

The Catholic Record.

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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, JULY 30, 1898.

NO. 1,032.

The Catholic Record.
London, Saturday, July 30, 1898.

A Pretty Good World.

This world's a pretty good sort of world,
Taking it altogether,
In spite of the grief and sorrow we meet,
In spite of the gloomy weather,
There are friends to love and hopes to cheer,
And plenty of compensation
For every ache for those who make
The best of the situation.

There are quiet nooks for lovers of books,
With nature in happy union,
Where cool retreats from the noontide heats
Where souls may have sweet communion,
And if there's a spot where the sun shines not
And if there's a wrong, we know ere long
And if there's a lamp to light it,
That the God above will right it.
—John Larmer.

A TRUE CATHOLIC.

The sign of a good Catholic is a filial reverence for his Church. For him it is always the home of God. Its ministers are the ambassadors of the King, and to respect them and to withhold the words of censure and criticism is as natural to him as eating or sleeping. He has the Catholic spirit of reasonable obedience. He is not up in arms at the appearance of Church authority. He is not one of the "liberal" or worldly Catholics who have the heaven-appointed duty to tell their less favored brethren when and how a Bishop should speak. He thanks God for his faith, and knows that he has but to protect it. May their tribe increase.

OUR OPPORTUNITY.

The missionary scheme of the Paulists is bringing many into the true fold and inducing others to have a suspicion that Catholicity is not exactly the thing described in the fanciful pages of the writings of Protestant controversialists. They lay great stress on the importance of disseminating Catholic literature. Now here is an opportunity for every Catholic. The Truth Society can supply him with leaflets and tracts, and by giving them to friends, etc., he can play a part in the great work of re-uniting Christians under one Shepherd.

A WORTHY JOURNALIST.

We extend our congratulations to the editor of The Watchman. A hard hitter and loyal friend, a true priest and one of the best journalists of America, he deserves not only the gratitude of his parishioners but of every reading Catholic. He has punctured many a wind-bag and destroyed many a sham since he took upon himself the task of directing the destiny of The Watchman, and we pray that he may be long spared to do so again.

RITUALISTS.

We received a letter some time ago taking exception to some remarks of ours on the vagaries of the Ritualists. We say again that the Ritualist represents nothing. He is the veriest sham, and his eulogies of what he calls the "Mother Church" are the product of sickly sentimentalism. Bigger a stern Presbyterian who believes in something, than a Ritualist with a strange jargon about vestments and sacrifice. Father Faber says of them:

They are a sect playing at Mass, putting ornaments before truth, suffocating the inward by the outward, bewildering the poor instead of leading them, revelling in Catholic sentiment instead of offering the acceptable sacrifice of hardship and austerity. This is a painful, indeed a sickening development of the peculiar iniquity of all times—a masterpiece of Satan's craft."

The Episcopal bishop of Alabama gave some very salutary advice to Ritualists:

"If you don't like the reformed Churches, receive you. Go home. In the name of truth, sincerity and decency, so far as in you lies, be what you purport to be."

MUCH GOOD WOULD RESULT.

We learn with pleasure that there is a prospect of having Catholic Reading Circles established in different parishes in the near future. We do not imagine that Reading Circles are a species of university, is a very brilliant light to guide us through the desert of ignorance, but they can certainly be made productive of much good. They are a means to bring our young people together. A young lady just out from the convent or high school may learn that a young Catholic is as intelligent as the ordinary Protestant of her class. Some of our female graduates, with a taste for drawing and music, have strange notions about the members of the sterner sex. They have a longing for a coronet, ducal, or otherwise, for something at least that can have clean

hands and collar in the daytime. They affect a profound indifference for the ordinary individual and learn in after years that spotless apparel is not always a sign of character. A Reading Circle would in our opinion be no unimportant factor in the work of bringing our young people to have a better knowledge of one another.

It would prevent a waste of time by promoting serious reading.

It might convince a great many that the ordinary novel is the work of the devil. Very narrow-minded remark. Nevertheless we believe that if there is one thing more than another that prevents a person from doing his whole life's work it is the novel. They are not always styled novels but "studies" brilliant and original say the critics, but by whatever name you may be pleased to call them, they are breeders of intellectual inertia, superficiality and sickly sentimentality.

A Reading Circle would turn our attention to books that are wellsprings of enthusiasm, of high endeavor, of love for what is good and beautiful, or constrain us to read no books that are not a year old. Nay, more, it would quicken our love for the Church that has been the inspiration of books that are destined to speak forever. It were well to spend a year upon one book if we might make it our own. Then, and then only, when the blood of a great author is coursing as it were in our veins, can we say that we have read with profit. We sincerely hope that our Reading Circles may take deep root and flourish and afford shelter to those who are tired of wandering through the frightful wilderness of the "novel."

WHAT WE NEED.

Why do not our laymen display more energy in things Catholic? The same set is always to the front and the "others" are the critics, not unfortunately of the creative school but of the destructive one. The "others" imagine they have done their whole duty by assisting at Mass on Sundays. Now we do not think that for a moment. Any man who has a spark of zeal does not believe it. There are numberless opportunities which come to every Catholic to display his energy and to extend his co-operation to those who have especial care of the vineyard of the Lord.

Every Catholic can live up to his creed. Carlole Kingley once said that if every Catholic would live up to his creed even for a single day there would not be a Protestant left in the evening. Again a Catholic of means and education can give a helping hand to the young men. The Y. M. C. A. societies of our separated brethren do this, and we know of more than one instance where they have made the rough ways smooth for the inexperienced and penniless. Labor, of course, conquers all things, but a word of advice and substantial assistance may advance the time of conquest.

The "others," however, may look askance at the advice. They are seemingly weighed down by the responsibility of their mission as critics. They look disconsolate when the hard-worked pastor does not preach an epic poem every Sunday, and they are apt to give but a passing recognition to anything that is not under the patronage of the leaders of society. Society is a rather nondescript name. Like charity, it covereth many things, especially the individuals who observe the eleventh commandment, "Thou shalt not be found out."

But outside the realm of "society" there is a race striving and struggling. It comprises men and women who are God's creatures, leading, in many instances, lives of heroic abnegation. Why do not some of our "society" individuals go and see and help them? They might have to forego a "tea shine" and remarks about the weather, but they would be amply compensated by the happiness that comes from a generous action.

"He is a nobleman in God's peerage who goes out every morning, it may be from the humblest of homes to his work, until the evening, with a determination of working for a heavenly Master to do his best; and no title which the world can bestow, no money which was ever coined, can bring a man who does no work within the sunshine of God's love."

Next to living up to our creed and co-operating with charitable societies comes the work of Young Men's Societies. We should encourage and assist

them. There are many young fellows of brains in their rank, and if a kind word may spur them on to make full use of their gifts, why withhold it? Why not patronize their lectures and entertainments, though in our estimation, perchance, they may not be according to the rules of advanced art. A little systematic help would put spirit and confidence into our young men. It would enable them to understand that they are not serf, but freemen, and that their place is not at the bottom but at the top.

THE CHURCH "VATICAN."

The Michigan Catholic.

This is the season of the year when the difference between the character of the Catholic and the non-Catholic churches becomes most manifest. The preachers are closing up their churches during the hot months of the summer and heaving themselves away to pleasant places to spend the heated season. We do not blame people for doing this whose estimate of their business is that it can wait. But our own priests, who do not believe that the business of Christ may wait at any time, are not betaking themselves to the woods and the seashore in any great numbers. From the northern boundary of the country to the shores which are lapped by the Gulf of Mexico one can find no Catholic church which is shut up because of the heated season or because the pastor thereof must needs have rest. Our priests, and to their honor be it said, recognize that their day is not of the kingdom of this earth, and consequently they work and work and work, with only occasional intermissions, until the end comes with its completeness of rest.

The devil is none the less busy in the heated season than in the cooler one. For ourselves, we sometimes incline to the theory that he is a little more so. There is no less pressing necessity of worship and instruction during that season than during any other. Therefore there is as much need of church services as at any other time during the year. At that time, more than any other, there is a tendency toward laxity in the performance of religious duties. It would ill become the Church to show favor to the weakness of her children in this direction by consenting to their absence from divine worship at the stated times and prescribing by her rule. Therefore the summer vacation is a thing unknown to our people and properly so, and the absence of it becomes more marked and more noteworthy by the contrast with those who differ from us.

ST. ANN, PATRONESS OF NEEDLEWORK.

How Parisians and Bretons Honor the Tabernacle of the Immaculate Conception.

Brittany is classic land in matters relating to St. Ann. In this, the saint's month, her Breton shrines are in full salutation. The inhabitants of Auray in the Finisterre are making active preparations for the influx of people expected at the famous pilgrimage at St. Ann d'Auray, and Bretons in Paris need not go so far in order to fittingly celebrate the feast of her who has been called the "Tabernacle of the Immaculate Conception." Paris has a beautiful though still unfinished church dedicated to St. Ann. It is in the Rue de Tolbiac. The feast of Ann is to be celebrated there with great solemnity. In this celebration the Bretons of Paris will have the places of honor, their part in it being in a sense like that of children in a paternal home. But the Catholics of Paris are not to be left outside. They claim their part in the cultus of St. Ann, having entertained a special devotion to her for centuries and having nursed this devotion when outside circumstances tended to extinguish it. M. Olier, founder of the Congregation of St. Sulpice, believed that what he asked of St. Ann he was sure to obtain. The Queen, Ann of Austria, childless for more than twenty years, was not less credulous. She asked for a son, and when the heir to the throne was born thanked St. Ann by sending to the great shrine of the patroness of Brittany a statue of the saint in solid silver.

The association known as the "Syndicat de l'Aiguille," with the Rev. Pere du Lac, S. J., at its head, will be represented at the approaching celebration in Paris in honor of St. Ann.

The reason of St. Ann's being chosen as patroness of needleworkers may be sought for in the moral certainty that she moulded to housewifely duties and the fashioning of garments the infant hands of her who was to say, "All generations shall call me blessed." By the way, the needle, in itself as honorable as the pencil or the pen, seems to be coming into repute, and the woman of Solomon's time famed for her handicraft seems to be living in our midst. We hear of needlework associations where the rich and the cultured work for the poor and the unlettered. The superior of the religious of the Hotel Dieu Hospital, beneath the shadow of

Notre Dame, would have difficulty in enumerating the parcels of clothes she received for the poor, made by ladies of wealth and position. There may be a dash of fashion in all this, but there is real solid work in it as well. The association of the "Syndicat de l'Aiguille," with the Pere du Lac at its head, and placed by him under the patronage of St. Anne, is calculated to place in honor the needle as an instrument of honest livelihood. The able Jesuit knew the hardness of the lives of these "ouvrieres" of Paris. He knew that in the height of the Paris season some hardly broke their fast before returning home near midnight, that they incurred untold dangers in the Paris streets, and that numbers, reduced by overwork and want of food, died before the age of thirty. Hence the homes he has been the means of organizing where hundreds of them may find food and lodging and means of innocent recreation. On the occasion of the celebration in honor of St. Ann, Pere du Lac will address from the pulpit his large family of young work-women. Their motto virtually is "Honor to the needle under the patronage of St. Ann."—Paris Correspondent of the Liverpool Catholic Times.

ANOTHER WARNING.

Cleveland, Catholic Universe.

This week's dreadful calamity in the new water-work's tunnel, resulting in the death of eleven hapless workmen, sent a thrill of horror through the community. The sad experience of these unfortunates, like that of the more numerous victims of the La Burgogne catastrophe, demonstrates the constant presence of danger and death, by which we are surrounded, whether about the ordinary routine of our daily avocations or on pleasure bent. Rich or poor, learned or illiterate, idle or industrious, none of us enjoy immunity from the risk of a sudden taking off. The material luxuries and conveniences which, under the guise of modern improvements, have become commonplace physical accessories to our civilization, have likewise added many new sources of peril, as a necessary offset to easier conditions of living.

The most important lesson for the individual furnished by these frequently recurring tragedies, is that all important one so frequently taught and emphasized by our Saviour in His admonitions to the faithful, concerning the necessity of being always prepared for the inevitable summons. We know not the day nor the hour when we, too, may be called to account without warning, just as were the unsuspecting pleasure-seekers aboard the French liner, whose minds were filled only with thoughts of the joys of which they were in pursuit, or the unfortunate toilers, indifferent through familiarity, to the awful possibilities ever attendant upon their labors beneath the waters of the lake.

These disasters serve to fix our thoughts temporarily upon the uncertainty of our mortal tenure, but the impression quickly passes away as the memory of the horror itself fades into forgetfulness. Incidents of a similar character on a smaller scale, common to our every day experience, are no less fraught with warning, but rarer public calamities, but they are apt to be passed by unnoticed. If we foolishly refuse to heed the lesson, as most of us do, the consequences, be what they may, must be regarded as the penalty of a nameless folly.

GOLDEN JUBILEE OF THE ORATORIAN.

An event of great interest will occur next year in London and already steps are being taken to signalize it by a worthy celebration. This will be the golden jubilee of the London Oratory.

