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The Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, AUGUST 4 1888.

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WHAT ARE INDULGENCES?

A PROTESTANT MINISTER EXAMINES SOME
OF THE BEST CATHOLIC AND PROTESTANT
AUTHORITIES—REMISSION OF TEM-
PORAL PUNISHMENT—NO GROUND FOR
THE CHARGE THAT THE CHURCH
GIVES LEAVE TO COMMIT SIN.

(Written for the Lowell, Mass., Morning
Times by the Rev. Robert Cook, D. D.)

What is an indulgence? Men who ought
to know better have thus defined it: A
license granted, for money, by Roman
Catholic ecclesiastics, to people who desire
to commit sin, enabling them to do so with
impunity. In shorter phrase it is called
"leave to commit sin."

Roman Catholics divine deny this, but
still the false statement appears now and
again in print. Some one to convict me
of falsehood sent me a marked paper by
"converted Catholic" giving substantially
the view stated above. In order to
vindicate myself and give information to
such as have been asking me in private
whether I was not in error, let me, from my
own limited resources, quote a few
authorities, both Roman Catholic and
Protestant, as to the real doctrine concern-
ing indulgences.

THE COUNCIL OF TRENT.—The Council
asserts that the power of conferring in-
dulgence was given by Christ to the
Church, that she has always used this
power, that the use of indulgences, as
being the most salutary, is to be retained
in the Church, that those condemned
by the Council who say that they are use-
less, or who say that the Church has no
power of granting them moderation is to
be observed, lest Church discipline be en-
erated. Abuses are to be reformed. All
evil gains are to be abolished. Other
abuses, that cannot be specially prohibited,
are to be reported in the Provincial Synod,
by the Bishop, reviewed by the other
Bishops in the Synod and referred to the
Pope; "that thus the gift of holy indul-
gences may be dispensed to all the faith-
ful, piously, honestly and innocently."
(Session xxv. Chap. 21. Waterworth's
translation, page 277. In Sessions xxi,
Chap. 9, he declares "these heavenly
treasures of the Church are administered,
not for gain, but for goodness.")

CATECHISM OF TRENT.—The catechism
gives a full account of the Sacrament of
Penance and insists upon satisfaction as a
part of that sacrament, but does not treat
of indulgences. Satisfaction is given
after the sin is pardoned. Indulgences
give the remission of this satisfaction.
(See Donovan's Translation, revised by
Archbishop Hughes, p. 176)

THE RACCOLTA.—I quote from "the
authorized translation," London, 1857,
approved by reprint of Pius IX. Indul-
gences are divided into partial and plenary.
A partial indulgence is given
after the sin is pardoned. Indulgences
give the remission of this satisfaction.
(See Donovan's Translation, revised by
Archbishop Hughes, p. 176)

CONGREGATION OF INDULGENCE.—From
the Prefation on Canon Law, for the use
of the great Seminary of St. Sulpice,
Paris, published at Paris in 1880, we learn
that this congregation was instituted by
Clement IX. in 1669; that it has a faculty
to dispose of every doubt and difficulty
in respect to indulgences, to correct and
amend abuses, to prohibit the printing of
false apocryphal or discreet indulgences,
to take cognizance of and examine those that
are printed; that they are to explain as
well as examine all those already pub-
lished, and if deemed necessary, having
consulted the Pope, to abolish them.

568: "It is objected that this doctrine, I,
overthrow the foundation of contrition; 2,
promotes impunity for sin. In re-
sponse, the antecedent is denied—that is,
the grounds for the objection: 1. Because
an indulgence is given to contrite persons
only. 2. Because the satisfaction of the
man to whom the indulgence is granted is
helped by the satisfaction of the saints,
out of the mercy of God."

This Jesuit, Behrman's Catechism is
used in this country. The edition I quote
from is that of New York, 1879, approved
by Cardinals Wiseman and McCloskey.
The definition is substantially that already
given. Repentance and the doing of the
good works prescribed are declared the
conditions of obtaining indulgences, and
the assertion that the Church forgives
sin, by indulgences, or grants indulgences
for money, is pronounced "a gross cal-
umny."

BERGIER.—Indulgence, remission of
the temporal punishment due to sin.
This notion of the indulgence supposes
that when the sinner has obtained from
God, by the sacrament of penance, the
remission of the eternal punishment
which he has incurred, he is still obliged
to satisfy divine justice by a temporal
punishment. Bergier goes on to show
that the granting of indulgences belongs
to the Pope and Bishops. He asserts that
indulgences never exempt the penitent
from a restitution or reparation that he
can make, and never was there a casuist
so ignorant and corrupt as to dispense
with that. Bergier admits, as does the
Council of Trent, that abuses had crept
in, but he pointedly says: "To repress
abuses it is not necessary to attack them
with bad arguments and false statements."
(Dict. of Theology, art. Indulgence.)

BOUVIER.—The learned Bishop's treatise
is the standard work on indulgences. I
am sorry that I sold my copy, translated
by Oakley, before I came to America. I
quote from his Institutions, revised by
order of the Pope, by ecclesiastics at Rome.
He defines indulgences thus: "Remission
of the temporal punishment, the actual
sin being already remitted as to their
guilt, granted, outside of the sacrament of
penance, by those who have the power of
dispensing the spiritual treasure of the
Church." He says: "It is certain that
an indulgence does not remit the punish-
ment due to sin forgiven, if the man
relapses into mortal sin. Indulgences do
not exempt from the obligation of peni-
tence—repentance. None but members
of the Church, in a state of grace and hav-
ing the guilt of the sin forgiven, can
obtain an indulgence. They are given to
those 'who piously pray'—qui pie orantur
—If Bouvier is right only tolerantly
good people can get an indulgence."
KONINGS.—Indulgences is the remission
of the temporal punishments due to God
for sins committed after baptism, and as
to the guilt of the sins remitted, granted
by the legitimate minister outside the
sacrament of penance, by application of
the Church's treasure (vol. II, page 371;
abridged from St. Liguori and approved
by Cardinal McCloskey and most of the
American bishops as fit for the use of the
American clergy). I could multiply
these authorities, but these given are of
the very highest order of estimation
among Roman Catholic clergy.

ORIGINAL FORM.—Latin and French. I
will show to any person who may call
these extracts in a question.

PROTESTANT AUTHORITIES
ENCYCLOPEDIA BRITANNICA.—"It must
carefully be borne in mind that in Roman
Catholic orthodoxy indulgence is never
absolutely gratuitous, and that those only
in any circumstances, validly receive
it who are in full communion with the
Church, and have recurred to the sacra-
ment of penance, in which alone, after
due contrition and confession, provision
is made for the graver penalty of sin" (vol.
xii p. 347)

HOBART SYMOUR.—"An indulgence is
never supposed to forgive a sin, but only
to remit the punishment—the temporal, or
rather the temporary punishment of the
sin. This is not a forgiveness
of sins not yet committed,
or a permission to commit a
sin contemplated." "Morals among
the Jesuits of Rome," 4th ed. chap. xii.
As Mr. Seymour was an Irish, Orange
Episcopalian clergyman, his testimony
is given above, and a decree of the
Congregation of Indulgence, should be
above suspicion, and shame those who
asserted, in this city, that men bought
leave from Roman Catholic priests to com-
mit sin.

MCCLENNOCK AND STRONG.—This great
Methodist work quotes Chaloner, Milner,
Butler, the Council of Trent in substance
as given above, but says that "the present
practice" has "immoral tendencies." The
materials are given for a correct judgment
but are not well arranged.

BARNUM.—That man's controversial
work—Romanism as it is—quotes the
authorities as given above, but tries to
neutralize them by an alleged inconsis-
tency between theory and practice.

ELLIOTT.—This great Methodist and
Episcopalian treasury of controversy gives
sixty-four pages on the subject, giving
everything in defence and attack, quoting
many Roman Catholic authors to the
same effect as already stated. Elliott
and the Episcopalian and Methodist
editors of the English edition were
very anxious to expose "Popery," but
were honest enough to quote the leading
Roman Catholic authorities, in full, to
the effect that no indulgence is a license
to do evil.

CATHOLIC LAYMAN.—The most learned
and able periodical ever issued against
Roman Catholics was the Catholic Layman,
published in Dublin for seven years,
from 1852 to 1858 inclusive. Irish wit,
humor and learning, backed by the
library of Trinity College, did all that
could be done to write down Catholicism.
The editor was Edward Gwynn, Q. C., L.
D. Vice-Chancellor of the Protestant dis-
ciple, and one of her majesty's ecclesiastical
commissioners for Ireland. Here, if
anywhere, we expect to find accuracy and
fair statement. Of indulgences an edi-

torial in October, 1852, says: "We are
not about to charge the Church with the
presumption (not unfrequently attributed
to it by Protestants who have not care-
fully examined the subject) of granting
to any one a license to commit sin with
impunity, by forgiving by anticipa-
tion sins not yet committed. An indul-
gence is never supposed by the well-in-
formed Roman Catholic to forgive sin at
all, but only to remit the punishment, or
rather, the temporary punishment of the
sin, as contrasted with the punishment of
the eternal punishment—the punishment of
hell."

Thus a base coin, long in circulation, is
pointed to as the source of public opinion.
The falsehood that a man can buy leave
to commit premeditated sin will lift its
head in Lowell again, albeit backed by
clerical authority. Ministers ought to be
ashamed to know so little of the teachings
of Rome. Why, Gwynn was lately a dis-
covery to Joseph Cook! Some leaders
in controversy have never seen a copy
of the Tidewater canon. Professors of
controversy, save the mark! Wandering
stars—converted Catholics and the like—I
have often found grossly ignorant of the
authoritative text books of the Roman
Church. Fair play, gentlemen. Even
the devil has his rights. Michael
would not bring a railing accusation
against even so bad an opponent, if he
did not believe in the power claimed by the
Church of Rome, but that is no reason
why I should lie against it, or lecture
against it, without taking the trouble to
know what it really does claim.

WITH FORNITUDE
and with courage. They will remember
that they are not the first Irishmen who
have had to tread this sore and grievous
path, but it is not they only who are con-
cerned in this. You and I are concerned.
This great city, above all others, is con-
cerned. It is the metropolis which has
the key of the situation. It is the metropolis
which is more responsible than any other
aggregation for the maintenance of this
system of government. We have a part
to play. Will the people of this great city
go on supporting a system of government
(cries of "no") which can only be wis-
domly by imprisoning and humiliating
those who could do you, if you would only
let them, such service in the government
of their own country? Gentlemen,
whether or not—whatever constituents
may do—the course of men like us is
clear. It is a barbarous system. It is an
absolutist system. It is an impolitic
system. It is a system which is a stain
on the name of the free nation. I mis-
take the temper of my countrymen if I
system is destined to endure for much
longer. But it will only be swept away
by everyone of you trying to realize as I
have endeavored to help you to do to-
night, to realize in particular and
detail the daily life of the people,
to realize what the system means.
As soon as that comes before the
upright, the fair-minded, the kind-hearted
sensible people of Great Britain, the
system will be swept away, and the men
who are responsible for it, whether they
are black Tories or whether they are men
who usurp the name of Liberal, will be
consigned to a wilderness indeed.

