

The Catholic Record.

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

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MANITOBA SCHOOLS.

ENCYCLICAL OF HIS HOLINESS POPE LEO XII.

Quebec, Jan. 9.—The encyclical from Rome on the Manitoba schools was read from the pulpit of the Basilica to day. It was prefaced by a pastoral from Archbishop Begin. The following is an authentic translation, and is official:

To our Venerable Brothers, the Archbishops, Bishops and other Ordinaries of the Dominion of Canada, having peace and communion with the Apostolic See, Leo PP., XIII.

Venerable Brothers, health and Apostolic benediction:

In addressing you, as we most willingly and lovingly do, there naturally occurs to our mind the continual interchange of proofs of mutual kindness and good offices that has ever existed between the Apostolic See and the people of Canada. The charity of the Catholic Church has never ceased since she has received you into her maternal bosom to hold you in a close embrace and bestow benefits on you with a prodigal hand. If that man of immortal memory, Francis Delaval Montmorency, first Bishop of Quebec, was able to happily accomplish for the public good such deeds of renown as your forefathers witnessed, it was because he was supported by the authority and favor of the Roman Pontiffs, nor was it from any other source that the works of succeeding Bishops, men of great merit, had their origin and drew their guarantee for success. In the same way, to go back to earlier days, it was through the inspiration and initiative of the Apostolic See that generous hands of missionaries undertook the journey to your country, bearing, together with the light of the Gospel, a higher culture and the first germs of civilization. It was these germs, rendered fruitful by their devout labors, that have placed the people of Canada, although of recent origin, on an equal footing of culture and glory with the most polished nations of the world.

It is most pleasing to recall those beloved facts, all the more so because we can still contemplate their abundant fruits. Assuredly the greatest of these is that amongst the Catholic people there is an ardent love and zeal for our holy religion, and that religion, providentially, first and chiefly from France then from Ireland, and afterwards from elsewhere, faithfully practised and transmitted as an invaluable deposit to their children.

But if their children have faithfully preserved this precious inheritance, it is easy for us to understand how much of praise is due to your vigilance and your zeal, venerable brothers. How much also is due to the zeal of your clergy, for all of you have labored with unanimity and assiduity for the preservation and advancement of the Catholic faith, and we must pay this homage to the truth, without meeting with disfavor or opposition from the laws of the British Empire. Thus it was that when moved by the consideration of your common merits we raised a few years ago the Archbishop of Quebec to the Cardinalate dignity, we had in view not only to recognize his personal merits, but also to repay a tribute of homage to the piety of all your Catholic people.

As regards the education of youth, upon which rest the best hopes of religious and civil society, the Apostolic See has never ceased, in conjunction with you and your predecessors, to occupy itself. Hence were founded in great numbers in your country institutions destined for the moral and scientific instruction of youth, institutions which are so flourishing under the guardianship and protection of the Church. Amongst these the University of Quebec, adorned with all the titles and enjoying all the rights which Apostolic authority is accustomed to confer, occupies a place of honor, and sufficiently proves that the Holy See has no greater preoccupation nor desire than the formation of youthful citizens, distinguished by intellectual culture and commendable by reason of their virtue.

Therefore it was with extreme solicitude, as you can readily understand, that we turned our mind to the unhappy events which in these latter years have marked the history of Catholic education in Manitoba. It is our wish, and this wish is a duty for us, to strive to obtain, and to effect, by all the means and all the efforts in our power, that no hurt shall come to religion among so many thousands of souls whose salvation has been specially committed to us, especially in the country which owes to the Church its initiation in Christian doctrine and the first rudiments of civilization. And since many expected that we should make a pronouncement on the question, and asked that we should trace a line of conduct and a way to be followed, we did not wish to decide anything on this subject before our Apostolic Delegate had been on the spot, charged to proceed to a serious examination of the situation, and to give an account to us of the state of affairs. He has faithfully and diligently fulfilled the command which we had given him.

The question agitated is one of great and exceptional importance. We speak of the decision taken seven years ago by the Parliament of Manitoba on the subject of education. The act of Confederation had secured to Catholic children the right of education in public schools, in keeping with their conscientious convictions. The Parliament of Manitoba abolished this right by contrary law.

By this latter law a grave injury was inflicted, for it was not lawful for our children to seek the benefits of education in schools in which the Catholic religion is ignored or actively combated, in schools where its doctrine is despised and its fundamental principles repudiated. If the Church has anywhere permitted this it was only with great reluctance and in self-defence, and after having taken many precautions, which, however, have too often been found unequal to parrying the danger. In like manner one must at all cost avoid, as most pernicious, those schools wherein every form of belief is indifferently admitted and placed on an equal footing—as if in what regards God and divine things, it were of no importance whether one believed rightly or wrongly, whether one followed truth or falsehood. You will know, venerable brothers, that all schools of this kind have been condemned by the Church, because there can be nothing more pernicious or more fitted to injure the integrity of faith and to turn away the tender minds of youth from the truth.

There is another point on which even those who differ from us in all else will agree with us, namely, that it is not by means of a purely scientific instruction nor by vague and superficial notions of virtue that Catholic children will leave school such as their country desires and expects. They must be more deeply and fully instructed in their religion if they are to become good Christians, honest and upright citizens. The formation of their character must be the result of principles which, deeply engraven on their consciences, will impose themselves on their lives as the natural consequences of their faith and religion, for without religion there is no moral education worthy of the name, nor truly efficacious, seeing that the nature and force of all duties are derived chiefly from those special duties which bind man to God, Who commands, Who forbids and Who has appended a salvation to good or evil. Wherefore, to hope to have souls imbued with good morals, and at the same time to leave them deprived of religion, is as senseless as to invite to virtue after having overthrown its very foundation.

For the Catholic there is but one true religion, the Catholic religion; hence in all that concerns doctrine or faith or religion he cannot accept or recognize anything which is not drawn from the very sources of Catholic teaching. Justice and reason demand, then, that our children have in their schools not only scientific instruction but also moral teachings in harmony, as we have already said, with the principles of their religion, teachings without which all education will be not only fruitless but absolutely pernicious.

Hence the necessity of having Catholic teachers, reading-books and textbooks approved of by the Bishops, and liberty to organize the schools, that the teaching therein shall be in full accord with Catholic faith as well as with all the duties that flow therefrom. For the rest to decide in what institutions their children shall be instructed, who shall be their teachers of morality, is a right inherent to parental authority. When, then, Catholics demand, and it is their duty to demand, and to strive to obtain, that the teaching of the masters shall be in conformity with the religion of their children, they are only making use of their right, and there can be nothing more unjust than to force on them the alternative of allowing their children to grow up in ignorance, or to expose them to manifest danger in what concerns the supreme interests of their souls. It is not right to call in doubt or to abandon in any way these principles of judging and acting which are founded on truth and justice, and which are the safeguards both of public and private interests.

Therefore, when the new law in Manitoba struck a blow at Catholic education, it was your duty, venerable brothers, to freely protest against the injury and disaster inflicted; and the way in which you all fulfilled that duty is a proof of your common vigilance, and of a spirit truly worthy of Bishops; and, although each one of you will find on this point a sufficient approbation in the testimony of his own conscience, learn, nevertheless, that you have also our conscience and our approbation, for the things which you defend and still seek to protect and defend are most sacred.

The difficulties created by the law which we speak of their very nature showed that an alleviation was to be sought for in a united effort. For so worthy was the Catholic cause that all good and upright citizens, without distinction of party, should have banded themselves together in a close union to uphold it. Unfortunately for the success of this cause the contrary took place. What is more deplorable still is that Catholic Canadians themselves failed to unite as they should in defending those interests which are of such importance to all—the importance and gravity of which should have filled the voice of party politics, which are of much less importance. We are not unaware that something has been done to mend that law. The men who are at the head of the Federal Government and of the Province of Manitoba have already taken certain measures with a view to decreasing the difficulties of which the Catholics of Manitoba complain, and against which they rightly continue to protest. We have no reason to doubt that these measures were taken from love of justice and from a laudable motive. We cannot, however, disseminate the truth; the law which they have passed to repair the injury is defective, unsuitable and insufficient. The Catholics ask—and no one can deny that they justly ask—for much more. Moreover, in the remedial measures that have been proposed there is this defect, that in changes of local circumstances they may easily become valueless.

In a word, the rights of Catholics and the education of their children have not been sufficiently provided for in Manitoba. Everything in this question demands and is conformable to justice that they should be thoroughly provided for, that is, by placing in security and surrounding with due safeguards those unchangeable and sacred principles of which we have spoken above. This should be the aim, this the end to be zealously and prudently sought for. Nothing can be more injurious to the attainment of this end than discord; unity of spirit and harmony of action are most necessary. Nevertheless since, as frequently happens in things of this nature, there is not only one fixed and determined but various ways of arriving at the end which is proposed and which should be obtained, it follows that there may be various opinions equally good and advantageous. Wherefore let each and all be mindful of the rules of moderation and gentleness and mutual charity; let no one fall in the respect that is due to another, but let all resolve, without your advice, to do that which the circumstances require and which appears best to be done.

As regards especially the Catholics of Manitoba, we have every confidence that with God's help they will succeed in obtaining full satisfaction. This hope is founded, in the first place, in the righteousness of the cause, next in the sense of justice and prudence of the men at the head of the Government, and finally in the good will of all upright men in Canada. In the meantime until they are able to obtain their full rights, let them not refuse partial satisfaction. If, therefore, anything is granted by law to custom, or the good will of men, which will render the evil more remote, let expedient and useful to make use of such concessions, and to derive therefrom as much benefit and advantage as possible. Where, however, no remedy can be found for the evil, we must exhort and beseech that it be provided against by the liberality and munificence of their contributions, for no one can do anything more salutary for himself or more conducive to the prosperity of his country than to contribute, according to his means, to the maintenance of these schools.

There is another point which appeals to your common solicitude, namely, that by your authority and with the assistance of those who direct educational institutions, an accurate and suitable curriculum of studies be established, and that it be especially provided that no one shall be permitted to teach who is not amply endowed with all the necessary qualities, natural and acquired, for it is only right that Catholic schools should be able to compete in bearing, culture and scholarship with the best in the country. As concerns intellectual culture, and the progress of civilization, one can only recognize as praiseworthy and noble the desire of the Provinces of Canada to develop public instruction, and to raise its standard more and more, in order that it may daily become higher and more perfect. Now there is no kind of knowledge, no perfection of learning, which cannot be fully harmonized with Catholic doctrine. Especially Catholics who are writers on the daily press can do much towards explaining and defending what we have already said. Let them, therefore, be mindful of their duty. Let them sacredly and courageously uphold what is true, what is right, what is useful to the Christian religion and the State; let them do it, however, in a decorous manner. Let them avoid personalities, let them never overstep the bounds of moderation. Let them respect and religiously take

heed to the authority of the Bishops and all legitimate authority. The greater the difficulties of the time and the more imminent the danger of disunion, the more studiously should they endeavor to promote unity of thought and action without which there is little or no hope that that which we all desire will be obtained. As a pledge of our fraternal good-will, receive the Apostolic benediction, which we lovingly impart in the Lord to you, venerable brothers, and to your clergy and people.

Given at Rome, from St. Peter's, on the 8th of December, 1897, in the twentieth year of our Pontificate.

Leo PP., XIII.

THOSE PRELIMINARIES.

N. Y. Freeman's Journal.

McAllister—The question which I now come to is: Have General Councils ever contradicted each other their official deliverances concerning faith or morals?

Freeman—This is certainly an interesting question.

McAllister—You admit that if such variance or contradiction is proven the papal doctrine of infallibility is and must be an error, and a most serious error, a fatal delusion and a deadly snare, you must, in that case admit it to be.

