

The Catholic Record.

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

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The Catholic Record.

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"PRUDENT" CATHOLICS.

There are a few individuals who derive a good deal of comfort from the axiom that one can catch more flies with honey than with vinegar. They believe in being "sweet" to everybody—Sweet to the verge of cowardice and beyond it, solacing themselves the while that they are models of prudence. But they are altogether too saccharine. We also have a due regard for social amenities, but when it comes to having a grievance righted we pin out faith to sand and not to sugar.

CATHOLIC COLLEGES SUPERIOR.

Apropos to the expected advent of athletes from Oxford and Cambridge, we read in the secular press that they will be met on the cinder path by the students from the two leading universities, McGill and Toronto. Now where and when did they acquire the right to be styled our leading universities? Upon what is it based? Is it an empty compliment or evidence that Catholic institutions are so inferior as to be not worthy of consideration? McGill and Toronto certainly do lead in the matter of large endowment, but the arrogation of superiority over Laval and Ottawa is, so far as genuine education is concerned, a mere hallucination. Our universities aim to perfect the whole man; they have a philosophy and not an eclectic medley of philosophic odds and ends—in a word, a system that has been tested time and again, and has uniformly manifested itself as the greatest blessing to individuals and nations. Our institutions, unlike McGill and Toronto, have had to battle with the apathy and prejudice of those from whom they should receive help and sympathy. We can bear with opposition from outsiders, but the ignorant criticism of those within the fold, their lack of enthusiasm in just this matter of educational support, is trying to one's equanimity. But let us remember that the Catholic system that turns out the right kind of man and keeps him right by having habituated him to the help of the sacraments is the only one entitled to the patronage of Catholics.

PULPIT UTTERANCES.

An esteemed contemporary says that too often the pulpit keeps on in old lines refuting decaying errors and anathematizing bygone immorality. But wherein is the difference between the evils of to-day and those of former times? They may exist in different surroundings, and have different names, but they are the same as when they aroused the eloquence and indignation of the early preachers. We have the same consuming passion for the goods of the world—the dread of poverty—the dislike for the cross—the abhorrence to humility. We have our learned men railing at the supernatural and planting the germs of despair and death in the souls of their followers. In a word, modern civilization aims at and loves the things that possessed the hearts of those who lounged around the Roman baths and sought nothing nobler than "bread and the games." Our contemporary, however, believes in denouncing existing evils and asks "would St. Paul preach exclusively on the exact meaning in a theological sense of the term 'grace.'" Well, we don't know. Perhaps he would deliver the epistle to the Romans—a very good sermon indeed against infidelity; but we venture to say that if he did treat of grace he would not err on the side of inaccuracy, and, furthermore, we believe that a knowledge of what grace is will do more to keep us from sin than any amount of denunciation. Once let a man understand that he becomes by grace a tabernacle of the Holy Ghost and a partaker of the Divine Nature, and that, by and through it, he can withstand any assault of the tempter, and he will have a grasp of a sublime and soul-fortifying doctrine that must steadily him against the crush of evil. And while attaching due importance to denunciation, especially when it is done "with all patience and doctrine," we think

that the pulpit can take care of itself, and we can, for our part, always receive the teachings of our spiritual guides "not as the word of man, but as the word of God."

AFFAIRS IN THE PHILIPPINES.

The Roman correspondent of the Catholic Standard and Times gives a very interesting account of an interview with Archbishop Nozaleda of Manila. The prelate's authoritative presentation of things in the Philippines may serve as an antidote to the false and misleading reports circulated by a section of the secular press, and reassure the good people who were frightened by them.

Since the day on which the United States troops landed in the Philippines there has been a determined and persistent effort on the part of many to blacken the reputation of the Catholics, by the coarsest kind of calumny. Ministerial tourists and sensational journalists have lent themselves to the task of defaming the individuals who, according to reliable and unprejudiced Protestant authorities, have wrought a wonderful improvement in the social condition of the natives of the Philippine archipelago, and have contributed to make them "the most moral and religious people on the face of the globe."

The Archbishop admits there is persecution of the Church, but goes on to say that it is due, not to the hostility of the natives, but to the opposition of the American authorities. It would seem, too, that the military commandant has his own ideas about the measure of freedom to be awarded to the Filipino. He can, for example, separate pastors from flocks who revere them and desire their ministrations. Perhaps it is due to bigotry or to State reasons, but whatever may be the cause, the history of unprincipled despotism and malignant attacks on the faith of the people will not, we believe, be very pleasant reading for genuine lovers of American institutions. The Archbishop, further, says that the Taft Commission took cognizance of the information furnished by the natives, who have always been lovers of the religious corporations. Its deliberations were one sided from first to last. And the members of that commission are, consequently, not a whit more deserving of respect than the upholders of lynch law. They were commissioned to make judicial enquiry into the conditions of life in the Philippines, and instead of obtaining data from all interested parties they gave a ready ear only to the inventions of a few infidel renegades. Their somewhat too apparent antagonism to Catholicity prevented them from giving the justice that one is wont to look for from a rightly constituted tribunal.

We are also told by the Archbishop that the American Protestant missionaries are largely responsible for the present condition of affairs. Now it strikes us that it would be good policy to be tolerant at least to the religion that has endowed the natives with the constituents of good citizenship. Of course, we are not surprised that the preachers should conspire to have the Friars banished from the islands. It is their one and only policy. "Persecution is the deadly original sin of the reformed Churches," said Hallam. It is the warp and woof of Protestant propaganda. A people who adopted that policy in the Sandwich Islands to the extent of degrading, enslaving and robbing the native population. We do not anticipate any such results in the Philippines. The sturdy faith of the people will preserve them immune from tinkered creeds and from the ineptitudes of the evangelists, "who demand," as Macaulay remarked, "freedom of conscience, yet refuse to grant it; who excrete persecution yet persecute; who urge reason against the authority of one opponent and authority against the reason of another."

REASONABLE "ROMANISM."

The Citizen thus makes a good controversial point: "Protestants employ a council of wise and learned men to revise and retranslate the Bible. Why not a council of wise and learned men to interpret it? The faithful interpretation of the sacred Scriptures is no less im-

portant than the correct rendering from the Hebrew to the Latin. 'Ah! but this is the Romanist position.' Well, is it not the reasonable position, too? Will Protestants imitate the bygone bigots of the British Parliament who refused for years to adopt Pope Gregory's calendar—preferring to disagree with the stars sooner than agree with the Pope?"

THE SACRED HEART.

The Special Devotion in June, the Remedy for Selfishness. It was in 1675 that our Lord revealed to a nun of the Visitation monastery of Paray le Monial, Margaret Mary Alacoque, His desire that a feast should be established in honor of that Sacred Heart which had spent itself for the love of men. This feast was to make reparation, too, for the ingratitude, irreverence, coldness and even sacrifice shown by men towards the Sacrament of Love.

Devotion to the Sacred Heart had long existed in the Church. Our Lord first revealed the ineffable mysteries of His Heart to a holy nun in the Benedictine monastery of Helfta, Eiseleben, Saxony; she became known to the world in after years as St. Gertrude the Great. This revelation was made in the year 1281, and from that time till its public manifestation to the world at large through Blessed Margaret Mary it continued to be the cherished devotion of many a holy soul in the seclusion of the cloister. That it was a favorite object of devotion in the monasteries of Great Britain even before the Reformation is evident by the numerous examples which still remain of the representation of the Sacred Heart in painting and sculpture in the ancient abbeys of Bath, Westminster and Whitby, and in many other monastic churches.

The devotion was approved by Pope Clement XIII. In 1765, and spread rapidly throughout Europe. The late Pope Pius IX. in 1856, in a memorable encyclical, recognized the devotion of the Church and society to the Sacred Heart, for there we shall find a remedy for all our afflictions. Spread this devotion everywhere and it will save the world. "What better encouragement for the success of our League could we hope? 'Learn of Me for I am meek and humble of heart.'"

Pope Leo, in the solemn consecration of the world to the Sacred Heart of Jesus, said the sin of the present age is selfishness. Self-worship is the curse of our humanity. Men even when they ask favors of God have reference too often to themselves. The general intention of the devout Apostolate for the present month is "The triumph of the Heart of Jesus." The triumphs of the Heart of Jesus have been so numerous and magnificent that one naturally utters a prayer of thanksgiving for them as well as the prayer of petition that their fruits may never cease and that they may be multiplied beyond number. The long, unbroken series of its triumphs began when Christ appealed to His disciples "Learn of Me, because I am meek and humble of heart." It was a triumph of wisdom over ignorance when all other means of impressing His doctrine on men, even His miracles, seemed to have failed, just as the conversion of the pagan soldier Longinus, after piercing the Heart of Christ, was a triumph of light over darkness: "Truly this man was the Son of God."

There was a triumph again of faith over doubt when the apostle St. Thomas put his hand into the wounded side of Christ and bowed down adoring and exclaiming, "My Lord and my God!" and a triumph of confidence over mistrust when the evangelist John, leaning on Jesus' bosom at the Last Supper, asked and obtained of Him the secret of Judas' treachery so painful to reveal. There still remain greater triumphs for the Heart of Jesus Christ, or, to speak more correctly, repetitions of its former great triumphs which we can, by our co-operation, hasten and in some measure enhance. An age which is growing aggressively selfish and proud needs the lesson of Him who is meek and humble of heart. A people whose motives are low and sordid, whose principles are purely natural and pagan, needs the symbol of the Heart of Christ to elevate its gaze to higher things, to inspire it with a sense of its supernatural destiny and of its true Christian dignity. Finally, there is one triumph which we cannot extol too much. By the mercy of God, devotion to the Heart of Jesus Christ, has drawn us sensibly into a close union with Him. It has enabled us to know His sentiments and to appreciate His interests. It has led us to adopt both at our own. It has, in a measure, identified us with Jesus Christ, and has made us heart to heart with Him. It has made us what true Christians should be—heart Christ. To this triumph of the Heart of Jesus our own Apostleship of Prayer has contributed more than any other human agency. It is but proper, then, that we should be most zealous for our prayers and good works to preserve in ourselves and in others the fruits of this triumph of the Heart of Jesus to help Him amplify it into the union of perfect friendship with Him.

TO NON-CATHOLICS.

Thirty-five Converts the Immediate Fruit of St. Francis Xavier's Mission. Philadelphia Catholic Standard and Times. That the mission to non-Catholics enlightens those outside and strengthens those inside the Church was never better illustrated than at St. Francis Xavier's last week, where the interest was so intense that Father Sutton was asked to stay another night to speak on "The Blessed Eucharist." Every night was prolific of interesting episodes, and the question box was most liberally patronized. The attendance was large and the seed sown must bring forth a rich harvest. The immediate fruit consists of thirty-five earnest converts. The class of inquirers were outside and strengthen those inside the Church was never better illustrated than at St. Francis Xavier's last week, where the interest was so intense that Father Sutton was asked to stay another night to speak on "The Blessed Eucharist."

There were many pleasing and significant incidents. On the first night a gentleman came up to the sanctuary rail and asked for a copy of "Clearing the Way."

"I am not a Catholic," he said, "but I never had any use for those other people; they came into the world one thousand five hundred years too late for me."

A lady came as a proxy for a High Church Episcopalian, whose "father confessor" of the Anglican denomination forbade her to go to the lectures. The substitute was urged to listen attentively and report to the other. The result was that the obstacle placed in the path of the "High Church" member by her pastor served as a stepping-stone for her friend. The latter, to quote her own words, "came to scoff and remained to pray." She is now studying the Church's teachings.

In the light of this development it is not surprising to hear that the Anglican "fathers" are not notably lenient with the penitent who may have strayed for the nonce into a church of the "Roman branch." An Episcopalian lady of Manayunk who attended the lectures given by Father Sutton during his recent mission there, and who afterwards went to confession (1) to one of the Episcopalian clergy, received as penance the "Misereere" with the "Our Father" after each verse, twice a day for two weeks.

A Quakeress has gone under the instruction of the Sisters in an adjoining parish, and a prominent Lutheran is being instructed by a priest in a more distant part of the city. An old lady who attended one of the lectures took a book home with her, saying she was going to study the matter up. Next day she had a paralytic stroke and immediately sent for a priest.

The question box was liberally patronized. All the old questions and some new ones were put. All, with one exception, were in the kindest spirit; and how that writer's left ear must have burned when Father Sutton handled him without gloves and gave him a deserved drubbing for his evil-mindedness!

"What is an indulgence?" A remission in whole or in part of the temporal punishment due to sin. In sin we consider two things, the guilt and the punishment. Guilt is a moral state into which we fall by transgressing a moral law. Punishment is two fold, temporal and eternal. When God remits the guilt He remits also the eternal punishment, but very often the temporal punishment remains and must be satisfied either in this life or the next. An indulgence is the remission of the temporal punishment. We know the conduct of God with David, whom He forgave, yet punished.

"Would a Catholic be justified in joining the Methodist Church if he thought it the best way to save his soul? He could only join it for worldly motives and would be a hypocrite, if he provided he was instructed in his Catholic faith."

"Is the immortality of the soul in the 14th of the O. Testament?" The inquirer was referred to Wisdom III, 14.

The celibacy of the priesthood was so frequently the subject of a question that it is no wonder Father Sutton has added "Why Priests Don't Wed" to his list of lectures. One man asked, "Why do they have married priests in South America?" The answer was because they don't have them. The same questioner asked about St. Paul's reference to those who condemn the married state. The answer was that

the Apostle spoke against those who condemned all marriage.

"Can the soul of a Protestant enter heaven immediately after death? Yes, if it was pure enough."

"Is it right to pray for a Protestant after death?" was also answered affirmatively.

"Will a child which dies immediately after birth and is not baptized go to hell?" The child will not suffer, because it has not incurred personal guilt, but no one has a right to supernatural happiness. It is God's gift, given on fulfilling His conditions.

"A Staunch Protestant," after asking several of the regulation questions, said: "I also wish to say, though a Protestant, I am one with the Roman Catholic Church on the subject of divorce. I do not believe in it because it is unscriptural, and I very much admired what you said on it and marriage on Wednesday night."

A questioner objected to the use of Latin in the service, saying: "You would draw many a lost sheep if you would use the English language." This sounds as if he were well on the road to join the ninety and nine.

"Did Christ ever exist?" The point is not disputed. Josephus and Pliney tell of Him, and the Mohammedans and Jews believe that He was a good man.

Predestination showed up also, no doubt in honor of the Presbyterian General Assembly's meeting.

