely Mr. Nixon has no squeamish qualms about following the example of his senior colleague, and enjoys "a good thing" when it falls in his dish.

Two things may be safely said of the commissioners. First, that they have not performed a fair month's work since the inquiry opened; secondly, that the result of their very trying and "peculiar" task will go a short way in reimbursing the treasury for their pay and pickings.

With reference to the paragraph quoted from the *Expositor* it were difficult to determine whether it has been prompted more by cowardly treachery or gross stupidity. The former feature of the writer's mind is traceable in the wholesale extravagant accusations made against the "officials" of the penitentiary, without any vestige of proof to support his charges. As the *Expositor's* "Own Correspondent" heard the evidence taken upon the enquiry, or have the Commissioners or their clerk furnished a copy of the minutes to him? This is not likely, as the report of the proceedings of the Commission must, according to rule, be first submitted to the Minister of Justice, before being made known to any one else, and then, only, when the investigation shall have been finished. Where and how did the *Expositor* man get his figures and facts? It were not too much to say they have been "manufactured out of whole cloth." It was manifestly wrong and unjust, on the part of the *Expositor*, to publish such reckless statements pending the close of the inquiry—which may be properly stigmatized as falsehoods and slanders, until the contrary be shown.

The stupidity of the correspondent is made evident by the nature and extent of the corrupt practices which he attributes to the "officials," amounting to "hundreds of thousands of dollars—that is within the mark." The absurdity of this Munchausenism will appear by simply mentioning the fact that, in order to carry on this stupendous system of robbery, it was necessary that the General Accountant of Penitentiaries, the Warden, the Accountant, the Storekeeper and the Steward of the penitentiary should have been in collusion, as all vouchers for expenditure are certified by these officers for payment. Moreover, the Inspector of penitentiaries, the clerks in the Audit branch, who examine and check the penitentiary accounts, and even the Auditor-General himself must have been *particeps criminis* charged with the crime. If all these officers are to be trusted, the prices are checked, accordingly, in the Audit branch. The letter of "Gatineau," extending over two and a half columns, is replete with statements of a similar character to those above noticed. The *Expositor*, I venture to suggest, would add much to its reliability and respectability by discounting largely what "Gatineau" communicates, and by dealing rather with reality than romance. An Outlook, February 6, 1897.

THE SHOE IS ON THE OTHER FOOT.

In one of the newspaper offices here, says the *Washington Church News*, just as all the "copies" was in and commenting on an item, began berating the Catholics as priest ridden. A woman writer was preparing for home when she turned and asked: "What do you mean by priest ridden?" "I mean that the Catholics support a body of lazy priests far in excess of the demand; that they have them not only for use but for ornament, such as monks; I mean that they are priest-ridden in every sense; that they are the very antithesis of plain Protestantism. You can not walk out without meeting a priest."

"Do you seriously think what your words imply? I wonder if you would care to know the truth?"

"Most assuredly, I would be glad if you could show otherwise," said the man with that air of tolerance which characterizes a cock sure bigot. "The whole world knows the truth of what I say."

"The world may know, but statistics do not," said the lady. Then turning the leaves of the last census reports, she said, "I find here that the Catholics are the largest religious denomination in the country. It is shown that for over six millions of people there are 6,012 priests, or one priest, including bishops and monks, for each 1,027 Catholic people in the United States. I find that the Baptists have two million members, and 15,401 ordained ministers, or one minister for every 139 members. The Methodist Episcopal Church numbers a little over a million and a half. They support 9,281 ordained ministers, or one to each 181 members. The Presbyterians have a minister to care for each 117 members. Every 107 Congregationalists have a minister to keep them in the straight and narrow path."

"Will you let me see those statistics?"

"Certainly. 'Let the galled jade wince, our withers are unwrung.' When it comes to being priest ridden it would seem that plain Protestants have to carry about ten times more weight than the Catholics."

One of the boys, who evidently enjoyed the chagrin of the A. P. A. disputant, suggested to him that possibly it was "weight for age."

ITALIAN AND AMERICAN FREE MASONS.

The Masonic Chain of Sympathy Between the Grand Orient and Arkansas.

Masonry, with all its binding oaths and secret rituals, and notwithstanding the "hanging, drawing and quartering" of bodies (unfaithful), and of the terror of being "cast into the water at low tide," etc., still lets out sufficient to show the world that its ostensible design is not that of benevolence alone, but one far more reaching and more terrible in its consequences. There is an estimable brother in Canada somewhere—perhaps Quebec would locate him—and he is a brother in the 18th degree of Masonry, designated by a "Rose Cross." This is worthy M. E. T. Chambers, who is also Assistant Grand Master of the Grand Lodge of Quebec and president of the Committee of Foreign Relations and Correspondence. It is in this last quality that Brother Chambers has come before the public. He has made a report which figures in the *Grand Lodge of Quebec* for 1896, and this report reached his brethren of the Grand Orient of Italy, who are elated over its contents, in so far as it refers to them and their late triumph in Porta Pia's anniversary. It also lets out many things which clearly demonstrate the strong links of sympathy between the Grand Orient of this country and Masonry in America, and Canada in particular. There is an address to the "Masonic governing bodies of the world," in which French, Italian, American and Canadian religion and politics are beautifully mingled. Evidence is also given in this communication of the Franco-Italian collusion, as against the advance sheets, which show that a fiasco which took place in September, 1895, and which is characterized as the "twenty-fifth anniversary of the end of the temporal power of the Papacy." The invitation to foreign Masons is also a part of the report, and with respect to the foreigners "Brother" Chamber gives several countries the last most unsparingly, but among them England and one or more of the Latin countries are not included, because of their "innocence" and non-combative situation in so far as the temporal power is concerned. But imagine one's intense surprise at seeing a communication from the Grand Lodge of Arkansas in this annual report to Canadian Masons, and sent to their brethren of the Grand Orient of Italy. In this communication favorable response was made to the invitation of the Grand Orient and to that now notable circular of Lemmi concerning the abominations of Sept. 1895. In this communication from Secretary Hoopstead of Arkansas some surprising statements are to be found. He expresses approbation of the "unification of Italy," and also of the "reversal of the temporal power of the Papacy." He also assures Lemmi that his (the Arkansas) lodge approves of the work and sentiment of the aforesaid Grand Orient of Italy, and congratulates them all round upon the actual state of things they had so nobly brought about. This Arkansas communication was read in Rome before the Grand Lodge, and was received with enthusiastic plaudits. Brother Chamber says of this communication that "he read it twice before he could convince himself that his eyes did not deceive him. And when he came to himself he had difficulty in assuring himself that the whole thing was not a dream but a surprising reality—A lodge of Masons in an American State which did not

hesitate to sympathize with the Grand Orient of Italy in its ruthless struggles against the powers of the Papacy." Grand Master Chambers goes on with many more observations on the impolitic conduct of the Grand Lodge of Arkansas in thus giving its adhesion to the Grand Orient of Italy, but sufficient is here given to show a grand chain of connection between Italy and America and Canada at least, as well as between the former and France—a Mason in Italy, a Mason in America, and certainly in Freeman's Journal.

CARDINAL GIBBONS' NEW BOOK.

One of the evil effects of the so-called Reformation was to deprive English-speaking Catholics of a literature, especially a religious literature adjusted to the peculiar needs of their character and environment. Protestantism captured the tree of English literature after its earliest harvests, and the fruit thereof to this day savors of the anti-Catholic grating.

Under the political and educational disabilities weighing on the Catholics of England and its colonies for nearly three centuries, Catholic pens were naturally inactive, unless in secret chronicling of persecutions and editing of the acts of the martyrs. Great libraries of religious and ascetical literature were meanwhile, however, growing up in France, Germany, Italy and Spain. With the relaxation of the penal laws in Great Britain and Ireland, and the achieving of their independence by the American Colonies, Catholic literary activity in these lands began to reassert itself, but less in original production than in translations from the religious literatures of the countries above named.

This was natural. For centuries, Catholic priests, many of them alien in blood to the people among whom they labored, had, with sore difficulty, and often at the peril of their lives, dispensed the bare essentials of religious instruction to their flocks. Catholic doctrine and morals are alike for all peoples. There had been no chance for the development of scholarship, Catholic, yet racy of the soil.

Soon, however, religious and intellectual needs arose which a foreign literature, however intrinsically excellent, could not supply. In America, especially, many of the counsels of devout French, German or Italian authors to priests, religious and even lay Catholics, pre-supposed conditions of which the latter were happily ignorant; implied no knowledge of actual difficulties, and were often worse than unprofitable to their readers.

To realize this, one need only compare a few of the books which have come happily at last to meet the need—as Cardinal Manning's "Eternal Priesthood" or Cardinal Gibbons' just published "Ambassador of Christ," with works on the same topic published within a few decades in various countries of Southern Europe.

It is of the latter book that the *Pilot* wishes to speak here, promising, however, that in one brief article justice cannot be done to its merits. We have in an earlier issue given some extracts from the advance sheets, which show something of the spirit and the style of the book.

It is written by a man of more than a thousand years of Catholic ancestry; who is Catholic in flesh and blood, so to speak, as well as in spirit; by a priest whose heart has been in his sacred vocation since he took his first step in it; and by an American citizen who knows thoroughly the institutions of his country and loves it next to his God.

Of his patriotism it may indeed be said, in the words of John Boyle O'Reilly:

Love of the hills in it hate of wrong,
And shapes the hope that moulds humanity.

Out of this personality, and out of the varied experiences of life as a missionary priest, a missionary Bishop and the incumbent of the American Primatial See, at the doors of the American Capital, a most valuable and acceptable book has come. American priests of to-day and of long days to come will bless the author for it.

It holds up the loftiest ideal. Nobility of soul, breadth of mind and tenderness of heart speak from every page. Cardinal Gibbons' ideal priest is a disciple of the Cross, a life long student, a man of his people and his time, a gentleman everywhere and always.

Those who know the Cardinal have the greatest confidence in his counsels for their reflection of his practice. The "Ambassador of Christ" is primarily for priests, but it cannot but be of value to the thoughtful layman.

In literary style it is a model of clearness, sweetness and strength. In a future article we shall touch on some special points which a close reading has suggested.—Boston Pilot.

THE GROWING INFLUENCE OF NEWMAN.

It is a gladdening fact that the influence exerted by the life and writings of Cardinal Newman has not diminished in the least since his lamented death six years ago. If anything, it is rather on the increase. Interest in the subject of Papal Supremacy roused by the question of Anglican orders, now happily settled by the Pope's authoritative letter, will probably lead many persons to seek for light and guidance in the works of the great English convert. Papal infallibility is now recognized as the test question by our separated brethren. If the Pope be not the vicegerent of Christ on earth, entrusted with the right to teach in His name, then to whom shall we go for the words of eternal life? It was the unmistakable evidence of the great power of the Pope in the early ages of the Church that first opened the eyes of Newman to see that the English Church was in schism.

The whole world recognizes John Henry Newman as the leader of the great religious movement which began at Oxford. His spiritual perception, the mysterious influence which he gained, the veneration which he inspired, were unique. He was sent by God like the Baptist; and his mission was a similar one—to prepare the way of the Lord and make straight the path of salvation. As time goes on, the world will think of Newman more and more as a great father of souls. No man of the century has influenced religious thought to the extent that he has done. And what is true of Newman's personality is true also of his writings. As no individual of our time has exerted a greater sway over the general mind than he did, so no books that have appeared in our century have so fascinated the reading public as his. "Many voices of powerful teachers have been heard, but none that ever penetrated the soul like Newman's."

It has been well said of the great English Cardinal that it seems as if he had been destined to sound to its depths every reason for staying where he was; that no one who came after him might be able to say that he had discovered a reason for remaining which was not at some time or other present to Newman's mind. It is a blessed thing that his mental struggles have been so fully revealed. We know the trials of his mind, and can follow his steps better than those of any other convert, from the time when he began to study the history of the fourth and fifth centuries—by which the real character of the Church is especially to be determined—until, in 1844, he put these stern questions to himself: "Can I be saved in the English Church? Am I in safety were I to die to-night?"

The chasm which had separated Cardinal Newman from the green pastures watered by the river of life, he bridged over for himself and for all who have the courage to follow his leadership. He has taught the great lesson that the way to God begins in humility and prayerfulness; and that progress in it—steadfastness, too—can only be by prayer and constantly repeated acts of fidelity to grace. It can not be doubted that the more the life and writings of Cardinal Newman are studied, the more conversions to the Church will be multiplied. It is a blessed thing indeed that an influence so precious as his should have suffered no diminution. We have good reasons for thinking that the power of his books on this side of the Atlantic was never greater than at the present time—Ave Maria.

Mass Book for Non-Catholics.

In many churches it has now become the custom to place at the door, or with the sexton, copies of the "Mass Book for Non-Catholics." 10 cents. The Catholic Book Exchange, 129 West sixtieth street, New York. This book was prepared by a distinguished convert, Judge Robinson, the Dean of the Faculty of Social Science at the Catholic University at Washington, in order to provide an intelligent explanation of the Mass.

Very often does it happen that non-Catholics attend religious services—particularly funeral Masses of dead Catholic friends—and to an onlooker nothing is more unintelligible than the Mass, especially when the non-Catholic is present for the first time. The little Mass book has done good missionary work. The Missionary.

Divorce.

