

The Catholic Record.

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

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UNION IN ENGLAND.

The Great Movement Which Pope Leo XIII. and the English Catholic Hierarchy Will Set on Foot.

All the strangers who come to Rome nowadays are not called pilgrims, in the religious sense of the word. In this age there are pilgrimages to other shrines than those of the saints. The scenes of great events in the history of nations and the places associated with the names of great men are visited by many thousands, and to these visitations the name of "pilgrimage" is generally given.

Cardinal Vaughan is, it seems, a pilgrim with a purpose. He is intimately associated with one of the greatest movements of the time, which, though but a mere attempt at present, will, if it prove successful, mark an era in the history of the Catholic Church in England. When Cardinal Vaughan was selected to fill the place left vacant by the death of the great Cardinal Manning, it was said that the new incumbent of the See would never acquire the power and prominence in the public affairs of the English people enjoyed by his famous predecessor. And, indeed, the early days of Cardinal Vaughan's career seem to have been passed in silent fulfillment of the duties of his office. Now, however, he has struck a note which, in its way, is as loud and far-reaching as that of Cardinal Manning's arbitration in the famous London dock strike.

REUNION OF CHRISTENDOM.
Shortly after the new Archbishop of Westminster was appointed Cardinal—16th January, 1893—he put forward a project for the encouragement and extension of Christian art and suggested means for the carrying out of the project. Interesting though it was, there was little more heard of it. Now, however, Cardinal Vaughan has aimed at a more important harvest. Looking around him in England he beheld what he considered unmistakable signs of a growing desire for the reunion of Christendom, and, deeming the time ripe, he made bold to describe the modes and terms on which Anglicans or other seekers after Catholic truth might be admitted to the Catholic Church. The recent encyclical letter of Leo XIII. to the rulers and peoples of the world in favor of unity gave a new impetus to this idea. It was to have a clearer and fuller acquaintance with the actual state of England, so far as its religious tendencies are concerned, that the Pope called Cardinal Vaughan to Rome.

The Cardinal had a lengthy interview with Leo XIII. yesterday (Sunday) in which the prospects of bringing religious England to the Papacy were talked over. The order is a large one, but, in presence of the magnitude which distinguishes the other aims of the Pope, and especially that which is directed to the reunion with Rome of the Oriental Churches, it is quite in keeping with the rest.

THE ANGLICAN CHURCH.
What the views of the Cardinal are on the question of this reunion of the Anglican and Roman Churches best explains his presence just now in Rome. He considers that there are in England humble, earnest and prayerful souls that by one means or another seek for reunion. He has said that there are many such; that they attract and command the sympathy of Catholics and deserve all the assistance the latter can give them. Multitudes, by his own knowledge, are held back only by domestic ties and by fear of hunger and poverty. Some, he considers, seek refuge in the hope of a future corporate reunion and endeavor to effect a compromise with conscience by adopting Catholic practices.

The Cardinal is urged on and encouraged in his work by the Pope's encyclical, which calls upon one and all, for the sake of the commonwealth, to labor assiduously to restore the ancient concord and union. And the Pope regards the present as the most seasonable time to bring about this concord and to spread about the benefits of Christian revelation, "for never before have the sentiments of human brotherhood penetrated so deeply into the souls of men, and never in any age has man been seen to seek out his fellow-men more eagerly in order the better to know and to help them." And, again, he asks: "Why should not our present century, which is hastening to a close, by a happy change of circumstances, bequeath to mankind pledges of concord and the prospect of those great benefits which are dependent on the unity of Christian faith?"

CONDITIONS OF CONCORD.
The conditions on which the Catholic Church cannot accept reunion are stated clearly enough by Cardinal Vaughan. Those on which she will accept reunion will, in Rome. The impossible conditions suggest what are possible. The Church, according to the Cardinal, cannot accept reunion on a basis of common formularies or creeds, while each one is left free to give to doctrines expressed in them his own meaning and interpretation. Nor will it accept reunion based upon an exclusive belief in the historical Christ, human and divine. The unity must be based upon Christ as a living and divine Teacher, and it must be one

of true discipleship. It must cover and include the whole of our Lord's teaching. Nor will the Catholic Church accept reunion or communion, were it to unite the whole human race, on the condition of change or modification, or compromise in her own Divine constitution. The charter of her constitution was drawn up by her Divine Founder. It is, therefore, altogether outside her power or authority to alter it.

THE CELEBRITY PROBLEM.
But, after laying down the things on which no compromise or concession may be granted, the Cardinal has other concessions to make, in which considerable condescension would be shown, if need were, to the special conditions of Anglicans. He declares that the Church is free, for the sake of some greater good, to admit changes and modifications in her discipline and in legislation which concerns times and circumstances. She has power over her own commandments, says the Cardinal, and over questions of discipline, such as clerical celibacy, Communion under both kinds—over her liturgy and the language in which the liturgy is clothed. Nor, he adds, would she hesitate again to make concessions, as she did in times past, for the sake of some great good, could they be shown to surpass in value adhesion to the points of discipline to be relaxed.

The condescension that would abrogate, under certain conditions, the clerical celibacy of the Catholic Church for the benefit of Anglicans would indeed go far. Yet there would probably be less difficulty about that than other questions. The phrase of Hamlet in the play admirably suits this case: "Those that are married already shall live; the rest shall keep as they are."

TRUE UNION.
Again Cardinal Vaughan insists that no question of reunion can be seriously entertained without a recognition of the principle and the fact of unity. "The true union," says Leo XIII., "between Christians" consists in a unity of faith and a unity of government. But even when all these requirements are fulfilled, it seems a daring dream to look forward to the conversion to Catholicism of the more religiously minded of the Church of England. And yet this is what the whole project embraces. It is a startling design. The Pope and the Cardinal evidently consider that the time is ripe for making the attempt. Whether or not it will be successful—time will tell.

THE ABBE DUCHESE.
In the meantime the subject is creating considerable sensation in some circles in Rome. The question has also been taken up in France. The able and well-known Abbe L. Duchesse, of the Institute of France, has entered upon the subject with much enthusiasm. The learned abbe is well-known in the Eternal City; his work on an edition of the *Liber Pontificalis*, which furnishes treasures of information on the history of the Church of the first nine centuries, is one of the greatest works of the age on early ecclesiastical history. The Abbe Duchesse has just addressed a series of letters to a certain Madame S. on "Catholics and Romans," treating of the subject from a historical point of view, which are published in the Paris *Revue La Quinzaine* of the 15th January. In these letters he insists upon the fact that however other Christian Churches in the several nations of Europe may stand there is no doubt at all regarding the founding of the Church in England. "No Englishman," he says, "will refuse to accept Saint Gregory, the Great as the apostle of his nation." And he continues to say that the English Church is indeed a colony of the Roman Church; that Canterbury was a little Rome; that the English Church was a daughter of the great Roman Church, and much more to the same effect.

ADMISSION OF ANGLICANS.
A report is mentioned in certain circles in Rome to the effect that the Abbe Duchesse has been called upon to study the question of the terms on which it would be feasible to admit Anglicans to the Roman communion. It is said that he is very easy in his terms, more so than the English Bishops in the Catholic Church would be. In consequence, it is furthermore said, of his very wide views regarding these Anglicans especially those in the ministry, his appointment has given a certain dissatisfaction to the Catholic Bishops of England, who are better judges of the state of mind prevailing among their fellow-countrymen than any foreigner can be, though undoubtedly the great historical learning of Abbe Duchesse will be of much use in their deliberations. The form of approach to the Anglicans seeking security in unity will probably be that of an encyclical letter issued by the Pope and addressed to the Bishops of England of his flock. In that a general outline will be given of the method in which they may join the Catholic Church and the conditions of this great mission. The details of this great project from which so much is hoped will probably be left to the Bishops.

TERMS FOR ORIENTALS.
At no time has Leo XIII. been more active than he is now. On the other hand he aims at bringing into unity with the Roman Church the vast tribes of the Oriental Churches, offering them

the easiest terms—"No retraction will be required; the will of reuniting is alone asked of them; by that they will cease to be separated." As a recent writer has it. On the other hand, he strikes for the English Church, and there he will make the conditions as easy as it is possible they can be under the circumstances that separate the two Churches. If he succeeds the Established Church in England will soon be numbered with the things that were; if he fail, he will at least open the door to many who have already been tending to Catholicism and hasten their steps.

SHOULD READ THE BIBLE.

Cardinal Gibbons' Advice From His Cathedral Pulpit.

There was an immense congregation in the cathedral on Sunday. Cardinal Gibbons preached. His text was taken from the gospel for the day, which treated of the fast and temptation of Christ in the desert. The Cardinal said that "our dear Lord on that occasion made several quotations from the Scriptures, I deem the time and occasion most opportune for commending to my hearers the sacred duty of hearing and reading devoutly the word of God."

"It is," he continued, "a remarkable and significant fact that the Bible is the only book which Christ is known ever to have read or to have quoted in the whole course of His public ministry. He never made any allusion whatever to the classic literature of Greece and Rome, which flourished in his day."

"The word of God is an inexhaustible treasury of heavenly science. It is the only oracle that discloses to us the origin and sublime destiny of man and the means of attaining it. It is the key that interprets his relations to his Creator. It is the foundation of our Christian faith and of our glorious heritage. Its moral code is the standard of our lives."

BASIS OF CIVILIZATION
"If our Christian civilization is so manifestly superior to all actual and pre-existing social systems, it is indebted for its supremacy to the ethical teachings of Holy Writ."

"Viewed as an historical chronicle, the word of God is the most ancient, the most authentic and the most instructive and interesting record ever presented to mankind. It contains the only reliable history of the human race before the deluge, embracing a period of more than fifteen hundred years, from the creation of Adam to the time of Noah. Were it not for the Hebrew annalist the antediluvian age would be a complete blank to all succeeding generations."

"The Decalogue is 700 years older than the jurisprudence of Lycurgus; it is 2,000 years older than that of Justinian; it is 2,700 years older than that of the Magna Charta; it is 3,500 years older than the code of Napoleon, and almost as many years older than the American Constitution—and yet the Decalogue is better known to day, and more universally inculcated than any laws ever framed by the hand of man. It is an historical monument that has remained impregnable for thousands of years and has successfully withstood the violent shocks of the most formidable assaults."

"There is not a single arch or column or key stone that shows marks of foreign or domestic assault. But there it stands, as firm as the pyramids, unshaken and unruined by the upheavals and revolutions of centuries."

TEACHING BY GREAT EXAMPLES.
"It gives us the narrative of the most memorable and momentous events and of the most eminent men that have ever figured in the theatre of the world. There is scarcely a notable incident recorded in Scripture that may not serve as a text for some moral reflections. Bible facts are sermons as well. Read Massillon's discourses and you will perceive the truth of this assertion."

"If history is philosophy, teaching by example, this definition is specially applicable to the word of God, for the apostle says that 'what things soever were written, were written for our learning.' There is not a single virtue that is not embellished by the luminous example of some patriarch or prophet or apostle or king or matron in the sacred book."

"If you look for an example of unshaken faith and hope to God, where will you find it more beautifully portrayed than in Abraham? In David you have a conspicuous marvel of tender piety toward God and of magnanimity toward an enemy. Chastity and filial affection shone forth in the life of the patriarch Joseph. Tobias and Job were held up as types of patience and resignation in adversity. Martial heroism are strikingly exhibited in Gideon and the Maccabees and domestic affection by Jacob and Ruth. Susanna is a sublime pattern of conjugal purity and St. Paul of burning zeal and apostolic courage."

SUPERIORITY OF INNOCENCE.
"Where shall we find a more graphic and impressive picture than that of Paul, with his face emaciated after two years of imprisonment and led in chains to the hall of Felix, the Governor of Cesarea? Felix is presiding, with his adulterous wife sitting beside him. The apostle with uplifted man-

ded hands preached to Felix on righteousness and chastity and the judgment to come. Felix trembled before the prisoner and hastily withdrew from the chamber, stung by a guilty conscience. What a striking instance is this of the superiority of innocence enchaind over guilt enfreed! Well might Felix chide at those three words, Justice, chastity and the judgment to come, for justice he trampled upon, chastity he had violated and the judgment to come he had reason to dread."

WARNINGS FOR THE FUTURE.
"While these great luminaries shine forth like stars in the firmament, guiding the wayfarer in the path of rectitude, the lives of others recorded in Holy Writ who had fallen from their high estate serve as beacon lights warning us to shun the rocks which occasioned their downfall. Saul's disobedience, Sampson's and Solomon's licentiousness, the vengeful spirit and cruelty of Jezebel, with the awful retribution, which followed; the treachery of Judas, the falsehood and avarice of Ananias and Saphira—these and other examples of the kind are striking object lessons to the reader to show that no crime can be committed with impunity, and that 'what a man soweth, that shall he reap also.'"

AS REVEALING FORETELLING.
"The Bible is the unfailing fountain from which the theologians, doctors and fathers of the Church have copiously drunk. Who have surpassed in pulpit eloquence the Fathers of the third, fourth and fifth centuries? There is a freshness and virility in their sermons which have rarely been equaled and never excelled by modern preachers. Their great strength was the result of the invigorating nourishment on which they fed. The only book of divinity they consulted was the Word of God."