Our non-Catholic made a good point on our own brethren who know too much to read a Catholic paper or book. He said: "If the Roman Catholic Church is the true Church, why do so many Catholics know so little about it?" This was signed by John Calvin. Another asked if Father Sutton believed in ghosts. It was near time for predestination to get the creeps when these questions came into conjunction.

"Is there any sign by which you can tell a Catholic from a Protestant?" was one of the startling themes suggested. The mission is the talk of the entire neighborhood and will no doubt result in many conversions.

Eight hundred copies of "Clearing the Way" were distributed free to non-Catholics and two hundred were sold to those of the faith.

AN ASPIRING HIERARCH?

New York Freeman's Journal. Manning in time followed; an aspiring hierarch who would probably have stayed in the Church of England if they had made him a Bishop—Goldwin Smith in the N. Y. Sun. This is a serious charge, and the accused has a right to be heard in his own behalf. Cardinal Manning is a better judge of his own state of mind and inner consciousness than is Goldwin Smith, and to those who are familiar with the records of both, his words will be at least as weighty. They should be more weighty. For assuredly that two men are of equal veracity, the one who speaks from intimate knowledge is more deserving of belief as a fact than the one who makes a mere guess as to the probability of that fact. This is a primary law governing the relation between evidence and assent.

We have heard Prof. Smith on the motive that actuated Manning. And in reference to his statement it may be observed that good men, animated by the law of the Gospel and the virtue of charity, do not attribute bad or unworthy motives unless positive evidence is afforded to the contrary, and reasonable ones.

Let us now hear Manning on his own motives. Writing to his brother Frederick he said: "I have weighed earthly happiness against what seems to me to be plain duty, and, after great and prolonged suffering, my deliberate choice is to do what I believe right, at the loss, if it must be so, of all I love best in life."

Three months before entering the Church he wrote to a friend: "I cannot resist the conviction which forces itself upon me like light on every side, that the Church of England is in a position at variance with the Will of God, and that to uphold it in that position is to fight against God. When I have thought, even the sight of my home, flock, and church come over me my heart breaks, and no human solace so much as touches me. The only excitement left is a conscience clear and at peace."

And in one of his diaries he wrote, "Certainly I would rather choose to be stayed on God than to be in the throes of the world and the Church. Nothing else will go into eternity."

That Prof. Smith has not been the first to question the motives of Cardinal Manning, is seen from the following extract, which though written in reply to others, is equally a reply to him. The Cardinal says:

I have been accused both by friends and enemies of ambition. Every man who rises is supposed to have desired and sought it. I have done so. "When I was made Archbishop (Anglican) of Chichester at thirty-one, I began to be conscious of influence; a desire and dream of rising came upon me. I was in the full stream, and constantly named for this and that. But when I had the offer of office of sub-almoner to the Queen which led directly to a bishopric, I refused it. This was not ecclesiastical ambition." Extract from Diary, cited in Vol. 11 of Parcell's biography, p. 667-8.

This, when applied to Prof. Smith's insinuation, sounds like a voice of protest from the grave.

Francis de Pressence, a French Protestant, the son of a Calvinist minister, says, in his Life of Cardinal Manning, on the occasion of his conditional bap-

tism into the Catholic Church:

"It was the end of a life Manning believed it was the end of a life; at least of all public activity for him. He had indeed, without the slightest hesitation, resolved to get himself ordained as a priest; but there his views stopped; he thought of living and dying in a tranquil and sweet obscurity, in the shadow of the sanctuary. He had at last, after so many storms, found peace as is attested by his letter: 'I feel that I have no other desire to form than to persevere in what God has given me for the love of His Son. What a blessed outcome! As the saint said to Dante: E de martirio venni a questa pace.'

PRIEST AIDS CUPID.

Advises His Young Parishioners to Get Married and They Respond Rapidly.

Rev. Thaddeus Hogan of the Sacred Heart parish at Trenton, N. J., who has been urging the younger members of his congregation to marry early, finds many returns to his preaching. Engagements are being announced rapidly.

Father Hogan's advice is to marry early in life, thereby shunning early evil associations, thus saving earnings, no matter how small this may be, remaining at home with one's family instead of walking the streets and placing one's self in view of the temptations of the evil world.

"The question of salary," said the priest, "should be no bar against this step. A young man earning \$10 a week and upward could get a wife just as well as he can pay \$5 a week for board and attend the opera every night and take in all sorts of amusements."

"The young girls should take this advice home to themselves, too. They are as responsible as the young men. They will not marry a young man nowadays unless he is earning a large salary, so they can dress in silks and satins and make a great showing on the streets. If this step is not taken early in life the young man forever abandons the idea of marrying after he has passed the twenty-five year mark."

Father Hogan has been preaching thus for a long time, but not until recently did he insist on the matter being considered seriously. The population of the Sacred Heart parish is the largest in the city, and there were fewer marriages in this church in the past year than any other of the Catholic churches in Trenton.

The priest also insists that the members of the Sacred Heart church should select a partner for life in that parish and not go to the extreme end of the city, to another church of the same faith just to marry away from home.

Father Hogan has been in his parish for nearly thirty years. He is the oldest priest in Trenton.

A GOD-FORGETTING SECULARISM.

Rev. Henry C. Minton, one of the visiting commissioners to the Presbyterian General Assembly in Philadelphia, said in a sermon last Sunday:

"God forbid that I should say an ill word against our public school system, the safeguard of our nation, but is the educational machinery subsidiary to the only worthy end of fashioning character? Have we, so morbidly afraid of ousting the Church with the State, gone so far as to denigrate God from the State? This is a most serious question. The faith of our sons and daughters is involved, and the kingdom of God in our country is involved. It is not an organized secularism that threatens, but a God-forgetting secularism."

"No Catholic," comments the Pilot, "has stated the case more strongly and truly than this, but will our good Presbyterian friend go further, and warn his co-religionists not to make infidels of their sons and daughters, through a morbid fear of giving the Catholics a little aid and comfort in the Christian education of the young of their flock?"

SENSATIONAL PREACHING.

The Episcopalian Bishop of Ohio, Dr. Leonard, in his address to the ministers in convention in Cleveland, condemned sensationalism in the pulpit, "Our people tell me," he said, "that they do not desire politics, civic questions, social themes, ethical theories, doted out to them on Sundays by gentlemen who know but little of what they are talking. The vulgarities that are advertised along our city streets, at the church doors, with the paint brush and the sheets of brown wrapping paper may seem to catch the passer by, the empty-headed, the silly citizens, but they are growing to be most repugnant to the serious minded, thoughtful and religiously inclined church member. It is not fashionable in some places to preach about sin. It has been relegated to the attic as not up to date, because there are grave questions as to its origin and whether it is of eternal duration. What care you and I for such paltering when we stand knee deep in the mire of sin?" Dr. Leonard will have a job to convert the ministers from sensational preaching. They are afraid to preach sin, expiation, hell and judgment. They have to please their employers, the congregations. They provide only what is wanted—if there were no demand, there would be no supply of sensational sermons.

Wheat—Wheat 30c to 35c; No. 1, 30c to 35c; No. 2, 25c to 30c; No. 3, 20c to 25c; No. 4, 15c to 20c; No. 5, 10c to 15c; No. 6, 5c to 10c; No. 7, 1c to 5c; No. 8, 0c to 1c; No. 9, 0c to 1c; No. 10, 0c to 1c; No. 11, 0c to 1c; No. 12, 0c to 1c; No. 13, 0c to 1c; No. 14, 0c to 1c; No. 15, 0c to 1c; No. 16, 0c to 1c; No. 17, 0c to 1c; No. 18, 0c to 1c; No. 19, 0c to 1c; No. 20, 0c to 1c; No. 21, 0c to 1c; No. 22, 0c to 1c; No. 23, 0c to 1c; No. 24, 0c to 1c; No. 25, 0c to 1c; No. 26, 0c to 1c; No. 27, 0c to 1c; No. 28, 0c to 1c; No. 29, 0c to 1c; No. 30, 0c to 1c; No. 31, 0c to 1c; No. 32, 0c to 1c; No. 33, 0c to 1c; No. 34, 0c to 1c; No. 35, 0c to 1c; No. 36, 0c to 1c; No. 37, 0c to 1c; No. 38, 0c to 1c; No. 39, 0c to 1c; No. 40, 0c to 1c; No. 41, 0c to 1c; No. 42, 0c to 1c; No. 43, 0c to 1c; No. 44, 0c to 1c; No. 45, 0c to 1c; No. 46, 0c to 1c; No. 47, 0c to 1c; No. 48, 0c to 1c; No. 49, 0c to 1c; No. 50, 0c to 1c; No. 51, 0c to 1c; No. 52, 0c to 1c; No. 53, 0c to 1c; No. 54, 0c to 1c; No. 55, 0c to 1c; 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"KNEE THO' IT BE A CROSS"

BY K. L. W.

CHAPTER VII.—Continued.

But Evelyn said nothing to her sister... Katharine was a woman of passion, of the highest and of the lowest...

to tell her trouble to Katharine and ask for her what comfort she had to give.

Perhaps it was a shrinking from having her fears confirmed, perhaps it was a...

"Oh, Evelyn, why are you so good to me?"

The evening lamp had just been lighted, and before taking up her work...

"Yes, dear, I shall go."

"Katharine—Herbert—I thought, Katharine, do you love Herbert?"

"There was no answer. Katharine's head was bowed on her sister's shoulder...

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THE BLESSED PALE

Leaves From the Letters of a Missionary in China.

The following extracts are from the letters of Father Gaulestad, S. J., one of the missionaries to China who were driven from the city of Tientsin...

They concealed themselves for several weeks that every one believed them dead, and news of the massacre was sent to the Society of the Propagation of the Faith.

"After this proud profession of faith, he was put to death."

"It is sometimes said that the time for martyrs is over. This account proves the contrary and we ourselves may still cherish the hope of gathering the blessed pale."

"Upon the refusal of the catechist, they declared that it was the formal order of the mandarin. For, added they, the sight of the cross terrifies the people and it is the cause of the drought."

"Two men went on top of the roof and tore down the awning sign of the Redemption."

"The mandarin followed in person, commanded all the doors to be opened and made an inventory of what he found in the room and in the chapel."

"Three days afterwards the prefect and the sub-prefect came to our house and followed by their satellites, laid hands on everything within their reach, looking, furniture, ornaments, etc. What they did not want the mob seized, even the doors and the windows were taken, a bonfire was made of our books and the pictures that ornamented the chapel."

"The catechist, the porter, the cook, a poor lame orphan found in school, and another pupil of the city were left before the tribunal of the sub-prefect. He commenced by questioning the catechist:

"Where is the money?"

"There is none. The 'great man' looked for it himself a few minutes ago and declared that there was nothing in the desks or in the money chest."

"But there is some money deposited in a bank in the city."

"No more."

"You are Christian?"

"Yes; there is no wrong in that; it is no longer permitted; you must change your religion; blaspheme God and the Blessed Virgin."

"That is impossible."

"Ta! (Strike him.)"

"Then the catechist was thrown to the ground and covered with blows. Half dead, he was carried into the neighboring prison where a chain was put about his neck; the next day, to be rid of him, the mandarin sent him back in consequence of the wounds, the heroic confessor hung between life and death for a month, and he is not yet altogether out of danger."

"The porter, an honest man, who had never wronged any one in his life, was treated in the same way and manifested the same courage."

"The cook and the pupil of our city school, both catechists, found relations or friends who went security for them. They were released."

"When it came to the orphan's turn, the poor child could answer in no way but crying. Persuaded by the mandarin to apostatize, he said: 'I cannot; since my infancy I have been cared for by the Fathers.'

"Speak no more of them, answered the mandarin; there are none left, they have been driven away."

"As the child continued to cry without replying, the mandarin commanded that he should be led to the same prison as the catechist. The next day, he was set free."

"One of my Christians died a glorious death confessing the faith. The act of this martyr has an official character, and are a beautiful page in the history of this persecution."

"The facts are these:

"On Wenn Yinn was living (mayor) of the Christian part of his village, and when the pagans came to demolish the church, he opposed them and denounced before the mandarin, he was brought to judgment. Knowing that he could not escape with his life, he threw himself on his knees before his aged mother to bid her farewell. This heroic woman said to him:

"If you die for the faith, God will take care of us; do not be concerned about me or your children. If you apostatize, I shall disown you as my son."

"Mother," he replied, "be assured. With the grace of God, I shall not apostatize."

"You are Christian?" the sub-prefect asked him. "That is no longer permitted; you must change your religion."

"I cannot."

"Ta! (Strike.)"

"The executioners inflicted the punishment of bastinado on the confessor until he lost consciousness. When he recovered his senses, the mandarin again proposed that he should apostatize; upon his refusing, he was beaten a second time, with no different result. Then he was suspended in the cage of wood. The martyr said to him:

"When on account of my suffering, I shall no longer be able to speak and you see me move my lips, I shall not be uttering words of apostasy but of prayer."

"At the end of a few moments of the torture of the cage, the executioners hastened to take him down, judging by the change of his features that he was going to die. They were too late. On Wenn Yinn had gathered the palm of the eternal victors."

"The following is another sublime instance which occurred at Tientsin: A Christian of St. Kao Cheng, who had made a brave defense against the

Large knives when they attempted to burn the church of his village, was taken by them.

"You are Christians?" they asked him.

"Beyond doubt."

"If you apostatize, we will have compassion on you."

"I will not apostatize; you can not cut off my head, but you can cut my body into two or three pieces; and each piece, if you question it, will reply that it is Christian."

"After this proud profession of faith, he was put to death."

"It is sometimes said that the time for martyrs is over. This account proves the contrary and we ourselves may still cherish the hope of gathering the blessed pale."

LOURDES IN 1901.

(Chauncey M. Depew's Testimony.)

(Philadelphia Catholic Standard and Times.)

The Trained Nurse and Hospital Review, N. Y., recently published an article relating Catholic faith in Lourdes.

Other articles of like import are being published from time to time in various parts of the country. In view of these and similar misrepresentations the International Catholic Truth Society takes pleasure in placing before the readers of the Catholic Standard and Times the following letter from one of its members who recently visited Lourdes:

The profound peace of the little town of Lourdes presents a sharp contrast to the storm of discussion and contention which the mere mention of the place is liable to call forth.

This serene atmosphere, so marked as to impress even a casual visitor, is largely due to the earnest faith and religious fervor of the crowds who kneel in silent prayer about the grotto. Rich and poor, noble and peasant, the cultured and the ignorant are grouped together, each one oblivious of the other and intent only on his own devotion.