On the 26th of May, 1854, it will have been fifty years since Father Faber was sent by Dr. Newman to establish the first foundation of the Oratorians in London in King William street, Strand, where a temporary church was opened by Dr. Wiseman, then Vicar Apostolic of the London District. The only surviving members of the first community are Father Stanton and Father Gordon, who are still in the Oratory. In 1854 the Oratory was transferred to Brompton, where the original church has given place to a magnificent edifice, which in its majestic proportions fittingly symbolizes the growth and extent of the work which the Oratorians have done and are still doing. The Brompton Oratory is familiar to most people on account of its identification with many striking ceremonials. It would be a great mistake, however, to suppose that the work of the Oratorians has been circumscribed to the West End and its aristocratic environment. They were but a short time in London when they zealously strove to reduce the sum total of ignorance and irreligion, and to diffuse among the most destitute of the masses—a work of which Father Hutchison was the pioneer. The work of the Oratorians lies chiefly in city missions. It was a civic apostolate which St. Philip Neri created, and his English brethren have trodden faithfully in his footsteps. As their founder made himself the apostle of Rome, they have made themselves the apostles of London; not that they

overshadow any other orders or congregations or the hard-working secular clergy of the metropolis, but that they have moulded their methods and directed their efforts specially to meet the spiritual needs of city life through the medium of the admirable religious organizations they have established, the Brotherhood of the Little Oratory, the Confraternity of St. Patrick, and many others for young and old and all classes. One fact speaks volumes for their wide reaching influence. More than seven thousand converts have been received into the Church at the Oratory. To celebrate the golden jubilee, it is proposed to raise £2,000 to place the boy's school of the parish in a thoroughly efficient condition. An influential committee, with the Duke of Norfolk—who is an Edgbaston "old boy"—at its head, has been formed, and an appeal has been issued.

HEROES OF THE CROSS.

Death Robbed of its Terrors for Many by the Calm Heroism of the Priests on the Bourgogne.

(From the Citizen, Creston, Iowa.)

The priests on board the Bourgogne exhibited sublime courage. When all hope was gone they passed among the stricken passengers on the deck quieting them and warning them to prepare to meet their end. The many French and Catholics gathered around the priests, kneeling and praying, and as the ship sagged down deeper and deeper received absolution. In this posture, the priests with hands uplifted, the people kneeling in a swaying circle about them, they sank beneath the water.—Press Dispatch.

All honor to these brave soldiers of the Cross!

All heroes do not die in battle. Indeed, in the clash of arms, men do not apprehend death, but rather are intent on the accomplishment of a purpose which contemplates the glory of victory as part of the sweets of life. They take the chances, knowing that if they win, life has added charms for the future.

But not so with these sublime soldiers of the Catholic faith on the Bourgogne. Asleep in their berths in the gray dawn of that early morning; knowing nothing of the impenetrable fog which enveloped their ship; oblivious to the alarm which preceded the collision with awful suddenness came the shock which rent the great ship asunder and let in the raging waves of the angry sea. In an instant these brave priests were on deck. They looked fearlessly in the face of the grim spectre of death. Realizing that the ship was doomed, they disdained to secure their personal safety at the sacrifice of others, but with serene composure raised aloft their crucifixes and bade the doomed people look to the land beyond the storms and wrecks of time. In this exalted conduct death was robbed of its terrors, and on the faces of those heroic priests and the kneeling people at their feet there beamed "the light which never shone on land and sea."

Is it any wonder that the Roman Catholic Church holds the respect of the masses of the world, and even of those who do not profess any religious faith, when the work of its brave priesthood is considered? In the camp and on the field: in the hospital and in the slums: among the lepers of Hawaii and in the plague ridden spots of the whole earth—everywhere—these valiant soldiers of the Cross go with undaunted courage on their mission of charity and mercy.

Hail and farewell to the heroic priests who went down with the Bourgogne!

THE APOSTOLIC OFFICE.

Church Progress.

A fortnight ago the Universal Church celebrated the anniversary of the martyrdom of the Blessed Apostles Peter and Paul, the co-founders of the Holy Roman See.

St. Peter was the Apostle of the Circumcision, that is, the ruler of the spiritual Israel, the Church of God; while St. Paul was the Apostle of the Gentiles, that is, the chief missionary, the predecessor, as it were, of the Prefect of the Sacred Congregation for the Propagation of the Faith. Simon the son of Jonas was surnamed by our Lord Jesus Christ "Cephas" (St. John i, 42), a Syro Chaldaic word meaning the Rock, which is translated in the Greek tongue by "Petros" which in Latin and English becomes "Peter." He was given this name because, as Our Blessed Lord explained, he was the Rock upon which the Church is built. Simon Peter was the Rock, not as a man, or because of any of his personal characteristics, but because of his office as the Chief Shepherd of the flock of Christ (St. John xxi, 15-17). He took only a very small personal part in the propagation of the faith, and his disposition was impulsive, erratic and fiery, as the Gospel narrative shows. But Almighty God, who "chooses the weak things to confound the strong, and the things that are not to bring to naught the things that are" (I Cor. i, 17, 28), committed to him all that He possessed (St. Luke xii, 41, 44). Including the power of the keys (St. Matt. xvi, 19), and the task of confirming his brethren in the Episcopate (St. Luke xxii, 32), so that the Church must forever consist, as in the apostolic days, of "Peter, and those that are with him" (St. Luke, viii, 45; ix, 32; St. Mark xvi, 7; Acts i, 15; ii, 14, 37; v, 29).

The Church of Christ is founded upon

St. Peter's Apostolic office, and upon his faith that faileth not (St. Luke xxii, 32).

It was inevitable that the Vicar of Christ in the pastorate of the Universal Church on earth should establish the seat of his authority at the corporate centre of the civilized world, the capital city of the Roman Empire. We would know this even if tradition were silent on the point; but our knowledge becomes absolute certainty in the light of the uniform tradition of all the Christian ages, and the consistent testimony of the Holy Roman Church, who must have known her own founder.

All scholars of repute, whatever their creed, admit that St. Peter was the fountain-head of the Roman Episcopate, and that that Episcopate was acknowledged by all Christians in the early centuries as the center of Christian unity. Communion with the Holy Roman Pontiff has always been the first test of Catholicity and Orthodoxy.

The essence of the Apostolic office is the inheritance of the fullness of the authority of Jesus Christ (St. Luke ix, 13; x, 16; St. Matt. xviii, 17). The Apostolic College constituted a corporate body having supreme jurisdiction over the whole Church (Acts xv, 22, 28, 41, etc.).

As the work of laying the historic foundations of the Church proceeded, Bishops were constituted as the representatives of the Apostolic authority in defined areas, sometimes as small as a single village and at other times extending over a considerable district. These were considered as true and faithful Bishops in the Church of God only so far as they were loyal to the Apostolic authority and remained faithful to the Apostolic traditions. The original Apostles and the local Bishops united in the councils which met occasionally for conference and legislation (as in Acts xv), and after the death of St. Peter the Bishop of Rome, as his successor, was recognized as the head of the Church. Even during the life-time of St. John, churches not far from his seat at Ephesus had recourse to the Supreme Pastorate at Rome, as we see from the Epistles of Pope St. Clement to the Corinthians, in the first century.

The most essential and unchangeable element in the constitution of the Church is the authority of the Bishop, as the vicar of Christ and representative of the Apostolic authority in his own diocese, so long, and only so long, as he is in fellowship with the Chief Pastor, the Bishop of Rome, in whom remains the plenary authority of the Apostolic College. Just as the Bishop alone possesses the fullness of the priesthood, so the Pope alone possesses the fullness of the Apostolate.

From a historic point of view there are various Apostolic Sees. The See of Jerusalem is Apostolic, because it was first occupied by St. James. The see of Antioch is Apostolic, because it was founded by St. Peter, who resided there some years. The See of Alexandria is some times called Apostolic, because founded by St. Mark under St. Peter's direction. The Sees of Antioch and Alexandria have always enjoyed a degree of dignity only second to that of Rome, and a Patriarchal jurisdiction extending over many ecclesiastical provinces. But they never dreamed of claiming the authority of the Universal Apostolate, or of denying to Rome the prerogatives of the Apostolic See by excellence—the one see which is not only of Apostolic origin, undeniably true to the Apostolic traditions, full of apostolic labor, but also the perpetual and plenary repository of that same Divine authority given to the Eleven when they were commissioned by the God-Incarnate to bring all nations to the obedience of the faith and were assured of the perpetual guidance of the Holy Spirit.

WORLDLINESS.

Why have so many of our Catholic people become so thoroughly worldly? They have been baptized Catholics, have had the good example of pious parents, and even the advantage of attending Catholic schools. Do you seek an answer? Ask that young man ever eager for worldly fame, riches and high position. Ask that dreamy, thoughtless novel reader, who can find no time to pray or perform religious duties. Ask that father whose simple piety and tender devotion of former years are buried under the success which the work of years have brought him. Ask that mother wholly absorbed in new costumes for herself or daughters, or in forming ambitious projects for her sons, permitting her children to attend godless schools, and feeling no grief that some of her children have married outside the Church, and that others have grown up most ignorant of their religion. And if they all speak the truth they will answer that the spirit of the age has led them away from the practice of their religion and led them to think slightly of the high principles it inculcates. The chilling atmosphere of worldliness and mundane ambition have wilted the beautiful flowers of the faith and piety which the Catholicizing atmosphere of staunch Catholicity would have caused to bloom into fruits of virtue for eternal life.

POPULAR PROTESTANT CONTROL

Sacred Heart Review. XIII.

The title, "Romanism and the Republic," we are informed, is borrowed from M. Bouland. As this gentleman has since returned to the Catholic Church, the title is under obligations to Mr. Lansing for having adopted it.

So, also, with the conviction that judicial torture to extort evidence is essentially absurd, and therefore wicked. It seems passing strange that it took the wisest and best men so many ages to learn this, but such is the fact.

What is meant by the saying that science teaches us and so on? It simply means that investigation, necessarily limited, has led some men or men to the conclusion that a certain thing is a fact or a law of physical nature.

They will tell us, however, that all the repressive legislation which they propose is a mere nothing compared with the cruelties of the Middle Ages.

procedure as compared with the harshness of medieval, is not a specific peculiarity or result of Protestantism, or of ethical difference, though by no means trifling, has been essentially less.

So, also, with the conviction that judicial torture to extort evidence is essentially absurd, and therefore wicked. It seems passing strange that it took the wisest and best men so many ages to learn this, but such is the fact.

It is true, the Popes, for several generations, until fairly wearied out by the slow persistence of the Spanish tribunal, kept up incessant volleys of complaints against the harshness of its methods.

However, farther on we shall have ample opportunity to consider some of Liorente's astounding transformations of facts, in very superfluous disparagement of the Inquisition, and then some of Mr. Lansing's astounding transformations of Liorente.

did, and no longer applaud assassination, as Beza and Knox and Melancthon did, and no longer preach mocking sermons to a man writhing in the flames, as Hugh Latimer did, and no longer burn decrepit old women in tar barrels, as Scottish Presbyterians did down to 1715?

THE INCOMPETENCY OF SCIENCE

There is no word in the language so flippantly used by the shallow and noisy infidel as the word "science."

What is meant by the saying that science teaches us and so on? It simply means that investigation, necessarily limited, has led some men or men to the conclusion that a certain thing is a fact or a law of physical nature.

Here by science we mean the scientists, as they are its self-appointed mouthpiece and the only medium by which it speaks.

Here by science we mean the scientists, as they are its self-appointed mouthpiece and the only medium by which it speaks.

To all who find themselves with health gradually slipping away, Kidneys and Liver so disorganized that they are incapable of keeping the system free from poisonous waste material.

always subject to amendment or contradiction by further investigation. The dictum of such a teacher is, of course, unreliable, incompetent, unfit to be advanced as a test of the truth or fallacy of anything in any order of existence.

Some one may be brash enough to claim that science has not contradicted itself. This brings us to the cause that led to the above line of reflection.

But now comes the announcement from London that Professor Ramsay has discovered that besides oxygen, nitrogen and carbonic acid there are four other elements in the air, namely, argon, crypton, neon and metargon.

Again, science used to teach that the world was a sphere, then that it was a spheroid, then that it was a prolate spheroid, then that it was an oblate spheroid.

Science objectively considered is nothing else than being and existences as God knows them to be. Subjectively considered, it is being and existences as man's knowledge of being and existences.

WHY?

We quote from the Arrow, a Protestant Episcopal paper, the following announcement: "The Confraternity of the Blessed Sacrament will celebrate the thirtieth anniversary of the American branch on Thursday, June 9."

You will not know how much good Hood's Sarsaparilla will do you until you try it. Buy a bottle today and begin to take it.

As PARMELEE'S VEGETABLE PILLS contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty.

FRIENDS PREVAILED

A Nervous Toronto Woman Walked the Floor During the Night for Hours at a Time—She Makes a Statement.

To all who find themselves with health gradually slipping away, Kidneys and Liver so disorganized that they are incapable of keeping the system free from poisonous waste material.

If your digestive powers are deficient, you need something now to create and maintain strength for the daily round of duties:

The pleasantest of Malt Beverages—

JOHN LABATT'S ALE AND PORTER

They are PURE and WHOLESOME and will do you good. TRY THEM. For sale by all Wine and Liquor Merchants.

CALVERT'S CARBOLIC OINTMENT

Is unequalled as a remedy for Chafed Skin, Piles, Scalds, Cuts, Sore Eyes, Chapped Hands, Chilblains, Eczema, Scalds, and Rheumatic Pains, Throat Colds, Ringworm, and Skin Affections generally.

SCHOOLS

During the coming School Term of 1898-9 we respectfully solicit the favor of your orders for the supply of Catholic Educational and other Text Books, both in English and French; also, school stationery and school requisites.

