

# The Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, OCTOBER 17, 1896.

NO. 939.

10, 1896.

Much Misery  
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KARATE SCHOOL,  
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r hall, Aldison Block,  
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ident; P. F. BORIS,

**Autumn.**  
For The Catholic Record.  
Sadly sigh the winds of Autumn,  
Through the leafless forest tree  
Like to Memory's voices singing  
Of the days that used to be.  
Now the nests are all deserted,  
Not a wild-bird's song we hear,  
Silent are the woods and lonely,  
In the Autumn of the year.

Now the Autumn with its semblance  
Of the dreaded conqueror, Death!  
Steals the life from tree and flower,  
With a baleful, blighting breath;  
With a baleful, blighting breath;  
Now the leaves are red and yellow,  
And the Summer's grass is sere,  
And the days are gray and misty  
In the Autumn of the year.

In the forest aisles reigns twilight,  
Where the trees weird spectres seem  
Looming through the misty curtain,  
Like to phantoms of a dream.  
Gray is on the mountains summit,  
Gray on valley, lake and mere,  
Gone from Nature's face the brightness,  
In the Autumn of the year.

Yet the season has its glories  
Has its days of cloudless sun,  
Golden rod and rich-hued flowers  
Fruit and grain, though Summer's done;  
Now the sunsets gold and purple,  
Rose and saffron still appear  
In the Western sky at evening,  
In the Autumn of the year.

Time for freight and for music  
When without the storm winds reign  
Or belms the rain is beating  
Gaily against our window-pane,  
For the days are growing shorter  
And the nights are long and drear  
'Tis the time of Nature's mourning,  
In the Autumn of the year.

**THE MOST HOLY ROSARY.**  
The rose is the queen of flowers.  
As the rose among flowers, so is the  
rosary among prayers. What gives  
its excellence to this special form of  
prayer is the fact that it combines in  
best harmony mental with vocal  
prayer. Mental prayer, or the exer-  
cise of our mental faculties—the mem-  
ory, the intellect and the will—on the  
mysteries of our religion, is the short-  
cut and surest way to Christian perfec-  
tion. It teaches us to know God and  
to know ourselves; to hope in God,  
and to distrust ourselves; to love God,  
and to hate ourselves.

Now, the rosary initiates us in the  
simplest, easiest and most efficacious  
kind of mental prayer—the contempla-  
tion of the mysteries of the birth, life,  
passion, death and glory of our divine  
Lord. These mysteries have the power  
of fascinating the imagination, arous-  
ing the affections, swaying the will,  
and inspiring us with an enthusiastic  
love of our Blessed Lord. This con-  
templation purifies the imagination,  
elevates and chastens the affections,  
and strengthens the will. It weans  
the heart from earthly and sensual  
desires, and raises it to things heav-  
enly, to God Himself. In this consists  
the essence of prayer—the elevation of  
the soul to God. The nearer we approach  
to God, the farther we recede from self  
and from the things of earth. This is,  
as it were, the natural result of prayer  
as we practice it in the recitation of  
our Lady's beads, contempt of self  
and detachment from earthly things.

All these sentiments find the most  
fitting expression in the vocal prayers  
which we recite in saying the beads.  
In the Creed we profess our faith, in  
the Our Father we express our hope,  
while the Hail Mary and the Glory be  
to the Father are the most eloquent ex-  
pressions of our love.

We begin with the Creed professing  
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Holy Trinity, the incarnation, death  
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Our hope is likewise augmented and  
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them, without at the same time being  
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This is the highest expression of  
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to God is glory. We cannot give Him  
His happiness. We cannot give Him  
anything that he does not possess  
in infinite abundance. We can only  
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praise and service; and this we offer  
to Him—to the Father, who created us;  
to the Son, who redeemed us; to the  
Spirit, who sanctified us—when we  
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the Son, and to the Holy Ghost."

Hence we may conclude the power  
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which is the most powerful motive to  
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Moreover, this powerful prayer we  
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All these sentiments find the most  
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In the Creed we profess our faith, in  
the Our Father we express our hope,  
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We begin with the Creed professing  
our faith in the chief mysteries of our  
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butes of God, the mysteries of the Most  
Holy Trinity, the incarnation, death  
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sion of the Son of God, the Second Per-  
son of the Blessed Trinity, and the  
supernatural and everlasting goods  
which Christ has merited for us by His  
Passion and death. Thus we renew,  
increase and strengthen our faith.

Our hope is likewise augmented and  
confirmed by that prayer of prayers  
which our Lord Himself has taught us:  
"When you pray, say: 'Our Father  
who art in Heaven.' In this one  
word 'Father' we have the motive  
of all our hope. If God is our Father  
He will surely give us our bread, the  
natural food of our bodies—He will  
forgive us our sins, if we approach  
Him in the spirit of penance; and in  
His good providence, or "will make with  
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Father He will deliver us from all evil  
of body as well as of soul, if He foresees  
that it is for our spiritual good.

We can hardly recall the mysteries  
of our faith and repeat those tender  
words of the Lord's Prayer, which that  
Christ Himself has taught us, with that  
recollection and reverence due to  
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inflamed with the love of the Hail  
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kindle the fire of divine charity in our  
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expression to a sincerer love of God  
than those words addressed by St.  
Elizabeth to the Mother of God:  
"Blessed art thou among women, and  
blessed is the fruit of thy womb." She  
had the tremendous mystery of God's  
love towards us before her, when she  
spoke those words; and she spoke  
them filled with the Holy Ghost, the  
Spirit of love. For us the words have  
the same significance, and should give

expression to the same sentiments of  
love.  
This love is summarized and em-  
phasized in the dogmology with which  
each decade of the rosary is closed  
—in the Glory be to the Father.  
This is the highest expression of  
love, that we give glory to God. For  
love does not consist in words and  
sentiments, but in the communica-  
tion of goods. All that we can give  
to God is glory. We cannot give Him  
His happiness. We cannot give Him  
anything that he does not possess  
in infinite abundance. We can only  
give Him the external glory of our  
praise and service; and this we offer  
to Him—to the Father, who created us;  
to the Son, who redeemed us; to the  
Spirit, who sanctified us—when we  
say, "Glory be to the Father, and to  
the Son, and to the Holy Ghost."

Hence we may conclude the power  
and efficacy of this prayer, as it com-  
prises the most perfect exercise of the  
divine virtues themselves, in which  
consists chiefly the spiritual or super-  
natural life. It is not an incidental or  
passing awakening of those holy vir-  
tues; it is rather a deliberate and sys-  
tematic exercise of the theological vir-  
tues, by recalling the most powerful  
motives. And these religious acts are  
elicited not only once, but repeatedly,  
from motives ever varying and in-  
creasing in intensity with each mys-  
tery, until they culminate in the con-  
templation of the glory of heaven,  
which is the most powerful motive to  
arouse our hope and kindle our love.  
No one can, therefore, say the beads  
even once with moderate fervor, with-  
out great spiritual profit. If he is in  
sin, he will be moved to repentance  
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with God. If he is in the state of  
sanctifying grace, that grace will be  
increased, and with it the divine vir-  
tues of faith, hope and love.

Moreover, this powerful prayer we  
offer through the hands of Mary, the  
Queen of the Most Holy Rosary, the  
Dispenser of the favors of her divine  
son. This gives a special efficacy to  
the prayer of the Holy Rosary. The  
Rosary is a powerful weapon—powerful  
against the foes of God and His  
Church, and against the private ene-  
mies of our souls. With this weapon  
our Lady is truly "terrible as an army  
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3835, 3837, 3839, 3841, 3843, 3845, 3

PROTESTANT.

When My Dreams Come True.

When my dreams come true—when my dreams come true—when my dreams come true—shall I lean from out the casement, in the starlight and the dew...

RADICAL TESTIMONY TO CATHOLIC PROGRESS IN ENGLAND.

Reynolds' Newspaper, an organ of the most advanced radicalism, has, in a recent issue, a notable article entitled "Rome via England."

But this is how the religious landscape looks to it:

The struggle which has been waged for so many years in the bosom of the State Church in England between the various High Church, Low Church, and Broad Church parties points in the direction of positive disruption early in the coming century.

Meaning of that and they owe it in the ancient and kindly, motherly quality of having the hands of their husbands aren't a blessed ray; they have fair and sunny and you into a let your mind, Mexico can do of a high civil-

of thousands of women. They have no orphan, they work to health and they pray to God they are active and make no noise they have no st fruits of the their."

Paul's Epistle to "From hence- blameless to me the Lord Jesus bleval Catholic with the story and believing all such things either as "blasphemous decess" or "vain things fondly in-vented."

But the innovators have accomplished even more. They have at length succeeded by sheer audacity in coercing their Bishops into tolerating, if they will not sanction, a still further development in the direction of Rome—that is, the service of "High Mass," "Low Mass" and "Missa Cantata," the first of the series being accom-panied by the tallest lighted candles, the thickest clouds of incense and the most gorgeous vestments hitherto seen in any church ostensibly associated with the great historic institution manufac-tured by the labors of Cranmer and Elizabeth three centuries ago.

It is a revolution! The Rock may rage, but its rage is impotent, and the various Protestant societies may affect a resolute face, but the discomfite of one and the other is an indisputable fact all the same. The Ritualistic party scorn the very name of "Pro- testant," and habitually refer to their fellow-members of the Low Church and Evangelical party as a stupid, intoler- ant mob which is only good for per-secuting "Catholics," as the Ritualists now call themselves. Yet the Rock and the Protestant societies may argue, with perfect propriety, that the Established Church of England is now, as it always has been, a Protestant Church, and that no sec- tion of its members can dissociate themselves from it by any amount of crazy and ridiculous figments. They may pretend to spurn the designa- tion "Protestant" as an insult—which they certainly do, both publicly and privately—but such is the title of their Church in the Coronation Oath, in the Bill of Rights, and in the Act of Settle- ment. "Will you," asks the officiat-

A PURITAN IN A CATHOLIC CHURCH.

