

The Catholic Record.

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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, NOVEMBER 19, 1898.

NO. 1048

An Unpublished Poem.
TO NELLIE HENRY, WITH THE DAILY BLESSING OF FATHER RYAN.
April 1, 1881.
In the eclipse of your soul—
Ah! me, they come to all.
Across the sunshine shadows roll.
O'er you, o'er each they fall;
And when you cannot help but cry
Oh, Christ! give more of rest and light!
Oh, Christ! give less of toil and night!
And when you cannot help but sigh
For something dim and vague and far
May words of mine be somewhat like a star,
To ring around your feet
Gleams fair and pure and sweet,
To guide your way
Each lonely day
To the good, the just, the true,
This prayer I breathe for you.
—Abram J. Ryan.

THE TRIUMPH OF WICKLIFFE

A Day With Rev. Dr. Kerr Boyce Tupper and His Pet Reformer.

The Rev. Kerr Boyce Tupper, D. D., of the First Baptist Church, delivered on last Sunday evening a sermon on "John Wickliffe and His Triumph Over the Papacy," which was a notable deliverance from several view points and which served to accentuate, as did the service, the inconsistencies of the Protestant sects. The differing views which even the members of one congregation hold are illustrated by their actions. On entering some lean their heads on their hands and pray devoutly, but the vast majority come into the church as to a social gathering and shake hands and chat. The humble usher escorts you to your proper place and there you find a hymnal entitled "Landes Dmunt" [Some Jesuit mist have sneaked in and stamped this Latin title on the book]. A psalm is chanted in alternate verses by minister and people and a hymn is sung by these private judgment advocates, in which the words occur, "Fear not, I will pilot thee."
The sermon, however, is the principal feature of Sunday's exercises, and yet the cry is "the Bible, the whole Bible and nothing but the Bible." Catholics contend that Christ neither gave the New Testament nor ordered it to be written, but that He ordered His apostles to teach all nations by preaching. Their opponents argue that the Bible is the sole rule of faith and then exalt preaching to the most important place in their services. There was a novel feature introduced into the extemporaneous (?) prayer at this church. Near its close the organist was noticed to be fingering the keys and at the proper word he started up and the choir finished with a verse from a hymn. Ritualism is something to be condemned, say our Baptist brethren, but here is an effort at it which would be in much better taste were it less unexpected.

THE TRIUMPH (?) OF WICKLIFFE

"Wickliffe's triumph over the Papacy" at last had its turn, and poor Martin Luther was ruthlessly robbed of the questionable honor of being the pioneer reformer. The array of reformers who preceded him, with their various "isms," were recited, as also the things which they battled to reform—among them Papal despotism, monastic corruption, the base life of the clergy, the criminality of *curricular confession*, Masses for the dead, the prohibition of the translation of the Scriptures, the keeping of human minds in bondage, of human souls in fear. The times demanded and unchained and unenslaved Bible, in order that it might be proved that Christ was true to His promise that the gates of hell should not prevail against the Church which He had founded.
Here began a eulogy of the preacher's hero, who, he said, was as gentle as a lamb, though bold as a lion in redressing wrongs. He contended for liberty of conscience, the right of private judgment, an open Bible for all, without regard to age or condition, and justification without merits. The Bible he found in one of three conditions—chained, on dark shelves or burned in "hot flames." This was all the use they had for the Word of God. The Pope, it seems, according to Dr. Tupper, was not the chief obstacle to the Bible's growth, after all. The Norman conquest sadly interfered with the Bible's translation. A new language had to be instituted, and the people during the years cared nothing for manuscripts. Macaulay was quoted as saying that the Bible for centuries had dried up, and that up to that time there had not been a single translation into English handed over to the people. But in 1382 every man and woman in England knew the Word of God, old and young, rich and poor, ignorant and learned.
The Queen of Bohemia then got her share of praise for making any one who stood in the way of the translation of the Bible amenable to the law. Despite the Archbishop of Canterbury and Pope Alexander V., who had said no man should read the Word of God, every one was permitted through Wickliffe's efforts to read it as he sat under his own vine. In 1378 his trial took place. The poor old man was quite alone and an earthquake broke up the assemblage at three different trials of Wickliffe, "a singular fact." He was condemned because he had given the Word of God to the people. Here Dr. Tupper got very dramatic, and quoted Wickliffe as saying: "If God be for me, who can be against

me?" His last moments were described thus: "Commending his spirit to God he sank quietly into his chair, was struck with paralysis and died." The Pope claimed his death was a judgment of God.
Among the results of his death, according to the preacher, were these: Ten years after the House of Lords passed a bill that no man in the United Kingdom shall read the English language; twenty-four years after it was commanded that no writing of Wickliffe should be read by the people.
The speaker told of Wickliffe's notes on the margin of his Bible, in which he showed he did not trust the people to interpret for themselves and was not very sure of his own view. "This I think, is the interpretation." When his attention was called to the phrase "do ye penance" and it was asked why he let that remain in his translation when he was against penance, he was quoted as saying: "I may be against something God is not against, I must give a correct translation."

A HOPELESS TASK.

The effort to convict the Church of opposition to the Bible, which the labor of monks preserved for centuries, is among the hardest tasks of the anti-Catholic preacher. Father Turner, of the cathedral, speaking of "chained" Bibles in a lecture some years ago, said that some bright luminary in the next century discovering an old Philadelphia directory chained will say that the people were not allowed to read it, and these directories are far from being as valuable as the manuscript Bibles were. As far as unmanipulated Bibles, the sects have not got the whole Bible, and Wickliffe's Bible was practically condemned by Protestants themselves, for they awaited the publication of the English Catholic Bible of 1609 before publishing the King James version, and modeled it after the Catholic version, abandoning Wickliffe's, Tyndale's, Coverdale's Cromwell's, and the Geneva and the Bishop's, all non-Catholic publications corrupted to advance certain religious and political views, and now the Revised version, which is still nearer the Catholic, replaces the King James. The Queen of Bohemia, who would not allow the publication of Bibles to be interfered with, was different from Queen Elizabeth, the Protestant Virgin Queen who persecuted Catholics for publishing it.
As for translating the Bible into the vernacular, the Catholic Church was away ahead of Wickliffe. Early in the eighth century the Venerable Bede translated it into Saxon, then the prevailing tongue. There were seven editions of the Bible in German before Luther's time, and all of them Catholic.

THE TRIUMPH (?) OF WICKLIFFE

The Catholic Church does not believe along with Dr. Tupper that the ignorant are as competent to interpret the Bible as the learned. Neither did Wickliffe, hence the marginal notes. The statement that in 1382 every man could sit under his own vine and read his Bible is certainly startling, considering that the art of printing was not yet in vogue, and for many years after was not in such a condition that every man could afford to own a Bible. Wickliffe was, according to his biographers, paralyzed a number of years before the day of his death and did not die so dramatically as depicted by the learned doctor, who for got to say that he died while hearing Mass. As to being alone at his trial, his supporters were so many that a riot was almost precipitated because the people thought an attack was being made on the presiding Bishop. As to the alleged earthquake: by what process of reasoning can Dr. Tupper urge that they were a judgment of Providence, which is not equally strong for the Pope's alleged utterance that Wickliffe's paralysis was? Sir David Brewer, LL. D., and Daniel Haskel, A. M., both Protestants, give in their "Chronological View of the World" any number of references regarding comets and earthquakes, but a *single* fact is that they do not name one near the period of the trials.
If in 1382 every man, woman and child knew the Word of God, it was because the Church of Christ under His vicar the Pope was doing its work thoroughly. Somelike Wickliffe knew the Word of God, but did not heed it. Their publications and the Word of God were two entirely different things. There were things, as Wickliffe admitted, which he was against and God was not. The Papacy is one of them. It still lives, and Wickliffe, if here to-day, would not recognize a single Protestant sect as his own. Wickliffe acknowledged the Papacy when he appealed to the Pope against Archbishop Langham, but, losing his case, he then denied the authority of the court. The preacher who blames the Catholic Church because she does not recognize every man's writings and translations as the Word of God should not at the same time withhold from his people the facts of history. Despite the so-called reformers of past ages and those who misrepresent her at the present time, the gates of hell have not prevailed against Christ's Church.—Philadelphia Catholic Standard and Times.

The consummation of madness is to do what, at the time of doing it, we intend to be sorry for afterward—the deliberate and intentional making of work for repentance.—W. Nevins.

THE RAFFLE FOR SOULS.

Statement of Facts by Archbishop Perfectus.

(Translation)
Angelopolis,
(Puebla de los Angeles, M. Mex.)
September 26 1898.

To the Rev. Joseph F. Sheehan, rector of St. Mary Magdalen, Pucanito Hills, N. Y.:

Rev. Sir: A few days ago I received your letter, informing me of the attacks made in the newspapers of your country on my clergy, on account of our "Lotteries in Favor of the Souls in Purgatory."
First of all, I must thank you for your kindness in sending me the information, because it gives me an opportunity of saying a few words to remove any scandal that the Catholics of New York may have suffered from these reports, and also of repelling the calumnious charges of superstition made against my clergy and faithful people.
Whatever truth or falsehood there may be in the reports of the pious custom called "Lottery for Souls in Purgatory" (in Spanish, "raffle" on behalf of the souls in purgatory") in a few words I will explain to you what they are.