INGERSOLLISM
A number of students attending a col-
lege at Albany, N. Y., went to hear In-
gersoll's lecture, and were so captivated
by the subtle sophistries of the "great
infidel" that they pronounced the fol-
lowing question to the professor:
"DEAR PROFESSOR:—Are not Ingersoll's
arguments unanswerable? What are you
going to do about it?"

SEVERAL STUDENTS.
The professor's reply was sarcastic,
logical, and to the point. We give here
his description of an amateur infidel,
which will repay perusal. In the course
of a long article in reply to the question
of the students the professor said:
"But you say there are so many in-
fidel's. Boys, you are mistaken. An
infidel is an abnormal growth. Nature
freaks funny once in a while, and creates a
freak—the living skeleton, the fat woman,
the two-headed kid. So there is about
one infidel to a million sane men. He is
a freak and he pays. Men pay to hear
Robert abuse religion as they do to see
a Simmon's wind up his watch with his toes
—not that the watch is any better for
being wound up with his toes, but it isn't
every slouch that can do it. A genuine
infidel is a moral monstrosity worth see-
ing."

The most of these noisy fellows are
amateur infidels. They talk Ingersoll in
fair weather and pray themselves hoarse
every time it thunders. A well developed
case of cholera morbus will knock their
infidelity out of them and leave them in a
sweat like a China dog in a ice
house. I know them. The most of them
are like the boy who runs away from
home and comes back to sleep with father,
nights. These men are only playing "in-
fidel" with their consciences, and you can
find them every time. They are no more
genuine infidels than a new-boy is an
editor. They only retail somebody else's
ideas. They are striving against their
natures as the model farmer who thought
his beans were coming up wrong end to
God knows best, and he has not made a
failure of the race. Then, again, boys,
take a look around you when you invest
another fifty cents in liberty, and com-
pare the crowd with the kind of people
you find in almost any church. Is it the
odor of sanctity you smell? Hardly,
boys, hardly. But you can eat pan-
cakes and choke on the shells while you
there and the funny jokes about the
Heaven where you know in your hearts
you hope your mother is or hear the
humble Nazarene ridiculed who you
think, and always will think, gave a home
to your weary old father when he left the
earth. The kind of liberty Ingersoll re-
tals is very expensive, and comes out in
blotches, so I have heard.

Yes, boys, his arguments are unanswer-
able, and I think the seasons will come
along, and the churches will continue to
boom, and all nature will most expec-
tantly and calmly perform her functions,
if Robert is not answered. You know
when the first steamer crossed the Atlan-
tic a great philosopher was delivering a
most conclusive argument to prove that
by no possibility could a steam vessel
cross the ocean. And he proved it, too.
And no man could answer it, either, but
that provoking steamer came snorting,
sizzling, and splashing right into the har-
bor.

Boys, so will God's children go right on
preaching and teaching and dying and
going to Heaven in spite of argument.
They can't help it. They were made so,
I suppose."

THE AGGRESSION OF ROME.
N. Y. Catholic Review.
The Protestant Bishop of Springfield,
Illinois, Right Rev. Dr. Seymour, not
long since delivered a lecture in this city,
under the auspices of the "Church Club,"
on "Rome and its influence on Western
Christianity."

The object of the lecture seems to have
been similar to that of the infidel Gibbon
in his "Decline and Fall of the Roman
Empire" in which he undertook to
account for the wonderful spread of
Christianity throughout the world on
natural principles, thus undermining faith
in Christianity as a divine revelation. In
like manner Bishop Seymour attempts to
account for the rise and spread of the
Papal power on natural principles, not
intending, of course, to undermine faith
in Christianity, but introducing a prin-
ciple, which, logically developed, destroys
the very foundation of faith and leads
inevitably to division and disintegration
and skepticism and infidelity.

The right rev. gentleman states his case
thus:
"Ten days after the Ascension, the
Church on the Day of Pentecost became a
living reality, and the Apostles began to
execute their functions and fulfill the
duties to which they had been called as a
corporate body. Christ laid down certain
fundamental rules for the government of
His Church, and the question we must
consider now is how these principles came
to be subverted in the West. That such
is the case in the patriarchate of Rome to-
day there can be no doubt. Rome has
revolutionized the divinely appointed
form of government into one of her own
creation—an absolute monarchy—in which
one man rules without limit from above
and beneath and with scarcely any from
below. How came this radical change about
I can account for it as a human develop-
ment?"

He thinks he can; we know that he
cannot. His proofs are assertions, his
arguments baseless theories. He gives us
no real ground, but simply repeats the old
stock arguments which have been answered
a thousand times. The gist of the argu-
ment is the old contention that the Bishop
of Rome owed his pre-eminence to the
grandeur and the greatness of the city of
Rome which was his See; and that ambi-
tious Popes, taking advantage of their
position, gradually extended their power
until the language of Bishop Seymour
they "revolutionized the divinely
appointed form of government into one
of their own creation—an absolute mon-
archy—in which one man rules without
limitation from beneath and scarcely any
from above."

The great difficulty with our Protestant
readers, generally, is that they do not
understand the subject they are discuss-
ing; they have the vaguest ideas possible, and
are constantly liable to expose their
ignorance at the same time that they,
perhaps unconsciously, do great injustice
to the Church.

Our Lord knew perfectly well the
necessity of a head and centre of unity;
a tribunal of final resort, with supreme
authority to interpret the law and to
teach and guide the faithful to the end
of time. It is not our purpose to go over
the ground so often traversed in giving
Scriptural and historical proofs. We
simply wish to accentuate the fact so
clearly revealed in Scripture, and the
history of the Church from the very ear-
liest period, that the Popes of Rome have
always been recognized as the legitimate
inheritors of the prerogatives of Peter.
The Fathers of the Church with one voice
pay homage to the Bishops of Rome, not
merely because Rome was the grand cen-
tre of the political world, but because
Rome was the See of Peter, to whom our
Lord gave authority to feed the sheep and
lambs of the flock, to strengthen the
brethren, and finally the power of the
keys to govern the Church. The idea that
"Rome has revolutionized the divinely
appointed form of government into one
of her own creation" is simply absurd.
That there was in the progress of time
a development and more perfect
understanding of the prerogatives of the

Papacy we grant, just as there was a
gradual development and more perfect
understanding of the doctrine of the
Trinity. But the principle, the founda-
tion of the doctrine was always the same,
and it would have been simply impossi-
ble to feign upon the whole Church a doctrine
not sanctioned by Scripture and the early
Fathers of the Church.

But, why should we spend time and
breath in arguing with our opponents
when their own confessions in the faith are,
many of them, ready to acknowledge a
primacy in Peter and his successors; they
feel deeply the necessity of a head and
centre of unity, and deplore the unhappy
schism which they were cut off from
communion with the Pope? It is a
notorious fact that a very large number
of the English clergy would at this
moment be glad to be reunited under the
headship of the Pope of Rome, if only he
would allow them to come in as a body
without the necessity of each one going on
his knees and making confession of his
sins. They would be willing to make
a compromise on the subject of
ordination for the sake of accomplishing
their object. We are sorry for them, but
there is no such word as compromise in
the theological vocabulary of the Catholic
Church. In the language of St. Cyrilpan,
who wrote a treatise on the unity of the
Church to near to the times of the apostles
that he cannot be supposed to have
swerved from the Apostolic doctrine:
"The Primacy is given to Peter that the
Church of Christ may be shown to be one
and the same. . . . Does he who does
not hold this unity of the Church believe
that he holds the faith? Does he who
strives against and resists the Church, who
deserts the Chair of Peter on which the
Church is founded, trust that he is in the
Church? It is impossible. As there is
one God, one Christ, one Church, one
faith, so, according to Cyprian, there is
one chair founded by the voice of the
same Lord on Peter. From him unity
begins; in his ruling chair the principle of
unity is lodged; and the same necessity
which obliges us to recognize one Church,
leads us to acknowledge one Pastor, one
Priest, one Judge in the place of Christ."

CONCERT AT SYDNEY, N. S.
The musical and literary entertainment
given on Thursday evening last, July 12,
by the pupils of the Convent of the Holy
Angels was a pronounced success. It was
literally all that was expected, while
financially it surpassed all expectations.
It was fittingly and wisely given in the
new Catholic church, which, as many of
our readers will remember, is being built
to replace the one unfortunately burnt
down eighteen months ago; fittingly,
for the amount realized was to be donated to
the building fund of Rev. Mr. Quinn's
parish; wisely, for probably no other
venue could have so comfortably
accommodated an audience of nine hundred
persons. So large an audience, as
attended from Sydney, North Sydney
and various other places has not often
been brought together in Cape Breton to
grace a similar occasion.

The *Entre and the grand chorale*, "Wel-
come, were beautifully gone through, and
at once captured the ear of the numerous
hearers. Next having spoken to comment
on each of the details of the program,
we may say at once that the music, vocal
and instrumental, which was dispensed so
boundlessly during the evening, was, in
the opinion of competent judges present,
superbly in selection and execution.
The young ladies who in the most credit-
able manner took leading places in the
instrumental and vocal ensembles were
Misses, Livingston, Connel, Burke,
Quinn, Minnie McDonald and Cassie
McDonald. The music as well as the
dialogue speaking by the "very little
ones" was a marvel and a valuable tribu-
te to the careful instruction they had
been receiving—

"And still we gazed and still the wonder
grew
That those small heads could carry all they
knew
If we were to mention any names here
that of Missie Connel Worgan would be
among the first. The principal roles in
different *Cligns* were efficiently taken by
Misses K. Ryan, A. McDonald, M. McDo-
nald, L. Dunn, L. Small, R. Slattery, Min-
nie McDonald, L. Burke (as Grannins) R.
McDonald (as Marie Peter), and T. Mc-
Donald (as Countess D. Brantail). If
one were here permitted to particularize
(but one is not, of course) the writer
would refer to the singing of the "Count-
esses" and would name two other young
persons and proceed to comment upon the
"incomprehensible" hearing and some-
what picturesque costume of "Mrs. Presty-
man" as well as upon the singing and
charming garrulousness of "Nancy," but
we are told it would not be permissible to
compliment.

The solos by Misses Chalmers, Joyce,
Morley and McVey were loudly and very
deservedly applauded, although one of
them was given so low that a portion of
the audience had considerable difficulty in
hearing the words.
An elegant and appropriate valedictory
poem was well read by Miss A. McDo-
nald, the winner of the first prize for elocution.
The tastefully arranged tableau evoked
a cordial appreciative cheer. Rev. Father
Quinn in a few well chosen words
thanked the audience for their attendance,
and stated that he was well pleased at the
manner in which the concert had been
patronized.

The Results.
Of these most energetic and successful
confessors of the faith, the freethinker,
Frederick the Great, wrote: "That good
Felix (also of the Vatican (Clement XIV.)
leaves me my dear Jesus, who are pre-
sented everywhere else. I will preserve
the precious seed, so as to be able one day
to supply it to such as may desire again
to cultivate this rare plant." Of their ene-
mies he says, "If I sought to chastise one
of my provinces, I would place it under
the control of the philosophers."

of the political world, but because
Rome was the See of Peter, to whom our
Lord gave authority to feed the sheep and
lambs of the flock, to strengthen the
brethren, and finally the power of the
keys to govern the Church. The idea that
"Rome has revolutionized the divinely
appointed form of government into one
of her own creation" is simply absurd.
That there was in the progress of time
a development and more perfect
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Christ's Tears.