Freeman—Yes, as Councils cannot be ecumenic and infallible without the Pope's confirmation of their decrees or definitions on faith and morals, it follows, of course, that if they are found to contradict each other their contradictions would be attributable to the Pope, in so far as he confirmed the contradictory decrees or definitions. In confirming dogmatic decrees the Pope makes his own, and consequently, in confirming contradictory definitions, he makes the contradictions his own. And contradictions in definitions of faith disprove infallibility. If one Council should teach that Christ is the eternal Son of God, and another teach that He had no existence until His birth in the flesh, there would be a clear and undeniable contradiction. One of these teachings must be false.

Freeman—No; we do not so hold or maintain. No Catholic holds that either general Councils or Popes are infallible in all their deliverances. They are held to be infallible only in their dogmatic decrees concerning faith and morals. Both Popes and Councils enact laws and disciplinary regulations—just as the civil legislature does—that are subject to change or abrogation as circumstances change. These kind of deliverances come not under the prerogative of infallibility of Pope or Council. But the dogmatic decrees—definitions of faith—once delivered, are for all time. In uttering these both the Pope and Council are infallible.

The distinction will enable you to see that all the deliverances of the four councils you mention are not held to be infallible, and that only dogmatic decrees on faith and morals are held as such. This simplifies matters and reduces the field of your search for contradictions to very narrow limits. Differences in disciplinary laws and regulations prove nothing. One council may change or abrogate laws made by another without questioning the wisdom of those laws to meet the conditions they were made to meet. And, these conditions ceasing and new ones arising, it is as wise to change or abrogate those laws as it was to enact them in the first place.

With doctrinal or dogmatic decrees it is different. Once delivered, they are as unchangeable as the axioms of geometry, and remain absolutely independent of all circumstances and conditions. It is in decrees or deliverances of this kind that you must look for your contradictions, for in these alone is infallibility involved. The difference between truth and law, between teaching eternal truth and legislating for ephemeral social conditions is so evident that you should not have made the above explanation necessary. Your failure to distinguish between defining articles of faith and enacting laws shows that you do not clearly apprehend the doctrine and scope of infallibility or that you are not disposed to present it fairly. We prefer to think the former is the reason why you have made a job lot of the Council deliverances.

With these preliminary remarks we may now proceed.

McAllister—The question thus comes before us in the concrete form: Are the decrees and canons of all these four "infallible" Councils in harmony with each other, or may such variance and conflict be shown between them as to disprove any claim to infallibility?

Freeman—Keep well in mind that you are to seek for contradictions between the dogmatic decrees of the Councils. Any other kind of conflict touches not the infallibility of the Councils, for it is concerned only with the dogmatic decrees or definitions.

McAllister—I propose to try this issue by an examination of the canons and decrees of

these Councils in the primacy and supreme authority of the Bishop or Pope of Rome.

Freeman—Very well. The only way to show contradictions between these Councils on the primacy of the Pope is to indicate some general Councils that have affirmed the primacy and others that have denied it. This, as you truly say, is a vital question of faith.

McAllister—First of all in the examination now demanded, we come to the sixth canon of the Council of Nice. This "infallible" deliverance reads as follows: "Let the ancient custom continue in force in Egypt, and Lybia, and the Pentapolis, viz., that the Bishop of Alexandria shall have authority over all these places, since he is also the custom with the Bishop in (of) Rome. And in like manner at Antioch, and in all the other eparchies these prerogatives shall be preserved to the churches. The essential point in the foregoing canon is the extent of the authority of the Bishop of Rome.

Freeman—No; the essential point—that with which the fathers of the council were dealing—was the extent of the authority of the Bishop of Alexandria as metropolitan or patriarch of the eparchy or province of Egypt. The circumstances that gave rise to canon 6 were these: Meletius, Bishop of Lycopolis, had usurped the patriarchal rights of the Bishop of Alexandria. Against this usurpation the latter complained to the Council. One of the complaints was that Meletius had consecrated or claimed the right to consecrate Bishops without the approbation of the metropolitan—that is, the Bishop of Alexandria. This appears from that part of canon 6 which you did not quote: It runs thus: "This is thoroughly plain, that if any one has become a Bishop without the approval of the metropolitan, the Great Synod commands him not to remain a Bishop."

This command condemned the usurpations of Meletius of Lycopolis. As a basis of this command the Council defined the jurisdiction of the metropolitan or patriarch of Alexandria over the province of Egypt. In doing this it followed the common practice of that time and referred to Rome as the exemplar or model to be imitated. This important point you seem to have overlooked. Consulting the custom of Rome, the Fathers of the Council decided that the Bishop of Alexandria, as metropolitan of the province of Egypt, should have the same authority over the other Bishops of the province—the suffragan Bishops—that the Bishop of Rome, as metropolitan, had over the other Bishops of the province or patriarchate of the West.

There is here no defining or limiting of the authority of the Pope as head of the Church. That question was not before the Council. The subject before the Fathers of Nice was the relation of metropolitans or patriarchs to the other Bishops under their jurisdiction, and not the relation of patriarchs to each other. And they referred to the Roman custom as the rule to be observed in Egypt and other provinces in the East.

The rule holds good in the Catholic Church to day. Bishop Phelan, as Bishop of Pittsburg, has in his diocese the same rights, the same jurisdiction, that the Pope as Bishop of Rome has in the diocese of Rome. The Archbishop of New York has in his archdiocese the same relation to the Bishops of the province that the Pope as Archbishop of Rome has in the archdiocese of Rome.

This is the meaning of canon 6 of Nice. No one, with the canon in practical operation before him, imagines that it militates against or limits in any way the authority of the Bishop of Rome as head of the Peter and occupant of the Chair of St. Peter, Prince of Apostles.

While the Council in canon six defined the relations between metropolitans and patriarchs, and their suffragans, it defined nothing as to the relations between the patriarchs themselves. On this point—the crucial point—it says nothing whatever. In making the custom of the Bishop of Rome with the Bishops of his province the rule for the metropolitans and patriarchs of the East there is no hint at a denial of the primacy of the Bishop of Rome. On the contrary, this reference to Rome as supplying the norm of ecclesiastical government affords strong corroborative evidence of the recognized supremacy of the Bishop of that Rome which St. Cyprian, nearly a century before, had called the "root and mother of the Catholic Church."

What we have said is enough to show that the question of the supremacy of the Bishop of Rome was not before the Fathers of Nice, that they did not treat of it, and consequently made no definition about it. But we will enforce what we have said by still other considerations.

The fact that the Pope's legates at the Council of Nice, Hosius of Cordova and two Roman priests, were by common consent the first to sign the acts of the Council, and thereby stamp them with the Pope's approbation, shows that his supremacy was a matter beyond question.

The fact that all the Popes from Nice to the present time have upheld and insisted on the observance of the canons and decrees of the Nicene Council—including canon 6—shows that they saw nothing in that canon antagonistic to the supremacy of the Bishop of Rome. Even those Popes, who, according to Dr. McAllister's claim, usurped the supremacy in the

fifth century, were as strenuous in their defense of the Council of Nice as they were in the defense of their prerogative of supremacy.

This would not have been the case had they believed, or had any one believed at that time, that canon 6 denied the supremacy of the Pope.

Had canon 6 been understood, at the time of the Council of Nice and the centuries following, as denying the supremacy of the Pope, there is nothing more certain than that the heretics and schismatics who were condemned and excommunicated by the Pope would have denied his authority and quoted canon 6 of Nice. The fact that it was never so quoted is the strongest possible evidence that it was never so understood, by orthodox, heretics, or schismatics.

Those who lived at the time of the Council of Nice and immediately after are the best interpreters of the meaning and intent of its canons and decrees. We have seen that the sixth canon of Nice took its rise from complaints of the Patriarch of Alexandria against the usurpations of Meletius, a Bishop under his jurisdiction. When the Patriarch died, shortly after the Council, St. Athanasius became his successor in the See of Alexandria. A short time after Athanasius became Patriarch the followers of Meletius rebelled against his authority. They became so powerful that they succeeded in deposing him from his See. Now what did he do? It must be remembered that Athanasius was present at the Council of Nice, and doubtless understood the meaning of canon 6. The Meletians and Eusebians also had been present at Nice, and understood canon 6. What did Athanasius, Patriarch of Alexandria do? He appealed to Rome, to Pope Julius. What did his opponents do? They also appealed to Rome, and both in doing so recognized the supremacy of the Bishop of Rome. Athanasius went to Rome in person. The Meletians and Eusebians sent representatives to present charges against their Patriarch Constantius, Emperor of Byzantium, under whose civil jurisdiction the contending parties lived, also appealed to the Pope, and tried in every way to obtain his consent to the deposition of Athanasius.

All this took place not more than twenty years after the Council of Nice, and when its canon 6 was fresh in the memory of all. Here we see the Eastern Emperor, an Eastern Patriarch, and the body of Eastern schismatics, all together appealing to the Pope. That is the way they understood canon 6.

The Pope took the case in hand, and after investigating the charges against him, gave a decision in favor of Athanasius, Patriarch of Alexandria. But the Patriarch still remained in exile, and the two Emperors—of Rome and Byzantium—with the concurrence of the Pope, agreed to convoke a Council at Sardica, a town under the jurisdiction of the Eastern Emperor. This Council was held only twenty-two years after that of Nice (347), and there were present at it many who were at Nice.

Now we wish to draw special attention to canons third, fourth and sixth of this Council of Sardica, which was practically contemporaneous with that of Nice, and by many considered a continuation of or supplement to it. Canon 3 reads: "If any Bishop shall have been judged and shall be persuaded that he has a good case, so that he may desire a second Council, if it pleases you, let us honor the memory of St. Peter the Apostle; let those who examined the matter write to Julius, the Bishop of Rome, that if he deems it right to revise the judgment, it be revised, and let him appoint the judges. But if he decides that the case is not of a nature to warrant a revision of what was done, what he shall decree shall be confirmed. Does this please all? The synod answers: 'It pleases.'"

The fourth canon reads: "The Bishop Quadenius said: If it pleases, let there be added to the sentence full of goodness which you have proffered, that if any Bishop be deposed by the judgment of the neighboring Bishops, and he desires again to defend himself, no one shall be appointed to his See until the Bishop of Rome has judged and decided thereupon."

Canon sixth reads: "Bishop Hosius said: It pleased, however, that if any Bishop was accused and judged, and deposed by the Bishops of his own province, and if he who is deposed appeals and has recourse to the Bishop of the Roman Church, and wishes to be heard by him; if that Bishop believes it just to revise the judgment and the discussion of the cause, let him deign to write to the neighboring Bishops of the next province, that they carefully look into everything, and deliver a true and just sentence. And if he who asks for another hearing of his case, moves the Roman Bishop to send a priest as legate, that Bishop will do as he deems fit. And if he decides upon sending legates who, with the Bishops, will in his name give judgment, he will do so. But if he believes that the Bishops suffice to put an end to the business, he will do what to his prudence shall seem the most expedient."

The original Greek text of these

CONTINUED ON FIFTH PAGE.



Death's Saddle-Horse. When a man has overworked himself, and neglected his health, until he finally realizes that he is a sick man, he too frequently goes to some obscure physician who has had very little experience or practice; the result is a wrong diagnosis and the wrong treatment. A man in this condition, if he continues to work and takes the wrong medicine, is really making himself a saddle-horse for death.

LORD EDWARD FITZGERALD

An Historical Romance. BY M. M'D. MOOKIN, G. C.

CHAPTER X.

"ARE YOU CONTENT TO BE OUR GENERAL?"

"Two Gentlemen of Verona. To lead their business."—Othello.

"Another of his whom they have none. To lead their business."—Othello.

"Farewell thumped troop and the big wars. That make ambition virtue. Oh, farewell."—Othello.