The excited spirit of a "revival" was utterly foreign to the pilgrims I saw at Lourdes. There were ten thousand of them there during my two weeks' stay, and at each visit to the shrine, I was struck anew by their calmness and recollection. The sick, of whom there were about twenty, were brought every day in little invalid carriages, which were placed near the grotto, and Mr. Zola to the contrary notwithstanding, I saw nothing in the least repulsive or heartrending amongst them.

A SPECIMEN SLANDER

Aprons of Zola and Lourdes, the following remarkable statement appeared recently in the Trained Nurse and Hospital Review.

"Thirty thousand patients are some times gathered together in one week. They are herded like cattle on the railroad at Lourdes. They lie mostly on the hospital floor, and no medical treatment is allowed them, for they are not to be cured by a miracle. They are left unwashed, unattended and uncared for, save for the spasmodic voluntary service of a sort of untrained 'hospitaliers' who are called, men and women of a trades and callings, who accompany the pilgrims as a penance for their sins. Many Catholic Sisters also represented in the traveling cortege. Few are trained and their ministrations to these, the worst cases the Europe can show, are kind, but almost earthy."

In answer to this extract I would say first that there is in Lourdes a fine, fully equipped modern hospital, where not only are the sick carefully nursed but where expert physicians are in constant attendance. A patient served ill is not even allowed to be taken to the grotto without permission of the doctor attending him. By the "hospitaliers" I presume the writers mean to allude to the "brancardiers" who are not in charge of the sick, all except to wheel them to and from the grotto. These "brancardiers" are recruited from the gentlemen who desire to perform some works of charity while there. Priests and nuns men are frequently found in the ranks, where service is, of course, purely voluntary.

WHEN LOURDES IS CROWDED

The only time in the year when there is a vast crowd at Lourdes is the occasion of the national pilgrimage which comes from Paris just before the 15th of August, that being on the principal feasts of Our Lady. Fifty thousand people sometimes assemble, but only a small proportion of these are sick persons. A special train for the Infirm is provided for members of a religious order accompany them to act as nurses on the journey. It is incredible that so many thirty thousand sick could ever be found in a pilgrimage of fifty thousand which I saw at Lourdes a few weeks before the arrival of the national pilgrimage. Express trains now from Paris to Lourdes in eight hours, and too many travelers their way there for such exaggeration to pass unnoticed. There is no overcrowding of hotels and hospitals during the few days' stay of this national pilgrimage, but such unavoidable inconveniences do not represent the ordinary state of affairs and should not be dwelt upon unduly.

THE "CURES"

There is a prevalent idea "cures" are reported by the authorities at Lourdes on very slight grounds and that temporary relief from brought about by hysterical excitement is put down as a miracle. observant visitor will see on his

CHAPTER IX.

More than fifteen years had passed since Evelyn Desmond had been driven by the hand of God in the frenzy of her first despair prayer for death to set her feet fifteen years ago, and Evelyn was dying.

"Katharine," she said, "I don't keep any of the children away. Let them all come in and stay with me, for I need their prayers for me."

"Do the children see that light and love, come in and gathered round her, and their little beautiful faces all awed and sad as they looked at their mother, and their little sad eyes looked at her, and their little sad eyes looked at her, and their little sad eyes looked at her."

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Large Knives when they attempted to burn the church of his village, was taken by them. "You are Christians?" they asked him. "Beyond doubt. If you apostatize, we will have compassion on you."

LOURDES IN 1901.

Philadelphia Catholic Standard and Times. The Trained Nurse and Hospital Review, N. Y., recently published an article slurring Catholic faith in Lourdes. Other articles of like import are being published from time to time in various parts of the country.

The profound peace of the little town of Lourdes presents a sharp contrast to the storm of discussion and contention which the mere mention of the place is liable to call forth. This serene atmosphere, so marked as to impress even a casual visitor, is largely due to the earnest faith and religious fervor of the crowds who kneel in silent prayer about the grotto.

A SPECIMEN SLANDER. Apropos of Zola and Lourdes, the following remarkable statement appeared recently in the Trained Nurse and Hospital Review: "Thirty thousand patients are sometimes gathered together in one week. They are herded like cattle on the railroad at Lourdes."

In answer to this extract I would say first that there is in Lourdes a finely equipped modern hospital, where not only are the sick carefully nursed by the experienced Sisters in charge, but where expert physicians are in constant attendance. A patient seriously ill is not even allowed to be taken to the grotto without permission of the doctor attending him.

WHEN LOURDES IS CROWDED. The only time in the year when there is a vast crowd at Lourdes is on the occasion of the national pilgrimage which comes from Paris just before the 15th of August, that being one of the principal feasts of Our Lady. Fifty thousand people sometimes assemble, but only a small proportion of these are sick persons.

There is a prevalent idea that "cures" are reported by the authorities at Lourdes on very slight grounds and that temporary relief from pain brought about by hysterical excitement is put down as a miracle. An observant visitor will see on his right

as he approaches the grotto, a grey stone building marked "Bureau des Constataions." I walked in there one afternoon and was courteously received by the English physician in charge. He showed me a book in which the record of those cured is kept. The "Bureau" before pronouncing on any case requires a written diagnosis from the physician prescribing for the patient before his coming to Lourdes. It requires a thorough examination by resident physicians after the alleged cure, this to be supplemented by a written statement from the patient's own physician after his return home. Furthermore, the person cured must return to Lourdes and undergo a second examination at the end of three or six months.

As to the sick being left "unwashed, unattended and uncaared for," there are residents in Lourdes, besides the Sisters in charge of the hospital, a number of ladies who devote their lives to the care of invalid pilgrims. One of them whom I knew well, an American lady, sister to a former Consul to Bordeaux, has spent two years in hospital work and one year at Lourdes. She told me that three ladies are allowed in attendance at each of the women's bathing rooms. The patient, after being wrapped in a bath robe, is immersed in the ordinary bath tub full of water from the miraculous spring. At the end of fifteen seconds the patient is lifted out. The water is very cold, but my friend said she had never known or heard of a case where a patient was made worse by the immersion, and she had herself seen several instantaneous cures during the bath. Evidence such as hers, the result of long experience, has undoubted weight, but the words of a non-Catholic may appeal to some with even greater force.

"Being near Lourdes, in the Pyrenees, I paid a visit to the shrine. As I was crossing the plaza I heard my name called from one of the dispensing wagons. It was occupied by a lady and was drawn by her son, a student at the College of Physicians and Surgeons in New York. Both had recognized me, having heard me speak in New York. She said the doctors at home had told her that science and skill could do her that science and skill could do nothing more for her, and that she must make herself as comfortable as possible until the end, which was only a few months off. So she had come to Lourdes with faith and hope. I asked her the grounds of her hopes and she said: "Why, a miracle was performed this afternoon before your eyes. Did you not see it? That was the cause of the great excitement." This was her story. A young girl who was staying at the same hotel as she did had been unable to walk or put her foot to the ground for six years. She had suffered frightful pain and screamed with agony when dipped in the icy water. She had been bashed six successive days, and after the procession had passed that afternoon she called out: "I was cured. I said to the medical student, 'What do you know about this?' He said he had seen the knee bandaged at 12 o'clock that day. It was swollen badly and had twenty-eight running sores. I told him I must see that girl. The pilgrims were mobbing the purification room, to which she had been taken, to see or touch her, and the attendants were doing their best to keep them out and get them away. My medical guide with true New York sagacity called out: 'The distinguished Mr. Chanccy Depew wants to see the patient.' Instantly a way was cleared and in a few minutes I was inside. The girl was not there, having been carried home to escape the crowd and I appealed to him. He said he had dressed the leg at noon; it was swollen and incurable; he had cut the bandages off a half hour before and the leg was healed and the girl could walk and he showed me the cut bandages. It was about two feet long and had been slit with a knife from top to bottom. I then insisted I must see that girl. About 8 o'clock that evening my student acquaintance came to my hotel with a message that she and her friends would be glad to see me. My son and I started off instantly.

"I found a young lady about seventeen years of age, with a sweet, innocent, happy face. She told her story substantially as I had heard it and that she had been unable to walk a step in six years. I asked her if she could walk now and she went several times around the room, limping some, but with no apparent pain. I then ventured to request a sight of the knee. Her friends said: 'Certainly.' The knee seemed quite normal. The flesh and muscles were firm and natural. Back spots marked the places where the sores had been, but the sores were healed and healthy skin, not scales, over them. I have little faith in modern miracles, but this case puzzled me. Of course his weak point so far as I am concerned is that I did not see her before the alleged cure. The testimony, however, of his mother and of the English doctor was clear and positive. They might have been deceived or tried to deceive me, though neither seemed probable. L. G.

SCIENCE AND FAITH.

There is no Irrepressible Conflict Between Them, if Science is True.

In the Boston Sunday Globe's symposium on the question, "Is there an irrepressible conflict between science and the church at the twentieth century?" the Catholic idea was presented by Rev. W. G. Road Mullan, S. J., president of Boston College, who wrote: "The Church," in this question, I understand to be the Catholic Church, because, as I am a Catholic, I must answer from the viewpoint of a Catholic, and because no other "Church" or body of Christians possess a stable and defined system of doctrine. The second reason is potent, because the proposed question obviously supposes "the Church" to be the authoritative exponent of the Christian revelation.

"Science" I understand to be natural science. There is, besides, metaphysical science, ethical science and so forth. The answer, however, of a Catholic to the proposed question is the same, whether "science" be taken for natural science or for science in general. In this sense the question proposed is the same as the broader question, is there a conflict between reason and faith? The answer to this broader question is given by the dogmatic constitution of the Vatican council, "Although faith is above reason, there can never be any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, and God cannot deny Himself nor can truth ever contradict truth."

Hence, science working within its legitimate sphere, cannot, in its legitimate deductions, be in conflict with the Church. That is, scientific truth cannot be opposed to the truth of faith or revelation; hence, science cannot be opposed to the Church when exercising the infallible authority given her by her Divine Founder for the preservation and interpretation of the deposit of faith or revelation.

MR. DEPEW'S STATEMENT. "Being near Lourdes, in the Pyrenees, I paid a visit to the shrine. As I was crossing the plaza I heard my name called from one of the dispensing wagons. It was occupied by a lady and was drawn by her son, a student at the College of Physicians and Surgeons in New York. Both had recognized me, having heard me speak in New York. She said the doctors at home had told her that science and skill could do nothing more for her, and that she must make herself as comfortable as possible until the end, which was only a few months off. So she had come to Lourdes with faith and hope. I asked her the grounds of her hopes and she said: "Why, a miracle was performed this afternoon before your eyes. Did you not see it? That was the cause of the great excitement." This was her story. A young girl who was staying at the same hotel as she did had been unable to walk or put her foot to the ground for six years. She had suffered frightful pain and screamed with agony when dipped in the icy water. She had been bashed six successive days, and after the procession had passed that afternoon she called out: "I was cured. I said to the medical student, 'What do you know about this?' He said he had seen the knee bandaged at 12 o'clock that day. It was swollen badly and had twenty-eight running sores. I told him I must see that girl. The pilgrims were mobbing the purification room, to which she had been taken, to see or touch her, and the attendants were doing their best to keep them out and get them away. My medical guide with true New York sagacity called out: 'The distinguished Mr. Chanccy Depew wants to see the patient.' Instantly a way was cleared and in a few minutes I was inside. The girl was not there, having been carried home to escape the crowd and I appealed to him. He said he had dressed the leg at noon; it was swollen and incurable; he had cut the bandages off a half hour before and the leg was healed and the girl could walk and he showed me the cut bandages. It was about two feet long and had been slit with a knife from top to bottom. I then insisted I must see that girl. About 8 o'clock that evening my student acquaintance came to my hotel with a message that she and her friends would be glad to see me. My son and I started off instantly.

A RATIONALIST ON THE CATECHISM.

There is a little book which is put in the hands of the Catholic child at a very early period of his life, and on which he is frequently questioned by his superiors. Read that little book. It is the catechism. You will find that it contains an answer to all the questions I have raised. Ask the Christian the origin of the human species, whether it tends, along what lines, and he can tell you. Ask the child who has never given the matter a serious thought why he is here and what will become of him after death, and he give a sublime answer. Ask him how the world was created for what end, why God put animal and vegetable life upon it, and how the world was peopled, whether by one or more families, why men speak different tongues, why they make war on one another, and how all this will end. He can give a ready answer to all interrogations. He understands the origin of the world, that of mankind, and the causes of the varieties of speech and manners and religions, the destiny of men here and hereafter, his relations to God, his duties to his fellowmen and his rights over the inanimate world. When he becomes a man he will be equally clear in his mind on all questions of law, natural, civil, or international, because the salvations flow, as it were spontaneously, from his Christian principles. This is what I call a great religion. I recognize it by that sign; it has an answer for every one of the problems which distract the hearts of men.—Jouffroy.

After some years a Protestant Episcopalian, who went back to holy Church late in life, thus wrote, in answer to word from two poor Protestants—one of whom, still older in years, is now a Catholic—who wished their former pastor to know how, every day, many times, they continued to think of him: "With respect to—and what can I do but send them my love? Tell them, if you will, how more and more I love the Catholic Church, never ceasing to thank God for so mercifully opening my eyes to the truth. Tell them how ever more and more strongly there reveals itself to me the truth that the Catholic Church had, in God's mind, for its main design, the meeting of the spiritual needs of the poor. Ask them, from me, if, in their heart of hearts, they can say this of their own experience in the Church of England, apart from any affection they may have formed for any particular clergyman belonging to it. Ask them in short, from me, if the Church of England, as such, has ever filled any spiritual void in their hearts, has been to them, in any degree, what the Catholic Church is to their support, their solace, their joy, their daily food—their all—'an eye to the blind, and a foot to the lame.' Tell them, from me, what I see in Montreal how from 5 in the morning till 6 at even, the ebb and flow of the poor, to and from their loved Church, goes unceasingly on—how, burdened and broken down, they enter—how, cheerful and strengthened for their many and awful trials, they come away—and ask them if their experience of the Church of England answers to this. Give them, again, my love, and ask them to think of these things."