Shortly before the month of November, in certain churches, in which special works are performed in aid of the souls in Purgatory, the rectors of these churches make out a series of numbers, say, from 1 to 1,000. Opposite these numbers the faithful may write the names of the deceased persons for whom they wish the works to be performed, giving at the same time an aim of 10 cents or so to cover expenses. Certain special spiritual works are promised beforehand for the four or five souls whose numbers shall be drawn in the lottery. For example, for the first, the thirty Gregorian Masses; one Mass on each day for thirty successive days; for the second, a Silem Mass of Requiem; for the third, fourth, fifth, etc., a certain number of private Masses; and, besides this, some Masses are offered for all the souls in drawing. On the day appointed the drawing takes place, and then the works specified are performed, according to the established manner of the Church, for the souls of those whose names answer to the numbers designated on the lot. The money collected is given as stipends for Masses and for the other expenses. Thus the faithful are easily enabled to be the means of helping the souls in Purgatory, by the common works offered for all, and if their lot should be the one drawn they aid these souls by the special works also, which, otherwise, they could not obtain without some difficulty.

Neither have my priests given assurance that souls, even those aided by the special works, have certainly left Purgatory and gone to Heaven.

From what I have just explained to you, you will see, Reverend Sir, that there is nothing superstitious in this pious custom; and I will take care, and, with God's help, I shall use the greatest possible vigilance that no taint of superstition or sordid greed shall ever find an entrance here.
After having read this perhaps you will say: If this is so, how did all these complaints get in the newspapers? How did all these scandals arise?
If you ask me I will tell you. There are in this city two Protestant establishments from the United States. Their members not only scatter the tares of their detestable disquisitions among our Catholic people, but they also try, by every possible means, to vilify us before other nations as if we were sunk in the darkness of ignorance and superstition, that they themselves may appear as heralds of the truth and as the teachers of the people, and thus keep up the streams of money pouring into them from societies for the propagation of heresy. They are the originators of all the falsehoods and calumnies against us. Their manner of acting in trying to rob our Catholic people of their faith has this effect also: it has made the American nation detestable to Mexicans, as that is the nation from which these false prophets come. That these men and their methods are liable to be occasions of discussions and trouble in the future is easy to see.

I think that I have now complied with your wishes, and I will ask if you, as a favor, to explain this matter to those who have been scandalized by the reports concerning us, and at the same time warn them not to be too ready to believe similar stories reflecting on the Mexican clergy. By doing so you will do a service to our common mother, the Holy Church. With my best wishes and kindest regards, I am,
Your servant in Christ,
Perfectus,
Bishop of Angelopolis.

—N. Y. Freeman's Journal.

Oh, do not, in proof that you did not forget your departed ones, call attention to the pompous funeral display you ordered, to the costly casket, the imposing monument. Vanity of vanities! It is help, help they need, relief for which they cry in the words of Joseph in Pharaoh's prison: "Remember me when it shall be well with thee and do me this kindness to take me out of prison."—Rev. John A. Nagelsien.

IS ONE RELIGION AS GOOD AS ANOTHER?

Rev. Father Calmer, in His Fifth Lecture, Discussed Truth and Error.

"Indifferentism, or, Is One Religion as Good as Another?" was the subject of Rev. Father Calmer's fifth lecture at St. Xavier's Church last Sunday night. Father Calmer introduced his lecture by comparing unbelief to the Dead Sea. He said that the spirit of unbelief is deathlike, and to inhale its pestilential breath begets moral ruin. As upon the shores of the Dead Sea grow apples of Sodom, fair to view, but when, if you touch, turn to ashes; so upon the shores of the Dead Sea of unbelief there ripens fruit, all fair without, but rottenness within.

This fruit is Indifferentism. Its teachings are not merely theoretical, but have a practical bearing, not only upon the daily moral life of the individual, but, like poisonous waters, they filtrate from the upper to the lower strata of society, sapping the foundations of the private and public faith of the people, so that before we are aware the whole superstructure of religion crumbles to ruin. How often do we not hear that religion is necessary—but why be so intolerant? Why not practice greater charity to your fellow-men? It makes little difference what a man believes: one religion is as good as the other; it matters not which one you profess, provided you are religious. Let the rising generation choose from among the thousand and one forms of religion, which, like a crazy quilt, covers the earth: God has given reason to man, and let each one's private judgment dictate the choice. It is intolerance not to put all on an equal footing; it is an undue restraint put on man's freedom of action.

These affirmations, at first sight, seemed vanished with plausibility; there is nothing narrow or cramped about them—but in truth when touched by the finger of sound sense they are found to be like the apples of Sodom—fair without and rottenness within. They are radically false, since religion, if at all admitted as necessary to all moral life, is essentially one. Religions cannot allow a variety of contradictory tenets, and if unity is of its essence, it is necessarily intolerant.

Absolute indifferentism, which is the total denial of all positive belief, is, perhaps, not so dangerous, if we have a spark of faith left, on account of its repellent form. Relative indifferentism, which consists in the admission of the compatibility of various creeds, all of which are true and necessary to salvation, no matter how opposed to each other, is more dangerous because more insidious. It is like being stung by a death dealing scorpion hidden in an bush behind a bank of fragrant flowers.

Father Calmer said that, as children of the Church, we are warned against it by the authoritative pronouncements of the Church. The encyclicals of the Pope condemned it. In the Syllabus, the catalogue enumerating the errors of the present age, we are forbidden to assert that eternal life may be attained by any and every form of belief: for it is evident that to affirm this would be the same as to assert that all religions are true. Popular prejudice may be roused; the teachings of the Church are said to be opposed to modern advanced thought, progress and reform.

Intolerance is the watchword of the Indifferentist, but arguments cannot be found, for reason plainly proves its consistency and correctness. Throw aside all bias and what does reason teach?
In the ultimate analysis of the nature of religion, we find, in the first place, God, the Creator, to whom is due the service of reverence, love and obedience—it is not what the creature wants, but what the Creator demands; in the next place, there is the rational creature, who, by her nature, is morally bound to the Creator. He is a creature dependent on Him, and he must recognize and acknowledge this dependence. He cannot escape the law of this creaturehood. Now reason teaches that God is one, the alpha and omega of his being. There is, therefore, but one way of tending and attaining to this end, and that is by a service such as God has pointed out and by no other, since, as Supreme Lord and Master, He has a right to be served and worshipped as He commands. Who can gainsay this palpably plain truth? Moreover, men in this respect are equal, all dependent, and consequently this dependence and the manner of showing it are one and the same for all men. Therefore, reason teaches that religion, which consists in the recognition of this dependence and the acting out of the obligations which this dependence entails upon the creature, must be one and the same for all men. Paul of Tarsus put the conclusion of the argument pithily: "One God: one baptism; one faith."

The popular argument of the Indifferentist, is, as there may be various roads leading to the same terminus, so there may be various ways of tending and attaining to our final end—God. This is altogether a fallacious assumption. This would hold true if all the roads led in the same direction, but is totally false if they lead in diam-

etrically opposite directions. One would lead to, the other from, the object of our journey—and such is precisely the case with truth and error. Truth is not only the opposite but the negative of error. The veriest tyro in logic knows that contradictories cannot at one and the same time be true. Now religion is eternal truth, and cannot teach contradictories to be true. If one be true, the other is necessarily false.

If truth, therefore, is absolute and not relative, what holds good in all other matters must hold good in the matter of religion. What sane man would admit that Christ was the Messiah foretold by the prophets, as the Christian asserts, and that both Jew and Christian are right; that both Jew and Christian are right; that Christ was true God of the true God, as all Christians hold, and that He was mere man, as the Arians of old, the Turk and Unitarian believe, and that all of them are right; that the gates of hell, the powers of error, shall not prevail against the Church, as the Catholic affirms, relying on the infallible assurances of the Christ, and they did prevail, if the Church needed a reformation in faith, as Protestantism supposes and that Catholicism and Protestantism are both right? The fact seems so patent that it is almost impossible to conceive how reason can fall so low in the scale of common sense as to assert the variety of religious belief and to deny the unity of religious faith.

Dr. Calmer next treated of liberty of conscience and tolerance. He said that liberty, which is so highly prized by modern thought, is misunderstood by it. Liberty, according to it, is license, and even that must not be morally restrained by law. The flower of liberty strikes its roots in the intellect and blossoms in the will. The object of the intellect is truth, and that of the will good. The flowers turn to print and the print of freedom is the true and the good.

What, therefore, restrains man's intellect from error and keeps his will from evil aids him in perfecting his freedom by making it in some manner indefeasible, like God's. Hence, if unity is of the essence of religion, any doctrine or moral practice opposed to it must be restrained, for the simple reason that error and evil destroy the perfection of man's liberty. On the same principle the State restrains the spread of an epidemic by enforcing quarantine, and does not the restraint deserve the praise of the people whom it preserves from contagion and death? How inconsistent, then, to blame religion, which keeps men aloof from error and orders all false doctrines into a moral quarantine. How fallacious, then, the dictum that truth and error must be placed on an equal footing and be subject to an equal examination.