John Adams, the Revolutionary patriot, was a poor old bigot in religion. That is not strange. Reli- gious prejudice was led to him with his mother's milk and he grew up amid the Puritanical traditions of New England.

On October 9, 1774, he accompanied Washington to the Vesper service in St. Mary's church, in Philadelphia, and that same night he wrote to his wife this letter:

"This afternoon, led by curiosity and good company, I strolled away to mother Church, or rather grand- mother Church—I mean the Romish chapel. I heard a good, short moral essay upon the duty of parents to their children, founded in justice and charity, to take charge of their in- terests, temporal and spiritual. This afternoon's entertainment was to me most awful and affecting; the poor wretches fingering their beads, chant- ing Latin, not a word of which they understood; "Pater Nosters" and "Ave Marias;" their holy water; their crossing themselves perpetually; their bowing to the name Jesus whenever they heard it; their bowing and kneeling and genuflecting before the altar.

"The dress of the priest was rich with lace. His pulpit was velvet and gold. The altar pieces was rich, little images and crucifixes about, wax candles lighted up. But how shall I describe the picture of our Saviour, in a frame of marble over the altar, at full length upon the cross in the agonies, and blood dripping and streaming from His wounds? The music, consisting of an organ and a choir of singers, went all the afternoon except sermon-time, and the assembly chanted most sweetly and exquisitely. Here is everything which can lay hold of the eye, ear and imagination—everything which can charm and bewitch the simple and ignorant. I wonder how Luther ever broke the spell."

Even in the midst of his effort to de- cry the function, his sturdy honesty of character compelled him to admit that the sermon was good, that the people attentively followed the service, that they showed reverence to the name of Jesus, that the picture of the Crucifixion was pitiful, and that the music was exquisite.

But prejudice led him to say that the people did not understand a word of the Latin that they chanted, which was not true, and which he could not have known to be true or false from his own knowledge of them.

If he were to return to earth he would find the same service in the same church, no "bewitching" the simple and ignorant, but leading to the worship of God both unlettered and scholar. Truly, the ceremonies of the Catholic Church charm ear and eye and imagination, yes, and lay hold of the heart and raise it up in praise to the Lord, and bow it down in sorrow for sin, and strengthen it to resist evil and to follow good.

Poor John Adams, if he could only come back, how differently he would talk, and how urgently he would en- treat all his people to seek admission to that Mother Church which erstwhile he doubted and reviled! —Catholic Columbian.

Cure of a Child.

Madeleine Delos of Bordeaux is ten years old. She was sick almost since her birth, and Dr. Labodie sent us the following certificate, dated May 25, 1895:

"Miss Delos is afflicted with scrofula, accompanied by anæmia and rickets. Her malady up to this day has resisted every kind of treatment."

The piety of Madeleine and her look of candid simplicity gained for her the sympathies of the Dames du Salut who were accustomed to visit her. "Send me to Lourdes," she said to them. "I am sure that the Blessed Virgin will cure me."

The joy of the little girl was great when she heard that a favorable answer had been received from the committee in Paris.

On arriving at Lourdes she plunged unhesitatingly into the icy water of the piscina, and she prayed with all her heart, especially at the Grotto, where she knelt all who saw and heard her as she cried out with all her strength. "Our Lady of Lourdes, cure me; cure all the others. Our Lady of Lourdes, make me well and keep me always good."

At one moment, however, Madeleine expressed a different wish. She saw the funeral procession of a poor Eng- lishman passing by who had died at Lourdes.

"Oh!" she exclaimed, "how I wish to be in his place!"

"Why, Madeleine?"

"Is it not good to die at Lourdes? And then I should be always in Heaven with the Blessed Virgin."

It is her cure that Mary wished to grant the child.

"Yes," the mother said to us several times, "Madeleine is entirely cured. See for yourself; she has grown so much taller; the color is returning to her cheeks; her breathing, formerly so painful, is now easy; her limbs are in the best condition; and her appetite is excellent."

And Madeleine does not forget the promises made at the Grotto. I will be a good girl," and then she added: "I am going to be a Sister in the convent of the Assumption."

Evil Days for the Family.

Unless we blind ourselves to what is going on about us, these are evil days for the family. The spirit of unbelief and impiety running the several hun- dred years' religious gauntlet of revolt from the Church, of political and na- tional apostasy, of individual doubt, now centers itself upon the destruction of the family. Doctrinaires fill the land with their damors, not for the amelioration of woman's condition, but for its change. They fain would force women into unnatural rivalry with men in pursuits for which they are not fitted, into an independence alien to nature and their vocation. The sacred bond which consecrates for ever wedded love is loosed, and divorce, with its unnumbered miseries, is rampant. With the loss of faith, loss of stability, conscience and responsibility are going also. Selfishness, vanity, guilty com- pact leads to aversion and rejection of most patent duties and holy joys. They inevitably result in widespread crime.—Father Smith, C. S. P.

A Graduate of Toronto University says: "My children have been treated with Scott's Emulsion from their earliest years. Our physician first recommended it and now whenever a child takes cold my wife immediately resorts to this remedy, which always effects a cure."

MURDERED A PRIEST.

The Jury Which Condemned Father Sheehy.

One of the foulest crimes ever perpet- rated in the name of justice was the judicial murder of the Tipperary priest, Father Sheehy. It happened back in the stormy days of Irish history. The farmers were beginning to be oppressed by the Protestant Ascendancy party, and Father Sheehy took the side of his people. For this he was a marked man, and persecutors were hired to swear away his life.

Recently a letter has been published, written by Amylas Griffith, a Protest- ant gentleman, to Daniel Toler, who played the chief official part in the as- sassination and who, some years after- ward, in the Irish House of Commons, declared his belief in the justice of the conviction. Whereupon his Protestant friend wrote him as follows:

To Daniel Toler, Esq., relative to the death of the Rev. Nicholas Sheehy: Sir: As you were High Sheriff of the County Tipperary when the unfortunate Mr. Sheehy suffered, I must take the liberty of addressing this letter to you on the subject, to which I am more particularly led in consequence of your declaration some time since in the Sen- ate of the nation, relative to the justice of his fate. However, I would not wish you should conceive the most distant idea that I intend to cast any reflection on your character. Your existence, sir, at this day, perhaps, is the best proof of your innocence of his blood; for indeed, I might now truly say that out of his persecutors there is not an individual but has visited that bourne from whence no traveler returns. Be assured, sir, no person can be less superstitious than I am; though I firmly believe a Supreme Being re- gards the actions of men, and I firmly believe there is a hereafter. Did Pro- vidence resign this world to chance, revealed religion could never stand its ground, and all the writing and preach- ings of divines would be vain. But the finger of God is frequently legible; we trace proofs of its progress, of the existence and attributes, not less dem- onstrative than those of Sacred Writ, or the universal voice of nature.

Out of all those who were so active in spilling his blood is there an individual living this day, Mr. Toler? Will you account me superstitious for saying that this might be a judgment of God? The judge who tried him, instructed his prosecutors and con- nected the zig-zag evidence—that judge is now no more. Sir Thomas Maud was the man who impealed the jury who ever since were proverbially partial: never did I tell you of the manner of his death—that his eyes dropped out of their sockets—that the stench in his room was intolerable. Need I tell you the fate of William Bagwell, Lord Car- rick, etc.? Need I point out the many who fell victims to the Herodian dis- temper? Recollet, Mr. Toler, the names of the petty jurors, and the man- ner of their deaths. Jonathan Well- ington of Castle Wellington was one of them; as well as I can recollect he was a particular acquaintance of yours. Do you remember he dropped dead? Sandy Hoops was another; he was drowned in a ford, over which his servant passed with ease; Edward Dawson was killed by his horse; an as- sistant in the cavalry—I forget his name—was thrown by his horse and dragged into the town of Nenagh with his legs fastened in the stirrups—a spectacle of horror. In short, Mr. Toler, all the jury are dead; and what is more extraordinary, they all got sudden deaths. Father Sheehy's execution a special commis- sion was issued for the trial of others who had been apprehended. At this commission Messrs. Edmund Sheehy, James Buxton and John (James, it should be, Farrell were convicted. To dwell on this trial and point out the absurdities and inconsistencies is un- necessary; all I believe that is neces- sary is that, after their execution, one of the prosecutors of the name of Blier publicly declared that they were unjustly executed, and that nothing but the most imminent danger his own life was in from three prevailed on him to become an evidence. This man and Mr. Herbert, who was induced also to appear against them, from the same motives, died some time after of the disease they call a broken heart. All those who suffered for Oates' plot died protesting their innocence; so did those, also, who were executed for the Munster plot. It is unnecessary, I know, to insert for your perusal their last appeals to the tribunal of the Eternal God that they were perfectly innocent of the crimes laid to their charge. You witnessed them, I say, Mr. Toler, at the awful hour of their death.—The Monitor.

The soil grows like the plant, by being rooted in grateful soil. Trans- plant a flower every week into new soil, it soon withers and dies. The only soil for the soul to flourish in is the congenial one of truth. There it must stay and be allowed to grow. The Church offers to the soul the truth in which to be planted and sufficient nourishment to make it grow.—The Missionary.

Where can I get some Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish some more of it for my friends. So writes Mr. J. W. BROWN, Chicago.

Cumbrants and melons are "forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of cholera, dysentery, griping, &c. These persons are not aware that they can in- duce to their hearts content if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cor- dial, a medicine that will give immediate relief, and is a sure cure for all summer com- plaints.

The Best Pills.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parment's Pills, and find them by far the best Pills we ever used." For Delicate and Debilitated Constitutions these Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

CATHOLIC AND PUBLIC LIBRARIES.

Ave Maria.

A Catholic librarian has undertaken to get certain critics right regarding public libraries and the alleged ex- clusion of Catholic works by the management of such institutions. The unfortunate truth is that our people look upon public libraries and public schools as the exclusive property of Protestants; though we have never heard that Catholics were freed from these institutions. Owing to this absurd feeling, our estranged brethren are left sole patrons of the libraries; and, naturally enough, rarely or never is a Catholic book called for. It is a serious mistake to fancy that librarians, as a rule, are averse to the purchase of our books; but it is a humorous folly to insist that they should buy books for which there is no demand. Writing to the Catholic Columbian, the librarian to whom we have referred gives this same counsel: "Ask for, and keep on asking for, the books you want."