The granting of divorce is a great evil. The granting of it on easy terms, as in South Dakota and Oklahoma, is a greater evil. But if, after divorces have been granted and the parties have been re-married, it is discovered that the supposed decrees are invalid, as is now declared to be the case in Oklahoma, because the costs have not been paid, the evil done is most appalling. The law in Oklahoma provides that no divorce granted there shall be valid, unless the costs are paid. Hundreds of decrees are about to be cancelled. What a complication of family relations would follow! The parties who have since married will be open to prosecution for bigamy.

Mason Salt
Best for Table and Dairy
Candles. Never cakes.

WAX CANDLES.
In hand a large stock of
Wax Candles, and also
line Candles, both made
in Canada. Orders will be
filled. THOS. COFFEY,
CATHOLIC RECORD OFFICE.

FOR SALE.
OF LOT 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

ESSENTIAL CARDS.
537 TALBOT ST. LONDON,
W.C. Nervous Diseases.

OFF. NO. 185 QUEEN'S AVE.
vision, impaired hearing,
and troublesome throat. Visit
at 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Branch No. 4, London.
at their hall, Albion Block,
rect. G. Barry, President,
at Vice-President, P. F. Boyle,
Secretary.

Merit

Made and Merit Maintains the confidence of the people in Hood's Sarsaparilla. It medicine cures you when sick; if it makes wonderful cures every where, then beyond all question that medicine possesses merit.

Made

That is just the truth about Hood's Sarsaparilla. We know it possesses merit because it cures, not once or twice or a hundred times, but in thousands and thousands of cases. We know it cures, absolutely, permanently, when all others fail to do any good whatever. We repeat

Hood's Sarsaparilla

Is the best - in fact the One True Blood Purifier. Hood's Pills cure nausea, indigestion, biliousness, 25 cents.



Should be used, if it is desired to make the finest class of Cakes - Rolls, Biscuits, Pastry, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend Baking Powder.

ST. JEROME'S COLLEGE BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses. And Short-hand and Typewriting.

ASSUMPTION COLLEGE, SANDWICH, ONT. - The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$150 per annum.

THE PINES URSLINE ACADEMY CHATHAM, ONT. The Educational Course comprises every branch suitable for young ladies.

BELLEVILLE BUSINESS COLLEGE is the most permanent, progressive and influential College in Canada.

The London Business University and Academy of Shorthand and Typewriting. (Formerly London Commercial College.)

NORTHERN Business College was founded in 1887 and is the only business college in Canada to offer through business education.

LEGAL. THOMAS J. ANDERSON, BARRISTER, Solicitor, Office: Edge Block, South-east corner Dundas and Richmond streets.

FOR TWENTY-SEVEN YEARS DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

PLUMBING WORK in operation, can be seen at our warehouse Opp. Masonic Temple.

SMITH BROS. Sanitary Plumbers and Heating Engineers London, Ont. Telephone 538.

Pictorial Lives of the Saints - The Catholic Record for One Year For \$3.00.

The Pictorial Lives of the Saints contain Redactions for Every Day in the Year. The book is compiled from "The Lives of the Saints" and other approved sources, to which are added Lives of the American Saints, recently placed on the Calendar for the United States.

A WOMAN OF FORTUNE

By CHRISTIAN REID, Author of "Armistice," "Philip's Restitution," "The Child of Mary," "Heart of Steel," "The Land of the Sun," etc., etc., etc.

CHAPTER XI - CONTINUED.

Craven and Cecil found the village of Villemur a very pretty place - its houses, scattered among orchards and small fields, embowered in shade, and with an air of smiling peace and comfort. A bright stream ran through the little hamlet, and turned a mill at the end. The flashing wheel and the red gables of the house made a charming picture, set in a frame of green.

The church stood at the end of the village nearest the chateau. It was old and not unpicturesque, but, like almost all parish churches in France, bore marks of neglect and decay - admirable results of the care of a paternal Government.

When Craven and Cecil entered they found a gray interior in which there was very little light or color. What there was flowed in through the tall, narrow windows near the roof. A number of figures were kneeling on the stone floor: for the Curé, just vested, was about to begin Mass.

Craven led his companion to one of the wooden benches, expecting her to sit down as a spectator of the scene; and he was not a little surprised when, instead of this, she knelt. "The thing must be certain," he said to himself philosophically, as he sat down, and, while preserving something of a reverential attitude, observed Miss Lorimer out of the end of his eye.

Her graceful, fashionably dressed figure formed a striking contrast to those around her, but it was one of which she was wholly unconscious. It needed but a glance at her face to show that no one of the worshippers near them was more absorbed in what was taking place at the altar than this girl, with her noble profile, her clear, earnest eye.

She spoke as if thinking aloud rather than as if expecting an answer; but Craven said: "One always feels in these churches the reality of the faith which made and fills them. But to share it - that is another matter. One might be glad to do so if one could, but the power of the modern world is too strong with most of us."

"I forget the modern world entirely when I enter such a place," she said. "I cannot say, either, that I step back into the Middle Ages, because I simply feel as if time did not matter there - as if it were for all time, as the needs of human nature are for all time."

"With those sentiments it is likely that some day you will become a Catholic," Craven remarked. "I don't know," she answered. "The religion attracts me very much, from its passionate reality, from the meaning that it gives to human life, and the incentive to great deeds. But I must learn more of its intellectual side before I could think of embracing it. I am not very emotional; my mind must lead my heart."

ness had fully explained to me the position of her nephew - whom he was to marry, and how and why. Therefore I am able to appreciate the exact value of his devotion to me."

"It is a very sincere devotion, I assure you," said Craven. "You do him injustice if you think otherwise. Of course he is in a manner bound by the customs of his country and the traditions of his class. But his feelings have ignored these things entirely. He is ardently in love with you."

"What then?" she asked. "Well," the diplomatist found himself hesitating a little - "he is naturally anxious to find some way of reconciling his attachment with what he conceives to be his duty to his family. You know he is not rich. It is necessary, if he is to maintain his position, that he shall improve his fortune by marrying. And so -"

"And so," she said, with the same composure, "he has made you his ambassador to discover if he could improve his fortune by marrying me." "Not exactly," Craven answered. "I will be perfectly frank with you, for I am sure you are too sensible to misunderstand matters. This young man is earnestly attached to you; but, as you have said, you have been in France long enough to learn something of the customs of the country, and you know that in marriage much is considered beside the sentiments of the parties concerned. This is especially the case with him, because he is the head of his family, and the estate having been much impoverished, he is naturally anxious to restore what has been lost. Marriage offers him a recognized and approved mode of doing this. Try to put yourself in sympathy with the position in order to comprehend it."

"I think that I am in sympathy and do comprehend it perfectly," she said. "Have no fear of my misunderstanding anything you wish to tell me." "Then what I wish to tell you is that this young man is - to use his own form of expression - in despair over his inability to reconcile his attachment to you with his duty to his family and his position. He has expressed his feelings very freely to me, and I volunteered to ascertain if there were no way by which they could be reconciled. I was very prudent, however; give me credit for that. I did not even hint to him that the whole solution lay in Miss Lorimer's own hand; that I had heard she possessed a fortune which would make all things possible."

Cecil turned upon him quickly, catching her breath with a slight gasp. "So you have heard it!" she said. He laughed slightly. "Yes, I heard it some time ago," he answered; "but I did not know whether or not to believe that any heiress would so conceal her splendor. I am satisfied now."

She colored with vexation. "You did not know then," she said. "You only suspected, and now you have made me betray myself! Do you call that fair?" "I call it shamefully unfair," he replied cheerfully. "But what does it matter? I have gratified my curiosity - I confess that I was curious on the subject - and your secret is safe with me. If you wish it kept a secret."

She did not answer immediately, but as she walked on at a quickened pace, with heightened color, Craven saw she was displeased. "I know what you are thinking," he said presently. "You are saying to yourself that I am meddling with what does not concern me, and that I am very impertinent beside. I grant that this would be so if I did not really have your interest at heart. But should I be your friend if I did not try to serve you to the best of my ability? You see most of the game, and I have been a looker on who has observed a good deal. Shall I tell you what I think I have seen?"

Already Cecil's vexation was passing. She looked at him with her frank smile, and said: "Yes, you may tell me, in order that I may see exactly how gross your mistakes have been." "Oh, my mistakes! I have no doubt made any amount of them," he answered. "Still, I think I have perceived some things which are facts - for instance, I have perceived on one hand a lover held back from declaring his passion by the circumstances in which he stands, and a lady possessing the power to make all things smooth, but concealing this fact, and waiting - forgive me if I vex you again! - for a romantic declaration, which under those circumstances could not come."

had any fear of a serious declaration from Mde Vêrac. If I wished to marry him, I would simply let the Vicomtesse know the amount of my fortune, and the affair would arrange itself."

"Then you do not mean to carry him," said Craven, betrayed by his curiosity and interest into a direct questioning which astonished himself. "But instead of rebuking, Cecil looked at him with a half-appealing glance. "I have been asking myself that question," she said. "Will you help me to answer it? I think the time has come when I should like the benefit of the knowledge which you put long ago at my service. You cannot give it to me now, for here we are at the chateau. But we will take the first opportunity for a little quiet speech together. Here comes M de Vêrac. Not another word!"

CHAPTER XII.

"I HAVE BEEN TEMPTED."

The grand salon at Villemur presented a scene in the evening which always delighted Cecil. Its splendid proportions, its great carved chimney-piece, its polished floor reflecting the clustered waxlights, its mirrors and pictures, made a setting for the groups of graceful figures which rendered the whole picturesque in the extreme. The long windows opened on a terrace without, which at this time was flooded with moonlight, and below which lay the gardens and park, a vision of fairy-like beauty.

It had never seemed more charming to her than on the evening after her morning walk and conversation with Craven. She realized now that the time had come when she must put out her hand and make all this her own, or else renounce it wholly. She had played with it, as it were - had felt a pleasure in the sense that it might be hers by a word or gesture. It was like acting a part in a drama to fancy herself transported into this life, chateaux of this noble place. But now the hour had come when she was bound to decide whether the part was to become real or not; and, if not, it was only right that she should remove herself out of the path of a man whom she did not mean to marry. The decision made her sad. Villemur had never seemed so attractive, so fascinating, as when the need to renounce it was thus sharply felt; and yet not even Villemur was worth the price she would have to pay for it. She felt quite sure of it now.

In this mood Craven found her when he joined her after dinner near one of the great windows opening on the terrace. On one hand was the long, brilliant salon; on the other, the silver, silent night. "Is it not beautiful?" she said, indicating the last with a motion of her fan. "I am tempted to forget I am in France and to take a turn without."

"Come," said Craven, stepping outside and holding back the curtain. "Even in France we may be permitted to walk as far as the end of the terrace. It is a divinely beautiful night." She followed him after an instant's hesitation, and together they paced the terrace, almost in silence for several minutes. Then Craven, glancing from the stately balustraded terrace, to the wide garden and sleeping park, to the great front of the chateau sparkling with lights, and the brilliant scene revealed through the salon window, said meditatively:

"And so you are in doubt whether you will accept Villemur together with his lord. Do you know that if I were a woman in such a position I think I should be - tempted?" "Do you suppose I have not been tempted?" asked Cecil. "More than I like to consider. Everything that the worldly side of me likes best is here - great position, high rank, picturesque splendor, and the opportunity to use my wealth in the most effective manner to augment all these things. Why, this very scene, with all it suggests, is a fascination and a temptation! Then I like M de Vêrac very well - as much, I suppose, as I shall ever like any man - why do you laugh?" she asked suddenly and rather haughtily of Craven.

"Did I laugh?" he asked. "Pardon me, but I was thinking how far from flattering to M de Vêrac your sentiments toward him were." "If you knew me better," she replied, "you would know that, on the contrary, they are very flattering. He is the only man of whom I have ever said so much, or concerning whom I have ever taken into consideration what I have considered with regard to him."

"Well," said Craven, "the last fact is certainly flattering to him; but I am very sure he would hope to inspire a little more warmth of sentiment. However, forgive me if I am impertinent. You think him, then, the most interesting man you have ever known?" "No," said Cecil. The word came from her distinct and clear-cut in its denial before she even stopped to think. It was a sudden, leaping memory which rose before her like a vivid picture. She saw the deck of a ship, she looked at the long track of silver foam stretching across illimitable water, and she heard a voice saying: "Your kindness has made the voyage like that track of foam across the ocean - a pathway which I shall never find again, but which will remain always in my memory as luminous and as enchanted as it looks now." The haunting melody of the voice which uttered these words seemed sounding in her ears, rendering it impossible for her to say that the Comte de Vêrac was the most interesting man she had ever known. But within a minute she had qualified her denial; for she felt, not

for the first time, an emotion almost of anger against the depth of impression which a stranger had made upon her. "The mysterious always interests me more than the known," she said. "Therefore it is natural that a man whom I knew for a short time only might interest me more than M de Vêrac, whom I now know very well. There are no longer any mysteries about him to pique one's curiosity; but he satisfies my taste - which is not easily satisfied - and he is a man who would not devote his life to ignoble ends."

"Believing these things of him," remarked Craven, who began to find this young lady as much of a puzzle as her family and friends had already found her, "why do you hesitate to marry him?" "For many reasons," she answered. "I wonder if I can hope to make you understand them." "I can venture to say for myself that I am not, as a rule, very obtuse," Craven observed.