To put the case strongly, suppose someone were to assert that it would be well to re-establish in our midst the old Phoenician religion, with its human sacrifices to Moloch, would you tolerate it? Why? Because you think it barbarously wrong. But suppose he thinks it right? You are, therefore, intolerant. Such intolerance is a sacred duty. Now, the Church is infallibly certain, relying on the promise of Christ, that the spirit of truth would abide with her to the consummation of days. Consequently she holds all other creeds are far from the truth in proposition as they differ from the tenets of her belief, which rests as the threefold pillar of reason, authority and faith. Is she, therefore, to be censured for condemning the disseminators or false doctrines and endeavoring to lead them aright—for refusing to admit premises which would undermine the faith of her children? She must always bear in mind to distinguish between condemning error and the person who professes it. She proscribes the error, but feels sympathy for him who has been misled by it.

This is true charity. The great lesson taught by the Prince of Peace from His manger pulpit is love for God and love for our fellow men.
The freedom of conscience which we enjoy in this country is the country's debt to Catholics, as General Bradley F. Johnson has so ably shown in an address on the charter of religious liberty granted by that charter colony of Maryland. In that charter the great principle was laid down that Faith is an act of the will, and cannot be compelled by force or the will of other men. Still this does not give the right to believe what you please or that toleration means to you extended to him. Freedom of conscience means to every earnest man only that thought should not be constrained by force and that faith should not be compelled by human law. The theory that every man has the right to think as he pleases, logically leads to indifferentism—for if it has the right to deny everything that I believe true, then I cannot be certain that what I believe is true, and if I am uncertain, faith is gone, and the man, the nation, the race whose faith decays is on the road to that disintegration which has overwhelmed the religion of Zoroaster and is overtaking that of Confucius, Brahma and Buddha. Every man has the power to think as he pleases. He can never have the right to think wrong.—Western Watchman, St. Louis, Nov. 3.

The sin that is not forsaken soon leads to another.

COL INGERSOLL.

The Boston Herald for last Sunday contains a refreshing editorial on our great American blasphemer, Colonel Ingersoll, lately and telling the benighted citizens thereof how grossly absurd are the old superstitions about God, man, the Bible and Faith. The Herald pronounces him a "back number" and deals with him as follows:

"Age and superannation are no reproach to a man if only he quietly withdraws from public activity, and declines to lag a superfluous veteran on the stage. If he can no longer mentally keep up with the pace of advancing knowledge and imbibe new ideas; if such ideas as he has essayed with time and become mere fossils; if his true place is henceforth that of a specimen of a bygone period on the shelf of a museum of antiquities, why that is but the common fate of man. The trouble with Colonel Ingersoll is that, while he does not know it, he belongs in reality, clear back in the antediluvian theological age, the age in which huge theological scurians "tare each other in the slime," and called it ushering in the reign of sweetness and light.

With his remarkable gifts as a speaker, Col. Ingersoll might be a great power for good, if only he knew anything. But that is now past praying for. There is no constructive element in his mind, only a destructive. He is totally destitute of the historic sense. Even in his avowed atheism, he is simply the narrow partisan dogmatist, with no fine sense of what a fate atheism implies. Contrast, for example, the truculent tone of his utterance on this issue in the Boston Theatre, last Sunday night, with the utterances of George John Romanes, a man of real science, who at one time equally lost his faith, although in later life, to his unspeakable joy, recovered it: "I am not ashamed to confess that with this virtual negation of God, the universe to me has lost its soul of loveliness. * * * When at times I think, as I think I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible." What a contrast with the "Hurrah, boys! there is no God and I am his prophet. Admission, fifty cents, reserved seats one dollar!"

A RICHLY LADEN PURSE.

List of the Priests of the Diocese of Kingston Who Contributed to its Weight.

The following is a list of the subscriptions to the press of gold presented to His Grace Archbishop Oathier by the priests of the Diocese of Kingston on the occasion of his reception in Kingston on the afternoon of the 17th of October:

Right Rev. Monsignor Farrally	\$100 00
Rev. Father J. S. O'Connor	100 00
" " J. Masterson	200 00
" " M. J. Stanton	200 00
" " C. Murray	50 00
" " T. J. Spratt	100 00
" " T. Davis	50 00
" " J. McDonagh	100 00
" " G. A. Cleolar	100 00
" " P. A. Twomey	50 00
" " J. Hogan	100 00
" " T. Kelly	25 00
" " D. A. Twomey	50 00
" " T. McCarthy	50 00
" " M. J. O'Rourke	50 00
" " M. McDonald	50 00
" " J. V. Neville	50 00
" " M. Meagher	20 00
" " W. T. Bridonnet	50 00
" " T. P. O'Connor	40 00
" " C. Killen	15 00
" " J. O'Brien	25 00
" " J. Meagher	50 00
" " J. S. Quinn	50 00
" " J. J. Collins	50 00
" " M. J. Spratt	50 00
" " J. D. O'Gorman	50 00
" " A. Carson	20 00
" " J. J. Connolly	25 00
" " J. P. Kehoe	50 00
" " T. Carey	50 00
" " C. Duffus	50 00
" " J. McCarthy	50 00
" " W. McDonagh	25 00
" " J. P. Fleming	50 00
" " P. C. O'Brien	25 00
" " P. J. Hartigan	30 00
" " W. Walsh	50 00
" " T. Murtagh	50 00
Total	\$2,270 00

HAS BECOME MONOTONOUS.

At a recent monthly meeting of the Methodist ministers in Baltimore, the Rev. Doctor E. S. Todd tried to stem a tide of abuse which was being poured on the Catholic Church and the Spaniards by a fellow-clergyman. With rare courage and candor Doctor Todd told his brethren that instead of throwing stones at the Church they should wish her God speed. And he found a supporter, too, in the Rev. Doctor Lanthan, who is supposed to be a Methodist of the Methodists. He spoke of the lack of fairness and wisdom shown in condemning the Church constantly, and said: "Let us not encourage this business of dragging Rome into all our sermons. I must say that I myself long since grew tired of hearing ministers making Romanism their topic. These were brave words and they were sadly needed, but we are afraid that they will not convert the ministerial bigots.—Sacred Heart Review.

Women's Worst Enemy

Some hesitate before giving an answer, but those who know best will immediately say HEADACHE.

Thousands of women live in misery day after day, and week after week, suffering untold agony from these dreaded headaches...

Dr. Chase spent years of his life in perfecting a medicine which acts directly on the kidneys and liver. Thousands of grateful women have testified during the past ten years to the effectiveness of this remedy for sick headaches...

Energy Easily Earned. Wasted energy must be made up or the body will weaken and perhaps perish.

For a long time prior to taking Dr. Ward's Blood and Nerve Pills my nerve system was greatly deranged and I was terribly nervous, so much so that in my business (Linesman of the Kingston Electric Light Co.) my extreme nervousness naturally made the following of my business extremely hazardous...



SOLITARY ISLAND.

A STORY OF THE ST. LAWRENCE.

By John Talbot Smith, author of "Brother Azarias," "A Woman of Culture," "His Honor the Mayor," "Sarance," etc.

CHAPTER I.

Among the beautiful islands in that wonderful cluster at the source of the river St. Lawrence is one noticeable for its petty size and peculiar shape. It consists of a quarter of an acre, perhaps, and lying at the foot of a sister island some seven miles long, would never attract visitors but for its shape and its excellent view of the village of Clayburgh...

Here, on a day of early September, sat a man quietly looking upon the splendid view before him. The sun was swinging close to the Canadian horizon, and Clayburgh was crimsoned with its autumn glory. The water was on fire. With every ripple and wave red sparks and flames seemed to shoot into the air...

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going to make this my property." He attempted to cut the rope of the canoe...

"Well," said he, "what do you smile at? Do you think me too hopeful?"

CHAPTER II.

About the hour which saw Squire Pendleton puffing through the chilly waters of the St. Lawrence, Clayburgh's young and rising lawyer sat in his office, wondering what had become of his friend...

"I heard something," began the young man, "I heard something about a man who had been seen in the village of Clayburgh. It was a man who had been seen in the village of Clayburgh. It was a man who had been seen in the village of Clayburgh..."

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dining-room was a dull, even threatening affair. When it was finished Sara at a sign from her brother followed him into the little room he called his study...

"Well," said he, "what do you smile at? Do you think me too hopeful?"

CHAPTER III.

"I don't know," said Sara, "I don't know what you mean. I don't know what you mean. I don't know what you mean..."

"I don't know," said Sara, "I don't know what you mean. I don't know what you mean. I don't know what you mean..."

THE CATHOLIC RECORD

"It is the falling of great minds," he quoted, smiling. She shook her head sadly and turned her eyes on the river, now dusky under twilight's shadow...

"Well," said he, "what do you smile at? Do you think me too hopeful?"

CHAPTER IV.

"I don't know," said Sara, "I don't know what you mean. I don't know what you mean. I don't know what you mean..."

"I don't know," said Sara, "I don't know what you mean. I don't know what you mean. I don't know what you mean..."

THE CATHOLIC RECORD

"I don't know," said Sara, "I don't know what you mean. I don't know what you mean. I don't know what you mean..."

"Well," said he, "what do you smile at? Do you think me too hopeful?"

CHAPTER V.

"I don't know," said Sara, "I don't know what you mean. I don't know what you mean. I don't know what you mean..."

"I don't know," said Sara, "I don't know what you mean. I don't know what you mean. I don't know what you mean..."

MR. MCGEE'S ADDRESS

To the Catholic Public—More Especially to the Irish Catholics of Western Canada.