THE FATHER AT HOME. How different some fathers are in their homes! When one man approaches his dwelling after his day's work is done, children call out to one another the warning announcement, "Papa's coming." Instantly the light of joy leaves their faces; a stillness settles down on their play; toys are put out of sight; apprehension looks in every eye, fearful of cross words or a rough blow. The mother picks up the baby herself to quiet it, or bids one of the older children to mind it, while she puts supper on the table for the ogre of the house. If he stays in all evening, the little ones of the family are willing to go to bed early. If he goes out, a general sigh of relief follows the closing of the door. As soon as another father is seen at the street corner, his boys and girls run to meet him, eager for the first kiss. "Papa's come!" they cry in delight. Proudly they escort him home. One takes his hat, another gets his slippers, a third draws his chair up to the table. They call out the good news to mother—"Papa's come." They tell him what happened at school that day and he listens with patient interest, sympathizing with one, congratulating another, and so on. They gather around for the evening meal, sure of hearing him relate some incident of the day, some bit of news concerning someone they know, some occurrence in his business. If he remains in for the evening, they go to him for help with their tasks. If he goes out, there is something missing for the happy evening of the day. What sort of father comes to your house?—Catholic Columbian.

Irishmen Have Fun. The Irish propaganda has produced its effect upon the Irish census returns many of the forms, much to the disgust of the enumerators, having been filled up in Irish. It is confidently expected that, notwithstanding a great decrease in the population, the result of the census will show a considerable increase in the number of speakers of Irish, the activity of the Gaelic League having produced a very remarkable effect in the country. Another feature of some of the Irish census returns is the entry of "Idolator" in the religious column—by way of protest against the terms of the coronation oath.

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Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaints, and find Farnese's Pills the best medicine for these diseases. Those Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the form of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

WORK AMONG THE CHILDREN. The advancing tide of irreligion, infidelity and moral depravity are making great havoc in our ranks. Our children, reared in an atmosphere of independence, are beginning to look upon authority as tyranny, and upon a submission to truth as slavery of the intellect. This evil is to be confronted, but how? There may be different opinions among us as to the most feasible plan for combining religious and secular education in public or state schools, but among all intelligent Catholics there is place for but one opinion on the work to be done. Our children must be taught religion. They must be taught their religion for the sake of the moral life of our country. They must be taught it for the sake of religion itself. There may be time and place when and where it may be sufficient to be known as Catholics, and they may not be able to give a better reason for their being so than that they were born of Catholic parents. But to-day, and in this country, this is not the case. The lay Catholic here must be able to give an account of his faith that will satisfy honest inquiry and defy the reproach of ignorance. His inability to do so is a detriment to the Church and a disgrace to himself. Whose duty is it to supply this education? Who but the natural protectors of the child—the parents? In his parish, the pastor, the priest in his most eloquent manner, the necessity for religious education, but the parents of the children must do the work. How can they do it? First, in their own families; second, under the leadership of their pastor. They must build schools where a religious education can be given, and after building them they must support and encourage them, not only by sending their children to be instructed therein, but also by material aid and other substantial evidences of appreciation.—New World.

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THE PRIEST IN THE SICK ROOM. Apropos of the recent discussion of the effect of the presence of a minister of God in the sick room, the following passage from the story of "Duke Delmege" in the "American Ecclesiastical Review," is timely: "And when routed from his wretched pallet at midnight, he (an aged priest in a poor city parish) drew on his dingy clothes and murmured: 'His poor soul wants me now.' And when lighted by the night nurse along the gloomy wards where tossed poor, patient caught the light of his holy face and murmured: 'God bless you!' and when you he came to the couch of the dying and saw the happy look creep into the wistful eager face that now turned to death tranquilly, for here was the man who could transform the King of Terrors into an Angel of Light—he murmured, as he uncovered the pyx and knelt before the Divine Healer of Humanity: 'Lord! Lord! how wonderful art Thou! and how generous! And what a dread Purgatory I shall have for the heaven Thou hast given me here.'"

YEARNING TO ENTER THE CHURCH.

From the London Catholic Times.

A correspondent who gives name and address writes: "I would feel much indebted to you if you could find space in your paper for the enclosed appeal from a troubled heart. In heart I belong to the Roman Catholic Church, but I cannot as yet see my way to making a confession of faith. If it were only a question of faith, I feel I would gladly sacrifice all to follow the dictates of my conscience. But (here a reason of a personal kind is given) I am therefore excluded from all the blessings of the True Church, and yet feel my need of them more and more deeply. I have no one to whom I may turn for comfort. If you will be so good as to publish the enclosed lines, perhaps some pious soul may be moved to pray for me. Surely there is nothing impossible with God."

OH, LET ME IN! Out in the cold I wander, burdened with my sin. So near the home of peace—will no one let me in? I hear the songs from hearts made holy, glad and free. I sigh and weep, but may not join their harmony. Like one who does a wrong, I sometimes slip away. Near to the altar of my God, to kneel and pray. Before His Presence to adoring bow at least. Though I may not partake of that Celestial Feast; For arms are round me clasped to keep me in the cold, And there is not one hand to draw me to the fold. But oh! ye do not know, ye sons and daughters blest Of our most Holy Church, that one is seeking rest; I therefore pen these lines that some dear heart of love May send on my behalf one ardent prayer above. Oh! I would ever bless, when once absolved from sin, That heart unknown whose prayer of pity let me in! H. D.

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LETTER OF RECOMMENDATION.
 UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success.
 Believe me, to remain,
 Yours faithfully in Jesus Christ,
 + D. FALGOUT, Arch. of Larissa,
 Apost. Deleg.

London, Saturday, June 15, 1901.

TO THOSE WHO MISS MASS.

The Catholic Citizen of Milwaukee has the following timely remarks regarding those who make flimsy excuses for their neglecting to hear Mass:

Catholics happen to make journeys that, properly arranged, deprive them of the opportunity of hearing Mass. But will the object of the journey outweigh the spiritual loss occasioned? Ought such journeys be taken at such a cost? Late hours on the previous Saturday night, occasioned sometimes by duty and sometimes by pleasure, are occasionally alleged. The presence of friends and visitors is sometimes a pretext. Much better that no such subterfuge should be devised; that the sinner should acknowledge his guilt like the publican, and not gloss it over like the Pharisee. A precept of the Church, like a command from God, can not be lightly broken or easily forgiven. Few Catholics can exempt themselves on any such pretext from attending Mass on Sunday without the guilt of mortal sin.

SECRET SOCIETIES.

The General Assembly of the United Presbyterian Church of the United States, which is a minor sect of Presbyterians, has decided at Des Moines, Iowa, by a vote of 90 to 63, that members of secret societies shall not be admitted in future to Church membership. Some are of opinion that the resolution passed will expel those who are already Church members, but this is not a clear inference from the resolution. At all events it is certain that the members of secret organizations are not to be admitted. It is the conviction of the Church Assembly that these societies draw members away from the Church, and cause them to substitute human associations for the divinely instituted Church of God, and that therefore they should be discouraged. The Catholic Church long ago made this discovery, and forbade Catholics to become members of such societies.

THE S. S. S.

A society has been formed in Scotland, with the Duke of Sutherland as President, to be called "the Scottish Self-Control Society," abbreviated into the S. S. S. The members bind themselves to three things:

1. Not to drink intoxicants before noon or at any time except at regular meals.
2. Not to treat or be treated; that is not to offer or accept alcoholic drinks except during regular meals.
3. Not to offer or accept intoxicating drinks in return for services rendered.

It has long been wondered that a religious and intellectual people like the Scotch should be so addicted to liquor drinking, especially in the strong form of whiskey. The new society's pledge is certainly not a stringent one, but it will be a decided improvement if even this restraint be adhered to strictly in the "land of cakes and mountain dew."

VOLUNTARY SCHOOLS.

A conference on education was held last week by the four principal Protestant denominations of Ontario, the Anglican and Presbyterian Synods, the Baptist Convention and the Congregational Association being represented. The meeting was held in consequence of an invitation sent out by the Synod of Toronto to discuss the question of Voluntary Schools. Mr. Laurence Baldwin, on behalf of the Anglican Synod, advocated a "National school system," declaring that the want of religious teaching in the Public Schools is a serious defect, and that provision should be made by law for the establishment of Voluntary

denominational Schools which should be aided by a Government grant, to qualify for which the schools should be submitted to Government inspection. The proposal was opposed by Mr. D. E. Thompson on behalf of the Baptists, and Mr. J. C. Copp, speaking for the Congregationalists. The Rev. Dr. Torrance declared himself to be in favor of religious education, but on behalf of the Presbyterian body he could not speak definitely of any plan which might be acceptable. One point was made clear by the Conference, that outside the Anglicans, there is no enthusiasm for the establishment of a system of Voluntary Schools in which religion shall be taught. The difficulty lies in this, that, with so much variety of religious belief, no common ground can be found for religious teaching.

SANDWICH COLLEGE.

On Friday, 14th instant, feast of St. Basil, the old students and friends of this admirable educational institution will assemble in large numbers. The annual commencement will take place on June 18th, when His Lordship the Bishop of London will preside. The guest of honor will be Right Rev. Dr. Foley, Bishop of Detroit. Very Rev. F. A. O'Brien, LL. D., one of the most distinguished priests in the diocese of Detroit, will deliver the address to the graduates, of whom there will this year be seven. Next year those young men will attend the seminary.

We are glad to be able to say that last year was the most prosperous in the history of Sandwich College, and it is a notable fact, also, that there were on the roll more Canadians than ever attended before. The students of Sandwich College make their mark in the seminaries of Montreal, Baltimore and Cincinnati. Had the institution all the young men from London Diocese who should attend, and whose parents are well able to send them, the institution would scarcely afford accommodation for them. One of the Professors, Father Vaschalde, as will be seen in another column, has received a distinguished honor from the Catholic University of Washington.

We trust the College at Sandwich will in the future meet with that degree of success which it so richly merits.

VERY REV. DEAN HARRIS.

We publish in this issue an editorial article copied from the Evening Star of St. Catharines, Ont., having reference to the departure from that city of Very Rev. Dean Harris. It is pleasant to be able to reproduce utterances of this kind. They are the sentiments of a warm, friendly, honest heart, a fitting tribute to a fellow citizen gifted in like manner. During the years that Dean Harris had spent in St. Catharines he was spoken of by rich and poor alike as a model priest and citizen. In short, he was beloved by all. And who can measure the amount of good he has accomplished for God and Holy Church during the long period of his ministrations in the city of St. Catharines! Nor is the esteem in which he is held confined to St. Catharines and its neighborhood. Father Harris is known throughout the land as a scholar and a priest who has reflected no little honor upon the Church in which his life work has been spent, and upon his country. He is deserving of rest. We hope it will effect his restoration to good health, and that he will soon again be able to resume the active duties of the ministry.

NOMINAL CHRISTIANS.

Dr. Charles L. Thompson declared at the session of the General Presbyterian Assembly recently held in Philadelphia that the greatest obstacle to foreign mission work is not the superstition nor the philosophy of heathen nations, but the unholy influence of nominal Christianity. The Chinese uprising against foreigners, he said, was caused by the evident design of Christian nations to partition the Empire among themselves. There is no doubt that it has been a great obstacle to the propagation of Christianity, that so many so-called and professing Christians have shown a bad example to the heathen by not putting into practice the precepts of Christianity; but there is another cause which has been frequently admitted, but which Dr. Thompson has overlooked entirely. It has been frequently stated on the very best authority that a very great obstacle to the progress of Christianity is the multiplicity of Protestant sects. The heathen are not slow to say to the missionaries, "what contradicts itself cannot

be true, and your religion contradicts itself by teaching opposite doctrines, therefore it cannot be true."

RELIGIOUS TEACHING.

Mr. T. A. Craig, Public School Inspector of the County of Dundas, speaking at the Pembroke Methodist Conference last week, stated that it is not so much the fault of the Public School system of Ontario as has been supposed, that there is so little religious teaching in the schools. He said that clergymen do not visit the schools as frequently as might be expected, leaving it to be inferred that the neglect of religious teaching is due to this cause. There may be something in this fact, but we cannot think that the mere visits of clergymen to the schools as permitted by the law would constitute a satisfactory religious teaching. The clergy are, by law, school visitors, but they are not legal teachers, and very few of the teachers would allow clergymen to come into the school whenever they might be pleased to do so, to give a half hour's instruction on religious topics. Perhaps this is partly the cause why the visits of the clergy are not so frequent as they might otherwise be. Of course it is of the Protestant clergy that Mr. Craig spoke. The Catholic clergy generally visit the Catholic Separate schools and give religious instruction as they deem it necessary; and on the other hand the teachers themselves give religious instruction as part of the school curriculum.

METHODISTS AND CATHOLIC PRACTICES.

There are more indications of a return on the part of the Methodists towards certain Catholic practices which have been hitherto stoutly declared by Methodist theologians and controversialists to be superstitious and idolatrous. We had occasion a few weeks ago to mention a solemn ceremony which took place in the Metropolitan (Methodist) Church of Toronto which consisted in the "unveiling" of the pictures of the three Methodist saints, John, Charles, and Susanna Wesley. Now the Toronto Conference appears to be going still further, and it was seriously proposed by Chancellor Burwash of Victoria University to establish a Historical Society for the preservation of "articles of interest in Canadian Methodism," that is to say of Methodist religious relics; and the proposition was favorably received. The Chancellor said that in the attics of old Methodists there are to be found many interesting relics. Between pictures and relics of saints the Toronto Methodists will soon have not a small collection; but what is to be said of the idolatry of such things, of which we have heard so much in the past? The chief differences between the Catholic and the Methodist veneration for relics are, 1st, that the latter is new fangled. 2ndly, that the Catholic relics have usually greater antiquity, as the Catholic Church is nearly nineteen centuries old, whereas Methodism is only a little more than one century. 3rdly, that the Catholic relics have a direct connection with the virtues of the saints, whereas those prized by the Toronto Methodists are sometimes of odd character. Thus we understand that among the relics which have been preserved as peculiarly precious in the eyes of Toronto Methodists is John Wesley's razor, which may have been used by Wesley's protegee "Dennis," described in Barnaby Rudge, in preparing his subjects for a happy end.

THE METHODIST CONFERENCE ON THE MARRIAGE QUESTION.

The Methodist Conference which met recently received from its committee on the Marriage Question a report dealing with the relation of the civil law to marriage in Quebec.

A committee of investigation which had been appointed to enquire into the existing laws of the Province, reported to the Conference that the laws should be so amended that

All parties should have their right and liberty unrestricted to seek the solemnization of matrimony in the Province of Quebec from any minister of religion they may choose when he is duly qualified as a civil officer for such purpose. That no religious denomination should have the right to intervene and declare a marriage null when solemnized by a duly qualified minister of religion and in accordance with the provisions of the civil code. We admit that in the exercise of its legitimate function a Church may administer discipline and impose what ecclesiastical penalties its members may voluntarily endure for seeking solemnization of matrimony from other than their own clergy, but we protest against the ecclesiastical authorities of any denomination taking any legal process which would be recognized by our civil courts as determining whether the solemnization of a marriage is legal or not.