SADLER'S DOMINION SERIES

Sadler's Dominion Reading Charts, 26 Reading Charts and one Chart of colors, mounted on 14 boards, size 2 1/2 by 3 1/2 inches.

D. & J. SADLER & CO.

CATHOLIC PUBLISHERS. 123 Church St., 1669 Notre Dame St., TORONTO, ONT. MONTREAL, QUE.

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.

TEACHERS WANTED.

I WISH TO SECURE A NORMAL trained, Roman Catholic teacher to teach in a school in the North West Territory.

Third and Enlarged Edition.

FATHER DAMEN, S. J.

One of the Most Instructive and Useful Pamphlets Extant. They comprise five of the most celebrated ones delivered by that renowned Jesuit Father.

ALLAN LINE Royal Mail Steamship Co.

ESTABLISHED IN 1851. The Company's Fleet consists of Thirty-four Steamers aggregating 134,937 tons.

FRIENDS PREVAILED

A Nervous Toronto Woman Walked the Floor During the Night for Hours at a Time—She Makes a Statement.

Cobbett's "Reformation."

Just issued a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. B.

PROFESSIONAL.

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

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

DR. JOVE & DIGMAN, BARRISTERS, ETC. 109 E. Talbot St., London. Private funds to loan.

Educational.

ESTABLISHED 1859. Belleville + Business + College

BOGLE & JEFFERS, Proprietors. The system of training is normal, specific, thorough, comprising full instruction and practice in:

ENTRANCE OR P. S. LEAVING

Examination this year? If so, send your name, address, teacher and school to the Principal of the

CENTRAL BUSINESS COLLEGE, TORONTO.

Always popular—always progressive—a Commercial School of the highest grade. Write for Catalogue. W. J. ELLIOTT, Principal.

NORTHERN Business College

Own Sem. Ontario, is the very best place in Canada, to get a thorough Business Education. Take a good trip and visit all other business colleges and commercial departments in Canada.

THE PINES URSULINE ACADEMY

THE EDUCATIONAL COURSE comprises every branch suitable for young ladies. Superior advantages offered for the cultivation of Music, Painting, Drawing and the Domestic Arts.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting.

ASSUMPTION COLLEGE, SANDWICH, ONT.

THE STUDIES EMBLEM THE CLASSICAL and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum.

SPORTING GOODS HEADQUARTERS

Steel Trout Rods Fishing Tackle Field and Trap Guns Winchester Bicycles

HOBB'S HARDWARE COMPANY, London, Ont.

ONTARIO MUTUAL LIFE

\$20,000,000 This Company holds the largest amount of capital in the world.

THE O'KEEFE BREWERY COMPANY

SPECIALTIES—High Class English and Bavarian Hopped Ales, XXX Porter and Stout, Pilsener Lager of World-Wide Reputation.

UNDERTAKING.

JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers. Open Night and Day. Telephone—House 373; Factory 545.

Financial.

MERCHANTS BANK OF CANADA

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

The Catholic Record.

Published Weekly at 494 and 495 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES, Editor.

THOMAS COFFEY, Publisher and Proprietor.

Advertisements—Ten cents per line each insertion, agents' discount.

London, Saturday, July 30, 1898.

JEWS EXCLUDED.

Notwithstanding the contention of most of the Protestant sects in this country, that the Catholicity of the Church of Christ consists in a willingness to fraternize with other sects, what-over may be their creed, it is evident that the Emperor William, as head of the Lutheran Church, does not hold this theory.

MINEVIA.

English Nonconformists and Low-Church Anglicans are much annoyed by the recent action of Pope Leo XIII. in erecting Wales into a distinct Catholic diocese under the ancient title of Menevia.

REV. MAD. C. PETERS.

The most bigoted of the A. P. A. preachers in New York city is the Rev. Madison C. Peters, who spends half his time in the pulpit abusing and maligning Catholics.

IRISHMEN TO THE FRONT.

One of the new American torpedo boats to be constructed for the navy is to be called the O'Brien. This thoroughly Irish name will be given to it in memory of Jeremiah O'Brien, who won the first naval victory for the United States in May, 1775.

the A. P. A. have had so great a desire to proscribe, and prevent from earning their living in the United States, either by working in the offices at the disposal of the Government, or in fact in any position.

RELIGION IN THE HAWAIIAN ISLANDS.

The Hawaiian Islands having been annexed to the United States, it will be interesting to our readers to know the state of religion there.

MOLOKAI, where the leper hospital is, and where Father Damien died a martyr to his zeal in ministering to the lepers, is one of the Hawaiian Islands.

IRITUALISM PASSING THROUGH A NEW PHASE.

Ritualism has been discussed in the British Parliament, the occasion being the debate on the Benefices Bill, which proposes to abolish the sale of livings and to increase the power of Bishops to remedy certain abuses, and especially to restrain immoral conduct in the clergy.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

Church Standards as are the omissions of their adversaries, and in the consciousness that they are returning to the discipline of the early Christian Church, the more nearly they approach the Catholic Church, they have the conviction that they are doing right, and they are not to be deterred from so doing, either by persuasion or threats.

NATIONALISM IN A WASHINGTON PULPIT.

Patriotism is undoubtedly a good thing, and, next to the love of God, it should be inculcated on the people of a nation by the clergy.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

against Catholics while the President was present.

The present incumbent of the Metropolitan Methodist church is probably more liberal in sentiment than his predecessor, but we are obliged by respect for truth to say that he substitutes the worship of man, and especially of the American people, for the worship of the true God.

But an exaggeration of patriotism is not the Rev. Mr. Bristol's only fault. He vehemently denounced the "abundities" of those who are not pure enough of heart, and large enough of brain, "to be able to find the divine paths of human events."

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

THE PEOPLE OF THE UNITED STATES ARE, on the whole, a noble people, well educated, liberal-minded, and generous.

EQUAL RIGHTS.

At last the question of the erection of a Catholic chapel for the use of the cadets and enlisted soldiers at West Point Military Academy has been settled in favor of Equal Rights by a most decisive majority in both Houses of Congress, and the Bill to this effect has been signed by President McKinley, so that it is now law, and a serious grievance of American Catholics will soon be remedied.

There is already a chapel on the military reservation there, which was erected by the Government, and the preacher, who is at present an Episcopalian minister, is paid by the Government \$2,000 per annum, with house rent free, and the expense of repairing the chapel and conducting it also paid.

The Catholics have for many years maintained a sort of chapel in a building which is described as a ramshackle structure in which coal is kept, so that only a temporary altar could be erected, which was removed when Mass was finished every Sunday.

This state of things was kept up, to the great inconvenience of the priest and the Catholics on the reservation, though six professors, about one-half of the cadets, and three-fourths of the enlisted soldiers are of the Catholic faith.

Some years ago the Methodists were stirred by the example of the Catholics to keep up Methodist services also, but these were abandoned after a few weeks, and no other Protestant denomination made any attempt to conduct religious services in the absence of a remuneration from the Government, but the Catholics persevered in having the Holy Sacrifice of the Mass offered, though the miserable accommodation they had was totally inadequate.

It was to meet this want that the Catholic clergy proposed to build a new and handsome chapel if they could obtain sufficient space for the purpose on the reservation, and the building was to be erected at the expense of Catholics themselves.

Under the administration of President Cleveland, permission was given to the Catholics to carry out their project at their own expense, and General Alger renewed the permission under the present executive, but the project had to be abandoned for a time, because Attorney-General McKenna pronounced it to be illegal.

The Attorney-General's opinion caused much dissatisfaction among Catholics, as it was the universal opinion that it was given for the purpose of satisfying the A. P. A., who had protested against the erection of a Catholic chapel, and, though Mr. McKenna is a Catholic, it was felt that he gave his decision for the sake of saving President McKinley from a political quarrel with the A. P. A.

The difficulty which lay in the way has been removed by a vote of both Houses of Congress giving permission to any denomination to erect a chapel for the use of cadets of such denomination. None but the Catholics have shown any desire to do this, as the one Protestant chapel is sufficient to satisfy the desires of Protestants in regard to religious worship, and whoever among the Protestant cadets wish to go to church attend the Government church, and though it was known that this would be the case the proposal to give any denomination the privilege already exercised by a Protestant denomination was carried by a vote of 184 yeas to 25 nays in the House of Representatives. Strange to say, 180 members refused to vote on the occasion, so that we can scarcely say that Congress has shown its true sentiment in regard to religious equality. In the vote as passed, however, the Secretary of War is given discretionary powers, to allow the erection, or to refuse permission to build, as he deems advisable. The Senate passed the Bill with only one dissenting voice.

In the debate which took place in the House of Representatives on the question many Protestant members gave expression to their liberality of sentiment in regard to Catholics and to their just indignation against those who opposed the erection of a Catholic chapel, as being influenced by the bigotry of the A. P. A. The Hon. Joseph Bailey, the Democratic leader, said:

"I have no religious prejudice; I was reared by a Protestant mother; but I would not try to inflame religious prejudices against a large part of my countrymen. (Loud applause.) It matters not to me under what name a man worships God; if he worships at all, he is infinitely better than the man who would deny him the opportunity for worship according to his own conscience." (Applause.)

The Hon. John J. Lentz said: "It is our sworn duty either to wipe off from the reservation the Protestant chapel, which we are now maintaining there at Gov-

ment expense, or to permit any denomination to have the same privileges that are accorded to or rather forced upon the cadets in behalf of the Protestant Church."

It is worthy of remark here that no difficulty was experienced by the Young Men's Christian Association in getting the approval of the War Department for their services to be given to the soldiers. There were no protests against this "union of Church and State." The protests were all against Catholics obtaining the same privileges which were freely accorded to Protestant sects and associations.

We have also to remark that under the rules of the already established chapel on the reservation, the chaplain appointed by the Government may be a Catholic, but as a matter of fact no Catholic has ever been so appointed, and as Catholics must assist at Mass on Sundays, and must receive the sacraments administered by lawful priests, there was no possibility for the Catholic students to comply with their religious obligations, as permission was seldom given to go outside the reservation for divine worship on Sunday or any other day: the anomaly, however, will now cease, as a fund of \$20,000 has been collected for the purpose of erecting and furnishing a suitable chapel.

The case at West Point is different from that of other military reservations, inasmuch as the young men, though obliged to attend church on Sundays, are not allowed, for reasons of discipline, to go for this purpose to any of the neighboring towns or villages.

THE MARKS OF THE TRUE CHURCH.

Though Anglicans and Presbyterians alike profess to receive the Apostles' and Nicene creeds as being founded upon a sure warranty of Holy Scripture, it is seldom we find a set effort to explain in a Protestant sense the words "I believe in the holy Catholic Church," and "I believe in One, Holy, Catholic and Apostolic Church." Such an effort is made by the Rev. W. D. Armstrong, of Ottawa, from the Presbyterian point of view.

Mr. Armstrong's definition of the Church, founded upon the Westminster Confession of Faith, is:

"The Church consists of the whole number of the elect that have been, or shall be gathered into one under Christ the head thereof, and is the spouse, the body, the fullness of Him that filleth all in all."

On this definition he bases his remarks on what things constitute the Unity, Sanctity, Catholicity and Apostolicity of the Church of Christ on earth. Let us, therefore, examine its correctness.

All logicians agree that one of the chief qualities of a good definition is that it should be clear, so that it may be well understood, of what we are treating or discoursing. This confessional definition has not this quality. It is true that Christ is the head of the Church, that she is the spouse of Christ, figuratively, and the fullness of the Godhead. But the definition seems framed purposely to enable all sects to claim that they constitute so many branches of the one Church of Christ. Thus, Mr. Armstrong says that, according to this definition, the Church of Christ "consists of those who are within the spiritual society of which Jesus Christ is the head . . . of all true believers in Christ wherever found." He thus leaves it in obscurity whether "true believers" are all those who merely claim to have Christ as their head, or those who believe, without reserve, whatsoever Christ has taught.

The latter is the condition of membership laid down by Christ when He told His Apostles to teach all that He had revealed to them: the former is necessarily what Protestants must believe, inasmuch as they make the private judgment of individuals the supreme arbiter of faith, and herein the Westminster definition must be rejected both for its obscurity and for its suggestion of an erroneous conception of Christ's Church.

Again, the Church, according to the Westminster definition, is composed of the elect. It is an invisible body and an unknown quality. This conception is altogether alien to the Church as spoken of throughout the New Testament by Christ and His Apostles. Christ speaks of His Church as a visible body, exercising authority which we must obey under the severe penalty of being as the heathen and the publican. The Apostles speak of the Church as the multitude of believers, and state that in the period of their conversion they had but one heart and one soul. (Acts iv, 22.)

To the Church God added daily such as should be saved. This might seem to some, at first sight, to mean that the Church was composed of the un-

known elect; but a little reflection will show that it signifies that to those whom God knew to be well disposed and sincere in their search after truth and salvation, God gave the grace to become members of the visible organization of the Church, having the Apostles as the chief teachers, and those whom they selected to assist them in their work as subordinate teachers. There is, therefore, no doubt regarding the nature of the Church as established by Christ. It has authority from Him to declare and define doctrine, and to prescribe disciplinary laws as the Apostles did at the first Council of Jerusalem. (Acts xv.) It is, therefore, not such an invisible body as is described by the Westminster Confession. It is what the Catholic Catechism defines it to be: "The congregation of all the faithful, who, being baptized, profess the same doctrine, partake of the same sacraments, and are governed by their lawful pastors, under one visible head on earth."