Why did God weep beside the new-made grave
Where slept His dearly-loved? His word divine
Een from that dark nothingness could
I would not weep if I could waken mine.

If I could turn from 'neath the unyielding sod
All the pale warden still moist coldly keep,
No other power would I envy God—
Then wherefore o'er His friend did Jesus weep?

Silence, where once was song, I still shall hear,
And darkness feel though round me shines the day.
Missing the careful presence everywhere
The mute king's beckoning hands have turned away.

Alas, heart unlearned in Love—canst thou not see?
Those tears were not for Lazarus—but for thee.

FRANCIS M. SMITH.

AUNT BETSEY'S BABY.

I suppose you might travel a whole day over the big city, and out into the sweet and shady suburban village, where the streets are no more than brown straggling country lanes running along between dull green ranges of logwood rose vines, and you would not find a shabbier house than Uncle Price's.

It was the tiniest little cabin in all of Carttonton, and the shabbiest and the sweetest. It was no wonder that Uncle Price, standing out in his yard in the cool of the evening, used to look with faded, affectionate eyes on the gray little ram-stacked shanty, and declare that he seemed like it would crack his heart-strings if de good Lawd shed see fit to yout him out o' dat yar cabin.

As the dewy country lane came running toward Uncle Price's joyously green and gay between its mountainous ranges of rose vines, it lunched out into a broad grassy common. Uncle Price loved that lane and that common, and often when he leaned over the broken gate that gaped a perpetual welcome to the house, he would say, with an appreciative chuckle: "Dat lane jes bustles' wide open w'en it come down yar by de cabin."

And just where "de lane had bus itself wide open" where the falling town trail of off into the country, as you have soon a shivering sandy bank trail off into the sea, Uncle Price and Aunt Betsey had their cabin. The uneven yard was thick with grass and about white clover, and down in the corner by the fence stood a clump of goldenrod, its bright lamps all alight. There were two great sprawling fig-trees, and under these the cabin stood the pale green three-cornered leaves. Scoping the wobbly porch in restful shade all the long summer, from April to November.

It was a curiously lop-sided little shanty, with a board on hinges for a shutter, a mud chimney, and there was but one room, that did duty for kitchen and dining room as well as bed-room and kitchen. There was a back porch as well, and at one corner of it, up on end, stood a huge green hoghead, with a spigot near the bottom, which hoghead in Uncle Price's country is called a cistern. A beautiful curtain of jasmine vine, briddled all over with pale, fine stars of blossoms that smelled, oh, so sweet! at sunrise and at nightfall, swung from the rotten pillars of the porch. Inside all was sweet and neat and clean. The shades were swept up in the center of the big fireplace, and the saucenap and skillet, that were all of Betsey's kitchen utensils, stood when not in use, decorously up in a corner of the hearth. The floor was uneven, and down in the valley side was an old red post bedstead covered with a pine straw mattress, a couple of thin pillows and a faded quilt. There was also a table, a shelf in some corner, on which leaned two small yellow bowls, two gray-wined plates and a few spoons and forks. In the corner of the fireplace stood a trunk cradle, the body of an old skin covered trunk, to which Uncle Price had put crockery in the days when Betsey's baby was little enough for such a queer resting place.

There was also a chest in which Betsey kept their few extra pieces of Sunday get to meeting clothes, a bench for the old woman and a hide bottom arm chair under the window for the old man. A big Bible, worn and tattered and old, lay on the table, and every night Uncle Price would light a pine torch and hold it for Betsey to read the gospel. In these Southern no-corn-cakes lamp or candle is a rare luxury. Winter and summer the bit of light needed at night is furnished by kindling a pine knot on the hearth.

Such a gospel as Betsey used to read out of the good book was sweet to her old man's ears, although it would have puzzled the parson to give the chapter and verse—scraps of hymns, bits of ring plantation melodies, a remembered sentence of some sermon and a few Scripture phrases. All the room would be in black shadow save the space about the old couple. Price, eighty if he was a day, would be bending over, pipe in his mouth, holding the flaming pine stick, from which the thick smoke exhaled and the yellow drops of rosin fell like amber beads.

stony, which had a perforated floor, she would put a handful of ground coffee, and when the water boiled she would take her small gourd dipper and pour just a little bit at a time on to the ground. This water would soak through into the lower half of the pot, and when she had poured on two cup-fuls—it took a long time—she would have a pot of black, clear, delicious coffee, strong enough to stain the yellow bowls a deeper brown.

She was a funny little old darky woman, short, stumpy, with a small bit of a black face, "shining eyes" that slipped around in their sockets like black glass beads, no teeth to speak of, and the softest, most musical and plavering voice I ever heard. She wore a blue cotton gown, a brown woolen apron, a "head bancher" of gay green and white and gold colored cotton, and when going out visiting, a dozen or so of brass rings on fingers and thumbs. Winter and summer she went barefooted, and when her big fat feet, harder than any sole leather, came down on the uneven floor, the cabin fairly shook with fright. Betsey would tiptoe about in the morning, and when the coffee would be dripped, the corn cake baked, the side meat fried, hot the plintins, (a kind of coco-banana, only good when cooked) roasted in the ashes, she would call out in her gentle and trembling voice, "Come on, my honey, de vittles is hot and handy," and then Uncle Price would sit up on the edge of the bed, his wife would "set him up a bit" with a clean "hankiecher," and together they would eat their breakfast. How still the little dingy room would be! You could hear the chicks pecking about on the front porch, the young birds chirping in the tree, the shouts of Miss Juley Robinson's five woolly headed sons as they fished for crawfish for their ma's dinner in the gutter at the end of the lane.

Uncle Price sat on the edge of the bed, with the table drawn up in front. His head was as white as the wool on a blue dog. His shirt was blue and clean and his pants were of all colors, being patched into a resemblance to a crazy quilt. Strips of red flannel were tied about his wrists and ankles to keep off the rheumatism, and he always carried half a dozen matches and a couple of nails stuck in the wool over his left ear, so that they would be handy for the "old woman."

Uncle Price sopped his corn bread in his coffee on this particular morning, and as he did so said sadly: "Pears lak de baby ain't gwine come to bre'kfas' no mo."

"Oh, de moat, an' den 'gin she moat!" Aunt Betsey answered, having no notion of committing herself to a belief no way or the other.

Just then there was a terrible noise out on the porch; the little cabin quaked easily. Somebody began to fumble and pull at the door latch, finally lifting it with a desperate tug, and the baby accompanied by her three dogs, Toots, Babbo and Jabe, walked gravely into the room.

Such a funny little lassie as it was that pattered in; her bare feet all wet with the dew, with nothing on but her ruffled, cross barred nightgown, and her yellow hair, like a soft little fuzz, standing out all over her head, all the world like a dandelion gone to seed. Her dogs, as disreputable lot of canine as ever lived, Babbo being long bodied, low in stature, and fearfully bow-legged, had been all dressed up in bibs and collars, and looked miserable in consequence. But they slunk faithfully at her bare heels and endured the pins that struck into their necks with doglike devotion.

The baby stepped into a little 3 year old runaway on the big door, which had a trailing robe of warm, white sunshine followed after her, and spread out a fine court train about her feet.

Betsey picked the child up, and she and Price kissed her, and then as she sat her down on the table along with the two storied coffee pot, the plates and the yellow bowls she looked at the little one with a golden stare of matrimonial paradise. Her age was twenty; she was a little blonde of graceful figure, with a peculiarly animated expression of countenance. Her complexion was rich and warm, her large gray eyes were merry, and her features would pass muster among sculptors. At receptions held in the armory of the Twenty-third Regiment she was always observed with admiring interest, and she had been by the score. Well, at length she came to a decision, and I heard of her marriage. I knew the young man whom she chose and was startled. That was five years ago. A year ago I was riding uptown on a car, the car was crowded, and I stood by the front door reading. I heard my name pronounced and looked down, but did not at first recognize the face which was faintly smiling at me. It was weirdly pale and wrinkled and careworn. I looked puzzled for a few moments, and then it dawned on me that this was the wreck of one of the prettiest girls in Brooklyn. I accompanied her as far as the door of her home. It was a lone ment house. "I won't invite you to no day," she said; "my rooms are somewhat disordered." I said nothing, but I understood. It was pitiful to see her try to keep up the pretense of being light-hearted, happy, and prosperous. A week ago I heard that her husband was in the lunatic asylum and her baby was dead. Now she has gone home to begin to order again. She had married a man to reform him.—Brooklyn Eagle.

Pros. Huxley on the Morals of Health. Prof. Huxley has predicted that the time will come when we will be expected to be sick. When one friend meets another he will be soon ask "Are you honest?" as "Are you well?" for a man will be considered foolish, not to say original, who gets sick. Such a state of public feeling will sometime be brought about. Certainly it is true that the moral of health are receiving more and more attention. A greatly increasing number of people every year prevent the development of all blood, pulmonary and liver diseases. This is proved by the enormously increased use of Dr. Pierce's Golden Medical Discovery, which nips all such ailments in the bud,

the golden sea, and finally come to "our Father in Heaven;" and of how he was going to see and with the baby's own papa, the young "Marse Jim," who had died a year before.

"Ef I write my papa a letter, will you take it straight off to him?" asked the child.

"Yes, honey, sho I will. I use ter kyarry the mail regular bout fifty or forty years ago."

And so the child slid down, and went to the old abandoned cradle in which her mammy kept playthings for her visitor. She fished out some rumpled scraps of paper, a stub of lead pencil and then sprawling down on the floor, in the midst of her patient dogs, she set to work to write her letters to papa. How busy she was, and how fast she covered the dirty bits of paper with her little scrawls, folding them up and crowding them into Uncle Price's hand! Who has not seen such letters? who has not written such letters? that can only be read with the eyes of the heart, but when read reveal baby wants and wishes, confidences and secrets, hopes and hints about candy and outright suggestions to "Santa Claus" and solemn promises to be good.

"Is you shing wite take my papa my letters, Uncle Price?" she said, as she folded up the last bit of scribbled over paper. "He'll be so 'sprised."