After a few days spent pleasantly enough in the quaint old town of Quebec, Lord Edward and Blake started together on their homeward voyage, which passed without adventure. Landing at Gibraltar, they thence travelled leisurely on to London, seeing all that was worth seeing by the way.

Dundas, indeed, was more silent as he drank. The Duke of Richmond kept his manner stately and composed. His eyes, perhaps, a shade more deferential to the Minister, a shade more pompous to the others; that was all. Lord Castlereagh grew blander and blander under the mellowing influence.

The sleek servility of his tones when he addressed the Prime Minister became more and more apparent. A softly-purring cat he seemed, whose sharp claws were hid in velvet cushions, but who might scratch as well as purr if a safe chance offered.

Towards Lord Edward, Castlereagh conceived that antipathy which the sleek venom of the brute world have for their natural enemies, though seen for the first time. It was dislike, tinged with fear.

It may be that his servility awakened some touch of scorn in Lord Edward's simple and manly nature; but he was conscious of no special feeling concerning him. No instant old him how their careers should clash in the time to come, and the meaner nature triumph over the nobler.

He was too interested, too excited, by Pitt's presence to waste much thought on Lord Castlereagh. The good wine, mellowing and potent, set his young blood aflame. A few well-contrived questions from the Prime Minister completed the charm. The smouldering fire of military enthusiasm was again kindled to a blaze.

He talked freely and brilliantly, because he was master of the subject.

In the great Minister himself the greatest change had taken place. Something of his abandoned boyhood seemed to return to him as the liquid sunshine made summer in his blood. He chatted to Lord Edward with a frank abandon, which was at once delightful and encouraging to the young soldier.

He spoke with an authority not to be resisted. Lord Edward's scruples were alienated, if not killed.

"I take your offer," he said, "with gratitude. I will strive hard to prove myself worthy of your confidence."

"I do not doubt it," said Pitt, very kindly. "You cannot choose but share your glory with me."

He filled a bumper of port as he spoke, which glowed like liquid ruby in the cut crystal.

"The future conqueror of Cadiz," he cried, raising the glass to his lips. "I wish you will play the gladiator to me."

"The future conqueror of Cadiz," cried all—Castlereagh more earnestly than any.

It was late when the party broke up, for those were times when all men sat and drank deep. The feet of the departing guests were on the marble steps as they descended, and their hands heavy on the broad banister of black mahogany.

After the guests were borne away by the patient chairman, Lord Richmond sat for some little time before his final glass of port, pouring mellifluous congratulations into the ears of his nephew.

But Blake had not Lord Edward's love of company. There was one door-step, indeed, on which his foot was frequent, and Lord Edward quizzed him about the dangerous heart affection that carried him so often for a remedy to the famous Dr. Hays.

Here, perchance, was one of the strange coincidences of which life is full. The heart of Maurice Blake, who all his life long had never before looked upon the face of a kinsman, beat hard and fast with new-found emotion. Surely by no race in the world are the ties of blood more closely felt than by the Irish.

The feeling was strange towards him, but "relative" conveyed the same meaning. His isolation had given this feeling a special sanctity for Blake.

Some instinct told him here were kinsmen, but he knew he would not meet his life, as gentlemen only were invited.

Having made up his own mind to go, he insisted on making up Blake's, too. The other yielded, as a good-natured and elder brother yields to the whim of the younger.

The dinner was in magnificent style, even for that magnificent time. The dining room was like a conservatory, with the scent and color of fresh flowers. A miniature fountain splashed and sparkled in the centre of the great round table, where twenty guests were comfortably seated.

They ate off solid silver. They drank the rich wines, amber and crimson, from goblets of the old Waterford glass, where clear-cut facets sparkled like diamonds in the light of the hundreds of wax-tapers in silver branches that illumined the room.

These were the days of reckless extravagance. Irish lords and landlords spent money as if a goldmine were hidden in every acre of bog. The wretched, ragged, starving tenant, tolling his life away in squalid poverty, was the "slave of the land," by whom all these wonders were produced for those careless and idle Irish Aladdins.

Yet surely luxury was never more subtly blended with refinement than in those sumptuous Irish entertainments, where good taste and bright wit were favored guests.

Lord Mountjoy was a model host, whose smiling welcome made every guest feel instantly at home. The form of the table contributed to the unchecked flow of conviviality. The guests were not linked in conversational handcuffs with next one to them, but were at liberty to choose for himself round the great curve of the festive board.

In the earlier stage of the dinner the talk turned lightly on light topics of fashionable life. It was skirmishing before the general engagement. Jest and counter-just flashed across the table, like the play of the harmless sheet-lightning that "gives delight and huris not." Curran and Sheridan were of the party, and the wit, polished and bright, that has since dazzled the world, flashed freely from their lips in unrestrained extravagance, like the girl in the story who talked diamonds after the fairy blessed her.

But as the feast advanced the talk grew, if not less brilliant, far more serious. When the cloth was removed and decanters began coursing more rapidly than ever round the broad expanse of shining mahogany, politics, as usual, mastered and killed all other topics of conversation.

Politics ran high and hot in Dublin at the time. Between the placeman and the patriot the feud was fierce.

All shades of opinion were represented at that table, from the rebel to the Castle hawk. Good breeding and ability were all that Lord Mountjoy demanded from his guests.

Grattan was there, and Flood, and Lord Castlereagh, bland and smiling, and Lord Clare, lowering and haughty. Blake and Lord Edward Fitzgerald sat with only one between them. Almost opposite, with a sting from the old wound,

have killed men better than myself in my day for no reason I can give, except that I was sent out to kill."

Dundas laughed out loud, but not unkindly, at this appeal. Lord Castlereagh tittered softly, and there was an insulting undertone in his laughter that jarred upon Lord Edward.

The Duke of Richmond did not laugh. He glared and frowned in mixed wonder and anger at the boyish audacities of his nephew, who had thrown away such a gallant chance as comes to a man only once in his lifetime.

But the chance was not gone yet. Pitt's manner was kinder than before, as he replied, speaking now with that quiet, overmastering authority which was one of the great secrets of his success.

"I understand your scruples, my gallant young Don Quixote," he said; "and, what is more, I admire them. And, with a sharp look at Lord Castlereagh, whom you looked at with a little unsteadiness, he said, "But they would lead you gloriously astray. It is dangerous to set up a new private personal morality of your own. In all nations—even the people beloved by God—war was, and is, regarded as honorable. A hundred times it appeared, and even enjoined, in the Old Scriptures. In the promotion of great designs we must not be too particular as to the means. Be there mud or blood in the path, we must tread it to the desired goal. Through griefs, and wrongs, and slaughter, if need be, great objects are accomplished. If the good outweighs the evil, it is all well as hope for in life, where good and evil are so mixed. So the world moves, and we, perforce, move with it. We may march fast or slow. We cannot stop. Your place, my lord, is with the first. Will you lose it for a foolish scruple?"

He spoke with an authority not to be resisted. Lord Edward's scruples were alienated, if not killed.

"I take your offer," he said, "with gratitude. I will strive hard to prove myself worthy of your confidence."

"I do not doubt it," said Pitt, very kindly. "You cannot choose but share your glory with me."

He filled a bumper of port as he spoke, which glowed like liquid ruby in the cut crystal.

"The future conqueror of Cadiz," he cried, raising the glass to his lips. "I wish you will play the gladiator to me."

"The future conqueror of Cadiz," cried all—Castlereagh more earnestly than any.

It was late when the party broke up, for those were times when all men sat and drank deep. The feet of the departing guests were on the marble steps as they descended, and their hands heavy on the broad banister of black mahogany.

After the guests were borne away by the patient chairman, Lord Richmond sat for some little time before his final glass of port, pouring mellifluous congratulations into the ears of his nephew.

But Blake had not Lord Edward's love of company. There was one door-step, indeed, on which his foot was frequent, and Lord Edward quizzed him about the dangerous heart affection that carried him so often for a remedy to the famous Dr. Hays.

Here, perchance, was one of the strange coincidences of which life is full. The heart of Maurice Blake, who all his life long had never before looked upon the face of a kinsman, beat hard and fast with new-found emotion. Surely by no race in the world are the ties of blood more closely felt than by the Irish.

The feeling was strange towards him, but "relative" conveyed the same meaning. His isolation had given this feeling a special sanctity for Blake.

Some instinct told him here were kinsmen, but he knew he would not meet his life, as gentlemen only were invited.

Having made up his own mind to go, he insisted on making up Blake's, too. The other yielded, as a good-natured and elder brother yields to the whim of the younger.

The dinner was in magnificent style, even for that magnificent time. The dining room was like a conservatory, with the scent and color of fresh flowers. A miniature fountain splashed and sparkled in the centre of the great round table, where twenty guests were comfortably seated.

They ate off solid silver. They drank the rich wines, amber and crimson, from goblets of the old Waterford glass, where clear-cut facets sparkled like diamonds in the light of the hundreds of wax-tapers in silver branches that illumined the room.

These were the days of reckless extravagance. Irish lords and landlords spent money as if a goldmine were hidden in every acre of bog. The wretched, ragged, starving tenant, tolling his life away in squalid poverty, was the "slave of the land," by whom all these wonders were produced for those careless and idle Irish Aladdins.

Yet surely luxury was never more subtly blended with refinement than in those sumptuous Irish entertainments, where good taste and bright wit were favored guests.

Lord Mountjoy was a model host, whose smiling welcome made every guest feel instantly at home. The form of the table contributed to the unchecked flow of conviviality. The guests were not linked in conversational handcuffs with next one to them, but were at liberty to choose for himself round the great curve of the festive board.

In the earlier stage of the dinner the talk turned lightly on light topics of fashionable life. It was skirmishing before the general engagement. Jest and counter-just flashed across the table, like the play of the harmless sheet-lightning that "gives delight and huris not." Curran and Sheridan were of the party, and the wit, polished and bright, that has since dazzled the world, flashed freely from their lips in unrestrained extravagance, like the girl in the story who talked diamonds after the fairy blessed her.

But as the feast advanced the talk grew, if not less brilliant, far more serious. When the cloth was removed and decanters began coursing more rapidly than ever round the broad expanse of shining mahogany, politics, as usual, mastered and killed all other topics of conversation.

Politics ran high and hot in Dublin at the time. Between the placeman and the patriot the feud was fierce.

All shades of opinion were represented at that table, from the rebel to the Castle hawk. Good breeding and ability were all that Lord Mountjoy demanded from his guests.

Grattan was there, and Flood, and Lord Castlereagh, bland and smiling, and Lord Clare, lowering and haughty. Blake and Lord Edward Fitzgerald sat with only one between them. Almost opposite, with a sting from the old wound,

Lord Edward recognized his defeated enemy and successful rival—Lord Dulwich, richly dressed as His Lordship. The long, white fingers that protruded from the deep, lace cuffs flashed with jewels, and the pale, impassive face was coldly handsome as ever.

By his side sat a young man who was in every way a contrast. His dress was rich too, but careless; his face handsome but flushed; his black hair curled close round a generous forehead, but smooth and white; his black eyes flashed with restless excitement. His mouth was the feature in his face that caught attention; the lips were thick and blood red, and the teeth sharp and white, and the smile not pleasant to see.

As the wine warmed their blood men spoke out more freely the faith that was in them. Martial law on the one hand, and rebellion on the other hand, found warm advocates. Words were spoken that, embodied in an indictment, would have brought many a speaker to the gallows.

With unflinching courtesy the disputants argued, and the other and his friends must be exterminated. Their politeness was the wonder of it. There was no harsh word, no angry tone, no insulting gesture. The genius of the duel presided at the discussion, sword and pistol in hand! Each man knew that a rude word might there, none braver, but dead, would not be incurred without grave reason, even by the bravest. With the older men courtesy had grown so much a custom they could not be rude if they would.