Only—for the honor of the Catholic religion—quit asking for all the trash you ever heard of. Take up some subject—it does not much matter what so long as it has some sense in it, make out a list of books touching upon your subject (the librarian will be glad to help you in this if you ask him); and then begin to read, and stick to it. Show those connected with the library that Catholics want some- thing of value when they read; and, by thus preparing your minds to re- ceive them, have gradually added to the library the valuable list of which M. M. suggests. Make out short lists of books from this and other sources, and hand to the librarian, who always really wish and need. Of course all books suggested could not possibly be bought; for the money question enters as largely into library economy as into the present campaign. But, depend upon it, if you show any real interest in your home library, it will be ap- preciated at its full value."

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London, Saturday, Oct. 17, 1896.

LORD ROSEBERY'S RESIGNATION.

The fitness or unfitness of Lord Rosebery to lead the Liberal party of Great Britain has been a matter of dispute ever since he accepted the leadership on the retirement of Mr. Gladstone from active politics.

Lord Rosebery, however, has, to the present time, showed himself ever willing to take the lead in promoting the interests of the people, and for this reason he has had the warm support of the party generally, so that even the Radicals have been compelled to rally to his support, in order that their influence might be felt at all.

On the question of Home Rule Lord Rosebery declared in a speech at Glasgow, shortly after he assumed the Premiership, that he could not expect to carry a Home Rule measure for Ireland through Parliament, "without convincing the predominant partner in the United Kingdom that Irish Home Rule would not endanger the future of the nation."

This declaration was for a while a cause of suspicion to the Irish Nationalists, many of whom inferred from it that Lord Rosebery was lukewarm in supporting Home Rule, and that Irish demands would be kept in the background under his leadership; but it was soon explained that the words merely implied that means should and would be taken to convince the people of England that it would be to the general interest to grant Ireland's demand, that thus a better feeling might be established between Englishmen and Irishmen, and that the permanency of the union of the three kingdoms might thus be rendered more secure than ever, by being founded in the fraternity and equality of the people of each of the united nationalities.

On this understanding Lord Rosebery has had the cordial support of the Irish Nationalists both while in power and since he has been leader of the Opposition; and even the minority factions of the Nationalists, under Messrs. Healey and Redmond, have supported him to outward appearance, though it was well known that their support was far from being cordial.

It was with considerable surprise that the announcement was read in the London papers of the 7th inst. to the effect that Lord Rosebery has resigned his leadership. The cause which has led to this has been chiefly the entrance of Mr. Gladstone into the discussion of the Armeno-Turkish question.

Lord Rosebery has more than once given it to be understood that he is opposed to the isolated intervention of Great Britain to protect the Armenians against Turkish misrule. He does not conceal his sympathy with the Armenians in their distress, but he is impressed with the impossibility of successful intervention on their behalf, while it is almost a certainty that several European nations would back up Turkey if Great Britain were to intervene against their will.

Under these circumstances Lord Rosebery has disapproved of Mr. Gladstone's impetuous ardor for the Armenian cause. It is true that Mr. Gladstone is supposed to be now out of politics, but Lord Rosebery recognizes that the Grand Old Man is still of matchless authority on the Liberal side, and that a disagreement between them on so important a matter renders his own leadership of the party impossible.

that his position in the Liberal party makes it impossible for Mr. Gladstone to divest himself of the character of being its leading spirit, and his return to the arena of politics with a policy irreconcilable with that of the ostensible leader, makes it necessary for the latter to resign his position.

Sir William Vernon Harcourt has already declared himself in favor of intervention in Turkey, provided Russia and France can be induced to join with England in putting an end to the Turkish butcheries; and since the Czar's visit to Balmoral it seems highly probable that this is what is about to happen. If this be so it does not appear that the course advocated by Mr. Gladstone is irreconcilable with that which Lord Rosebery is inclined to adopt, and if the actual intentions of Russia and her Gallic ally were known, Lord Rosebery might be again induced to assume the leadership of the party, if they strongly desire it.

At present, however, the matter is in doubt, and there are numerous speculations regarding the future leader. Sir William Harcourt is leader of the party in the House of Commons, and his unquestionable services have caused the party generally to turn their eyes towards him as the prospective leader, but the Home Rulers would certainly prefer to see Mr. John Morley take the position, as his devotedness to the cause of Home Rule is thought to be greater than that of Sir William. The matter, however, will probably soon be decided, and it is still not probable that Lord Rosebery may resume the position he has vacated, though some of the Liberal journals are urging Mr. Gladstone once more to take the helm, as his action has been the immediate occasion of the present trouble in the camp.

TURKISH RAPACITY.

A recent despatch from Constantinople to the New York Sun, by way of London, throws some light upon the methods employed in Turkey to raise money, and at the same time to bring home any charge of treason which it may suit the Turkish Government to make against unfortunate subjects whom it may be convenient to fleece.

The Sultan's bodyguard is in a state of impatient mutiny because the soldiers are not paid up, and the Sultan has no means wherewith to pay their arrears. It is necessary to keep this bodyguard on duty for the personal protection of the Sultan, as he is threatened with insurrection on all sides, and is even in danger of assassination by his own race. Not only are the Armenians anxious to throw off the unendurable yoke of oppression to which they are subjected, but the young Turkish party are anxious for reforms in Government which they cannot wring from their sordid ruler, and they seek to get him out of the way by any means, even by the dagger.

In consequence of this state of affairs, an effort is being made to float a loan in Europe, but nowhere, except in Germany, has the Sultan's representative, Grumbkow Pasha, received any encouragement in his efforts to obtain money. Almost everywhere he has been treated contemptuously, but in Berlin he has managed to obtain \$300,000 at 12 per cent. interest, or more. With this money the troops have been paid in part, and part has been expended in purchasing new rifles and ammunition, and the rest has been employed by the Sultan for his pocket money.

But there is in Constantinople a millionaire Armenian contractor named Apik Oundjian, whose fortune is said to be as much as \$10,000,000. The Sultan having found out this fact, thought of a good scheme for replenishing his empty treasury, Armenians being a fair prey to his rapacity. Accordingly Apik was arrested recently on a charge of bribing State officials and embezzling public funds. Within a week, he obtained his release, but the operation cost him \$100,000. Apik might have guessed that mat-

ters would not be left in this condition, and had he been wise he would have sold out his property for what it might bring, and made his escape by the first steamer for Marseilles, without attracting any notice which could be avoided. This he failed to do, and he has been arrested again on a charge of treason. To bear out the charge against him, a subscription list has been discovered whereby it was found that Apik had contributed a very large sum to the Armenian revolutionary fund. But this subscription was given under compulsion, a pistol being pointed at his head to make him generous. This fact is not likely to save him from spoliation, while the Sultan needs his money, and it is almost certain that all his property will be confiscated to supply Abdul Hamid's needs. Apik will be exceptionally fortunate if his life be spared, as the fact of his being an Armenian makes him fair spoil to the Sultan. It is by such methods that the empty treasury has frequently been replenished, and there will be little scruple about taking possession of Apik's property now, especially as the law is that the property of conspirators shall be thus confiscated. Witnesses to attest anything the Government may desire are cheap in Constantinople, and it will not be difficult to find as many as may be needed to establish Apik's guilt.

THE POPE'S DECREE ON ANGLICAN ORDERS.

The decision reached by the Holy Father, Pope Leo XIII., to the effect that Anglican orders are invalid, has stirred up the Ritualists in the Church of England to a degree almost beyond what was to be expected, though it was anticipated that they would be very much disappointed and annoyed if such were the decision reached. The decision is so positive and emphatic that it may well be inferred that there is no evidence of any weight in favor of the supposition that the Anglican Episcopacy has derived a claim to Apostolic succession through legitimate or even surreptitious ordination by any Catholic Bishop, as is claimed by Anglicans.

This question has been long mooted, and it has been usual for Anglicans to maintain that Matthew Parker, from whom all the Anglican Bishops and clergy derive their orders, was validly consecrated according to the Catholic ritual, and that by him the other Bishops constituting the Anglican Episcopate were also properly consecrated, so that the orders of Anglican Bishops and clergy is thus derived from the apostles through the ordination received from Catholic Bishops who had undoubted Apostolic succession.

Even the Low Church party among Anglicans commonly maintain that this is the real origin of Anglican orders, though, unlike their Ritualistic friends, they do not hold to the necessity of orders thus derived. With them the opinion prevails that it is sufficient for a lawful Christian ministry that the ministers be chosen by the congregation, or nominated by the sovereign, and these modes of appointment to the ministry having been maintained as valid by prominent divines of the Church of England. The Ritualists, however, who cling to the belief that the clergy have received specific powers through ordination, such as that of absolving sinners, celebrating and administering the Eucharistic mysteries, and offering the sacrifice of the Mass, adhere to the belief that a true clergy must derive such powers from the apostles through a validly ordained succession of Bishops and priests.

It is readily seen that this view of the case is sustained by Holy Scripture, which teaches that "no man taketh to himself this honor (of the Christian priesthood) but he that is called of God, as Aaron was." Hence we find that the priests commissioned by the Apostles to aid them in the work of the propagation of the Gospel were ordained by the imposition of hands of the apostles. This is fully attested by the Acts of the Apostles and by St. Paul's Epistles to Timothy and Titus, who both received their commission in this way; and the constant tradition of the Church has been from the beginning that this ordination is essential to the lawfulness of the Christian ministry.

All this is fully appreciated by the Ritualists, who by studying the ancient usages of the Church have discovered that many practices and doctrines of the Catholic Church which were rejected by Protestantism at the Reformation, are really derived from Apostolic teaching. This has occurred in regard to the doctrine of the necessity of valid ordination, but by a singular fatuity,

the pride of maintaining the practices of their modern National Church has prevailed with them over the conviction they have reached concerning the necessity of valid ordination, and they prefer to maintain that orders have been validly conferred upon the Anglican clergy, and maintained during three centuries and a half of the existence of the National Church, rather than to admit that their Church has been in the wrong in this matter.