"Yes, my babe, fore de Lawd, I's gwine foteh dem letters safe to yar pappy. Dimeby dar's gwine ter come a angel, all white like a pigeon, and dat angel gwine tech me on de shoulder and say, 'Uncle Price, de Lawd say come right dar dis mornin', and den me and dat angel gwine chit in de boat and sail off—'clar out o' sight o' Betsey. And den dimeby w'e's gwine haul up and pull de boat out on de sho ol heaven, and den I's gwine step right up to de great wite throne, an' de wite angel will say, 'Howdy, Mistah Price!' and tech me, honey. Yes, my baby, de Lawd Almighty's gwine tech yer old uncle and turn him wite and new and monus strong. And den I'll look all 'long in all dem 'ry pews whar de angel choirs will be a flutterin' lak de pigeons on de cotle, w'e dey trouts c'oin' full of music, an' dar I's gwine spy out yer pappy, an' I's gwine say, 'Marse Jim, nit's old Price, an' I's jes come; an' de baby, she 'putted me to foteh dese letters.' An' I'll gin dem letters in de presence o' angel witnesses. An'—an' Marse Jim, he gwine drop right down on de golden speet, wid de angels read dem letters, an' breas de Lawd, nit's old Price, an' I's jes come; an' de baby, she 'putted me to foteh dese letters.' An' I'll gin dem letters in de presence o' angel witnesses. An'—an' Marse Jim, he gwine drop right down on de golden speet, wid de angels read dem letters, an' breas de Lawd, nit's old Price, an' I's jes come; an' de baby, she 'putted me to foteh dese letters.' An' I'll gin dem letters in de presence o' angel witnesses. An'—an' Marse Jim, he gwine drop right down on de golden speet, wid de angels read dem letters, an' breas de Lawd, nit's old Price, an' I's jes come; an' de baby, she 'putted me to foteh dese letters.' An' I'll gin dem letters in de presence o' angel witnesses. 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protest idolatry. That other is this: that the ennobles man, nobles the world. The Testament showed that ledge of God running of pure water in the corrupt and foulness. Look at the Book not at this day to be not a spiritual know- ledge. It was to be pure than was to be that was lifted the people of Israel one at created their domes- a house a people a And on that coun- the olive tree of which was grafted the Incarna- therefore the Church of Christ labor- knowledge of God, in His Trinity of Persons, ledge which

"The Evening Prayer."

A Pepp of the Sisters of the Holy Names of Jesus and Mary.

The evening shades were falling slowly
O'er a cottage poor but neat,
As a mother weeping low,
Kept beside her baby sweet.

Her fair boy was flushed with fever,
On his brow Death's seal was laid;
Angels hovered o'er his slumber,
Breathlessly his mother prayed.

Fair and lovely were his features,
Of the purest gold his hair,
Pale to a transparent whiteness,
Like an angel lay he there.

Bending o'er her suffering baby,
Weeping bitter, scalding tears,
All that mother's hopes were faded,
All was anguish, all were fears.

Slowly, painfully, he moveth,
Now he opens his lustrous eyes—
Ah! fond mother, your bright darling
Soon will rest beyond the skies.

Wrept in thoughts so sad and dreary,
She noticed not that he was there,
Till a tiny, piping voice said:
"Mother, hear me say my prayer!"

Gently raising him with pillows,
Striving hard her tears to keep,
Slowly she commenced the prayer:
"Now I lay me down to sleep"

Struggling with his painful feelings,
"Now I lay me," he began,
While his breath came quick and gasping,
And his face grew sad and wan.

"Down to sleep"—his eyes drooped lower,
"Pray the Lord," he begged,
"My soul to keep," he came slower, slower,
Till at last he ceased to speak!

In the village the old town clock
Told the early hour of seven,
As that mother's bright-eyed darling
Winged his upward flight to Heaven!

Long, long years have streaked with silver,
Till at last the dark brown hair,
Still on her lone heart hangs linger,
Echoes of that "Evening Prayer!"

Written for the Catholic Record.

HOW A SCHOOLMASTER BECAME A CATHOLIC.

LETTER XVIII.

On no point of Christian faith are the Catholic and Protestant doctrines more pointedly in opposition than they are on the Great Sacrament. The Catholics teach that in the Holy Eucharist the body, soul and divinity of our Lord Jesus Christ are truly and substantially present; the Protestants, for the most part, that His body, soul and divinity are not, certainly absent. At Holy Communion the Catholics distribute "the living bread which came down from heaven"; the Protestants, common bread, Catholics say that the elements, before they are consecrated, are simply bread and wine; but that, by their consecration, they become the body and blood of Jesus Christ. And this great change is called transubstantiation. It is one of the great mysteries of Christianity, and has been so bitterly assailed and misrepresented that the very mention of the word repels many from even considering it; but one that professes a belief of the Incarnation or of the Holy Trinity cannot consistently reject transubstantiation, because it is contrary to his senses or above his reason. As the truths of Christianity are revelations of Almighty God to man, to be accepted by faith, and not placed before him, to be tried by his limited knowledge and feeble logic, this great mystery, if it is a clear revelation, must also be admitted and believed by professing Christians.

The Catholic believes it because he knows it has been, and is, the teaching of the Church, in which the spirit of truth forever abides; so short and sharp is the evidence that suffices for him. But his wonder is that Protestants, who take the Bible for their creed, do not believe with him.

Abundant testimonies from the great ecclesiastical writers can be produced to show that the Church has always taught the corporeal Presence in the Eucharist. "He (St. Ignatius) affirms that those heretics separated themselves from the Eucharist because they did not believe that it was the body of Jesus Christ" (Du Pin). "Where he (St. Irenaeus) proves the Real Presence, because it is credible, that being nourished with the Body and Blood of Jesus Christ, it should remain in corruption" (Du Pin). "He is fed on the richness of the Body of the Lord, the Eucharist to wit" (Eucharistia scilicet). Tertullian de Pudicitia. "To give them (the leprosed) the Eucharist, that is to profane the Holy Body of the Lord (Eucharistia dicitur, id est, sanctum Dominum corpus profanare)." St. Cyprian, Ep. X, Martyr et confessor. Du Pin says of the eighth book of St. Hilary on the Trinity: "There is in this book an excellent passage for the Real Presence of Jesus Christ in the Eucharist, where he says, 'By this sacrament we truly receive the flesh and blood of Jesus Christ, who remains corporally in us.'" St. Optatus, Book VI. C. I. asks: "For what is the altar, but the resting place of the Body and Blood of Christ (Quid est enim altare, nisi sedes et corpus et sanguis Christi)?" From the first of those lectures of St. Cyril of Jerusalem, which are called mystical, Du Pin quotes this: "For as the bread and wine of the Eucharist, which are nothing before the Invocation of the Most Holy Trinity but bread and wine, become after this Invocation the Body and Blood of Jesus Christ." From the fourth lecture Du Pin translates this: "Wherefore I conjure you, my brethren, not to consider them any more as common bread and wine, since they are the Body and Blood of Jesus Christ according to His Word. For though your sense informs you, that 'tis not so, yet faith should persuade and assure you that 'tis so; judge not therefore of this truth by your taste, but let faith make you believe with an entire certainty, that you have been made worthy to partake of the Body and Blood of Jesus Christ." "Because the just as well as sinners eat the living body which is upon the altar." St. Ephraim of Syria. (What are not otherwise indicated are taken from Faith of Catholics by Water-

worth) "It is good and very profitable to communicate every day, and to partake of the holy Body, and Blood of Christ, who clearly says, He that eateth my flesh and drinketh my blood hath everlasting life." St. Basil Ep. xxiii. ad Cesarium. "Rightly, therefore, do I believe that now also the bread that is sanctified by the Word of God is transmitted into the body of the God Word." St. Gregory of Nyssa. Speaking of St. Athanasius, St. Gregory of Naz, said: "As being thus nurtured and tutored, it becometh men who are now about to be set over the people, and to handle the mighty body of Christ." St. Ambrose, in his Book of Mysteries, says: "Afterwards you run to the heavenly feast and see the altar prepared, where you receive a nourishment infinitely exceeding that of manna, a bread more excellent than that of angels. 'Tis the flesh of Jesus Christ, the Body of Life, 'Tis the incorruptible Manna, 'Tis the Truth whereof the Manna was only the Figure. Perhaps you will tell me, but I see another thing: How do you procure me that it is the Body of Jesus Christ which I receive? That we must prove. We must show that it is not the body which nature hath formed, but that which the benediction hath consecrated. . . . A Virgin brought forth. This is against the order of nature. The body which we consecrate came forth of a virgin. Why do you seek for the order of nature in the body of Jesus Christ, since Jesus Christ was born of a virgin contrary to the order of nature? Jesus Christ had real flesh, which was fastened to the cross, and laid in the sepulchre. So the Eucharist is the true sacrament of the flesh: Jesus Christ Himself assures us of it: 'This is my body.' Before it is of another nature, after the consecration it is the Body. So likewise of the blood: before consecration it is called by another name, after consecration, it is called the Blood of Jesus Christ, and ye answer, Amen—that is to say, 'his true. Let the mind acknowledge inwardly that which the senses bring forth; let the heart be of that judgment which the words express. The Church exhorts her children to receive these sacraments which contain the Body of Jesus Christ.' Given by Du Pin. "But we, as often as we receive the sacraments, which, by the mystery of the sacred prayer, are transferred into flesh and blood, she forth quotes curque sacramenta sumimus, quae per sacrae orationis mysterium in carnem transiguntur et sanguinem mortem Domini annuntiamus." St. Ambrose De Fide, CX. "For it is not man that makes the things that lie to open view become Christ's body and blood, but that same Christ that was crucified for us. The priest, fulfilling his office, stands pronouncing those words: but the power and grace is of God. This is my body, he says. This word transmutes the things that lie to open view." (St. John Chrysostom, Hom. I. De Prodigis, Judae v. 56). In the second of his Easter eves sermons Gaudentius of Brescia says: "Whereas in the truth of the New Law, it is the same Lamb dead for all; which being offered in all churches, nourishes under the mystery of bread and wine, those that offer it, giveth life to them that have a lively faith, and sanctifieth by consecration those that consecrate the same. This is the flesh of the Lamb, this is His blood." It is the same Lord Creator of all things, who, having made bread out of the earth, forms His body of this bread, because He is able, and hath promised it. He who formerly changed water into wine, now changed wine into His Body (Du Pin). "None is richer than He (Euphrasius, Bishop of Toulouse) who carries the body of the Lord in a box of gold, His blood in glass (Nihil illo dicitur, qui corpus Domini canistro vitineo, sanguinem portat in vitro)." St. Jerome Ep ad Rustic. In his Epistle to Heliodorus, St. Jerome, speaking of priests, said: "They make the body of Jesus Christ with their sacred mouth (Qui Christi corpus sacro ore confabunt)." "He has sanctified His own flesh as food for us for ever (Sanctificavit in aeternum suum cibum carnem suam)." St. Paulinus of Nola, Ep. iii ad severum. "And because he walked here in the very flesh, and that very flesh he gave to us to eat unto salvation—but no one eateth that flesh, unless he have first adored it—we have found in what way such foot stool of the Lord may be adored, and we not only do not sin by adoring, but sin by not adoring (Et quia in ipsa carne hic ambulavit, et ipsam carnem nobis manducandum ad salutem dedit; nemo autem illum carnem manducavit, nisi prius adoraverit. . . . et non solum non peccemus adorando, sed peccemus non adorando)." St. Augustine, Ep. xxviii, v. 3: "The bread which you eat on the altar, after being sanctified by the word of God, is the body of Christ. That chalice, ye rather than which the chalice contains, after being sanctified by the word of God, is the blood of Christ. By means of these things, it was the will of Christ our Lord to bestow upon His own body and blood which He poured forth for us for the remission of sins (Panis ille quem accipitis in altari, sanctificatus per verbum Dei, corpus est Christi. Calix ille, immo quod habet calix, sanctificatus per verbum Dei, sanguis est Christi. Per ista vult Dominus Christus commendare corpus et sanguinem suum, quem pro nobis fudit in remissionem peccatorum)." St. Aug. Sermo cccxxvii.