The necessity of baptism is frequently expressed by Christ. The same doctrine and sacraments must be accepted by all members of the Church, because both doctrine and sacraments come from Christ and were inculcated by Him, there must be lawful pastors, deriving their mission from the Apostles, to whom Christ communicated His authority, and there must be one visible head on earth, the successor of St. Peter, whom Christ commissioned to feed His whole flock, His lambs, and His sheep, and whom He named as the rock on which He built His Church.

Next, the Rev. Mr. Armstrong undertakes to define the words Catholic, one, holy, Apostolic, as applied to the Church. He says: "The Roman Catholic (Church) is not universal" (Catholic). Roman Catholic is a misnomer as great as Presbyterian Catholic would be. It puts a segment for a whole circle. Outside its pale is the Eastern Church, Anglican, Presbyterian, and all other Christian bodies, notwithstanding the testimony of the Spirit, and the manifest presence of Christ. How different our Catholic Church, which embraces all believers, in all communions, in all places, at all times."

We have already shown the fallacy of this hypothesis which makes "our Catholic Church" an invisible agglomeration drawn from all sects imaginable. Such a Church cannot be the Church which was instituted to teach one faith; for there is "one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in us all." (Eph. iv; 5, 6.)

The Rev. Mr. Armstrong's statement, that Roman Catholic is a misnomer as great as Presbyterian Catholic would be is evidently made in ignorance of the true position. Presbyterianism is a local religion, born in Scotland, and limited almost entirely to Scotchmen and their descendants. It is a something which from its nature is not universal. As regards the term Roman Catholic, it is not the correct name of the Catholic Church, which is rather "Roman and Catholic," as expressed in the French concordat—Roman, not as limiting the nationality, but as indicating the centre of unity from which all the local churches radiate, and with which they are united by the ties of faith. This is something quite different from such expressions as Anglo-Catholic, Greek Catholic, Presbyterian Catholic for which there is no warrant, as neither England, Greece, nor Scotland was ever appointed by Christ as the centre of the Universal Church, nor did the supreme and divinely appointed Head of the Church fix his seat or see in any of these countries. St. Peter, the Head of the Universal Church, fixed his see in Rome, so that Rome is not "a segment," but the centre of the circle. It is to be remarked, besides, that the expression "Roman Catholic" is merely the legal name by which the Catholic Church is designated in British law, by Protestant legislators. The Church does not designate itself by this name which properly belongs to that part of the Church which is in the diocese of Rome. It is a name accepted by Catholics in this country, merely by endurance, in the sense we have indicated that the Church is Catholic, having Rome as its centre of unity.

"The testimony of the Spirit, and the manifest presence of Christ" in a Protestant Church, and in a very dubious matter, to say the least. This claim has led in the past to the absurdities of George Fox and Johanna Southcote and in the present day to those of the new sect of Christian Scientists, so-called. It is a basis too uncertain for a scheme of Christian theology should

known elect; but a little reflection will show that it signifies that to those whom God knew to be well disposed and sincere in their search after truth and salvation, God gave the grace to become members of the visible organization of the Church, having the Apostles as the chief teachers, and those whom they selected to assist them in their work as subordinate teachers. There is, therefore, no doubt regarding the nature of the Church as established by Christ. It has authority from Him to declare and define doctrine, and to prescribe disciplinary laws as the Apostles did at the first Council of Jerusalem. (Acts xv.) It is, therefore, not such an invisible body as is described by the Westminster Confession. It is what the Catholic Catechism defines it to be: "The congregation of all the faithful, who, being baptized, profess the same doctrine, and are governed by their lawful pastors, under one visible head on earth."

The necessity of baptism is frequently expressed by Christ. The same doctrine and sacraments must be accepted by all members of the Church, because both doctrine and sacraments come from Christ and were inculcated by Him, there must be lawful pastors, deriving their mission from the Apostles, to whom Christ communicated His authority, and there must be one visible head on earth, the successor of St. Peter, whom Christ commissioned to feed His whole flock, His lambs, and His sheep, and whom He named as the rock on which He built His Church.

Next, the Rev. Mr. Armstrong undertakes to define the words Catholic, one, holy, Apostolic, as applied to the Church. He says: "The Roman Catholic (Church) is not universal" (Catholic). Roman Catholic is a misnomer as great as Presbyterian Catholic would be. It puts a segment for a whole circle. Outside its pale is the Eastern Church, Anglican, Presbyterian, and all other Christian bodies, not withstanding the testimony of the Spirit, and the manifest presence of Christ. How different our Catholic Church, which embraces all believers, in all communions, in all places, at all times.

We have already shown the fallacy of this hypothesis which makes "our Catholic Church" an invisible agglomeration drawn from all sects imaginable. Such a Church cannot be the Church which was instituted to teach one faith; for there is "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all." (Eph. iv; 5, 6)

The Rev. Mr. Armstrong's statement, that Roman Catholic is a misnomer as great as Presbyterian Catholic would be is evidently made in ignorance of the true position. Presbyterianism is a local religion, born in Scotland, and limited almost entirely to Scotchmen and their descendants. It is a something which from its nature is not universal. As regards the term Roman Catholic, it is not the correct name of the Catholic Church, which is rather "Roman and Catholic," as expressed in the French concordat—Roman, not as limiting the nationality, but as indicating the centre of unity from which all the local churches radiate, and with which they are united by the ties of faith. This is something quite different from such expressions as Anglo-Catholic, Greek Catholic, Presbyterian Catholic for which there is no warrant, as neither England, Greece, nor Scotland was ever appointed by Christ as the centre of the Universal Church, nor did the supreme and divinely appointed Head of the Church fix his seat or see in any of these countries. St. Peter, the Head of the Universal Church, fixed his see in Rome, so that Rome is not "a segment," but the centre of the circle. It is to be remarked, besides, that the expression "Roman Catholic" is merely the legal name by which the Catholic Church is designated in British law, by Protestant legislators. The Church does not designate itself by this name, which properly belongs to that part of the Church which is in the diocese of Rome. It is a name accepted by Catholics in this country, merely by endurance, in the sense we have indicated that the Church is Catholic, having Rome as its centre of unity.

"The testimony of the Spirit, and the manifest presence of Christ" in all the Protestant Churches and in the eastern schism, to which Rev. Mr. Armstrong appeals, is a very dubious matter, to say the least. This claim has led in the past to the absurdities of George Fox and Johanna Southcote, and in the present day to those of the new sect of Christian Scientists, so-called. It is a basis too uncertain that a scheme of Christian theology should

be founded upon it, and it needs not to be seriously discussed; and, besides, the numerous vagaries of private judgment entirely refute it. There is, therefore, no solid basis for any one of Rev. Mr. Armstrong's arguments.

The Church is Catholic because Christ authorized and commanded her pastors to teach all nations, and she has done so. At this moment she has 250,000,000 adherents in every country of the world, from Greenland to Tierra del Fuego, and from Ireland to the islands of Japan. She surpasses in numbers not only Presbyterians and Anglicans, and Oriental Schismatics, but all of these together. She teaches and has always taught the same doctrine of Christ, and she has endured all days since she was first established by Him. Thus she possesses the characteristics of Catholicity enumerated by Christ when He commanded His Apostles to teach all nations, all that He had commanded, and He has fulfilled His promise to be with her all days even to the end of time.

In regard to the other marks of the Catholic Church of Christ, namely, oneness, holiness and apostolicity, all of which are denied to her by Mr. Armstrong, we shall only say here that they belong undeniably to the Catholic Church, and are not found in any other. It would make this article too long to discuss them here, but we will do so in a future issue.

THE ARCHBISHOP AS A WRITER.

Toronto Catholic Register.

Two volumes of "Canada," an encyclopaedia of the Dominion, edited by Mr. J. Castell Hopkins, and written by a corps of eminent Canadian authors and specialists, have issued from the publishing house of the Linseott Company, Toronto. The entire work will run over five handsome volumes richly illustrated. We are especially interested in the second volume, which covers the history of the Catholic Church in Canada. Among the contributors to this section are: Very Rev. Dr. Harris, Dean of St. Catharines; Right Rev. John Cameron, Bishop of Antigonish; Most Rev. John Walsh, Archbishop of Toronto; Rev. P. M. O'Leary, late professor of Canadian History in Quebec Seminary, and several others whose names are a guarantee of the excellence of their respective contributions to this important work of reference. The article written by the Archbishop of Toronto for the encyclopaedia is entitled "Doctrines of the Roman Catholic Church," and is a lucid explanation of Catholic teaching with regard to the bible, sacrifice, sacraments, penance, celibacy of the priesthood, devotion to the Virgin Mary, purgatory, papal infallibility. In his opening pages the Archbishop says:

I have been asked to contribute to the Canadian Encyclopaedia a brief exposition of Catholic doctrine and belief. I do so with much pleasure, and hope that this authoritative statement of what Catholics do believe will help to remove prejudice, and impart some useful religious knowledge. We are confident that if our separated brethren knew our doctrine better, they would like us and our religion all the more. In the space at my disposal I can give only a summary of our doctrine, but I shall endeavor to make that summary as complete and clear as possible. As I am expected to give only those doctrines that may be considered distinctively Catholic, it will be assumed that the reader knows the principal religious truths which all professing Christians are supposed to believe. Such, for instance, are the existence, attributes, unity and trinity of God; the incarnation, divinity, life, death and resurrection of our Lord and Saviour Jesus Christ. All who hold these truths believe that there is one supreme, personal, all perfect omnipotent Being, Creator and Lord: First Beginning and Last End of all things; that this infinitely perfect Being is God; that there is only one God, and cannot be more Gods than one; that in this one God there are three Divine Persons, really distinct and equal in all things—the Father, the Son and the Holy Ghost; that each Divine Person is God, each having numerically and identically the same divine nature, and that all three are not three Gods, but only one God. This is the mystery of the Trinity, and a mystery is a revealed truth which even after it has been revealed we cannot fully comprehend.

All Christians are supposed to believe, too, that the Second Person of the Blessed Trinity, God the Son, became man; that He was conceived by the Holy Ghost and born of the Virgin Mary; that by His life, teaching, miracles, death and resurrection, He proved Himself to be truly man and truly God—having two distinct and perfect natures, the human and the divine, united in one Divine Person, the Second Person of the Blessed Trinity. Christians believe, moreover, that the Divine Person in two distinct natures, Jesus Christ our Lord, redeemed mankind by His sufferings and death; that He is the one and only Mediator; that there is only one Name under heaven in which men can be saved, and that is the adorable Name of Christ Jesus our Lord. Most Christians believe, too, that God wishes all men to be saved, and that Christ the Saviour died for all; and just here come in the doctrines that may be called distinctively Catholic. While most Christians hold that Christ our

Lord wishes all men to be saved, all are not agreed as to the means of salvation He provided. Most non-Catholic Christians maintain that Christ left a book, called the Bible, as the chief, if not the only means of salvation. Catholics hold that Christ established a Church and to that Church He entrusted the means of salvation, including the Bible. This brings us to my special subject, and I shall treat first of the Catholic religion and the (Roman) Catholic Church.

Religion is the theoretical and practical recognition of our relations with our Maker. There can be only one true religion, because there is only one true God; and, indeed, it may be added—because there is only one true man. All men are essentially equal in their religious relation to God, because all men are equally creatures, and all are composed of body and soul. As rational creatures they are bound to give their Creator supreme worship. As compound creatures that worship must be internal and external, of soul and body. The same reasons that show how religion should be one, make it also clear that religion should be universal, for all men and all time; and unchangeable, for God cannot change, and neither can man's essential relations to God. Though there is and can be only one true religion, this religion may be variously divided. There is natural, and supernatural, or revealed, religion. And of revealed religion there is the old and the new, the Mosaic or Jewish and the Christian religion. We have to do only with the Christian religion, which, indeed, sums up, includes and concludes all religion, and which may be defined as the summary of all the truths which God has provided for us on earth. The Christian religion is the Catholic religion. The Catholic Church is the divinely-appointed means for preserving and propagating the Christian religion, and the Catholic Church may be described as a visible, well defined and thoroughly organized moral body, or society, established by Christ, whose members profess the Catholic or Christian religion which He instituted.

The whole of the essential organization of the Church was the immediate work of Christ—as much His work as the institution of His religion. He not only instituted the Church as a fact, He constituted it as perfect supernatural Society. A society is a number of individuals pursuing a common end with united effort. The end common to all in this Society is eternal salvation. The means common to all is the profession of the same Faith and participation in the same worship and sacraments. The united effort of all is secured by the supreme spiritual authority appointed by Christ Himself. All this is proved from the words of our Lord in the well-known texts of Matthew xxviii, 18, and xvi, 18, and John xx, 21: "As the Father sent Me; Thou art Peter"; "Feed my sheep." But in this brief article I cannot attempt to prove, but must content myself with simply stating as clearly as I can what Catholics hold and believe regarding the Catholic Church.