She did not reply at once, but stood leaning against the massive balustrade, herself a picture in her dress of creamy lace, the folds of which seemed of ethereal softness in the moonlight, while her beautiful head rose above them with statue like grace. She did not look toward the brilliant salon, but out over the silver-flooded gardens, as she said, slowly:

"A little while ago I told you that the things which M de Vêrac offers - or would offer if he knew the amount of my fortune - tempted the worldly side of my nature, for they are all things which I like extremely. I need scarcely say that it is not the mere splendor of Villemur which fascinates me - I could build a more splendid house myself if I wished to do so - but the spell of the past, the associations and traditions which throw a charm over it. I have always dreamed of doing something great with the power which my money gives me. Unless I can do that, I confess that it is of small value to me and can buy little for which I care. Now since I have been here I have seemed to see an opportunity where it could accomplish much; but when I put it all before myself I think, 'Granted all that appears possible to be accomplished, what then? Who will really be the better for it in any enduring sense?' I am afraid it is a case of anticipated *vanitas vanitatum*," she said, looking at him with a smile.

"I believe I understand you," he said, thinking that she was quite the most interesting study in the form of a young woman that had ever crossed his path. "You would restore Villemur, you would render the house of De Vêrac again one of the foremost in France, you would enable the young Comte to become probably a noted if not a great man. But having done this, you would not feel as if you had really served any very lofty end."

"No," she said; "for it would all be more or less selfish, and would reflect back upon myself. I should share in it all, benefit from it all. And I fear that, except M de Vêrac, scarcely any one else would be benefited by it, save very indirectly. Now this is not the sort of object that I have always had in view. What I should like to do is something that would benefit a great number - something in which I would have no share except the pleasure of knowing that I had done it. Does all this seem to you very foolish?"

"No," Craven answered, "it seems to me just the opposite of foolish. I wish all heiresses had such thoughts. But worldly prudence bids me warn you that unless you are very cautious they will lead you into quicksands of philanthropy. It is possible to make awful blunders, and do much harm, too, in trying to benefit one's fellow-creatures."

"I know that," she replied, "and I have been cautious. I do not think that I am yet old enough or wise enough to decide what it is best to do. But I don't want to put it out of my power to do anything - I don't want to burden my soul with the life-long regret of a lost opportunity. That, I suppose, is why I have never thought of marriage as other women think of it. I have felt that I wanted free hands which I have been looking for. I claim no credit for these thoughts; my father taught them to me. He never meant to leave so much money to me; he meant himself to do some great good with it. But he was cut off suddenly in the midst of a busy life, and he had only time to remind me that he left me a great responsibility as well as a great fortune. 'Use it nobly for others, not selfishly for yourself,' he said; and, God helping me, it is so that I will use it."

"Surely God will help you," said Craven, touched to unwonted reverence. "You told me this morning that I did not know you. I find now that you were right. How small and petty my idea of you seems beside the reality you show me! Villemur is a noble place, Miss Lorimer, but it is not noble enough for you."

"I certainly comprehend, and I hope that I sympathize with [you]," he responded. "More than that; I am deeply interested in all that you care to tell me of your feeling in this matter."

"Briefly, then, you know what Catholics believe - that God Himself is present upon their altars. Well, in my doubt, my uncertainty, I said to myself: 'Surely, if I go and address Him directly, there where so many pious souls believe Him to dwell, He will enlighten and direct me.' I went, as you know, and while I was there some strong influence seemed upon me - I could not doubt; I could not say to myself as I say now to you, 'If this is true,' I felt that it was true. And if I never have another such hour of faith again, it is something to have had it once - something to have realized that I was in the immediate presence of God, that I could speak to Him with the certainty of being heard. I did speak with all the energy of my soul, and I believe that I have had my answer. At least since then my doubts are at an end. All this - she waved her hand toward the stately chateau and noble park - "is but a brilliant temptation, which I must put away and go."

"I am sorry for M de Vêrac," said Craven; "but I believe that, whatever power has inspired your resolution, you are right." "I have no doubt of it," she said. "And now what I have to ask of your kindness is that you will if possible spare M de Vêrac the knowledge of what he has lost - of course I allude to my fortune. I hope that he will never hear of it. And, in sparing him, you will also spare me one of the most painful things which can be laid on a woman - the necessity of rejecting a man whom she really likes."

"I will hold your confidence sacred as far as the fortune is concerned," said Craven, "and will endeavor to restrain M de Vêrac's ardor; but, after all, there is a great deal of human nature even in French nature, and the human nature may triumph over the French nature in his case if you do not take your dangerous attractions out of his way."

"I am going to do that as soon as possible," she answered. "My friend, Miss Marriot, with whom I came over, is at one of the German spas. I have written saying that I would like to join her. As soon as I hear from her I shall bid adieu to the Vicomtesse as gracefully as I can; and, unless she should hear of my fortune meantime, she will be glad to let me go, for I think she begins to consider me dangerous."

"There is no doubt of it," said Craven. "She is trembling - a poor woman! - lest the very best that could befall her nephew should befall him. What a lesson on our blindness in this life! I am sufficiently sorry for her to hope that she may never learn the truth."

"So do I hope so," replied Cecil. "One thing at least is certain: she will never learn it from me. And now that all is clear and settled we must remember *les convenances* and return to the salon."

TO BE CONTINUED.

Tribute to the Church.

Volumes have been compiled that are made up exclusively of the choicest tributes from Protestant writers to the Catholic Church; and if all of such testimonies, and those from other non-Catholics, were collected they would form quite a library. Nor are these encomiums things of the past; for many additions have been made by men and women now living, are, in fact, being made almost every day. But one has recently appeared in the *Bookman* that equals the best in beauty, terseness and enthusiasm. It is from the pen of Mr. H. T. Peck, and occurs in a criticism of Huysman's French novel, "En Route," a translation of which has recently been published in London and New York. It is as follows: "To those of us who are Protestants the book is full of deep instruction in revealing with startling force the secret of the power of that wonderful religious organization which has made provision for the needs of every human soul, whether it requires for its comfort active service or the mystical life of contemplation. We see how every want is understood and how for every spiritual problem an answer is provided, how the experience of twenty centuries has been stored up and recorded, and how that man has ever known is known to those who guide and perpetuate this mighty system. And in these days, when doctors of divinity devote their energies to nibbling away the foundations of historic faith, and when the sharpest weapons of agnosticism are forged on theological anvils, there is something reassuring in the contemplation of the one great Church that does not change from age to age, that stands unshaken on the rock of its convictions and that speaks to the wavering and troubled soul in the serene and lofty accents of divine authority."

—Philadelphia Standard and Times.

Any tendency to premature baldness may be promptly checked by the use of Ayer's Hair Vigor. Don't wait till the scalp is bare and the hair-roots destroyed. If you would realize the best results, begin at once with this invaluable preparation.

No one need fear cholera or any summer complaint if they have a bottle of Dr. J. D. Kellogg's Dysentery Cordial ready for use. It corrects all looseness of the bowels promptly and causes a healthy and natural action. This is a medicine adapted for the young and old, rich and poor, and is rapidly becoming the most popular medicine for cholera, dysentery, etc., in the market.

ENGLAND

The attention of the world has been attracted to the recent years of a world power and the regions of the expansion of the increased production which them so much have been the about this rising tendency of principle of scattered br race. None sense of its l can fall to so of a geog group of is great misio general sch gress. And unconscious ment and vo of Christiani though still unity, be de in the seco heathen wo had so com of commu throughout that Chris: terminatio of religio lent a halo The discov gave the no Christian w in the pres up to civil less vast, h ible to mi land, which commercia is manifest mount posi pioneer of heathen br material s caused of i responsibility is lavishly of foreign sets into unhappy of these e commensu their endo dispassion non Cathol the fact th missions, h generally stricken It is, inde that this s from the d ried clerg selves un of mission name and is by that versal dir Church o by the ver bounds of not appea the symp Mussulma

If Eng place as tianity to heathen who ach different is on fraction that the great ta nant left guidance century to be ent yet from organiza acceptin function been un kept bef in which of the Hierarch destined cessor, in the in published St. Jose for Fo Foreign Hill. S establish interv on the e with w still reg Padre prelate lens a "What souls," but to C vealed perplex the in He was of this such Englari ary C was un that t less or ing or truth a commo elapse to see work, heart, Heave The came mission of a filled, tion, his e

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS: REV. GEORGE R. NOTHGRAVER, author of "Mistakes of Modern Infidelity."

THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY.

MESSES. LUKE KING, JOHN NICH, F. J. NEVEN and W. A. NEVIS, 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, and the Bishops of Hamilton and Peterboro, 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.

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

London, Saturday, Feb. 13, 1897.

THE UNCHRISTIAN PULPIT.

The advocacy of suicide, it appears, is no longer to be left to avowed infidels like Robert G. Ingersoll, but has at last found its place in the so-called Christian pulpit. A Unitarian minister of New York a couple of Sundays ago actually preached a sermon in which he openly maintained the right of every man to take his own life when he sees fit. He says: "Just as man has the right to live, he has the right to die, and no one can take this right from him."

This queer Christian minister goes even further than did Col. Ingersoll, who only maintained that man has the right to end his sufferings on earth by taking his own life. The colonel is not indeed very logical in his position, and, viewed from the infidel point of view, the Unitarian minister is more logical, as an infidel, than the noted Atheist. Surely, if there is no God, there is no one to whom we have to render account for our morals, no one from whom we have derived life as a passion for which we are responsible to our Creator. If, as Atheists insist, we exist by the mere chance aggregation of matter, there is no one but chance to whom we can be responsible, and as chance is not a rational being, but a mere fantasy without actual qualities, we cannot be under responsibility to it. However, if the infidel theory is to be accepted at all, since there is no being to whom we are responsible for our moral acts, their lawfulness depends solely upon what we desire, and we are not to be restricted to the case of suffering, if we should desire our life on earth to come to an end.

But there is a God, who is both our Creator and perpetual Conservator, and from whom cometh every good and perfect gift. Therefore we learn from Holy Scripture that it is only the fool who "says in his heart there is no God." To God, therefore, we owe an account of our stewardship on earth, how we have put to good use the gifts He has committed to our keeping. We are not to judge the accuracy of a teaching from the standpoint of infidelity, but from the principles of Christianity, and thus judging the act of suicide to be regarded as a hideous crime, in the very act of committing which the perpetrator hurries himself before the tribunal of God for judgment with all his guilt upon his soul.

Tais an-Christian Unitarian minister who has used his pulpit for the advocacy of a horrible doctrine shows the tendency of the teachings of modern Protestantism. We may indeed be told that Protestants generally repudiate Unitarianism, but this is not the purpose. The Unitarian, equally with other Protestants, acts upon the fundamental principle of Protestantism, that the individual judgment is the supreme and sole ultimate tribunal by which the truth or falsity of a doctrine is to be tested, and there is no authority which can consistently restrain the eccentric teachings of ministers who preach their peculiar fancies as the only divine revelation. This teaching is therefore the result to be expected from the first principles of Protestantism which assert the right of individuals to set aside all ecclesiastical authority.

This minister is evidently aware of the consequences of his theory, and he accepts them. He says that suicide is on the increase with civilization, because "the shame and remorse of a cultured mind cannot tolerate what ignorance and depravity would easily endure. Suicide and insanity alike advance with the advance of culture and education. This is the price of civilization, the cost of progress."

This preacher may be a man of what the world regards as learning, that is secular learning, but he is sadly lacking in that true wisdom which has the salvation of the soul for its object. The civilization which ignores Christianity, and our duties to Almighty God, is a false civilization, and un-

worthy of the name it assumes. It is not progress in the arts which contributes towards furnishing us with material comforts that constitute civilization, nor does the knowledge of reading, writing, arithmetic, etc., constitute true culture. These things have their proper place in the development of our destinies, but above all things it must be remembered that man liveth not by bread alone, but by every word that cometh from God. The Unitarian divine has completely overlooked this in his treatment of the theme of human obligations.

We have said that Unitarianism, which is a form of Protestantism peculiarly adapted to the promulgation of idiosyncratic theories, has its foundation in the primary principles of Protestantism. This is undeniable, but Presbyterianism, probably more than any other form of the religion which the Reformation of the sixteenth century introduced, is responsible for its existence. Unitarianism and Universalism, which are almost interchangeable terms, are the result of a reaction from the austere fatalism and reprobationism taught by John Calvin, and made the basis of Scotch Presbyterian theology, and it is chiefly from Presbyterian ranks that these sects have been recruited.

Another statement of the New York preacher is worthy of the careful consideration of our readers. He admits that both insanity and suicide are results of the civilized methods of education. By this he means the prevalent systems of godless education, and he glories in the fact. Surely we may rely on the good sense of the Protestants of this continent to reprobate such glorification, and if they do this they will readily see that the Catholic Church is in the right in insisting upon the religious education of Catholic children.

AN IMPORTANT DECISION FROM ROME.

A very important decision has been made by the Pope regarding a certain property on the eastern limits of the city of Detroit, known as "the Church Farm." The property is valued at about \$270,000. It was deeded in 1808 by Francois Paul Malcher to trustees for the benefit of the Catholics of the locality, who, being too far away to attend the old Church of St. Anne, desired that a new parish should be erected, and a church built for their accommodation. He was to be allowed an annuity of £100 New York currency until his death, after which the farm was to become parish property without encumbrance.