MODEL OF LITERARY EXCELLENCE.
"Apart from its inspired character, the Bible is a model of literary excellence. What classic author, ancient or modern, can excel Isaiah or St. John in sublimity of conception, or the books of Samuel or Kings and the gospels in the charm and conciseness of historical narrative, or Jeremiah's Lamentations in pathos and tenderness, or the Apocrypha in descriptive power, or David in poetic thoughts? The grandest creations of poetic genius pale before the psalmody of the royal prophet. Milton and Dante have borrowed their noblest images from the pages of the sacred writings."

LIGHT AND CONSOLATION.
"But the Bible should be read for a higher motive than for the sake of the style. It should be pursued for the sake of the light and consolation which it imparts. When you open the portals of this temple of divine knowledge you should not stop to admire the ornaments and decorations of the interior, but you should rather meditate on the words of wisdom that are inscribed on its walls and contemplate the hallowed portraits looking down upon you that you might venerate them and hold them up to the veneration of the faithful."

VISION ON THE MOUNT.
Lesson to be Drawn From the Glorious Transfiguration—Sermon by Archbishop Ryan.
Philadelphia Catholic Times.
Following is a synopsis of Archbishop Ryan's sermon last Sunday at the Cathedral:

"The Church, dear brethren, is the guardian and interpreter of the Holy Scriptures, and she selects different portions of them at different seasons of the year for the instruction and edification of her children, and in this selection she has most appropriately selected the portions suited to the seasons and to the festivals. This we saw last Sunday. Our Divine Lord was pointed out that day as He appeared after forty days of prayer and fasting, in the marvelous scene of the temptation. We beheld the representative of sin. We beheld the Son of God confronted by His fallen angel. Humanity met again temptation, and in the spirit of fasting and prayer vanquished it. Another scene is presented to us in the Gospel of to-day, apparently not appropriate to and out of harmony with the season, a scene of glory and triumph. Now that we are commemorating the sufferings of our Lord, would it not be more appropriate if He were presented to us, not between Moses and Elias, but between the crucified criminals? Is it not more fitting to look at Calvary and not at Tabor? To look at His face, not bright as the sun, but covered with the blows of His enemies; clothed not in garments of white, but in garments covered with blood. Why this intrusion of a scene of triumph in a moment of sorrow? Where is the harmony? Though there is beautiful in itself, it appears senseless and out of place. But if we reflect for a moment, we will see the appropriateness of this gospel at this time. So many lessons of wisdom are taught in this extract, that rather than treat of any one text, as is usual in sermons, we will consider it in the light of a homily."

"It is a season of penance and the season of the commemoration of the sufferings of our Lord. In order to understand suffering we must understand the nature of the sufferer, because what to one nature is intense to another is tolerable. Secondly, we must consider what the sufferings are. We must understand the nature of our Saviour—that He was both God and man. As God, hating all sin, foreseeing all His sufferings, therefore these sufferings were increased and intensified, and that a thousand fold, because unlike our sufferings, which by the mercy of God are hidden from us, they were foreseen. Again, being man and of a most tender nature, His sufferings were intensified in proportion to the sensitiveness and beauty of His nature. He was not only shocked at what would offend His divinity, but also at what would offend His tender humanity."

"A few days before the event narrated in the Gospel He questions His disciples: 'Whom do men say the Son of Man is?' as we read in the chapter immediately preceding. They answer: 'Some say that Thou art John the Baptist, and others Elias, and others Jeremias or one of the prophets.' But whom do you say that I am? And Simon Peter answered: 'Thou art Christ, the Son of the living God.' And He said: 'Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven.' So for the confirmation of His divinity He tells them: 'Behold we go up to Jerusalem, and the Son of Man shall be crucified and the third day He shall rise again.' Then Peter, who loved Him tenderly, but too humanly, said: 'Lord, be it far from Thee, this shall not be unto Thee.' But He, turning, said to Peter: 'Get thee behind me, Satan; thou art a scandal unto Me, because thou dost not relish the things that are of God, but the things that are of men. Then Jesus said: 'If any man shall come after Me let him deny himself and take up his cross and follow Me, for whosoever will save his life shall lose it, and he that shall lose his life for My sake shall find it.' In the loss the finding, in the finding the loss; and He said also: 'There are some of them standing here who shall not taste death till they see the Son of Man coming in His glory.'"

"Behold the announcement of His divinity, the prophetic announcement of His sufferings, of His humanity, for only humanity can suffer; the prophetic announcement of the Son of Man coming in His glory. Then He takes Peter, the head of the Church; James the first to shed his blood for Him, and John, the disciple He loved, from the multitude up into a high mountain, teaching us that if we would see our Lord in His sufferings we must go apart from the multitude into solitude. Even the pagan philosopher Pythagoras took his followers away to study even philosophic truth, because the soul must be free from the prejudices and influence of the world in order to see the truth. This solitude must consist not merely in seclusion from the people but in solitude of the soul. The crowds of thoughts, ambitions, dissensions you must leave to themselves; if you would ask yourself your sins, recall the sudden deaths, the warnings, the things that cause you to pause. You will say, 'I ought to go into my chamber, not only to dismiss the multitude of men, but to dismiss distracting thoughts of men, to study philosophic truth, that religious truth. A man is not a man without some solitude. Man does not realize religion unless sometimes alone with God. Alone with his life's history, the thoughts of the sins he has committed and the graces he has received, these are his only companions. The soul in union with God in prayer rises above herself, rises above the little jealousies, ambitions and avarices of the world. She should commune with God in prayer. She will soon feel at home in this if she accustoms herself to it. So our Lord and the Apostles prayed and the divine light shone through the face that contained it, and He was there to them, what Peter said, 'Christ the Son of the living God.'"

"Origen tells us that there were traditions of several transfigurations. There would be nothing wonderful in this. The transfiguration was not so much a miracle as the suspension of a miracle. His humanity was a tabernacle of His divinity; hence St. Jerome tells us that when alone He scourged the buyers and sellers from the temple, though they were so numerous that an army would have been necessary to drive them out, but it was the divinity appearing in His eyes of anger, the just wrath of the Father. So an army well armed go out to Gethsemane to arrest Him, and when He asked, 'Who seek ye?' they fell on their faces. In His voice, power, look and manner they saw something divine. Therefore, when He appeared on Mount Tabor, it was appropriate that He should appear in splendor, but among men. He laid aside the beauty of divinity that men might love Him. He casts aside the rays of splendor that He may come nearer to men. And the Apostles, looking up, feel enraptured; though believing before, this manifestation intensified their faith. It showed them all that He had said and done during the years of their intercourse. It showed Who moved among them. Their mem-

ories with the illumination that went out from that face were recalled, and their intellects understood His doctrine, and their hearts were burning within them as they beheld Him whom their souls loved, and as they looked up at the marvelous three they heard a conversation between Moses, Elias and Christ, and St. Luke tells us they spoke of His decease which He was to meet at Calvary. Singular combination during this scene of glory to be talking of the crucifixion! But then He had said: 'I have power to lay down My life and power to take it up again.'"

As the apostle beheld Him their love became overpowering; as the light increased they could say, 'We have found Him whom our souls loved and we will not let Him go.' When the soul gets near God all else is as nothing—in memory remembering His favors, in intellect seeing His truths, in heart feeling His love. God is love; therefore the sentiment voiced by Peter, 'It is good for us to be here. Let us make here three tabernacles, one for Thee, one for Moses and one for Elias.' Let us rest here; here is truth, here is beauty. Let us stay; stay, Lord, and bless me. Thou shalt not leave me. This was Peter's desire. But it was not yet to be. The evangelist says he knew not what he said. There rose up another mountain—Mount Calvary. He had to pass through the Red Sea before He came to Jordan; He had to be crucified. Our Lord said: 'When I shall be lifted up I will draw all things to Me.' Yet He did not say this about Mount Tabor, but Mount Calvary. Calvary is, after all, the attraction. Because there is more suffering on earth than joy, is Calvary more glorious. The mourners of nineteen centuries are weeping around the cross—those who are suffering, those in affliction, the weak and the penitent."

Whilst Peter spoke a bright cloud overshadowed them, and a voice out of the cloud said: 'This is my beloved Son, in whom I am well pleased, hear ye Him.' When the apostles heard the voice of the Eternal Father they trembled and fell on their faces to the earth. The voice of God spoke, and humanity was prostrated to the earth with its power. When the voice had ceased Jesus went to them and with infinite tenderness lifted them up, and how simply it is stated in the gospel, 'and they lifting up their eyes saw no one, only Jesus.' Only Jesus! The Prince had passed, the cloud had disappeared. The voice of the Father was silent. Moses and Elias were gone, and there was left 'only Jesus,' but He was all to them. For He was the cloud, the voice, the splendor, the presence of the prophets. The Divinity was still there, and as He walked down the mountain to 'tell the vision to no man till the Son of Man be risen from the dead,' because He knew the world would not believe it until He had vindicated His truth and divinity by His resurrection."

BESIDES these lessons the transfiguration teaches the lesson of a more vivid faith in His divinity and His suffering. Let us see Him on Mount Tabor and in His crucifixion. Let us hear Him, hear His whispers of grace, hear His invitation, listen to His intuitions of grace. This is the season of grace when the Eternal Father is well pleased in His beloved Son. Think of His divinity, of His humanity in suffering, and to day in that other transfiguration when the humanity and divinity are about to be offered up, ask that you may spend well the remainder of Lent, for ten days—one-fourth of it—are already gone. Give it generously; give it entirely to God and to yourself, for your salvation. Spend Lent well. Attend the devotions of the church. Go into the solitude of your hearts and secure Divine Lord. Thus will He bless you, thus will the benediction Peter sought, come upon you, and thus will you find it good to be here, that you may be with Him for eternity—a blessing I wish you all."

CATHOLIC NOTES.

An influential English newspaper states that when Mr. Morley is in London he generally attends the High Mass at the Oratory on Sunday, finding pleasure in the music and listening keenly to the sermons.

The library of the Vatican was commenced 1,317 years ago. It contains 10,000 manuscripts, among which are those of Pius, St. Thomas, St. Charles Borromeo, and many Hebrew, Syrian, Arabian and Armenian Bibles.

The Bishops of South Africa are preparing for a Plenary Council, and the Holy Father will send them an encyclical for the occasion.

The venerable Jesuit, Father Joseph Stevenson, S. J., well known for his historical researches, has just passed away. He was born in 1806.

A Jesuit of great ability and learning died some days ago at Cairo in the person of Father Bambine, S. J. He was a convert, and belonged to a distinguished Russian family. Before his conversion he passed several years at the Court of the Czar.

The saints were men who did less than other people, but who did what they had to do a thousand times better.—Father Faber.

AYER'S Sarsaparilla

THE ONLY ADMITTED READ RULE XV. "Articles that are in any way dangerous or offensive, also patent medicines, nostrums, and empirical preparations, whose ingredients are concealed, will not be admitted to the Exposition."

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ARMINIE.

BY CHRISTIAN REID CHAPTER XXXII.

According to his promise, Egerton went down into Brittany with M. de Marigny as soon as his attendant physician pronounced him able to travel; and those who were left behind in suspense—to wit, M. and Mile. d'Antignac—heard nothing of them for some time.

Meanwhile Arminie remained in the convent where she had been placed, and was reported by the Abbe Neyron as improving daily in physical health and spiritual peace.

"Dear Arminie!" said Mile. d'Antignac. "She has always thought so little of herself or her own desires that I am sure you are right. And when will she be received into the Church?"

"It will be the best arrangement—for a time," said the abbe. "It was an arrangement to which Arminie made no objection, though she, too, qualified her acceptance with her own conditions."

"I can understand it," said Helene; "for here is the only fortress of Paradise to be known on earth, and I have had the same feeling when I left one of these abodes of peace to go back to the jarring and distracted world."

"I think he fancies that he knows a good deal," said Miss Bertram. "It is one of Mr. Egerton's peculiarities—the slightly mocking tone of her voice just here would have been very familiar to Egerton's ear had he heard it."

"I think you do yourself injustice in fancying that you do not possess it," he answered. "If you really want to learn, however, there is one way—cultivate comprehension."

BRISTOL'S Sarsaparilla Cures Rheumatism, Gout, Sciatica, Neuralgia, Scrofula, Sores, and all Eruptions.

Not as a stranger, but as one who had long known the life of which she was now to form a part, the girl settled into her place in the small household and soon made herself a useful member of it.

"Yes," said D'Antignac; "ask her to enter." And then he said to Arminie, who rose instinctively: "Do not go. This is some one whom I should like you to meet."

"I hope you have not allowed me to derange you, as our French friends say," she remarked, with a smile. "It has been so long since I have seen you that I could not resist the inclination to make an effort, at least, to do so."

"I am very glad that you did not resist the inclination," he answered. "I am always happy to see you when I am able to see any one; and by coming just now you give me not only the pleasure of seeing you, but also the pleasure of making two of my friends known to each other."