The Church, as I have said, is a perfect Society, a supernatural Society, a Society founded by Christ for the salvation of souls. But the Church is a Society of living men, and therefore must be a visible Society. It is a Society for all men who are to be saved, and therefore must be a perpetual Society. No society can exist without a head, a governing power. Christ might have left it to the members of His future Church to elect their own head, and choose their form of Government, or He might have appointed one of His Apostles, and given him power and authority to found a Church. But He did neither of these things: what He did do, was to first select the head, and then found the Church Himself. "Thou art Peter, and upon this Rock I will build My Church." Had the people chosen the foundation and built the Church they might have had the power to change it. Had Peter by divine appointment built the Church he might have had the power to modify it. But when Christ Himself built His Church, no power on earth can undo it, and the gates of hell could not prevail against it. Christ Himself was the foundation of the Church, and if He remained visible on earth forever He would not have any other foundation. But as He knew He was to go to the Father and leave a visible Society of men on earth, He knew too, that His Society must have a visible head, and so He made St. Peter His Vicar with supreme power—legislative, judicial and executive—to rule His Church, and in and through His lawful successors to rule it to the end of time. This is what Catholics mean by the supremacy of St. Peter, and the Pope of Rome as His lawful successor.

The Church of Christ is one, holy, Catholic and Apostolic. The Church is one, not only to the exclusion of multiplicity, but of division or diversity. "I will build My Church" (not Churches), Christ said: "To thee I will give the keys." "Feed my lambs, feed my sheep." "There shall be one flock and one shepherd." The Church is holy in its Founder, its doctrine, its sacraments and in many of its members. It must be Catholic for all men, all places, all time, and teaching all truth and always and everywhere the same. The true Church of Christ is Apostolic, founded on Christ and His Apostles, and deriving its power from legitimate uninterrupted succession from them. These attributes and marks of the Church of Christ are to be found in the Roman Catholic Church and in that Church alone. By divine

precept all are bound to belong to the Catholic Church. "He that hears you hears Me"; "He that will not hear the Church, let him be as the heathen"; "As the Father sent Me, I send you, go teach all nations"; "Preach the gospel to every creature"; "He who believes and is baptized shall be saved"; "He who believes not shall be condemned." There is only one true Church. All are obliged to belong to that Church. He who knows this obligation and does not comply with it cannot be in the way of salvation. This is what is meant by saying, "Outside the Church no salvation." Those who do not know or suspect their obligation of joining the true Church; who cannot tell which is the true Church; are said to be in a state of invincible and excusable ignorance, and may belong to the soul of the Church to which all belong who are in the state of grace.

The Church of Christ is not only a perfect Society, a supernatural Society, a divinely founded and divinely preserved Society, but it is essentially a teaching, a dogmatic Society. "Going, therefore, teach," etc. "All things whatsoever I commanded," etc. "All truth," etc. A society teaching supernatural truth, mysterious truth beyond human comprehension, must be an infallible Society, especially if refusal to hear this teaching is threatened with divine punishment. Hence the Master said: "I will be with you always." "I will send the Holy Ghost the Spirit of Truth, and He will abide with you," etc. The only Church on earth to day that pretends to claim infallibility is the Roman Catholic Church, and she not only claims it; she exercises it, and in diverse ways: (1) Through the unanimous voice of the Bishops dispersed throughout the world, but united with the Pope; (2) Through its ordinary and uniform preaching; (3) Through the Pope alone teaching *ex-cathedra*. It will be seen that there is no exercise of infallibility without the Pope, for he must preside, and approve its decrees, and he must confirm the Church's ordinary teaching.

HERO OF THE BOURGOGNE.

Beautiful Death of Rev. Anthony Kessler Described by the Only Woman Survivor.

A grand and beautiful figure against the background of horror and death on board the sinking Bourgogne was a New York priest, Rev. Anthony Kessler, the "saint of Harlem," says the New York Journal. When the ship went down he was granting absolution. Indifferent to his own life, he died saving souls, his face turned toward heaven, his hands outstretched in blessing. A nobler example of Christian fortitude, of heroic self-abnegation, has never been witnessed.

After thirty-three years of continuous labor, without one vacation, in St. Joseph's parish, he was returning to the home of his boyhood in Germany. It had been the dream of his life to visit that home, yet so remarkable was his devotion to duty that he would not have left his flock even for a day had not a committee of priests and parishioners waited upon him and begged him to go.

He was the best loved priest in New York. He was known the length and breadth of Harlem as its saint. The Catholic Church mourns his loss. No priest was ever honored with higher ceremonies than was he at the Requiem Mass at St. Joseph's on Tuesday, and the extraordinary honor of a Pontifical High Mass at the cathedral was given him, Archbishop Corrigan presiding.

Mrs. A. de Lacasse, the only woman survivor of the wreck of the Bourgogne, and an eye-witness of his heroism, has written for the New York Sunday Journal an inspiring story of his heroic last moments, and of his death. Mrs. Lacasse writes:

Father Kessler was the hero of the Bourgogne. He died that others might live. He forgot to don his life preserver, and gave no thought to the battle unto death for a place in the lifeboats when the ship was sinking. He spent all the precious moments when he might have been saving his life in trying to save the souls of others. He died at his post, on the deck of the vessel, his face turned towards the darkling sky, his hands outstretched in blessing.

He deserves canonization, this later St. Anthony of active virtues. He died while granting absolution. He would have saved while others despaired.

I am a Protestant, but I revere this Catholic priest as I do no other hero of the world.

The sublimity of his sacrifice appeals to my religious fervor. Father Kessler stands the beautiful central figure in a picture of brutality and ghoulishness beyond the ken of man, as the Christ in a dance of demons. While creatures called men killed women and children to make room upon raft or boat for themselves, he stood upon the deck and prayed for all.

After recalling the terrible scenes immediately following the collision, and noting many instances of Father Kessler's heroic devotion to the unfortunate passengers, she continues:

My terrified eyes, strained toward the ship, caught the last mortal view of Father Kessler. He stood by the rail of the deck. His hands were still stretched out as though invoking a blessing upon some kneeling one. The one who had knelt a moment before had been snatched away by the waves. The priest's face was turned upward, still with that sad, calm, resigned expression, and even as I looked

it seemed that the expression changed to one of joy.

I believe that even then the gates of paradise had opened upon the sight of Father Kessler. The wind blew his white hair about his forehead and cheeks. It looked like the silver hair of a transfigured saint. And still his hands were stretched out in blessing.

In the unspokeable hours of that morning he crucified and buried self. Life boats and life preservers were not for him while one soul on the Bourgogne was yet unshriven. He granted absolution to half a hundred, and there was no one to grant it to him at that last moment when he died at duty—none but Him whose blessings are the most efficacious, the Most High. So died and ascended into heaven the bravest man I ever knew, so was translated the loftiest soul, the soul of Father Kessler, the hero of the Bourgogne.

DEVOTION TO DUTY.

Speaking of the tragedy of the Bourgogne, the Denver Republican pays the following tribute to the priests who met their deaths in that awful catastrophe: "It is good to remember also that French priests stood calmly on the deck in that heart breaking interval and with pale, peaceful faces lifted their steady hands over the frantic multitude and gave them absolution. Even out of a tragedy like this there may be something good. It is worth a little to mankind to know that religion can and does and will give men strength to die, not only without fear, but without thought of an alternative. The picture of those priests, calm and firm as the rock itself on which their Church is built, is surely an inspiration to all men, and is a picture that will live forever."

TALK OF JUSTICE ONCE AGAIN.

New York Freeman's Journal.

There is a rumor that the claim of the Catholics of Ireland—for justice in the matter of University education—is at last about to be recognized in practical way. This appears from the following item which is published by the London Daily Chronicle:

"We learn from a Dublin correspondent, whom we believe to be well informed, that the Government intend making a statement respecting the forthcoming Catholic Universities Bill when introducing the Irish Education Vote. Our informant states that the bill in question will provide for the establishment of a strong Roman Catholic University in Dublin, to which Queen's College, Cork, and possibly Queen's College, Galway, will be affiliated. The remaining Governmental College at Belfast will, it is understood, be converted into a Presbyterian University attached to Trinity College, which constitutes the University of Dublin, and which, although free from the operation of any form of religious test, is an institution of a notably Protestant character."

"Notably Protestant" is a very good description of the character of the institution which for three centuries has been maintained in Ireland for the exclusive benefit of the Protestant ascendancy minority, and maintained to a great extent on property confiscated from Catholics. "Notably Protestant" it was in its origin under the daughter of the royal wife killer of England, who designed it as part of her scheme for doing to the Catholic Church in Ireland what she did to the Church in her own country. She failed in robbing the Irish of their ancient faith, but she robbed them of their lands and gave part of the spoils to Trinity College, which it still holds. And this is the establishment, founded and maintained on Protestantism and plunder that the alien minority faction in Ireland insist is good enough for the Catholic people, for they say Catholics are as free and welcome to enter it as Protestants. Of course they are free to enter it; and they are also free to enter the Protestant churches. That is a kind of freedom—and almost the only kind—which the Catholics of Ireland had in their own country for two hundred years after the founding of Trinity College.

But at last it has come to be that even the Tory statesmen of England recognize that Irish Catholics are right in refusing to accept Protestant university education, and in demanding a State endowed university for themselves. Mr. Balfour has declared himself in the House of Commons that if he had a boy to educate he would not send him to an institution as Catholic as Trinity College, Dublin, is Protestant. This was admitting the whole Catholic case. But Mr. Balfour has said more. He has repeatedly declared in and out of Parliament that the claim for a State endowed Catholic University in Ireland is a just one, and ought to be conceded, and, moreover, that he was himself prepared to concede it, but that he could not succumb to the question against a certain element in his own party.

The element, as everybody knows, is the Orange faction, which has the audacity to object to the claim of the Catholics, while in Belfast there is a Queen's College, richly endowed by State funds and altogether under Protestant control. And the other Queen's Colleges—those at Cork and Galway—are also practically under Protestant control, though supported by public funds, so that the Protestant minority has the control and practically exclusive advantage of the whole system of State supported higher education in Ireland.

This is the situation as it stands, and as the Orange element wish to have Mr. Balfour stand in perpetuity. But perhaps Mr. Balfour has resolved to no longer knuckle under to the intolerant faction. Perhaps he and his colleagues of the Cabinet have resolved to do in this matter, in spite of the Orange bigots, what they conceive and have openly acknowledged, and declared to be common

justice. Sooner or later, however, they will have to do it, or it will be done in an Irish Parliament. But even from the British Parliament the methods that forced "Catholic emancipation" and "Irish Church" disestablishment, and that made the Land League a terror and scourge to landlord and Government evil doers, might easily compel a proper settlement of the University question.

SUCCESS OF CATHOLIC SOCIETIES.

The Catholic Sun.

The success of Catholic societies in this country augurs well for religion and morality. They are powerful and good, and save many from the temptations which beset young men in all our large cities. The natural inclination of man to hold communion with his kind is manifested throughout the whole tenor of his life and conduct. It may be seen upon every feature of the human countenance, it speaks in every feeling of the human heart, and is transmitted through the most exalted faculties of the soul. We see it in the powerful sympathy with other joys and sorrows, which is obeyed even involuntarily and finds expression in laughter or tears. The social state is the natural destination of man, and the wisest laws that have been framed by statesmen are only enlarged transcripts of the law which the Almighty has written in the human heart.

The mutual dependence of men on one another for protection and assistance necessarily led to the formation of societies, the members of which were bound together by a common interest. Religion was at hand to aid them by its counsel and to further the cause of fraternal charity. The Church took them under her wings and guided them in the path of honor and duty. As far back as the days of the Catacombs, when the Christians worshipped in the bowels of the earth, we have monumental evidence of the fact that there were associations of tradesmen in the very infancy of Christianity. Ancient Rome had its college of bakers, and the guilds of the middle ages were trade unions, established for the improvement and mutual edification of their members.

The present Pope Leo XIII, following in the footsteps of his illustrious predecessors in the chair of St. Peter, is the friend and patron of associations of the industrious. In one of his first encyclicals he used these memorable words: "It seems fitting that societies of artisans and workmen be encouraged, which, placed under the guardianship of religion, may make their members content with their lot, patient under their burdens, and lead them to a quiet and tranquil life." The Church itself is a perfect society, and she places a high value on the power and influence of organizations by taking under her protection and enlisting in the service of religion and humanity the religious orders of men who devote their lives to the cause of truth and charity.

History bears testimony to the benefit conferred on the world by the labors of the religious orders of men who kept alive the fire of learning when all was darkness, and it is not too much to say that science and the arts were most carefully guarded in the cloister. Catholic communities, such as the Sisters of Charity, are the very salt of the earth. In this age of selfishness and humbug, we see ladies of gentle birth and fashionable culture leaving happy homes to tend the sick, educate the young, and reform their wayward sisters; and the world wonders and admires. The Church has taken the principle of association, and sanctified this power for good. There is no good reason why associations composed of Catholic workmen should not be under the patronage and protection of the Bishop of the diocese and the pastor of the parish in which they hold their meetings; and we hope the day is not far distant when such societies will have the benefit of the experience and wisdom of the clergy. The Pope's famous Encyclical on labor is the charter of honest toil, and under it the Catholic wage earner can secure his rights and assert the dignity of labor.

ORGANIST WANTED.

ORGANIST AND CHOIR LEADER (MALE) wanted for a Catholic church in a city in the State of New York. Applications for the position, stating salary and enclosing credentials, to be addressed CATHOLIC RECORD, London, Ont., 1923.

STAMMERS CONSULT DR. ARNOTT, BERLIN, ONT., who has cured stammers who failed elsewhere.

TEACHER WANTED FOR SCHOOL section No. 3, Adminton. One holding a Provincial 3rd class certificate. Must be competent to teach the fifth class. Experienced teacher preferred. Apply, stating salary expected, to Cornelius Lynch, Sec. Treas., Culliton, P. O. Ont., 1923.