The Methodist discipline is then appealed to as the type in accordance with which the law should be modified. The committee report says:

"While, for example, the Methodist discipline forbids the marriage of our members to persons making no profession of Christian faith, it would be intolerable that our Church should have the power simply on this ground to make such a judicial declaration as the

civil courts would recognize as sufficient to annul a marriage. And what we disclaim in this regard for ourselves should be refused in every other Church in the Dominion." We are next told that:

"While our civil courts take cognizance of marriage as a civil contract, at the same time, although it is not a sacrament, and as such, absolutely controlled by the Church, still it represents the divine and sacred bond of the family and should not in general be performed simply as a civil contract and without the suitable and impressive religious services which are attached to it by our own and other Churches. The solemn significance of marriage as a divine ordinance should be strongly emphasized in our teachings on this subject, especially in those days when in many countries regard for its obligations and sacred significance is becoming painfully and increasingly lax."

The committee had in view in all this the recently much discussed Dalpit case, and the purpose of all the above is to condemn the marriage laws of the Catholic Church so far as they are also the civil laws of Quebec.

The Conference Committee is evidently in a quandary in regard to the question whether marriage is a sacred and divine institution, or merely a civil contract. It does not wish to declare it to be merely a matter of civil law, nor yet has it the hardihood to proclaim that the Methodist Church has authority to decree under what conditions it may be solemnized. It declares that the Church may forbid the marriage of Church members to non-Christians; and yet it practically declares that the penalties the Church may inflict on its members are only such as the members themselves shall voluntarily endure. The Church, therefore, has authority to command, yet Church members are not bound to obey! And, further, the dispositions of the civil law override decrees of the Church on the subject of marriage.

THE DOUKHOBORS.

The Ottawa Journal tells us that some of the Doukhobors who have settled in the Canadian North West have written to English Quakers who were helping them that they are getting along excellently and won't take any more help. The Journal adds:

"These fellows ought to be fired out. They may demoralize the whole style of this country and stop the rest of us from getting bonuses and things."

The remark is well put, and there is no doubt that the people are industrious, frugal and sober; yet their peculiar views on marriage, which make the married life a mere concubinage, are a real danger which cannot be tolerated in the atmosphere of Canada. If they will consent to be governed by the laws of Canada in this regard they will be acceptable settlers, but if they persist in making a Utah of their settlements it will certainly be the duty of the Canadian Government to say to them, "obey our laws or find some other locality to live in which will better suit your peculiar religious views."

Much as we admire the good qualities of the Doukhobors, we cannot reconcile ourselves to their introducing into this country that laxity of practice in regard to the marriage tie and the facility of divorce which exists elsewhere on this continent. It must be remembered that the whole duty of man does not lie in frugality and industry, but also in the practice of the moral and social virtues.

The document on which the remarks of the Ottawa Journal are founded is a letter from the Doukhobors of the village of Vosnesenie of Assinibola, addressed to the English Society of Friends through the Ministry of the Interior, thanking the latter for the assistance which had been given them in the past, but concluding as follows:

"Our request is this, that you would not send us anything else, because we are now not in need of anything. Be at rest, as we have already passed the first trials and difficulties of settlement. We are now possessed of the necessities of life, and are capable of earning for ourselves our daily bread."

This is written in a proper spirit, and if the Doukhobors will conform to the Canadian laws of marriage they will without doubt be a very desirable acquisition to the country as settlers of the great North-West.

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It is almost needless to point out the inherent inconsistency of these pronouncements. The Catholic position is easily understood, and its reasonableness is evident. Marriage is truly a sacrament of the New Law. It is an indissoluble union ratified by Almighty God, which no human authority can annul when it is validly contracted and completed or consummated; for Christ has declared that "what God hath joined together let no man put asunder."

It has constantly been the teaching and tradition of the Catholic Church that the conditions for a valid contract of marriage depend upon the laws enacted by the Church, for the reason that it is truly a religious rite, and it is proper that the civil laws should be in accordance with the laws of the Church, as it was hitherto supposed was the case in Quebec, so far as the marriage of Catholics is concerned.

The Dalpit marriage was undoubtedly a marriage between two Catholics, and instead of going to a Unitarian minister to be married, they should have applied to their own parish priest, as the laws of the Church required them to do. If they had been Protestants, no Catholic priest would have celebrated their marriage; but being Catholics, the Unitarian minister should have referred them to the priest, instead of assuming a spiritual jurisdiction which he did not possess.

It is true, Judge Archibald has decided that the marriage so contracted is legal under the law, and it may be presumed that this decision will hold good under the civil law unless it be reversed by a higher court. But this does not change the moral and religious aspect of the case that before God and the Catholic Church the Dalpit clandestine marriage is null and void; and there is still good reason to believe that if an appeal had been taken in the case to the highest civil tribunal, it would still be found that the civil law of Quebec is really in conformity with the law of the Catholic Church on this point, so far at least as the marriages of Catholics are concerned.

The consistency of the Methodist view of the case as explained by the Conference Committee, we must say, we cannot comprehend, for if, as the Committee asserts, "the solemn significance of marriage as a divine ordinance should be strongly emphasized in our teachings on this subject, especially in these days when in many countries regard for its obligations and sacred significance is becoming painfully and increasingly lax," what reason has the Committee for complaining of laxity, if the civil authorities have the right to regulate the conditions of validity and permanency of marriage?

We maintain that this right belongs solely to the Catholic Church. The Conference Committee admits that the Methodist Church has not this authority; but the reason for this is that its authority is not derived by the succession of its ministry from the Apostles, who alone possessed of the Church the right to be "the dispensers of the mysteries of Christ."

AN AGNOSTIC MARRIAGE.

A sensational wedding took place in Cincinnati, Ohio, on the 3rd inst., being the first which has taken place under the rules of the Society of Agnostics of that city, of which Mr. Charles S. Sparks is president.

The parties who were married are not persons of prominence, but the marriage was much heralded owing to the fact that it is the first really agnostic marriage which has been openly announced as such under rules proclaimed to be agnostic.

The hall was decorated with the American flag and mottoes of the Agnostic Society, and Mr. Sparks, the president, was master of ceremonies. The mutual pledges were numerous, all having in view the peculiarly secular character of agnosticism. The pledges were repeated by Mr. Sparks, and acquiesced in by the marrying parties by words and nods. They promised to be frugal in their habits, and the man agreed to insure his life without delay for the benefit of the woman. They agreed to avoid wrangling, and there was the ever dangerous clause that if they found in time that they are not well mated they will separate.

Another extremely dangerous clause is the pledge taken by the woman not to bring children into the world "which are not born of affection." By this the married parties appear to bind themselves to the horrible crime of child-murder under certain conditions; for even if this be not the direct purpose of this promise, we know enough of the special pleadings of humanity to know that when it appears convenient to so interpret this pledge, it will be interpreted so, even though the meaning of the Agnostic society which framed it may possibly not have been entirely to this effect.

It was agreed also that the children of the marriage shall be educated in the agnostic belief and in accordance with the principles inculcated in the Agnostic Sunday school of the city, which appears to be an institution at present in full operation, and in which children are trained to have no belief in God, and of course, no duties to fulfill in regard to God or man; for there can be no duties where no God is recognized.

When the agnostic pledges had been taken, the magistrate who assisted at the marriage, in order that the requirements of the civil law should be observed, declared the parties to be man and wife, and the Agnostic master of ceremonies said:

"These who have thus bound themselves together in a marriage contract, let no man or woman put asunder, or seek to do under pains and penalties of dishonor and of the law."

This is a travesty of the Christian obligation of marriage, which must disgust all thoughtful beings. It is inconsistent with the pledge to separate should it be hereafter discovered by the parties that they are not properly mated; but this travesty is all the more disgusting because it is a deliberate and blasphemous distortion of the words of Our Lord in regard to marriage: "What God hath joined together let no man put asunder."

In the words of our Lord we have the true motive for the indissolubility of marriage, the will of God, Who from the beginning intended that marriage should be sacred and inviolable, while in the new-fangled agnostic form the only motives for indissolubility are laid down to be "dishonor and civil penalties." It is easy to see that the motive of dishonor is but a phantasm, for if God be laid aside, every one will have his own notion of what will render an act really dishonorable. There can be no morality if we are not responsible to God for the goodness or malice of our actions. Human law remains as the only other motive; but human law cannot touch the affections of the soul or mind, and therefore cannot prescribe true love and affection between the married couple; and yet they go through the farce of declaring that love and affection must be the basis of the marriage.

We have thus the absurdity that while a marriage must be in accordance with the civil law, it is expressly laid down as a necessary condition of the marriage that it shall be dissolved if there be no true and lasting love between the parties: a condition of which it is impossible that the civil law should take cognizance.

It is almost needless to add that marriages contracted under such conditions will be only legalized concubines, and wretched as are the consequences of marriages which are contracted under a system which makes divorce easily attainable, as is the case already throughout the United States, the case will be still more deplorable

under the agnostic rite, which makes marriage dissoluble from the very beginning at the will of the contracting parties.

The Christian law of the indissolubility of marriage as held in the Catholic Church is the only safeguard of society even if we regard it from the point of view as a human institution, but it is really a divine institution, and as such the laws of God should be paramount as they are the only true basis of morals and the only true foundation of honest and honorable society.

THE WESTMINSTER CONFERENCE.

The Rev. Dr. W. T. Herridge, Ottawa, is very outspoken on the subject of the revision of the Westminster Confession of Faith in connection with the resolution to revise passed by the General Assembly of the Presbyterian Church of the United States in its sessions recently held at Philadelphia.

He advocates, not revision of Westminster creed, but the adoption of a simple creed which shall "appropriately express the religious ideas which time has given clearer phasis."

In a sermon preached by him in Andrew's church, Ottawa, on June 3rd, he declared that the Westminster Confession is soundly theistic and Christian, but he added, "it emphasizes what might be called the dynamic view of God as a Sovereign, rather than the moral view of God as a Father. It dogmatizes on the subject of election in a confident way which the Scriptures scarcely seem to warrant."

The Doctor's views on this subject will be more readily understood to our readers when we mention that it is the custom of some Protestants, especially of some Presbyterians, to make a special discrimination between God's power and justice on one hand and His goodness and mercy on the other, and it is their desire now to do the latter quality, promising forward, while the former is kept in the background, and it appears Dr. Herridge's sentiments fall in this same groove.

The true conception of Almighty God is that, in all His attributes, He is infinite, and not only infinite actively, but infinite in all perfection. Hence the Holy Scripture does not keep in obscurity the notion of greatness, or of His powers and glory; and yet the mercy of God, "endureth forever," and His love to all mankind, are also always brought forward prominently.

The New Law is the law or dispensation of love, because God, the Second Person of the Adorable Trinity, so loved us that He delivered Himself into the hands of wicked men that He might by dying on the cross show the extent of His mercy and love from the power of our arch enemy. Hence, both in the Old and New Testaments, God's strong hand is all visible, and the everlasting punishment of sin is always insisted on, yet God's infinite mercies are distantly set forth.

It is true, however, as Dr. Herridge remarks, that "the Presbyterian Confession dwells more on the Sovereign God than on His Fatherhood and mercies. It seems to gloat over damnation of the reprobate, and supposed fact that God has from beginning intended them for destruction, and doomed them to destruction. Teaching is very distasteful to the present generation of Presbyterians, are shocked at the notion of a God, Who has (according to the Confession's theory,) foreordained miserable angels and men to everlasting misery."

This theory shocks Dr. Herridge also, and he wishes the Confession be abolished—yet not to be utterly destroyed. "Let the Confession remain," he says, "with all its defects and all its excellencies."

But why should it remain if its defects are so radical as represented? The fact is the Doctor would like to remain as a curiosity of the museum a sort of antiquity which curious seekers may investigate somewhat they would a mammoth's tusk or hieroglyphics on an Egyptian monument.

Dr. Herridge very properly views the new up to date creed to speak of God's love for man, and less severity against sinners, and lute nothing of what is now the multitudes of men and angels were created for eternal misery.

We are in accord with Dr. Herridge's detestation of the picture of God as a tyrant Who takes delight in the sufferings of His creatures, but cannot but be surprised at the blindness with which he and other

under the agnostic rite, which makes marriage dissoluble from the very beginning at the will of the contracting parties.

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The Doctor's views on this subject will be more readily understood by our readers when we mention that it is the custom of some Protestants, and especially of some Presbyterians, to make a special discrimination between God's power and justice on one side, and His goodness and mercy on the other, and it is their desire nowadays to put the latter quality, prominently forward, while the former is kept in the background, and it appears that Dr. Herridge's sentiments fall into this same groove.

The true conception of Almighty God is that, in all His attributes, He is infinite, and not only infinite extensively, but infinite in all perfection. Hence the Holy Scripture does not keep in obscurity the notion of God's greatness, or of His powers and justice; and yet the mercy of God, which "endureth forever," and His love for all mankind, are also always brought forward prominently.

The New Law is the law of dispensation of love, because God the Son, the Second Person of the Adorable Trinity, so loved us that He delivered Himself into the hands of wicked men that He might by dying on the cross show the extent of His mercy and save us from the power of our arch enemy. Hence, both in the Old and New Testaments, God's strong hand is always visible, and the everlasting punishment of sin is always insisted on, and yet God's infinite mercies are distinctly set forth.

It is true, however, as Dr. Herridge remarks, that the Presbyterian Confession dwells more on the Sovereignty of God than on His Fatherhood and His mercies. It seems to gloat over the damnation of the reprobate, and the supposed fact that God has from the beginning intended them for dishonor and doomed them to destruction. This teaching is very distasteful to the present generation of Presbyterians, who are shocked at the notion of a cruel God, who has (according to their Church's theory) foreordained innumerable angels and men to everlasting misery.

This theory shocks Dr. Herridge also, and he wishes the Confession to be abolished—yet not to be utterly destroyed. "Let the Confession remain," he says, "with all its defects and all its excellences."

But why should it remain if its defects are so radical as represented? The fact is the Doctor would like it to remain as a curiosity of the museum, a sort of antiquity which curiosity-seekers may investigate somewhat as they would a mammoth's tusk or the hieroglyphics on an Egyptian mummy.

Dr. Herridge very properly wishes the new up to date creed to speak more of God's love for man, and less of His severity against sinners, and absolutely nothing of what is now said of the multitudes of men and angels who were created for eternal misery.