On Bishop Foley's accession to the Bishopric he received the title deeds of this property with those of other properties of the diocese, but owing to the length of time which had elapsed since the Church Farm was transferred, it was believed to belong to the diocese and not to any particular parish. Even the present pastor of the parish, which is now that of St. Charles, was not aware, until he had occasion to examine into certain titles, that the parish had any special claim to the property, but his investigations, commenced with another purpose in view, resulted in convincing him that the property in question belongs solely to his parish, and he made known his conviction on the subject to Bishop Foley, who refused to adopt his view or to take the matter into consideration.

Father Dennisen, the pastor, being convinced of the justice of his cause, appealed to the Archbishop of Cincinnati as Metropolitan of the Ecclesiastical Province, and on the part of the Bishop of Detroit it was contended that the case was improperly appealed to the Metropolitan, as it had not been entered first before his court. This contention was set aside by the Archbishop, and the case was then brought before the Congregation of the Propaganda, which ordered the whole matter to be referred to it.

The proceedings before the Propaganda have lasted four years, and the decision has just been rendered, to the effect that the entire property belongs not to the diocese of Detroit, but to the parish of St. Charles.

The fortunate parish which gets the benefit of this decision has been hitherto the poorest in the city, and is furnished with a very modest church and school-house, but the Pope's decision, it is said, will make it the richest in the city, and probably in the diocese.

The suit was a friendly one as between the pastor of the parish and the Bishop, the object being to determine the rightful use to which the property should be put.

The Rev. Father Baart, P. P. of Marshall, Mich., was counsel for Rev. Father Dennisen, and he has received great praise for the masterly manner in which he has conducted the case. His Brief sent to the Propaganda was a most able and logical document, showing him to be a master of canon law and ecclesiastical court procedure.

The decision of the Holy Father not only settles the present case, but it contains a clause which indicates that the holding of ecclesiastical property will at some future time be placed in charge of an ecclesiastical corporation.

The case has been the most important one which has ever been decided by the Congregation de Propaganda Fide regarding church property in America. The case of the late Archbishop Parcell involved a larger sum in money, but it was settled by the civil courts.

THE CHARGE OF IMAGE WORSHIP.

The Rev. Dr. Langtry and several other correspondents are still keeping up in the columns of the Toronto Mail and Empire their absurd contention that the Catholic Church, or the "Roman Church," as the rev. doctor is fond of calling it, inculcates the worship of images.

The true teaching of the Church has been ably shown by the Rev. Fathers Tracey and Minehan, and we have also given several explanations on this subject in our columns. But Dr. Langtry does not desire light on the subject. He prefers to make the readers of the Mail and Empire believe that Catholics really "worship images."

In a letter which appeared in that journal last Saturday, Dr. Langtry declares: "Now, Mr. Editor, I did not attack the Roman Church or charge her with idolatry; yet a few lines lower down he admits, 'I used one expression which implied that the Roman Church teaches the worship of images.'"

Elsewhere in the same letter he reviews the accusation. It is therefore mere duplicity to pretend that he made no such charge.

It is not necessary to refute seriously the charge that Catholics worship images, or give to them the honor due to Almighty God. It is perfectly well known to every one that such a charge is but gross calumny.

It is true that a certain respect or veneration is shown to sacred images, which is referred to the person whom the images represent. Thus to the image of Christ, or in presence of that image, a reverence is shown to Christ, whom it represents. But no Catholic dreams of paying divine worship to such an object, or of honoring the mere material of the image in any way. We are perfectly aware that, as our children are all taught in the little catechism which is constantly in their hands, the image has neither life nor sense nor power to hear or help us. No sophistry on the part of Dr. Langtry and the other writers in the same journal can possibly show anything different from what we have explained.

But Mr. Langtry still insists upon quoting St. Thomas to the effect that the image of Christ is to be "adored with the same adoration ofatria, with which Christ is adored."

We have already in our columns shown that a theological opinion of St. Thomas is not necessarily the doctrine of the Church. But St. Thomas is undoubtedly a theologian of high repute, and so his statements are not to be lightly regarded. We have already shown that the great doctor means in this passage that the adoration of which he speaks is offered to Christ only, the image being the medium through which that homage is paid.

This view of the matter is a theological opinion which is not held by all theologians, some of whom maintain that there is a veneration lower in degree which is shown to the image itself. But we shall not attempt to decide between these two theological opinions, neither of which is contrary to the teaching of the Church.

In regard to the expression "worship of images" on which Dr. Langtry rings so many changes, we have to say that it is objectionable as a description of the honor paid to images by Catholics, because the general modern use of the word worship regards the adoration which is offered only to God. Catholics do not worship either saints or images in this sense, though this term has been used and is sometimes used still for any such inferior religious or even civil honor as is shown to civil magistrates, or to saints or images. We have already shown this by several ex-

amples, among which is the remarkable one of all Anglicans who enter into the married state, and who declare to the bride, "with my body I thee worship." Dr. Langtry evidently applies the word worship to the honor paid by Catholics to images simply for the purpose of creating a false impression on the minds of his readers.

We will publish next week an account of the unveiling of a portrait of King Charles I. in a Philadelphia Church, which shows that Anglicans worship images to the same extent to which Catholics do, that is by showing an outward respect to them for the sake of the original. It may be said indeed that the Episcopal Church of the United States is not the Church of England, but it is all that is left of that Church in the United States, and both Anglicans and Episcopalians endeavor to make us believe that the two are identical. We must therefore regard each one as responsible for the practices of the other; and, besides, the same ceremony which took place in Philadelphia has frequently occurred in Churches in England.

A NUGATORY REMEDY FOR AN IMPENDING EVIL.

Mons. Meline, the Premier of France, has made a strange proposal of a plan whereby he hopes that the present tendency of the population of the country to remain stationary may be counteracted. This plan proposes that in schools, lycées, and academies, the Government will grant numerous scholarships, which shall be awarded only to families in which there are three living children, and that all Government offices, except those where special qualifications are required, such as tobacco licenses, colonial concessions, etc., shall be similarly given. Promotions and payments of salary are also proposed to be made dependent upon the number of children in the family.

The plan is being seriously considered by the National Alliance for the increase of population. This Alliance was founded by Dr. Bertillon, chief of the municipal department of Paris, in consequence of the revelations afforded by successive official census-takings, which show that the increase of population has of late years been so small that the country is rapidly losing its rank as a first class power.

Dr. Bertillon has stated that the results of the last census are truly appalling, and that unless a miraculous change for the better take place France will soon cease to be a great nation. So late as 1841 Germany was about equal to France in population, but it now exceeds that of France by 14,000,000. Nearly three millions of this comparative increase have been gained during the last five years, this being the increase of the population of Germany during this period, while France has only had an increase of 175,000. In 1873 also it is known that the number of young men on the lists for military service was about the same in the two countries, whereas now Germany has 450,000 conscripts, and France only 330,000.

It will be observed that the decadence begins with the date when the French Government began to wage war upon religion. This is not merely a chance coincidence, but is the natural result of the irreligious principles which were introduced with the last Revolution. The same causes are operating which have been at work in the New England States, the result of which is known to be the rapid dying out of the stock of the old Pilgrim Fathers. These causes are the growing infrequency of marriage, the facilities offered for divorce, and practices prevalent among those who have no respect for religious principle, to keep down their families to a very limited number by means not permitted by the laws of God.

It is very doubtful that the remedies proposed by M. Maline will be successful. The true remedy would be a return to the regime of religion. That it is not any inferiority or degeneracy of race which is the cause of the regretted decadence is evident from the fact of the continued expansion of the French race in America, where, besides the French population in Quebec and Ontario, it is estimated that there are now a million and a half descendants of French Canadians scattered throughout the various States of the American Republic.

Moral courage—the bravery which strengthens a man to say "No;" to take a line for himself; to persevere in some unpopular and some unpromising pursuit—is a higher quality than the physical pluck of the soldier who "faces fearful odds."

EDITORIAL NOTES.

We have received the *Rosary Magazine* for February. It is published by the Dominican Fathers, at 871 Lexington avenue, New York. This publication takes its place in the front rank amongst like publications on this continent. It is, in fact, a storehouse of good things which will serve as a blessing in every Catholic family. We hope its circulation will steadily increase.

HAVING lately paid a visit to Kalamazoo, Michigan, we were delighted to note the very marked prosperity of everything connected with our holy faith. The church is a gem of architecture, and everything in connection therewith betokens careful attention. The parish school, likewise, is a commanding structure, and everything possible is done to impart to the large number of children in attendance a sound Catholic as well as a complete and thorough secular education. A very interesting and most useful feature of parish work is the presence on the church property of a large building for the use of the congregation, wherein is a reading room, a library, etc. We congratulate Dean O'Brien on the great success of his administration in Kalamazoo. It could not well be otherwise, as his whole heart is in the work of strict performance of duty. Kalamazoo is a model parish.

A DETROIT Congregational minister has caused quite a flutter among his flock by appearing in his pulpit wearing a sombre gown. The objectors said that this was Episcopalian Ritualism, and they would not submit to the introduction of Ritualistic practices into their beloved Congregationalism. The excitement was somewhat, but not entirely, allayed by the clergyman's defence that his gown is academic and not Ritualistic, and that no other clergyman in the country wears the like of it. In fact, it is said on his behalf that it has no religious significance whatsoever, but implies merely that he is "a gentleman and a scholar," the intention being to show that he is engaged in a purely secular function. Whether the explanation be correct or not it is well worth considering whether in a temple which is supposed to be dedicated to the worship of God a dress having a religious meaning would not be more appropriate than one which has only a worldly significance.

The necessity of religious education in the schools is recognized by Lord Salisbury's Government, and the Queen's speech from the throne announces that a measure will be introduced into Parliament giving a Government grant to the voluntary schools, and exempting those who support such schools from taxation for the Board Schools. The voluntary schools are those maintained by religious denominations. The majority of them belong to the Church of England, after which come the Catholics, and in the third place the Methodists. Two-thirds of the schools of England come under the designation of voluntary or denominational schools. It is desirable that the measure to be introduced will not be so unceremoniously abandoned as was the similar measure introduced last year.

A DISCUSSION is now being carried on in regard to the free delivery of newspapers through the mails, and the advisability of re-imposing the postage-rate is engaging the attention of the postmaster-general. Some of the larger establishments are anxious that the postal charge should be restored. It is not a nice thing to impute unworthy motives, but in this case we think it is excusable, as there appears such evidence of selfishness and greed. The purpose of the larger concerns is to crowd out the smaller ones, and the postmaster-general is asked to assist. We trust he will not lend himself to this scheme. It is but another sample of the inordinate desire to build up monopolies. It is well that the present Government have placed themselves on record in opposition to such a mode of conducting business. It is very true that there have been some shameful evasions of the law. In one case, the postmaster-general asserts, a publisher sent in a requisition for one thousand eight hundred sacks—that would hold about four bushels each, filling five box cars. This is an abuse of the free postal delivery that should be promptly checked, as the individual referred to no doubt took advantage of the law to inaugurate some advertising scheme. The law should, we think, stand as it is at present, and the postmaster-general given a large discretionary power which would enable him to promptly refuse free postal privileges to newspapers which are not worthy the name and are launched upon the public merely for advertising purposes.

PROTESTANT FICTIONS AND CATHOLIC FACTS.

Full Report of the Lecture Delivered by the Most Rev. Dr. Walsh, Archbishop of Toronto, at St. Patrick's Church.

On Thursday evening of last week His Grace the Most Rev. John Walsh, Archbishop of Toronto, lectured in St. Patrick's Church, William street, Toronto, under the auspices of the Catholic Truth Society—on "Some Things which Catholics do not Believe." The church was filled. Amongst the priests present in the sanctuary were: Father Hayden, C. S. S. R., Father Grogan, C. S. S. R., Father Dodsworth, C. S. S. R., Father Cruise and Father James Walsh. There were also present Provincial Brother Edward and Brothers Theobald, Patrick and Pius. After the lecture Father Grogan read satisfactory reports from the Truth Societies all over the province, and Benediction of the Most Blessed Sacrament was given by Rev. Father Walsh. His Grace, whose voice has seldom been heard to better advantage, spoke as follows:

"Return to judgment for they have borne false testimony against her." (Daniel xiii. 36.)

When the chaste Susanna was condemned to death through the false testimony of wicked men, and was being led to execution, the Prophet Daniel cried out to the assembled multitude: "Ye men of Israel, why are you so foolish that without examination or knowledge of the truth, you have condemned a daughter of Israel?" The case was re-opened, the condemned woman was adjudged innocent, and her virtue and honor were vindicated.

Now, this historic incident has a very appropriate application to the case of the Catholic Church. Without knowledge or examination of the truth the Church of Christ is condemned as fallen, corrupt, and apostate on false testimony, and unthinking multitudes believe her guilty when on honest examination of her real teachings they would find her innocent of the wicked charges of error in doctrine, and corruption in moral teaching made against her. I say to these men: "Why are you so foolish that without examination or knowledge of the truth you condemn a great historic Church. Return to judgment for they have borne false witness against her."

The Church Catholic, Apostolic and Roman, is a great and world wide institution that challenges the attention and the study of mankind. It exists in the world since the days when the Son of God Incarnate dwelt, and toiled, and taught amongst men, and revealed to their wondering minds the eternal and saving truths which constitute His holy religion, and which have since illumined the whole firmament of time. It was instituted by Christ to represent Him, and to do His work in the world when He should have returned to His Eternal Throne, that is to say, to teach the whole doctrine of Christ with authority and infallibility, and to apply, through His ordinances, the merits of His atonement to immortal souls. It bears upon its brow the marks and characteristics that distinguish and differentiate it from all false Churches. It is One in doctrine, in worship, and in government. It is Holy in its Founder, in its teachings and ministrations, and in the number of its children, who have been eminent for holiness of life in all ages. It is Catholic or universal in time and space; and fills the whole world with the majesty of its presence, and it is Apostolic in its doctrines and in its ministry. It holds Christ's commission to be in His stead the official teacher of His revelation to the world. It is to it, in the person of the Apostles, Christ said: "All power is given to Me in heaven and on earth. Go teach all nations, and behold, I am with you all days down to the consummation of the world." (Matt. xxviii. 19.)