"I am glad to meet Mile. Duchesne," she said in her frank voice. "I have heard a great deal of her."

"Ah! mademoiselle," said Arminie, as Sibil looked at her, "if you could see the life of that convent as I have lately seen it, you would not think that the saints had left the earth."

"I am sure that Helene would be delighted to take you," he said. "She has an extensive acquaintance in the religious world. Or here is Arminie, who could introduce you into the convent which she has just left."

"I know that Arminie is by this time anxious to see her friends again," Mile. d'Antignac admitted that she would be glad of an opportunity to do so, and after a little more discussion Miss Bertram rose to go.

"I have always had a suspicion that the fascination was with her rather than with her father," said Sibil. "And I can only repeat that since I have seen her I do not wonder. Now au revoir, dear mademoiselle. Look for me certainly to-morrow."

"I do not know," her brother answered. "I have never seen him with her, nor has he often spoken to me of her. I find it quite credible that any man should be in love with Arminie. That is all I can say."

"I should find it more credible for one to be in love with Sibil Bertram," said Helene. "She is to me a peculiarly charming person."

"It is strange," said Sibil musingly. "One might think that people would be at least as eager to obtain certainty in a matter so important as they show themselves with regard to worldly knowledge. But so far from that, how indifferent they are! How little earnestness they display! One is tempted to think that earnestness died out of the world with the medieval saints."

"Ah! mademoiselle," said Arminie, as Sibil looked at her, "if you could see the life of that convent as I have lately seen it, you would not think that the saints had left the earth."

"I am sure that Helene would be delighted to take you," he said. "She has an extensive acquaintance in the religious world. Or here is Arminie, who could introduce you into the convent which she has just left."

"I know that Arminie is by this time anxious to see her friends again," Mile. d'Antignac admitted that she would be glad of an opportunity to do so, and after a little more discussion Miss Bertram rose to go.

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"I have always had a suspicion that the fascination was with her rather than with her father," said Sibil. "And I can only repeat that since I have seen her I do not wonder. Now au revoir, dear mademoiselle. Look for me certainly to-morrow."

"I do not know," her brother answered. "I have never seen him with her, nor has he often spoken to me of her. I find it quite credible that any man should be in love with Arminie. That is all I can say."

"I should find it more credible for one to be in love with Sibil Bertram," said Helene. "She is to me a peculiarly charming person."

"It is strange," said Sibil musingly. "One might think that people would be at least as eager to obtain certainty in a matter so important as they show themselves with regard to worldly knowledge. But so far from that, how indifferent they are! How little earnestness they display! One is tempted to think that earnestness died out of the world with the medieval saints."

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THE THREE LIVES LEASE

BY JANE SMILEY.

There could be little doubt that Granny was dying. When a woman of eighty-six is suddenly stricken and lies in a state of immobility and stupor, it is natural to fear that her days are numbered.

"I wonder what the boys would do if mother—if anything happened to mother?" queried sister Kate, sighing. "We'd all have to leave the land for one thing, and go to America; there's naught for poor folks here," declared practical sister Anne.

"Why would we have to leave home, mother?" whispered one of the granddaughters tearfully. "Because the lease is up with the lives, Mary. Is that not so, John?" And Anne turned to her brother.

"What's to be done if Granny goes the night, John?" asked sister Anne; "there's the crops in the ground as will be lost, an' the trees and the bushes that was set in the fall and Peter's new shed, and all will be gone if you don't renew."

"You may all go home for to-night," he said, looking brightly about the circle of anxious faces. "Granny will not die to-night, and please God she may live many a long day yet."

And, strange to say, the women were right. Was it due to the old doctor's skill, or the last uplickering of the lamp of life before it went out forever? Certain it is that Granny grew slowly better. Not her old strong self again, she who had so nimbly tripped about at eighty-five; but strong enough to sit by the window or hearth in her high-backed, big armed chair, contentedly chatting with children or neighbors.

"You art to be a good girl, Ellen, and a credit to the mother that brought you up; remember that, my girl," said the father sternly, as he left her. "Yes, father, I will try!" sobbed the little maid, and well she kept her word. From an extra pair of hands in the kitchen she soon became under nurse and constant companion to my lady's only daughter, and as the years went by, changing the child Margaret into Miss Marc of Dunford Hall, and so came to pass that when the beautiful spoiled daughter secretly left her father's house to become Robert Nugent's wife Ellen went with her.

"Why is that woman here, Margaret?" Robert Nugent had asked angrily, answered Ellen. "So three grown hair two." To the been ten was full of the years tired of hearing land. Griet-stricken who had her dear in her West. honor " return to word or lost daughter beauty, might y or's you and Miss day and than Married passion together forty left and this "to h often a been a over from the G sharp the co in her the ch little chair, of the plexe Gran sugg their " claim lister true. "G Still a ven her disa, shly, full of leas in alim "G she in " ma the pro des ne "G ow the tol ca ca ge ch h n s v in "

How Children Learn Lying.

Next to a homeless cat there is no animal so generally bullied and driven to bay as the average boy. His faults—and they are many—are generally the direct results of his home education.

"I am so distressed," said a mother to her boy's teacher, "that Freddie could deceive you so. I can't imagine why he is so untruthful; his father is truth itself, and I'm sure no one ever heard me tell a lie. Call him in, she added, turning to her little daughter.

"He won't come if he knows Miss is here," said the child. "Say it's grandma wants him," suggested her mother; "that will fetch him."

And yet she wondered at her boy's untruthfulness! "Have you a dog?" asked a tax collector at another home. "No; a dog of any description," was the prompt reply.

"What about Speck, mamma?" asked the little son, appearing in the doorway with a tin dog in his arms. "Cost me \$2," laughed his father, relating the incident. "Capital joke on his mother, though."

Rather a costly joke, involving the loss of a boy's respect for his mother's veracity, and by reflex influence lowering his own standard of truth. "You're half an hour late, Willie," said another mother, "but here's an excuse; give it to the teacher, and she won't say a word." The child, who couldn't read writing, confidently delivered the note; it was an urgent request to have him punished, a mean revenge for some trouble he had given while being bathed and dressed.

A Noble Archbishop.

To no mind, we suppose, is the enormity of the crime of Judas lessened by the consideration of his having gained thirty pieces of silver by his perfidy; but many, it would seem, fail to see that to betray a sacred trust through fear of forfeiting some advantage or honor reveals a heart like unto that of him who sold his Master. The contemptible ecclesiastic who represented the late Cardinal Desprez, when Archbishop of Toulouse, was by agitating against the laicizing policy of Jules Ferry he might lose the red hat which France daily expected to see bestowed upon him, and must have felt like doing as Judas did after realizing his guilt when the venerable Archbishop replied: "It matters very little whether I am made Cardinal or not, but it matters very much that I do my duty as a pastor of souls!" The man who through fear of loss or hope of gain betrays the cause of Christ is near to perdition, and neither high titles nor elevated robes can be of any avail.—Ave Maria.

The base of Ayer's Hair Vigor is a refined and delicate fluid, which does not soil or become rancid by exposure to the air, and which is as perfect a substitute for the oil supplied by nature in youth and health, as modern chemistry can produce. A Dinner Pill.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmentier's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with indigestion or Dyspepsia.

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

London, Saturday, March 23, 1895.

LENTE REGULATIONS FOR 1895.

(OFFICIAL.)

The following are the Lenten regulations for the diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1881, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons under twenty one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

M. J. TIERNAN, Sec.

A CURIOUS DEFENCE OF THE IDENTITY THEORY.

A communication appears in a recent issue of the St. John, N. B., Sun, in reference to a book published by the Rev. Vernon Staley, of London, Eng., under the title "Catholic Religion: a Manual of Instruction for Members of the Anglican Church." This work has a wide circulation, especially among the supporters of High Church views in the Anglican ranks, and its design is not, as might be supposed from its short title, "Catholic Religion," to instruct its readers in really Catholic doctrine, but rather to persuade Anglicans and Catholics, that Anglicanism is one and the same with the Catholic Church of all ages: not only with the Catholic Church of ante-Reformation times, but even with the Church of the present day.

The reviewer of the St. John Sun, the Rev. J. de Soyres, who is, we believe, also a clergyman of the Church of England, but of the "Evangelical" school, so termed, points out that the argument of the book referred to is most inconsequential in every respect. Mr. de Soyres divides his subject into two parts, in one of which he deals with Mr. Staley's authorities, and in the next with his methods of quotation.

It is not our purpose to deal here with the merits of Rev. Mr. Staley's work, generally, but in regard to his authorities it will be enough to say that they are chiefly representatives of the High Church party in Anglicanism, Dr. Pusey figuring largely among them; and from these authorities he endeavors to show that the Church of England's doctrines are identical with those of the Catholic Church.

With regard to the High Church movement we say unhesitatingly that we are of opinion that it has been productive of much good, though not un-mixed with evil. The study of the ancient Fathers of the Church showed to the Oxford divines who led the Tractarian movement, that many of the Catholic doctrines which the Church of England had rejected, in common with other Protestants at the Reformation, were those which were held in the Primitive Christian Church, and thus one by one they were introduced as if they had really formed part of the Anglican belief continuously; and the Tractarian leaders maintained that such had been the case, though they acknowledged with regret that they had been overlooked for centuries as part of the belief of the people. Their contention was that they should be again restored.

The result of all this has been that thousands of the clergy and laity have very reasonably inferred that their only safety lay in returning to the Church which always persevered in teaching those doctrines which were now acknowledged to be true. A Church which could conceal the truth to suit the exigencies of the times, or the desires of the dominant party in the country, could not claim to be the pillar and ground of truth, as the Apostle describes the Church of Christ to be, and these many truly devout souls, like the late Cardinals Manning and Newman, were led to return to the one fold in which souls are not tossed about by every wind of doctrine.

Thus Ritualism, or High Churchism, brought about good results, and even many who remained behind became liberalized towards the Catholic Church through the influence of the newly accepted creed.

On the other hand, the semblance of a reality which was but delusive was made a pretext for deceiving those who yearned for something more animating than the lifeless forms of Anglicanism which has eliminated five of the seven sacraments, the most efficacious of all means of grace, and completely destroyed the efficacy of the other two, besides abolishing the perpetual Sacrifice and the Communion of Saints, whereby the Church Triumphant and the Church Suffering are joined by a strong bond of prayer with the Church Militant on earth. These persons were told that they had in the new form of Anglicanism, all that they longed for, and imagined they could find only in the Church of all ages.

But the High Church clergy who make these false representations are not reliable authorities regarding the doctrine of the Church of England. They represent that doctrine to be what they have discovered it ought to be to give it a claim to be the Church which Christ established. Hence the quotation of these authorities by the Rev. Mr. Staley does not prove, by any means, the identity of Anglicanism with the faith of the Catholic Church. It is part of their plan to maintain this, and this is the evil side, or one of the evil sides, of Ritualism.

The second peculiarity about Rev. Mr. Staley's book is the boldness with which it misquotes authorities as favoring Ritualistic views, even when they are most decidedly opposed to anything favoring of High Churchism. A notable instance of this is quoted by Rev. J. de Soyres, where Bishop Lightfoot's essay on the Christian Ministry is quoted as if the Bishop were a pronounced advocate of High Church doctrine. The very words of the Bishop in which he denies the sacerdotal character of the Christian Ministry, are so changed by the omission of clauses and sentences, as to make it appear that the Bishop believed the Anglican clergy to be sacrificing priests!

A previous correspondent of the same journal is referred to by Rev. Mr. de Soyres, as having given, some months ago, further instances of garbled quotations from the same book in order that Mr. Staley might maintain his position that certain doctrines are taught by the Church of England. Thus he quotes Bishop Taylor as a believer in seven sacraments.

Bishop Taylor does say: "It is none of the doctrine of the Church of England that there are two sacraments only;" but immediately after he adds that there is little reason to consider that they are just seven in number, and that there are (in the Catholic usage) "new devices—I cannot call them sacraments—but external rites" which "outdo most of their sacraments."

The Bishop evidently has no intention of asserting that there are just seven sacraments as believed in the Catholic Church; and indeed he states that "of those rituals commanded in Scripture, which ecclesiastical use calls sacraments, by a work of art, two only are generally necessary for salvation."

It is only by the omission of these explanations that the words of the Bishop are tortured into an apparent agreement with the Catholic doctrine; and by dealing in the same way with Archbishop Bramhall, he is also made to figure as a full fledged High Churchman on the subject of seven sacraments, whereas the fact is he maintains that the seven sacraments are a recent invention of Rome, and that it is only in the large sense that the word sacrament might mean any sacred sign or action, such as the washing of the feet of His disciples by Christ, or the sprinkling of ashes on the Christian's head, that there can be said to be more than two proper and general sacraments. But in this

sense, he says, there are "God knows how many more than seven."

The truth of the matter is that it was never intended by the framers of the articles and homilies of the Church of England that they should be otherwise than Calvinistic, though it was meant they should be obscure and indefinite. There was a purpose in this. The people generally were still Catholics at heart, when the articles were being composed, and it was intended that they should be led gradually from the faith by being persuaded that they were not being deprived of their religion, but were only having the Mass said in English instead of in Latin; and it is for this reason also that the Liturgy was retained with a good deal of semblance to that of the Catholic Church, even in the matter of vestments; but neither the articles nor the Bishops and clergy were ever anything else than Calvinistic until long after the Tractarian movement was inaugurated in Oxford.