We are in accord with Dr. Herridge's detestation of the picturing of God as a tyrant who takes delight in the sufferings of His creatures, but we cannot but be surprised at his readiness with which he and others cast

aside creeds which have been taught for centuries as God's truth. If they are not true now, neither were they so when they were originally framed, and Presbyterianism was built upon very false principles.

We notice also that Dr. Herridge advocates the omission of that article of faith from the Confession which pronounces the Pope to be the man of sin and the Antichrist of whom St. Paul and John speak in their epistles and in the Apocalyptic vision. It rejoins to Dr. Herridge's credit and shows his good sense that he is disgusted with such statements of doctrine. The Rev. Philip Schaff, one of the most prominent and learned Presbyterian divines of the last century, declared that this article of the Confession was founded on a mistaken exegesis of the Pauline epistles. We congratulate Dr. Herridge that he is of a more enlightened school than to be of those who wish to preserve this absurdity untouched.

THE DIVINE HEALING SUPERSTITION.

John Alexander Dowie, who calls himself "the Overseer of the Christian Catholic Church," was arrested in Chicago on May 24th in pursuance of the verdict of a coroner's jury which declared him "criminally responsible" for the death of Mrs. Emma Lucy Judd. H. Worthington Judd, a disciple of Dowie, and husband of the deceased woman, was arrested on the same charge, but both were admitted to bail at \$10,000 each.

Mrs. Judd died at Dowie's Zion after sixteen hours of suffering in childbirth, and the infant also died. Dowie and Judd had undertaken to cure her after the usual manner of the Christian Scientists, but they failed as a matter of course. Expert medical testimony given before the coroner was to the effect that the ordinary treatment given at childbirth by medical men would have saved Mrs. Judd's life, but, as usual at Dowie's Zion, no medical men are allowed near the patients, whom Dowie pretends to heal by a divine influence which he exercises.

Two so-called "maternity nurses," named Henrietta Bratsch and Mary B. Spelcher, were also arrested for complicity in Mrs. Judd's death, they having attended her during her illness at Zion. The nurses were released on sureties of \$5,000 each.

Dowie repudiates the title of Christian Scientist, though his method of healing, or rather of pretending to heal all manner of diseases, is about the same as that of Mrs. Eddy, though he does not follow Mrs. Eddy in her fantastical Pantheistic theories. He finds it more profitable to be the supreme head of his own peculiar sect, yet, strange to say, he has several Churches in Chicago and in other large cities which acknowledge him to be their supreme ruler and head.

In connection with his sect and for the purpose of propagating it, Dowie publishes a paper in which the vilest abuse is indulged in against all Christian religions because they do not adopt his healing methods and recognize him as their chief, and by this sensational means he has always about him a set of fanatics who make war upon all denominations, the Christian Scientists being not spared any more than any other. They make war also on doctors and druggists, whom they call instruments of the devil, and our readers may remember that, after Mrs. Carrie Nation's onslaught on the saloons of Kansas, a party of women of Dowie's sect, imitating her, made a raid on a number of druggists' shops in Chicago, destroying them in the same fashion.

Dowie was mobbed some months ago by medical students both in Chicago and London, Eng., because of the violence of his attacks upon medical men and medicine. There will be no reason to regret it if the sad incident of Mrs. Judd's death should result in the closing of Dowie's churches, which are propagating a superstition of most dangerous character. The wonder is that, while there are so many sad evidences of the utter absurdity of this superstition, it nevertheless finds so many followers and victims.

Another equally lamentable case is reported also from Chicago. A Mrs. Vance, who is said to have left some Christian church and to have joined the Scientists for the purpose of getting through childbirth safely, was put last week under the care of one of Dowie's aids named Mrs. Troine, who is described as a divine healer, and died under Mrs. Troine's care. It is confidently asserted that in this instance also the victim would have been saved if she had obtained proper medical attendance.

SAINT PETER vs FISHERMAN PETER.

One paragraph on the third page of last week's ARTICLES FORUM calls for a few comments. We are informed by an American writer that "Catholics do not claim that St. Peter was unmarried." Now, as a matter of fact, Catholics do claim that St. Peter was unmarried, and the Breviary under date of May 6th to which your American contributor refers, furnishes no proof whatever that St. Peter was married. This is what it says: "Et quod Petrus, qui uxorern habuerat, etc." Your correspondent fails to make a distinction between Saint Peter and Fisherman Peter. These two should never be confounded. Peter the married fisherman was not a "Saint" but a sinner: Simon Peter, who fell down at Jesus' knees saying: "Depart from me for I am a sinful man, O Lord." (St. Luke, v. 8). When Peter the fisherman had a wife he was not a saint and the Peter who became a saint and Pope had no wife (Matt. xix. 27).

The fact that a mother-in-law is referred to in St. Matthew's Gospel (viii. 14) is no evidence that even Fisherman Peter's wife was then living. The wife does not always outlive the mother-in-law, and some worthy disciples err in assuming that such was the case in Matt. viii. 14.

In the year '33, three years after the incident recorded in St. Luke's Gospel, the sinner repented, was converted and confirmed in faith and sanctity and became Peter the Saint, or Saint Peter (Acts ii. 3). Now "Saint" Peter had no wife as is clearly shown in this way. Christ, the first Catholic priest in the world (Hebrews v. 5), expressly says: "Every one that hath left his father or mother or his wife, shall receive an hundred fold, and shall possess life everlasting." (Matt. xix. 29). In the same Gospel Peter the Apostle replied: "Behold we have left all things" and followed Thee, Christ. (Matt. xix. 27). The phrase "left all things" includes property, women, home, etc. Now, one of two things—either St. Peter had no wife, or else he obeyed and disobeyed Christ at the same time.

The Bible says: "He who is unmarried careth for the things of the Lord, how he may please God; but he who is married is solicitous about the things of the world, how he may please his wife, and he is divided." (1 Cor. vii. 32, 33). Hence Christ in his wisdom selected Peter an unmarried saint—and not a married one—to become the visible head of His Church on earth (St. Matt. xvi. 18). But Parson Q asserts that St. Paul teaches that a Bishop should be the husband of one wife. Now, St. Paul himself was a Bishop and yet he had no wife. (Proof, 1 Cor. vii. 8). Therefore, either St. Paul, one of the inspired writers of the New Testament, broke his own rule, or else he never made a rule that Bishops should marry. In the days of St. Paul nearly all the men who were old enough to be Bishops were either married or widowers, and that was the reason why St. Paul admitted some widowers to the Episcopate provided they had not been married more than once. (1 Timothy iii. 2).

It is wrong for a husband to desert and abandon a faithful wife against her will. Christ forbids this in St. Matthew's Gospel (xix. 5, 6); St. Paul forbids this in 1 Corinthians, vii. 12 and St. Peter himself forbids this in 1 Peter iii. In St. Matthew's Gospel (xix. 27) the Bible tells that the Apostle Peter "left all things and followed Christ," but St. Peter never deserted his wife, because Saint Peter never had a wife.

Mr. Challenger of the United States offers \$50,000 for any Catholic that would produce the above Scriptural proof of Saint Peter's celibacy. I hereby request Mr. Challenger to make his \$50,000 money order payable to Rev. M. Baptiste, Ursuline Academy, Chatham, Ont., to be applied on account of imported stained glass windows for the new chapel at "The Pine".

ALBERT MCKEON, S. T. L. Stratroy, June 4, 1901.

ABOUT "LIBERTY OF THOUGHT."

"In these days the forcible prevention of wrong thinking cannot be accomplished; the only safe way is to allow liberty of investigation, if we do not want to drive intelligent people out of the Church."—Independent

Of course wrong thinking cannot be forcibly prevented in these days, nor could it in any past days, nor can it in any future days as long as man has free will and limited knowledge. Thinking is an internal act, and the thoughts of the thinker are known only to himself. And consequently it is amenable only to himself and to Him who knows the secret springs of mind and heart, and knows how far the thinker is responsible for his wrong thinking; how far he has been true to the light he received; how far his errors are the result of defective mental vision and how far the result of a perverse will. Of this hidden relation of accord or discord between the divine intelligence and will and the individual man's intelligence and will no one but God can be the judge, for no one but God has adequate knowledge to weigh all the elements of the case that are necessary to form a perfect judgment. This is the bottom reason why it is said in the Sermon on the Mount, "Judge not that you may not be judged." For with what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again. And why seek thou the mote that is in thy brother's eye, and seeest not the beam that is in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam out of thy own eye and then thou shalt see to cast out the mote out of thy brother's eye." (Matt. 7: 1-5)

These admonitions are founded on justice, for as no man has all the data necessary to judge of the relation of his fellow man's soul to God, his judgment must necessarily be rash. "Wherefore," says St. Paul, "thou art inexcusable, O man, whoever thou art that judgest. For wherein thou judgest another thou condemnest thyself." (Rom. ii. 1.) And he concludes: "Let us not, therefore, judge one another any more; but judge thus, rather, that you put not a stumbling-block, or a scandal in your brother's way." (Ibid. xiv. 13) So much for judging the hidden thoughts and motives of others.

But when the thinker manifests his thought to the outward by word or act the world will take cognizance of it. It effects it in any way for good or evil. If for good, the thinker will be recognized as a benefactor; if for evil, he

will be recognized as a malefactor to society, and will be treated as such. We may gush and palaver as much as we please about free thought, tolerance and all that, but when society, whether civilized or barbarous, Pagan or Christian, becomes convinced that a man's words and acts are a detriment to it and threaten its life—as a cancer threatens the life of the body—society will remove the danger, as a man would remove a cancer, by cutting it off from the body whose life it threatens. All protest against this is as vain as whistling against the wind. It would be done in these days as it has been done in all the past, for it springs from the principle that a government or a person that is, has a right to rebel invasion that threatens its or his existence. That is a law of social dynamics that is as far above the reach of the individual man's influence as the law of gravitation. The invader of the status quo must always take the risk of disturbing the sleeping giant, society.

So far as this law of self-preservation is concerned, it makes no difference whether the invader brings truth or error. It is enough that he disturbs the status quo, the repose of the giant. It was this social instinct of self-preservation that made the blood of Christians flow like water in the pagan Roman empire. It was a battle of *amour propre*, and Christianity won the day. It was the same instinct that inspired the Boxer uprising against the foreign invasion that threatens their institutions to which they were for ages accustomed. And it would inspire a like uprising in America if the Chinese were admitted to the mastery of habit and invaded this country with the purpose of overthrowing our social, religious and political institutions and imposing theirs on us. Such a collision of antagonistic thoughts and habits would stain the ground red, as it has done in China.

But it may be urged, does not modern toleration prove that man's nature is improving under our modern progress and enlightenment?

No, it does not. Our toleration does not spring from a principle; it is the result of conditions. Modern society will no more tolerate what it believes threatens its existence than ancient society did. If society is more tolerant now it is because those who compose it are not united in their conviction as to what is or is not dangerous to its life.

We boast of religious toleration as if we had discovered a new principle. But as a matter of fact it is the result of weariness after a long contest, a compromise of combatants to agree to disagree. This compromise has grown into the habits of thought and life of the people. And for that reason, and not by reason of any social or religious principle, it is likely to continue.

As society, in its civil or political aspect, is intolerant of everything that threatens its existence, so religious society, or the Church. A Church that tolerates within its pale the teaching of doctrines contrary to its official, dogmatic teaching has abdicated its office, and its authority as a teacher of truth. Its such abdications is necessary to keep "intelligent people" in a Church then the Catholic Church must let such people go out, for she cannot resign her divine mission to accommodate them.—N. Y. Freeman Journal.

THIS IS A FACT.

The difference between the style of controversy which Protestants affect when dealing with Catholics, and that which Catholics use towards Protestants is the subject of editorial comment in the Catholic Mirror, which says, among other things: "There is this to be observed. No Catholic priest, no Catholic editor, no Catholic, in short, in any position of responsibility, tolerance has abdicated its office, and its authority as a teacher of truth. Its such abdications is necessary to keep 'intelligent people' in a Church then the Catholic Church must let such people go out, for she cannot resign her divine mission to accommodate them.—N. Y. Freeman Journal.

SUFFERING A DISCIPLINE.

So true is it that suffering purifies and refines, if it does not always beautify, in a vulgar and sensual meaning, that the fact itself has become one of the universally admitted facts of mankind. Women are said to be naturally more exalted and beautiful of spirit than are men because of the sharper suffering of their lives. There is no discipline toward any great end of character in accomplishment that does not involve countless self-abnegations and actual sufferings of the heart, body and mind. Who has not traced the effects of such suffering in the refined and lovely faces of the many orders of religious in the Church? Were their thousand and one acts of obedience learned without suffering? Did not the suffering endured play the subtlest part in the hands of the Divine Artist

in shaping those madonna lines of matchless truth and beauty in all the lives of truly saintly souls? In fact are not the Scriptures full of this lesson? Nevertheless, no suffering seemeth joyous for the present but grievous, but afterwards it worketh the peaceful fruits of righteousness to those who are exercised thereby.—William Henry Thoreau.

UNCHARITABLE CONVERSATION.

The Prevailing Sin Against Charity Denounced by the Bishop of Geneva.

The lenten pastoral of Right Rev. Francis Mastyn, D. D., Bishop of Geneva, England, is devoted to pointing out the obligation we are under to practice the virtue of charity and to avoid the contrary vice.

"As there are many ways of practicing this holy virtue of charity (he writes) so there are many ways in which we can offend God by transgressing against His command, it is not our wish on this occasion to bring before your notice the various acts of charity which are incumbent upon us, but rather to warn you against the prevailing vice of uncharitable conversation, of speaking ill of our neighbor.

"The world thinks little of this vice; we meet it at every turn. Go where we will into society and listen to the general conversation. What shall we hear? Seldom are the good deeds and kind actions of others the subject of conversation, but generally the faults, imaginary or real, of the neighbor who is absent. His secret and public faults are minutely examined; what one does not know the other does, and where information is wanting the imagination is called upon to supply it. It is wonderful how ready people are to attack the character of their neighbors, to magnify their faults, and even to suspect their good actions. It matters not what their position may be superior, equal, or inferior, none are exempt from the cruel tongue of the slanderer and the calumniator. It is wonderful how anxious people are to criticize and find fault with the action of others, how keensighted they are to observe, how ready to publish to the world any faults that may come under their notice. But while they are so vigilant with regard to their neighbor's actions, they seem utterly blind to their own short-comings and resent most strongly any criticism or fault-finding that their own actions may receive at the hands of others.