It is the mother of Christian civilization. It converted the Papau world, and when the Roman Empire was broken into fragments by the barbarian hosts that, like an irresistible and destructive avalanche, rushed down upon it from the Northern forests, it converted and civilized those iron men, and bowed down their stubborn necks to the sweet yoke of Christ. There is no Christian nation in existence that does not owe to the Church its Christianity, and its civilization. It is the most ancient and venerable institution that exists on earth. It carries the miral back to the times when the Apostles of Christ preached in Jerusalem and Athens and Rome and Antioch, when her children were denounced by pagan writers as the enemies of the human race (*hostes*

humani generis were worried and in the Coliseum Roman citizens. throughout all the Master's work and saving man human sorrow for has not a consolation of the broken hearting of the tro she has not a a dark problem of which she holds Veronica like the sweat and from the face ity. Into every suffering she has of consolation. population her k up like blessed ping and comforti fering, whilst her learning and he the civilized world Ewart Gladstone Catholic Church for fifteen hundr human civilizati to her chariot, as phal car, the c material forces the art of the genius of the glory, grandeur been almost, tho that in these resp to boast of." H numerous than sects combined; larging the bou pire; her altari clime, and her found wherever taught the Eva and souls are to wondrous Chure Christianity and kind, is to-day, turles of age, as and as fruitful a Pentecostal fires the earth. Sure challenges the a and deserves the tion of those out

But nevertheless Church is deni Protestant world though she were best that it wou She is denounce and apostate Ch Founder her fa the spittle of Her great histor known: her doct ed, and in the well-meaning pu that is false, wic is the enemy of She hates the them up as a sel ceived and delu followers she ke and in spiritual to hold them fas and thraldom sio tongue in her p vations! She wicked idolater, hoars and wo stead of the Cre Virgin Mary in deemer of mank She practically of the Cross and prayers of saint our Crucified R rob God of a po and inalienably—the God-powe by pretending a also can forgive she loses on ea heaven, and wh shall be bound are some of the the Catholic Ch made so authori ly that multitu people believe were Gospel tru utter falsehoods the height of a of brazen effron And so, thous and well-meani their faces from refuse her a he decline to exam look upon her loathing. Now right; and just? men act in see Is this mode of with the intell conformity with and in consist Impartial inqu which in ether tie of this ni

CTIONS AND FACTS.

ture Delivered by John Walsh, Archdeacon at St. Patrick's.

ing of last week by John Walsh, Archdeacon, lectured in St. William street, Town of the Catholic. "Some Things to Believe." The longest of the priests were: Father Grogan, Father James, and Father Pius. After the read satisfaction of the Truth Societies and Benediction was given. His Grace, had been heard to speak as follows: "for they have borne her." (Daniel xiii.)

Susanna was conformed the false men, and was before, the Prophet assembled multitudes of Israel, why are without examination the truth, you have Father of Israel, condemned innocent, and were vindicated. An incident has application to the Church. Without annihilation of the Christ is corrupt, and apostate and unthinking malignity when on of her real teaching of her innocent of error in doctrine, in moral teaching I say to these men: foolish that without knowledge of the truth great historic Church.

But nevertheless this great historic Church is denied a hearing by the Protestant world! She is shunned as though she were some ferocious wild beast that it would be fatal to approach. She is denounced as a corrupt, fallen, and apostate Church. Like her Divine Founder her face is besmeared with the spittle of unreasoning crowds. Her great history is unread and unknown; her doctrines are misrepresented, and in the estimation of many well-meaning people she is everything that is false, wicked and absurd. She is the enemy of God's Revealed Word! She hates the Scriptures and shuts them up as a sealed book from her deceived and deluded followers! These followers she keeps in utter darkness and in spiritual slavery, and in order to hold them fast in spiritual blindness and thralldom she uses an unknown tongue in her public worship and devotions! She is a shameless and wicked idolater, substituting for divine honors and worship the creature instead of the Creator, and placing the Virgin Mary in the place of the Redeemer of mankind!

She practically denies the atonement of the Cross and has more faith in the prayers of saints than in the merits of our Crucified Redeemer! She tries to rob God of a power which essentially and inalienably belongs to Him alone—the God-power of forgiving sins—by pretending and claiming that she also can forgive sins, and that what she loses on earth shall be loosed in heaven, and what she binds on earth shall be bound also in heaven! These are some of the charges made against the Catholic Church, and they are made so authoritatively and persistently that multitudes of well-meaning people believe them as though they were Gospel truths, instead of being utter falsehoods, and would think it the height of absurdity and the acme of brazen effrontery to deny them. And so, thousands of good religious and well-meaning people turn away their faces from the Catholic Church, refuse her a hearing, contemptuously decline to examine her teachings, and look upon her with fear, hatred and loathing. Now is this fair? Is it right and just? Is it in this way that men act in social and political life? Is this mode of conduct in harmony with the intelligence of the age, in conformity with justice and fair-play, and in consistency with that spirit of impartial inquiry and investigation which in other respects is characteristic of this nineteenth century? If

humani generis), and when they were worried and torn by wild beasts in the Coliseum for the amusement of Roman citizens. It has come down throughout all the ages doing the Divine Master's work, teaching, civilizing, and saving mankind. There is no human sorrow for which the Church has not a consolation, no deep wound of the broken heart for which she has not a healing balm. There is no questioning of the troubled soul for which she has not a satisfying answer, no dark problem of human life for which which she holds not the solution. Veronica like she has wiped the sweat and blood and tears from the face of Suffering Humanity. Into every Gethsemane of human suffering she has entered like an angel of consolation. In every centre of population her hospitals have sprung up like blessed probatics for the healing and comforting of the sick and suffering, whilst her institutions of higher learning and her primary schools dot the civilized world. The Hon. William Ewart Gladstone has this to say of the Catholic Church: "She has marched for fifteen hundred years at the head of human civilization, and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world; her art the genius of the world; her greatness, glory, grandeur and majesty have been almost, though not absolutely, all that in these respects the world has had to boast of." Her children are more numerous than all the members of the sects combined; she is every day enlarging the boundaries of her vast empire; her altars are raised in every clime, and her missionaries are to be found wherever there are men to be taught the Evangel of immortality, and souls are to be saved. And this wondrous Church, which is as old as Christianity and as universal as mankind, is to-day, after its twenty centuries of age, as fresh and as vigorous and as fruitful as on that day when the Pentecostal fires were showered upon the earth. Surely such an institution challenges the attention and demands and deserves the most serious examination of those outside its pale!

But nevertheless this great historic Church is denied a hearing by the Protestant world! She is shunned as though she were some ferocious wild beast that it would be fatal to approach. She is denounced as a corrupt, fallen, and apostate Church. Like her Divine Founder her face is besmeared with the spittle of unreasoning crowds. Her great history is unread and unknown; her doctrines are misrepresented, and in the estimation of many well-meaning people she is everything that is false, wicked and absurd. She is the enemy of God's Revealed Word! She hates the Scriptures and shuts them up as a sealed book from her deceived and deluded followers! These followers she keeps in utter darkness and in spiritual slavery, and in order to hold them fast in spiritual blindness and thralldom she uses an unknown tongue in her public worship and devotions! She is a shameless and wicked idolater, substituting for divine honors and worship the creature instead of the Creator, and placing the Virgin Mary in the place of the Redeemer of mankind!

She practically denies the atonement of the Cross and has more faith in the prayers of saints than in the merits of our Crucified Redeemer! She tries to rob God of a power which essentially and inalienably belongs to Him alone—the God-power of forgiving sins—by pretending and claiming that she also can forgive sins, and that what she loses on earth shall be loosed in heaven, and what she binds on earth shall be bound also in heaven! These are some of the charges made against the Catholic Church, and they are made so authoritatively and persistently that multitudes of well-meaning people believe them as though they were Gospel truths, instead of being utter falsehoods, and would think it the height of absurdity and the acme of brazen effrontery to deny them. And so, thousands of good religious and well-meaning people turn away their faces from the Catholic Church, refuse her a hearing, contemptuously decline to examine her teachings, and look upon her with fear, hatred and loathing. Now is this fair? Is it right and just? Is it in this way that men act in social and political life? Is this mode of conduct in harmony with the intelligence of the age, in conformity with justice and fair-play, and in consistency with that spirit of impartial inquiry and investigation which in other respects is characteristic of this nineteenth century? If

you wish to know the truth about the character and standing of citizens do you go to their enemies to learn it? If you wish to know the merits of the Liberal Party or policy do you go to the Tories for information, and, vice versa, if you desire accurate information about the merits of the National Policy is it to the leaders of the Liberal Party you go for such information?

Now, dear brethren, if such a mode of action would be considered as foolish, meaningless and absurd where there is question of seeking and obtaining correct information respecting the character of neighbors, or the merits of the respective policies of the Liberals and Tories, surely it is more absurd to go to professed enemies of the Catholic Church for correct knowledge regarding her tenets, regarding the doctrines which she holds, believes and teaches to her children! In order to acquire such information, common-sense and justice require that men should go to her authoritative exposition, of her doctrines, that they should go to her official teachers to learn what the Catholic Church really and truly holds and teaches. The Catholic Church demands investigation, she claims a hearing. She claims she is the oracle of God and the Spouse of Christ, and the legitimate mother of His children, and therefore in the words of Macaulay, a Protestant historian, There never was, and there is not now, on earth an institution so well deserving of examination as the Catholic Church. But you must go to the true sources of information regarding her claims and her doctrines, you must read and study her books, you must hear and consult her Bishops and her priests, and then form your judgment and draw your conclusions, instead of basing your opinions on the mis-statements and misrepresentations of her adversaries and traducers. Now, I contend that the Church is most grossly misrepresented and misunderstood, that her teachings are falsified and that there are doctrines and practices imputed to her which she not only does not hold nor observe, but which from her whole soul she abhors, condemns and anathematizes. I will refer to some of these just now, and in doing so I shall say to our separated brethren what Daniel said to the accusers of the chaste Susanna: "Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel? Return to judgment for they have borne false witness against her." (Daniel xiii., 18, 19.)

First, then, it is false to affirm that the Catholic Church is the enemy of God's revealed Word, or that she forbids the reading of the Scriptures to her children. She teaches that the Scripture is the revealed Word of God, that every title of it was written under the inspiration of the Holy Ghost, that in the words of St. Paul to Timothy: "All Scripture inspired of God is profitable to teach, to reprove to correct, to instruct in justice." (2 Tim. iii. v., 16.)

With a mother's care she protected and saved the Written Word during the bloody persecutions which the Roman Empire for three hundred years carried on against her and everything that belonged to her, including the Scriptures. She protected and saved them during the ages when the fierce Northern pagan barbarians swept in a tide of destruction over Europe, burning, pillaging and wasting everything in their path. It was she that settled the canon of the Scripture and authoritatively decided what books were canonical and true Scripture and what must be considered as spurious. For centuries she kept hundreds and thousands of children employed in translating and transcribing the Word of God—aye, and in letters of Gold and on parchment of purple to show veneration and love for God's Word. She causes it to be read in her public services and to be expounded to her people. The priests are bound under the most solemn obligation to read daily for an hour the Scriptures and commentaries on the Scripture. Her commentaries on it are the best and most learned ever written. Catholic kings and emperors in the Middle Ages when wishing to testify their regard and reverence to friends or to religious men could find nothing more expressive of their esteem than copies of the Scriptures, and these copies were not infrequently written in letters of gold and covered with purple, and ivory, and precious stones. And when printing was invented the Church made use of this new art which was about to revolutionize the world, to disseminate the Word of God in the

vernacular among the people. Thus in Germany a Catholic version was printed nearly sixty years before Luther's translation; in fact five different Catholic versions of Scripture in the vulgar tongue were published in Germany before Luther's Bible appeared. The very same thing occurred in Spain, Italy and France. (See letter of Pope Pius VI. to the Archbishop of Florence on the popular use of the Bible in first page of the Douay Bible.) From these facts it is evident that it is false and unjust to accuse the Catholic Church of being opposed to the Scriptures. On the contrary it is her child and she is its mother, and she has ever protected, guarded and fostered it with a mother's loving care. But the Church is not only the friend and guardian of Scripture, she is also its divinely appointed official interpreter and teacher. The Bible as read and interpreted by each individual for himself was never intended by Christ to be the rule of faith and of morals. There are overwhelming arguments and irrefragable facts against this Protestant theory. 1st, Christ never wrote a word of the Bible, 2nd, He never commissioned His Apostles to write it; 3rd, The Bible was not entirely written and completed until about sixty-five years after the Ascension of Our Lord; 4th, Until the time of the invention of printing, nearly fifteen hundred years of the Christian era, it was a physical impossibility to disseminate the Bible so as to bring it within the reach of all, and, lastly, the vast majority of the people could not read it, even though they had copies of it. "The unlearned and unstable wrest it to their own destruction." Christ Our Lord appointed His Church to be the guardian and teacher of His revealed word to His people. Just as the civil society and the governing power makes laws and appoints judges to expound their true meaning, so Christ the Divine Lawgiver appointed and commissioned His Church to interpret and teach the true meaning of His revealed word to His people. "All power," said He to His Apostles, "is given to me in Heaven and on earth. Going, therefore, teach ye all nations, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." (Matt. xxviii., 19, 20) "Go ye unto the whole world, and preach the gospel to every creature." (Matt. xvi., 13.) "He that heareth you heareth Me, and he that despiseth you despiseth Me." (Luke x., 16) Again, Christ gives no command to individuals to read the Scriptures, but He condemns those that "will not hear the Church as sheathens and publicans." (Matt. xv., 17.) St. Paul declares (Romans, x., 17) that "faith cometh by hearing" but faith would not come by hearing, but by reading, if the Protestant theory were true.