A man who for the first time enters public life as one of the legislators of a country, who is expected by his constituents to represent them on every question; by his co-religionists, as a large, to represent them on certain great questions as fully as his own constituent—who has been industriously misrepresented before entering on the stage, has a difficult part to play. He has to demonstrate his fitness to fill the post to which he has been chosen; he has to show cause why he is chosen; he has to demonstrate his fitness to fill the post to which he has been chosen...

After the adjournment, my friends, I would probably have found some means to place before you a retrospect of the session. To review it now is rather to report progress than to announce results, though some little good has been done, and one great evil, at least, averted. But the interruption to which I have alluded has been accompanied by so many misstatements and misjudgments, that perhaps, it is better I should address you at once, and in this manner, for with the two newspapers, referred to, I can have no discussion. I felt it to be my duty, in my place in Parliament, to discuss the writer of one of them, for foisting into the House a most impudent petition, which was necessarily rejected; and to condemn the open treason of the other, in playing the henchman at Leeds and Greenvile to the father and founder of Orangism in Canada. It was, in, and shall be my duty, so long as you desire it, and no longer, to take cognizance of your Parliament's interests, which, in both the instances I have cited, were endangered and betrayed; but, as regards the newspapers themselves, you must decide whether or not you will permit them to assail me in your name. That is your affair rather than mine. If you approve of their conduct in these cases, and towards me, you will stain them as before; if, as I have every reason to believe, you totally disapprove of that conduct, you will adopt the only other alternative. I, that report, I have every assurance that you will not be many days deprived of the services of a really independent and unpurchasable Toronto organ. I assume, that you can feel how difficult a task I have to perform as a special representative. Usually, members of the House are elected by their constituents when they go to Parliament, and their special duties are to them like the shirt of Nessus, take the very first occasion to throw it off. This act is often performed with ostentation and rightly punished as treason. Many bright promising careers have been blasted by candidates undertaking what they had no intention of performing, and no will to attempt after election. I need not mention names; you can recall some such instances. Now I say for myself, I undertook nothing which I do not mean to perform, and therefore I claim to exercise in full plenitude the power with which I was invested by the Montreal electors, and the reception of that power by the body of my co-religionists in Western Canada. And in I have my part to perform, you will permit me to repeat that you have yours. Yours is, no doubt, to be called against; to be deliberately misrepresented and misreported; to be obstructed and belittled by your name, by the paid writers of advertising agents of the present Ministry. This justice I claim at my hands, and if it were possible, or probable, that it could be refused me, I would then have seriously to consider the alternative of withdrawal from public life without further loss of time, and devoting myself, in the future, to my own private affairs. I pass now, at the Province; their respective relations towards us, and towards them, as I understand that. That the present Prime Minister be personally, and in his secret but which no one is bound to be without evidence. I deal with it and will quote a few of quite a date. The first fact I shall mention is Mr. MacDonald's own letter of the January 18th, 1898, addressed to Mr. DeGrasse, Secretary of the Lodge, No. 137, (Gowan, Master, Gunnung and ending "Dear Sir, Brother." The second fact is Mr. MacDonald's response to my direct request—as late as his winter-visit to Rome. This statement, perhaps will settle the vexed question. If Canon Doyle is not a Catholic, what is he?—Midland Review.

BLESSED MARGARET MARY.

The name of Blessed Margaret Mary Alcoque is so indissolubly connected in the minds of Catholics with devotion to the Sacred Heart that the very mention of the name almost necessarily suggests the other. Margaret Mary was born at Torrest, in Burgundy, on the 22nd of July, 1647. During her infancy she showed a wonderfully sensitive horror of the very idea of sin. When only twelve she prayed four hours each day, fasted three in the week, slept little, gave the best of her food to the poor and wore an iron chain. She entered the Order of the Visitation at Paray-le-Monial in 1671, and was professed the following year. Although frequently in ecstasies, her ruling devout passion was a thirst for humiliation, and our Lord gratified her by choosing her to suffer incredible agonies as a victim of penance for others. She was afflicted with acute bodily suffering and bitter spiritual desolation, while her Sisters in religion distrusted and ill-treated her. After purifying her by these trials, Jesus appeared to her in numerous visions, displaying to her His Sacred Heart, sometimes burning as a furnace, and sometimes torn and bleeding on account of the coldness and sins of men. In 1675 the great revelation was made to her that she, in union with Rev. Father de la Colombiere, S. J., was to be the chief instrument for instituting the feast of the Sacred Heart, and for spreading that devotion throughout the world. Thus Margaret Mary from the disciple Jesus. Soon after saying "I shall not live much longer because I have no longer anything to suffer," she died on the 17th of October, 1690. Her life was throughout the personification of all that is pure and noble, and her daily actions were continuous examples of modesty, purity and devotion. On one occasion Margaret Mary saw in a vision the Heart of Jesus, with these words upon it: "My love reigns in suffering, triumphs in humility and rejects in unity." At another time the Sacred Heart appeared to her radiant with an effulgence far more dazzling than the sun; then she saw her own heart, like a shapeless atom, trying to approach that abyss of light. It was unable to reach it until the Sacred Heart drew it into itself, and she heard these words: "Lose thyself in my greatness and see that thou never come forth from it; for if thou dost leave it, thou shalt never enter it again." The devotion instituted by her was scattered and spread, until to-day the League of the Sacred Heart numbers adherents in every quarter of the globe, and counts its active members by the millions.—Detroit Witness.

CANON DOYLES RELIGION.

During the last two years there has been considerable discussion as to the religious faith professed by Canon Doyle, the novelist. It was well known that his father was a Catholic; it has not been known that the novelist had any religious belief. Now comes Mr. W. J. D. Croke, of Rome, Italy, distinguished as an historian and archaeologist, and known to be an intimate friend of the novelist, who says in a letter to the Catholic Citizen: "Dr. Doyle has not changed his religion. He has not left the Catholic faith which was a strong tradition in his family, and which his education at Stonyhurst College must have tended to deepen. This, my information, is not only gathered from the closest of all possible sources, but it is very recent—as late as his winter-visit to Rome." This statement, perhaps will settle the vexed question. If Canon Doyle is not a Catholic, what is he?—Midland Review.

Grand Trunk Engineer Swears by Dr. Chase's Kidney-Liver Pills.

Mr. Geo. Gunning, for over twenty years engineer on Grand Trunk running between Toronto and Allandale, says—"The constant duty with my work gave me excessive pains in my back, racking my kidneys. I tried several remedies until I was recommended by my friend, Mr. Dave Conley, to try Dr. Chase's Kidney-Liver Pills. I feel that a better man than ever. I recommend them to all my friends. You must have pure blood for good health. Hood's Sarsaparilla purifies the blood. Take Hood's Sarsaparilla if you would BE WELL."

Advertisement for a beautiful solid gold shell ring with a birth day stone mounted in genuine Belcher setting. Price \$20.00. Includes details about the ring and contact information for the jeweler.

Advertisement for Father Damien, S.J., one of the most instructive and useful pamphlets extant. Includes details about the pamphlet and contact information for the publisher.

Advertisement for Ontario Mutual Life Insurance Company. Includes details about the company's capital and contact information.

Advertisement for Rein's Hardware, located at 118 Dundas St., North London, Ont. Includes details about the hardware store and contact information.

Advertisement for Windsor Salt, located at 118 Dundas St., North London, Ont. Includes details about the salt and contact information.

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The Catholic Record. Published Weekly at 484 and 486 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

London, Saturday, November 19, 1898

THE "ALLIANCE."

We all remember the intense excitement that prevailed in the "Queen City" some years ago about the carrying of the "Stars and Stripes" in a procession.

AID TO THE DESERVING.

The New Zealand Legislature has made many experiments outside the ordinary course, with the hope of bettering the condition of the people, but the latest experiment of the kind is one which will be regarded with surprise.

BISHOPS DISAGREE.

On the very same day on which the Archbishop of Canterbury issued his pastoral charge to the clergy, wherein he declares that not only is voluntary confession permitted in the Church of England, but that the clergyman would neglect his duty if he refused to hear the confession of a parishioner who asked this, the Bishop of Liverpool, Dr. Ryle, said in an address delivered at North Meols, Lancashire, that confession is "an abominable thing, and any minister who gives absolution in confession insults our Lord."

HOME RULE.

Mr. E. F. Vesey Knox, M. P. (of the Healy Nationalist party), at a complimentary banquet given to Mr. T. M. Healy in Belfast, some weeks ago, in reply to the toast of "Our Guest," predicted that Home Rule will be gained for Ireland, with the co-operation of the Protestant body, through the working of the new Local Government Act.

measure of justice which the people of Ireland have to the present moment vainly sought.

WHERE IS KENSIT?

The Associated Press telegraphic despatches give no account of the result of the attempt of Mr. John Kensit to create a general disturbance in Ritualistic Churches throughout England by public protestations in one thousand of these churches, on Sunday, November 6.

THE LINK STILL MISSING.

A remarkable discovery has been made in Thebes, Egypt, by Professor Flinders Petrie, of a large number of skeletons belonging to a people who are believed to have been of the Ammonite race, and who are supposed to have lived in that country about the year 3000 B.C.

ORANGE BIGOTRY IN ULSTER.