With the younger men it was different. Their tongues were less under command. He who sat beside Lord Dulwich especially gave free rein to his. He flashed quick sarcasm around him, and now and again his words almost touched the limit where, in those days, the only answer was a sword-thrust or a pistol shot.

Others took their cue from him. There was lightning in the air. All round the table the uneasy feeling grew that it would never clear without a storm.

Their hot nostrils without seeming to notice, and quietly led the talk into a safer channel.

"A glass of wine with you, Mark," he cried down the table, courteously, to the young man, who in the excitement of discussion, had let the claret jug rest in front of him longer than custom allowed.

"Do not play the dog in the manger with the decanter. Fill and pass."

"May I join in, my lord?" said a pleasant voice at the young man's side.

"Certainly," Sir Miles cried Lord Mountjoy. "Mark, fill your father's glass to the brim. I will ensure the wine with a good wish for both of you—May Mark Blake have the good sense to be proud of his father, and Sir Miles good reason to be proud of his son."

Mark Blake winced a little as the words were spoken for the tone smacked somewhat of reproach. He tossed off his bumper of claret a little impatiently, and was silent.

The names caught Maurice Blake's attention and Lord Edward's at the same moment, and the same thought was in both their minds.

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CHAPTER XI. "OUT, OUT! BRIEF CANDLE." "A little more than kin, and less than kind."—Hamlet. "If I quench thee, thou flaming minister, I can again thy former light restore, should I repent me; but once put out thy light, Thou canst not light of fire kindle, I know not where that Promethean heat That can thy light relume."—Othello.

TO BE CONTINUED. Where the Apostles are Buried. All that now remains of the Apostles of Christ are in the following places: Seven are sleeping the sleep of the just in Rome, viz., St. Peter, St. Philip, St. James the Lesser, St. Jude, St. Bartholomew, St. Matthias and St. Simon. The remains of three lie in the kingdom of Naples: St. Matthew at Salerno, St. Andrew at Amalfi and St. Thomas at Ortona. One, St. James the Greater, was buried in Spain at St. Jago de Compostella. Of the exact whereabouts of the remains of St. John the Evangelist there is much dispute.

Father O'Connor Stan. The "Excort" the subject of nor's discourse evening, and Catholic thoroughly ex "question boy or a separate for a separate readers of the Times, the many answers there is a wrong among the no formation which watched files. "An Am heartily er methods of a bigotry asking tions, which making him objections or do not inter against his when he ca Condensed a queries and (1) What the Catholic the Protesta number of them? (2) between the commande the "Cris Pra" "For thine power and th Amen." W dic or Prote Bible inspiri the New Test lowers of C always with (5) If the now is it the contradic writers called men? all of the the Catholic These qu gether, be intimately Bibie, direc (1) The most book Ecclesiastic Maccabees Bibie. (2) difference merely in t tants do the The Luthe sects. The worship of one comma rabbinical theirs is th ent with th manuscript Kennicott with the Cr ancient mar The ninth are, moreo of the sixth forbids ad desire to c forbids the goods, the them. (3) King Jam both ways will find revised P only in the ant versio manuscript arisen in Church mon Pray (4) The doubtedly eia of the not with C and discl The contr apparent, showed in You may some circ and while each writ The B more than ture. Th the word "He Septuagint andrian sponds w The Chu and it is Bibie. (5) Jewish when the had, who accepting ible and Church century the cano iastes. rejected velopme doctrine New Test tuagint, as appr Greek Books, treat th Protesta All Prot ment of have no some pos (6) of prod tinguish to be dea of secl If Go

"QUESTION BOX"

Father O'Connor in Philadelphia Catholic Standard and Times.

The "Excommunicated Comet" was the subject of Rev. Joseph V. O'Connor's discourse at St. Teresa's on Sunday evening, when this stock story of anti-Catholic lecturers and authors was thoroughly exposed.

If the number of patrons of the "question box" continues to increase, the lecturers will have to be abandoned or a separate might given to answers. If the questioners were continuous readers of the Catholic Standard and Times, the necessity of duplicating many answers would be avoided. Yet there is a respectable number even among the non-Catholic seekers of information who give evidence of having watched these columns for the replies.

"An American Catholic" who heartily endorsed the lecturer's methods of removing prejudice and bigotry asked no less than ten questions, which gave evidence of his having many Protestant friends, who were making him the mouthpiece for their objections or that he is one of those who do not intend to allow arguments against his Church to go unheeded when he can get the information. Condensed as much as possible the queries and answers were:

(1.) What is the difference between the Catholic and Protestant Bibles? If the Protestant Bible has the greater number of books, where did it get them? (2.) What difference is there between the Catholic and Protestant commandments? (3.) The Protestant "Lord's Prayer" ends with the words, "For thine is the kingdom and the power and the glory for ever and ever, Amen." Which is correct—the Catholic or Protestant version? (4.) Is the Bible inspired? Were all the books of the New Testament written by the followers of Christ—that is, were they always with Him, as were the Apostles? (5.) If the Bible is divinely inspired, how is it that one writer apparently contradicts another, even if the writers were, as some claim, uneducated men? Do the Hebrews believe all of the Old Testament as given in the Catholic Bible?

These questions are grouped together, because they are more or less intimately connected and relate to the Bible, directly or indirectly. (1.) The Catholic Bible contains the most books. Tobias, Judith, Wisdom, Ecclesiasticus, Baruch and I. and II. Maccabees are not in the Protestant Bible. (2.) There is practically no difference in the commandments, but merely in their division. All Protestants do not agree in the division. The Lutherans differ from the other sects. The Catholics, in making the worship of strange gods and images one commandment, have the weight of rabbinical tradition on their side and theirs is the only arrangement consistent with the Hebrew text as found in manuscripts.

(3.) The Protestant scholar Kennicott found the divisions to agree with the Catholic form in 460 out of 694 ancient manuscripts which he collated. The ninth and tenth commandments are, moreover, the sequence, as it were, of the sixth and seventh. The sixth forbids adultery, the ninth forbids the desire to commit this sin. The seventh forbids the stealing of our neighbor's goods, the tenth forbids our coveting them. (3.) The Lord's Prayer in the King James (Protestant) Bible appears both ways. In Luke xi., 2, 3, 4, you will find the Catholic form. In the revised Protestant version it appears only in the Greek text as found in manuscripts. The Protestant scholar Kennicott found the divisions to agree with the Catholic form in 460 out of 694 ancient manuscripts which he collated.

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happiness and gives him the means of salvation, but freedom to accept or reject it, can God be called unjust because that man, willfully and with open eyes, prefers damnation? If you warn a friend of a danger, and he persists in taking the risk, are you to blame because you foresaw the result of his act?

Nos. 7 and 8 deal with the question of "calls" and political topics for sermons among ministers, and are apparently echoes of an attempt by "American Catholic" to get back at his non-Catholic friends.

(9.) Are not holy water, blessed candles, etc., side issues in the Catholic Church, and do Catholics have to believe in them? Where does the priest obtain power to bless such articles?

These are sacramental and are used to excite piety. Objects to holy water might object to our Lord using clay on the eyes of the blind man to whom He restored sight.

"Patrick" could not see how the sacrament of baptism could enter any other Church than the Catholic. Baptism is so essential that the Church allows any one to baptize when a priest cannot be had, even if the baptized were a pagan or an atheist, providing his intention is to do that which the Catholic Church does—that is, baptize with water in the name of the Father, Son and Holy Ghost. This naturally includes baptism which has been done with this intention by a minister, but to be secure it is usual with converts to give conditional baptism.

An Admirer of Lectures" objected to Bishop Burke's excommunication of those attending the wedding of a Catholic by a Protestant minister. He was told that the Church prescribes excommunication for certain acts of public scandal or open defiance. The Catholic who indulges in such excommunicates himself. According to the Protestant theory, marriage is a contract in which a priest, minister or magistrate is equally qualified to officiate, therefore the Protestant party to a mixed marriage sacrifices no principle by being married by a priest. With Catholics matrimony is a sacrament, and the Catholic married otherwise than by a priest commits sin. When the ceremony is accompanied by an ostentatious display, as in the case mentioned, the sin is public, therefore the act of the Church must be likewise.

Considering the enormous development of divorces among those outside the Church, the Church is compelled in the interests of society, if from no other motive, to put herself on record regarding the sanctity of marriage. "E. A. L." asked five questions. Two of them are embraced in the old catechism question, "Is it ever lawful to lie?"

The answer, of course, was in the catechism, "No." She was told, however, that it was not necessary to tell all you know, particularly when people ask questions they have no right to know and the answer to which may result in injury to others.

The third query told of a poor man who came to her house begging for something to eat, but refused soup and meat because it was Friday. At the same time she thought he had been drinking and she thought it would be better for the Church to forbid drink on Friday than meat.

The answer was that Catholics refrain from flesh meat on Fridays because our Lord died in the flesh on that day, and it is done in commemoration of Him. Where drink is an occasion of sin to a Catholic, he is bound to abstain from it any day, and he is commended for abstaining where he does it to avoid sin or to give example to others.

In her fourth query "E. A. L." told of a Catholic girl who once thought that the Church believes in ghosts and that people send sometimes for the priest to lay a ghost that troubles a house. Is not this superstitious? asks "E. A. L."

If you will turn to your New Testament, you will find that the Apostles, and who were pretty good Christians, thought our Saviour a spirit when He appeared among them after His resurrection, and that He did not chide them for their belief, but described a spirit as not having flesh and blood like Him. Thomas, if you remember also, put his hand in our Saviour's side before he was convinced. Our Lord Himself cast out evil spirits. That is what is called exorcising in the Catholic Church, which, whether in the matter of miracles or ghosts, exhausts every natural means of accounting for such phenomena. It is said that an Episcopal clergyman (supposedly Rev. Josiah V. Huntington) became a Catholic because of witnessing the "laying of a ghost" by a Catholic priest.

"Would it be wrong for a Protestant to ask a priest to say Mass for a deceased non-Catholic?" A priest can say Mass for a deceased non-Catholic and Catholics can pray for them, as they do. Because a man, dying in venial sin, does not believe in purgatory does not prevent him going there.

"George B." quotes the decision of a Judge, who said a legacy of money for souls in purgatory was void and asked: (1) "Does not the priest defraud people when he takes money to get souls out of purgatory?" The priest does not take money to get souls out of purgatory. He does not know whether the soul prayed for is there or not. When given an honorarium for that purpose or when promising to say a Mass, he must say it for the soul of the person named.

"If God punishes us after death, is it right for us to evade it?" The question should be: "Is it right for us to ask God to have mercy on the souls of our departed friends?" Christ Himself in the garden of Gethsemane asked the Father to permit the chalice of sorrow to pass by Him though He was suffering for our sins.

"Why did not the Church abolish indulgences because of the abuses of selling them?" Should the various offices in the gift of the people be abolished because they are sometimes bought and sold? Amelia N., after imagining an impossible case of a girl in disguise deceiving a Bishop and being ordained, asked whether she should not be a priest. The answer was "no." The priesthood requires that the recipient must be baptized and be a male. She would no more be ordained than one who makes a bad confession would be absolved.

"M." asked if a widower could become a priest or a widow a Sister. The answer was "Yes." "M. M. C.," Jersey City, read an answer in the Catholic Standard and Times regarding a dispensation being more readily obtainable for a mixed marriage where the lady was advanced in years and plain looking. "M. M. C." could not understand the reason for this.

The Church recognizes the fact that one who is youthful and good looking has more opportunities of marriage than others, and is therefore less excusable in accepting a proposal from a non-Catholic. It is merely a question of degree in the circumstances which regulate the granting of a dispensation. The Church would rather see mixed marriages, yet there are cases where dispensations are necessary to save to the faith the Catholic party and his or her offspring.