This is the relation of the Church Catholic towards Holy Scripture. She is its divinely appointed guardian and its unerring teacher. She is not guilty of the absurdity of telling every man, woman and child to read the Bible and to make out their religion from its pages. We see what the result of this theory has been in the innumerable sects that now exist outside the Church, all pretending to read and to understand the true meaning of the Bible, and all differing in their understanding of it. Such endless divisions, and such multitudes of warring sects, generated by the principle of Protestantism have filled the world with doubts regarding the divinity of Christianity, have supplied the Infidel with powerful arguments, and have served to bring the religion of Christ into contempt. There is but one God and one true Faith, and that Faith is kept in its unity, purity, and integrity by the Church Catholic, which interprets God's word by virtue of a divine commission and divine authority.

Again it is charged that the Catholic Church uses an unknown tongue in her services in order to keep her children in ignorance and to clothe her worship with the cloak of mystery! The Catholic Church makes use of the Latin tongue in her public worship, in the Western Church and of the Greek in the Eastern for the following reasons. The Church is universal, her mission is to all mankind. Were she a mere National Church, an English Church or French or Italian, she would doubtless employ in her services the language of the nation of which she was the Church. But the Catholic Church being a universal Church makes use of one unvarying language in her public worship in all the nations, to once typify her unity, and her universality, her worship being the same, and in the same

tongue in every country under the sun. The doctrines of the church are definite, precise and unchanging. She, therefore, makes use of a dead tongue the meaning of whose words is fixed and unchanging, to enunciate and crystallize her doctrines and creeds. The meaning of words of living languages changes very frequently, and could not fittingly express unalterable and unchanging dogmas. Besides Latin was the language of the civilized world when the Church began her mission, and continued so to be during the first four centuries of the Christian era. It was the language in which she evangelized and Christianized the great Roman world. But when that world became divided into various nationalities speaking diverse tongues, the Church still retained her primitive language, and thus remained unchanged in her speech as well as in her constitution. This language, therefore, connects her with the Apostolic age; and she still continues to speak and use it because she is One, Apostolic, Unchanging and Catholic. But not on that account are her people ignorant of her worship and her liturgical devotions. They are taught from their infancy the meaning of the worship and public devotions of the Church. Their prayer-books contain translations of her Latin services, the Epistles and Gospels are read in the vulgar tongue by the pastor, and sermons are regularly preached in English, and her doctrines are taught and explained in the vernacular tongues of her children. Besides, many of the public devotions, such as the Way of the Cross and the Rosary, and the Litanies, are conducted in English.

Again it is said that the Church ignores our Saviour and deprecates the work of the Redemption, and robs the atonement of its all-sufficient value! The accusation is utterly false, unjust, and calumnious. The Catholic Church teaches that Christ is the Incarnate Son of God, that He is the Redeemer and Saviour and Teacher of mankind, that He is very God and very Man, having one divine personality, that He is our only Mediator of Redemption, that there is no salvation in any other name under Heaven given to men whereby they can be saved. She teaches that one drop of the blood of Christ would have been sufficient to redeem ten thousand guilty words, and that in shedding His Blood for us He purchased us with a great price, that that Blood shed on Calvary ascended up through all the ages to the very gates of Paradise in its power, and that it in principle and potency it washed away the guilt of all the ages; that no child of Adam ever entered Heaven or ever can enter Heaven save through the merits of the Atonement of Christ. All her prayers are offered up in the name of Christ Jesus, and her children bow the head in loving reverence and adoration at the very sound of that name, thus carrying out in spirit the words of St. Paul, that in the name of Jesus every knee shall bend, of those that are in Heaven and on earth, and under the earth, and that every tongue should confess that the Lord Jesus is the glory of the Father; and they believe the same Apostle that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height nor depth, nor any other creature, shall separate us from the love of God which is in Christ Jesus our Lord. (Romans, viii., 38, 39.)

She at all times defended the Divinity of Christ against unbelievers. For three hundred years she defended the Divinity of Christ against the Arians. She assembled councils and condemned their destructive heresy. She endured the anger of kings and emperors in defence of this fundamental doctrine of Christian faith, and her Bishops, priests and children suffered persecution, exile and death to uphold it. And yet we are confidently and impudently, but most falsely, told that the Church ignores Christ and His Redemption! Millions of her children, Bishops, priests, monks and nuns, have consecrated themselves to lives of voluntary poverty, chastity and obedience in imitation of Christ their Redeemer, and for His dear sake have given up the world and its pleasures, allurements, and seductions to consecrate themselves to the service of the poor, the ignorant, the sick, the suffering and afflicted. The Catholic Church opposed to Christ! Why if it were not for her it is most doubtful if Faith in Christ would exist in any corner of the earth to-day!

The Catholic Church is accused of

adoring the Blessed Virgin, and of giving her divine honor, and of placing her before and above her Redeemer in the work of man's Redemption, and salvation! In other words the Church is charged with being guilty of the heinous and abominable crime of idolatry! This accusation is false, wicked and cruelly unjust. The Church abhors the sin of idolatry, and has labored for centuries to destroy it from the face of the earth; and she teaches that the Blessed Virgin is a mere creature and that Christ is her Redeemer as well as of all the other children of Adam; that she, being a creature it would be a damnable sin to adore her or give her divine honors; that there is an infinite distance between God the Creator and a mere creature; that God is infinite perfection and that the creature is finite, and that to God alone should be reserved supreme worship and divine honor and adoration. And hence of God alone we ask grace and mercy, but of the Blessed Virgin and the Saints we only ask the assistance of their prayers. But we honor the Blessed Virgin, because she is the Mother of Christ our God and Redeemer, because as such she is the most perfect creature that ever issued from the hands of God. But the honor we pay to her is not the supreme honor due to God, but the inferior and infinitely different honor which is due to a creature even the most perfect. We call her Blessed because she herself, inspired by the Holy Ghost, prophesied that all generations should call her blessed. God honored her by choosing her for His mother, and the archangel honored her when he hailed and greeted her with being "full of grace," and as having God with her in an especial manner. And surely it is but right and proper to honor her whom God Himself so much honored! Besides, in honoring her we but honor the gifts and graces which God so abundantly bestowed upon her and which crowned her with honor and glory. We also pay an inferior honor to the saints because they are the friends of God, and thus do we in accordance with the injunction of the Psalmist praise God in His saints. As the moon shines by the reflected light of the sun, but does not dim His glory, nor rob Him of the effulgence of his rays, so the Blessed Virgin and the saints shine by the reflected light of God's beauties and perfections, that is by His graces and His gifts. But instead of diminishing the honor and the glory which are essentially His, they but serve to increase and intensify it. Of God we ask mercy and pardon, but we only ask the saints to pray for us. Is there any harm in this? Was it wrong for St. Paul to ask the prayers of his disciples, and if not how can it be wrong for us to ask the prayers of the saints reigning with God in glory? It is on this principle of invocation and intercession that we act in daily life. Witness persons wanting Government appointments asking the influence of respected friends of the Government.

It is of her the inspired writer spoke when he exclaimed: "Who is she that cometh forth like the morning rising, fair as the moon, bright as the sun, terrible like an army in battle array." (Canticles, vi., 9.)

St. John in the Apocalypse (xii., c. 1) describes her as "clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars."

Even Protestant poets, inspired by Faith as well as poetic genius, paid her the highest tributes of reverence and honor. Thus Wordsworth sings:

Woman whose virgin bosom was unrobed By the least shade of thought to sin allied, Woman above all women glorified, Our tainted nature's solitary boast, Purer than foam on central ocean tost, Fairer than Eastern skies at daybreak strewn With faded roses; than the unblemished moon Before her wane begins on heaven's blue coast Thy image falls to earth, yet some I ween The suppliant knees might bend As to a visible power in which doth blend All that was mixed and reconciled in thee; Of mother's love with maiden purity, Of high with love, celestial with serene.

But the priests say they can forgive sins and they charge money for doing so! That priests can forgive sins on certain conditions is true, but that they charge money for doing so, is a wicked falsehood. Christ could forgive sins, and He gave the same God like power to His Church for all time when He said to His Apostles: "As the Father hath sent Me I send you. Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." (John xx., 22-23) Now, what are the conditions on which the priests of the Church are empowered to absolve from sin? The conditions on

the part of the penitent are, Contrition, Confession and Satisfaction—that is to say, the penitent must be truly and really sorry for his sins, because they offend God, and must be firmly resolved not to sin again. He must confess all his grievous sins to the priest and lay before him his naked heart, must confess to the priest his sins of thought, his sins of act, his sins of omission. The penitent must, in addition, perform the works of penance prescribed by the confessor in satisfaction for his sins. He must also repair injury done his neighbor in goods or character. These, and these alone, are ordinarily the conditions on which actual grievous sin can be forgiven in the Catholic Church. Is this an easy process? Is this ordeal calculated to encourage the commission of sin, or is it not? It has proved to be an efficient deterrent from the commission of sin. How much easier is the Protestant doctrine and practice on this point! The Protestant says: "Believe in Christ, and all grievous sins will be forgiven." An easy system, truly! It is indeed salvation made easy, and the narrow road to heaven broadened and made smooth.

But is not your doctrine and practice of Indulgences calculated to debase and corrupt? Your Indulgences are not only a pardon for past sins but a permission to commit future sins, and all this for a pecuniary consideration! This is a wicked Protestant misrepresentation and calumny.

An Indulgence is not a pardon for sin or a permission to commit it. An Indulgence is the remission of the temporal punishment due for sin after the guilt and the eternal punishment due for it have been forgiven. We have several proofs in Holy Writ that after the guilt of sin has been forgiven there still remains due for it a temporal punishment. Thus Adam was forgiven the guilt of his sin, and yet what fearful temporal punishment had to be endured by him for it! He was banished from Paradise and was condemned to death. Famines, pestilence, wars, sickness and death, and numberless other temporal chastisements, have followed on the original sin of Adam. David was forgiven his double sin of adultery and murder; and yet he was punished for it by the death of his child. Moses was forgiven his sin of doubt; yet as a temporal punishment of it he was not allowed to enter the Land of Promise. It is therefore certain that a temporal punishment remains due for sin after the guilt of it has been forgiven. Now the Church by virtue of the power of loosing and binding left to her by Christ, can remit this temporal punishment on certain prescribed conditions—such as the worthy reception of the sacraments of penance and the Blessed Eucharist, the recitation of certain prayers, acts of mortification, alms deeds and other works of mercy. There is nothing in all this to show that an Indulgence is the pardon of sin or permission to commit. This is, of course, another Protestant misrepresentation, another false accusation against God's Church. On the contrary the Catholic doctrine of Indulgences shows the enormity and heinousness of sin; it illustrates the infinite merits and efficacy of Christ's atonement, and shows forth the tender mercy and goodness of God and the mutual union and charity that bind the members of the Church in one great brotherhood.

In the Catholic theory an Indulgence is not so indulgent a thing after all, and is not at all so easy as the simple plenary Indulgence given by Protestantism, which has abolished fasting and abstinence, done away with self-denial and mortification, which has a horror of confession and has stigmatized all penitential works as not only useless but derogatory to the merits of Christ's atonement. Thus Protestantism is a vast plenary Indulgence which has sought to make broad and smooth the narrow road that alone, by Christ's appointment, leads to eternal life. The Protestant broad way is not the narrow way of Christ.

Time will not allow me to refer to the popular misrepresentations that prevail of other teachings and practices of the Catholic Church. The points touched on we have shown how utterly false are the misrepresentations that are held as unquestionably true without knowledge or examination of the truth. We have shown that on these points the doctrines of the Church are in harmony with right reason, and are sanctioned and upheld by God's Revealed Word; and, on proper examination, all her other teachings would be found to stand the same test. CONTINUED ON EIGHTH PAGE.

THE CATHOLIC RECORD

Old Times, Old Friends, Old Love.

There are no days like the good old days— The days when we were youthful; When humankind were pure of mind And speech and deeds were truthful; Before a love for sordid gold Became man's ruling passion, Before each dame and maid became Slaves to the tyrant fashion.

INEXCUSABLE LOITERERS.

The saying, "better late than never," says the Sacred Heart Review, may apply in a measure to people who have fallen into the habit of being late at Mass, but it would be well if custom were to reform it altogether, for there can be, as a general thing, no good reason for it. Those who are behind reason for it. Those who are behind reason for it. Those who are behind reason for it.

LONDON MUTUAL FIRE INSURANCE CO.

Annual Meeting - Highly Gratifying Reports of the Business for the Past Year. The annual meeting of the London Mutual Fire Insurance Company was held on the 3rd February, at their rooms, Richmond street, London. The various reports showed a very satisfactory year's work, and a very satisfactory year's work, and a very satisfactory year's work.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

COLORED NUNS SOUTH.