His Excellency Lord Cadogan, the Viceroy of Ireland, while paying an official visit to Belfast, laid the cornerstone of the new town hall, in the presence of the Lord Mayor and City Council, and a large crowd of citizens.

PROTESTANTS HONORING OUR LADY.

Another evidence of the great strides made among Protestants towards a return to Catholic devotional practices is recorded in a New Jersey City paper, which thus describes a new stained-glass window which has been erected in a Protestant Episcopal Church in Hoboken:

ADMIRAL CERVERA ON THE AMERICANS.

Admiral Cervera, whose fleet was annihilated by the American fleet under Admirals Sampson and Schley, while endeavoring to make its escape from the harbor of Santiago, has written an open letter, accepting the nomination which has been offered him to represent the district of Ferrol as Senator in the Spanish Cortes.

during the war between the United States and Spain, which can be made useful in the future government of Spain, and among the lessons by which Spain may profit, one is that she should develop her latent powers by encouraging the various industries, that so she may once more achieve her position in the front rank of nations.

The Admiral speaks gratefully of the kindness shown to him, his officers, and men, by the American people while he was their prisoner.

A MILITARY DESPOTISM.

The newspapers of Ponce in Porto Rico complain bitterly of the lawlessness of the United States soldiers stationed in that city, and it is established beyond doubt that there is good reason for the complaint.

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CHRISTIANITY AND WAR.

Judging from the tone of the clerical meetings held by the various sects at this critical moment while the peace of the world is imperilled, the Christianity which these sectaries desire to propagate is of a widely different character from that which Christ came on earth to establish.

BIGOTRY REBUKED.

It is a fact worthy of notice that within the last few years there has been a great change in the attitude of many Protestant ministers towards Catholics, indicating a tendency towards liberality which in former years did not exist.

A CHRISTIAN UNITY SOCIETY.

The matter of Church Union is once more a topic of consideration among the clergy of the various Protestant denominations, and on the evening of the 10th inst. a meeting was held in Toronto by a society which has been formed for the purpose of promoting such a union.

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We do not suppose that the American soldiers are any worse than soldiers in general, but it is well known that the life of a soldier is such that those who lead it are apt to be supercilious and arrogant, especially toward those whom they have vanquished, or whom they imagine they have vanquished.

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of the Puritan pilgrims of America, who have given up their Christianity, before attempting to disturb the faith of those who are already Christians, with their Babel of conflicting beliefs.

More preposterous still was the announcement made at the same meeting by a minister who professed to speak on behalf of the 1,600,000 Young Christians of the Epworth League to the effect that "no American flag once raised will ever be lowered."

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deal," he said, "with Asiatic tribes in the Philippines, and with half breeds and colored people in the West Indies; and if her work among the American Indians be taken into consideration, we shall have to admit that she has done fairly well as compared with any Protestant denomination."

"Catholicity in the United States has within it a strong American party which is doing much towards making it a religion thoroughly compatible with the American sentiment, and her Bishops and priests are quite as patriotic as the clergy of any other denomination."

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tained by violence as well as by persuasion. The Buddhist Brahmin said "When you are yourselves, then you may try to convert us."

With these sentiments we fully and we admire the zeal of the men who honestly aim at finding a remedy for the divisions and dissensions which have divided Christianity so many discordant sects.

There is no doubt that all the depleted by these speakers and the existing dissensions and divisions of doctrine taught by the various religions, the latter ask at once can they be expected to embrace the doctrines propounded by them, when no two missionaries upon what ought to be believed, how the teachings of Christianity are to be put into practice.

What is the true remedy for these diversities, and how is real Christian Unity to be brought about? To obtain the correct answer to this question, we should know these diversities arise, and it is extremely difficult to trace them to their real source. It lies in the doctrinal testaments that each individual himself the authority to decide should believe and practice in.

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With these sentiments we fully agree, and we admire the zeal of the gentlemen who honestly aim at finding a remedy for the divisions and dissensions which have divided Christianity into so many discordant sects.

There is no doubt that all the evils depicted by these speakers result from the existing dissensions and diversities of doctrine taught by the various sects. When their missionaries have laid before the heathen their theories of religion, the latter ask at once, how can they be expected to embrace and believe the doctrines propounded to them, when no two missionaries agree upon what ought to be believed and how the teachings of Christianity are to be put into practice.

What is the true remedy for these diversities, and how is real Christian Unity to be brought about? To ascertain the correct answer to this important question, we should know whence these diversities arise, and it is not extremely difficult to trace them to their real source. It lies in the doctrine of Protestantism that each individual has himself the authority to decide what he should believe and practice in order to be saved.

If we read the New Testament carefully, we find that Christ established a Church, and only one Church, with authority to direct consciences. Of this Church, St. Paul says it is "the pillar and ground of truth." The Apostles who were the first pastors of the Church, were commissioned to teach all nations whatsoever Christ had revealed to or commanded them, and to enable them to fulfill their commission. He promised to send the Holy Ghost to guide them and teach them all truth. He commands all to hear the Church, thus constituted, under penalty of being regarded as "the heathen and the publican." It is, therefore, clear from Holy Scripture that no private individual is authorized to set aside the authority of the Church thus constituted, but that all men are bound to accept its teachings and obey its precepts.

There is, therefore, a supreme authority in the Church of Christ, and it is only by yielding obedience to that authority that Christian Unity can be preserved among Christians; and if that unity be lost through the disobedience of individuals, it can be restored only by a return to due obedience.

The centre of Christian Unity is to be found only in the Catholic Church, and in the Pope, the successor of St. Peter, whom Christ appointed to be the rock on which His Church is built, and the shepherd who was to feed the lambs and the sheep of Christ's flock, that is, His whole Church, both pastors and people. From all this it follows that the only true basis of Christian unity is to be found in submission to the teachings and precepts of the Catholic Church, and of the Pope.

The Rev. Principal Caven of Knox's (Presbyterian) College was also one of the speakers, and he also expressed his belief that "union is in accord with the Word of God," but he declared that "what we are seeking is not so much outward and visible unity, as fundamental spiritual unity." He also said that "the Church should be broad enough for all."

This is to say, if it means anything, that the Church should tolerate within itself all manner of doctrines, and that Christians are not obliged to belong to one visible Church organization. Both of these propositions are contrary to the essential character of the Church of Christ, as laid down in Scripture, and as we have explained above. The Church has received from Christ a body of doctrine which all should believe, and a visible organization within which all are bound to include themselves.

We can readily concede that if there are some sincere persons who are desirous of knowing the truth of Christ, and who sincerely seek to find it out, but have not yet succeeded in discovering it, God will not hold them guilty of a disobedience which is not their fault; but they are none the less bound to seek the truth, and to embrace it when found.

Professor Caven's idea of the Church of Christ is one which prevails very much among Protestants of the present day, but it leads to a wilful discarding of truths which are known to have been revealed by God, and is, therefore, injurious to God, and unsustained by any teaching of Holy Scripture.

The Rev. Provost Welch of Trinity University laid it down as a principle that "all Protestant bodies are in

agreement as to the fundamental principles of faith, morals, and essential discipline, and in preaching."

This is equally as erroneous as the principle laid down by Professor Caven. Protestant bodies differ most widely on every Christian dogma, except the first article of the Apostles' Creed, which expresses belief in one God the Father Almighty. If it be true that the articles of belief on which Protestants disagree are non-fundamental, Christianity has no fundamental doctrines beyond Deism and Rationalism—an absurdity which no real Christian can maintain.

Provost Welch and Principal Caven's principles are evidently not in accordance with the teachings of their own respective Churches, which lay down systems of doctrine which they proclaim to be the teaching of Scripture. These reverend gentlemen, therefore, have evidently laid down their principles for the purpose of covering up the differences between the teachings of their Churches, and of thus promoting an apparent union between discordant and irreconcilable creeds. It must be evident to all that by this means true Christian unity will not be promoted, neither will a trust-worthy creed be offered to the Buddhist and Brahmin spoken of by Chancellor Burwash. The Catholic Church alone can present to these unbelievers a creed consistent with itself in every aspect under which it may be viewed.

The new society for the promotion of Christian Unity numbers about sixty members. Our desire in regard to it is that its members may arrive at unity by embracing the faith "once delivered to the saints." That faith will be found unimpaired and uncorrupted in the Catholic Church.

CHRISTIAN UNITY AND TOLERATION.

In the Brooklyn Union of Saturday, Nov. 5, there appears an article from the pen of the Rev. Silliman Blagden, a well known Boston clergyman, in regard to "Christian Unity," which has been so much spoken of during the last few years.

The Rev. Mr. Blagden is sincerely zealous to bring about the desired union of all Christians, but he differs from the majority of his fellow-clergymen inasmuch as he does not, like them, exclude Catholics from the folds of his mantle of charity.

The occasion which led the Rev. Mr. Blagden to urge the repeal of a British law was the publication of a portion of that law which prescribes that British sovereigns shall swear not only to uphold Protestantism, but also to repudiate belief in the authority of the Pope within British Dominions. The purpose of this persecuting law was, in the first instance, to exclude James II., then Duke of York, from the throne, and afterward to exclude any Catholic heir. Its first object was not gained, as Charles II. resolutely refused to sanction his brother's exclusion, but the succession was limited to Protestants willing to take these oaths. This is the law objected to by Rev. S. Blagden as follows:

ANENT "CHRISTIAN UNITY." By Rev. Silliman Blagden.