The validity or invalidity of Anglican orders depends upon the facts whether the orders were conferred in due form in the first instance, and whether that due form in transmitting them was preserved afterwards in the Church. To say the least, it has always been very doubtful whether either of these conditions existed. Catholics have maintained that they did not; and, therefore, in practice, the Anglican clergy were regarded as laymen only, and whenever it so happened that Anglican clergymen became Catholics and afterwards prepared themselves for the Catholic priesthood, they were to be ordained thereto just as other laymen.

This is the point where rests the chief trouble with those Ritualists who have been considering the feasibility of a reunion with the Catholic Church. They have arrived at the conclusion, and they know that the Catholic Church has retained its Apostolic character, but they wish it to be admitted that the Anglican Church is Apostolic also in her ministry at least, and so, as a condition of reunion they have wished the orders of Anglicanism to be recognized as valid by the Catholic Church.

Certain French ecclesiastics, among whom are the Abbés Duchesne and Portal, have been inclined to admit the validity of Anglican orders. They were, no doubt, influenced in their views by the hope that if Catholics could bring themselves to recognize Anglican orders the prospects of reunion would be much better than if the opposite view were persisted in.

The question of validity depends upon the facts we have already stated, and it was for the purpose of settling the matter once for all that the Pope appointed a Commission to investigate the subject. The Abbe Duchesne was placed upon this Commission purposely that he might present as forcibly as possible his view of the case, but upon careful and complete examination of all the facts, the Commission decided adversely to validity, the Abbe Duchesne himself having been obliged by the strength of the case to change his views and to conform himself to those of the other Commissioners. The report thus submitted to the Holy Father has been confirmed by him. Thus the course hitherto pursued by the Catholic Episcopate in regard to Anglican clergymen who become candidates for the priesthood has been declared to be correct, and it is impossible that a union should be effected between Catholics and Anglicans on the basis that Anglican orders should be recognized as valid.

It is difficult to see why this decision should be a serious obstacle to the movement inaugurated by Lord Halifax and his Ritualistic friends towards reunion. If orders are not validly conferred upon the Anglican clergy, those of them who may desire to become priests should not hesitate to take the necessary steps towards fitting them for the priestly office, and it is surely of necessity that an invalid or even a doubtful ordination should be rectified by the reception of orders from a source concerning which there is no uncertainty. Yet the London Holy Cross Magazine, published in the interest of the extreme Ritualists, has said recently that an adverse decision on this point would "close the door to Anglican reunion with Rome, perhaps for generations."

Catholics will undoubtedly regret it if the decision of the Pope on this subject be followed by such consequences, but the regret will arise from the fact that the Ritualists will fully shut themselves out from the fold of the true Church through a sentimentalism which must be regarded as a mere vanity, and not because they believe that the truth ought not to have been declared definitely.

It will be remembered by our readers that Mr. Gladstone was one of those who endeavored to induce the Pope not to make a decision adverse to Anglican orders. He, too, was of the opinion that such a decision would postpone indefinitely the union of which so much has been said within the last few years, and especially within the last few months. But these considerations have not weighed with Pope Leo XIII. The matter of the high-

est importance was by him considered to be the assertion and maintenance of divine truth, and if this offends some the consequences must be endured. It is possible that the positive declaration of the Holy Father may prevent many Ritualists from prosecuting their design to effect a corporate union with the Church, but we are convinced that the most sincere souls will be led to reflect that, after all, the Pope has followed the best course by speaking honestly and openly on a subject over the truth of which he had no control; for it must be remembered that it is the Catholic doctrine that neither the Pope nor a general Council of the Church has any authority to change or minimize the divine law. Ecclesiastical laws may be changed from time to time, but there is no power on earth having authority to change the laws of God. If the movement for corporate union is to come to an end in consequence of the decision reached by the Pope, at least it may reasonably be expected that individual conversions will be more numerous owing to the firmness of the Holy Father in asserting the truth, notwithstanding that it has been asserted that it would have been more diplomatic to conceal it from the public for a while longer.

VARIETY IN SERMONS.

It cannot be doubted that in preaching there is need of a certain amount of variety, and of this variety our Lord Himself affords an example in His parables and moral sermons. The discourses of Sts. Peter, Paul and Stephen, given in the Acts of the Apostles, are further examples of the various aspects under which Christian truth may be presented before a congregation, in proportion to the knowledge and capacity of those who are to be instructed. Those of St. Paul are especially illustrated by use of all the figures of rhetorical composition, and are made lively and attractive by vivid descriptions and references to interesting events. But there is in them a regard to solidity of teaching which shows that the main object of preaching is never to be lost sight of, that is, the salvation of souls; and therefore the arts of rhetoric are to be employed only so far as they assist the speaker in what should be his main purpose, which is to convince his hearers of the truth of the doctrines set forth, and to persuade them to practice the moral precepts inculcated. To use these rhetorical arts otherwise, as for the purpose of gaining the admiration of the congregation for the preacher himself, or for the mere display of his eloquence or wit, is alien to the object he should have in view, and such practices degrade the pulpit from its sacred character.

We are led to make these remarks, partly from seeing in the Toronto daily papers a synopsis of an essay read by the Rev. Dean W. J. Armitage, rector of the Anglican Church of St. Catharines, at a meeting of the Wyckliffe College Alumni Association on Oct. 7.

Dean Armitage said, very properly, that in these days of universal knowledge the preacher needs accuracy of thought and wide culture. The lack of these would lead him to make egregious blunders in his illustrations and statements of supposed historical events, and he would thus expose himself to ridicule, which would react upon the doctrines inculcated and upon religion itself, by lowering it in the estimation of the people.

The preacher may certainly use variety in his illustrations, but doctrinal accuracy, and the inculcation of saving morality must never be sacrificed for the sake of variety and empty ornament or mere show.

From these principles we may judge of the degraded condition to which preaching has fallen in many churches throughout this country and the United States, wherein the object of the preacher seems to be, or is merely to exhibit his wit and to pass himself off as a speaker of uncommonly extensive knowledge. For this purpose, sermons are now often delivered on subjects of the most extraordinary character, the very titles of which are either sensational or ludicrous. Thus Dean Armitage tells us that among the subjects recently treated in the pulpit he noticed the following: "Dynamite under the Throne," "Up a Tree," "Short Beds and Narrow Coverings," "Boomerangs and Monkeys," "Pretty Women," "To Heaven on a Bicycle," and others of similar character. A New York preacher was also mentioned whose subject was recently, "Cheap Ice." In the sermon on this subject the startling statement was made that "cheap ice in summer-time is like a chunk of heaven on the brink of hell."

Dean Armitage very properly condemns all such eccentricities in the pulpit. It is evident that such preaching is far from the preaching of the Gospel. It was concerning some such sermon which treated learnedly of a subject which had no reference to the Gospel that a certain Bishop said: "Very learned, very eloquent, very splendid, and not enough of the Gospel in it to save the soul of a tomit."

We may add that there is but little likelihood of this evil being corrected in the Protestant pulpit, inasmuch as every preacher, in most of the sects, is free to indulge in his own eccentricities, and the evil is more likely to extend in time instead of becoming less, the only restraining force upon it being the likelihood of such methods of preaching disgusting congregations, and as a result causing them to draw their purse-strings tighter.

EDITORIAL NOTES.

Old residents of this city will regret to hear of the death of Rev. J. A. Rochford, O. P., which occurred recently in New York city. Father Rochford was stationed in London about thirty years ago, when the Dominican Fathers had charge of the parish. He was a most estimable priest, and made many sincere friends amongst all classes of the community. May his soul rest in peace!

LORD CHIEF JUSTICE RUSSELL of Killowen, on the eve of his departure from New York was entertained by the Catholic Club. The president, Mr. Joseph F. Daly, read an appropriate address to the guest of the evening, in which reference was made to the importance of obtaining Home Rule for Ireland, and Lord Russell was complimented on having advocated this measure of justice. In reply the Lord Chief Justice said that it is his intention to continue the advocacy of Home Rule whenever the occasion will offer itself. It is gratifying to observe that in the high position to which Lord Russell has attained he will continue to manifest his patriotic desire for the prosperity of his native land.

In Boyne Falls, Michigan, where Protestants constitute a large majority of the population, and the School Board is entirely Protestant, the teachers are obliged by the Board to read and explain the Bible, and to recite extempore prayers. The Catholics complain that there is a set purpose to proselytize their children. This is only one of many instances throughout the State where a similar purpose is manifested, as the same thing is nearly always attempted where the A. P. A. is powerful. This intolerance towards Catholics so frequently manifested, is one, but not the only, reason which makes it necessary for Catholics to establish Catholic Separate or parochial schools.

The ministers of the United States are not all enlisted on the gold standard side, as no less than four in Shawassaw county, Michigan, are stumping for the free silver congressional candidate there. As the question in debate has been decided by those on both sides to be a question of morals, one party asserting that the free silver platform is a dishonest repudiation of lawful debts, and the other that the gold standard sucks the life's blood from the poorer classes, it will be a difficult task for the laity to decide on which side to vote so as to fulfil their duty as Christians. The great majority of the ministers throughout the country, however, are canvassing for Major McKinley and the gold standard.