"J. J. K." wished to know why the Church bothers about Catholics believing in dreams or in fortune tellers, and said he knew things to happen which were already dreamed about. Many dreams are merely the result of indigestion, and yet people are found who believe them supernatural. Of course visions have been granted to the saints and sometimes to others which were supernatural and had a significance. The Church bothers about it because many are led astray by dreams which can be accounted for by past happenings or by thoughts regarding the probability of future events. As to fortune telling, the places where fortunes are told are frequently masks for even greater iniquities, and girls especially who frequent them endanger their reputations. The Church in forbidding such things has the wisdom and experience of nearly two thousand years to guide her, and the experiences of the confessional alone supply her with an intimate knowledge of the diseases of the soul and the best methods of dealing with them.

"J. D." wanted to know "What is the use of a Catholic attending Mass if he gets drunk, steals and commits other sins?" This is not a result of his attending Mass, but rather of resisting the graces which flow from such attendance. However, our Lord, who came to save sinners and not the just, may yet save the sinner who still avoids another mortal sin, that is, failure to hear Mass. Bad as he may be, he would be even worse did he not attend Mass.

HOW THE REAL PRESENCE MAKES CONVERTS Our Eucharistic Lord wins souls in all ways, and often more than we may realize. He wins them miraculously. I remember the case of a young Protestant woman who was induced by a Catholic friend to attend vespers and benediction one Sunday at St. Paul's Church, New York City. After the service was over the Protestant girl said to the Catholic one: "Bring me the priest: I want to speak to him." And she said to him: "I know nothing of the Catholic religion, but while you were raising up that bright object in church it spoke to my soul and commanded me, like God, to join the Catholic Church." And so she was instructed, received, and in course of time became a religious.

I met a woman in California whose husband had at one time a bitter lawsuit with the Church about some property belonging to the old missions. Both were rank Protestants, she the daughter of a Methodist bishop. She chanced to wander idly into the Catholic Church one day, and sat down and rested, and enjoyed the quiet, for she was in deep distress. Soon she grew into the habit of daily spending some quiet minutes there, "just resting," she told me, "looking at the altar, wondering at the little sanctuary lamp, and at the peaceful devotion of the occasional worshippers, but deeply enjoying the calm serenity. And after some time I was in that manner converted: without reading a word or hearing a word of the Catholic doctrine, I became gradually influenced in its favor and then strongly certain of it. Of course, I afterwards went through a regular course of instruction, and since then have thoroughly studied the faith, but the Real Presence it was that actually converted me." Her husband and children joined the Church some time afterwards.

Who can tell how many converts are thus made by the Eucharistic Teacher of mankind? conscious as they may be, or unconscious, of His leading. It has been said that every religious error of modern times can be traced to misconception of the Incarnation. And it may be added that the Incarnation, the synthesis of all religious truth, can best be known by understanding the Eucharist. The Real Presence is not only the fountain of distribution for the divine favors in the Incarnation, but it is the focus of its light. It is not only the memorial of divine love, but it is the influence of the divine wisdom.

The Eucharist is the sum of the Christian religion. As the unregenerate soul asks of the missionary, "What have you to give me?" the perfect answer is, "I have Jesus Christ to give you, true God and true man, dwelling with your Catholic brethren under the appearance of bread and wine." And since, thanks be to a patient Providence, the vast majority of our separated brethren still hold fast to the Divinity of Christ, the Eucharist is a missionary coigne of vantage whose worth cannot be overestimated.

The personal love of Jesus is the substance of justification; it is the guarantee of perseverance; and the promise of it is the hope of heaven. The love of Christ is the supreme virtue, and therefore the means of getting to the supreme missionary topic. The Real Presence is that divinely generous outpouring of divine love, the very identical Christ Himself given us for the participation in the divine life. In the Eucharist the immediate union of the soul with God through Christ and in the Holy Ghost, is made as perfect as it can be before the beatific vision.

The Church of Christ was, in a certain sense, founded to give men Christ in the Eucharist. Every doctrinal belief leads souls to the altar. All ecclesiastical authority, whether to teach or to govern, is associated with the Eucharistic priesthood as its essential guardianship. If you call the Christian religion the Tree of Life, then the sap is the Eucharist, the bark is the society, the priesthood and laity are the fruits.

The Real Presence makes the Church, and it also makes the priesthood and the laity, just as the sap of the tree makes its bark and its fruits. The Church organism guards the Eucharist as the bark guards the sap; the Christian priesthood and people prove the Real Presence as the fruit proves the tree. The demonstration of divinity in Church authority as well as in the holy lives of the Church's children is but to show the living force of Christ—Christ living in us and in the Church as sap lives in a tree and gives it life.

Not only is the Real Presence the supreme missionary dogma, but being the most difficult one to accept, its belief is the decisive victory of all controversy. Persuade a Protestant that his Catholic neighbors have Christ the Lord personally present in their church building, and what obstacle remains for faith to overcome? By such a soul the Roman dogma of authority, every way easier to believe than the Real Presence, will seem to be understood and accepted. On the other hand, the claims of Church authority are too often rejected because they are not accompanied by a full and clear demonstration of the Eucharist. History, reason, tradition, Scripture are well used, indeed, in showing that Christ founded a Church, and in pointing out the Church's divine marks of genuineness; but all evidences of religion should not be monopolized in proving the authority of the Church.

The really black ignorance of non-Catholics is ignorance about the Real Presence. It is indispensable that we should proclaim to them: "There hath stood One in the midst of you whom you know not." Have you not noticed that when any sect sets up an altar and claims a priesthood it straightway calls itself Catholic? Any form of the Christian religion which claims an altar and a sacrifice ceases to be offensively individual, ceases to live on opposition, and is ashamed of being Protestant, and yearns for the Great Brotherhood. The Eucharist is the divinely given Pledge of Brotherhood Love—itsself one of the most attractive themes for missionary preaching.

Meanwhile, the Real Presence gives to true individualism all its wants, nay, more than was ever dreamed to be possible by most radical separatists. It reveals new spiritual appetites, and more than satisfies them. How little is known outside the Church of our personal Eucharistic Union with Christ and His God? If we were not over-anxious to comprehend the intellectual peace of Christ secured by the teaching Church, forgetting the peace of heart which passeth understanding, and which is given by the Eucharistic Church?

The reason why there is faith in the world is because there is divine love to keep faith alive. Remember the concluding words of our Saviour's promise of the Real Presence. "The words that I have spoken to you are spirit and life." As charity outranks faith and hope, so in the repository of the wise missionary does the Eucharistic dogma outrank all other dogmas. The presentation of Catholic truth without the Eucharistic dogma in supremacy, is like building a church without an altar, or like a church whose pulpit outshines the sanctuary. The Eucharistic home, the Eucharistic banquet, the Eucharistic man, the Eucharistic day—here are missionary forces whose undeveloped power awaits the champions of truth as newly discovered mines the labor of the engineer.

Among our separated brethren are many who are already half-converts, and a large proportion of these hesitate to enter the Church because they do not properly know the Eucharist; they have never been clearly told what it means. Did we but publish in burning words the joy which is poured into our own souls at Mass and at Communion, fewer men and women would stop half way on the road to the Church. And, finally, let us ask, What makes a missionary? What quality is added to the ordinary Christian character, whether of priest or layman, that we may have a missionary? It is love of souls, zeal for souls. It is that love which utters the spontaneous cry, "Da mihi animas!" O, what a pattern for soul-lovers and soul-seekers in Jesus Christ in the Eucharist! He is content to be the Guest of souls, the Servant of souls, the food of souls! Persuasion is the divine gift of the missionary; but no man can persuade who does not love. The Sacrament of love and the school of love is the Eucharist. The Real Presence makes converts, not only because in it Christ works and His Father works for souls, but also because it makes missionaries. The sanctifying priest is the typical missionary priest, as the frequent communicant is the typical missionary layman. Such a one knows what missionary self-denial is because he is emptied of self and filled with Jesus. He knows what missionary eloquence is, for out of the fulness of his heart the words "speaketh—a heart filled with Jesus."—The Rev. Walter Elliot, in "Eucharistic Conferences."

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Sheeplessness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Parmentier's Vegetable Pills, gelatine coated, containing no mercury, and are guaranteed to give satisfaction or the money will be refunded. There are cases of consumption so far advanced that Bickel's Anti-Consumption Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal.

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

London, Saturday, January 15, 1899.

"THE PEN."

The fourth number of this excellent literary venture of Dr. Foran, of Montreal, shows a marked improvement. In fact each succeeding issue exhibits more sign of life and energy and usefulness.

The present number contains the opening chapter of a new story: "Backshot, the Huron," by Dr. Foran. It will be found a story of absorbing interest, especially to Canadians.

There is also a review of a new French magazine entitled "Le Jardin Littéraire," which has been most carefully prepared, and contains striking truths which should be taken to heart by our French Canadian fellow-citizens.

TO CORRESPONDENTS. Scrutator writes: "There is a dispute here regarding the commencement of the twentieth century, some saying that it will begin with the year 1900, others saying that it will not commence till January, 1901. Which of these statements is correct? Or is either of them right? Kindly answer this question and give reason for your answer."

Answer. Nineteen centuries are nineteen hundred years. It is clear that nineteen hundred years of the Christian era will not be completed till midnight Dec. 31st, 1900. Then the twentieth century will begin with the next day, January 1st, 1901.

VERY TRUE. The Buffalo Union and Times makes a good point in answering the New York World, which recently spoke sneeringly of a Staten Island widower who applied to the Castle Garden Immigrant Mission House to supply him with a suitable immigrant maiden to be his wife. The Union and Times says on the subject:

The World need not be so funny. There is many a fine lady carrying a high head and wearing jewels rare whose mother or self came to this land a poor immigrant girl. Those girls, especially from Catholic Ireland and other Catholic regions, may have little of the world's goods and little knowledge of the tricks of "society," but they have instead the far more valuable possessions of virtue, vigor and bloom; and it might be the making of many a millionaire's worthless son if, instead of marrying a gay and giddy specimen of the heartless matrimonial market, he went on his knees to one of those clear-eyed, blooming maidens just landed at Castle Garden and begged her for God's sake to become his wife.

THE POPE'S ENCYCLICAL. The Holy Father Pope Leo XIII. has at last given his decision on the Manitoba School Question, and though it is very definite in regard to the position Catholics ought to take in this matter, we cannot say that it differs materially from what we have all along anticipated it would be.

The principle of religious education has been constantly upheld by the Church and by successive Popes, including Pope Leo himself. We cannot be much surprised that he should now maintain the same principle, and the whole Catholic world could expect nothing else in the present encyclical, which will be found in another column, than that the necessity of Catholic education should be insisted on.

In the following teaching on this subject there is nothing different from what the Holy Pontiff has constantly inculcated:

"For the Catholic there is but one true religion, the Catholic religion; hence in all that concerns doctrine or morality or religion he cannot accept or recognize anything which is not drawn from the very sources of Catholic teaching. Justice and reason demand, then, that our children have in their schools not only scientific instruction but also moral teaching in harmony, as we have already said, with the principles of their religion, teachings without which education will be not only fruitless but absolutely pernicious."

Hence the necessity of having Catholic teachers, reading books and text-books approved by the Bishops, and liberty to organize the schools, that the teaching therein shall be in full accord with Catholic faith as well as with all the duties that flow therefrom.

The duty of Catholics in regard to Catholic schools follows as a natural consequence, whether in Manitoba or elsewhere, and this duty is expressly laid down by the Holy Father, who deplores that Catholic Canadians have failed to unite as they should have done in defending those interests "the importance and gravity of which should have stilled the voice of party politics, which are of much less importance."