"And let us consider one another to provoke unto love and to good works." (Hob. 10:24)

"A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." (John 13:34, 35)

INTRODUCTORY NOTE. Having read in the "Baltimore Christian Advocate" an article entitled, "England's Declaration," showing the "declaration" which every sovereign has to repeat on the day of coronation; and wondering whether it could be correct and true, I consequently sent it to the Earl Nelson, of Trafalgar, Salisbury, London, (whose tender heart and earnest and grand work in behalf of "Christian Unity," has brought us into occasional correspondence for years past); asking him to please write me about it, and correct or refute it. And I have just received a letter from him, wherein he writes,—"The Newspaper extract you send me refers to a declaration which forms no part of the Coronation Service, and has no Church authority."

But was passed by Parliament, and has to be made by every king and queen of the age of twelve years, either at the coronation in the first Parliament on the Throne, in the House of Lords, and is called "The declaration against Popery."

As I am in the country, I cannot get a book to verify the words, but I dare say it is very much as the newspaper gives them. The Bill enacting it was passed with the avowed purpose of excluding James II., who had become a Roman Catholic. But he was strong enough in the House of Lords to prevent the Bill passing without a special clause irrevocably binding him from the obligation of making it.

Subsequently it was made binding on all Kings by the Bill of Rights.—I don't think it has been repealed.

And this last clause of Earl Nelson's letter, namely, that he thinks that this Act or law has not been as yet repealed, moves me to write the following letter to the Hon. Earl Rosebery: To the Hon. Earl Rosebery, ex Premier of England.

Honorable and Dear Sir—I will plunge, so to speak, in medias res—and request you to be so kind and gracious as to carefully read the enclosed letter to me, from the Earl Nelson, together with its marked paper clipping and contents. It is self-explanatory. And Earl Nelson's remark that the present law has never been "repealed," moves me to write to you this letter.

I am a great lover of the cause of "Chris-

tian Unity;" I work and pray, and sow the seed in its behalf, with all my might and main. I preach in all churches where I am invited. I make much of the Holy Communion; participating in, and partaking of this Blessed Sacrament several times each week, and sometimes every day.

I am "in touch" with our dear fellow-Christians in the Roman Catholic Church: only yesterday I received a copy of Cardinal Gibbons' (the ecclesiastical head of the Catholic Church in the United States, now book entitled,—"The Ambassador of Christ," with his card inside, upon which he had written "Very glad of your getting well." For I have been quite sick; and I had asked for his prayers. I mention all this, as showing how real and practical a thing, is, "Christian Unity," when our heart is really in it!

Now the Law mentioned in the enclosed, clipping, which I sent to Earl Nelson, is diametrically and cruelly, as well as unjustly, antagonistic to this blessed cause and spirit of "Christian Unity," which is both ordained by Jehovah, and commanded by Christ Almighty in the Holy Bible. Now will not you put in motion, (and "set the ball a rolling,") such Parliamentary legislation, as will bring about the quick and absolute repeal of this odious and God-offending Law, which so wickedly, and I may say blasphemously, militates against and renders for the time impossible, the Divine cause of "Christian Unity"? Nothing could add greater lustre to your already distinguished name and fame; nor cause it to shine more brightly and everlastingly, upon the pages of the History, of the years and centuries to come than such a Christ-like crusade in behalf of "Christian Unity"!

And why cannot you, with such men as Earl Nelson, undertake such grand and Heavenly Mission, which will redound to the spiritual good and blessing of not only all England and the British Empire, but also, by force of example, that of the whole wide world?

May the Lord Jesus Christ Almighty move upon you, and incline your mind and heart so to do; and give you wisdom, might, and the Holy Ghost power, both to do, and also to accomplish it; in accordance to His Divine Will and Way; and mightily Bless you in the act, for His Great and Dear Name's Sake, Amen.

I am most respectfully and faithfully yours, Rev. Silliman Blagden, No. 139 Bowdoin street, Boston, Mass., U. S. A., 2nd Nov., 1898.

THE QUEBEC ANTI-PROHIBITION VOTE.

Some of the advocates of Prohibition, not content with legitimate argument in favor of a prohibitory law, declaim violently against the people of Quebec for having rolled up so large a majority against the proposed law. While the English-speaking provinces of the Dominion have given a majority of the votes cast, for prohibition, Quebec has given so large a contrary vote as almost to cancel the large majority given on the opposite side by the other provinces. In neither case was there even one half of the votes of the respective provinces cast, but while 22.1 per cent. of the voters in the English provinces were in favor of a prohibitory law, in Quebec there was only 8 per cent. on the same side. No one pretends that the people of Quebec are wanting in sobriety; for it is a well-known fact it is the most sober of all our provinces, and that the consumption of alcoholic beverages is smaller there than in any other part of the Dominion. The Local Option law is enforced in a large number of municipalities, and there are no licenses issued in over 300 municipalities. The cause of the large anti-prohibition vote in Quebec is, therefore, certainly not intemperance on the part of the people. It arises, undoubtedly, from the conviction of the population that prohibition is an extreme and unnecessary measure.

We must enter a strong protest against the misrepresentations of the people of Quebec, in which some ultra advocates of Prohibition have indulged. Thus one Mrs. Maddock of Guelph, speaking recently at the Women's Temperance Union Convention at Ottawa, declared the reason of the Quebec vote to be that the people of that province are illiterate, and that "nearly one half of the population cannot write."

The exact figures are stated to be 784,026 who can read and write, and 720,890 who must sign (their names) with a cross. It is admitted by her that the latter number includes infants, but she adds: "Leaving out those under ten years of age, there are 274,904 who have no education at all, and 65,583 more who can read but not write. If that is not, for this country, an unparalleled record of ignorance, where would we find one?"

These figures are grossly exaggerated. It is probably true that there are some more in Quebec who cannot read and write, than in Ontario, in proportion to population, as the people of that province have been in the past laboring under some disadvantages in regard to climate, fertility of soil, wealth, comparative paucity of population, etc.; but every effort has been made to advance in education along with the whole population of the Dominion, and these efforts have been very successful. The proof of this is that the average attendance at all schools in the Province of Quebec for the last twelve months, as officially reported, was 231,196, and in Ontario, 291,218. These figures show that the daily attendance at school in Quebec is 155 out of every 1000 of population, whereas Ontario has only 138 for its daily attendance out of every 1000. It is evi-

dent, therefore, that the education of the children in Quebec is now at least as carefully attended to as in Ontario, and if, years ago, Quebec was slightly behind, the case will probably be reversed before the lapse of many years, for the figures have stood in the proportion we have here given for many years. They indicate that the people of Quebec are even more in earnest in educating their children than those of any other province.

"LEST WE FORGET."

Every individual Catholic has a place in the important work of extending the light of faith to those who, from various causes, are groping in spiritual darkness. It is not sufficient to look out only for one's own salvation. That is our first duty, but not the only one we are obliged to perform. When God commanded us to love our neighbor as ourselves, He made each of us, in a certain sense, his brother's keeper.

The gospel of selfishness is utterly incompatible with the broad spirit of charity and brotherly love which Christ and His Church command us to practice. The person who contents himself, therefore, with taking care of number one in spiritual matters, to the exclusion of the rest of humankind, lives in a fool's paradise if he fancies that he is traversing the narrow way that leads to everlasting happiness.

It is quite characteristic of blindly selfish souls to cherish the hallucination that their conduct, though at no point approaching the ideal held up for our emulation by the tenets and teachings of Christianity, is all that is requisite to their own particular comfort and salvation. People who are thus self-deluded in their spiritual vision, are, necessarily, intellectually narrow and inconsiderate in all their dealings with fellow beings.

In the great membership of the visible organization of Christ's Church there are many of these bat-like creatures who vainly imagine that the little sphere of activity to which they carefully confine themselves is the only vitally important area of God's universe. They are stupidly indifferent to the broad, all embracing horizon of Catholicity in its true aspect, the embodiment of practical love and fellowship, of tenderness and charity—in short, of Christian unselfishness applied to our every relation to God and neighbor.

Such individuals call themselves Catholic, but in no single respect, it is safe to assert, do their lives and actions respond to the inflexible test of genuine faith. It is not rash judgment to suspect that they are of the number of whom Jesus spoke when He said "not everyone who saith to Me Lord, Lord shall enter into the kingdom of heaven." Unless we have that charity which concerns itself for the welfare of our brother man, voluble professions of 'faith and self-righteousness are worse than vain.

It is by no means optional with us, then, to serve our neighbor by means of kindness, consideration and good example; we are obliged to do so or forfeit whatever claim we may possess to the unmerited inheritance of spiritual favor.—Catholic Universe.

CATHOLIC STRENGTH AND PROTESTANT WEAKNESS.

Remarkable Sermon Delivered by a Congregationalist Minister of Newark.

Much comment has been indulged in by the congregation of the First Congregational Church, Newark, N. J., and by others concerning the latest sermon which the pastor, Rev. Dr. J. A. Chamberlain, preached on the subject, "What the Roman Catholic Church Can Teach the Protestant Churches." Among other things Dr. Chamberlain said:

"First of the lessons that she may teach her Protestant sister is magnificent devotion to the external forms of faith. The Catholic is true to the forms of His Church. He believes in His Church, reveres her services, honors her priests, attends her worship. The Catholic servant is up before day that she may go to early Mass, returns and provides breakfast, deafens herself ringing the rising bell for her Protestant employer, who, in spite of the noble example of the servant, rises too late to attend an 11 o'clock service.