Further, all the ancient Liturgies proclaim that the Real Presence was the uniform belief of the early Church. In the Roman Liturgy, which is believed to come originally from St. Peter's (Frederic the priest says: "We beseech thee, O God! to cause that this oblation may be in all things blessed, admitted, ratified, reasonable and acceptable; that it may become for us the Body and Blood of thy beloved Son, our Lord Jesus Christ." In the Liturgy of Jerusalem are: "That coming, he (H. S.) may make this bread the life giving body. . . . And may make what is mixed in this chalice, the blood of the New Testament." The Liturgy of St. Mark has: "O Lord, our God send down upon us, and this bread and this chalice, thy Holy Spirit; that he may sanctify and consecrate them, as God Almighty; and may make the bread in-

deed the body, and the chalice the blood of the New Testament of the very Lord, and God, and Saviour Jesus Christ." In the Liturgy of St. Basil are: "O Lord! may thy Holy Spirit come down upon us. . . . and may he sanctify them, and make this bread the glorious body; and this chalice the precious blood of our Lord Jesus Christ." In the Liturgies of St. Ambrose and St. John Chrysostom the words are almost identical. "In a word," says Dr. Fredet, "let all the Liturgies—Greek, Arabic, Latin, Gallican, and other—be perused; in all of them will be found prayers addressed to the Almighty, that He would consecrate, by His Holy Spirit, the gifts offered, and make them the body and blood of His Son, which is exactly the Catholic dogma of the real presence and transubstantiation." See also appendix to Moehler's Symbolism.

I have surely given extracts numerous enough and full enough to show that during the first five centuries the real presence was the doctrine of the Church. All the great writers are witnesses to the fact, and the word transubstantiation has not only been used, but the complete change of one substance into another, which transubstantiation expresses, has been clearly illustrated. All that dilate on the subject say that the bread and wine are, by the benediction, converted into different substances, into the body and blood of Christ, and the proper word to express such a radical, very ignorant, misrepresenting the belief of the Church in ancient times, in medieval times, and is her teaching to day. And what is more, and should confound those that assert the real presence to be an invention of the Middle Ages, transubstantiation is to-day the doctrine of the heretical bodies that broke off from the Church in the thirteenth century, the Unitarians and the varying parties of the Eutychians; it is also the doctrine of the Greek Church. It is the "Roman" Church invented Transubstantiation, by that influence did she prevail on these offshoots, her envious opposers, to adopt it: I have not seen any Protestant explanation of the matter. Mosheim (C. 2. ch. 10) says: "It had been intended by the unanimous opinion of the Church that the Body and Blood of Christ were administered to those who received the Sacrament of the Lord's supper, and that they were consequently present at that holy institution."

What I have already put together on this subject fully persuades me that the great majority of Protestant theologians either wilfully, or more charitably perhaps, very ignorant, misrepresent the history of this great doctrine. I see plainly enough that the Church has, contrary to their assertions, taught the substantial presence from the very first. Like every other dogma, owing to controversy and heretical cavilling, it may have gradually been more sharply defined and accentuated, but the doctrine itself has always been the same. But what signifies all this? Although it has been always held by the body of Christ, whose spirit is the Holy Ghost, the Spirit of Truth; or the Church against which the gates of hell shall never prevail, the Protestant will naturally turn away from all to find relief in the New Testament. It is well remarked by Dr. Fredet in his Eucharist a Mystery that: "Of all the actions and discourses of our Lord, during the time He was seen upon earth and conversed with men (Baruch iii, 38) we find but few unanimously recorded by the four evangelists. His public life, His preaching and His miracles at large, His passion, His death and His resurrection; these are nearly all the facts that we read alike in the four gospels. His genealogy and His resurrection, are mentioned only in two of them; many other important events are recorded only by one; for instance, the Annunciation, the flight into Egypt, together with the circumstances which preceded and followed it, by St. Matthew; the cure of the blind man of Bethsaida, by St. Mark; the miracle of Cana in Galilee, the resurrection of Lazarus, and Christ's discourse to His disciples after the last Supper, by St. John. It was not, undoubtedly, without a just cause that the Holy Ghost so guided the pen of the sacred writers, as to cause certain words or actions of our Lord to be thus related, sometimes by one only, and sometimes by two or three of the evangelists. With all greater reason may we believe that there was an especial and a strong motive for inducing them all to mention the same fact, particularly when this fact was not necessarily connected with the other parts of our Saviour's life and passion. Let us apply this to the Holy Eucharist. Its institution is expressly recorded by St. Matthew, St. Mark and St. Luke. St. Paul, according to his well known intent to omit in his gospel many things sufficiently mentioned by the other Evangelists, and vice versa, to mention many others not spoken of by them, does not describe the institution itself, but relates at full length the solemn promise which Christ had made, two years before, of that admirable and present blessing Nor is this all! St. Paul, who, in his Epistles, does not commonly refer to an historical manner to any part of our Saviour's life, makes an exception for the Eucharist, and relates the manner, the time and other circumstances in which it had been instituted, declaring at the same time that he had received the doctrine which he had brought from our Lord Himself." As the same writer points out, in continuation, this careful relation of the Eucharist must be so often repeated for some good purpose. "It was proper that a mystery which is so much above the dictates of our senses, a mystery to be daily renewed in the church, and which Christ foresaw would be that admirable and present blessing, should be repeatedly inculcated, not only by the unanimous voice of Tradition, but also by the inspired words of all the Evangelists." The merest hint would do for Protestantism.

After the preliminary evidence of His divine power in the multiplication of five loaves, the people followed Jesus to Capernaum. Telling them, "I have no concerna was more for the loaves than the miracles, He said, "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto

you" (John vi, 27). "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." (51) In an element of the Eucharist be only common bread, which the Jews had, why should Christ promise more of it? The Jews have propounded the question that is often asked by Protestants: "How can this man give us His flesh to eat?" What was His reply? Did He say "you have misunderstood me," and, as was His constant custom, correct the people in their misapprehension? His answer was full and emphatic: "Verily, verily I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." And even this is repeated, "Who eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (54, 55, 56). "This is a hard saying; who can hear it?" Jesus asked them: "Does this offend you?" He softened nothing. "From that time many of His disciples went back, and walked no more with Him." In the common Protestant theory that bread and wine are mere commemorative articles, bread is made to resemble in no way resembling a body; a living organism, is not all this gross nonsense? Is it not positively misleading? But did He mean the eating of common bread and the drinking of common wine, when He said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you?" Be candid, now, and say.

When He instituted the Holy Supper, Jesus took bread, and wine, and, after blessing them, said, "This is my body; this is my blood." Here the Protestants say, we should read, this "represents" my body, this "represents" my blood. Is it not likely that it should be so read, it would have been so spoken? Can we credit Jesus Christ with the simple ability to make Himself exactly intelligible? It is more than probable that He spoke as He intended to speak, and as He wished to be understood. But this (bread) "represents" my body cannot grammatically be sustained. In Latin the text, according to Beza, "Hoc est corpus meum." Now, to suit Protestants, should be, "Hoc corpus" exhibit corpus meum," a morsel of Latin that would be a disgrace to the "Dark Ages"; for hoc is neuter and panis is masculine, and every tyro in Latin knows that a noun and its adjective must agree in gender. The Protestant will have the same difficulty in Greek, and scholars that are competent for it say the difficulty also in Syriac, Chaldean, and the language spoken by Christ. Moreover, if the liberty of displacing words in the Testament by words of our own choosing, be once allowed, there will be no end to the practice nor a unanimity in the process. All will soon be "loosed about by every wind of doctrine." But all Protestants are not so hasty as to except the language of Jesus Christ. The Lutheran Kurtz, Sacred Hist. p. 413, says: And, in particular, the words of the institution: "This is my body, this is my blood," which are the words of a testament, and must therefore be understood in a strict and literal sense, contradict Zwingli's view (the common Protestant one). It is further contradicted by the words of the Apostle in 1 Cor. xii, 27, 29, according to which he who eats and drinks unworthily is guilty of the Body and Blood of the Lord, and eats and drinks damnation (judgment) to himself, because he does not discern the Lord's body; now in such a case it is evident that that Lord must be present. Besides, this view of the Lord's Supper deprives it entirely of its character a necessary institution; for such a remembrance of Christ, and such an increase of faith can be produced to the same extent, without the assistance of the Sacrament, by many other means that may be employed.

On the Eucharist the Protestants have given no evidence that they understand it either in a view of his own, though, for a real presence; Zwingli's view was a very low one; Calvin's was quite different; Osiander's was something apart from all the others; and so on. But the Church is in literal agreement with Scripture; the words of Christ are her words, and they always will be.

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ABRAHAM BALFOUR, REPLYING TO THE SECRETARY'S DEFENCE OF HIS MISDEED.

In the course of the great debate in the House of Commons, June 26, on John Morley's motion of censure, Mr. Balfour undertook to defend his administration.

Lord Mayor Sexton replied with great vigor. In the contention of his speech he said: "I entertain the hope that when the Liberal Unionists' aberration of intellect passes away, and a lucid interval returns, the right honorable gentleman (Balfour) will be the last Imperial secretary to the last lieutenant of Ireland. If it can be proved that the government have undermined respect for the law the rest of the nation must stand, because where they go the minds of the people must be estranged from the government, and where the minds of the people are estranged not only are the interests of the realm damaged, but the stability of the throne is endangered. There are just two ways and no more for producing respect for the law. You may do it by terror, or you may produce it by deserving the confidence of the people. I ask how the coercion act produced the respect that is due to it? Turn to the first section of the act by which the government were authorized and empowered to set up a star chamber in Ireland. It has been set up in different parts of Ireland, and what has happened under it? Impudent agents of the government have imperceptibly attempted to introduce themselves into the most private affairs of life. They have attempted to come between father and son, between parson and priest, between banker and client. In various parts of Ireland men in different grades of society have been sent to prison, some for taking no notice of the summons, some for declining the oath, and some for flinging back impudent questions, and I lay down without fear of contradiction that in no case where a man has been imprisoned his imprisonment succeeded in compelling him to answer. Your star chamber has proved to be a dead letter. One of the principal purposes of the coercion act was the suppression of the National League. Have they suppressed the National League? We are already confronted with the evidence of two members of the government, one of whom says it is a thing of the past, and another that it has a ubiquitous existence. The National League has not only been suppressed in certain districts, but where it has been suppressed proof is given in the NEW INTEREST AND FRESH VIGOR of its existence. Only the other day, a priest, who was summoned for attending a National League meeting, was escorted to the court by 500 men wearing cards of membership in their hats. This act was aimed at the liberty of the press. The government have chased and cuffed poor boys about the street. They have punished men selling newspapers with reports of suppressed meetings by long terms of imprisonment. Have they stopped the publication of these reports? No, they have increased them. They are widely published in the popular press of Ireland and are read with more avidity. If proof were wanted I have here a copy of a newspaper, to which the chief secretary is a very careful student—it is United Ireland of last Saturday—and I find several columns of this prohibited matter. The league is altogether suppressed in the county Clare. It is a thing of the past, yet I find that there were held, and are here reported, the meetings of fourteen branches, and in almost every one of them the parish clergyman was in the chair. Law never falls into such utter dereliction as when it is seen to be impotent as well as repulsive. If the leader of the House were here I would put the question to him, but he has contracted a habit of saying, "Certainly, sir," which detracts from the value of his evidence. I would, therefore, ask any independent member of the House whether the government, in order to cover their defeat, have not pinned themselves to a fiction. Well, I think the act has not promoted but it has undermined and annihilated the respect of the people. Has it not undermined the respect that is due in the sense of the people that law is conceived in their interest and administered for their good? I turn again for one moment to the first section of the act. Why did not the secretary for Ireland in his long and tortuous speech explain why within the last few days he applied the first section to the county and the city of Dublin? He would not allege crime. He could not allege disturbance. We have before us the report of the commission judge, and he had before him the report of the inspector of police, and the police, in Ireland take notice not only of crimes but of symptoms, and the judges from the bench discuss symptoms as well as crimes. If there had been anything to call for notice in the state of the country

or the city of Dublin the inspector of police would have noted it in his report, and the judge would have made it the subject of comment in his charge. There is no crime; but because he apprehends crime in the county and the city of Dublin he very arbitrarily, and