"The fact of this vice being so common renders it all the more dangerous, for we are inclined to look upon it as something of little importance, as a mere imperfection perhaps in the sight of God. Let us not deceive ourselves; for to slander our neighbor, which is speaking evil of him knowing it to be false, or to make public his faults which are secret or only known to a few, offends Almighty God in a greater or less degree according to the amount of injury we do thereby to our neighbor. There are occasions, however, when it is our duty to speak of the faults of others to those whose business it is to remedy such things or to those whose own interests might be injured by being left in ignorance of these faults.

"It is not only those who are filled with hatred and ill-will who are guilty of this fault, but we find people who are otherwise leading good and pious lives, spiritual lives, subject to such lives. They can not restrain their suspicious thoughts, their rash judgments, nor can they always keep their slippery tongues in check. They will repeat things that they have heard or that they know of others, not out of any ill-will or malice, but merely for the sake of talk. These people will sometimes preface their remarks by such a useless expression as, 'Of course, I don't mean to be uncharitable, but...' if they thought that these words would free them from all sins against charity, no matter what they may say regarding their neighbor. These words only show that in reality they recognize the fact that what they are about to say is uncharitable, and that it were better left unsaid. Needless to say, such expressions do not diminish the sin in the smallest degree.

"There is another way of speaking uncharitably, which is only too common. We meet with people who try to please all parties, who love to carry stories about from one to another of what they have heard and seen, and thus cause much coldness and many misunderstandings between those who would otherwise be the best of friends. Such conduct is most reprehensible, and those who do such things will have much to answer for. 'The whisperer and the double-tongued is accursed; for he hath troubled many that were at peace' (Ecc. xxviii. 15).

"We may well ask ourselves why it is that so many conversations turn upon the conduct and faults of our neighbor, and why it is that we seem always ready to depreciate his good deeds and to proclaim his failings. If we look carefully into the matter the reason is easily discovered. It is because we are wanting in that humility which directs us to esteem others better than ourselves. In humility let each esteem others better than themselves.' (Phil. ii. 3)—and in that charity which teaches us to love our neighbors as ourselves, and to do unto others as we would be done by. 'All things therefore whatsoever you would that men should do to you do you also to them.' (Matt. vii. 12)

"If we would avoid speaking ill of our neighbor, if we would overcome the habit of publishing his faults, or of causing mischief by tale bearing, we shall do well to try and put in practice the three rules which are often given us by spiritual writers on this point. The first rule is: 'If you can not speak well of your neighbor do not speak ill of him at all.' This is a most excellent maxim for if you think ill of another, or if you are prejudiced against him, you may be sure that your conversation in that person's regard will be under the influence of this prejudice. The second rule is: 'Do not say in the absence of your neighbor what you would not say in his presence.' For it is certainly unfair to say hard things or to aim a blow at the good name of one who by his absence is unable to defend himself. The third rule is: 'Say not of another what you would not have another say of you.' Let us endeavor to act in conformity with these rules, and we shall find that they will often put a check on our speech and save us from many a sin against holy charity."

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CATHOLIC EXAMPLE.

In a recent sermon in his congregation at St. George's Episcopal Church, Dr. R. A. Holland addressed himself to the theme of summer resort religion. He also took advantage of the occasion to comment upon the small power of the Episcopal Church and the lack of correspondence between Protestant profession and Protestant practice from a religious standpoint.

By way of appealing to their change of life he recited an incident of a family in a resort at which he had spent some time. At the same place were Christians of all denominations, but this particular family had a most potent influence upon all the guests.

He described them as cheerful and thoughtful, and their children as having a fine regard for the comforts and nerves of others. They were Catholics, and their example, the Doctor declared, had done more than anything else to destroy some of the arguments adverse to the Roman Catholic Church than any other factor. The father of the family was at the time commandant of the naval academy at Annapolis.

What a potent lesson, also, this for Catholics, but especially for Catholic fathers and mothers! For does it not disclose the fact that our conduct in which has created the false impressions of our holy religion in the minds of our separated brethren? And does it not prove that it is due to the same fact that they hold themselves aloof from us? Does it not imply that we scandalize them by our inconsistencies?

It becomes us, therefore, to live closely to the lines of the religious teachings which we profess. For if a single Catholic family could work such a change in the minds of those at this summer resort, what would be accomplished if every Catholic family would do what their religion teaches them. What good they could effect for God and themselves! We should always remember that professing counts for nothing. We are judged by what we do and not by what we say. If Catholics would only live, as they should and are taught to do, the procession towards Rome would be swelled annually by thousands of converts.—Church Progress.

AN IRISH LULLABY.

I've found my honey babe a nest On Slumber Tree, I'll rock you there to rosy rest, And when you're fast asleep, Oh, lullaby! sing all the leaves On Slumber Tree, Till everything that hurrs or grieves Afar must flee.

I'd put my pretty child to float Away from me, Within the new moon's silver boat On Slumber Sea, And when you start up in a doze From Slumber Sea, My precious one you'll step ashore On Mother's knee.

—Alfred Percival Graves, in St. Nicholas.

SECRET SOCIETIES.

From somewhat unexpected quarter there has come a strong endorsement of the attitude of the Catholic Church towards the Masonic and Old Fellows orders. After a hot debate, the recent Assembly of the United Presbyterian Church of North America decided, by a vote of 60 to 93, to bar members of secret orders from admission to their communion. It is thought that the action of the assembly will entail the expulsion from the said Church of members who now belong to secret societies. The question of the morality of the oaths taken by the Masons and Old Fellows was not touched upon. But the fact that they have a ritual which teaches a "Christless" religion was, confessedly, the reason for the new legislation. This is precisely the Catholic view. These United Presbyterians are the spiritual descendants of the Scotch Covenanters and their North of Ireland brethren, and are not to be suspected of trucking to the Pope of Rome.—Providence Visitor.

THE BEST BEAUTY.

Beauty of face and form is always attractive to people of every class. Such beauty has admitted the bearer of into better society than an ordinary and homely person would be favored with. And yet the best beauty is that of a pure, sweet and noble character. One may have a very homely face and a somewhat repulsive physical form, but if his oral character be beautiful, if it be radiant with the qualities of honesty, kindness, genial temper and a disposition to helpfully serve everybody, he will be more heartily and universally admired than is one who has a beautiful face and form, but who lacks the fine qualities which the other one has.

Simple, childlike, faith is more precious than the wealth of the world.—Maurice Francis Egan.

A LESSON LEARNED.

BY ELIZABETH BOWEN. Ruth and Ira were preparing for day at the shore. "Oh, mother!" cried Ruth in dismay, "if I have to wipe the dishes shall miss the coach."

OUR BOOK LIST.

- On Receipt of Prices named Below we will send to any address any of the following works: Address Thee Coffey, London, Ont. GOLDEN BOOK OF THE COMMANDMENTS...

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not been for the work done by the Church there. What civilization there is in the archipelago was planted there and fostered by the Church.

WHEN AT COMMUNION. The following excellent reminder we cull from The Catholic Deaf Mute: Some do not seem to know what the priest says when he is about to give Holy Communion, nor what those persons should do then who are about to receive.

IMAGE WORSHIP. A Bigot's Slander Refuted by the Testimony of a Learned Protestant. From the Catholic Telegraph, Cincinnati.

They are in the air everywhere, too minute to see, but just waiting for a chance to get into your lungs. Then they will play havoc with your breathing apparatus, and you'll wonder what to do.

When Ale is thoroughly matured, is not only palatable, but wholesome. Carling's Ale is a way fully age before it is put on the market.

People who wish to use the best should see to it that they reach Carling's. It is easy enough to get it, as nearly every dealer in Canada sells Carling's Ale and Porter.

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THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CXLII.

As I have already said, we know that the long contest of Rome with Protestantism, though by no means confined to the Jesuits, has been repeatedly conducted by them.

The Old Catholics severely reproach the Jesuits (meaning the reproach to be reflected upon the Holy See) that in their centenary volume, published in 1640, they declare that the Society had always entertained an implacable hatred against heresy.

We know that from the beginning they had instructed their younger members to be very shy of using the term "heretic" where Protestants were numerous, allowing them to use it as much as they could in countries where it would stir up no one's religious passions.

How it has been with the Jesuits in Germany since the restoration of 1814 I do not know. Doctor Dornier says somewhere that the German Benedictines complained that the Jesuits had fallen into a captious and bitter style of controversy.

By the middle of the seventeenth century the Jesuits appear to have pretty well recovered themselves from their disposition to give an occasional quid pro quo in the shape of intemperate answers to intemperate attacks.

Not long after 1650 a learned Jesuit (unluckily I have not noted down names here) published a work designed to prove that by that time there was probably not a single man, who, holding the matter of false doctrine, and being, therefore, a material heretic had survived. Intent. Anything more thoroughly calculated to mitigate the fierceness of religious hatred could not well be conceived.

The learned Italian Jesuit answered the work of his German brother, but his general would not suffer him to publish the answer. It was published six years after his death by his friends. This prohibition of the general was hardly fair to his countryman, but it shows what prevalence the milder view had gained in the Society.

The French Jesuits appear to have led the way in these charitable presumptions concerning the Protestants. Indeed, for a while they went to extremes from which it is to be presumed that they afterwards receded.

The Jesuits, however, especially in France, steadily opposed themselves to the prevalent habit of regarding the Protestants, in the Mass, as standing outside the covenant of salvation.

many false opinions, the results of their education, and kept by their government alienate from the Holy See, were in intention Catholic Christians, of whom no small number gave evidence of never having forfeited baptismal grace.

However, the Jesuits were far from stopping here. They maintained that a Protestant might grow up in a Catholic country, and might even exercise the ministry for many years and yet might never, through his whole life, have once fallen into mortal sin.

A worthy and scholarly Presbyterian clergyman, Dr. Danlop Moore, of Pittsburg, having noticed some of these statements, has assured me, with a patronizing condescension which is uncommonly droll as from him to me, in this range of matters, that my rustic simplicity had been taken in by the tricky sons of Loyola.

The fact is more nearly the opposite of Dr. Moore's whimsical conclusion. When the French Jesuits were expelled in 1764, and the Society suppressed everywhere in 1773, their correspondence was seized, and much of it published. From this we learn that while they had been sufficiently frank in their public arguments for the possible salvability of Protestants, they went so far in their private correspondence as to maintain that a Huguenot minister, received into the Church, might be found to have lived so stainlessly before God as to throw his confessor into perplexity over the question whether he afforded matter for the sacrament of Penance.

Let Dr. Danlop Moore instruct me in the use and abuse of Presbyterianism, and he will find me a most docile scholar; but for him to undertake to instruct me in Roman Catholic doctrine or history, or Jesuit doctrine or history, is—well, it is a very funny enterprise. In this range of topics, I need teachers of a very different grade.

THOUGHTS ON THE SACRED HEART.

Almost all of us have done some little act in the past for the Sacred Heart, but now let us commence and work with our whole hearts and souls and make it especially during the month of Jesus our special work.

The gift of His Mother, which the Heart of Jesus makes to the heart of man, is the crowning of all His works of love. This He did while dying on the cross. We should accept this great gift by choosing her for our mother and our guide, and daily showing her some act of love and reverence, and at least saying in her honor daily a decade of the rosary.

How much suffering and sorrow would be avoided if we would only go to the Sacred Heart with our troubles; go with childlike confidence and ask for the help and grace we need. He has promised to help us, and His promise never fails.

The Sacred Heart shall be triumphant and the whole world will rejoice. The sinner will turn away from his sins and take refuge in the Heart that has loved him so much. The sick, the poor, and those who sorrow shall find in this Heart relief for all their ills.

It is this Heart that will open all hearts so they will accept His love, and accepting it they will do His will; not satisfied with doing His

FIVE MINUTE SERMON.

Third Sunday After Pentecost.

THE OCCASIONS OF SIN.

Be sober and watch; because your adversary the devil, as a roaring lion, searcheth whom he may devour. (1. St. Peter v. 8.)

A good business season is this, my brethren, for our adversary the devil. He may now modify his roar and limit his search, for the season itself, with its many temptations in the form of amusements, will accomplish no small share of his mean and villainous work.

Watchfulness has to be employed, particularly during this season, given up as it is to so much relaxation; and this watchfulness is to be observed by all, at the fashionable quarters of the rich, as well as the resorts of the poor.

You, who work all the week and who have Sunday alone for rest, demand, and may well demand, relaxation and recreation; then take it and God bless you in it; but take it in sobriety and watchfulness, take it with your families about you, and take it only after you have fulfilled the positive law of respecting God by hearing Holy Mass.

Another forbidden amusement and one of the curses of our city is the Saturday night picnic. Beware of it! It is the haunt of our adversary the devil. Let our Catholic young girls shun such places if they value their virtue, for the serpent lies hidden in the very grass they tread.

Fathers and mothers, if you really love your daughters you should move heaven and earth to keep them from such occasions of sin and ruin. You should be willing to make any sacrifice, to put yourself to any expense, to supply them with suitable and wholesome recreation.

And what shall I say of the Catholic young man who visits such places? I can tell him plainly he is already the prey of his adversary the devil, he is encouraging and supporting resorts that tend to degrade women and brutalize men.

So much has been said about the wickedness of some of the friars in the Philippine Islands that we are in danger of forgetting what the Catholic Church has accomplished in the archipelago under the direction of its Spanish prelates, just as we too often forget what Spain herself has accomplished as a colonizer and civilizer.

In Mexico, for instance, Spain drove out from power a race which was in the habit of making human sacrifices to its gods, and it built Christian churches and founded schools and the priests whom it put in charge of the schools and churches got so near to the people and secured their confidence to such a degree that they not only accepted Christianity, but abandoned their own language.

TOBACCO, LIQUOR AND DRUGS.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the tongue with it occasionally.

Simply marvellous are the results from taking his remedy for the liquor, morphine, and other drug habits. It is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure.

Address or consult Dr. McTaggart, Room 11, James Building, corner King and Yonge streets Toronto.

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CANADA'S PREMIER COMPANY

LARGEST Paid-up Capital Reserve Fund.

Assets. Receives sums of \$100 and upwards, on which interest is paid half yearly, for which investors have the most Unquestionable Security.

Full particulars on application. THE CANADA PERMANENT AND WESTERN CANADA MORTGAGE CORPORATION Toronto Street, - TORONTO.

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OUR BOYS AND GIRLS. A LESSON LEARNED.

BY ELIZABETH ROBINSON. Ruth and Ira were preparing for a day at the shore.

"Oh, mother!" cried Ruth in dismay, "if I have to wipe the dishes we shall miss the coach."