"Again I turn to the same devout worshippers and I find a lesson to sacrifice for the services of faith. Do they build a church, the rich and poor pay for it. Together they rear the temple of the Lord. The servant girl gives her mite, and oftentimes, like the widow's mite of old, it is all that she hath. The laboring man gives up his wages and the rich man out of his abundance.

"Look at the Catholic Church's organized charities—hospitals, founding homes, rescue homes for those whom society in cold blood casts out, orphanages. And no man knows the number of her good works.

"Does not the Protestant Church do the same? Yes, in a measure, but you all know how meagrely.

"The weakness of Protestantism is her divisions. One Catholic Church, one hundred and forty-three Protestant denominations in the United States; divisions on most trivial lines—doctrines, governments, sacraments, even things absurd. Competition is rife. Churches are placed like stores, with the idea of competing. Denominations which work in the same general methods, even of the same name and doctrine, are in the same block and striving for the same people.

"Infinitely worse than all this is a division that is both weakness and

wickedness. The rich and poor do not meet together in the Protestant churches, as they should. They do meet together in the Catholic Church. Rich men in Protestantism have their churches, and there, once in a while, dole out a small contribution to keep up a mission for the poor.

"In the Catholic Church rich men and beggars do meet together and kneel on the same stool and partake of the sacred elements from the same hand. The Catholic Church has a power here that is not to be found elsewhere.

"The Protestant is not potent to change this, for, say what we will, we must admit that we do foster the divisions by an unwritten and unholy law that puts asunder those whom God hath joined together for worship.

"The Catholic Church can do more to day for the settlement of social problems than all the others combined. When she sees fit to enter the temperance war with a will it will be settled, and not till then. When she undertakes to teach men the arts of industrial life, conformable to justice for capital and labor, progress will be made."

BIBLICAL LOTTERIES.

We print in another column a letter from the Right Rev. Bishop of Anguilla, Mexico, to Rev. J. F. Sheahan of Pocantico Hills, N. Y., explaining the nature of the "Lottery for Souls," which has been so much talked about of late.

Put in its true light, as it is by the Bishop's explanation, there is nothing wrong in this casting of lots to determine who shall have the privilege of directing a work of charity; and that is all the Puebla lottery means. No one who is in any way familiar with the Holy Scriptures can object to it on the score that lotteries are sinful. There are many cases in the Scriptures where lotteries were resorted to to determine issues, with the approval and command of God.

For the instruction of Rev. J. S. Borton, Methodist missionary at Puebla and the sectarian editors who show the whites of their pious eyes in holy horror at lotteries, we will take the trouble to refer to some texts of Scripture over which they may ponder. If they are ignorant of these texts they have been talking without sufficient scriptural knowledge, and if they knew them while condemning lotteries as sinful and a heathenish custom they assume to know more about the subject than their Maker does. They imitate the example of the prohibition preacher who, with the unctuous piety of half closed eyes and prayerful voice, said he thought if the Lord had foreseen the evils of spirituous liquors He would not have selected wine as the element of the Sacrament. This fanciful crank did not see that he was assuming to know more than the Son of God knew.

We hope the texts which we are about to give will not make Rev. Borton and the pious editors think the less of the Almighty; as the old Scotch kirk woman did of our Lord when she learned that He plucked corn on the Sabbath.

Now, gentlemen, take your Bibles in hands, turn the whole force of your pious and ill formed intellects on it and open it at Leviticus, chapter 16, verses 7 to 10; and you will learn that the goat that was to be sacrificed was to be distinguished from the emissary or scape goat by the casting of lots. This lottery you will observe was by command of the Lord. "And the Lord spoke to Moses and commanded him, saying," etc.

The next text we call your pious attention to is from Numbers, chapter 26 verses from 52 to 57. "And the Lord spoke to Moses, saying: To these shall the land be divided for their possessions according to the number of their names. . . . yet so that by lot the land be divided to the tribes and families. Whosoever shall fall by lot that shall be taken by the more or the fewer."

Again, the Lord said to Moses, "Josue the son of Nun thy minister, he shall go in (to land of Canaan) for thee: exhort and encourage him, and he shall divide the land by lot to Israel."—Deuteronomy i., 38.

Again, "I have given it (the land) to you in possession, and you shall divide it among you by lot. . . . to every one as the lot shall fall, so shall the inheritance be given."—Numbers xxxiii., 53, 54.

Again, Josue said: "The land in the midst between these, mark you out into seven parts, and ye shall come hither to me that I may cast lots for you before the Lord your God. . . . And he (Josue) cast lots before the Lord in Silo, and divided the land to the children of Israel into seven parts."—(Josue xviii., 6, 9)

If you turn your sanctimonious attention to I. Kings, chapter 10, you will learn that Saul, the first King of Israel, was selected by lot.

The author of the Book of Proverbs says, "Lots are cast into the lap, but they are disposed of by the Lord. . . . The lot suppresseth contentions, and determineth even between the mighty."—Chap. xvi., 33, and xviii., 18.

Coming to the New Testament we find that the successor of Judas to the Apostolate was determined by lot. "And they gave them (Joseph and Matthias) lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles."—Acts i., 26.

Now, gentlemen, having perused and meditated on all these Bible texts, what think you of lotteries? Are they sinful? Will you care to say so with the sacred pages starting you in the face? What think you now, Rev. Mr. Borton of Puebla, is casting lots a "heathenish custom"? If so, then

Moses, Josue, the Apostles, and even your Maker were guilty of heathenish customs. We do not for a moment doubt the capacity of your mouth, but it is really large enough to swallow the conclusion that follows from your words?

Some of the pious editors may say that it is not to the lottery they object, for this is scriptural, but to its abuse. Very well, if there be abuses they should be stopped. But if we must put a stop to everything that is subject to being abused, we should have to stop life, liberty, health, and even the grace of God, for all these things can be abused.

But after reading the Bishop's letter we believe that most if not all the abuses reported by preachers and tract peddlers have their habitat in their twisted imaginations. If some exist they are certainly without the knowledge of the Bishop, the responsible ecclesiastical superior, for he is not a faithless shepherd. He is a zealous, upright, scholarly man, who loves his Church and is wearing out his life for his clergy and people. Archbishop Corrigan knew him when they were both students in Rome. He is beloved and esteemed by all the Bishops and priests of the United States who have had the pleasure of knowing him.

Should he at any future time think that the lottery that exists in his diocese, good and innocent in itself, may be misunderstood by well meaning people and be occasion of scandal to his weaker brethren (see Romans xiv., 14 to 21) his own learning and piety, the promptings of his love of God and of his neighbor, the dictates of his own true and well informed conscience are sufficient to direct him what is best to do, without the busybody intermeddling of ignorant outsiders who have their axes to grind in the way of drawing on the missionary fund.—N. Y. Freeman's Journal.

"PARSONS AT SEA ABOUT SIN."

Such is the heading of an item of news in the New York World of Oct. 26. The item referred to the sixtieth annual gathering of the Manhattan Congregational Association in Brooklyn. These Congregationalists, after meeting regularly year after year for sixty five years, made, in their sixty sixth convention, a strenuous but unavailing effort to define sin, that is, to tell what it is. They, says the item, "tried with all their might to find out what sin is. They failed utterly."

A reverend gentleman started the discussion, and presumably started the meeting, by asking, "What is sin?" At once all hands tried to tell. One minister modestly suggested card-playing. Another thought it was dancing. A third objected to these definitions. Still others tried to define sin, but failed and were laughed down. Another thought billiards and golf on Sunday would fill the bill as a definition.

A solid headed member asked the pertinent question, "Don't we know what sin is when we are always preaching against it?"

It appears that for sixty six years these "ministers of the Gospel" had been preaching against sin, and at the end of that time suddenly discovered that they did not know what it is; that is, did not know what they had been preaching about. Is it surprising that infidels and scoffers laugh?

These Reverend Lights and Watchmen on the ramparts of Protestant Israel remind one of an old Western preacher whose piety was more edifying than his theological learning was instructive. He once tried to snatch a brand from the burning; in other words, to convert a Catholic to his ism. In the course of the interesting and delicate process, he told the Catholic that he should avoid sin. The subject of his zeal thought well of the advice, and to give it a practical bearing, asked his instructor, "What is sin?" Of course, said the Gospels, being a Catholic you are not supposed to know.

Well, sin is to cuss and swear and chew tobacco and dance and play cards. All these things may be sinful, but I want to know what sin itself is, replied the pupil. Can you tell me? Of course I can; it is card playing and dancing and tobacco chewing and swearing and cussin'. These may be sinful, but they are not sin, urged the pupil. But it was useless. The instructor could only repeat his list back and forth, with the occasional addition of some other item as it came into his head.

The Congregational Association, seeing that giving a bill of particulars was not equivalent to a definition, finally agreed on the following, which, as an illustration of theological hebetude, leaves nothing to be desired: "Sin is a moral responsibility depending solely on a personal point of view, always assuming there is desire to do right behind it."