CANADIAN PACIFIC RY. WHERE A Delightful MAY I SPEND Vacation. Is a question easily decided by referring to "Summer Tours." A publication in four editions, issued by the Canadian Pacific Railway. No. 1.—Quebec, Maritime Provinces, White Mountains and Atlantic Sea Coast. No. 2.—Holiday Resorts of Ontario, Niagara, River St. Lawrence, Ottawa & Montreal. No. 3.—The Upper Lakes. No. 4.—Across the Continent to Banff, Glacier, Kootenay, and Pacific Coast. Any edition you desire and also a copy of "Fishing and Shooting" will be cheerfully given on application to any Canadian Pacific Agent, or to C. E. McPHERSON, Asst. General Passenger Agent, 1 KING ST. EAST, TORONTO.

St. Anthony.
 Anthony—the legend runneth—
 Anthony of Padua, friar,
 As a first should, obedient,
 Chaste and humble, doing daily
 Whatever duty called him,
 Anthony, the friar, Franciscan,
 Faithful follower of Francis,
 Saw—the legend saith—in vision,
 Vision of the Infant Saviour,
 Held Him in his arms, caressed Him,
 Listened to His words—then, hearing
 Through the cloister, sound of ringing,
 Sound that called him to his duty,
 Left the Blessed Jesus standing
 In his lowly cell, and hastened
 To the task that waited, knowing
 Duty first, and strict obedience
 Is the law of Christ, the Master;
 Law for friar, as for layman,
 Law for layman, as for friar:
 Duty—not to hold the Babe All-Holy,
 Not to speak to Him, careen Him;
 Rather to obey Him, leave Him,
 Standing in his cell, and hasten
 To the duty that awaited.

Anthony, the friar Franciscan,
 When his task was done, returning
 Thoughtful to his cell, what found he?
 Found he not the Babe, the Infant,
 Waiting for his coming, smiling
 Welcome to His faithful friar,
 Stayed the Holy One, to tell him
 Secrets passing comprehension:
 This, of other, that obedience
 Is the law that He hath followed,
 Is the law for all, for friar or
 King or bishop, high or lowly,
 That would be like Him: obedience
 First and last, you should in please Him—
 Would it might—to grant us vision
 Of Himself, as once He granted
 Anthony, the friar of Padua,
 To behold Him: should our duty,
 Mental or dispassionate,
 We, like Anthony, must leave Him,
 Leave Him, at the call of duty:
 Knowing that obedient pleaseth
 Him who first obeyed His Father,
 But the duty done, returning,
 To the place where we had left Him,
 Should we not behold Him waiting,
 Smiling welcome to His friar?
 As on Anthony He smiled; to grant us
 Longer vision of His face, and teach us
 Secrets passing comprehension?
 This, of other, that obedience
 Cometh first, and daily duty:
 Set out way but He, the Infant,
 Thought to Anthony, the friar,
 Should enjoy, in life unending,
 Vision of Himself, and Master,
 Just because we have obeyed Him:
 Just as we have obeyed Him:
 All unworthy but the favor
 Granted Anthony, the friar:
 This, at least, you should in please Him,
 When we shall have done the duty
 That has set us, and have finished
 All that that, that, that shall give us,
 —E. W. Grey, in Donahoe's Magazine.

LEAGUE OF THE SACRED HEART.
 Devotion to the Holy Ghost.

GENERAL INTENTION FOR AUGUST, 1898.

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart.

It is recorded in the acts of the Apostles that on one of his missionary tours, St. Paul came to Ephesus, and, finding certain disciples, asked them if they had received the Holy Ghost since they believed. They answered: "We have not even heard of the Holy Ghost." How many who call themselves Christians and have received the Holy Ghost are nowadays as much in the dark about the existence and operations of the spirit of holiness as were the early Ephesian converts. True, all Catholics know Him by name, and even have it frequently on their lips when making the sign of the Cross, but their knowledge of His being and workings is extremely vague and indefinite. As we cannot comprehend this marriage, it is important that we should try to get a clear idea of Him who plays so important a part in our spiritual life.

Who, then, is the Holy Ghost? And why is He so called? He is the Third Person of the Blessed Trinity, and therefore is equal in all things to the Father and the Son, distinct from them in personality, but one with them in nature. From all eternity He is God, without a beginning, yet He proceeded from the Father and the Son, and to be the bond of the Father and the Son, the expression of their love. The Father eternally knows Himself, and knowing Himself, by this very act begets the Son, who is called the Word, the expression of the Father's knowledge of His nature. The Father loves the Son and the Son loves the Father, and this act that by which the Third Divine Person proceeds from the Father and the Son as the term of their mutual love. Consequently this marriage proceeding, as it is called, of the Holy Ghost from the other two Divine Persons we cannot, because it is a mystery and would involve a comprehension of what is infinite, which is, of course, impossible. A faint conception has been vouchsafed us by revelation, and it is by analogy with what goes on in our own souls. We think, and the expression of our thoughts is a mind word. We take pleasure in this thought or mind word and love of it ensues. With us every thing is accidental and transient in this process. The mind word, which had no existence, is begotten in our minds, and the love of it proceeds accordingly. The thought and the expression of love come and go, and have no essential relation to our mind. Not so, however, in God. In the Godhead nothing is accidental or transient, but substantial and permanent. So from eternity the knowledge and love of God are identical with His nature, although distinct as personalities.

All divine perfections belong to the Three Persons, and so, too, all divine operations in creatures are alike common to the Father, the Son, and the Holy Ghost. Yet certain operations are attributed especially to certain Persons, and this because of certain relations proper to them. Thus to the Father as the first principle is attributed creation; to the Son, redemption; to the Holy Ghost, sanctification. Although the Three Divine Persons share in these operations, the Son has a special relation to men, because He alone of the Three took upon Himself human nature by the Incarnation, and since He paid the price of man's ransom as the God Man, so redemption is fittingly appropriated to Him.

While the Holy Ghost, the spirit of holiness, comes to the world to hallow it, and being the love of the Father and the Son, and as such proceeding from them, the works of love or charity are attributed to Him.

In the history of the origin of the universe the Holy Ghost is said to be the author of order. He is represented as brooding over chaos, and the shapeless mass takes shape. Man's body is created and the Holy Ghost breathes into it the breath of life, and Adam becomes a living being. As in the natural order, so, too, in the supernatural is He, as the Nicene Creed styles Him, the life-giver, and all the wonderful workings of grace proceed from Him. He it is that speaks through the prophets, as the same symbol of faith tells us. How intimately He is connected with the welfare of the human race. He has a share in the mysterious council which first decided to make man in the divine image and likeness, and then, when that image had been disfigured by sin and become irretrievably defaced, so far as man was concerned, He offered to do His part in restoring it. God's love so loved the world as to give His only begotten Son to redeem it, the Son, having volunteered to be man's victim of propitiation and to take man's nature, the Holy Ghost overshadowed the Immaculate Virgin and she became the Mother of God. Thus did the Third Divine Person consummate in the Incarnation what from the time of the Fall He had foretold and promised.

If we contrast the relations of the Second and the Third Divine Person to the world we see a strong analogy. The Son has His mission from the Father, His Incarnation, His Advent, His Passion, Resurrection, Ascension, and glory at the right hand of the Father in heaven, and His abiding presence with us in the Blessed Sacrament. So, too, has the Holy Ghost His mission from the Father and the Son as well, His advent on Whitsunday, His indwelling presence in the Church, which, in consequence, is infallible, guided by Him unto all truth. His operations in the Seven Sacraments, and His abiding presence by habitus grace in individual souls sanctified by Him, and in whom He works by actual graces.

The Church, conscious of her indebtedness to the Holy Ghost, invokes His aid in her most solemn and important actions. Her councils open with the Mass in His honor. His assistance is implored in the hymns "Veni Creator," "Spiritus and Veni Sancte Spiritus." During the whole octave of Pentecost, His special feast, all other matters yield place to His Mass and office. Of late years a novena of preparation has been prescribed to precede Whitsunday. In every formula relating to the Sacraments His name is coupled with the Father and the Son. Confirmation, of course, is His special Sacrament, and in it He bestows Himself with all the plenitude of His sevenfold gifts. The priest, who in His ordination has received the Holy Ghost to enable Him to perform the Sacrament, His special consecrating the body and blood of Christ, and of forgiving sins, calls upon Him at the time of the offering of the Mass "to come and bless the sacrifice." If we compare the present practice of the Church with that of the Apostles, we see how exactly they correspond. In the New Testament the Holy Ghost is named ninety times, and forty times He is called the Holy Spirit. He is spoken of unmistakably as a person.

It hath seemed good to the Holy Ghost, and to us," declared the first council at Jerusalem in its decrees. St. Paul and Timothy were "forbidden by Him to preach the word in Asia." "Separate me Saul and Barnabas, for the work whereunto I have taken them," was the command He gave to the Church of Antioch. Ananias is said by St. Peter to have lied to the Holy Ghost, and to have agreed with Sapphira, his wife, to "tempt the Spirit of the Lord." He is the counsellor, the advocate, the comforter, the sanctifier, and to us, and for men, and can be grieved when they refuse to listen to His counsels and heed His inspiration. He it is who enlightens our mind to see the truth: who pricks our conscience to avoid present evil, or to repent for past wrong doings; who moves the will to do the right, and fills the heart with joy and peace. Nor is His action on the soul only momentary and transient, as in actual graces, but permanent and abiding, as in habitual graces. He comes, and sanctifies the soul, and when sanctified and worthy to be His temple, He takes up His abode in it, and abides in it until driven out by mortal sin. From Him comes the first grace, for without Him no one can say "Abba, Father." Nor can any one profess his faith in "the Lord Jesus" except through the Holy Ghost. So His divine action precedes all our interior life, and all our supernatural acts. Without His enlightenment we should never have been able to embrace the truths of faith, for it is in His light alone that we see light.

By what is technically called preventing grace, He takes the lead and goes ahead: we have but to follow. He suggests, we must carry out the suggestion, with His aid, however. Our part is to cooperate with Him. Those who were regenerated as infants had no part in the regeneration, but when they reached the age of moral consciousness, the consent and co-operation of their will in their sanctification became necessary: for God does not force His grace upon us against our will, and we have it in our power to receive the grace of God in vain, or even to reject it altogether. All through life this struggle goes on, for man's whole earthly existence is a warfare. On one side is the Holy Spirit, acting upon man's better and higher

nature—the spiritual man that should discern spiritual things; and on the other side is the evil spirit, acting upon man's lower and animal nature—the carnal man, seeking carnal things. With unutterable groanings is the Holy Spirit represented struggling to give man the mastery in the combat, yet must man himself do his part. And so the operation of the Holy Ghost in the soul of man must, to be fruitful, meet with man's co-operation. Thus the grace of God is said to prevent or precede, accompany and carry on to perfection man's dignity comes from his origin and his being made to the image and likeness of God, and from his destiny, which, since the restoration through Christ, is to enjoy God forever in heaven. But not the less is his dignity as a living temple of the Holy Ghost, who takes up his abode in the sanctified soul. "Know you not," asks St. Paul, "that your bodies are temples of the Holy Ghost?" Hence the necessity of preserving the body pure, and the horror of defiling it by uncleanness. So awful is this that "he who defileth the temple of God, him will God destroy." While on the other hand, "how beautiful is the chaste generation!"

But the Holy Ghost acts not merely in individual souls, but He is the animating Spirit of the Church. He is the Spirit of Truth, who guides her unto all truth and renders her infallible. He is the Spirit of Union, who binds together in the unity of the faith all the faithful. He is the Spirit of Charity, who knits together in love the hearts of men so dissimilar in race, language, education, manners and customs, yet who under the influence of divine charity, could wring from an unsympathetic world the cry of admiration: "See how these Christians love one another." He is the Spirit of Power, who gives efficacy to the Sacraments, the gift of working miracles to the saints, and readiness of speech and eloquence to the preachers. He is the Spirit of Zeal, who makes apostles in every age, transforming the weak into the strong, the cowardly into the brave, as He changed at Pentecost the timid disciples of Christ into men who dared all things for that Name. Thus do we, as individuals, and as members of the Church collectively, owe devotion to the Holy Ghost. To Him is due our regeneration, our passing from the natural to the supernatural order.

Again and again has He restored us to this spiritual life by absolute and returned to abide in the soul from which, by sin, we had cast Him out. In our confirmation He made us perfect Christians and soldiers of Christ. In every sacrament He gives us sanctifying grace. And all through life He has been striving to guide us, by actual graces enlightening, impelling, restraining, sustaining warning. How often have we turned a deaf ear to His inspirations, closed our eyes to His light, resisting His counsels, kicked against the goad, grieved Him by our heedlessness and unappreciativeness. Let us resolve henceforth to cooperate with His graces and give Him the worship and love that belong to Him by right. Let us implore His aid, not only for ourselves, but for all men, as all are, in the will of God, to be saved and to come to the knowledge of the truth, that we may all know Him, and, knowing Him, love Him, and loving Him, work out our salvation with His assistance, that by Him we may be sealed to eternal life.

THE DIVORCE EVIL.

The Uncompromising Position of the Catholic Church.