The writer of the former article in the St. John's Sun calls attention to the fact that the garbling of quotations in which Rev. Mr. Staley is evidently an adept, has been long a practice with polemical anti-Catholic writers. Thus Dr. Matland, the Lambeth Librarian, has shown how Mosheim, Robertson, and White made a great point of proving that the religion of the Middle Ages consisted entirely of outward forms and ceremonies, without any exercise of the Christian virtues; the proof being derived from one sermon of St. Eligius, who advised indeed the performance of such outward works of religion as subscribing toward the Church, and providing lights and ornaments for the altar; but who at the same time inculcated meditation on and obedience to the commands of Christ, and the practice of prayer and every virtue. By leaving out the points last referred to, however, it was made to appear that all middle-age religion is totally devoid of teaching of the higher matters of the law.

Controversialists of our own time are equally skillful with those who have named in making very similar statements and applying them to the Catholic Church of the present day.

THE ROMAN COUNCIL AND GAVAZZI'S STATUE.

The report of the Free Italian Church records two facts which show the signal triumph of Protestantism. The municipality of Rome has accepted a piece of the Jansenian bill, in a place of honor among the defenders of Rome. In Florence a committee has been formed to erect a statue to Pietro Carneschi, a reformer of the sixteenth century, who was burned by the Inquisition.—Christian Guardian, 6th March.

Our esteemed contemporary ought to be aware that the kind of Protestantism which unfortunately has spread in Italy is Infidelity, or the denial of all religion. Thanks to the godless education desired by Gavazzi and other rebels against the Pope's authority, and established by the Italian Government, practical Infidelity has made great progress among Italians, but Protestantism, as usually so called, that is to say, the Protestantism which still retains some respect for God and Holy Scripture, is almost entirely unknown in Italy, and is making no progress. When the Italians return to Christianity, as they probably will before many years, they will return to the Catholic Church. However, the condition of Rome is not quite so bad as the facts stated by the Guardian would lead one to believe. It is very easy to gain an infidel majority in the municipal council, when the real Catholics stay at home and do not go to the polls at all, as has been the case ever since the Roman occupation.

The time, undoubtedly, will come when the present policy of the Catholics, which they continue to pursue in consequence of the desire of the Holy Father that they should abstain from taking part in the affairs of the kingdom, will be changed, but it will not come until the authorities retrace their steps and grant Rome to the Holy Father as his legitimate domain.

The independence of the Holy See is a necessity to the Church, and it must be accomplished before the Catholics will acknowledge the Italian Court by taking part with or sustaining it by the exercise of the franchise.

The Government now feels the dangers of Socialism and Anarchy, which it brought upon itself by its anti-religious policy, and it would be glad to have the assistance of the Church to avert the peril which these offsprings of the monarchy have brought down upon that same monarchy. Hence at this very moment the Government press is engaged in endeavoring to convince

the Catholics of the folly of their present attitude, and from time to time it circulates rumors to the effect that the Pope has actually suspended his mandate against the exercise of the franchise. But the day will come when there will be a change, and the infidel municipal officials of Rome will no longer have an opportunity to vote statues to such demagogues as Gavazzi and others like him.

The Protestants of Italy properly so-called, do not number more than thirty-five thousand souls throughout the country.

CHRISTIAN REUNION.

From an article written by the Roman correspondent of one of our American exchanges, it will be seen that his Eminence Cardinal Vaughan has been in personal communication with the Holy Father, and it is believed that the principal purpose of the conference was to consider the steps to be taken in order to bring back England to the Catholic fold. This article will be found in another column of the present issue of the RECORD, and in many respects it deserves careful consideration.

There are certainly great difficulties in the way of a general return of the English people to the Catholic faith.

For three and a half centuries the people of England have been taught that the Pope is anti-Christ, and though there are thoughtful people among the non-Catholics of England who entertain the hope of such a reunion taking place, most of those who have thought such a thing possible have only thought of reuniting some of the sects, which, taken altogether, would comprise a very small proportion of the Christian world, while the great body of Christians, including both Catholics and the Orientals, were not so much as considered worthy of being invited to take part in the deliberations which resulted from the talk about reunion which permeated the atmosphere.

It is a fact which we presume no one will deny, that the education which Protestants generally have received throws a great barrier in the way of a general reunion being accomplished.

The authority of the Pope over the Catholic Church has been generally spoken of by Protestants as a usurpation; and, at first sight, its existence might seem to be the greatest obstacle to a reunion. Yet we do not consider that this is the greatest of obstacles.

There is not a single Protestant sect which does not acknowledge, more or less definitely, that there must be some sort of central authority in the Church of Christ, and that it was Christ's intention that such an authority should exist. Hence they have all instituted some such central authority, the chief difference between which and the authority of the Pope is that their authority is admitted to be man-made, while Catholics maintain that the authority of the Pope is of divine institution, and that, therefore, there is no power on earth which can set it aside.

But this is not a weakness in the Catholic system. Far from it; and many Protestants admit that if other difficulties could be bridged over or adjusted, there would be no difficulty in admitting the claim of the Pope to be the Head of the Universal Church of Christ; and though perhaps in the beginning the Pope's claim might be considered as not borne out by demonstrable credentials, we believe that it would be easily admitted, if only Protestants were once convinced that the Catholic Church has not strayed away in doctrine from the "faith as once delivered to the saints."

The Presbyterian Confession of Faith declares the Pope to be the anti-Christ, the Man of Sin, whom the Apostle describes as setting himself up in the temple of God, above God Himself; but it would seem as if, even in this extreme case, it is against the doctrines taught by the Pope and the Catholic Church that even Presbyterians object so violently. At all events, they acknowledge that the Westminster Confession which contains these severe expressions contains but human convictions which may be revised by men of the present day just as learned and as pious as those who made the Westminster Confession, and declared it to be the actual truth of God as revealed in Holy Scripture.

Dr. Philip Schaff, who was one of the most eminent and able of Presbyterian divines during the present century, declared that the harsh references to the Pope, found in the Westminster Confession, were founded on a false interpretation of the words of Scripture, and we have no doubt Professor

Schaff's opinion is favored by the most learned of Presbyterians living to day, if they only dared so express themselves.

We may reasonably infer that, even in Presbyterianism, the hatred of the Pope is not so intense as it has been at any previous time during the last three centuries, and we have still stronger reason for believing that among Anglicans it is still less intense. It may not be, therefore, unreasonable to hope that there is at present a better opportunity than has ever before presented itself to make some steps towards reuniting divided Christendom. Certainly there is a section among the Anglicans who are prepared to take this matter into consideration, and a powerful section too, comprising nearly one-third of the Anglican body, while others of the same body have not the hatred of Catholicity which formerly existed among Protestant Englishmen.

The Holy Father regards the present as a favorable time to appeal to Christians of all denominations to make an honest endeavor to restore the concord which has been broken among Christians now for more than three centuries, because there is now a feeling of fraternity existing among Christians of all denominations which has not existed in the past.

There are, of course, certain conditions of union which the Catholic Church cannot accept. She cannot admit of a reunion on the basis of an indefinite creed, but only on the basis that the Church is a living organization authorized by Christ to teach mankind, and she cannot change one iota of her doctrine, handed down through the ages, and coming from Christ Himself; but if it will facilitate union, we have no doubt that on such matters as are merely disciplinary, or established by ecclesiastical law, she would be ready to make compromises which might induce many souls to return to the one fold: and this is what Cardinal Vaughan has publicly told the people of England.

It is expected that Pope Leo XIII. will soon issue an encyclical letter setting forth the mode by which Protestants may be admitted into the Catholic Church, and that he will make the conditions as easy as possible.

It would be the crowning act of Leo XIII.'s Pontificate if the reunion of even a very considerable portion of Protestants and of the adherents of the Eastern Churches be re-admitted to the Catholic Church during his administration.

This would be a much more satisfactory result than the proposals which have been offered by the Grindelwald conferences, to form a Federal Union of sects without a common creed, and with four fifths of the Christian world left out.

It cannot be doubted that if the Anglicans return to the faith, or even a considerable portion of them, their example will have great weight in leading many Protestants to do the same in other countries beside England. We may hope, therefore, that an unprecedented triumph is awaiting the Catholic Church in the near future.

THE MANITOBA QUESTION IN TORONTO.

On Monday evening, the 11th inst., a large audience was gathered in the Toronto Pavilion, in obedience to the mayor's call for a public meeting "for the purpose of protesting against any interference on the part of the Government of Canada with the school system of the Province of Manitoba."

In Toronto any meeting called for the purpose of inflicting an injustice upon Catholics is sure to be well attended. Between the P. P. A., and other societies of similar object, there is in that city a powerful anti-Catholic element, and nothing but the spark is needed to set it ablaze at any time. It does not surprise us that an appeal to the old prejudice, by an array of names which we recognize as belonging to those who have been foremost in every anti-Catholic movement, should be responded to by a crowded audience, when the subject has been so long harped upon as the Manitoba school question.

But was the meeting thoroughly representative of the city? The reception given to the only speaker who appeared to say a word in favor of the rights of the Manitoba Catholic minority, proves that the assembled crowd was thoroughly representative of Toronto's rowdiness at least, but we should be sorry to think that it represented in any degree the sober sense and mature judgment of the city, though there were undoubtedly citizens of the better class present from whom we should expect less intolerance.

Mr. Peter Ryan is a veteran in the Canadian political arena and is not easily put down by a mob. After Mr. D'Alton McCarthy and Mr. Mortimer Clark had spoken in their usual strain, appealing to the Protestant sentiment to shake off the French yoke and not allow Manitoba to be sold at the behest of the French-Canadian hierarchy, Mr. Ryan appeared on the platform, when immediately cries were raised to put him out.

He spoke moderately and fairly, but the audience were by no means disposed to listen to any remonstrance, or to any argument in favor of minority rights. If a minority is Protestant, as in Quebec, it must be treated with respectful consideration and generosity; but, if it be Catholic, it deserves only to be crushed: so it was determined by this crowd that no one should say a word on behalf of the Catholics of the North-Western Province. These were described by Mr. McCarthy as a set of "wild mustangs," and of course they deserve no hearing, no consideration, from an enlightened audience of rowdy Torontonians who have not yet learned that every Canadian has the right of free speech at a public meeting.

In reference to Mr. McCarthy's designation of the Manitoba Catholics, Mr. Ryan forced his noisy audience to hear him say that "if the poor half-breeds of Manitoba are only half-educated, there should be sympathy with their attempts to raise themselves in the educational scale."

Mr. Ryan proceeded to show that the Manitoba Government had endeavored to force Protestant schools on the Catholic minority. Protestant prayers, Protestant Bibles, all the signs and symbols of Protestantism, are about them, and this is what the advocates of the Manitoba law wish to force on the Catholics, while having on their tongues the deceitful pretence that they are the friends of religious liberty and universal toleration.

While the interruptions to his able and temperate speech were going on, Mr. Ryan told those who did not wish to hear him speak, that they could not furnish a better exhibition of the intolerant spirit which has disgraced that and other cities of Ontario; and the scathing rebuke was well deserved.

We are loath to believe that this meeting, though passing as a public meeting, fairly represented Toronto; but we cannot shut our eyes to the fact that it fairly represented a large section of the population, not of Toronto alone, but of Ontario: though the elections of last June demonstrated that the Province is not to be led even by Toronto, when that city is disposed to exhibit its intolerance. The question of justice to the Catholics of Manitoba must be settled not by Toronto, nor even by Ontario alone, but by the whole Dominion, and in the judgment which will be rendered the representatives of the people of the whole Dominion must have their say. We have no doubt as to what the final decision will be. It must be to the effect that the solemn guarantee shall be observed which was given to Manitoba before that Province submitted to become part of the Dominion.

Among the arguments submitted by the speakers in favor of the Manitoba school law, there was very little which was new, and which has not been fully answered before now.

We have been told before by would-be dictators to the whole Dominion that certain people "do not want" any diversity of opinion among our people. Mr. McCarthy tells us the same thing now. He says:

"They (the Mennonites of the North-West) said: 'You have the Protestant schools, and the Catholic schools; we outnumber the Catholics nearly two to one, and why should we not have Mennonite schools? I confess I do not see any answer to that argument myself. The Icelanders want separate schools also, so what the people of Manitoba thought was: We do not want to perpetuate Mennonites: We want them to be Canadians. (Cheers.) We do not want to separate them into classes. Her Legislature was bound to make them good, capable citizens of Canada: it was bound to try and weld them into one homogeneous whole, not a race of people speaking different languages, etc.'"

We have heard enough of this forcing the English language down the throats of the "inferior" French-Canadian race, willy-nilly.

If the English language is so decidedly superior to all the languages of the earth, that the others, with their literature, are not worth learning, why does Mr. McCarthy not try his single language theory on the Crees of the North-West, and the Chinooks of British Columbia?