Ball Room Changed to a Convent. A sight which invariably attracts the attention of strangers in New Orleans is the colored Sisters. One so seldom hears of negroes professing the Roman Catholic faith that when he meets a colored nun for the first time he can but gaze after her in open-mouthed wonder. Accustomed as we are, moreover, to associating the black robes of the nun with white, pale faces, the effect is a little startling when a nearer view of a Sister of Charity discloses the meek brown face of a mulatto.

CONVENTUAL REFORMATORIES.

Mrs. Spooner, whose efforts to ameliorate the condition of that unfortunate class of mortals whom the community, for its own safety and in the hope of effecting their reformation, feels obliged to imprison are well known, declared at the meeting of the Massachusetts Prison Reform League held in this city last week that she strongly favored placing female prisoners in conventual reformatories.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

Old Gold CIGARETTES W. S. Kimball & Co. ROCHESTER, N. Y. Retail Everywhere 5c. per Package 17 FIRST PRIZE MEDALS.

THE CATHOLIC HOME ANNUAL Tells You all the Feasts and Fasts. Provides an Abundance of Stories. Over 70 Illustrations of Rare Merit. Parents and Children will be Interested and Instructed by this Really Fine Publication.

New York Catholic Agency The object of this Agency is to supply, at the regular dealers' prices, any kind of goods in the United States, and to do so at the lowest possible price.

O. LABELLE, MERCHANT TAILOR 372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

AGENTS.

The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended. The agents as a rule have done their work well. Most of them have shown a devotion to the company's interests that is indeed commendable, and deserves to be commended.

In the Gospel of heaven is likened The mustard seed I size of the tree which mean to say, of con larger trees e where it attains Neither does He s seed in the soil. What He does s and it there is the gre that, the effect is s startling when a cause. This is th able and a little it clear how tru Lord is speaking God without us— or of the kingdom that is, the life o souls. In our times w God spread thr world numbering dreds of millions, the hundreds of y of the nations sh men and women nursing fathers mothers. Nation gone, but the Ch have grown and mighty, but she h stripped them of their have forme kingdom. When spring? From t smallest and m causes. Go to th hem, to the holv the cross and C room in which t gathered together the source and s from which the m In this way ou Church have bee shall we say of within us? In grace of God wa as a seed to gro habits of faith, h then given to us on and as we gro passions increas enemies, the wo devil, grow her seed planted in storms and held and strife? The tion depends up upon our own g can the good w certainly carry a has given us to the seed. He with His grace, fire of His love a And first we enough to say a mechanical w need, in time our hearts to G est petitions fo And next we m means which He — His holy S must we receiv Body and Blood we shall always move that suffi must not tempt into danger: 'b weakness? The greatest care the If we are in work with God His grace will mighty tree, an within us will i Kingdom of God grace in our God's kingdom. A New Cong The import made that the lished a new C whose duty it is tions having ret of Christendom, a permanent including Cardin both the Ea Churches. The be of the great Catholics, but t Church. It is P pal policy requ it establishes a the course, at conciliating, o vigorous? Mo hints that it wi do. Most acc tration of Leo N Your Is pure, rich blo body, because w and the beginn Physical system changes. All th accumulated d now be expell result. The on- tly in the pubi spiritalia. In re sales are the b bottles of Hood's for spring b Your blood and t whole system. The Conglin troubled with b cessively harass ing to others. I O! Obviate all speedily, and i ness, sores, inju rladism is the Blod. Hood's acid cures r

FIVE-MINUTE'S SERMON.

Sixth Sunday After Epiphany.

HOW TO USE GRACE.

In the Gospel of to-day the kingdom of heaven is likened to a mustard seed. The mustard seed is compared with the size of the tree which springs from it, the least of seeds. Our Lord does not mean to say, of course, that there are larger trees even in those places where it attains its greatest size. Neither does He say that the mustard seed is the very smallest of all seeds. What He does say is that between the seed and the tree which springs from it there is the greatest of differences; that the effect is very great and very startling when compared with its cause. This is the point of the parable, and a little reflection will make it clear how true it is, whether our Lord is speaking of the kingdom of God without us—that is, the Church; or of the kingdom of God within us—that is, the life of grace in our own souls.

In our times we see the Church of God spread throughout the whole world numbering her children by hundreds of millions. History tells us of the hundreds of years she has lived, of the nations she has converted, of the men and women who have been her nursing fathers and her nursing mothers. Nations have come and gone, but the Church remains. They have grown and become great and mighty, but she has outgrown and outstripped them all, and the mightiest of them have formed but a part of her kingdom. And from what did she spring? Whence did she take her origin? From the eyes of men, the smallest and most insignificant of causes. Go to the manger at Bethlehem, to the holy house at Nazareth, to the cross and Calvary, to the upper room in which twelve poor men are gathered together. Here we shall see the source and spring; here the seed from which the mighty tree has grown.

In this way our Lord's words of the Church have been verified. But what shall we say of the power of grace within us? In Holy Baptism the grace of God was planted in our soul as a seed to grow and fructify. The habits of faith, hope, and charity were then given to us. But as time went on and as we grew up the passions increased, the assaults of our enemies, the world, the flesh, and the devil, grew fiercer. Has the good seed planted in our soul survived the storms and held its own in the conflict and strife? The answer to this question depends upon our own selves, upon our own conduct. God, who began the good work in us, will most certainly carry it to perfection, if we are willing to do the part which He has given us to do. He has planted the seed. He is ready to water it with His grace, to foster it with the fire of His love. But we must co-operate.

And first we must pray. It is not enough to say a few prayers in a cold, mechanical way; we must in times of need, in times of temptation, lift up our hearts to God and send forth earnest petitions for strength and help. And next we must make use of the means which He Himself has instituted—His holy Sacraments; especially must we receive the most precious Body and Blood of our Lord, for there we shall always find grace and help more than sufficient. And lastly, we must not tempt God by rashly running into danger; but knowing His own will, whose duty it shall be to treat all questions having reference to the reunion of Christendom. The Congregation is a permanent one, its membership including Cardinals and Patriarchs of both the Eastern and Western Churches. This announcement is made that the Holy Father has established a new Congregation in Rome, whose duty it shall be to treat all questions having reference to the reunion of Christendom. The Congregation is a permanent one, its membership including Cardinals and Patriarchs of both the Eastern and Western Churches. This announcement is made that the Holy Father has established a new Congregation in Rome, whose duty it shall be to treat all questions having reference to the reunion of Christendom.

A New Congregation at Rome.

The important announcement is made that the Holy Father has established a new Congregation in Rome, whose duty it shall be to treat all questions having reference to the reunion of Christendom. The Congregation is a permanent one, its membership including Cardinals and Patriarchs of both the Eastern and Western Churches. This announcement is made that the Holy Father has established a new Congregation in Rome, whose duty it shall be to treat all questions having reference to the reunion of Christendom. The Congregation is a permanent one, its membership including Cardinals and Patriarchs of both the Eastern and Western Churches. This announcement is made that the Holy Father has established a new Congregation in Rome, whose duty it shall be to treat all questions having reference to the reunion of Christendom.

Your Present Need

is pure, rich blood, and a strong and healthy body; because with the approach of spring and the beginning of warmer weather your physical system will undergo radical changes. All the impurities which have accumulated during winter weather must now be expelled, or serious consequences will result. The one true blood purifier prominently in the public eye to-day is Hood's Sarsaparilla. Its record of cures is unequalled. Its sales are the largest in the world. A few bottles of Hood's Sarsaparilla will prepare you for spring, by purifying and enriching your blood and toning and invigorating your whole system.

The coughing and wheezing of persons troubled with bronchitis or the asthma is exceedingly harassing to themselves and annoying to others. DR. THOMAS' ELECTRIC OIL obviates all this entirely, safely and speedily, and is a benign remedy for laryngitis, sore, injuries, piles, kidney and spinal troubles.

Rheumatism is caused by lactic acid in the blood. Hood's Sarsaparilla neutralizes the acid and cures rheumatism.

OUR BOYS AND GIRLS.

Don't let Mother do it.

Daughter, don't let mother do it! Do not let her slave and toil, While you sit a useless idler, Fearing your soft hand to soil, Don't you see the heavy burdens, Daily she is wont to bear, Bring the lines upon her forehead, Sprinkles silver in her hair?

Daughter, don't let mother do it! Do not let her bake and broil Through the long, dull Winter hours, Share with her the heavy toil, See her eyes has lost its brightness, Faded from her cheek the glow; And the step that once was buoyant Now is feeble, tired and slow.

Daughter, don't let mother do it, She has cared for you so long; Is it right the weak and feeble, Should be toiling for the strong? Waking from your listless languor, Seek her side to cheer and bless, And your grief will be less bitter When the soles above her press.

Daughter, don't let mother do it; You will never, never know What were home without a mother 'Till that mother hath low— Low beneath the burdened assis, Free from care and earthly pain; To the home so sad without her, Never to return again.

Acting From Inclination.

With many persons inclination is stronger than duty, says a writer in the Catholic Columbian. If they are tired, they insist on resting their body before going on with the work that occupies them, no matter how urgent it may be. If they are drowsy, they shorten their night prayers. If they do not like their pastor generally, they will not assist at the parochial Mass, so that they may escape his sermons. To the other members of their family whom they love they are good-natured, but to those relatives for whom they have no natural affection, they are rude.

Speaking of her own girlhood, Mother Francis Raphael, O. S. D., says that her worst defect of character was her habitual disposition to follow inclination. "I studied what I liked," she told an intimate friend in confidence, "and the lesson I disliked was always neglected. No one ever had a fault to find with me when geography, history or poetry made up the day's lessons; but black Wednesday came with its English grammar and arithmetic, and then I was invariably in disgrace. It was the same with everything—I habitually followed inclination and could not resist, and this begot a fatal weakness of will." She is not alone in that weakness, for hundreds of thousands of other women, and myriads of men, cannot conquer themselves. Their appetites rule their intellect. Their body is more powerful than their mind, and the lower part of their soul dominates over the nobler element. They cannot bear pain. They shrink from self-denial. They are ready to capitulate to any temptation that brings with it gratification.

A Little Hero.

I want to tell you about my little hero. His name is Jo. He is only ten years old. You wonder, perhaps, how one so young can lay any claim to the title I have given him. Have you not thought that the world has many heroes it knows nothing of—unknown heroes who fight silent battles and win unheralded victories? I am Jo's father. To me he is one of the best and dearest lads in all the world. One reason why I love him so well is because he is so brave. By that I do not mean that he is brave in the face of physical danger, but that he is not afraid to face a temptation or a trial. Boys have temptations and trials the same as men have, and a boy has often as hard a battle to fight as his father does. If he conquers I call him a hero.

Well, yesterday, I heard some of the boys planning mischief. They were anticipating what boys call a "good time." "We must have Jo along," they said. "Jo is such a jolly fellow that we can't get along without him." Then they talked about the matter over, and I wondered, as I listened, if my boy would be willing to join them in wrongdoing. I hoped not.

Pretty soon he came. "Oh here's Jo," the boys cried. "Hello, Jo! You're the very fellow we've been wanting to see. We've got the jolliest thing all planned out. You'll go in for fun, won't you?" "I'm ready for fun," Jo answered, "if it's the right kind of fun. Tell me what you're going to do?" They told him. I saw that he looked grave as he listened. I could read his face like a book. I could see that he was fighting a battle. He wanted to go with the boys, but he felt that what they proposed to do was wrong. "Well, you'll go with us, won't you?" they asked, when he had explained what they were going to do. "No," answered Jo, suddenly, as if he had made up his mind all at once. "No, I can't go with you."

Home Manners.

If people would only realize how very easy it is to teach children good manners when they are little, it seems to me they never would neglect to attend to it. The youngster is allowed to go his own way, to violate every rule of courtesy, sometimes of decency,

until his habits are to an extent formed. Then there is a great breaking-up of established notions, and the child is punished and nagged and worried for doing that which it has hitherto been permitted to do without criticism.

It becomes angered, sullen, unsettled, and irritable, and if it has a strong sense of justice—which, by the way, is more common in children than people, as a rule, give them credit for—it feels outraged and abused, and becomes unmanageable and rebellious. The best school of manners for a child is the parent's example and home training.

Conary manners are, by all odds, the worst element that ever entered into a family. Just why people should indulge themselves in all sorts of carelessness, indifference, and ill-bred habits when they are alone at home, and put on a veneer of courtesy, amiability, and polish when somebody comes, is one of the many mysteries of this very mysterious thing that we call life. How much easier it would be to maintain the steady, uniform deportment, to follow out the same theories and hold to the same principles Sundays and week-days, storm and sunshine, alone or in society. Veneers are makeshift. They may have their uses, but are not less desirable than the solid material all through. One lasts for a little while, the other weathers the storms of time, hard usage, and the wear and tear of every day life. One is temporary and wears out; the other grows better with every passing year.

The earliest training of a child should be in strict conformation with the most approved society into which it is born. That which is known as Sunday manners or behavior should be the inflexible rule of the household. One of the prettiest sights in the world was witnessed in a public hall the other day, when a boy of nine years stepped out in advance of his mother and older sister, opened the door, held it with one hand, and waited for them to pass through.