We have all along maintained that Catholics, independently of party politics, should insist upon the fulfillment of the promises made when Manitoba became a province of the Dominion. As citizens we have the right to do this, and as Catholics the Holy Father exhorts us to follow the same course.

The Pope tells us that the so-called Manitoba school settlement is "defective, unsuitable and ineffectual." This we have constantly held it to be. The Holy Father, however, expresses the hope that the men who are at the head of the Federal and Manitoban governments will in their good will, sense of justice, and prudence, restore the Catholic rights which have been taken away. We would be glad to believe that this will be the case, but Catholics must, in the meantime, be true to themselves, and resolute in demanding their right, otherwise their hopes will be delusive. Justice to the Catholics of Manitoba must, therefore, be the chief plank in our future political platform, without regard to whatever party may be in power.

The Holy Father commends the Canadian Hierarchy for the firm stand they have taken in demanding Catholic education. From that learned and manly body we could expect nothing else than the moderation and firmness they have exhibited, and under their able guidance we expect to be led on to victory in the contest we must now undertake.

SECULAR EDUCATION. The necessity of religious education in schools is recognized by many of the Protestant clergy who have had opportunities of noticing the evil results of a purely non-religious course of study, but they are frequently deterred from giving expression to their views lest they may run counter to the pronounced secular ideas of their congregations. An example of this difference of opinion is found at St. John's, Michigan, where the Baptist pastor, Rev. Elisha Willard, has been called upon by his congregation, by a vote of 30 to 7, to resign his pastorate at the end of conference year, April 1. The pastor's offence is that he has preached opinions which are unpalatable to a majority of the congregation. There were three points in the preacher's teaching to which objection was made. He stated that colleges and schools are useless unless they stimulate faith in God, he disapproved of church entertainments, and declared that there were only six true Christians among the congregation of five hundred present in the church. The others, he said, were unbelievers and backsliders.

MIRACULOUS INTERVENTION. The Baptist Ministerial Association of Toronto, at its meeting held on Monday, the 3rd inst., had a curious discussion on the work of the Holy Spirit. It was the second time the question came up, as the discussion was the consequence of a paper the continuation of which was read on the evening in question. One clergyman seems to think the Holy Spirit delirious in performing His duty, as miracles should be wrought now-a-days, such as enabled men to speak with tongues as they did in the days of the Apostles. Others explained that these manifestations are unnecessary to-day.

Christ did not make a limit of time when He declared that those who believed in Him and went forth to preach His gospel should do even greater works than He had wrought among men; and it is certain that at the very least those who were commissioned from on high either to proclaim a new revelation or restore the divinely-instituted religion to its original purity, were not only authorized by God to prophecy, but also to work miracles.

It was by miracles that Moses established his commission from God, because God Himself recognized that the people who were to be led by him had the right to expect the divine sanction through miraculous works. The judges who succeeded Moses also proved their authority by miracles, and so did the great prophets who appeared from time to time down to the days of Judas Machabeus. Christ and His Apostles also proved their authority by miracles, to which they appealed in proof of their mission, and there is no reason to say that the age of miracles is past.

If it can be claimed that miracles are now not necessary, it is the Catholic Church only which can claim that miracles are not needed to confirm its faith, inasmuch as it was established by miracles, and it has not since ceased to exist, and to teach the same doctrines throughout the ages. But Protestantism was a new religion, and the ministers when asked whence they derived their authority, knowing that they have it not from the established line of succession, are accustomed to say they have it from God. They should certainly prove their claim by miracles. Luther held that men had the right to demand such evidence of a divine mission, and he gruffly demanded from the seceders from his secession by what miracles they could prove their authority, though he failed to produce any himself, and he needed them as much as they did.

In the Catholic Church miracles have been constantly wrought in testimony to the faith; not so in Protestantism. Any one conversant with Church history knows that to be the case, and at the present time many undeniable miracles have been attested by witnesses whose veracity is unassailable. Such are the miraculous cures at Lourdes, St. Anne de Beaupré, Notre Dame de Loretto, etc.

The rev. gentleman who demanded miracles at the ministerial meeting was right in maintaining that there must be miraculous manifestations at the present day. His error lay in attributing the failure to the Holy Spirit, who will not fail in His duty. He looks for the divine attestation in the wrong place when he expects to find it manifested in favor of Protestantism of any form.

It is to be remarked, however, that man has not the right to demand miracles from God. Thus, when the rich man in the Gospel asked a miracle through Abraham, in favor of his brethren, he was told "they have Moses and the prophets, and if they will not hear them, neither will they hear one risen from dead." So the motives of credibility in the Catholic Church are also sufficient without new miracles, and it is only the infinite bounty of God that supplies miracles when He deems it wise to do so.

Of course diabolical manifestations, such as those emanating from spiritualistic mediums, or supposed to come through them, must not be confounded with real miracles.

The decision of the Baptist ministers is not told, as the further discussion on the matter is put off till the 17th inst.

THE CATHOLICITY OF CHRIST'S CHURCH. At the session of the Westminster Confession Commemoration, held recently in Montreal, the Rev. Professor Scrimger delivered an address on the "Catholicity of Presbyterianism as shown in the Westminster Standards."

The title Catholic given to the Church of Christ in the Apostles' Creed is a distinctive character of the true Church by means of which it may be known from all others, and the professor had certainly a difficult task before him when he undertook to prove that Presbyterianism possesses this mark. But as that denomination professes to accept all that is contained in the Apostles' Creed, as being founded upon a certain warrant of Holy Scripture, it was necessary there should be some plausible plea put forth to show that it is truly Catholic in the sense in which Scripture and the Creed attributes that quality to the Church.

To ascertain in what sense the term Catholic is applicable to the Church of Christ, it is necessary to consider how the word was applied from the earliest ages of Christianity. Was it applied indiscriminately to all professedly Christian Churches, as many Protestants believe to be proper, and as Rev. Dr. Scrimger would wish us to believe, or was it confined to the one Church which Christ established, as distinct from unlawful or heretical sects?

On this point we have the testimony of St. Augustine, who establishes from numerous passages of Scripture, and by tradition, that the Church of Christ should be diffused throughout the world. In this fact he discovers sufficient reason whereby to refute the claims of the Donatists, which was but a small sect, not extending beyond the limits of Africa. Hence he infers that Donatism has no claim to be the true Church. "Point out to me the Church if you have it. Show that you communicate with all nations." So also in the Council of Antioch, held in 341, and in that of Rimini, held in 359, the term "Catholic Church" was used of the Church in contradistinction with the numerous heretical churches which

had sprung up in the course of time. St. Cyril of Jerusalem advises that in a town where there are heretics, you are not to enquire for "the Church," as heretics whom you would meet claim also to be the Church, but ask "where is the Catholic Church?" He informs us that heretics are not known by this title.

The Donatists, to meet the argument thus used against them drawn from this title of the Church, explained that it is not meant to signify intercommunion throughout the world, but the observance of all the divine precepts, and of all the sacraments. But St. Augustine says distinctly in Epistle 52, "the Church is called Catholic because it is spread throughout the world." St. Cyril declares that it is Catholic because "it subjugates all men, teaches all truth, and heals all sin." St. Vincent of Lerins explains Catholicity of doctrine to be what is held "always, everywhere, and by all." It is clear, therefore, what was understood from the beginning to be meant by the Apostles' Creed, wherein it is said: "I believe in the Holy Catholic Church," and in the Nicene Creed, which expresses belief in "One, Holy, Catholic and Apostolic Church."

Of course, in the beginning of the Church's existence, it was a little flock to which Christ addressed the words "fear not, little flock, for it hath pleased your Father to give you a kingdom." This means not merely that this little flock should possess the kingdom of heaven, but it implies also the fulfillment of prophecy, and of His own promises that the Gospel should be preached to all nations. But when once this universal extension of the Church of God was accomplished, it is evident from the confidence with which these fathers of the Church spoke, that its Catholicity or universal extension should surpass that of any of the sects which might appear from time to time, and there are especially three aspects under which the Church is universal: she should teach all Christ's doctrine, she should be spread throughout all nations, and as these characteristics should always belong to the Church, so that the words of the Apostles' and Nicene Creeds should be always true, she should continue to exist and to be Catholic or universal during every age to the end of time.

This teaching of the Fathers is derived from Holy Scripture as well as from tradition. Christ commanded His Apostles to go forth to teach all nations. This is the Catholicity of place or extension. They were to teach all things what He had revealed and he was to be with them all days to the consummation of the world, or the end of time. Thus Catholicity of doctrine and of time were promised to the Church.

Presbyterianism, or any form of Protestantism, does not profess any one of these three distinctive Catholicities of the Church. Even in the Westminster Confession it is declared that the "pure Churches" are subject to an admixture of error, but that particular Churches are more or less pure. This is an acknowledgment that Presbyterianism does not teach in all things the doctrine taught by Christ, but independently of this admission, the very agitation which has been going on during recent years for the adoption of a shorter creed, in which certain extreme doctrines of Calvinism, concerning predestination, election, and the pre-reprobation of a portion of mankind, shall be left out, is another proof that Presbyterianism is ready to change its doctrines according to the direction of the wind or the tendencies of the age. A sect so disposed can have no claim to Catholicity, and in fact the Free Presbyterian Church in England has actually made the changes we have indicated, and Presbyterianism in Canada has equally departed from the recognized standards, the General Assembly having a few years ago recognized a marriage of one of its clergymen, which is declared in the Confession of Faith to be contrary to the divine law. This is a practical departure from the standards of faith.

Presbyterianism admits that it is a fallible Church, and wishes it to be believed that the true Church is necessarily fallible. Therefore it may err, and as a matter of fact it must have erred, since it has to some degree practically changed its doctrines, and it is admitted on all hands that at the present moment the Presbyterians do not hold all the doctrines of the Westminster Confession, the two hundred and fiftieth anniversary of which has been just celebrated. This is also admitted by Dr. Scrimger.

In diffusion Presbyterianism falls far short of the truly Catholic Church. The Professor makes an effort to attribute Catholicity of this kind to his Church, saying: "It is not exclusively the Church of any one country or of any one nationality. True, it has flourished in Scotland more than anywhere else, for there in one form or other it embraces the great bulk of the population, and by them it has been planted in every one of the five continents of the globe. But it is also the characteristic form of the Protestantism of Wales, France, Holland, Switzerland, Hungary, and Italy, where, even before the Reformation, the Waldenses unfurled the blue banner in the mountains of Piedmont."

Thus, by tying together a number of discordant elements, in order to increase the bulk of Presbyterianism, the Rev. Professor manages to make it appear that Presbyterianism has an adhesion of twenty-five millions of souls, one tenth of the number of Catholics in the world.

As a sample of the diversities of those who are thus claimed to be Presbyterians we may state two or three facts. The Waldenses more resembled the modern Quakers in doctrine than the Presbyterians, for they condemned all oaths even in a court of justice, and maintained that capital punishment of criminals is unlawful. They also condemned infant baptism, a practice strongly maintained by Presbyterians. The Church of the French Protestants in council some years ago pronounced against the Divinity of Christ, and but a small minority seceded in order to maintain this most fundamental doctrine of Christianity; yet it is only by including such sectaries that Presbyterians attempt to make a show of universality. Besides, there are other differences which have split up the Presbyterians into sects, differing more or less seriously from each other. They certainly do not and cannot form the one Church Catholic which Christ established with authority to teach, to make laws for the government of the people, and to settle controversies of faith. Probably all the Presbyterians of the world taken together do not number more than ten millions, and no single Presbyterian sect more than four or five million at the most.

But Dr. Scrimger asserts that these bodies all hold the Presbyterian form of Church government, and are therefore rightly classed as Presbyterians. But elsewhere in the same address he maintains that this form of government is a matter of indifference or of small importance. He says:

"Towards Congregationalists on the one side we hold out the hand of fellowship in brotherly greeting. Towards Episcopalians on the other we extend it as members of the body of Christ equally with ourselves."