Concerning the latter, by the way,

we may mention that the anxiety of writing, Mr. Carthy force of our English epy?

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ge ter ins to it.

is a veteran in the arena and is not a mob. After Mr. y and Mr. Mortimer in their usual strain, Protestant sentiment French yoke and not be sold at the behest of the Canadian hierarchy, Mr. in the platform, when were raised to put rately and fairly, but re by no means dis- any remonstrance, or in favor of minority ority is Protestant, as ust be treated with eation and generos. Catholic, it deserves: so it was deter- crowd that no one rd on behalf of the North-Western Pro- ere described by Mr. t of "wild mustangs," ey deserve no hearing. y, from an enlightened y Torontoians who rned that every Can- ight of free speech at a

to Mr. McCarthy's des- Manitoba Catholics, Mr. noisy audience to hear e if the poor half-bred, e only half-educated, e sympathy with their e themselves in the ed-

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interruptions to his able e speech were going on, those who did not wish eak, that they could not r exhibition of the intol- which has disgraced that e of Ontario; and the eke was well deserved.

th to believe that this eigh passing as a public y represented Toronto: e shut our eyes to the fact e represented a large ecupulation, not of Toronto Ontario: though the elec- June demonstrated that e is not to be led even by n that city is disposed to intolerance. The ques- e to the Catholics of e settled not by Tor- n by Ontario alone, but e Dominion, and in the eich will be rendered the e of the people of the ion must have their say. ouble as to what the final e. It must be to the e solemn guarantee shall e which was given to Man- hat Province submitted to e of the Dominion.

arguments submitted by e in favor of the Manitoba ere was very little which e which has not been fully efore now.

ore told before by woul- e to the whole Dominion eople "do not want" any e opinion among our people. y tells us the same thing ys:

the Mennonites of the North- "You have the Protestant the Catholic schools: we e Catholics nearly two to y should we not have Men- is? I confess I do not e answer to that argu- e. The Icelanders want e schools also, so what the Manitoba thought was: e want to perpetuate Men- e We do not want e them into classes. Her e bound to make them e able citizens of Canada: e it to try and weld them into eons whole, not a race e speaking different lan-

e heard enough of this e English language down e of the "inferior" French- e, willy-nilly.

English language is so e to all the languages e, that the others, with their e are not worth learning, e Mr. McCarthy not try his e age theory on the Crees of e West, and the Chinooks of e mbia?

ing the latter, by the way,

we may mention that they, of all nations of the earth, have adopted a thoroughly brief and phonetic system of writing. Why does not Mr. McCarthy force upon them the beauties of our English orthography and orthoepy?

The truth of the matter we thoroughly understand. We understand the anxiety of Mr. McCarthy and the Toronto hoodlums to interfere with the rights of the Manitoba Catholics. It is because they are Catholics, and there are certain people who cannot refrain from annoying Catholics whenever they have a chance to intermeddle.

For our part, we would have no objection to interpose against the Mennonites having their schools wherever they could maintain them at a proper standard; but as a rule the Protestants are satisfied with schools non-descript in religion; but Catholics require something of a more definite character as far as religion is concerned, and they have a right that their conscientious convictions be respected.

Mr. McCarthy may say: "We want no Mennonites!" but we know that his meaning is: "We want no Catholics!" however, we do not intend to ask his permission to retain either our religion or our residence in the country.

Here we may mention that Mr. McCarthy appears to be quite astray in his census statistics. He says the Mennonites have nearly double the Catholic population of the Province. Where did he get his figures?

By the last census there were 20,571 Catholics, with no Mennonites specified, whereas all the unspecified sects numbered 1,641. Where are the 40,000 members of this curious Protestant denomination?

Possibly the Mennonites of Manitoba have been included by the census enumerators under the heads "Lutheran" and "Baptists;" but as there are only 16,112 Baptists and 6,545 Lutherans in the Province—making altogether 22,657—only a fraction of whom can by any possibility be Mennonites, it is evident that Mr. McCarthy's statistics are but a romance devised for the purpose of giving a fictitious strength to a miserably weak argument. The device is unworthy of a lawyer of Mr. McCarthy's reputation: However—

We pause for an explanation.

CHURCH MUSIC.

The Congregation of Rites published a decree last summer regarding Church music. It was addressed to the Italian Bishops, and, still while having no more force than as a suggestion in this country, it gave much valuable instruction with regard to the music to be played and the manner of playing it. No one can deny that oftentimes the music chosen is more adapted to display the vocal ability than to foster fervor and piety; and it is so much of the earth earthy that we forget that we are in a temple of the living God. Music should be an assistance and not an impediment to devotion. It should enable us to concentrate our thoughts and affections on the purpose of our assembling before the altar. We hear so much of the noises of the world during the week that we would find forget them in church.

"There is no country in the world," says Father Graf, the chief of the Conservatory of Church music, "in which the standard of Church music is so low as in America. In this country cheap operatic airs have taken the place of the Church Music, and the Masses which could be made to accord with the Church's rules are sung in the way which flatters the organist, the choir master and the singers."

The Congregation lays down a few rules, which, if followed, will render invaluable assistance to the congregation. The first rule must have been suggested by a cleric who attended the execution of a difficult selection by a tenor or soprano, aided by the organist, who at the high notes pulled out every step and deluged the people who came to pray in torrents of sound. It says: Since a piece of part music, though it may be perfect in itself, may, through bad execution, become indecorous, it ought to be replaced by the Gregorian chant in the functions of the Church when otherwise one is not sure of a happy result. The organist who imagines that he is there to show the congregation how deftly he can manipulate his instrument, may be benefited by a careful perusal of the following rule:

"Figured music for the organ ought generally to be of a sedate and grave tenor, as is suited to the nature of that instrument. The accompaniment ought to sustain the chant and not to drown it. In preludes and interludes the

organ and the other instruments ought to preserve a sacred tone suited to the character of the sacred function."

Again another rule calls attention to a very common fault:

"In order to safeguard the respect due the liturgical words, and in order to prevent profanity in sacred functions, all music is forbidden in which the words are, even in the slightest sense, omitted or turned aside from their sense or indiscreetly repeated."

STAY AT HOME.

Stay at home, young men. It is time to preach this to some who, misled by false reports, are looking forward to the day when they shall take up their abode in the land of the Stars and Stripes. Many have gone, but few have found it the El Dorado of their dreams. And if they have succeeded it has been by dint of hard and persistent labor.

Commercial and social conditions are not now favorable to the sudden and easy acquisition of either advancement or wealth, and any young man who wends his way Stateswards in the expectation of securing one or the other will find himself sadly disappointed.

Labor unflagging is the essential condition of success—which can be attained in Canada as well as in any other country. This our young men forget. They look longingly at the future, and let pass unheeded many and golden opportunities. The tales of visiting friends engender and develop within them a spirit of unrest that prompts them to give up what they have for an uncertainty—for a will-o'-the-wisp whose wings are dipped in gold.

And so they go—but they learn the lesson that it is the man and not the country that furnishes the constituents of a success that means anything.

Let a young man labor unremittently and hopefully, and the future will come to him laurel-crowned. It is the half-hearted worker, who grudges his time and energy, that fails. Never did brave and silent toil pass long unrewarded. This is a truth proved by the experience of centuries. Any one who has achieved success will tell you that they wasted no time and that they endeavored to master the knowledge of their avocation. Competition is keen. Many a one, with a sob in his throat, goes down in the struggle for existence; but they are the timid ones who risked nothing and who were content with a knowledge but superficial of the duties of their calling.

There is always room at the top. Young men, perfect yourselves in your state of life, whatever it may be—and do your best. This is the test of life. Be proud of your country. She stands fair and queenlike among the nations. She is rich in her mineral resources, in her forests, in her streams; and she needs but the unwavering allegiance and affection of her children to be what God has destined her—a great nation.

We have much to learn from our cousins over the border, with regard to love of country. They have their days of rejoicing—breathing places, as it were, to reanimate their affection for fatherland. We also have our seasons of jubilee, but who will assert that they are celebrated with enthusiasm worthy of the object.

We have our croakers, an uncanny crew, whose lips, accustomed to the language of pessimism, know not how to utter the words of hope. They may be necessary, but we should give them as wide a berth as possible.

EDITORIAL NOTES.

The P. P. A. has issued a manifesto in connection with the Manitoba school question. It is sent out over the signature of Mr. E. S. Busby, who is Grand President. Mr. Busby is, we believe, a resident of a very small hamlet on the shore of Lake Huron, and, like many other members of the P. P. A., would never have been known to the world at large were it not for his connection with that society. It is pleasant to note that the P. P. A. is in its last gasp. It was never a healthy child, nor could such be expected, since it took its life from the swoopings of the Orange Lodges. Mr. Busby and his following wish, of course, to see injustice inflicted and perpetuated on the Catholics of Manitoba. He, furthermore, demands that the Jesuits be expelled from the country. That Mr. Busby is a hard-hearted man goes without saying, otherwise he would not make such a demand in the cold and cheerless month of March. We hope he will reconsider his decision and permit the Jesuits to stay with us,

at all events until the fine weather comes.

WE HAVE reason to believe that this will be the last manifesto issued by the P. P. A., unless the demagogism of Dalton McCarthy serves to keep the life in it a little while longer. Throughout the country the vast majority of intelligent and respectable Protestants look upon it with positive disgust, for they know it is a combination of the unworthies, who desire to raise into prominence by the promulgation of no-Popery ideas.

REV. JOSEPH PENDERGAST, O. P., a native of this city, celebrated his first Mass in St. Mary's church on last Sunday. We join with his relatives and many friends in offering to the young priest our hearty congratulations on his attainment of the highest and holiest vocation which it is given man to occupy. May his years be many and fruitful in good works in the service of God's Church in the great Dominion of our day.

OF COURSE we do not expect that a novel should be true in all its parts, for it is by its very nature a work of fiction, being the creation of the writer's brain, but a novel which has neither the semblance of truth in it nor the recommendation of literary merit is but trash, and is likely to do mischief, independently of the false impressions it gives of history and of humanity, by engendering a wrong literary taste. The mischief will be very great if such a novel be extensively read; but when in addition to all this, its purpose is to ridicule or cast disrespect upon religion, it is absolutely harmful and bad. Zola's novel on "Lourdes" unites all these qualities of a mischievous and evil book. The reviewer of the New York Sun is certainly not a judge whom we would expect to be prejudiced against Zola, yet he gives his idea of this last work of that purring writer as follows:

"At the same time it is not to be denied that reading 'Lourdes' is about as cheerful as having measles, and we are unable to see how the story can ever become popular. It is, indeed, not much of a story, but rather a vast account, unduly spun out, cheaply and wearisomely embellished, and marked by a good deal of what appears to be a humbug quality, we are sorry to say."

THE enthusiastic prophets who are predicting the conversion of England to the Catholic Church are, according to Cardinal Vaughan, but victims of a delusion. It is united too closely to the State to hope that it will be soon demolished.

OUR American friends, who are profuse in their condemnations of titles and those who bear them, were a little inconsistent when they thronged the theatre to catch a glimpse of the nobleman who captured the affections and money of Miss Gould. Such little things give colour to the oft-repeated statement, that snobs and snobdom are not things of the past in New York.

It is becoming fashionable to apply the high-sounding name dipsomania to what our forefathers termed drunkenness. We do not cavil at any name provided it is correct and explanatory of the object to which it is applied, but we do protest against the false charity that would robe the shameful vice of intoxication in the vesture of a disease of human infirmity. Physiologically speaking drunkenness is not a disease. We admit that the craving for alcoholic stimulants is greater in some than in others, but it can be cultivated or restrained. No law of necessity forces a man to abuse his rights as a reasonable animal. There is too much sympathy thrown away on the drunkard and too much fine phrasing on the laws of heredity, etc., as if aught could deprive him of the priceless boon of liberty. We are willing and anxious to assist any man to rise to the level of his better self, but he must understand that he is no poor unfortunate constrained by a miserable law but a free being having dominion over his appetites. He may shackle himself with the chains of a habit, and we need not, if he find difficulty in freeing himself, appeal to laws in order to discover the reason.

FATHER GROATS, S. J., has been installed Professor of Catholic Philosophy in the Protestant University of Amsterdam.

IN A recent interview which M. Vigne d'Oton, a French deputy, had with Pope Leo XIII, the Holy Father expressed himself very strongly in favor of the Republic of France. He did not say that he prefers the Repub-

lic form of government to any other, for the Catholic religion does not dictate to any people what form of government they should choose, but he did assert that the Republic is "a most acceptable form of government," and that he loves the French Republic intensely, in spite of its errors and wrong doings. "To attempt to govern men without religion," he added, "is the most dangerous of all chimeras;" and he condemned that attempt as the French Republic made it. There have been both good and bad kings, and we cannot expect perfection in any human government; but the Holy Father is very hopeful that good influences will in the end prevail in France, and that, by the triumph of good principles, the French Republic will in the end come as near the ideal of a good Government as may be expected from any human institution.