WITHOUT A SHADOW OF CAUSE, has applied to that county and city the first section—has applied to 500,000 people the humiliation and the insult of wantonly setting up a star chamber in their midst, and all that he can say in defence of his unaccountable action is that although crimes are not in Dublin, that something may be done in Dublin at some time or another that may blossom into crime. Sir, reasoning like that would justify the massacre of the innocents. That also was taking time by the forelock. That was a measure of state policy conducted by a high official with full powers of appointment, for certain infants were got out of the way for fear that when grown up they might blossom into agitators. I, sir, have a right to speak for the citizens of Dublin, and I tell the right honorable gentleman that if he dares, without a shadow of a cause of justification, to set up his star chamber in that city, after having inflicted the humiliation and insult of authorizing the establishment of that chamber—if he sets that chamber at work—and lays every citizen of Dublin open to have his private affairs examined without any means of vindicting his character before the public—I tell him that if a star chamber is set up in Dublin, the indignation will be severely dealt with. I ask, is not respect for law undermined when men can have no respect for its administration? The principal use of this act is the administration of the summary powers conferred by it. And who are the men who are administering those powers? We have heard a great deal about the resident magistrates. They are the most notable script and maulin collection of curiafies in the public service of the world. They receive a certificate of competency which would be doubt useful to them.

IF THEY WERE BUT JOCKEYS. Who are those men? A few of them are here, as a score of them are incapacitated commanders, another score of them are ex-officers of the police, and some of them, to my own knowledge, are men who were mere ignorant idlers, pitched for to the coercion bench for no better reason than that any man can discover that the government were satisfied by their practice as to their being fit for nothing useful, and that therefore they might possibly be fit for that. These magistrates in the main have no knowledge of the law and no experience of public affairs, and they are opposed by social prejudices and personal interest to the people. Let me give two or three examples of them. Mr. Hamilton is a man who favored upon the bench for a Northeast Cork when he thought the home rule bill might possibly become law. He is the same Mr. Hamilton who wrote a letter to you, sir, and who was unable to state the charge in legal language. Then there is Colonel Carey, who declares from the bench that he represents the crown, and who said that he had received his orders from the government and dared not disobey them. I can easily believe him. Obedience to the will of the secretary for Ireland and the satisfying of his desires is the condition on which these men receive their appointments. Mr. Dillon, another of these magistrates, declared from the bench a proclamation from the chief secretary for Ireland had made a meeting illegal, and that the proclamation had been issued by virtue of the coercion act, while he who are neither lawyers nor magistrates are well aware that no proclamation of the chief secretary or of the government of Ireland can make a meeting illegal, and that even if it could be he has no power to issue proclamations. Captain Massey and Mr. Irwin, two more of these magistrates, have laid down from the bench the doctrine that the coercion act overturns the fundamental rule of law because in it they ruled that the onus of proof of innocence lies upon the defendant. Mr. Cecil Roche imagines that when he commented to state a case that the option of the court to which the case was to be stated lay not with the defendant but with himself. Mr. Cecil Roche gives a man a month in jail for laughing at a policeman, and Mr. Cecil Roche gets himself into a judicial temper and beats the people with his stick before he goes on the bench, and after that sallies out on a railway station. His custom—or at any rate he has upon more than four occasions ordered a bill but end charge at the people in the street, and takes a leading part in himself. These are the administrators of the law, and those being the administrators of the law, what respect for law can there be? One of the many piecemeal pledges made by the secretary for Ireland to the House during the passage of the act was upset when the solicitor general for Ireland assumed, as the other day that it was the duty of the stipendiaries to state a case when required except upon a frivolous application. Now, sir, I have followed closely except for one period of six weeks the whole coercion act, and I lay down broadly this assertion, that it has been the most invariable rule of the stipendiaries under this act to refuse to state their reasons, and to refuse to record the ground of the application, and to refuse to state a case, no matter how good the ground of application might be. But how was it with regard to appeals? The secretary for Ireland promised an appeal in every case. How has he kept the pledge? The law was left in such a condition that no man could get an appeal at all, unless his sentence exceeded imprisonment for a month. Although the chief secretary for Ireland ingeniously pretends that he has no control over the resident magistrates, and that he does not direct their action, I would recall the memory of this House to his speech to his own constituents last year, where he pointed out to his constituents, but really to

HIS SERVANTS IN IRELAND, the inconvenience of long sentences and the inconvenience of allowing public men to be at large in the interval between the infliction of the sentence and the hearing of the appeal, and the superior advantage of the infliction of short sentences from that point of view. The

effect, sir, was instant and signal. The speech was as effective as a circular from Dublin Castle. The stipendiaries forth with began to pass short sentences of a month and under, which deprived the men upon whom they were inflicted of their right of appeal. In case that might not be satisfactory to the government, owing to the lightning of the punishment of the plot was completed by the lawyers of the crown, for they initiated at the system of cumulative sentences—a system repugnant to the idea of justice and the spirit of the law—a principle by which they carved out of the same act a series of offences and of charges. As, for instance, sir, if a man made a speech in a public meeting they charged him first with an unlawful assembly, they charged him then for the same speech with taking part in unlawful conspiracy to incite, and then they charged him with inciting other people to take part in the conspiracy. Upon each of these charges the man was tried, and upon each of them a separate sentence was inflicted. These separate sentences amounted to a good long term. The government were satisfied by the severity of the sentences, and the liberties of the subject in Ireland were absolutely left to the secretary for Ireland and his menials at the bar and on the bench, but the progress went on step further, and was conducted in this way—when a sentence was passed upon a public man long enough to allow him to appeal, he was upon being admitted to bail immediately re-arrested, tried upon another charge and put into jail for a period not long enough to entitle him to appeal, but long enough to embarrass his defence and to keep him in prison until his appeal came on to be heard. The conclusion of the lord mayor's speech—a very long one—was incisive and eloquent.

CATHOLIC PRESS.

Liverpool Times.

In its latest number the Spectator boldly asserts that the Protestant cry of idolatry as applied to image worship is pure nonsense. It is refreshing to see the Catholic position defended by a writer of the opposite camp, who is guided simply by principles of honesty and common sense. Our contemporary says that the fanaticism "have only to ask their own hearts sincerely and without preconceived ideas," and they will find that they could not worship an image in an idolatrous way when they tried. At any rate, says the Spectator, who is right, it is not we in England have the habit of worshipping the cross. It is not we who have the Church Association in London to plead that in expelling the crucifix from St. Paul's it is expelling the symbol which prompts to a false worship." When one remembers the fierce battles which have raged round this point of Catholic practice, it is not surprising to find, to find one of the foremost organs of England advising Protestants not to "do the ignorant foolishness they do about idolatry."

Ave Maria.

The custom of sending floral offerings to a funeral is a very ancient and a very beautiful one. But it has often occurred to us that the money lavished in this way for most flower devices are very costly might be expended in a more profitable manner. So thinks a gentleman who recently wrote a letter on the subject to the London Tablet: "I believe," said he, "that in Denmark the practice to purchase a card on which is inscribed a notification that a certain sum of money (from one shilling upwards) has been paid for it, which sum is handed to the poor, is a very wise wish of the purchaser." The gentleman gets that something of the kind might be done among Catholics—an idea which seems to us an excellent one. There are so many good works which we may and ought to encourage, and the occasion of a funeral is naturally prompts to deeds of mercy that it were to us the suggestion taken up and acted on in the near future.

Fallmore Mirror.

The New York Independent remarks that "the three great Protestant powers of the world are Germany, England and the United States." These three powers are represented at the M. Hammetton card, Constantinople by two Roman Catholics and a Jew—(Uer von Rudowitz, Sir William White, and Oscar M. Straus—and never have the interests of the Protestants Turkey been so well cared for as by these three men. We are pleased to find our Protestant friends who are pleased to find that the real interest of all parties everywhere are best subserved by conscientious Catholics.

For Delicate, Sickly Children

Scott's Emulsion is unequalled. See what Dr. C. A. Black, of Amherst, N. S., says: "I have been acquainted with Scott's Emulsion of Cod Liver Oil, with hypochlorites, for years, and consider it one of the most valuable remedies now before the public. Its pleasant flavor makes it the great favorite for children, and I do highly recommend it for all wasting diseases of children and adults. Put up in 50c and \$1 size.

Be Prepared.

Many of the worst forms of cholera morbus, cramps, dysentery and colic come suddenly in the night and the most speedy and prompt means must be used against them. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it on hand for emergencies. It never fails to cure or relieve.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be bound in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back—Father Faber.

Causing an Impression.

Many cures made by B. B. B. have been those of chronic sufferers known throughout the district through the very fact of their having been afflicted for years. This naturally creates a strong impression in favor of this valuable family medicine.

An Old Time Favorite.

The season of green fruits and summer draught is the time when the worst forms of cholera morbus and bowel complaints prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept at hand. For 30 years it has been the most reliable remedy.

MONSIEUR POWER MEMORIAL.

A meeting of the Monsieure Power memorial committee was held in Hope July 13th for the purpose of winding up the business in connection with the memorial. Mr. M. B. Daly, chairman, submitted the report of the sub-committee, showing the receipts and expenditure to have been as follows:

Subscriptions received.....\$1,382.19
Interest on deposit.....16.00
Total.....\$1,398.19
Cost of monument, curbing and other expenses.....1,382.42
Balance.....\$15.77

On motion the balance in hand, \$60, was voted to His Grace the Archbishop towards placing a memorial of the late Monsieure in St. August's chapel.

A vote of thanks was passed to Messrs. M. B. Daly, chairman, William Chaboum, treasurer, and Aid. J. O'Brien, secretary, who comprised the sub-committee, for the satisfactory manner in which they had discharged their duties. A vote of thanks was also passed to St. Mary's Y. M. T. A. and B. society for the use of their rooms for meeting purposes, kindly placed at the disposal of the committee.

The committee expressed themselves as very much pleased in the manner in which Messrs. Griffin and Keltie had performed the contract of erecting the monument.

Antiquity of the Cross.