There seems to be a great many shortcomings in the postoffice department. Many of its regulations are with justice claimed to be an annoyance and unnecessary. Attention is now drawn to the rule which renders it impossible to obtain a letter dropped in the postoffice by mistake—no matter what the evidence may be that a mistake has been made, and in face of the fact, too, that the Americans have a very simple system which meets the difficulty. It is also a fact that oftentimes it is next to impossible to obtain a postage stamp after the regulation business hours. There seems to be a certain restriction as to the number of vendors, and, besides, the profit is so small and the red-tape connected with the obtaining of the stamps so annoying, that few care to be bothered with the business. For instance, a vendor may go to the postoffice and ask for two sheets of 3's. He will be told that he cannot obtain that amount, as he must take \$10.00 worth. Or, again, he may perhaps ask for a

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very properly con- tricties in the pul- that such preach- preaching of the ceaning some such ed learnedly of a no reference to the tain Bishop said: very eloquent, very ough of the Gospel d of a tomit." It there is but little will be corrected ulpit, inasmuch as most of the sects, is this own eccentric- is more likely to instead of becom- y restraining force likelihood of such ng disgusting caus- a result causing their purse-strings

There is a new departure in the his- tory of the Salvation Army movement. Commander Ballington Booth joined the Reformed Episcopal Church at Chi- cago on the 4th inst., and several Methodist, Presbyterian, and Congre- gational clergymen gave approbation to the act by their presence. It is not to be expected that the Salvation- ists or Volunteers who follow Mr. Booth's lead will follow him in this, but there is little doubt that a certain sec- tion of them will do so. It has been admitted that though Salvationism was not intended to be antagonistic to the Churches, it was so indirectly, as it led many away from the regular Church services to the more sensational mode of worship in use among the Salvation- ists. Ballington Booth has considered this to be a weakness in the Army, and he recently determined to in- troduce into his Volunteers a sacra- mental system such as the Churches possess, but it is probable that this latest move on his part will cause the dissolution of the Volunteers, unless the forms of Salvationism be en- grafted on the Reformed Episcopal Church. The whole matter is an illustration of St. Paul's statement to the Ephesians that the purpose of the whole ministry of the Christian Church is to preserve faith and prevent the faithful from being tossed about by every wind of doctrine. Salvationism has had quite an opposite effect upon its adherents.

Since the discovery of the hypnotic influence instances have frequently occurred in which it has been asserted, with or without truth, that hypnotism has been used for the purpose of com- pelling those who are easily subjected to this mysterious force, to commit crime. In March last a New Yorker named William McDonald was tried for robbery, but was acquitted on this plea. The same McDonald has now been charged by Christian Reiner with having been one of two men who dragged him into a hallway where they robbed him. The same two men are also accused by one William Alexander with having robbed him of a diamond pin. McDonald held Alexander, while the unknown accomplice stole the pin. McDonald was arrested during a free fight which resulted from the robbery, but his accomplice escaped. McDonald asserts that he was under hypnotic in- fluence while the whole proceedings were going on and that he has no con- sciousness in regard to them. The unknown accomplice is supposed to have hypnotized him; but notwith- standing the success with which he evaded punishment before on the plea that he had been hypnotized, it is not likely that the same plea will succeed again.

The Bishop of Ross, Rev. Dr. Fitz- gerald, recently paid a visit to Rome, and speaks in a most interesting man- ner of his audience with the Holy Father. Our readers will be glad to know that His Holiness referred in the following terms to Irish affairs: "Let them work together, let them be united, and if so they can get and do anything they want. But if broken up by selfishness or faction they will lay their cause and their country in ruins."

ARCHDIOCESE OF KINGSTON. His Grace the Most Reverend Arch- bishop Cleary of Kingston visits the parish of Chesterville, on his Con- firmation tour. On Wednesday afternoon, October 7, instant, His Grace the Most Reverend Archbishop Cleary, S. T. D., accompa- nied by Vicar General Gauthier, Brock- ville, made his triennial visitation to the extreme eastern parish in his arch- diocese, i. e., Chesterville; and im- mediately after his reaching the parish church, he examined the confirmation class of thirty-nine candidates during two hours and over, in their prayers and Christian doctrine; and at the close, congratulated the children on their acquired knowledge there- of. On the following Thursday morning, after the 10.30 Mass, which was celebrated by the pastor, Very Rev. Dean O'Connor, His Grace administered the sacrament of confir- mation to the candidates above named, and exacted the usual promises on such occasions, from them—that they will attend catechetical instruction by their pastor during at least twelve months more; and, secondly, that they will observe total abstinence until the end of their twenty-first year of age. Thereafter, His Grace preached for nearly two hours, one of his always eloquent instructions, on the relative duties of both parents and children towards each other; as well as on

their common obligations to God, and to His holy Church on earth. The same evening, His Grace, accompanied by Vicar-General Gauthier, took the T. C. P. R. train from Chesterville to the neighboring parish of Merrickville, Ont. Com.

ARCHDIOCESE OF TORONTO.

For His Holiness—The Archbishop of Toronto Orders a Collection—Im- pressive Pastoral Letter—The Posi- tion of the Supreme Pontiff—What the Popes Have Done—the Genuis, Virtues and Sufferings of Leo XIII.

The following pastoral letter of His Grace the Archbishop of Toronto has been read in all the churches of the archdiocese:

John Walsh, by the Grace of God and the appointment of the Holy See, Archbishop of Toronto.

To the Clergy, Religious communities and Laity of the Archdiocese, Grace and Benediction in the Lord.

Dearly Beloved Brethren: By these presents we beg to remind you of the sacred duty that devolves upon us as children of the Catholic Church to contribute of our means and in accordance with our capacity towards the support and maintenance of our Holy Father the Pope, and to uphold him in the discharge of the sublime but arduous duties of his august office by our prayers, our sympathy and loyal devotion. The Vicar of Christ has been robbed of his independence and liberty as head of the Church: he has been de- prived of his civil principed secured to him for centuries by the action of Divine Providence; and he has been made dependent on the contributions of the faithful for the means that are necessary to enable him to exercise his Divine and world wide ministry. Under these circumstances it becomes an imperative duty for Catholics to rally around our Holy Father, to stand by and uphold him by loving loyalty and devotion, and to contribute of their means, towards his congruous support and maintenance.

It is now eight years since the arch- diocese contributed anything towards this sacred cause. We have thus far delayed calling on our faithful people for this purpose, because of the many demands made upon them by the dioc- esan works of religion and charity. But conscience, duty and honor require that we shall delay no longer. It is enough for us to know that our Holy Father urgently needs our aid, and that it is our bounden duty to give it generously and heartily. The Pope is the central figure and chief Pontiff in the hierarchy of the Spiritual King- dom which Jesus Christ has established on earth. He is the Viceregent of the Son of God, the supreme visible head of the Church of Christ, and the infallible teacher of God's revelation to man- kind. Hence it is that the children of the Holy Catholic Church regard him with deep reverence and filial love; that they look to him for light and guidance in this world of doubt and darkness; and that they are prepared to make the greatest sacrifices in order to uphold him in the discharge of his sublime duties, and in his warfare against the enemies of Christ and His Church, and of the best interests of humanity.

THE SUPREMACY OF THE POPE.

The supremacy of the Roman Pon- tiff over the Catholic Church, in all that relates to faith and morals and jurisdiction, is an article of faith and a fundamental doctrine of our holy religion. What the sun is to the solar system that the Sovereign Pontiff is to the Catholic system of belief. The Papacy is the rock on which the superstructure of Christ's Church rises in all the grandeur of its imposing majesty, and in all the grace and beauty and harmony of its heaven- ly architecture. It is the unshaken foundation on which the Church rests securely reposes, proof against the tempest's shock and the upheavings of the earthquake. The Church of Christ is the kingdom of God on earth; it must therefore have a ruler. Every well-regulated society must possess a Chief Magistrate to preserve it in law and order. Take him away and you reduce society to anarchy and chaos. We see this fact too well illustrated in the religious denominations that have adopted the radical principle of private judgment. They are split up into dis- cordant fragments and jarring sects by the very force and action of the disintegrating and destructive prin- ciple which forms the shifting and sandy foundation on which they have sought to build.

The Church of Christ is a visible body; it must have a visible head. It is a shepherdfold; it must have a supreme shepherd to guard the sheep and the lambs of Christ's flock. In other words, the visible Church of Christ must have a visible ruler to act as Christ's Vice- regent, and to govern the Church in His name and by His authority until His second coming.

Even in the Jewish Church there was the office of the High Priest, who acted as God's Viceregent, and was supreme ruler in spirituals. Now, the Jewish Church was but the shadow of the Christian Church; the latter, the reality and the completion of the former, just as the many-turreted cathedral, with all its beauties and glories, is but the realization and com- pletion of the grand inspired design sketched by the artist in his parch- ment. It follows, therefore, that in the Christian Church there must be an office answering to that of the High Priest in the Old Dispensation, and at the same time excelling it, as the new is the better and more perfect dispensation. Now, that office is evidently none other than that of the Sovereign Pontiff, the supreme visible head of the Catholic Church. In fact,

but not in the same degree, or with the same extent. Jesus Christ com- menced by the first, and in this first one He develops the whole, in order that we learn that the ecclesiastical authority which was originally consti- tuted in the person of one man is not imparted to others, except on the con- dition of remaining always subordi- nate to the principle from which its unity is derived, and that all those who shall be charged with its exercise also are found to remain inseparably united to the same chair."

Our Blessed Lord was now about to ascend into heaven to the glory of His Father; but He will first redeem the promise of the primacy which He had made to Peter when He said He would appoint him the rock support of His Church, and would give him the keys of the kingdom of heaven.

It was a most solemn and awful mo- ment when Christ committed the care of His whole flock to Peter. He had shed His precious blood for the redemp- tion of the world; He had risen glori- ously and immortal from the grave, triumphant over death and hell; He was now about to withdraw His visible presence from amongst men. But He will not leave us orphaned; He will leave us a father, a viceregent, who will rule the whole family of God in His absence, a supreme shepherd, who will feed and care and protect the sheep and the lambs of His fold. But before com- municating this awful charge, before imparting this tremendous power, He exacts from Peter a confession of the most tender and ardent love. We find this solemn scene thus described in the 17th chapter of St. John's Gospel: "When therefore they had dined, Jesus said to Simon Peter, Simon, son of John, lovest thou Me more than these? He saith to Him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed My lambs. He saith to him again: Simon, son of John, lovest thou Me? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He saith to him the third time: Simon, son of John, lovest thou Me? Peter was grieved, because he had said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things; thou knowest that I love thee. He said to him: Feed my sheep." (St. John, xxi., 15-17.)