The average mind will think that a moral responsibility with a desire to do right behind it is a very good thing to have. Had the gentlemen paid five cents for a Catholic child's catechism, studied it, they would have found the following piece of much needed information: "What is sin? Answer: Sin is any thought, word, deed, or omission contrary to the law of God."—N. Y. Freeman's Journal.

It is strange what sensations of sublimity may spring from a very humble source.—Hawthorne: Night Sketches. All ill will which does not pass the region of thought seems innocent to us, and, with our clumsy justice, we excuse, without examination, the sin which does not betray itself in action. —Emile Souvestre.

Sacred Heart Review. PROTESTANT CONTROVERSY.

VIII. St. Paul says: "Charity believeth all things." In other words, when any one in the Christian brotherhood (for of this the apostle is speaking immediately) professes in anything to be governed by the same high ends, under the leadership of the same Redeemer, we are to lend him a generous confidence, and rather to exceed than fall short.

I have lately been so delighted to find that a member of the Boston Presbytery has been actually found capable of examining and finally rejecting as spurious a story invented to discredit the Catholics in general and the Jesuits in particular. That I have, perhaps somewhat precipitately, but with a precipitation of which I cannot find it in my heart to repent, assumed that he was superior to the Landings and such people, not only in intellect and manner of speech (of which there is no question), but also in honesty of purpose.

Had I not some reason? Consider: Professor John Moore (professor of what I cannot find out, any more than of what I am professor myself) is an immediate associate of such men as James B. Dana and Scott F. Hershey. The latter, some time since, paraded a story (which I need not say that Lansing flourishes, too) to the effect that all those concerned in the murder of Abraham Lincoln were either Catholics or pupils of Catholic schools.

As to the Rev. James B. Dana, D. D., I take it there is not much occasion to describe him to the readers of the Review. I do not refer to a remark in *Our Day*, to the effect that when one Catholic Bishop forbids his people to send children to the Public schools, and another allows it, both are acting under orders from Rome. That remark may not have been Dunn's.

I may refer also to a member of the Presbytery not now living, who wrote me several letters in which an ill-mannered ill temper advanced curiously with a certain rough good nature. The tone, and in part, the very terms, of the letters, seemed to bear this device: "No matter whether the charges against the Catholics are true or false, it is in itself an indecency for you to defend them."

Now had I not a right to regard it as almost a moral miracle when a member of a body of which such men are in the forefront has had the courage to deny the genuineness of the pretended Jesuit oath, and to declare that, while no man is more intensely hostile to the Church of Rome than he (which indeed is true), yet he could not consent to advance the good cause of Protestantism by means of fictitious and forgotten names?

was, especially in its last two generations. Yet because I copy, almost literally, this moral enemy of the Inquisition, on both sides of his statement, and do not, like this Moore, carefully evade, and even hypocritically affect to disbelieve everything which does not serve the diabolical ends of religious malice, he denounces me to all the world as a friend of the Inquisition!

This man has a long article directed against me in the Morning Star of Sept. 8. I purpose dealing with it piece by piece. It is a veritable "mystery of iniquity." This Presbyterian imitator of Torquemada (happily now only able to persecute through slander) is not a member of the Pope, but assuredly he is "a member of Anti-Christ." He need not go to Rome to search for the "man of sin." If he would only send me his own photograph, I could easily pick out the "man of sin" on the benches of Boston Presbytery. The "man of sin" is easily found where ever Harsh and slanders, above all slanders in the name of religion, foregather, and wherever, as with this man, a pretended zeal for God leads to the belief, and to the practice of the belief, that "the end sanctifies the means."

I purpose holding this Rev. John Moore close company for some time to come, closer company than perhaps he will find agreeable, but not closer than I hold needful for my honor, and for the public good. Charles C. Starbuck. Andover, Mass.

MAN'S NEED OF GOD. In our Divine Lord were to reappear in the flesh to-day, waking amongst men, as He did nineteen centuries ago, He would, no doubt, have with Him again the multitudes, attracted by the sweetness of His divine personality. He would see at His feet, amongst the miserable millions embodying mankind's collected woe, not only the dumb, the blind, the lame and maimed, casting themselves down before Him to be healed, but crowding around Him a multitude of those who have nothing to eat. Compassion would again be dominant and rule supreme in His Sacred Heart, and who can doubt that the Healer of mankind would again, while healing the sick, not send away the others fasting?

Now see the unimaginable malignity of this evil man. He has brought a charge against me which, if he could verify it, would shut me out of civilized society, and all American Catholics, but the Spanish Catholics themselves, to disown all fellowship with me. As the Spanish Inquisitors, according to that very Lorente whom this Moore (for I owe not even the commonest terms of courtesy henceforth to this slanderous man) treats with pretended respect, and in fact with immitigable contempt, as these very inquisitors joined hands with the secular judges to abolish the reality of torture in Spain, though still insisting on it as a fiction of law, so Freemasons and Catholics at last made common cause in the overthrow of the Inquisition itself. A man who wishes it revived in the Catholic Christendom is stared at as a *tusis naturae*.

INTERCOURSE WITH THE DEAD. If the memory of the dead is so sweet, if it strengthens us so much in well doing, what must be the efficacy of the more intimate thought of our intercourse with the dead!

Let us permit those to speak here to whom God gave the grace of feeling all the sweetness and consolation of this communion between the Church militant and the Church triumphant. We shall speak later of the communication of our treasures; we confine ourselves at present to the communication of sentiments and affections.

UNUTTERABLE AGONY. ENDURED BY MRS. ELLEN FOX, OF ST. MATTHIAS ST. TORONTO. Stone in the Bladder Made Life Miserable—A Surgical Operation at the General Hospital Failed to Relieve Her—Dodd's Kidney Pills Cured Her.

Stone in the Bladder Made Life Miserable—A Surgical Operation at the General Hospital Failed to Relieve Her—Dodd's Kidney Pills Cured Her. Toronto, Nov. 14.—Mrs. Ellen Fox, of No. 3 St. Matthias St., this city, is a lady, well known, and highly esteemed by a large and constantly increasing acquaintance. For a long time she was a victim of ill health, which prevented her from performing her social and domestic duties, greatly to the regret of her many friends.

Now, however, she is enjoying the most robust health, and the story of how she escaped the clutches of the disease that held her a victim is unusually interesting, affording, as it does, one other instance of how a famous remedy—Dodd's Kidney Pills—banishes suffering, wipes out disease, and brings health, strength, and happiness to every home wherein it is used.

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Sewing Machines of the Present. are very different from those of the past. Very few users of sewing machines know the technical differences; patents have expired on generic features, but "the world moves," and radical improvements have been made in sewing machines, so that the one of to-day shows a tremendous improvement on its predecessor.

METHODISM AND RELICS. An article in the Quiver shows how the love of relics has extended even to the Wesleyan body. The writer, Mr. F. M. Holmes, gives a detailed description of the Wesley relics in the Wesleyan Museum in City Road, London.

Coleman's Salt THE BEST. Good health is well to you, and it's sarsaparilla contains

FIVE-MINUTE'S SEWING

We will give a word of week concerning attendance for it is notorious that Mass culpably neglected. Mass on Sunday is something set apart as the generation all the year round, there are reasons which you must be serious ones. Sacrifice of the Mass is not assisted at by a strict law of but it is the greatest act of It is Christ on Calvary, less. What if Calvary, thousands of miles distant church—does that make any to God? God is equally every part of the world make any difference to you love for some dear relative any different whether you same quarter of the world not? Some places are more you than others, to be sure, to God; but distance divides loving hearts, does their love. So Our Lord really and personally, in and in His divinity, on the as truly as He was on Cal does the lapse of time, well as for any of the Jew of His own day. A thou to God but as a day that or even a million of ye yet to come; for to the there is no passage of tim everlasting present.

The difference of tim therefore, has little to identity of the act, for man is superior to the, and love of God are sup is the identity of the gr redemption and its perpetu versality which bring us across in holy Mass. H altars, that moment of continually renewed, is continually made out is done with pain a it is now perpetuated for one and for all the of blood in mortal agon mystical pouring forth tures of grace purchased sacrifice. The Man G Calvary is the same W upon our altars; He very same intention the very same divine very same cuprils as o Friday.

If Sunday shall be rest for your body, w that it shall not the less day of purification, in all the woods wh grateful as that of which your soul rest There is no true joy science, and the Sand hurries off to pleasure ing at Mass can not

SUBMISSION TO

Of all the traits of none is more admirable submission to the will one has experienced submitting quietly to reverses placed upon great struggle; but that to accept them the burdens tenfold. time smiles on us as our efforts, we are an entirely sunny-temper as a small cloud over be it sickness, disappi radical reverses, our di radical transformation, even complaining, more east amid such ha Q course this does it whereas if we su ourselves to the d Providence, our e eternal blessings he true character is n has met with dis reverses. If he agently and patientl y suppose his to be that has learned to decrees as right as less they appear to we consider that no happen without our we must underst special object in to come upon us, what appeared the proved blessings in our imperfect visi our trials other the workings of an all even though it be voluntas tua" (Th pleasing to God a Has from a patient beautiful lesson of will, when, in an prayed to His He garden of Olives, were possible to t of suffering; but own, but the w Heaven should b inscrutable ways ways; and it is but rather to acqu convinced that H all things, even to a certain go pray with renew beautiful of pray heart say: "T earth as it is in Remus, in Messio volent Fraternit

Good health is well to you, and it's sarsaparilla contains