In such opposite claims there is no consistency.

We have already remarked that the truly Catholic Church must have existed, and have been Catholic ever since it was established by Christ. The one fact that Presbyterianism is now celebrating the two hundred and fiftieth year of the existence of its creed is sufficient proof that it has not Catholicity of time.

LEVITY IN THINGS SACRED. Marriages under strange circumstances have been of frequent occurrence lately. They have been contracted on railway trains, by telephone, in a balloon, and at pleasure parties out for a sail. The Salvation Army has made it an habitual thing to make a public show of their marriages, charging a few cents to "raise the wind" on such occasions, either for the benefit of the newly-married couple, or of the Army itself, we know not which.

Formerly Christian marriage was regarded even among Protestants as a sacred ordinance, which, indeed, it is proclaimed in Holy Scripture to be. Our Lord declares that God hath joined together the Christian husband and wife, so that man may not put them asunder, and St. Paul declares of marriage that "this is a great sacrament, but I speak in Christ and in the Church."

There are a few Protestants who still hold that marriage is a sacred rite, and the foundation of Christian society. But the general sentiment is undoubtedly now that it is merely a civil contract which does not give rise to any sacred or religious obligations. The opinion published only a couple of months ago by a Toronto journal, that the marriage of two heathens is quite as holy as any marriage of Christians, is now quite prevalent, and it is the growth of this opinion which has pro-

duced the divorce laws of Canada and the United States, facilitating divorce and free love to an alarming and demoralizing extent, especially in the latter country. If marriage is purely a civil contract, it is of course no profanation to contract it with levity and under circumstances of frivolity, such as those under which a few days ago a minister married a couple in a lions den, for the sake of notoriety, and of creating a sensation. If marriage is really so frivolous a matter, it is difficult to understand what the ministers have to do with it at all.

Baptism stands in somewhat a different position from marriage, inasmuch as there is no one who pretends that baptism is anything but a religious rite. It is undoubtedly a sacrament and the door by which Christians are admitted into the fold of the Church, and we should expect that at least there should be no frivolity in its administration. But, once the door is opened to levity in the administration of sacred rites, all restraint is soon removed, and we are not, therefore, very much surprised to read such paragraphs as the following, which we clip from a daily paper. The headlines show the sensational character of the proceedings:

MUSCULAR BAPTISM. A Jersey Minister Wore Hunting Boots at the Ceremony and Threw the Convert Under the Water with a Bang.

We are next told that a large crowd of several hundred persons assembled on New Year's day at South Amboy, N. J., to witness the immersion of Mr. Mathis, a Baptist neophyte, whose neat dress is minutely described. It will suffice to say that he was "dressed in black and was clean shaven." The account of the occurrence goes on to say:

He stood on the shore waiting for the pastor, who presently appeared wearing a pair of hip boots. He took the candidate by the arm and waded out until they had gone about twenty yards from the shore, when the congregation began singing a hymn.

Then, after offering a prayer, the pastor lifted Mathis bodily and immersed him in the water.

For an instant Mathis was unable to get his breath. He soon recovered, however, and was assisted to a carriage and driven to his home.

It was thought worth while to telegraph this news to all parts of the country; and it was certainly something "very, very funny."

Levity in sermons has also become exceedingly common. We presume we shall next hear of some humorous parody in the ministrations of the only remaining sacrament which Protestantism has, "the Lord's supper." In fact we might even now relate incidents in connection therewith which could not fail to excite amusement, notwithstanding that there is a very serious side to such matters.

DEATH OF REV. WM. CASEY, OF ROCHESTER. On the 4th January there died at St. Mary's hospital, Rochester, New York, Rev. Wm. Casey, Father Casey had been parish priest of Palmyra in the Rochester diocese, for over forty years, resigning charge only when ill-health rendered him unfit for a continuance of duty. He struggled bravely, however, for a few years, unwilling to sever the long connection which he had held with his parish; but advancing years and infirmity had to be taken into account, and he was forced to retire to St. Mary's hospital, where he resided for the past couple of years—his every want attended to with the utmost kindness by the good Sisters of that institution. Up to within a few months of his death he was unable to celebrate the holy Sacrifice at the chapel of the hospital.

Rev. Father Casey was born in Limerick, Ireland, on the 18th May, 1820; and received his education at All Hallows college, Dublin, being raised to the priesthood in 1842. He came to this country in 1855, his first and only parish during his long life being Palmyra. He also attended to the outlying missions of Fairport and Macedon. Father Casey is survived by his brother, Dr. Casey, of Rochester, New York, and his sister, Mrs. Sheehan, who still resides in her native place—Limerick, Ireland.

The deceased priest was most highly esteemed by his Bishop and brother priests in the diocese of Rochester. Perhaps the most notable trait in his character was a scrupulous performance of every duty pertaining to his sacred calling. During the years of his labors in Palmyra as parish priest he was noted for his fervent devotion to duty, not alone in temporalities, but more especially in spiritual matters. For the children he ever had a special solicitude, and very dear to his heart was the desire to bring them up faithful and steadfast members of the Church, so that in maturity and advancing years they would prove a credit to the faith in which they were born.

The funeral took place on Friday, the 7th Jan., from the residence of his brother, Dr. Casey, 25 Sophia street.

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FIVE-MINUTE SERMONS.

Second Sunday After Epiphany. OUR TWO DUTIES. "How is it that you sought Me? Did you not know that I must be about My Father's business?"

This was the reply of our Divine Lord when, finding Him in the temple, His Mother said, "Why hast Thou done so to us?" No one can question His perfect fidelity.

Therefore, in His answer we can only read the assertion of the supreme claims of the service of God; and the explanation comes in the next verse but one: "He went down with them to Nazareth, and was subject to them."

Here we find the duty of the state of life interwoven with the duty to God. The duty of the state of life springs from the duty to God; and so its discharge depends for its true character on the discharge of the latter duty.

We see how perfectly His condition of life in being subject to those placed over Him. He sought no immunity on the score of being an infant prodigy who had astonished the doctors of the law by His wisdom.

His place was not there through necessity. It was for us He took it, and for us the Father imposed it on Him. We see all this folded up in the gospel of the day.

Among the speakers at the annual New England dinner at Cincinnati last Wednesday, was Dr. Miles Standish, of Boston, a direct descendant of the famous New England hero of history and song, Miles Standish.

Dr. Standish said he would illudstrate the liberality on religious beliefs which distinguished the Pilgrims of Plymouth from the Puritans of Boston by referring to the fact that Miles Standish was raised a Roman Catholic, and probably remained one till his death, although he allowed his children to attach themselves to other churches.

Religion Blesses Innocent Pleasures. I have always regarded it as a great mistake to religion that some men have associated it with a gloomy gloom that it became unbearable in the eyes of men, especially of youth.

Malting with Cod Liver Oil for Lung and Throat Diseases. Perfectly well established is the value of cod liver oil in the various diseases of the air passages, and combined with malting its remedial value is vastly enhanced.

The Three Stages. For the early stage, Scott's Emulsion is a cure. For the second stage, it is a relief. And for the last stages of consumption it soothes the cough and prolongs the life.

A Beautiful Custom.

In Europe it seems to be customary to ring the bell in the church tower when the Consecration takes place during the Mass. This gives notice to the sick in the parish and to those who are otherwise compelled to be absent from the services of that moment, the most solemn of all, when the Son of Man—the Word made Flesh—comes amongst us as He promised when He said He would not leave us orphans, and He would not leave us in spiritual Com-

Ignorance. The Duke of Norfolk's Excellent Advice to the Catholics of Sheffield. The following interesting letter was written by the Duke of Norfolk to Canon Gordon of Sheffield in response to a request that he would take part in a meeting to answer the charge is brought against Roman Catholics by lecturers styling themselves "ex-priests" and the like:

My Dear Canon Gordon—I have to acknowledge receipt of your letter telling me that the Catholics in Sheffield propose to hold a meeting to protest against the calumnies against our priests and nuns which have been put forth in lectures delivered lately in Sheffield.

Cardinal Logue on Reading. Speaking at the opening of the Armagh Catholic Literary Society, Cardinal Logue said: "This is an age of reading, and unfortunately, if I may so express myself, it is an age of omnivorous reading. I see a medical authority here in the assembly and he will be able to bear me out in this, that if a man eats everything that comes in his way he will soon be in the doctor's hands."

The Agnostic Business. The Rev. Silliman Blagden, a zealous Protestant clergyman, who still believes in the Bible, said recently in a sermon in the Catholic church, whom I have invariably found to be sound and faithful in their belief and adherence to the Word of God, and a few of our Protestants were present.

A Glimpse of the South. The winter health region of the United States which we may call southwestern Texas, New Mexico and Arizona, is visited at the present time by a large number of people.

One Result of Rome's Decision. Rev. Luke Livingston, D. D., than whom it would be difficult to name anybody more competent to treat the subject, contributes to the current Catholic World a scholarly and thoughtful paper entitled "Since the Canonization of Anglican Orders." One of the chief results, the Doctor declares, of Rome's affirmation anew of the invalidity of those orders has been the dissipation among Anglicans of the false notions of religious unity which many of them formerly entertained.

What They Desire. Two devoted mothers, says the New York Tribune, one a Frenchwoman and the other an Englishwoman, were discussing the various methods of educating boys, and eagerly comparing the advantages and disadvantages of the English and French systems respectively.

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Duties of the Christian Life.

"The obligations and duties of the Christian life are not all external," writes Cardinal Gibbons, pointing out a religious life to young men, in the January Ladies' Home Journal. "They are mainly internal, and must proceed from the heart. There is no virtue in one's daily actions unless it be first established in the soul, and is only an external expression of the soul's convictions or prolongation of heartfelt sentiments."

However, as the external duties are not absolutely, and under all circumstances, essential, they vary both in number and frequency, according to environments and opportunities. A business man can not do all that a clergyman is expected to do; a man in trade not what a man in leisure can accomplish; nor a man of the world all that is possible and easy to one who keeps himself from society.

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meaning will no longer be mistaken. We can bear with misconceptions, but we can not bear with error. The Church renews them. Doctor Livingston also alludes to the palpable endeavors the Anglicans, now that Rome has decided against them, are making to secure recognition for their orders from the Russian church; but he holds that these efforts will come to naught; and he quotes the following conversation between the Russian ambassador in England and a Russian consular judge of its character, and addressed to the Doctor himself.

An Important Work. It is now many weeks since Church Progress suggested that the "thorough continuous and systematic religious instruction" of our young people. Naturally one would suppose that the Catholic press, which has not been devoted to the interests of our holy religion and demands loyal support therefor, would have discussed so important a question in its columns, and encouraged experienced priests to discuss it in letters; but, with a few honorable exceptions, the subject was allowed to fall with a dull thud.

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REID'S HARDWARE. For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Suctioners, the latest Wiretraps, Manics, Cutters, etc.

BUY Cremor's Salt THE BEST. Face Humors. Face Humors. Face Humors. Face Humors.

THE FARRIER'S HIS FELLOW

The dog was a cur; a dog cur. The dog was a cur; a dog cur.

But I am going too far. Who ever told a story of a dog? Who ever told a story of a dog? Who ever told a story of a dog? Who ever told a story of a dog?

But about the little boy. The little boy who saved the life of the farrier's dog. The little boy who saved the life of the farrier's dog.

It happened this way. The farrier opened shop, and found a litter lying there upon the street. The litter was a bad man, the litter was a bad man.

When the bright yellow ball in the gutter. When the bright yellow ball in the gutter. When the bright yellow ball in the gutter.

When the farrier's dog. When the farrier's dog. When the farrier's dog. When the farrier's dog.