In these words our Redeemer evi- dently, and beyond all power of cavil, appointed Peter supreme and ecumeni- cal pastor over His whole flock, with power to rule, govern and lead it, and with the right and duty of shield- ing, protecting and feeding it. In other words, Christ appoints Peter supreme pastor over the universal Church; for the words "My lambs, my sheep," comprise not only the faithful, but even the apostles, the Bishops and priests as belonging to the flock of Christ. Such is the doctrine taught by the Fathers both of the east and west. "To Peter," writes St. Epiphanius, "was committed the flock. He leads the way admirably in the power of his own Master." St. John Chrysos- tom, commenting on these words of St. John, speaks very strongly: "Why," he says, "passing by the rest, does He discourse with Peter con- cerning these things? He was the chosen one of the apostles, and the mouth of the disciples, and the head of the company. For this cause also did St. Paul take his journey to visit him in preference to the rest; and, withal, showing him he must have confidence, for his denial has been done away with. Christ places in his hands the empire over the brethren. He appointed Peter teacher, not of the Church, but of the habitable globe."

The supremacy of Peter is the con- viction and faith of all Christian anti- quity. These prerogatives of supremacy and infallibility conferred on Peter must in the very nature of things de- scend to his successors. Peter is, by appointment of our Lord, the rock on which the Church is built, and its firm- ness and stability depend on him. For the permanent good of the Church, and in order to preserve it safe from Satan's assaults, Peter is made its head and guardian. It follows, therefore, from these considerations, that for the security and well-being of the Church Peter's sublime prerogatives should continue as long as the Church herself will exist; that is, till the consumma- tion of the world. Peter's authority must therefore continue in his suc- cessors. Hence, the illustrious Bossuet truly says: "The prerogative con- ferred on Peter cannot be supposed to have ceased with him, because the foundations of a building designed to last forever cannot be subject to the ravages of time; and therefore Peter will always live in his successor, and will always speak from his chair. Such is the doctrine of the Holy Fathers, such is the declaration of the six hundred and thirty Bishops assembled in the Council of Chalcedon." (Sermon on Unity.)

In order to the perfect fulfillment of the sublime duties of the primacy Christ conferred on Peter and his successors the gift of infallibility in teaching mat- ters of faith and morals to the universal Church. This is evident from the scrip- tural passages which we have already cited to prove the primacy. The gates of hell cannot prevail against the Church, because it is found- ed on the rock Peter; but they could be shaken or broken by error. The commission given to Peter to feed the sheep and the lambs of Christ's flock clearly implies the gift of infallibility. We cannot suppose that Christ would have committed His flock to a shepherd who would lead them astray or desert them when danger threatened. Be- sides, we find that our Lord positively assured Peter that his faith would not fail: "Simon, Simon," said our Lord,

"Behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and thou being once converted, confirm thy brethren." (St. Luke, xxi., 32-33)

Our Lord foresaw that the Church would be assailed by the most bitter persecutions; that it would have to encounter the most tremendous trials; and in order to enable it to withstand both the one and the other, He prayed that the faith of Peter might not fail; in other words He prayed for the in- fallibility of Peter in order that he, endowed with this august prerogative, would confirm his brethren, that is, the Universal Church.

Peter, therefore, ever living in the Church in the person of his successors, is its supreme and ecumenical pastor, and is endowed with the sublime gift of infallibility in his official teaching.

Such, dearly beloved brethren, are the great prerogatives conferred upon the vicar of Christ; such is the ex- alted position assigned to him, and this is why we take so profound an in- terest in all that concerns him, and why in all our doubts and perplexities we turn to him with the docility and confidence of children for his guidance in the road to eternal life.

And how faithfully and gloriously the Popes have discharged the duties of their high office! Of the thirty Popes who occupied the Chair of Peter during the Roman persecutions, twenty-five mounted the scaffold, and there died the martyr's death, in wit- ness to the Christian faith. Whenever heresy arose to assail Christian truth the Pope smote it with his anathemas. The great general Councils, which shine out like beacon lights through the centuries, were convoked and ratified by Papal authority.

But the Popes not only protected the Christian Faith against the inroads of heresy, and safeguarded the moral code of Gospel teaching, but they also promoted in the most efficient manner the cause of Christian civilization and well-regulated liberty. It was they that sent their missionaries to preach the Gospel to the fierce barbarians who swarmed over southern Europe at the break-up of the Roman Empire. It was they who caused them to be taught the arts of peace and all that was cal- culated to create and advance their civilization; and when a worse evil threatened the Christian Faith, and the liberty of European nations, when Mahometanism hung like a cloud over the greater part of Europe, threatening to break down upon it in a destructive deluge, the voice of the Popes called on the chivalry of Christendom to combine for the defence of their homes and their altars. The Popes organized the Cru- sades, and thus saved European civili- zation from destruction by the fanat- ical hordes of Mahomet.

The voice of the Popes was ever raised in defence of the weak against the strong, in defence of well-regu- lated liberty against despotic tyranny. The arts, the sciences, universities as well as popular education, always found the Popes their most encourag- ing and generous patrons. It would be truly impossible to give a just estimate of the beneficent influence of the Popes on the happiness, the well-being and progress of our race. They have made a track of light across the ages they have traversed.

Our present Holy Father Leo XIII. assuredly ranks amongst the great Popes, who, by the splendor of their genius and virtues, and by their great services to mankind, have shed an un- fading lustre on the Holy See, and on the Catholic Church at large. Leo XIII. has been raised up by Divine Providence to meet the wants of the times, and to apply healing balm to the wounds that afflict modern society. From the heights of the Vatican his luminous teaching shines out over a world of doubt and darkness like beacon lights over a dark and stormy sea. In his immortal Epi- cles, his encyclicals he points out with a clear, unerring voice, the moral evils that scourge modern society and men- ace its destruction, and he also shows forth the divine remedies that alone can save it from overwhelming ruin. His teachings on the condition of the laboring classes and on the rules that should regulate the relations between the employers and the employed, would, if carried into execution by the parties concerned, solve one of the most difficult and dangerous problems that disturb the mind of men and threaten the very foundations of social order and public peace. The fatal dis- tensions and divisions that distract the Christian world and weaken the cause of Christ and of His religion, His apos- tolic zeal seeks to terminate, holding out the olive branch of peace to our separated brethren and striving to realize our Blessed Lord's desire to gather in His strayed sheep into one fold of one true Church. But it would be impossible within the limits of this pastoral letter to dwell on the vast and signal services this great and Holy Pontiff has rendered not alone to the Catholic Church, but to mankind at large. Now this venerable and illu- strious Pontiff has been not only robbed of the temporal possessions conferred on the Apostolic See by the piety of Christian ages, but he is practically a captive in the hands of his enemies. Here is what he himself has pathetic- ally said on the subject on a recent occasion: "I, too, am a prisoner," he said, "and that for eighteen long years. In fact, the nineteenth has now begun since I am here in imprisonment, a noble im- prisonment, if you like, but still a real imprisonment. For eighteen years I have not been able to get a glimpse of the streets of Rome or of its holy basil- icas. I have had a new apse construct- ed in St. John Lateran's, and yet it

has been impossible for me to see it. Nor, indeed, is this all. If I wish to name Bishops I have the difficulties and delays that the formality of the Piacet and the exequatur impose. Bishops in their own dioceses cannot appoint their parish priests without submitting to the visto and to the ex- igencies of the fiscal authorities. Add to this the perversion of an evil press, which distorts and maligns one's every act and intention. What more? On the slope of the very Vatican hill, quite close to my abode, they have raised a statue to Garibaldi, to him who called the Papacy 'the cancer of Italy.' And, indeed, if I am free at this moment to speak and to write it is simply because it would not do for them to come into my room and prevent me."

In view of this sad condition of things it becomes our most sacred duty as Catholics to contribute generously of our means towards the congruous support of our Holy Father, and to en- able him to maintain the dignity and independence of his office. He is charged with the "sollicitudo" of all the Churches of Catholic Christendom. The funds required for the administra- tion of the ecclesiastical affairs, the apostolic delegations appointed to various nations, the nuncios at European courts, must be properly supported and maintained, the postal service to all countries of the world must be paid for. For meeting this enormous expenditure the Holy Father must depend on the contributions of the faithful, on their generous and loyal support. It is, dear brethren, for us to take our share in this vast and necessary work; it is time we should help our spiritual Father to carry the heavy burden of his world wide duties. This is for us a sacred duty and a strict obligation; we are con- fident that on this occasion we shall perform this duty and fulfill this obligation in a manner at once helpful and consoling to the Vicar of Christ and creditable to the clergy and faith- ful people of this archdiocese. It is true the times are hard and the calls upon us are many, but the cause we are asked to help on this occasion is a most sacred one; it entails the sym- pathies and makes appeal to the faith and heart of the whole Catholic world, for it is the cause of right against might, of religious liberty against the tyranny that would shackle it, of the Vicar of Christ in captivity against the Government that has robbed and im- prisoned him; it is, in a word, the cause of Jesus Christ against the world that has been His enemy from the be- ginning. Let, then, our offerings be worthy of this sacred cause and worthy of our faith and love. And if in the past we have been somewhat tardy in our duty in this respect, let our con- tributions now make full amends by their hearty and generous character for any apparent negligence.

Wherefore, having invoked the Holy name of God, We ordain as follows:

1. A collection shall be taken up in every church and chapel of this Arch- diocese, as an offering of our faith and love to our Holy Father, on some Sun- day in October next, the object of the collection having been previously and fully explained to the people by their pastor.

2. The proceeds shall be sent with as little delay as possible to the chan- cellor of the archdiocese.

3. The names of the donors shall be taken down and sent to us to be kept in the archives as an honorable record of the loyalty and generosity of our faithful people.

4. This pastoral shall be read in all the churches and chapels of the arch- diocese on the first Sunday after its reception.

May the peace and blessing of the omnipotent God, the Father, Son and Holy Ghost descend upon you, and abide with you for ever, dearly beloved brethren.