Cardinal Wiseman in his charming work, "Fabiola," thus speaks of the great love manifested for the cross as the symbol of man's redemption: "The Christians," said Calpurnius, "are a foreign sect, the founder of which flourished many ages ago in Galilee. His doctrine, as he taught it, Rome at the time of Vespasian by two brothers named Peter and Paul. Some maintain that these were the same twin brothers as the Jews call Moses and Aaron, the second of whom said his brightest to his brother for a kid, the skin of which he wanted to make gloves of. But this identity I do not admit, as it is recorded in the mystical books of the Jews that the two brothers, seeing that the other's victims were better omens of birds than his own, saw him, as our Romulus did Remus, but with the jaw-bone of an ass; for which he was hung by King Mordacius of Macedonia upon a gibbet fifty cubits high, at the Peter's Hill. However, Peter and Paul, coming to Rome, the former was discovered to be a fugitive slave of Pontius Pilate, and was crucified by his master's orders in the Janiculum. Their followers, of whom they had made many, made the cross their symbol and adore it; and they think it the greatest blessing to suffer stripes, and even long and painful deaths, as they fancy of being like their teachers, and as they fancy of going to the place in a place some where among the clouds."

Consumption Surely Cured.

To the Editor:— Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of our readers who have consumption if they will send me their Express and P. O. address.

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Destroy the Worms or they may destroy the children. Freeman's Worm Powders destroy and expel all kinds of worms.

Indispensable.

I have used Dr. Fowler's Extract of Wild Strawberry for Summer complaints and have given it to my friends. It gives instant relief when all other remedies fail. I would not be without it in my house."

Mrs. T. B. Weil, Waldman, Ont.

Loss of appetite and the attendant low spirits, dullness and debility, are of very frequent occurrence. Regulate the bowels by the purgative action of the medicine using Burdock Blood Bitters whenever these symptoms are present.

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For the cure of Scrophulous, Salt Rheum, Cancer, all Skin Diseases, Tumors, Enlargement of the Liver and Spleen, Rheumatic Affections, Pleasies of the Kidneys, Bladder and Urinary Organs, Gout, Gravel, Dropsy, Hemiplegia, Paralysis, and all diseases resulting from a disordered and impure condition of the blood.

CAUTION.—Ask for Dr. Channing's Sarsaparilla; take no other in its place.

Davis & Lawrence Co., Limited, MONTREAL.

DIGESTIVE OR AFTER DINNER PILLS, TABLETS for indolent digestion, produced from sweet of proper ingredients, and all diseases resulting from a disordered and impure condition of the blood.

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A Famous Doctor

Once said that the secret of good health consisted in keeping the head cool, the feet warm, and the bowels open. Had this eminent physician lived in our day, and known the merits of Ayer's Pills as an aperient, he would certainly have recommended them, as so many of his distinguished successors are doing.

The celebrated Dr. Farnsworth, of Norwich, Conn., recommends Ayer's Pills as the best of all remedies for "Intermittent Fevers."

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Cures Chronic Constipation, Costiveness and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Gout, Dropsy, Hemiplegia, Paralysis, and all diseases resulting from a disordered and impure condition of the blood.

Large Bottles, 25 cents each.

A POOR MAN'S FRIEND.

One that will save days of sickness and many a dollar in time and Doctor's bills, one always best at hand, ready at a moment's call, is my friend is PAIN-KILLER.

PAIN-KILLER.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Bowels, Headache, Toothache, Neuralgia, Rheumatism, and all diseases resulting from a disordered and impure condition of the blood.

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Physical training, free of charge, not only The Library contains choice and standard work, embracing religious, history, geography, vocal and instrumental music for monthly, bi-monthly, quarterly, and yearly issues. Special attention is paid to promoting improvement in drawing, painting, and sculpture. Musical Soirees take place weekly, elevating, instructive, and profitable, and insuring self-possession. Strict intellectual development, habits of neatness and economy, with refinement of manner. Terms can be obtained on application to the Lady Superior.

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ST. MARY'S ACADEMY, WINDSOR, Ontario.—This institution is situated in the town of Windsor, opposite Central, and offers every advantage of education, great facilities for acquiring the French language, with thoroughness in the rudiments, and the highest of the French language. Terms (payable per session) \$10.00; Board and tuition in French and Italian, \$10.00; German, \$15.00; Music, \$10.00; and Bedding, \$10.00; Washing, \$5.00; Private room, \$20.00. For further particulars address:—MOTHER SUPERIOR, Box 208.

URSULINE ACADEMY, CHATEAU LAUREN, Ontario.—Under the care of the Ursuline Ladies, this institution is pleasantly situated on the great Western road, and is one of the most beautiful and commodious buildings in the West. It is equipped with all the modern improvements. The hot water system of heating has been introduced with the view of promoting the health of the pupils. The grounds are extensive, including groves, gardens, orchards, etc., etc. The system of instruction is thorough, embracing all the useful information, including the French language, Plain Sewing, fancy work, embroidery, and all the modern improvements. Terms (payable per session) \$10.00; Board and tuition in French and Italian, \$10.00; German, \$15.00; Music, \$10.00; and Bedding, \$10.00; Washing, \$5.00; Private room, \$20.00. For further particulars address:—MOTHER SUPERIOR, Box 208.

ASSUMPTION COLLEGE, SANDWICH, Ontario.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses, Canada money) \$10.00 per annum. For full particulars apply to REV. DENIS O'CONNOR, President, 46-1/2

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Meetings.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hill, Albion Block, Richmond St. Members are requested to attend punctually. MARTIN O'MEARA, Pres., N. P. GRAYDON, Sec.

NOTICE.

HAVING purchased the stock of Mr. C. E. Switzer, tobaccoist, my friends and the public generally will find the Large, Fat and Fresh stock of goods in the city.

HAVANA CIGARS

25 lines of the finest in the market, AT LOW PRICES.

FANCY GOODS!

Not usually found in a Tobaccoist establishment. Reading Room containing the leading papers in connection. Remember the stand, first door east of Hawthorne's Hotel, Dundas St., London.

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All suffering from general debility, or unable to take sufficient nourishment to keep up the system, should take Harkness' Compound. It is a powerful tonic, and its use will give better results. In bottles at 25c, 50c, and \$1.00.

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Glass, Paints, Oils, etc., at bottom prices. Best Wire and Galvanized Sheet Iron. Nos 11 and 12 Ansonville Wire. Best Batton's Pliers for Russia's Patent Fence.

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C. M. B. A.

Official Notice. Grand Secretary's Office, London, June 25th, 1888. To the Members of the C. M. B. A., Canada, BROTHERS:—You are hereby officially notified that the next convention of the Grand Council of Canada of the Catholic Mutual Benefit Association will be held in the city of Toronto, Ont., commencing on the second Tuesday of August, 14th, 1888, at nine o'clock a.m. Railway certificates for reduced fares to the Convention have been sent to all our Grand Council officers and Branch Representatives. On said certificates instructions are given, which must be complied with. Officers and representatives not having received their certificates before this date, July 31, will kindly notify the Grand Secretary, and duplicates will be sent.

Ottawa, July 30th, 1888. DEAR SIR AND BROTHER:—At the meeting of Branch 28, C. M. B. A., held 25th July, the following order of business was presented to the President, Bro. Henry A. Gray, on his appointment to the position of engineer in charge of the public works in the Maritime Provinces. The address, which was beautifully engraved, was read by the Chancellor, Bro. Latchford. Would you kindly insert this in the C. M. B. A. column of your paper.

DEAR SIR AND BROTHER:—Your recent appointment to the responsible position of Engineer in charge of the Dominion Public Works in the Maritime Provinces was hailed with very great satisfaction by your fellow members of Branch No. 28 of the Catholic Mutual Benefit Association, who wish to express their warmest congratulations upon your having received so marked an evidence of the estimation in which your services to the public are held.

Since your advent among us we have been sensible of the deep and sustained interest you have taken in the development and prosperity of the association in general and of this Branch in particular, and have appreciated the many successful efforts you have made to assist us, often, we feel, at personal inconvenience to yourself.

Our welfare and advancement have been the desire of its members since the Branch was first established; the increase in membership and the fuller conception now had of the advantages and dignity of yours are due in no small measure to your labors since you became our president.

As you have ever had in mind "the good of the association," we feel assured that in the new and wider field to which you have been called you will be found advocating and lending your aid to the formation of new branches and the extension of those already established.

We sincerely hope that in your new home you may reap the reward of your exertions in behalf of the well-being of Branch 28, and trust you may be long spared to fill the useful career you are called to, and to continue to extend to others that help and encouragement so freely given us.

Signed on behalf of the members, F. R. LACROIX, Chancellor, E. J. O'CONNOR, Vice-President.

Resolutions of Condolence. Guelph, Ont., July 26th, 1888. DEAR SIR AND BROTHER:—At a regular meeting of our lady's Branch No. 31, C. M. B. A., it was moved by Brother F. Coffey, seconded by Brother M. J. Duran,

Whereas, in view of the loss which our Brother Mathew Cheevers has sustained by the death of his wife and of the loss which his children have sustained by being deprived of their mother, a lady well known to the Catholics of this city and to the members of this Branch for her Christian charity and zeal in every good work connected with the welfare of the Church of our Lady.

Resolved, That it is but a just tribute to the memory of the departed to say that in regretting her removal from our midst, we mourn for one who was in every way worthy of our respect and regard. That we sincerely condole with our Brother, with his family and with Mrs. Manning, mother of Mrs. Cheevers, with the loss which has afflicted them.

Secretary ordered to mail copies of same to CATHOLIC RECORD, C. M. P. Monthly and True Witness. JAMES K. WEEKS, Rec. Sec.

DIOCESE OF PETERBORO.

CATHEDRAL CHOIR EXCURSION. On Wednesday, in recognition of the faithful services of the choir and altar boys of St. Peter's Cathedral, Rev. Father McEvey, parish priest, entertained them to an excursion down the river. The Golden Eye left the wharf at about eight o'clock with a merry party of about fifty on board. After a delightful steam down the winding Donaves, Jubilee Point was reached in good time. Arrived at the Point, refreshments were partaken of, and there were exciting games and races for the boys, while the others sought with happy success the varied enjoyments the Point affords, swinging, boating, fishing, etc. A delightful few hours were spent at the Point. The return trip was made in good time and was pleasant and smooth. In fact, both trips up and down were made without a mishap or detention, and both were greatly enlivened by the excellent singing contributed by the members of the choir. The steamer reached home at 10 o'clock. Rev. Father McEvey and Rev. Father Doherty accompanied the excursion, and the former was especially active and solicitous for the enjoyment of all the guests whom his liberality and paternal forethought had provided with such a delightful day's outing. He richly merits the grateful sentiments the choir and altar boys entertain for him.

WESTPORT SEPARATE SCHOOL. We are pleased to see by our exchanges that the pupils of the Westport separate schools were most successful at the recent entrance examinations. Six candidates presented themselves and all were successful. The minimum number of marks entitling candidates to pass was 367. The Separate School pupils of Westport stood as follows: John Donnelly.....427 Mary O'Grady.....436 Catherine Donnelly.....468 Rose A. Brennan.....480 Ellen T. McGowan.....499 Jane O'Hara.....509

The boys' school is taught by lay teachers and the girls' department by the Sisters of the Congregation de Notre Dame. There is at present a vacancy for a lay teacher, and a good lady teacher holding a professional certificate might obtain employment by making application immediately to the Board of Trustees.

ST. MUNGO AND GLASGOW CATHEDRAL.