CATHOLICITY is making great progress in Hawaii. There are about 40,000 Catholics, out of a population of 100,000. The number of priests is about thirty, and they all are members of the Congregation of the Sacred Hearts of Jesus and Mary. Educational institutions are in a prosperous condition.

SPEAKING of the claims to unity advanced by the Anglican body Cardinal Vaughan said recently: "As one of their own Bishops has declared, Anglicans are more widely separated in doctrine from one another within their own Church than they are separated from the non-Conformists who are without. Who ventures to point to the Anglican Establishment as exhibiting a visible mark of divine unity? Who declares that she presents to the world the fulfilment of Christ's prayer for unity? Who would direct the enquirer to Canterbury as the city of the living God built upon the hill? It is not in reproach or in wonder that we point out the inevitable contrast between a divine and a human institution. It is rather in love and sympathy that we would fain direct, if possible, the eyes of men to the visible work of the living God. The marvellous unity in faith and obedience to a Supreme Teacher visible in the Church of Rome, can be explained only by the indwelling of the Holy Ghost, and the continual presence of Christ in His Church."

FOR ONCE, in a long time, the Toronto Ministerial Association has come to a wise conclusion, when Catholics are to be dealt with. At its regular monthly meeting, held on Monday, 4th inst., the Rev. W. Hunter, well known as a brave Nimrod in every anti-Catholic agitation, introduced the question of Manitoba schools, desiring that association should pass a resolution strengthening the Manitoba Government in its war against the Catholic minority of the Province. The Rev. P. C. Parker disagreed with Mr. Hunter, and stated that the Manitoba Catholics have not been justly dealt with by the Government. He said that the schools of the Province have been made Protestant, and not secular, and for his authority for this statement quoted the *North West Baptist* and a North-West clergyman. The Rev. Mr. Parker's views prevailed, and no action was taken by the association on Rev. Mr. Hunter's proposition. As far as the Rev. Mr. Hunter's explanation only increased the bitterness of his onslaught on the Manitoba Catholic minority, but the majority of the association were not to be led into a new crusade at the dictation of that gentleman, who has before now several times led them to, but their heads against a stone wall, so that they do not wish to repeat the experiment at the present time.

ARCHBISHOP KAIN has declared himself in favor of Church unions in temperance work. The decision arose from an invitation sent by the Young Women's Christian Temperance Union to the local Catholic society. The members, on account of difference of faith, hesitated, but the Archbishop told them that it was his earnest desire that they should co-operate with the other temperance organizations.

THERE is a big step from the blatant utterances of our atheistical friends to the beautiful and sincere tribute of Napoleon the Great and the personality of Christ: "How the horizon of this empire extends and prolongs itself into infinitude. Christ reigns beyond life and beyond death. The past and the future are alike to Him: the kingdom of the truth has, and in effect can have, no other limit than the false. Jesus has taken possession of the human race; He has made of it a

single nationality, the nationality of upright men whom He calls to a perfect life. Christ speaks, and henceforth generations belong to Him by bonds more close, more intimate than those of blood, by a union more than sacred, more imperious than any other union. He kindles the name of a love which kills out the love of self and prevails over every other love."

BIOGRAPHY OF SIR JOHN THOMPSON.

The appearance a few months after his death of a biography of Sir John Thompson is certainly testimony of public interest in the life and labors of the late Premier. The compiling of the biography of so distinguished a statesman must be accepted as a work both of difficulty and of delicacy, requiring the exercise of excellent political judgment to ensure a favorable reception at the hands of a discriminating public. Although the career of Sir John Thompson moved within the view of the present generation of his countrymen the nature of the work undertaken by his biographer is made none the less arduous on that account—possibly the task is thereby rendered even harder. The work demands that a host of authorities be consulted, and subjects, many of them of present discussion, searched with assiduity and thoroughness in order that the truth may be brought to light.

Mr. J. Castell Hopkins, the author of this biography (Brantford: Bradley Garretson and Company), publishes a list of persons whom he has consulted; but in candor it must be said that not one of them has furnished any material which should place Mr. Hopkins in his debt. The impression given by a perusal of the book is that the author himself had closely watched the public speeches of the Premier for some years, and also preserved a good deal of the newspaper criticism of which Sir John Thompson was constantly the object after his elevation to the leadership of the Government of Canada. Personal knowledge of Sir John Thompson Mr. Hopkins had none, and he has no results of such knowledge to offer his readers. This is a serious drawback in a biography, nor is it made up for, as has been hinted by any of the contributions through the various channels by which the author seems to have sought to gain information of this very desirable character.

Having pointed out these striking omissions it is only just to the author to praise his general treatment of such materials as he was provided with. The early appearance of a volume of this size (four hundred and seventy pages) affords in itself good ground for assuming that the work was done in a hurry—a fact for which the writer may be in no sense to blame if he were only performing an assigned task. Remembering this, along with the other disadvantages under which he labored, it is due to him to say that, under all the circumstances, he has turned out a very intelligent, unbiassed and exhaustive account of Sir John Thompson's life as it was possible for one unfamiliar with him to have seen it. There is little of newspaper interest, however, in going back over ground so lately covered by every journal in Canada. One chapter there is which professes to give the whole truth concerning Sir John Thompson and Mr. Dalton McCarthy, M. P., at the time when the latter was read out of the Conservative party by the since defunct Toronto *Empire*. Mr. Hopkins gives his readers to understand that Sir John Thompson ordered Mr. D. Creighton to read the champion of so called "Equal Rights" out of the political party to which he had theretofore given allegiance. It may have been so, but for all that is advanced here the contrary is just as likely to have been the fact. It is said that Mr. Creighton "was very frequently in Ottawa, and was always there before any move of importance was made either in politics or in the policy of the *Empire*," that Sir John Thompson, after weight to the cross-benches, had at Belleville expressed his satisfaction that "the men who would divide the Conservative party" had passed out of its ranks; that Mr. McCarthy himself claimed the Government were responsible for the policy of the *Empire*, and all this there is not one word or one conjecture that is new. Indeed, it is dragging in an irrelevant matter in whatever light it may be regarded, and in the absence of any sort of new evidence it is absurd as well as irrelevant to talk about the affair. Mr. Hopkins' voluntary treatment of the recalcitration of the member for North Simcoe is possibly explained by the closing sentences of the chapter which he devotes to this tempest in a discordant party barrel organ. He says:

"Sir John Thompson and Mr. McCarthy seem to have been honestly consistent and honestly antagonistic. The one thought that in a country of mixed nationalities and races, the only possible and permanent union was a system of working by natural sympathy, forbearance and toleration. The other considered it absolutely necessary to build a nation as you would a house, upon a foundation of stone unmitigated with any other article—a basis of similarity in sentiment, uniformity in language and approximation in creed."

Mr. Hopkins must have written this sentence so hurriedly that he did not grasp his own meaning. It is greatly to be feared that Mr. McCarthy's ideal nation, with its "approximation in creed"—whatever that may be—would be as unsafe a place to live in as his house, the foundation of which would appear to have been constructed without mortar. Mr. Hopkins then goes on to add:

"The one was a man of iron will with intellect and passions under stern subjection to his sense of duty. The other also possessed a strong will, but with a somewhat impetuous and enthusiastic temperament. The one was willing to work and mould existing material with the aid of time and patience; the other was ready to overturn existing institutions or policies on the chance of replacing them with something better. Both had great ability. One is glad from the land he tried so well to serve; the other has still the opportunity for great and useful service to his country and empire."

It will be seen that in the capacity of a biographer Mr. Hopkins is wise enough in his generation to think a live jack ass still quite as good as a dead lion.

The Governor General in his preface to the book furnishes the following lively sketch of Sir John Thompson:

"Reverting to what has been said regarding the manner and appearance of Sir John Thompson the writer of this preface, if asked to give a description of the personality of the late Premier, would say, that the dominant impression left on his mind and recollection is that of combined strength and sweetness. When silent his countenance often might wear a composed, almost a stoical expression; but this as a contrast only made the bright and genial smile more attractive."

In short, as has already been said, in him were united gentleness and strength—marks of true manliness and nobility of character. "Sir John Thompson was a great man. He has made his mark. His influence has been for good and its impress is of an abiding nature. His country has reason to be proud of him; it has reason to be thankful for him; and it may be confidently recorded that his character and his abilities were such as would have fitted him to occupy with success and distinction the very highest positions that can be attained by any statesman in the British Empire."

WILL THINK BETTER OF US.

Splendid Results of a Mission to Non-Catholics in Virginia.

Cape Charles, Va., Feb. 28.—A very successful mission for non-Catholics has been held in this part of Virginia. It will be seen what an opportunity there was for it when I state that in the county of Accomack, where the mission was given, there is a population of 28,500, and only a dozen of that number are Catholics. This mission to our separated brethren took place last week in the town of Onancock, where there is a nice hall. About 1,000 people live thereabouts, and there is not a single Catholic within a radius of many miles. The mission was conducted by the Right Rev. A. A. Curtis, Bishop of the diocese of Wilmington, Del., and lasted for four evenings. As the good people of the town had rather peculiar ideas concerning the Catholic Church, and for the most part rather antagonistic sentiments toward it, the pastor, to be sure of attracting attention to the mission, thought well not to neglect the advertising, and accordingly about a month previous to the mission he mailed thirty-five copies of "Catholic Belief," with his compliments, to the same number of important citizens. The town was well posted some days beforehand, and advertisements put not only in the county paper, but even in the Baltimore *Sun*, which is generally read by the Eastern shore people.

On the day of the mission, dogders were delivered to every house in town, stating that there would be no controversy and no collection. The question box was not only advertised, but little slips of note paper bearing the legend, "Write your questions on this slip and drop it in the slot," were distributed among the people. Each day of the mission tracts were likewise sent to every house and placed in the stores in profusion, so that every one in the community was reached in some form, whether he wished to attend or not.

But they did attend and filled the hall, and came every night through slush and mud, listening with the greatest attention to the explanation and defence of the faith. Questions, too, came in; they poured in. They were dropped in the slot, they came through the postoffice, they were presented at the hotel. Almost every possible question was asked, and was answered from the platform in a simple, lucid manner, to the evident satisfaction of the audience. Every evening after the lecture the Bishop held a sort of impromptu levee, the people pressing forward to shake hands and manifest their good will.

The last night there was an ovation, the Bishop having to pass several times on account of applause. Some forty people came to get books of information, which were willingly furnished them by the pastor. Were there any conversions? I can safely answer yes. The whole community was converted to think a little better of the Catholic Church than they had been taught to believe. Many were undoubtedly converted towards a spirit of charity and a better understanding of the eighth commandment. And what more can we ask than that we may get the world to listen to a true statement of what Catholics do believe? The spirit of God and their own good will do the rest.

During this year the Bishop will, in person, conduct several similar missions, and perhaps some time in the future some Bishop and some priest may reap the fruit of the sowing.

Hoffman's Catholic Directory.

The tenth volume of Hoffman's Catholic Directory, Almanac and Clergy List, has just been issued. It contains complete reports of the dioceses in the United States, Canada and Newfoundland, the Vicariate Apostolic of the Sandwich Islands and the Hierarchies in Austria-Hungary, Belgium, Germany, Great Britain and Ireland. All the reports have been carefully revised and a number of improvements and additions made in the present volume. Publishers: Hoffman Bros., Co., Milwaukee, Wis., U. S. S. printers to the Holy Apostolic See.

The double reward of kind words is the happiness they cause in others and the happiness they cause in ourselves.—Father Faber.

ILLITERACY OF CATHOLIC COUNTRIES.

Worthy of their high reputation as are these two celebrated universities (Oxford and Cambridge) the number of students now attracted to their halls from other nations is comparatively small. In Catholic days great numbers flocked thither from all parts of Europe. As to their former numbers, we are told that there were in Oxford in the year 1209, 3,000 students; in 1231, 30,000; in 1263, 15,000; in 1350, between 3,000 and 4,000; and in 1360, 6,000. They were able to hold their own pretty well with their rivals on the continent, among whom were Bologna in the thirteenth century, with its 10,000 scholars, and Paris with 40,000.

One more remarkable fact deserves to be noted. It was not until the very recent date of 1825 that rich and powerful England felt the need of, or was inspired by its Protestantism to create, more universities than Catholics had left to it ready made. And what sort of new universities did she create? London University, like the Royal University of Ireland, is only an examining board for some of the Victoria University is the title of several associated colleges; and Durham, the third one, is a university founded as late as 1852, reported in 1890 as having only 215 students, with one college in England, one in Barbados and one in Sierra Leone.

There is another test of general intelligence which may be applied, and a very critical one, too. In what countries do we find to day the highest percentage of university students compared with the population? Mulhall replies: The number of university students compared with population is much greater in Spain and Belgium than in other European countries. The United States Education Commissioners' Report for 1889 places the numbers of pupils in the English universities at 8,802, and those in Spain at the same date, 15,787—the population of the two countries then being 28,000,000 and 17,000,000 respectively. Belgium reports 4,252 strictly university students, besides 30,740 students at the schools of fine arts, a total of 35,000 out of a population of 6,000,000, of whom only 10,000 are Protestants. Catholic Italy, with 28,000,000 population, has 21 universities and 16,992 students, whilst Protestant Prussia with 29,000,000 people, has only 11 universities, and only 13,483 students. Yet Spain and Italy were selected by Dr. Madison C. Peters and Dr. Josiah Strong as countries whose peoples were sunk in besotted ignorance.