The following clear and concise article upon the divorce evil is by a learned Jesuit, Rev. Father Power, S. J., B. A. It was read by him at a recent meeting of a Catholic Truth Society in England. It is an able presentation in a brief form of the uncompromising position of the Church on this most important of questions. After quoting the Council of Trent on the subject, Father Power said: "I have given you the Church's doctrine on divorce. Now for a striking confirmation of it from the mouth of one who, being dead, yet speaketh. At his death-bed the Catholic Church has stood like the rest of the nation, with no fewer tears on her cheek than they, but let us hope, with far more prayer in her heart, for the repose of the immortal soul of William Ewart Gladstone. From this great man, who white and radiant moral life contributed so much to the unclouded splendor of his intellect, I now quote: "No marriage is not admissible under any circumstances or conditions whatsoever. My reasons for this view are—that marriage is essentially a contract for life, and only expires when life itself expires. Christian marriage involves a vow before God, that no authority has been given to the Christian Church to cancel such a vow. While divorce of any kind impairs the integrity of the family, divorce with remarriage destroys it root and branch. The parental and conjugal relations are joined together by the hand of the Almighty no less than the persons united by the marriage tie to one another. Marriage contemplates not only an absolute identity of interest and affection, but also the creation of new, joint and independent obligations, stretching into the future, and limited only by the stroke of death."

Let me offer one criticism on the passage. In the view here maintained, Mr. Gladstone is at one with the one infallible authority in the world. He is, therefore, right. But how comes he to be right? How has he got over

the scriptural difficulty of this text by his side? He has got over it by his acceptance of the teaching of the Church. How does any man believe in the mystery of the Blessed Trinity? How does any man believe in the indissolubility of marriage? Assuredly not from the words of Scripture, which is avowedly obscure; therefore, from the interpretation of Scripture, as given by the infallible Church. I defy you to find any other answer. Only observe the logical consequences of the answer. If a man accepts unwaveringly and grasps tenaciously the interpretation of this text as infallibly right, according to the mind of God, he must, if he be guided and enlightened by the everlasting laws of reason, accept every authoritative interpretation of every text which the Church chooses to expound. Otherwise he is driven into the logically untenable and unendurable position of those who say that the Church may be infallible on one text and fallible on others.

From the time of the Catholic conquest of England by the Roman monk, St. Augustine of Canterbury, the Catholic Church was ever striving to invest marriage with that religious character of which unregenerate human nature is always trying to divest itself. Here, again, the Church triumphed. Up to the time of the "Reformation" the English law was practically the canon law of the Church, and knew absolutely nothing of divorce. But the German reformers knew a great deal about it, and with that keen insight into human weakness, which is often engendered by personal vice, they saw in divorce a bait which would draw many a lustful soul into their net. And so it befel.

THE GREAT APOSTLE OF DIVORCE in England was undoubtedly the typical Protestant, John Milton, the poet. His book on the subject is entitled "The Doctrine and Discipline of Divorce, Restored to the Good of Both Sexes from the Bondage of Canon Law, and Other Mistakes in the True Meaning of Scripture, in the Law and Gospel Compared." From a literary point of view it is a miracle of eloquence, from a logical standpoint it is a mountain of bunkum, sentimentalism and bosh. At this juncture the Catholic Church was practically dead in England, and the liberal movement towards the legislation of divorce went fast ahead unchecked. Nevertheless, the English law, true to its foundress and mother, the canon law of the Church, went on its way, utterly ignoring the popular cry. But Parliament was more pliable before the popular will. To its everlasting disgrace, while allowing the canon law to remain the law of the land, it started a special committee of its own to receive petitions for divorce from the wealthy classes, who had some thousands of pounds in readiness to pay for the new wife, who was to replace the (1). Parliament had done much to further Henry VIII's divorce, and had defied the authority of the Church and the English law together. It now returned to this game, and proceeded to grant divorces to petitioners in high places. In 1801 the first female petitioner appeared before the House. There have been many thousands such during the past forty years.

In the early fifties of this century the popular cry for cheap machinery for the granting of decrees of divorce grew louder and angrier, till in 1857, amid much opposition from a handful of Catholic prelates, the Government carried the ever famous Act entitled "The Matrimonial Causes Act, 20 and 21 Vict., c. 85." This Bill provided for the entire suppression of the bread-bath of the Protestant ecclesiastical courts, and placed all matrimonial litigation in the hands of the newly-constituted divorce department of the probate and admiralty division of the high court of justice. "It may not be," said the mother Church, "but must be," said the rebel sons of the Church, and as on another historic occasion, in the pretorium of Pontius Pilate, "their voices prevailed." Thus has the Catholic Church in her age-long struggle for the sanctity of marriage been defeated by the

TWO GREAT SCHISMATICAL BODIES, the Greek Church in the East, and the Lutheran Anglican Church in the West. The reverend lecturer then went on to describe the growth of the divorce mania, and illustrated it by some comical stories of the American divorce court, the legitimate offspring of its English mother. He continued: "I am not here to criticize the Act of 1857. This only will I say, that it perpetuates the immoral and indefensible theory that the sin of the fallen man is less than the sin of the fallen woman. The lecturer, having proceeded to explain the legal fiction by which the wife as petitioner can prove that her husband has been guilty of cruelty as well as adultery, went on to come now to a brief treatment of the Church's teaching respecting the alleged justification of divorce in the gospel according to St. Matthew, and in so doing we leave entirely out of account the following passages, which allow of no exception whatever to the gospel law of the indissolubility of marriage (Mark 10, 11, Luke 16, 18, Romans 7, 2, I. Cor., 7, 11). We shall have to be content with comparing St. Matt's text with himself, thus: "Everyone that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: (2) Whosoever shall marry her when

EASY QUICK WORK
 SNOWY WHITE CLOTHES.

SURPRISE SOAP

MAKES CHILD'S PLAY OF WASH DAY

CARLING'S
 GOLD MEDAL
 ALE, PORTER
 & LAGER

These Brands are exclusively used in the House of Commons

ESTABLISHED 1848.

State University 1866.

Created a Catholic University by Pope Leo XIII. 1869.

TERMS: \$160 PER YEAR.

Catholic University of Ottawa, Canada

Under the Direction of the Oblate Fathers of Mary Immaculate.

Degrees in Arts, Philosophy and Theology.

Preparatory Classical Course for Junior Students.

COMPLETE COMMERCIAL COURSE.

Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department. Send for Calendar.

1827-30 REV. J. M. MCGUCKIN, O. M. I., Rector.

who is put away, committeth adultery." Matt. 5, 22.) B (1) Whosoever shall put away his wife, except for fornication, (2) And shall marry another, committeth adultery, (3) And he that marryeth her when she is put away, committeth adultery (Matt. 19, 9) The first passage presents no difficulty; the second does, but not all the second, for No. 3 is perfectly clear and corresponds to No. 2 in A. The obscurity if any exists is centered in the clause "except for fornication." Now would you be surprised to hear that there is some doubt about the genuineness of these difficult, or so called difficult, words. Perhaps the greatest of all living authorities on the original Greek text is Dr. Westcott, Protestant Bishop of Durham. Now this illustrious scholar has his doubts about this clause. The Catholic Church has given

no decision IN THE MATTER. She leaves it to critics to fight it out. Some think it may yet have to go. This opinion I, for one, repudiate most vigorously. Let the text stay as we have it. We are not afraid of it. Now is this clause obscure? I say it is not, but I don't count. You say it is. "If it is," says the Church, "leave it to me." It is a matter of life and death. The truth must be got at somehow. If I am not allowed to remarry after divorce, it is as much as my immortal soul is worth even to think of such a step. If the text is obscure what are we to do? Christ, who spoke the words, has quitted the earth and cannot explain His meaning to the greedy ears of man. But He has left us the Church on the rock, and she speaks. If any man says that this passage, be it clear or be it obscure, sanctions remarriage after divorce, let him be anathema. If he remarries after this warning he falls under the curse of Holy Job, "Cursed be the portion of the adulterer on the earth. But, my friends, is the passage, I ask you, really so obscure as it is said to be? Give me now the whole vigor of

Nature makes the cures after all.

Now and then she gets into a tight place and needs helping out.

Things get started in the wrong direction.

Something is needed to check disease and start the system in the right direction toward health.

Scott's Emulsion of Cod-liver Oil with hypophosphites can do just this.

It strengthens the nerves, feeds famished tissues, and makes rich blood.

See and \$1.00; all druggists. SCOTT & BOWNE, Chemists, Toronto.

Windsor Salt

Purest and Best for Table and Dairy

No adulteration. Never cakes.

FIVE-MINUTES' SERMON.
 Ninth Sunday After Pentecost.

THE MISFORTUNE OF A SINNER SEPARATED FROM GOD.

"If thou also hadst known, and in this thy day, the things that are to thy peace." Luke 13, 45.

Bitter tears we see to day in the eyes of Jesus. They concern, first the unbelieving, deicidal city of Jerusalem, the measure of whose iniquities will soon be filled, whose fearful destruction is unavoidably approaching. But these tears concern no less every obdurate sinner, who will not acknowledge the time of his visitation, but by his wicked life prepares for himself destruction. The Redeemer, therefore, weeps over the sinner, because He has compassion on him. But the sinner, who should be weeping, has no pity on himself, he laughs and jests, is cheerful and hilarious, as if he were the happiest person on earth. He mocks and jeers at those who sadden their life by thoughts of penance, who do not, like him, drink at full draughts of the cup of sinful enjoyment. But is he in earnest with his unrestrained joy? Is it truth that comes from his mocking mouth? Ah! no, it is mere lying and deception. Though exteriorly his countenance mirrors sunshine, joy and hilarity, ah! what bitter torment within, as soon as it becomes quiet and tranquil around him! Then he is constantly reminded of death and eternity, a voice calls loudly within him which cannot be quieted. Like the trumpet of judgment, it calls to him: "Woe to you miserably being, you are an enemy of God! Woe, if now the hand of death should seize you! you would be irrevocably lost, a reprobate for all eternity."

At Syracuse, in Italy, reigned a tyrant named Dionysius. He was feared and hated by every one he was an oppressor, but he himself, lashed by the furies of a bad conscience, lived also in constant fear and disquiet. On hearing one of his slaves lauding him and wishing to be in his place, if only for one week, Dionysius summoned him to his presence. He clothed him with magnificent garments, surrounded him with a numerous retinue of servants, and bade him be seated at a table laden with delicious viands. All was hilarity and good humor. Suddenly the happy slave raised his eyes to the ceiling and beheld, his horror! He became pale with fright, fled from the table, and refused all the proffered grandeur. And whence this sudden terror? He beheld above his head a sword suspended by a silk thread; at any moment the thread might break, and his life would have been lost. He clothed his sinner, seated at the banquet of joy and pleasure, but above your head hangs the sword of divine justice on the frail thread of life. At any moment the thread may break, and the eternal Judge may command the angel of death: "Take your sinner and cut." You know not, O sinner, whether you will see the morrow, but you do know, that if you die as you are now living, you will be a reprobate for all eternity.

Oh, horrible condition of the sinner, separated from God! He, like the prodigal son, has left his father's house and sits now with the swine, i. e., his evil passions, which the devil raves him to feed! He has become like those poor Israelites, who under Pharaoh, had to serve as slaves in cruel bondage. As they were obliged to fatigue themselves with the hardest labor, from early dawn till late at night, amid hunger and stripes, so must the sinner in the ignominious slavery of Satan, weary himself day after day, and receive as reward only the lashes of a bad conscience, a prefigure of the horrible punishment which awaits him in eternity. Picture to your mind a rebel whom the anger of his royal lord has seized and cast into a deep subterranean dungeon, to languish there in chains for life. Is this perhaps the sinner? No, it is not he: for human language is too poor to paint such misery. Sinner, you are a prisoner of Satan, a servant of hell, you are a horror to the angels, an abomination to Heaven, you are—tremble, poor worm of the earth,—you are an enemy of God!

Terrible truth! should not your heart tremble? Should not your hair stand on end? Should not your blood congeal in your veins? God your foe! God, from whom you have all, and who can deprive you of all! God, who commands the abyss, and it engulfs Core with his adherents. God, who beckons to the water, and it rushes from its shores to inundate whole countries! God, your foe, who can momentarily hurl you body and soul into hell, to burn there eternally! This God is your foe. Oh, greatness of misery!

And you can still remain an enemy of God? You can continue another hour in so pitiable a condition? Oh! that I might therefore call to you in the depth of your soul: "If thou also hadst known, and in this thy day, the things that are to thy peace, but now they are hidden from thy eyes." Luke 13, 42. Deluded being, you still count on many days, and you consider not, that perhaps in the next hour the clock will have run down for you. You speak only of the mercy of God and think not of His sanctity and justice, which are equally great and unfathomable. Oh! that you might know what it is to lose Heaven, and to burn eternally in the consuming flames of hell, truly, you would not tarry a moment to reconcile yourself to God by penance, and to save your soul for the never-ending eternity. It is yet time, but your hour may be near. The Redeemer will yet be a loving Saviour to you, but perhaps you will soon see Him on His judgment seat, to hear

How to Get Rich.

We refer to the richness of the blood. If you are pale and thin, you are poor in strength and nerve power. Scott's Emulsion drives away thinness and pallor, and brings rich blood and nerve power.

Chronic Derangements of the Stomach, Liver and Blood are speedily removed by the active principle of the ingredients entering into the composition of Parrelle's Vegetable Pills. These pills act specifically upon the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parrelle's Vegetable Pills.

There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we could try Biecke's Anti-Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup.

E. B. A.

St. Helen's Branch, No. 11, Toronto. St. Helen's branch continues in a very prosperous condition...

LONDON SEPARATE SCHOOLS.