Given at St. Michael's Palace, Toron- to, on the 1st day of September— Feast of St. Matthew the Apostle—in the year of our Lord, 1896.

J. JOHN WALSH, Archbishop of Toronto.

By order of His Grace the Arch- bishop. JAMES WALSH, Secretary.

Christ's Own Spirit.

There is one thing of all others that we must become thoroughly convinced of in this work of conversion, and that is that all our efforts will come to naught if we do not love our separated brethren, and work and pray for their enlightenment because we love them, and because Christ loves them, and desires their salvation through the saving grace of His Church as much as He desires our own. This motive power is the only one that will make our work successful, because it is Christ's own spirit, the spirit that made Him lay down His life for His flock. The Holy Father has set us a holy example in this respect. Every word that he speaks to and of those who are not of the fold is full of Christ-like tenderness and love, and of the same spirit which made Christ pray for His enemies even when they had driven Him to bitter death. It is our duty to follow where the Holy Father leads. If he, the Prisoner of the Vatican, can forget all his wrongs and still love the souls of those who slander and persecute and misrepresent the Church of Christ, can we refuse to be charitable and forget self in striving to bring the truth to those whose false teaching has blinded?—The Missionary.

A devout, pious mother contributes more to the propagation of religion and the strength of a nation than the sermons of Augustine or Chrysostom or the conventional eloquence of Burke or Webster.—Rev. F. Jordan.



Life's Rosary.

Hoping and toiling and grieving,
Midway 'twixt laughter and tears,
Day after day we are weaving
A wearisome chaplet of years.

FIVE-MINUTE SERMONS.

Twenty-First Sunday after Pentecost.

FORGIVENESS AND FORGETFULNESS.

Sometimes it seems, dear brethren,
that one of the most difficult virtues to
acquire, and one of the hardest to
practice, is that virtue spoken of in the
Gospel of to-day—that of forgiveness of
injuries. And yet it is a virtue to
which we, as Christians, are most
strictly bound. We have no choice
whatever in the matter. If we would
live in the grace of God, if we would
acquire merit, if we would save our
souls, if we would gain heaven at the
last—we must forgive those who offend
us.

Our Blessed Lord has spoken in the
plainest possible language: "If you
forgive men their offences," He says,
"your Heavenly Father will also
forgive you your offences; but if you
will not forgive men, neither will your
Father forgive you your sins."
"Judge not, and you shall not be
judged; condemn not, and you shall
not be condemned. Forgive, and you
shall be forgiven."

Can words be clearer or more to the
point than these? Not only are we
bound to forgive others, but our own
forgiveness is dependent upon our
doing so. We cannot receive the one
without doing the other. Yet, in spite
of this imperative obligation, upon
which directly hangs our happiness
here and hereafter, how sadly frequent
are the instances which come under
our notice of revengeful dispositions
and unforgiving hearts! How terribly
common are discords in families,
strife and feuds in neighborhoods,
quarrels among friends, black looks or
averted eyes among those who worship
in the same church—ay, perhaps among
those (God have mercy on them!)
who kneel together at the same altar,
and receive to their own condem-
nation the Body and Blood of Christ!

We must look at this very seriously,
my brethren. We must forgive others
fully and freely if we hope to be for-
given ourselves. The same kind of
forgiveness which we look for from
God, we must extend to those who have
offended us.

How often we hear that detestable
expression used (and used, too, with
the most sanctimonious and self-right-
eous air imaginable): "I will forgive,
but I can't forget." What utter and
wicked nonsense! That is the same
thing as saying that you have not for-
given, and do not mean to forgive.
If a real Christlike spirit of pardon had
filled your hearts there would be no
room for any remembrance of past in-
jury—which most likely was only
fancied injury after all. Remember-
ing slights and wrongs and misunder-
standings means brooding over them,
nursing and coddling them, magnify-
ing them, talking to all the neighbor-
hood about them. If you stop thinking
about them, you will be surprised to
find how extremely petty and insignif-
icant they will look after a while;
and if you are really to forgive at all
you must stop thinking about them.

Suppose God said to us: "I will for-
give you, of course, because I am
wicked; but I can never forget your
wicked conduct. You are duly sorry
for your sins, and therefore I am
obliged to admit you into heaven; but
I shall remember those sins against you
for all eternity." It sounds blasphemous,
almost, to make such a supposi-
tion; but that is precisely what many
of you say to those who may have
offended you; and if you received
your just deserts that is just what God
ought to say to you.

How do you ask God to forgive you?
It is not an absolute, unmodified re-
quest: there is a very important con-
dition attached: "Forgive us our
trespasses," you say; but how? "as
we forgive those who trespass against
us." You ask God to forgive you as
you forgive your fellow-sinners, and
in no other way. And if you do not
forgive your fellow-sinners how dare
you ask God to forgive you? What a
ghastly mockery the "Our Father"
becomes under circumstances like
these! But Almighty God is not de-
ceived. Be sure of that. "For with
the same measure that you shall meas-
ure it shall be measured to you again."
"Whatever things a man shall sow,
those also shall he reap."

OUR BOYS AND GIRLS.

Never Out of Sight.

I know a little saying
That is altogether true.
My little boy, my little girl,
The saying is for you.
'Tis this, O blue and black eyes,
And gray, so deep and bright,
No child in all this careless world
Is ever out of sight.

No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh or labor's hum,
Entire your feet to stray,
Some one is always watching you;
And, whether wrong or right,
No child in all this busy world
Is ever out of sight.

Some one is always watching you,
And marking what you do,
To see if all your childhood's acts
Are honest, brave and true;
And watchful more than mortal kind,
God's angels, pure and wise,
In gladness or in sorrowing
Are keeping you in sight.

Oh! hear in mind, my little one,
And let your mark be high;
You do whatever thing you do
Beneath some seeing eye;
Oh! hear in mind, my little one,
And keep your good name bright;
No child upon this round, round earth,
Is ever out of sight.

When difficulties are to be overcome,
the longer you look at them the larger
they grow. When objects are feared,
the more you ponder the more your
fear will increase. But when you go
forward at once, in the right strength,
seeking the right aid, inspired by the
right motive, then your fears will be
dissipated, your terror will subside,
you will find God's strength made per-
fect in your weakness, and you will be
more than conquerors through Him
that loves you. All duties lie in the
present. The adjournment of what is
difficult to do till to-morrow takes from
your strength for the duty, and adds to
the difficulty and the weight of that
duty.

The Secret of Being Popular.
Gwendoline writes that she wishes to
know the secret of being popular.
"I'd like to be a popular girl," she
says, "a girl beloved by everybody."
This is a natural wish, and in itself
not wrong. There is a temptation to
wrong in it if the desire be carried so
far that, in order to become popular,
the girl sacrifices valuable qualities of
character, as, for instance, independ-
ence of judgment and sincerity.

But there is no need of this. The
girl who chooses to be popular needs
first to be unselfish. She must not con-
sider her own ends first and chiefly. The
atmosphere enfolding her must be that
of love and kindness. You know how
some girls always try to have the best
things, the best places, the pleasant-
est things, while they do not try to pass
the good times along to others. These
are not popular girls. Nobody can be
fond of a selfish person.

Again, a really popular person must
have courage, courage enough to be a
leader. There are only a few leaders
in any city, or school, or other corner
of the world. Most people are follow-
ers. I heard of a leader this morning.
She went to a boarding-school a long
way off from home. Among the
teachers there was a little shy Miss
Somebody whom the girls did not like.
They made fun of her prim manner
and her queer row-colored hair, and a
sort of mincing walk the poor lady had,
and they did not see that she was
really a very learned woman who
could teach them a great deal if they
would attend to her. Maria Matilda
observed the state of affairs, and de-
cided that it was unjust, so she cham-
pioned the little teacher. She sent
flowers to her desk. She listened re-
spectfully when Miss Diffidence was in
the preceptor's chair. She began to be
a very fond of her, and discovered that
Miss Diffidence was really a dear, only
frightened out of her wits among a
crowd of unfeeling girls. Before long
Maria Matilda changed the whole situa-
tion, and she being a born leader the
rest followed her willingly. I need
not add that Maria Matilda is popular,
very popular.—Harper's Round Table.

Try-Try-Again.
The old story of King Bruce and the
spider and the older fable of the mouse
that cut the cable are calculated to
teach us the virtue of perseverance,
for it is not simply one virtue, but
many. No one ever became saintly
without persevering in goodness; no
one ever succeeded in acquiring vast
knowledge, great wealth or anything
else that may be acquired in this world
without keeping unwaveringly to the
line of action which leads to successful
results.

Like cautiousness, perseverance is
very distasteful to the young. In the
impulsive age many things are begun
without thinking and as thoughtlessly
left unfinished. Anything worth be-
ginning should be worth the trouble of
completing. The old lines, "If you
try and don't succeed, try, try again,"
are rendered by the modern advertiser
into modern American-English thus:
"Keeping everlastingly at it brings
success." The principle is precisely
the same, and dear old Try-try-again
is much easier to remember.
"Beware of saying 'I can't,'" sings
Eliza Cook. Perhaps the reason why
so many young folk lack the virtues
of perseverance is that it seems so easy
to say "I give up!" But is it so easy?
Giving up implies discouragement, and
if there is anything harder than dis-
couragement the world has not yet
found it out. It is only the very weak-
brained or the very lazy who are
easily discouraged. And the weak
and the lazy do not have a very good
time of it on this busy planet, mind
you!

Now, dear young reader, what is
easy about giving up beyond the ease
of a moment? What do you give up?
Sanctity, wisdom, knowledge, per-

haps, every bit of help toward heaven,
every bit of help upon earth.
Is it easy to give up those? The
devil may whisper, Yes, but your
angel will tell you, No. What is a
little bit of indifference now to a life of
hardship here and a possibility of an
eternity of punishment hereafter?
For just as surely as we are ignorant
when we "give up" learning, so do
we grow sinful when we give up trying
to be good. There is no half-way
plan. "Not good" is bad, "not
learned" is ignorant, "not wise" is
foolish, "not happy" is miserable.
And "not persevering" turns into
every one of these undesirable condi-
tions.