One more European comparison—Catholic Europe has 71 universities with 75,251 students, while Protestant Europe has 36 universities with 44,885 students.

The number of universities in South America is 18, while Brazil and the other South American States are reported as having colleges, schools of law and medicine.

Time will not allow me to speak of the vast collections of literature which are to be found in these Catholic countries of besotted ignorance, or of the thousands upon thousands of precious volumes which were ruthlessly destroyed at the Reformation by the enlightened leaders of Protestantism. In England they carried on their work of destruction under authority of acts of parliament and by royal order. The great libraries of Oxford and Cambridge were destroyed by the King's visitors. The present great Bodleian library of Oxford contains only three of all those thousands of volumes, the pride and glory of that once renowned Catholic university.

Persons from the Bodleian says: "Whole libraries were destroyed or made waste-paper of, or consumed for the vilest uses. The splendid Abbey of Malmesbury, which possessed some of the finest MSS. in the kingdom, was ransacked, and its treasures either burnt or sold to serve the commonest purposes of life. An antiquary who travelled through that town, many years after the dissolution, related that he saw broken windows patched up with remains of the most valuable manuscripts on vellum, and that the bakers had not then consumed the stores they had accumulated, in heating their ovens."

These are some of the evidences of the spirit of early Protestantism, and of its methods to bring about the emancipation of the human intellect.

Talk of Romish illiteracy! How does it compare with the following shocking description of ignorance in the great Protestant Republic to the south of us? I quote from so good a Protestant paper as the *Evangelical Churchman*, published in Toronto:

"A college president recently gave the readers of the *New York Independent* the results of an experiment he made this autumn. To ascertain what the men—some 34 in number—who had recently entered his college, knew of the Bible, he gave them a paper containing twenty-two extracts from Tennyson, each containing an allusion to some scriptural scene or truth, and asked for an explanation of these allusions. They were not difficult or recondite, as may be judged from these samples. As manna on my wilderness: 'Like Ezechiah's backward run the shadow of my days'; 'Joshua's moon in Ajalon'; 'A heart as rough as Esau's hand'; 'Gnash thyself, priest, and honor thy brute Baal'; 'Ruth amid the fields of corn'; 'Pharaoh's darkness'; 'A Jonah's gourd, up in one night and due to sudden sun'; 'Stiff as Lot's wife'; 'Arimathæan Joseph'; 'For I have thrung thee pearls,

and find thee swine'; 'And mark me even as Cain'; 'A whole Peter's sheet'; 'A Jacob's ladder falls'; 'Till you find the deathless angel seated in the tomb.'"

These were average young men—34 of them—belonging to different Protestant Churches, there being but one Roman Catholic among them. And what was the result? Eleven failed to comprehend the manna in the wilderness. Thirty-two had never heard of the shadow turning back on the dial. Twenty-six were ignorant of Joshua's moon. Nineteen failed to indicate the peculiar condition of Esau's hand. Twenty-two were unable to explain the allusion to Baal. Nineteen had apparently never read the idyl of Ruth and Booz. Eighteen failed to indicate the meaning of Pharaoh's darkness. Twenty-eight were laid low by the question about Jonah's gourd. Lots were able to explain the allusion, but there were 23 who could not tell who Arimathæan Joseph was. Twenty-two failed to explain the pearls and the swine. Eleven knew nothing of Cain's mark. Twenty-seven were paralyzed by the allusion to Peter's sheet. Eleven knew nothing of Jacob's ladder. Eighteen failed to explain the angel in the tomb. Surely, the Independent remarks, such an exhibition is lamentable. It is appalling. Such were the results in a quarter where we might have expected the highest attainments—the most intelligent youth of Protestant families. What, then, about the masses of the people?"

Of all countries under the sun where we should expect to find education, enlightenment and civilization, it ought surely to be in England—Protestant England—the secret of whose greatness lies in her open Bible. England is now more than three hundred years under Protestant rule; there surely can be no ignorance there. Mr. Joseph Kay, in his work, "The Social Condition and Education of the English People," disclosed such a fearful state of affairs among the lower classes that the Statistical Society of London determined to sift the matter. They appointed a committee, who found all that Kay had said fully true, and plenty more untold. These are the committee's comments at the close of what they called "a voluminous calendar of horror:"

"Your committee have thus given a picture in detail of human wretchedness, filth and brutal degradation, the chief features of which are a disgrace to a civilized country and which your committee have reason to fear, from letters which have appeared in the public journals, is but a type of the miserable condition of masses of the community, whether located in the small, ill-ventilated rooms of the manufacturing towns or in many of the cottages of the agricultural peasantry. In these wretched dwellings all ages and all sexes—fathers and daughters, mothers and sons, grown-up brothers and sisters, stranger adult males and females, and swarms of children—the sick, the dying, and the dead, all herded together." etc.—(Journal of the Statist. Soc. London, vol. vi., p. 17.)

Occasionally, not often, we have read reports of the inhumanities to which the children employed in the English coal mines are subjected. Speaking of a report laid before the Imperial House of Commons, a London newspaper said:

"The infernal cruelties practised upon boys and girls in the coal mines—those graves of both comfort and virtue—have never in any age been outdone. We have sometimes read, with shuddering disgust, of the outrages committed upon helpless childhood by man when existing in a state of naked savagery. We aver our belief, that, in cold-blooded atrocity, they do not equal what is going on from day to day in some of our coal mines. Young creatures, both male and female, six, seven, eight, nine years old, stark naked in some cases, chained and hurled to coal-carriages, and dragging them on all-fours through sludge six and seven inches deep, in total darkness, for ten, twenty, and in some special instances thirty hours successively, without any other cessation, even to get meals, than is casually afforded by the unreadiness of the miners. Here is a pretty picture of British civilization! One cannot read through the evidence taken by the commission referred to, without being strongly tempted to ascribe the very name of Englishman."

And here are some examples of the Christian education of these children: Elizabeth Day, aged seventeen: "I don't go to any Sunday school. I don't read. Jesus Christ was Adam's son. They nailed Him to a tree; but I don't rightly understand these things." Win. Beaver, aged sixteen: "The Lord made the world. He sent Adam and Eve on earth to save sinners. I have heard of a Saviour; He was a good man, but He didn't die here." Ann Eggle, aged eighteen: "I have heard of Christ performing miracles, but I don't know what sort of things they were. He died by their pouring fire and brimstone down His throat. Three times ten makes twenty. There are fourteen months in the year, but I don't know how many weeks."

Bessy Bailey, aged fifteen: "Jesus Christ died for His son to be saved. I don't know who the Apostles were. I don't know what Ireland is." Elizabeth Eggle, aged sixteen: "I can't read. Don't know my letters. Don't know who Jesus Christ was. Never heard about Adam either. Never heard about them at all."

Such deplorable ignorance could not possibly exist in Italy or Spain, or Dr. Peters or Dr. Strong would have found it out and told us all about it.

The Rev. T. Hugo, a Church of England minister, writing to the *Church Times* of October 15, 1876, says: "The masses in Lancashire and of London were as heathen as those of whom St. Paul drew a picture in immortal though dreadful colors. He knew the mobs of London and Lancashire well, and he gave his word of honor as a Christian priest that there was no difference between them and the people whom St. Paul portrayed."

The Protestant Bishop of Rochester said: "I lament that dense and coarse and almost brutal ignorance in which the living masses of the people who have outgrown the Church's grasp are permitted to live and die, of all that touches their salvation and explains their destiny. To hundreds of thousands of our fellow-countrymen Almighty God is practically an unknown being, except as the substance of a hideous oath; Jesus Christ, in His redeeming love and human sympathy, as distant as a fixed star."

How does Protestant ignorance compare with "Popish" illiteracy? We hear nothing of this appalling state of affairs from Dr. Madison C. Peters or Dr. Josiah Strong. It is true that two blacks do not make a white, but I have fully as much right to attribute the ignorance and semi-barbarism which I have shown you exist in England and the United States to Protestantism, as Dr. Peters and Dr. Strong have to hold the Catholic Church responsible for the circumstance that a large per centage of the Spaniards and Italians are unable to write their names.

I stated in the early part of this paper that illiterates form a small portion of the inmates of prisons, and that it is not to the lack of the ability to read and write that criminal acts are to be attributed. Here is my authority for that statement. Mulhall's Dictionary of Statistics says:

Criminals in England and Wales.—Able to read, 68.6 per cent.; unable to read—31.4 per cent. For Ireland: criminals able to read, 70 per cent.; unable to read, 30 per cent.

Let us take a look at the evidence furnished by a few prison reports:—In Sing Sing Prison, in 1890 of 1553 convicts, 1420 were educated and 133 illiterate; 1403 had attended the Public schools, 17 went to other schools.

In Auburn Prison, in 1890, of 1151 convicts, 1025 were educated, and 126 illiterate; 545 had attended the Public schools, 450 went to other schools.

In Clinton Prison, in 1892, of 801 convicts, 637 had attended the Public schools, and 164 went to other schools.

Take the Philadelphia State Penitentiary. In 1890, of 527 convicts, 462 were educated, and 65 illiterate; 382 had attended the Public schools, and 13 went to Catholic schools only.

In 1891, of 446 convicts, 403 were educated and 43 illiterate; 339 had attended the Public schools, and 12 went to Catholic schools only. In 1892, of 474 convicts, 418 were educated, and 56 were illiterate; 361 had attended the Public schools, 11 went to Catholic schools only. There were 87 convicts of twenty-one years of age and under; 62 had attended the Public schools, 18 went to other schools, and 7 went to Catholic schools.

In the Pennsylvania State Penitentiary between 1829 and 1893, there were 17,224 convicts received. Of these, 13,919 had been convicted of crimes against property; 2,290 of them were illiterate, 92 could read only, while 10,767 were convicted of crimes against the person numbered 3,305; 809 of them were illiterate, 216 could read only, while 2,280 could both read and write.

I trust that none of my remarks have been offensive to Protestants; they have not been made with that intention. I know that while very many good Protestants hold disordered views upon the Catholic Church, so wild, indeed, that even the "old flag" and Victoria's crown, in their opinion, are endangered by the bald suggestion that a sick "Papist" be admitted to that sick hospital. There are others who freely accept us as brethren and fellow-citizens and accord us the rights to which we are entitled. But even these, who are our friends, can scarcely appreciate how Catholics feel when they hear all they hold sacred being traduced by escaped nuns and ex-prostitutes, and how it mortifies Catholics to see intelligent Protestants chasing after such reptiles, and listening to their lying and filthy harangues.

If I seem to have drawn highly colored pictures of Protestant ignorance it has not been with the desire to wound Protestant sensibilities. These pictures are true to the life. All my artists are Protestants, standing at the top of the ladder in their professions. The scenes may not have been pleasing to my Protestant friends; still they have been afforded an opportunity, that seldom comes their way, of appreciating how it feels to have the hose turned on them occasionally.

WILLIAM C. DEBRISAY.

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HOLY FACE OF JESUS.

It Withdraws Souls From Sin and Calms the Most Violent Passions.

Jesus is not only love and charity; He is also holy and sanctity itself, and it is He who sanctifies all things. He is a consuming fire; He has come upon this earth to enkindle in the hearts of men the beautiful fire with which the Seraphim burn, provided they put no obstacles in the way of His divine operations: "I am come to cast fire on the earth." (Luke xii., 49.) He has also come to communicate His sanctity. We read that many, looking upon the countenance of Jesus and of His Holy Mother whilst they were still living here below, felt in their hearts an ardent desire of practising virtue and a great horror of the sin of impurity, and that sinners were sensibly touched with grief for their crimes.

I will say, moreover, that whatever belongs to Jesus Christ is holy, and that He imparts thus a certain virtue of sanctifying. His pictures, His statues, are they not holy, although they are not miraculous, nor are any so affecting as the venerable image of Veronica in Rome? They have all some attractions of holiness, especially for those who consider them devoutly, so as to make reparation to Jesus Christ for the affronts and injuries which He suffered in His divine face.

St. Gregory writes that a disorderly woman, casting her eyes upon the image of the chaste Polemon, which was placed at the entrance of her house, felt confused and abashed at her wicked life and that she took the resolution on the spot to do penance for her sins. If she is able to make a change in a woman of bad life, what passion will not be extinguished by the devout consideration of the Holy Face of Jesus!

ST. ELIZABETH OF HUNGARY. This saint, daughter of Andrew, King of Hungary, wife of the Landgrave of Thuringia, having descended from her chateau to the church on a great feast day, surrounded by a great retinue, superbly adorned, with a golden crown upon her head, she first object that met her gaze was the image of the crucifix, and having regarded it with great attention, she was so deeply penetrated with a lively compunction, and dissolving into tears, she said to herself: "Behold my Redeemer abandoned on the cross, who suffers for my love a shameful death, and I am clothed in purple and covered with precious stones!" On another occasion the same princess cries out: "A crown of thorns pierces His head, and a crown of gold adorns His mind. The Jews load Him with outrages and ignominies, and I am clothed with a great company of the nobility! His whole visage is covered with blood and confusion, and mine is polished and rosy." She uttered these words with so great a warmth of feeling that she fell in a swoon. Her attendants brought her to life, but her heart was entirely changed. She resolved to wear for the future only plain garments; she even wore haircloth under her dress; desisting during the rest of her life the vanities of the world, she gave herself to rigorous penance, and she died every day of her holy life.