The third of a course of lectures, which is weekly crowding St. Joseph's Church, Glasgow, was delivered by Father Stevenson, S. J., on Sunday evening. His subject on that occasion was "St. Mungo and his Cathedral in Glasgow." In St. Mungo's time (the sixth century) Glasgow, a valley in the learned lecturer said, was a poor place. It was a collection of huts, surrounded by a wall of turf. It was inhabited by a mixed population of Christians and pagans. The latter were stronger, and they drove out from the city St. Mungo, who went to his friend St. David in Wales. After having done good work in Wales, a valley in which he called after his own valley of the Clyde, at the invitation of a Christian King, baptised in Ireland, he returned to Scotland. How much he was loved in Wales was shown by the fact that over 600 of his monks there followed him to Scotland, and only 300 remained behind him. The King met Mungo in Dumfriesshire and granted him a part of the country there. The saint converted many both on the borders of Scotland and in Cumberland, where there were many churches dedicated to him. His own people in Glasgow wanted him. His own people in Glasgow wanted him. His own people in Glasgow wanted him.

Mr. Blunt said that it had long been the design of the government to get hold of Mr. Dillon; but Mr. Dillon was a most prudent man, and the government had been unable to lay hands on him until they laid a trap into which he fell. He had been tried before two magistrates—two ex-policemen. That was the only qualification they had for setting questions of constitutional law. From the monstrous and intolerable manner in which these ex-policemen had treated Mr. Dillon, it was evident that John Dillon's capture was intended. When he was sentenced he had almost died in his face. In that condition he was sent from Calpa to Hereford. He believed that already the public indignation which had been evoked would make the government hesitate to carry out the sentence to the bitter end. While Mr. Dillon was being tried no greater honor or respect could be paid to any man than the silence which prevailed while he was speaking. The feeling was strong at the time that Mr. Dillon had been unjustly tried, and that no jury in the United Kingdom would plead for mercy in the case of Mr. Dillon to the judge. It was an appeal to justice, to right and facts; and what struck him most forcibly in that address was the declaration of Mr. Dillon at the finish that, which ever way the judge decided, it was a matter of indifference to him. It continued Mr. Blunt, it was a matter of indifference to John Dillon, it was a matter of indifference to John Dillon, it was a matter of indifference to John Dillon, it was a matter of indifference to John Dillon.

AN HEROIC PRIEST. The many friends here and elsewhere of Father Conroy, who sailed a short time since to the Sandwich Islands, to become the assistant of Father Damien in the leper settlement on the Island of Molokai, will read with interest the following from a letter to the Most Rev. Archbishop Gross. The letter is dated May 17th, and gives our missionary's first impressions of the scenes of his future labors. "I left San Francisco on May 5th, on the steamer Zealandia, and arrived in Honolulu on the 12th, where I visited several officials, and on the 14th left for the leper settlement, where I arrived yesterday evening, May 16th. Last night I was given a concert by the leper boys—now eighty-five in number. They sing quite well. Their leaders are two blind lepers. "This morning at 6 o'clock I visited

confronted by a body of Glasgow citizens, who told them not to touch it, or it would be worse for them. The "Reformers" retired, and wisely, for discretion is the better part of valour. Lately, since the leper pilgrimage, they were told that two great saints, Mungo and Columba, had not failed to do with Rome; that they were independent of it; that they were hostile to it. To them that seemed ridiculous! But it was circulated periodically, and now once again they heard it. He had never, however, heard the reason upon which the assertions were made. He would like to hear them. Now, there were reasons to the contrary. Where did St. Columba get his religion? From whom did his monks, the Culdees, who succeeded him, of whom we heard so much, receive their religion? They got it from Ireland. What did Ireland get its religion? In 432 St. Patrick brought it from Rome, and there it remains, and there it will remain till the end of time. Some of their Protestant friends told them the monks of Iona were Protestants. If these people would read the life of St. Columba, by Adamnan, they would learn that in the churches of Iona there was, at all times, that they had bishops and priests there, and that the Body and Blood of Our Lord was administered to the kneeling brethren, and to all who came duly prepared; and that they might be duly prepared they had Confession and absolution. They would learn that those monks had, under the vow which they took for life and that they could not marry. Under ordinary circumstances they never broke their fast till three o'clock in the afternoon, and during Lent until sunset. They had one meal in the twenty-four hours, and that consisted of bread, and possibly an egg, and a little milk and water. Would this Wesley, teetotal friend go and try that discipline? They would find that it was not consonant with the Protestantism taught by John Knox.

WILFRID BLUNT

TALKS MORE PLAINLY THAN EVER, AND ELECTRIFIES A LIVERPOOL AUDIENCE. Let nobody imagine that rough treatment has not added fuel to the fire of Mr. Blunt's wrath. The Nation at the beginning of the month gave this illustration: Our generation has scarcely witnessed a fiercer outburst of resentment than is now raging in England, Scotland and Wales over Balfour's brutal administration of the coercion act. Englishmen are most unsparring in their denunciations, which are heartily responded to by English audiences. At Liverpool, on Sunday evening, a great meeting was addressed by Mr. Blunt, who said: "Coercion in Ireland is nearly at its last gasp. It is satisfactory to find that after the Southampton and other elections the whole fabric of coercion was crumbling to pieces. The attempt to suppress the National League was an absolute failure, and he defied Mr. Balfour to point out a single man who had left the league in consequence of the coercion act, or a man who had refused to pay the subscription on account of it. Comparing the treatment meted out to prisoners in Egypt, when thumb screws were applied, he said there was a great outcry against it in England. Even the Times called it "disgraceful," and the British government intervened; but the government was doing much the same kind of thing in Ireland. (Hear, hear.) In the chambers inquires, which were now going on in Ireland, the clock in history had been put back two or three centuries. Political prisoners were not actually put to physical torture, but there was a constant mental torture applied in order to get up evidence which the conscience of themselves were unable to discover. Referring to DILLON'S IMPRISONMENT, Mr. Blunt said that it had long been the design of the government to get hold of Mr. Dillon; but Mr. Dillon was a most prudent man, and the government had been unable to lay hands on him until they laid a trap into which he fell. He had been tried before two magistrates—two ex-policemen. That was the only qualification they had for setting questions of constitutional law. From the monstrous and intolerable manner in which these ex-policemen had treated Mr. Dillon, it was evident that John Dillon's capture was intended. When he was sentenced he had almost died in his face. In that condition he was sent from Calpa to Hereford. He believed that already the public indignation which had been evoked would make the government hesitate to carry out the sentence to the bitter end. While Mr. Dillon was being tried no greater honor or respect could be paid to any man than the silence which prevailed while he was speaking. The feeling was strong at the time that Mr. Dillon had been unjustly tried, and that no jury in the United Kingdom would plead for mercy in the case of Mr. Dillon to the judge. It was an appeal to justice, to right and facts; and what struck him most forcibly in that address was the declaration of Mr. Dillon at the finish that, which ever way the judge decided, it was a matter of indifference to him. It continued Mr. Blunt, it was a matter of indifference to John Dillon, it was a matter of indifference to John Dillon, it was a matter of indifference to John Dillon, it was a matter of indifference to John Dillon.

AN APPEAL TO THE CHARITABLE.

Convent of Mercy, Oughterard, Co. Galway, Ireland, July 19, 1888. DEAR SIR:—Will you do us an act of charity, and insert the enclosed appeal in your valuable paper, the CATHOLIC RECORD. In this most destitute part of the west, our Irish poor are suffering much and begging for aid. I remain sincerely yours, SISTER M. O'CONNOR, Convent of Mercy, Oughterard, Co. Galway, Ireland, July 19, 1888.

MISSION OF SOUTHAMPTON.

The Catholics of this place, very few indeed in numbers, but having an ardent desire to secure for their families the blessings attendant upon having a church in their midst, are making earnest efforts to complete a small church, some twenty years ago, and we trust our co-religionists both in that neighborhood as well as at a distance will lend their efforts to secure the end in view. It is proposed to have an excursion to Southampton on the 15th of August, on the evening of which date will be held a concert of a character which would be well worth while to attend. The excursion will start from Brantford for Southampton, calling at all intermediate stations, including Mount Forest and Wexford branches, on August 15th, leaving Brantford at 5.30 a.m., returning will leave Southampton at 6.30 p.m. tickets good for next day, 16th, giving an opportunity to those desiring to remain for the concert in the evening. Some of the best talent has been secured for the occasion, including Miss M. Nolan, of New York; Miss C. Strong, of Philadelphia; Mrs. Geo. Hamilton, of Hamilton; Fred. Filigiani, of Hamilton; Prof. Mitchell, (soprano); Mr. J. Dromgold, London; and Master Geo. Fox, Walkerston; the celebrated boy violinist has also consented to assist.

AN INFORMER'S GRAVE.

Irish American. All intelligent readers and observers are aware of the detestation with which the character of an "informer" is universally regarded by the Irish people, everywhere; and this feeling even extends to the spot where such a person may have been buried, which is henceforward looked upon as under a curse. A writer for one of the London papers, who recently visited Port Elizabeth, in Natal, gives the following account of a visit he paid to the place of interment of James Carey, the Dublin informer, whose name was recently introduced in the trial of the libel suit of Frank H. O'Donnell against the London Times, by the English Attorney General, in order to enable him to bring a scurrilous accusation against the members of the Irish Party. The writer in question says: "It will be remembered that the Coroner's inquest was held on the informer's body at Port Elizabeth, and a verdict of murder was returned against the avenger, O'Donnell. But it was evident that not a man in the town mourned over the informer's fate. The body was hurriedly interred in an unclean grave-yard, on a hillside near the town. Up to that time only colored people and criminals, who had died in jail, had been buried there. The miserable, desolate spot was a truth well fitted to receive the remains of a man, who himself the worst of criminals, had used others to crime and death, and then himself met with a violent end. Carey's grave adjoined that of a nameless Kaffir criminal, and it should have been itself named as such. It was meant to be so, and would be but for the persistent

labor of some unknown hater, who, on a plain white stone at the head, has written in pencil the inscription. "J. Carey, the Irish informer." "Whenever time or the weather obliterated his work the unknown surely returns and carefully rewrites the inscription. Many months ago another and more charitable, but also unknown, had placed on the grave some bands of fluted iron, so arranged as to form a cross. Over and over again the cross has been dismembered and thrown about the grave-yard, but the pieces are always collected by the unknown, mysterious hands and again placed on the grave, fashioned into some semblance of the emblem of salvation."

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A RETREAT

For ladies will be given at the Convent of the Sacred Heart in this city, commencing Monday evening, Sept. 3rd, at seven o'clock, and closing Friday, Sept. 7th.

TEACHER WANTED.

MALE TEACHER, HOLDING SECOND CLASS CERTIFICATE, for the Catholic Separate School, Brantford. Applicants must furnish references, state salary and when and where certificate was obtained, duties to commence on 17th August. Address—JAMES McNEA, Sec. Catholic Sep. School, Brantford.

TEACHER WANTED.

BY THE SEPARATE SCHOOL BOARD of Trustees, Ottawa, a female teacher holding a second-class Professional Certificate; one who can speak both French and English preferred. Duties to commence on 27th August next. Applications stating experience and salary to be received by the undersigned until 17th August. Wm. FINLEY, Secretary. 511-2w

HOUSEKEEPER WANTED.

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All sizes from 3 Lights to 50 Lights, send for price list to the manufacturer, JOHN S. MOORE, Dumfries Meter Works, 38 Wortley Road, London, Ontario.

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