When the impulse to give up trying
rises trample upon it. If your object
is good determine to persevere in it to
the end. Had Columbus turned back
from the Canary Islands he would not
have discovered America. If Edison
had not persevered in his studies he
might still be selling newspapers.
Persevere; be not ashamed because
your efforts are small or because you
think your work may not be great. It
may be greater than you imagine.
"You admire this tower of granite,
weathering the hurst of so many ages,"
writes Emerson. "Yet a little waving
hand built this huge wall, and that
which builds is better than that which
is built." Persevere! build the wall
of your life as strong and as beautiful
as your efforts can make it. With
Wordsworth's "Happy Warrior,"

Look forward, persevering to the last.
From better, daily self-satisfied times.
—Catholic Standard and Times.

A Lost Day.

It was the custom of a certain old
Roman emperor to enter in his diary
the words, "I have lost a day!" at the
close of any evening when he could
remember no action done during the
previous hours for the good of others.
A holy man, who recently passed
away, gave dying instructions to the
young people who had been his pupils,
that their duty should include "mak-
ing somebody happy every day."
Such a maxim ought to be far-reach-
ing, for it is simple, it does not bid us
undertake too much. Not many among
us can hope to do great things. And
yet any of us may take our her lot
and we will "make somebody happy
every day," without running any risk
of breaking it. It is amazing, when
one begins to look out for opportuni-
ties, how many will occur. Then,
even if none occur, we can make them.
I think we overlook many chances of
doing a solid kindness by despising
small things. We are on the outlook
for great deeds and tread on small
matters, as if one were searching for
roses high in hedge, and trampled on
the sweet lowly violets. For exam-
ple, patient listening to another's com-
plaint is a great boon to a troubled fel-
low creature. The mere pouring forth
of sorrow lightens it, and grateful eyes
speak of the relief. Too often we turn
from such an opportunity for loving
kindness as this to seek some more im-
portant mission, as we think. Then
there will always be enough small
acts, if they are only such things as
arranging a few flowers to brighten a
sick room, to occupy one pair of
hands for spare moments. If there is
no "somebody" in the house,
find "somebody" outside. A
little child may be made happy
with a small amount of trouble
indeed; and a double blessing rests on
those who gladden the pure spirits
whose Guardian Angels behold the
Face of our Father who is in Heaven.
Then there are those who have entered
the second childhood—a sadder one—
the aged, who are on the threshold of
a new life, ready to be pleased with a
very little, thankful for any break in
the dull, lonely monotony of the
dreary hours that drag so heavily. I
could sometimes wish that a "Guild of
Pity" were started for the aged.
Everybody is the friend of children,
but how many old, forlorn pilgrims
dwell unloved and unloving among us!
A quarter of an hour for reading or
talking or taking to these handful of
flowers, the loan of a book, will
cheer a sufferer for many hours,
and that "somebody" who lies
there, bearing Christ's Cross will re-
member the gleam of brightness long
after your presence has passed away,
and the Saviour will say, "Inasmuch
as ye did it unto one of the least of
these, ye did it unto Me." And if no-
body at all can be found at hand to
bless, is there not that wonderful sys-
tem by means of which we human
beings can talk and shake hands with
our brothers and sisters all over the
world—the post? A letter is a mes-
senger of peace and joy. No lack of
folk glad to have one will be found,
while pain, sorrow, and loneliness last,
and that will be as long as life does.
Oh, no! we need not be at a loss to
keep that rule! A word or tiny deed
of mercy, even to a dumb animal, will
save us from breaking it.

Angels Every where.
There flit a myriad angels
About this earth below;
And in and out our threshold
Their footsteps come and go,
While in our very blindness
Their forms we do not know.

They sit up in the nursery,
And kiss the babes to sleep,
Across the holy heart place
They join their hands to keep
From blotting out the home-shine,
The tears that sad hearts weep.

They lurk about the sick room,
And trace upon the wall
Quaint legends for still musings
When twilight shadows fall.
The dim world drifting past us,
A thing not worth recall.

They sketch the shadow groups,
And the pictures 'tween the bars,
And point with finger pure
To the tranquil vast of stars,
While breathing holy peace

Best for Wash Day USE SURPRISE SOAP Best for Every Day
makes clothes sweet, clean, white, with the least labor.

On the daylight's petty jars,
They kneel beside the children
And say their evening prayers,
And flit beside the mother
Who passeth down the stair,
With peace writ on her forehead
Across the print of care.

And when the door is shut,
And the hurried day is done,
They stand beside the father
Whose laboring is done,
And pay him down the blessings
The children's prayers have won.
—Rosa Mulholland.

CHATS WITH YOUNG MEN.
Catholic Columbian.
" Well begun is half done!" That
maxim applies to the achievement of
success in life as well as to other
things. For if a young man has
shown from boyhood an aptness for a
calling and holds all his energies to
prepare himself to make it his pursuit,
then at the very outset of his man-
hood's career he is already half way to
the goal. He has begun well. To
those who are leaving school days be-
hind them or who are "knocking
around" from one employment to an-
other, letting circumstances shape
their final position without ambition or
resolution on their part, this article
may prove helpful:

Starting in Life.
There is a problem, a hard one,
which comes to the majority of our
youth, and fortunate the one who has
the wise aid of some experienced per-
son to help settle this important ques-
tion—the choice of a life-work.

Youth is not given to reflection. It
is impulsive and, therefore, needs the
parent or the teacher—some one who
has watched the growing tendencies of
the child—to start it upon the right
road to success. Who should be bet-
ter qualified for this work than the
parent? No one; but we all know
that many parents never awaken to
their great responsibilities.

Inclination in the ambitious youth
should, however, be well considered
before urging him into one definite
occupation to be made the business of
his life.

Limited success, mediocrity, can be
attained in a vocation not congenial to
it; but vaulting ambition wants none
of that. Then we must choose to our
liking, that which is a pleasure, or our
ambitions hopes will never be real-
ized. There is, however, one basis
upon which every American youth
should build, and that is an education.

The more liberal your education the
better are you fitted for the great
struggle of your existence. Be a
graduate of some good college. If
this is not possible to you finish some
course of instruction in a good school.

If we were all endowed with the
gift of genius we should not be so apt
to make the mistake of choosing the
wrong vocation. The majority of us
are not so endowed, and for the average
intellect to make a mistake in the
beginning is a grave error. To select
judiciously, and then hold fast, means
success to the youth not afraid of hard
work. Continued effort is the import-
ant element in every successful per-
son's career.

Once there was a youth whose object
in life was to become a physician, and
who began teaching when he was
seventeen years of age. He had a
little money, but not enough for the
needed course of instruction. By
working in the harvest field and teach-
ing, he managed to earn sufficient,
with what he had, to graduate at one
of our Western universities, then enter
a medical college, where he spent four
years, and graduated with honors.
He then entered a large hospital, where
he served eighteen months as interne.
Now he is in Europe, still preparing to
enter the first ranks of his chosen pro-
fession. What this young man, not
yet thirty, has done, was accomplished
by hard work. In the first place, he
had a definite object; he kept it in
view, making everything else serve to
aid him to accomplish his purpose.
Soon his long years of patient toiling
will bear fruit, more than repaying
him for sacrificing the ordinary pleas-
ures of youth.

What about his wild oats? He
never sowed them, nor found any
pleasure in frivolous persons' society.
Our best men never find time for wild
oats; and the youth who has the mis-
taken idea that such grain is needed
to round out manhood will be likely to
land somewhere in the gutter.

Another youth was educated until he
was twenty in a boys' college located
in the East. He then entered a law
school, took his degree, was taken into
a prominent law office to finish his
studies and prepare for the bar. Prior
to this time he had never known what
it meant to earn a cent—everything
had been given to him. He was, how-
ever, studious, bright and an upright
youth, but very sensitive. The home
discipline was very strict. This is not
a fault unless it stunts the individual-
ity of the youth. In this case it kept
the boy a child too long. The father,
not satisfied with his son's progress,
influenced him to give up his studies,
and placed him in a Government posi-

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conditions and in more callings than the
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What a Jesuit Says.
The Jesuits are apt to be very con-
servative in their methods of temper-
ance reform and in their views on the
evil of intemperance. Under the cir-
cumstances the following extract from
an article on "Neo-Malthusianism"
in the September number of the North
American Review, from the pen of
Rev. Father Clark, S. J., must be
given weighty consideration:

"I believe the experiences of every-
one who lives and has lived among the
poor, whether it be Catholic priest or
Protestant clergyman, Sister of Char-
ity or district visitor, charity organi-
zation agent or brother of St. Vincent
de Paul, will bear me out in my con-
viction that nine tenths, if not ninety-
nine hundredths, of the actual destitu-
tion among the poor is to be traced,
directly or indirectly, to habits of
drunkenness, at least in this world,
for his intemperance; it is too often
the helpless wife and the neglected
children who have to bear the burden
of their father's sin. There is scarcely
a city or town in the whole world from
which all abject poverty would not
practically disappear if the vice of
drunkenness could be banished."

If the above statement is even half
true, we should expect on part of all
Church organizations, especially from
Churches whose membership is par-
ticularly exposed to this vice, some
specific and practical organized meth-
ods of combatting intemperance.
Means like the sacraments and the
general good morality and self-
restraint inculcated by the Church,
having proven (for so we may reason
from the above statement) inadequate
to stay this vice, it would seem to be
the highest duty of Christian church-
men to devise and actively promote
other and more specific methods.—
Catholic Citizen.

A Zealous Layman.
From Catholic Tidings.
John Bennett of Stannan, a small
town in Indiana, is a whole Truth So-
ciety in himself. As the local paper is
anti Catholic Mr. Bennett has hit on the
plan of issuing periodically and distrib-
uting among his townsmen a leaflet,
which he calls the *Fliegende Blatter*,
and which he devotes exclusively to
articles from well-known Protestant
writers and others on the question of
religious liberty and the views of noted
men concerning the clergies that are
being circulated, directed against the
Church.