It put the blush on more than one mature cheek, and caused many a mother with growing children to wonder why it was that her boys never did anything of the sort. The simple reason was that in that home hold courtesy was enforced from the cradle. The boy never had been permitted to suppose that he could pass through a door and allow it to swing back into the face of his seniors.

At the age of nine years he could offer his mother his arm, escort her to the table, place her chair for her, pick up her fan, handkerchief, or gloves, and perform all the little polite acts of everyday existence with the dignity and grace of a courtier. To say that he was admired by every one would not be in the least exaggeration. In striking contrast was his conduct with the indifference, lounging, carelessness of most of the boys with whom he associated. But to attain this degree of ease and polish it is scarcely necessary to say that the strictest rules of good breeding were constantly observed in that family.

It may be said that such things take too much time and trouble, and that one's home is a place of relaxation and indulgence in one's personal peculiarities. While this may be so, the question would immediately arise just what habits and practices should be allowed, and whether under any circumstances, bad manners, loafing, and extreme carelessness, are to be tolerated. When once one is trained to good form, some of the most objectionable features of every day indulgence become as distasteful as they were formerly thought comfortable and most necessary. All of which goes to prove the truth of the old quotation: "How use doth work a habit in man."

The Degree on Anglican Orders.

Father Luke Rivington, speaking on the state of religious mind consequent on the Papal condemnation of Anglican orders, said that the Anglicans were passing through a very critical stage. He felt that when all the bluster had blown over, when many persons had had their say, and when all this talk of indifference to the Pope's pronouncement had passed by, a great many people who spoke in this way would find they could not sleep, that they were still haunted by their difficulty; that when they heard their clergymen say, "We are priests just as much as Roman Catholic priests are," there would be felt a tickling of conscience, and that it was, after all, a serious matter when Rome had spoken so decisively. At this moment there was in the Church of England a great anxiety upon this question. Moreover, the answers given to the letter were so absolutely irrelevant and unhistorical, that if the laity could only be posted up a little better on this matter they would be able to remove doubts in the minds of many people who were wavering in their opinions. He therefore asked Catholic laymen to study it a little and to be ready to reply to Anglicans in their difficulties. To meet this emergency the Catholic True Society of England is preparing and disseminating special literature dealing with the questions in the controversy. The Society will also devote its endeavors towards the big Non-conformist body of England. Thus the work goes along in every land. We need only an explanation of Catholic doctrines and numerous conversions will follow.—The Missionary.

Pale sickly children should use Mother's Grace Worm Exterminator. Worms are one of the principal causes of suffering in children and should be expelled from the system.

Best for Wash Day. For quick and easy work. For cleanest, sweetest and whitest clothes. Surprise is best. USE SURPRISE SOAP. Best for Every Day. For every use about the house Surprise works best and cheapest. See for yourself.

CHATS WITH YOUNG MEN.

God keeps a school for His children here on earth; and one of His best teachers is named Disappointment. He is a rough teacher; severe in tone and harsh in His handling sometimes, but His tuition is worth all its costs. Many of our best lessons through life have been taught us by that stern old schoolmaster, Disappointment. In the things of the world choose the least; in the things of God choose the best.

Home Influence.

Our home influence is not a passing, but an abiding one; and all powerful for good or evil, for peace or strife, for happiness or misery. Each separate Christian home has been likened to a central sun, around which revolves a happy and united band of warm, loving hearts, acting, thinking, rejoicing, and sorrowing together. Which member of the family group can say, "I have no influence?" What sorrow, or what happiness, lies in the power of each?

Our Brother's Keeper.

We need not draw on the distant centuries to find examples of our responsibility for other's sins in our failing to interfere to prevent sin. To-day wickedness riots in consequence of our silence or our inaction. To-day lives are sad, because we fail to speak. To-day wrong and evil are powerful, because we fold the hand and close the lip. The tempted are yielding, because we stand by the tempter. The pure are tried, because we offer no sympathy. Lives are broken, because we slay not the destroyer. Lives are lonely, because we show no friendship. "It's none of my business," we say; "he is his own man!" It is your business to do all the good you can to everybody, for, indeed, you are your brother's keeper.

First and Last.

Little do we know what peculiar circumstances may surround us in life. There are times when the last shall be first, and the first last, as witnessed the following: "At a recent sale of Lincoln relics in Philadelphia, one of the most interesting 'relics' was the autograph copy of Lincoln's bill for legal services for the Illinois Central Railroad Company. The bill was for \$5,000, and six members of the Illinois bar certified that the amount was not unreasonable. Another relic was a check for \$250, given to Lincoln at another time by the same company as a retainer. If successful, he would receive a \$1,000 fee. Mr. Lincoln would not sue the Supreme Court, and presented his bill for the balance. The president of the company was absent when Lincoln called, so the latter was referred to the superintendent, who refused to pay the account, remarking, 'This is as much as a first class lawyer would charge.' The superintendent was General George B. McClellan."

Hope on, Hope Ever.

The great orator, the great painter, the great poet, the great statesman—all are children of Hope. It was Hope that hung the lantern upon the ship of Columbus; it was Hope that brought the suit in the Supreme Court, and presented his bill for the balance. The president of the company was absent when Lincoln called, so the latter was referred to the superintendent, who refused to pay the account, remarking, 'This is as much as a first class lawyer would charge.' The superintendent was General George B. McClellan.

Make a Library.

Do not wait a minute. Pick out what books are yours and call them a library. Fix a place for them, a bookcase, a few shelves, a what-not—anything you can get. Place the books upon it in a way to make them look as well as possible. Number them; have your name, printed or penciled in the upper left-hand corner of the inside cover; this latter precaution is brought into port a great many books that otherwise would still be adrift on borrowing seas. Don't lose your pamphlets and paper-covered books; if you dislike to incur the expense just now of regular binding, put them up neatly yourself in paste-board lids, cover with leatherette, print title on the back with pen or type-writer and enjoy them permanently as a part of your library.

The Three Ways of Living.

Every boy born into the world should be put in the way of independence. There are but three ways of

living... by working, by begging, or by stealing. Every productive occupation which adds anything to the capital of mankind, if followed assiduously with a desire to understand everything connected with it, is an ascending stair, whose summit is nowhere, and from the ascending steps of which the horizon of knowledge perpetually enlarges.

Friendship. Too late we learn—a man must hold his friend unjudged, accepted, trusted to the end.—John Boyle O'Reilly.

Carelessness is kin to Shiftlessness. Shiftlessness is as smoke to the nostrils of New Englanders of the old stock, and few words express such a down at the heel condition of good-for-nothing existence as that. It is the don't-work-before-breakfast kind, the go-to-the-ant-then-singcard species. We saw its embodiment the other day slouching along the street—hands in pockets, too stupid to whistle—shoulders rounded, and not simply forward, but of the squasy kind of selfish rotundity of back, without stiffening (such men ought to wear corsets) His whiskers were uncombed and without form. He toed in—his boots, of course, were the pull-on kind and were unblackened. His hat was on crooked and unshaped. His vest had buttons off. One leg of his pants had caught on to the top of his boot, the other reached the ankle. The coat-collar was turned up at the back and the man wore no suspenders or necktie. How such drones get along is beyond our ken. They are too lazy to get mad and too stupid to think that a round berating is anything more than flattering attention. They lack all self respect. There is no holding together, no crispness, no well knit frame, no muscle and sinew and nerve control. The gymnasium will do a great deal for a young man inclined this way, provided he can be made to work. A well-kept condition—trim, neat, firm and strong from shoes to hat—should be the care of every young man. Carelessness breeds shiftlessness, sloth, debts, vermin and moral decay.

Manners for Young Men.

"What is to be a gentleman? It is to be honest, brave, gentle, generous, and wise, and possessing all these qualities to exercise them in the most graceful manner? Ought a gentleman to be a loyal son, a true husband and an honest father? Ought his life to be decent, his bills to be paid, his tastes to be high and elegant? Yes, a thousand times yes." A young man should lose no opportunity, no matter how busy he is, to improve himself. There is a fine education in pictures and works of art. He should read and study in his leisure hours, and frequent the museum and picture galleries. He will thus have pleasant topics of conversation for his evening call, or at the dinner table. Every one needs all his social skill and agreeability in society. It is the place where we exchange our mental gifts. A young man helping to do the work of the world can become one of the most agreeable of companions even if he brings a keen intelligence, refined taste, and a desire to be agreeable into the conventional world where etiquette reigns.

A young man's manners may be elegant and his accomplishments numerous without injuring his usefulness. To study manner, to make that enamel on solid gold which has made such Americans as Everett, Motley, Livingston, Bayard, McClellan, and Story cannot be a poor study. The men who have influenced their race have had fine manners.—Catholic Citizen.

What is to be a gentleman? It is to be honest, brave, gentle, generous, and wise, and possessing all these qualities to exercise them in the most graceful manner? Ought a gentleman to be a loyal son, a true husband and an honest father? Ought his life to be decent, his bills to be paid, his tastes to be high and elegant? Yes, a thousand times yes.

A young man should lose no opportunity, no matter how busy he is, to improve himself. There is a fine education in pictures and works of art. He should read and study in his leisure hours, and frequent the museum and picture galleries. He will thus have pleasant topics of conversation for his evening call, or at the dinner table. Every one needs all his social skill and agreeability in society. It is the place where we exchange our mental gifts. A young man helping to do the work of the world can become one of the most agreeable of companions even if he brings a keen intelligence, refined taste, and a desire to be agreeable into the conventional world where etiquette reigns.

A young man's manners may be elegant and his accomplishments numerous without injuring his usefulness. To study manner, to make that enamel on solid gold which has made such Americans as Everett, Motley, Livingston, Bayard, McClellan, and Story cannot be a poor study. The men who have influenced their race have had fine manners.—Catholic Citizen.

\$19.500 GIVEN AWAY IN BICYCLES AND WATCHES FOR SUNLIGHT SOAP WRAPPERS. During the Year 1897. For full particulars see advertisements, or apply to LEVER BROS., LTD., 23 SCOTT ST., TORONTO

CANDLEMAS. SEND YOUR ORDERS EARLY. Hand-Made Wax Candles. Best quality, 1, 2, 3, 4, 5 and 8 to the lb. Moulded Bee's Wax Candles. 4 and 6 to the lb. Wax Souches, Unbleached. 12, 11 and 15 to the lb. Wax Tapers. 6, 8, 10, 12, 15 and 20 to the lb. Stearic Wax Candles. 4 and 6 to the lb. 3 to the lb. Paraffine Wax Candles. 8 to the lb. Large Candle, 30 inches. Paschal Candles. In all sizes, plain. D. & J. SADLER & CO. Catholic Publishers, Bookbinders and Stationers, Church Ornaments, Vestments, Statuary and Religious Articles. 1509 Notre Dame St. MONTREAL. 115 Church St. TORONTO.

High-Class Church Windows. Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS.

The O'Keefe Brewery Co. of Toronto, Ltd. SPECIALTIES: High-class English and Bavarian Hopped Ales, XXX Porter and Stout. Pilsener Lager of world-wide reputation. E. O'KEEFE, W. HAWKES, J. G. GIBSON, Pres. Vice-Pres. Sec-Treas.

WANTED. A MAN for every unrepresented district in Canada, to sell our High-Grade Canadian Trees, Berry Bushes, Roses, Ornamental Trees, XXX Potatoes, etc. NEW SEASON JUST OPENED. This is your best chance of territory if you apply NOW. The only Canadian house paying salary and expenses from the start. Liberal commission paid part-time men. Stone & Wellington, TORONTO. Over 700 acres under cultivation. MENTION THIS PAPER.

CONCORDIA VINEYARDS SANDWICH, ONT.

ERNEST GIRADOT & CO. Altar Wine a Specialty. Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

STAINED GLASS FOR CHURCHES. Best Qualities Only. Prices the Lowest. McCausland & Son 76 King Street West, TORONTO.

French Bordeaux Clarets. Which will be sold at the lowest price JAMES WILSON 308 Richmond St., London. Phone 650.

JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day. Telephone—Home, 373. Factory, 543.

PLAIN FACTS FOR FAIR MINDS. This has a larger sale than any book of the kind now in the market. It is not a controversial work but simply a statement of Catholic Doctrine. The author is Rev. Geo. M. Searle. The price is exceedingly low, only fifteen cents. Free by mail to any address. The book contains 300 pages. Address: Tho. Coffey, Catholic Record Office, London, Ont.

ES. do. ge ALS. ANNUAL

d Fasts. Stories. Merit.

ed and Instructed ation.

NS: By Marion Ames Taggart. By Marianne Francis Egan. By Clara Mulholland.

eminence Cardinal Gibbons. By Joseph Schaefer. Mrs. A. R. Bennett-Gladstone.

By Marion J. Brunowa. of the Foundling Asylum. (Lough Derg) P. Y.

US OF PRAGUE. Philomathe.

Under the Snow, "The Wine," etc., besides historical.

Postpaid to any of our Read Stamps taken. RECORD, LONDON, ONT.

PROFESSIONAL CARDS. TALBOT ST. LONDON. RUFF, NO. 185 QUEEN'S ST.

LIBERAL OFFERS. Opportunity to Possess a Beautiful Family Bible at a Small Outlay.

HOLY BIBLE. The entire Canonical Scriptures translated from the Latin Vulgate into English. The Bible and the Record for Seven Dollars.

THE HOLY BIBLE (A SMALLER EDITION) Size 10 x 7 x 2, and weight 6 ounces. This book will be sent on same conditions as the large one for Four Dollars and a year's subscription to THE CATHOLIC RECORD.