When the farrier's dog. When the farrier's dog. When the farrier's dog. When the farrier's dog.

THE FARRIER'S DOG AND HIS FELLOW.

I. THE DOG.

The dog was a cur; a common yellow cur.

Though to be sure there were others who, knowing his good qualities—for really the cur was possessed of some very good qualities indeed—declared there was a strain of the shepherd in his blood.

The dog was a cur; a common yellow cur. Though to be sure there were others who, knowing his good qualities—for really the cur was possessed of some very good qualities indeed—declared there was a strain of the shepherd in his blood.

But I am going too fast: far too fast. Who ever told a story without beginning at the first?

But about the little boy who was named the Fellow: it was he who saved the dog's life.

II. THE BOY.

It was wonderful, the farrier declared, the way in which the boy began to mend after the dog began to keep him company.

It happened this way: One morning the farrier opened the door of his shop, and found a litter of young dogs lying there upon the shop floor.

Of course he could not have an entire family of them housed upon him there in the shop.

When the bright eyes beheld the yellow ball in the good farrier's arms he lifted his poor little hands and called out, gaily: "Baydaw! baydaw!"

When the farrier passed on the baby still called for the dog, pointing his little finger after the retreating figure, and crying, "Baydaw, baydaw," with the big tears trembling upon his cheeks.

side the window cramping the baby arms with the yellow ball that had been destined for the mill-pond.

"It is the first thing he has noticed for almost a year," she said; and then turning to the farrier: "Would you sell it? He has been very, very sick for so long, and the puppy pleases him."

The two were great friends from the very first. The boy, romping about the yard with his new friend, began to "mend," the farrier called it at once.

As the boy grew older (did I say he was always followed by the dog? Well, he was, always) and began to grow strong, and to converse with his big friend, the smith hunted up an old anvil, and had it nicely cleaned, and brought into the shop: he placed it near the forge, and when the boy and dog came down for their morning call, he would dust the anvil with a clean apron, and say to his visitor: "There's your seat, sir, all waiting."

III. THE THREE'S DOG.

One morning the boy sat on the anvil drawing the dog's bushy tail between his palms.

"Hello, Mr. Farrier! Hello, sir!" Then the farrier turned, and saw the boy, the dog, and the first breeches, framed in by the big door, waiting to be recognized.

"Well, now," said the farrier, "and it's right you are. Now, once—" he seized the bellows pump again, and began pumping with all his might; he pumped away until the coals on the forge were a good red glow before he opened his lips for another word.

"Go and call the man back," the mother said to the nurse-maid; and in a moment more the big farrier, who, if he didn't love dogs, certainly did love children, was standing just outside the window cramping the baby arms with the yellow ball that had been destined for the mill-pond.

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The boy blushed like a girl, and continued to stroke the dog's back; he had never been so embarrassed in all his little life, although he felt so proud; as, indeed, why shouldn't he?

"Glad you like him, sir," said the smith. "He does look uncommon well now, walking along in the company of them new breeches."

"Then there was another long silence: in which the smith looked at the boy (a twinkle in his eye), and the boy looked at his first breeches (a smile in his eye), and the dog looked at them both, as though he considered they were both rather easily embarrassed about so very small a matter.

"Why," said the smith, "he might, and welcome, but the rogues would steal him, like as not."

"We might look him up here in the shop till we got back," said the smith; but the boy shook his head.

"I don't think," said he, "that we should like to be parted to-day."

"Why, it's this way. Give a man a bad name and he'll be accused of everything bad comes his way; that's it. So they laid lots of things to the charge of this fellow in my town; and they got so they wouldn't so much as notice him, let alone speak to him."

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the heart of the red coals, and while waiting for it to heat, for the farrier never wasted time, not even in telling stories.

"Now once, over in my town in North Kellany, there was a man, said to be the meanest man ever raised. Wouldn't anybody have anything to do with him. Nobody knew where he came from: just kind o' dropped down there, as it were, and put up. Lived in a little house at one end of the town.

"They ran," cried the boy. "Do you mean to say they ran by the house in the broad open daylight?"

"Well, now," said he, "this here story is about the thief: the thief and the other fellows: it isn't my story; if it was my story—"

"On," said the boy. And then— "Click-clink-clink-clink."

"I'd tell it differ't," said the smith, beginning again where he left off.

"Why, it's this way. Give a man a bad name and he'll be accused of everything bad comes his way; that's it. So they laid lots of things to the charge of this fellow in my town; and they got so they wouldn't so much as notice him, let alone speak to him."

IV. THE DIXON CURE. FATHER McALLEN'S TRIBUTE TO THE VALUE OF THE "DIXON CURE."

"Can't Eat" This is the complaint of thousands at this season. They have no appetite; food does not relish. They need the tonic upon the stomach and digestive organs, which is Hood's Sarsaparilla.

"Hood's Sarsaparilla" Is the best—in fact the One True Blood Purifier.

"Hood's Pills" are the best after-dinner.

And once, when he couldn't find anything better, he stole a live hen and carried it home in his mouth.

"Click-clink-clink-clink—" said the smith as he worked again.

"Well, now," said the good smith, "it would need to be something very dreadful, I'm thinking," he rubbed the hammer's cold nose with his palm, in a half-carousing way, for a good workman is always more or less fond of his faithful tools.

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D-O-D-D-S

THE PECULIARITIES OF THIS REMEDY.

No Name on Earth so Famous—No Name More Widely Imitated.

No name on earth, perhaps is so well known, more peculiarly constructed or more widely imitated than the word DODD.

No imitator has ever succeeded in constructing a name possessing a peculiarity of DODD, though they nearly all adopt names as similar as possible.

Why is the name "Dodd's Kidney Pills" imitated? As well ask why are diamonds and gold imitated.

VERY LIBERAL OFFERS

An Opportunity to Possess a Beautiful Family Bible at a Small Outlay

THE HOLY BIBLE

Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate.

THE HOLY BIBLE

(A SMALLER EDITION) Translated from the Latin Vulgate.

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THE CATHOLIC RECORD

FOR ONE YEAR FOR \$3.00

ASTHMA CURES

so that you need not sit up all night gasping for breath for fear of suffocation.

FREE

Plain Facts For Fair Minds

This has a larger sale than any book of the kind now in the market.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills

are the best after-dinner.

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C. M. B. A.

Branch 28, Ottawa. The installation of officers for 1898 of Branch 28, C. M. B. A. took place at the regular meeting in the Branch hall, Catholic High School building, on Wednesday evening, Jan. 13, 1898.

Branch 94, Ottawa. The following are the officers of this branch for 1898: Spiritual Adviser, Rev. J. O'Connell; President, Mr. J. O'Connell; Vice-President, Mr. J. O'Connell; Secretary, Mr. J. O'Connell; Treasurer, Mr. J. O'Connell.

C. O. E.

Toronto, Jan. 3, 1898. The activities shown by the members of St. Leo's Court, No. 581, is having good results. The meetings are well attended and new members are introduced at nearly every meeting.

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C. Y. L. A.

The Catholic Young Ladies' Literary Association of Toronto met on Tuesday evening, January 12, at the home of Miss O'Donoghue, 147 D'Arny street.

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E. B. A.

St. Helen's Branch, No. 11, Toronto. The members of St. Helen's Circle and Branch held a very successful Christmas party on Tuesday evening, January 13th, at the home of Mrs. E. B. A.

Installation of the officers took place. Most of the members were present. Great interest was shown in the proceedings and a very large number of the prospects for the year 1898 were present.

On Sunday, the 9th, the members of the branch, according to custom, attended St. Helen's church in a body for the purpose of receiving Holy Communion.

A. O. H.

RESOLUTION OF CONDOLENCE. Whereas Division No. 2, Toronto, has learned of the death of Mrs. Margaret Fleming, grandmother of our esteemed brother, Mr. James Fleming, be it therefore resolved that we, the members of this division, tender our sincere sympathy to the bereaved family.

DIocese of Hamilton.

On the feast of the Epiphany St. Rev. Mr. McEay sang High Mass at St. Mary's Cathedral, assisted by Father Hadden and Rev. Mr. Donovan as deacon and sub-deacon.

The regular meeting of the Leo Literary Society was held last night at the home of Mrs. J. O'Reilly, who has been President of the Society since 1894.

The Hamilton Times of Saturday last devotes several columns to the celebration of the centenary of the birth of St. Vincent de Paul Society. In conclusion it says: The centenary of the birth of St. Vincent de Paul is a large institution, caring for many thousands of the poor.

On Christmas morning your correspondent attended services at St. Michael's church, where the Holy Mass was celebrated, one at a time, at which about a dozen children made their first Communion, and another at a time, at which about a dozen children made their first Communion.

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DIocese of London.

Little Christmas in St. Alphonsus Church, Windsor. A correspondent writes the Windsor Record as follows: "Great wonders fell on this day. The stars and kings were the infant lay; water was made into wine, and Christ brought forth in the manger."

The regular meeting of the Separate School Board was held on Monday evening, Jan. 12, 1898. The members present were: Rev. M. J. Tieran, Philip Pocock, Patrick Mulken, J. D. Lebel, Wm. O'Sullivan, John P. Kelly, Jas. W. Wm. McPhillips, John B. Murphy, J. Loughlin, Wm. P. Hogan and J. P. Murray.

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CELEBRATION OF HIS FIRST SOLEMN HIGH MASS.

Rev. Edward Scully, C. S. S. R., Perpetual Vicar of Sacred Function at St. Patrick's on Sunday Last. From time immemorial in the Catholic Church it has been the custom to celebrate the first Mass of a priest on the day of his ordination.

The grand solemn first Mass of Rev. Father Scully began at 10 o'clock in the morning at St. Patrick's church, Windsor. Rev. Father Scully was assisted by Rev. Father Bona as deacon, and Rev. Father Bona as sub-deacon.

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AT THE SEPARATE SCHOOL BOARD.

London, Ont., Jan. 10, 1898. The regular meeting of the Separate School Board was held on Monday evening, Jan. 10, 1898.

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OBITUARY.

Mrs. O'Hagan, Paisley, Ont. The Paisley Advocate of last week has announced the death of Bridget O'Hagan, who was born in the parish of St. John's, Paisley, on the 25th ult., at the ripe age of eighty.

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COLLECTION OF PETER'S PENCE IN KINGSTON DIOCESE, NOVEMBER, 1897.

Table with columns: 1897. PARISHES, CLEBRY, PETER'S PENCE, FAITHFUL, TOTAL. Lists parishes like Kingston, Bedford, Belleville, Brewer's Mills, Brockville, Carleton Place, etc., with their respective contributions.

MARKET REPORTS.

LONDON, Jan. 13.—Wheat—14 to 14c, per bush; corn—12 to 12c, per bush; peas—14 to 14c, per bush; beans—14 to 14c, per bush; potatoes—14 to 14c, per bush.

FIRE AT OTTAWA UNIVERSITY.

Not only in Ottawa, but throughout the entire breadth of the land, where ever the University of Ottawa is known, a feeling of sorrow was felt at the news that the Ottawa educational institution has sustained a severe loss in the destruction by fire, of a great portion of the building.

ADDRESS AND PRESENTATION.

The pupils of Separate school, No. 10, Arthur, on the departure of their teacher, Mrs. M. Noonan, presented her with a beautiful and valuable gift, and the following address was read: "We have experienced much happiness and contentment under your charge, and we are truly grateful for the many good lessons and kind words which we have received from you."

WON PRIZES FOR PROFICIENCY IN THE CATECHISM.

The annual distribution of prizes to the children attending the senior class in the study of the Catechism in St. Mary's church, Marysville, was held on January 11, under the supervision of the pastor, Father Quinn. The following were the winners: First prize—Miss Mary Bennett, Agnes Doyle, Josephine Hayes, etc.

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