THE HOLY FACE OF JESUS. If the mercy of God attaches graces so powerful to the mere sight of His images, what blessings does He not reserve for those who have dedicated themselves to the veneration of His august and sorrowful face and to the devout reparation for His affronts and ignominies! Without doubt He will not allow them to be overcome by temptations of pride, of avarice nor of the other vices which the enemy of the demon dare attack a devout soul armed with the love of God. (Ps. lxxvii., 3.) Just souls will rejoice in the victory which their devotion will enable them to gain over their passions and over the temptations of the evil spirits. "And let the just feast and rejoice before God and be delighted with gladness." (Ps. as above, 4th vers.)

NEWS FROM VARIOUS CENTRES. Saint Hilaire, France.—The cure writes: "It is not in vain that we involve the Holy Face. I come to-day to thank publicly our Saviour and the holy man of Tours, whom also I invoked. The two favors asked have been granted at once; we have been heard successfully. Glory and thanks to the adorable Face of our Lord Jesus Christ!"

Pescia, Italy. Here the general desire is that the Holy Face of Jesus should be everywhere blessed and praised; that the holy man of Tours be soon placed upon our altars, because, say they, our prayers have been heard by the intercession of Mr. Dupont. In thanksgiving an offering is hereby sent for his cause.

Namur, Belgium.—A pastor relates to us the cure of a tumor, obtained by some anointing of oil, and a religious of the Good Shepherd attributes the cure of the Rev. Mother to the prayers said in the oratory of Tours. The worship of the Holy Face continues to be spread in a consoling manner in all parts of the world.

Baltimore, Md.—In the chapel of the Carmelites the monthly reunions are more and more numerous. This

chapel will be very soon too small to accommodate all those who wish to come, and last month, at the December meeting, seven hundred and forty-four were reported as new associates.

EARNEST WORDS.

PURITY. In the first sermon on the mount, our Saviour opened His holy lips and said, (Matt. 58), "Blessed are the pure in heart for they shall see God." He who is more pure than even the Virgins of the Jewish Temple gives a promise to His beloved that if they remain pure they shall see God. This is the highest aspiration of the soul, to see God, an insatiable desire, a divine yearning for the possession of the true and the beautiful. Virginal purity when once lost, is lost forever. The sin may be forgiven, but the original unstained innocence can never be restored. There is a mystery in this unstained purity, which must remain a marvel to us, until we see in heaven those hundred and forty-four thousand singing a new song, before the throne and following the Lamb whosoever. He goeth, (Rev. 11., 24.). Purity gives a mysterious power to one who is otherwise holy: the prayer of such a person avails eth much.

MATRIMONIAL PURITY. Matrimonial purity although of a less refined type than virginal purity is of a rare quality, and envelopes the married state with such sanctity that our Saviour likened it to the relation between Himself and the Church. Under such holy conditions how beautiful is the married life; twice blessed by the benison of God, by the father at the espousal of Adam and Eve in Paradise, and by His glorious Son at the marriage feast at Cana. Upon matrimonial purity depends public honor and social virtue and all domestic felicity.

WE MUST GUARD THE EYES. We read (Matt. 5, 28) that we may lose the purity of innocence by even a look, and Holy Job says (31, 1), "I have made a covenant with mine eyes." The holy Abbott Felix cautioned those who went out to "cast the eyes upon the earth, but lift the heart to God."

BEAUTY OF MODESTY. There is an unspeakable beauty in modesty that even the wicked admire. The blush that crimson the brow of the innocent, mysteriously comes as a mantle to shield the pure soul from even an impure breath, or a wanton glance. The lily is the Scriptural emblem of the modestly pure. How pure and beautiful is the lily above all the blossoms of the valley, fairest of fair flowers! How wondrously beautiful is modesty in woman! How she wins all hearts until she is looked upon with a feeling akin to reverence! She seems an angel upon earth. Modesty is becoming in all. The eye of God turns upon the modestly pure with a divine pleasure. The angels throng about them jubilant as children. God loves them, and the angels love them, because purity is a wonderful grace. It is a pearl of great price. At the resurrection the pure will shine with a light surpassing all others. Their lives here sanctify the places wherein they move or dwell, and dangers are averted and blessings come, because God's place is turned towards their abiding places. Solomon once wrote: "O, how beautiful is the chaste generation." It is possible to be pure if we love God above all things." St. Paul says: "Our God is a consuming fire." His love burns away the dross of every unworthy affection. To be pure we must love Infinite Purity. If you love Him you will scorn to love anything else. Strive with your whole might to be pure. "Blessed are the clean of heart, for they shall see God."—Philip O'Neill in Catholic Mirror.

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FIVE-MINUTE SERMONS.

Fourth Sunday in Lent.

ECONOMY.

Gather up the fragments that remain, lest they be lost. (St. John vi. 12.)

Here is a lesson, my brethren, in economy which it would be well for us all to consider this morning, for many of us will, I fear, have to answer to God for the wilful waste not only of spiritual goods but also of temporal blessings.

There is, I know, a false economy, better called stinginess, and which comes from a miserable spirit, and this is certainly very displeasing to God.

Sufficient for the day is the evil thereof, says the man who in the spring and winter months makes \$3 or \$4 a day, lives like a prince, eats the best and drinks the worst—Sufficient for the day is the evil thereof.

And for those upon whom God has bestowed an abundance of temporal favors the lesson is as grave and important. For among such there is a wastefulness, an extravagance that is often discrediting to the worthy poor, and deplorable in its results to their own spiritual good.

Brethren, the lesson is the same for us all, whether we receive more from God, they are His and we are only His stewards, and the practical lesson He would have us learn from His gospel to-day is this: In the day of our prosperity, whether that be great or small, we should avoid all wilful, criminal waste, we should learn to gather up the fragments that remain after ordinary and necessary wants are supplied; gather them up carefully lest they be lost.

St. Peter in Rome.

The Protestant Bishop of Manchester in England, lately delivered an address in which he made the statement that it was impossible to prove that St. Peter was Bishop of Rome; that, even if he were so, it was impossible to prove his primacy; and that even granted his primacy, there was no proof that his successors inherited any one of his prerogatives.

Are you all tired out, do you have that tired feeling or sick headache? You can be relieved of all these by taking Hood's Sarsaparilla.

THE LAST SHALL BE FIRST.

BY FRANCIS J. FINN, S. J.

One quiet evening, many years ago, three Portuguese youths were walking in the garden of a Jesuit novitiate.

The second novice, Joseph de Motta, had but recently finished his first year of trial. In his deportment he was correct to a fault—a brother wag had said of him that he counted his steps.

And indeed he had some reason for being scandalized; for the third novice was carrying on in a way that would have caused even young Peter Ribadeneira to catch his breath.

“I don't see anything hard about a Jesuit's life,” he was saying. “Now, for instance, there are your vows. Three? What are three? I'd as lief take six.”

“True,” assented Joseph de Motta; “to one who has a vocation and who corresponds with it the vows are a sweet burden.”

“Not during the time of the novitiate,” Augustine made answer. “Is that so? I don't see why they're so particular. I've been feeling a little homesick; but if you fellows can stand it, I can too.”

“Who knows, carissime Victor, but that your cross may go into a far land,” said Augustine gently.

“The novices—master,” continued Augustine, “asked me to tell you before the end of this recreation that the soldiers are coming to-day.”

“And when I heard that year novices and scholars got together and put a young Father of the fourth year of theology in as novice-master, and then went on with your peeling of potatoes and sweeping of corridors just the same as if nothing had happened, I just thought it was fine.”

“But, carissime,” resumed Augustine, “I fear you don't quite understand. The soldiers are to be

here in earnest this evening; they're going to take us away.”

“The flush of dawn upon Victor's face faded into the pallor of a cloudless twilight.”

“You're teasing me.” “Indeed, I am not. On the 20th September the officer Castro tried to win us over. He told us that in four days the soldiers would be here to conduct us all into exile, unless we consented to throw off our cassocks and return to the world.”

“Do you think he meant it?” “There's no doubt about it, my dear young brother.”

“They're mean, these soldiers. But I—I'm not afraid.”

“Pray, pray, carissime Victor,” said Augustine. “The great trial of our lives is at hand. I have a mother too, and I—I love her.”

“And the brave Augustine stifled a sob: saintly people have tender hearts.”

“That bell means that all should go to the assembly,” said Joseph.

“Yes; you go ahead, carissime Joseph: I will come presently with carissimus Victor. I wish to tell him something first.”

When Joseph had gone some distance, Augustine turned to Victor.

“My dear little brother,” he said, “his eyes soft with tenderness, ‘you have just left your mother, and you're not used to our life. Aren't you a bit afraid?’”

“In answer to which Victor placed his head confidently upon Augustine's arm and broke into sobs.”

“Well, now, I'll tell you what to do. You needn't go up to the assembly. Stay here. Go in there and stay quietly. If the soldiers come this way you'll find a small opening below the bench. Crawl through that, and you're out on the public road.”

“With a kindly smile and a soft word, the elder novice turned away to meet with equal heart exile, imprisonment or death; and as he walked bravely on he prayed fervently that the little Victor might yet make a good Jesuit.”

WHY NOT BE SAINTS?

Christians Merely in Name—Sanctity Necessary.

It is remarkable that so few aspire to be saints. The reason is because we are Christians merely in name. The great mass of the people are time-servers, and follow the fashion set them by the world.

“All these will I give thee,” but our Saviour did not yield to the Prince of this world. He said afterwards on this episode: “What does it profit a man to gain the whole world and lose his own soul?”

“Who knows, carissime Victor, but that your cross may go into a far land,” said Augustine gently.

“Then I go too,” came the light answer.

“The novices—master,” continued Augustine, “asked me to tell you before the end of this recreation that the soldiers are coming to-day.”

“And when I heard that year novices and scholars got together and put a young Father of the fourth year of theology in as novice-master, and then went on with your peeling of potatoes and sweeping of corridors just the same as if nothing had happened, I just thought it was fine.”

“But, carissime,” resumed Augustine, “I fear you don't quite understand. The soldiers are to be

look upon three hundred volumes of this trash you have read!

“God, the Father, in the Old Testament has commanded us to be ‘holy,’ and God the Son, has enjoined us in the New Testament to be ‘perfect.’”

“Are we holy? Are we perfect? Not five persons in every ten thousand people are holy and perfect. There is a remarkable discrepancy here between the divine commandment and its fulfillment. Don't you think so?”

“Do you think he meant it?” “There's no doubt about it, my dear young brother.”

“They're mean, these soldiers. But I—I'm not afraid.”

“Pray, pray, carissime Victor,” said Augustine. “The great trial of our lives is at hand. I have a mother too, and I—I love her.”

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“With a kindly smile and a soft word, the elder novice turned away to meet with equal heart exile, imprisonment or death; and as he walked bravely on he prayed fervently that the little Victor might yet make a good Jesuit.”

The Holy Name of Jesus.

Jesus! Jesus! The name is ever on the Church's lips, is written on every fibre of the heart. She teaches her children to repeat it in trial, to write it on their foreheads when the evil one is near them, to think over it in their hearts when their tongues in agony grow speechless; and she herself in confidence throws it over her as a shield when storms assail her.

She loves, she honors, she adores that name. And with reason, for it is a name above all things—a name pre-ordained by God, and brought from heaven by His Archangel. It is a name full of sweetness, and yet full of power; a better solution to Samson's riddle than the honey and the lion; for what is stronger than omnipotence, and what is sweeter than charity? What is stronger than the Lion of Judah, and what is sweeter than the love of Jesus? It is full of power: the lame have walked, the blind have seen, the sick have been healed, the lepers have been made clean, souls have been called to dead bodies by the power of the name of Jesus! It is full of power: wrong thoughts are banished, evil emotions are repressed, frail nature is made strong above the power of the tempter, by calling earnestly on Jesus. It is full of power: fly away howling and leave their victims tranquil, because over them some pious priest invokes the name of Jesus! It is full of power: breathe it but in a whisper, and it resounds through heaven and earth. Through heaven it goes like a sweet music; the angels and cherubs adore. Through hell it goes like an earthquake, rumbling on, and shaking the great house of torment, and the devil howl and writhe, and yet adore. Yes truly it is a name of power: “Holy and terrible is His name.”

It is a name of sweetness, too; sweeter than honey and the honey-comb. Let the mother frame the lips of her little ones to sip Jesus, and the blessed sound will steal through her heart with a music like to that when her first-born darling called her mother and the little things themselves will feel towards Jesus as towards a parent, and find equal sweetness in the utterance of His Name.—Catholic Telegraph.

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