We give below the names of the candidates who were successful at the last entrance examination... The following ladies were successful...

GREAT CELEBRATION.

Niagara Falls Record, July 22. The excursion of 36 or rather annual excursion...

MONSIGNOR CONNOLLY'S JUBILEE.

We have received from the Rev. W. C. Gwynne, Broad street, a very interesting and valuable little volume...

OBITUARY.

MR. ALFRED JAMES WALSH, LONDON. The sincere and heartfelt sympathy of the whole community is extended to the bereaved parents...

LINDSAY SEPARATE SCHOOLS.

The following pupils have been successful in the entrance examination to the separate schools...

BELLEVIEW SEPARATE SCHOOLS.

The following are the names of the successful pupils in the entrance examination...

NEW BOOK.

Benziger Brothers, publishers and booksellers, 25 and 33 Broadway street, New York, have lately issued a small, neat book from "The Four Gospels"...

THE CATHOLIC SUMMER SCHOOL.

The seventh session of the Catholic Summer School of America opened in New York City...

GREAT CELEBRATION.

Niagara Falls Record, July 22. The excursion of 36 or rather annual excursion...

MONSIGNOR CONNOLLY'S JUBILEE.

We have received from the Rev. W. C. Gwynne, Broad street, a very interesting and valuable little volume...

OBITUARY.

MR. ALFRED JAMES WALSH, LONDON. The sincere and heartfelt sympathy of the whole community is extended to the bereaved parents...

LINDSAY SEPARATE SCHOOLS.

The following pupils have been successful in the entrance examination to the separate schools...

BELLEVIEW SEPARATE SCHOOLS.

The following are the names of the successful pupils in the entrance examination...

NEW BOOK.

Benziger Brothers, publishers and booksellers, 25 and 33 Broadway street, New York, have lately issued a small, neat book from "The Four Gospels"...

WAR NEWS.

The general situation at the seat of war has not changed materially since our last report...

MARKET REPORTS.

LONDON. Wheat, 75c; corn, 65c; barley, 75c; oats, 55c; flour, 100c...

NEARLY DISCOURAGED.

The Experience of Mr. Ralph Giberson, Who Suffered Greatly From General Debility.

LIVING EVIDENCE.

Of Miraculous Cures at the Shrine of St. Anne de Beaupre—Topics Bearing on the Question Discussed.

THE LATE ARCHBISHOP LA FLECHE.

Lying in state in the domestic chapel of his beautiful palace, Monsignor La Fliche, the great Bishop of Three Rivers...

LINDSAY SEPARATE SCHOOLS.

The following pupils have been successful in the entrance examination to the separate schools...

BELLEVIEW SEPARATE SCHOOLS.

The following are the names of the successful pupils in the entrance examination...

NEW BOOK.

Benziger Brothers, publishers and booksellers, 25 and 33 Broadway street, New York, have lately issued a small, neat book from "The Four Gospels"...

WAR NEWS.

The general situation at the seat of war has not changed materially since our last report...

MARKET REPORTS.

LONDON. Wheat, 75c; corn, 65c; barley, 75c; oats, 55c; flour, 100c...

NEARLY DISCOURAGED.

The Experience of Mr. Ralph Giberson, Who Suffered Greatly From General Debility.

LIVING EVIDENCE.

Of Miraculous Cures at the Shrine of St. Anne de Beaupre—Topics Bearing on the Question Discussed.

THE LATE ARCHBISHOP LA FLECHE.

Lying in state in the domestic chapel of his beautiful palace, Monsignor La Fliche, the great Bishop of Three Rivers...

LINDSAY SEPARATE SCHOOLS.

The following pupils have been successful in the entrance examination to the separate schools...

BELLEVIEW SEPARATE SCHOOLS.

The following are the names of the successful pupils in the entrance examination...

NEW BOOK.

Benziger Brothers, publishers and booksellers, 25 and 33 Broadway street, New York, have lately issued a small, neat book from "The Four Gospels"...

WAR NEWS.

The general situation at the seat of war has not changed materially since our last report...

MARKET REPORTS.

LONDON. Wheat, 75c; corn, 65c; barley, 75c; oats, 55c; flour, 100c...

NEARLY DISCOURAGED.

The Experience of Mr. Ralph Giberson, Who Suffered Greatly From General Debility.

LIVING EVIDENCE.

Of Miraculous Cures at the Shrine of St. Anne de Beaupre—Topics Bearing on the Question Discussed.

THE LATE ARCHBISHOP LA FLECHE.

Lying in state in the domestic chapel of his beautiful palace, Monsignor La Fliche, the great Bishop of Three Rivers...

LINDSAY SEPARATE SCHOOLS.

The following pupils have been successful in the entrance examination to the separate schools...

BELLEVIEW SEPARATE SCHOOLS.

The following are the names of the successful pupils in the entrance examination...

NEW BOOK.

Benziger Brothers, publishers and booksellers, 25 and 33 Broadway street, New York, have lately issued a small, neat book from "The Four Gospels"...

WAR NEWS.

The general situation at the seat of war has not changed materially since our last report...

MARKET REPORTS.

LONDON. Wheat, 75c; corn, 65c; barley, 75c; oats, 55c; flour, 100c...

NEARLY DISCOURAGED.

The Experience of Mr. Ralph Giberson, Who Suffered Greatly From General Debility.

LIVING EVIDENCE.

Of Miraculous Cures at the Shrine of St. Anne de Beaupre—Topics Bearing on the Question Discussed.

THE LATE ARCHBISHOP LA FLECHE.

Lying in state in the domestic chapel of his beautiful palace, Monsignor La Fliche, the great Bishop of Three Rivers...

LINDSAY SEPARATE SCHOOLS.

The following pupils have been successful in the entrance examination to the separate schools...

BELLEVIEW SEPARATE SCHOOLS.

The following are the names of the successful pupils in the entrance examination...

NEW BOOK.

Benziger Brothers, publishers and booksellers, 25 and 33 Broadway street, New York, have lately issued a small, neat book from "The Four Gospels"...

WAR NEWS.

The general situation at the seat of war has not changed materially since our last report...

MARKET REPORTS.

LONDON. Wheat, 75c; corn, 65c; barley, 75c; oats, 55c; flour, 100c...

NEARLY DISCOURAGED.

The Experience of Mr. Ralph Giberson, Who Suffered Greatly From General Debility.

LIVING EVIDENCE.

Of Miraculous Cures at the Shrine of St. Anne de Beaupre—Topics Bearing on the Question Discussed.

THE LATE ARCHBISHOP LA FLECHE.

Lying in state in the domestic chapel of his beautiful palace, Monsignor La Fliche, the great Bishop of Three Rivers...

LINDSAY SEPARATE SCHOOLS.

The following pupils have been successful in the entrance examination to the separate schools...

BELLEVIEW SEPARATE SCHOOLS.

The following are the names of the successful pupils in the entrance examination...

NEW BOOK.

Benziger Brothers, publishers and booksellers, 25 and 33 Broadway street, New York, have lately issued a small, neat book from "The Four Gospels"...

VOLUME XX. DEATH OF ARCHBISHOP WALSH.

Notable Career of the Distinguished Theologian and A Noble Prelate Gone.

The saintly and much beloved Archbishop of Toronto expired very suddenly Sunday evening, July 31, about 10:40 p. m., the immediate cause of his death being heart failure.

His medical attendant, Dr. Dwyer, arrived about 9:30 and was at "The Grove" at the time of his death. About 10 o'clock the Archbishop retired. His nephew, Father Walsh, was with him at the time.

His niece, Miss McMahon, of St. Catharines, came in shortly afterwards and sat talking to the Archbishop. About 10:30, His Grace, who was feeling fitfully, started up saying: "I feel that I am going." Father Walsh then administered the last sacraments, and the Archbishop lay back in his bed.

He passed peacefully away a few minutes later, with a smile on his face. Dr. Dwyer hastily summoned Dr. Nevitt, but nothing could be done. Fathers McCann, Teafy, Hand, Treacy, Cline, and Mungovan were all in the room at the time.

His Grace had been confined to his house since three weeks ago on Saturday by an injury to his knee. At the time of this accident His Grace was visiting the new Catholic cemetery on Yonge street. On the return journey some rough ground had to be crossed. The Archbishop, who was riding in Mr. O'Keefe's carriage, fell from the rig, but stumbled into a rut and severely sprained his knee.

He was driven to his home, "The Grove," on Sherbourne street, next door to Our Lady of Lourdes, and did not leave it up to the time of his death. Dr. Dwyer had been in attendance on him ever since.

The accident to his knee confined him to his bed for about ten days, but he had been about the house for some time. The past few evenings His Grace had spent talking to his friends on the veranda.

His Grace Archbishop Walsh was born in the parish of Moncon, County Kilkenny, Ireland, May 21, 1830, and was descended from a very old and influential stock. The first of the family in Ireland accompanied Earl Strongbow from Wales in 1179, and settled in the County of Kilkenny; and, like the other Irish themselves, the descendants of the family gained large possessions during the time of the Macdonalds, a family which, like that of Walsh, has produced a number of zealous and learned ecclesiastics.

His course of studies was commenced at St. John's College, Waterford, and terminated at the Seminary of the Sulplians, Montreal. After his ordination in 1854, Father Walsh was appointed to the Brock mission, bordering on Lake Simcoe. In 1857 he was placed in the charge of the parish of St. Mary's, Toronto.

Full of his holy vocation, he applied himself with zeal and constancy to the discharge of his manifold duties. Very soon after the consecration of Bishop Lynch, in 1859, His Lordship succeeded in the promotion of Father Walsh to his aid as rector of St. Michael's cathedral. He filled this important and responsible position about two years with marked success and ability. At the end of that time, to the great joy of his old parishioners and the regret of those belonging to the cathedral, he finally resumed his priest and Vicar-General of the diocese.

The health of Dr. Pinnoneau, Bishop of Sandwich, having become impaired, it was found necessary to select a successor for him in that See. Accordingly the hierarchy of the ecclesiastical Province of Quebec unanimously nominated Vicar-General Walsh as the future Bishop. The choice was ratified by the Holy See. The consecration took place on 10th Nov., 1867, in St. Michael's cathedral, Toronto, with the prayers and rejoicings of the vast concourse assembled on the spacious concourse. The late Dr. Ballagrain Archbishop of Quebec, was the consecrating Bishop. The elevation of the then Bishop Walsh to the Episcopal rank was hailed with sincere pleasure.

His Grace had been confined to his house since three weeks ago on Saturday by an injury to his knee. At the time of this accident His Grace was visiting the new Catholic cemetery on Yonge street. On the return journey some rough ground had to be crossed. The Archbishop, who was riding in Mr. O'Keefe's carriage, fell from the rig, but stumbled into a rut and severely sprained his knee.

He was driven to his home, "The Grove," on Sherbourne street, next door to Our Lady of Lourdes, and did not leave it up to the time of his death. Dr. Dwyer had been in attendance on him ever since.

The accident to his knee confined him to his bed for about ten days, but he had been about the house for some time. The past few evenings His Grace had spent talking to his friends on the veranda.

His Grace Archbishop Walsh was born in the parish of Moncon, County Kilkenny, Ireland, May 21, 1830, and was descended from a very old and influential stock. The first of the family in Ireland accompanied Earl Strongbow from Wales in 1179, and settled in the County of Kilkenny; and, like the other Irish themselves, the descendants of the family gained large possessions during the time of the Macdonalds, a family which, like that of Walsh, has produced a number of zealous and learned ecclesiastics.

His course of studies was commenced at St. John's College, Waterford, and terminated at the Seminary of the Sulplians, Montreal. After his ordination in 1854, Father Walsh was appointed to the Brock mission, bordering on Lake Simcoe. In 1857 he was placed in the charge of the parish of St. Mary's, Toronto.

Full of his holy vocation, he applied himself with zeal and constancy to the discharge of his manifold duties. Very soon after the consecration of Bishop Lynch, in 1859, His Lordship succeeded in the promotion of Father Walsh to his aid as rector of St. Michael's cathedral. He filled this important and responsible position about two years with marked success and ability. At the end of that time, to the great joy of his old parishioners and the regret of those belonging to the cathedral, he finally resumed his priest and Vicar-General of the diocese.

The health of Dr. Pinnoneau, Bishop of Sandwich, having become impaired, it was found necessary to select a successor for him in that See. Accordingly the hierarchy of the ecclesiastical Province of Quebec unanimously nominated Vicar-General Walsh as the future Bishop. The choice was ratified by the Holy See. The consecration took place on 10th Nov., 1867, in St. Michael's cathedral, Toronto, with the prayers and rejoicings of the vast concourse assembled on the spacious concourse. The late Dr. Ballagrain Archbishop of Quebec, was the consecrating Bishop. The elevation of the then Bishop Walsh to the Episcopal rank was hailed with sincere pleasure.

His Grace had been confined to his house since three weeks ago on Saturday by an injury to his knee. At the time of this accident His Grace was visiting the new Catholic cemetery on Yonge street. On the return journey some rough ground had to be crossed. The Archbishop, who was riding in Mr. O'Keefe's carriage, fell from the rig, but stumbled into a rut and severely sprained his knee.

He was driven to his home, "The Grove," on Sherbourne street, next door to Our Lady of Lourdes, and did not leave it up to the time of his death. Dr. Dwyer had been in attendance on him ever since.

The accident to his knee confined him to his bed for about ten days, but he had been about the house for some time. The past few evenings His Grace had spent talking to his friends on the veranda.