Mrs. Blake glanced at the clock, "On, no," she said, briskly; "there's nearly half an hour yet, and I have so much to do this morning; I really need all the help you can give me."

"Mr. Day said they were going to start earlier this year," said Ira uneasily.

"Well, I'll not keep you long," returned her mother.

"Now, Ruth, let's hurry," urged Ira, when they were ready to go.

"But mother told us never to go on the water unless she or father was with us," objected Ruth.

"Then you won't go?" said Ira, a little contemptuously.

"Are you going?" demanded Ruth, irresolutely.

"No," was the savage answer; and then they both turned and walked home.

The disappointment was very great and their mother felt even worse than they did.

"I didn't think they would start so early," she looked up at the clock.

"That explains it. I'll tell you what you can do," she said, after she had wound the clock.

"Right after dinner you may go to your aunt Martha's, and stay till after tea.

"I'd like to go now, but I'm afraid it might not be convenient for her to have you all day."

Ruth and Ira brightened, for going to Aunt Martha's was almost as great a treat as going to the shore.

Ira immediately began packing up a home made telephone apparatus he had promised one of the cousins to put in between their house and a room over the stable.

sniff the air. "Seems to me I smell smoke," she said, slowly, still sniffing.

"Then Ira sniffed, "It is smoke!" he cried, turning pale, and starting up.

The board fell to the floor, and the checkers rolled all about, as they both rushed to the kitchen.

"O h!" A light wind had arisen, and blowing on the oil stove had caused the blaze to burn higher and set fire to clothes on the clotheshorse; and as Ruth and Ira entered the kitchen a corner of the light cotton coverlet over the baby was sending up a little flame.

Ruth seized the cradle and dragged it half across the room, frantically put out the little blaze with her bare hands, and then snatched up the baby, while Ira, with all fury, pumped the wash-basin full of water to dash over the clotheshorse.

In three minutes every spark of fire was out. The baby was crying, and Ruth was hugging and kissing him, and crying too.

Ira had found the mop and was wiping the water from the floor, carefully concealing his face from Ruth; for he was ashamed to be caught showing emotion.

When Ruth warned the milk for the baby's dinner, Ira took his turn in petting him; and then they both watched him eat, and after he had eaten they carried him about and took a great deal of pains to amuse him.

At length, as he seemed to prefer creeping about the floor to anything else, Ruth and Ira let him have his sweet will and collecting their scattered checkers, sat down near the window to continue their play.

"Dear me!" exclaimed Ruth, after several games. "It's after 8 o'clock. What do you suppose is the reason?"

"Here she is, now," said Ira. Seeing them at the window, Mrs. Blake came in the front way.

She looked very tired, and Ruth and Ira studied her face earnestly.

"Is Johnny?" began Ira, in an awed tone.

"No, dear," said Mrs. Blake, reading what was in his mind. "He's going to get well, though it will take a long time. The doctor said if I had been half a minute later it would have been too late."

"This too bad you had to be disappointed the second time, but it couldn't be helped," she went on.

"As soon as I had tied a strip of my apron around the poor boy's leg above the cut, and twisted it up with the poker, I had to go for the doctor; and when I had helped him tie the artery and put Johnny to bed, then Mrs. Dill began to have fainting fits, and I couldn't leave her till just now, when her sister—"

"O! I smell smoke!" she said, interrupting herself, and then hurrying out to the kitchen, while Ruth and Ira began telling her about the fire.

She turned very pale at sight of the blackened clothes, and when she learned about the little coverlet she caught up the baby from the floor, and holding him fast began to cry.

of moral teaching, the Holy Catholic Church believes to have been provided for by her Divine Founder when He made the penitent, humbled, but still more loving Peter His viceregent.

His living representative, with authority to bind and loose so firmly and rightfully that his decisions would be ratified in heaven. He is the highest court of appeal, the last tribunal from which there is no appeal because he is secured from error in teaching by the Holy Spirit of God ever dwelling within the Church.

As the multitude that heard Peter's sermon on Whit Sunday, though speaking in various tongues, yet believed, we hear him to-day proclaiming to the men, him to-day proclaiming to the men, in new words to meet the ever changing front of the "gates of hell."

CHATS WITH YOUNG MEN.

The secret of progress lies in knowing how to make use of, not what we have chosen, but of what is forced upon us.—Bishop Spalding.

Armed and Boys. It is important in these days that this country should have armor-plated boys. A boy needs to be ironclad on his lips—against the first taste of liquor.

His ears—against all evil sentiment. His hands—that they do nothing wrong. His heart—against irreverence and doubt.

His feet—against going, with bad company. His eyes—against dangerous books and pictures. His pocket—against dishonest money.

His tongue—against impure words. The Christian armor on her citizens gives more security to the nation than all the armor plated on her ships.

Get Your Feet Insured. You know the loss of your property would be a personal calamity to you, and so far as possible, you insure such property, but your own life, which produced all that property, and which if spared is capable of producing many times as much more, you do not insure although you know it may fall in less than a day.

Why? The annual saving necessary to acquire a given sum in twenty years will, if invested in life insurance, place the whole amount to the credit of your family due on receipt of proof of your death, or due to you, if living, at the end of twenty years.

Why take the chance of living and investing in chattels in the hope of accomplishing what may be secured beyond the possibility of a doubt? If you desire to make assurance doubly sure, you will insure now.

Prolongation of Life. According to J. Hoet Shooling, a well-known English actuary, the expectancy of life of a male child, at the time Queen Victoria ascended the throne, averaged less than forty years and that of a female child forty-two years.

At the present time the expectancy for males is nearly forty-six years, and that of females more than forty-eight in England. Nearly three years have been added to the working lifetime of men, and over two and one half years to that of women.

These results are a brilliant manifestation of the effort of better and more rational living, made possible by the progress of the nineteenth century, a period no traceable as for developing the industry of life insurance from a rude and tentative condition to a magnificence of achievement scarcely paralleled in any other line of human activity.

It is an interesting circumstance to note, and perhaps more than an accidental coincidence, that the prolongation of life and the perfecting and extending of life insurance should have been coeval.

Happiness in Work. Some people dream of happiness as something they will come to by and by, at the end of a course of toil and struggle. But the true way to find happiness is as we go on in our work. Every day has its own cup of sweetness. In every duty is a pot of hidden manna. In every sorrow is a blessing of comfort. In every burden is rolled up a gift of God.

If we have learned this secret, even the things that seem unpleasant and disagreeable yield joy in the doing. A traveler in South Africa saw some boys playing marbles, using pebbles. One of these rolled to the traveler's feet and, picking it up, it seemed to him to be only a rough stone, without beauty or worth. But as he turned it over a gleam of light flashed from one spot of it. It was a diamond. Duties seem dull and dreary to us, unattractive, hard, but they unfold secrets of happiness which we find when we accept them with love and do them cheerfully.

is that the average young man won't work. He has gotten the insane notion into his head that success comes by luck; that men are made by opportunities which either come to them or are thrust upon them.

And he waits for luck or a chance to come along and find him. Instead of taking a sane view of conditions and seeing with a clear mind that as trade widens opportunities increase, he takes the mistaken view that the rich are getting richer and the poor poorer.

These are the conditions of mind and life which are keeping thousands of young men down, and will keep them down. The times are all right. It is the young man who finds fault with them who is not.

"I Must Keep Sweet." Do you want to know how you can make a failure of your life, your business, your Christian character? Just allow yourself to get sour. Begin to be suspicious and cynical. Grow bitter, hot-tempered, rude-spoken, vindictive. Cultivate unkindness. Then you'll be shoved along by the world, you'll be cast away from friendship, you'll be left to yourself by all who know you.

But if you want to be bright yourself and to shed brightness around you, get rid of "the blues," think less often of your own troubles, go out and see what good you can be to others.

Let us keep sweet. We cannot all of us accomplish great things, but we can fail to pass along to others that tired and blue feeling. Be cheerful, hopeful, courageous, sweet and wholesome. I shall never forget the lesson—though the incident occurred several years ago—that a buffet porter taught two gentlemen when they were on their way to San Francisco.

It was very late at night, and before retiring to their berths they craved a bite of something to eat. They found the porter asleep in his buffet. On awakening him, knowing it had been a busy day with him, they said: "George, you look tired." He replied: "Yes, boss, I'm tired, dead tired; dese people keep me hustlin' all day and all night, but I must keep sweet."

The porter was right; he had to keep sweet or lose his fees, if not also his job. And he did it—he kept sweet. So can we. We must not exaggerate our grievances. We must not let disappointments or even failures destroy our serenity; we must not fret and stew over the lack of cooperation which besets us on every side. We must get above all these things.

But it's hard to keep sweet. Negative and positive obstacles beset us on all sides. Never mind. We can conquer them if we will. We can refuse to "fly off the handle." We can keep sweet.

Exercise and Keep Young. There is certainly a great power in physical activity to keep off the effects of old age. Indleness brings on decrepitude far more often than over-exertion. The most active men and the busiest live the longest. William Cullen Bryant at the age of eighty years still practiced regular exercises, every morning up and down on his toes (heel raising, we might call it), repeated from three hundred to five hundred times. After some other exercise of a similar nature he walked ten or twelve miles to his business.

John Ericson, the famous New Yorker, habitually worked from twelve to fifteen hours a day, and then walked the streets from 10 p. m. till midnight. No doubt he was getting ready for his work next day by doing some of his thinking beforehand.

Exercise delays the weaknesses of old age by preventing fatty changes, while idleness engenders in the body excess of fat. Nature finding no use for this excess, deposits it in the blood vessels, muscles and other important tissues, and by this means they undergo what we call fatty degeneration. Activity uses up the waste matters and thus prevents the advance of old age.

IMITATION OF CHRIST.

A Good Peaceable Man. Keep thyself first in peace, and then thou wilt be able to bring others to peace. A peaceable man doth more good than one that is very learned. A passionate man turneth even good into evil, and easily believeth evil.

A good peaceable man turneth all things to good. He who is perfect peace suspecteth no man; but he, who is discontented and disturbed, is tossed about with various suspicions; he is neither easy himself nor doth he suffereth others to be easy.

He often saith that which he should not say, and omitteth that which it would be better for him to do. He considereth what others are obliged to do, and neglected that to which he himself is obliged. Have therefore a zeal in the first place over thyself, and then thou mayest justly exercise thy zeal towards thy neighbor.

Thou knowest well enough how to excuse and color thine own doings, and thou wilt not take the excuses of others. It were more just that though shouldst accuse thyself and excuse thy brother. If thou wilt be borne with, bear also with others.

God is love, but the fool hath said in his heart there is no God. How does he know that? Is it not rather risky business to take for granted that there is no God? Is it not better to trust to a God of love?

PERSEVERANCE IN PRAYER.

"We ought always to pray and not to faint," says the Evangelist. St. Monica was once very urgent with a learned bishop that he would talk to her son in order to bring him to a better mind, but he declined, despairing of success with one at once so able and so headstrong.

However, on witnessing her prayers and tears, he bade her to be of good courage, for it might not be that the child, of those tears should perish.

It is impossible to set any bounds to what persevering prayer may do. It gives a man a share in the Divine Omnipotence. St. Augustine's soul lay bound in the chains of heresy and impurity, both of which had by long habit grown inveterate. They were broken by his mother's prayers.—Miniature Lives of the Saints.

BACK TO HEALTH

Through the Kindness and Persistence of a Friend.

AN EVERY-DAY STORY THAT WILL BRING HEALTH AND HAPPINESS TO YOUNG GIRLS WHO ACT UPON THE ADVICE GIVEN.

From the Sun, Orangeville, Ont. In every part of Canada are to be found grateful people who cheerfully acknowledge that the good health they enjoy is due to the use of Dr. Williams' Pink Pills.

In the town of Orangeville there are many such people, among them being Miss Lizzie Collins, an estimable young lady who resides with her mother in the east ward. Miss Collins was recently brought to the attention of the Sun, and a reporter was sent to get the facts from the young lady. Miss Collins cheerfully accorded the interview, and her statement is given practically in her own words: "Two years ago," said she, "I became so weak that I was forced to take to bed. The illness came on gradually; I found myself much run down, suffered from headaches, and was as pale as it was possible for a living person to be. I used several medicines, but they did not help me. Then I consulted a doctor, and he said that I had scarcely any blood, and that my condition was one of danger. Medicine did not seem to do me any good and I found myself growing weaker. I reached the stage where my heart kept palpitating violently all the time. The headaches became continuous, and my condition, one which words can scarcely describe. I really despaired of getting better, and loathed the sight of medicines. I had been confined to bed for about two months when one day a friend called and urged me to try Dr. Williams' Pink Pills. I told her I had lost faith in all medicines, but she was apparently determined I should try the pills, for she brought me about half a box she had been using herself. I could not then do less than try the pills, and when they were used, while I cannot say that I felt much better, I had more confidence in the pills and got half a dozen boxes. Before these were gone there was no doubt that they rapidly restoring me to my old-time health, as it was soon able to sit up, and then be around and out. I used in all eight or nine boxes, and before these were gone I felt as though I had never had an ache or pain in my life. That is what Dr. Williams' Pink Pills did for me, and I think I would be very ungrateful if I did not add my testimony for the benefit it may be to some other young girl."

Miss Collins' story should bring hope to many thousands of other young girls who suffer as she did. Those who are pale, lack appetite, suffer from headache, and palpitation of the heart, dizziness, or a feeling of constant weakness, will find renewed health and strength in the use of a few boxes of Dr. Williams' Pink Pills. Sold by all dealers or sent by mail, post paid, at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

The New Woman. Now enters upon pursuits formerly monopolized by men. But the feminine nerves are still here and she suffers from toothache. To her we recommend Nerviline—nerve pain cure—cures toothache in a moment. Nerviline, the most marvelous pain remedy known to science. Nerviline may be used efficaciously for all nerve pain.

Dr. J. D. Kellogg's Dysentery Cordial is a speedily cure for dysentery, diarrhea, cholera, summer complaint, sea sickness and complaints incidental to children teething. It gives immediate relief to those suffering from the effects of indigestion in eating unripe fruit, cucumbers, etc. It acts with wonderful rapidity and never fails to conquer the disease. No one need fear cholera if they have a bottle of this medicine convenient.

"Better out than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla. The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that Dr. THOMAS' ELECTRIC OIL—an absolutely pure combination of six of the finest remedial oils in existence—remedies rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns, and injuries of horses and cattle.

PUBLIC INSTITUTIONS have found Pain-Killer very useful. There is nothing equal to it in cases of bowel troubles. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

GOOD NEWS comes from those who take Hood's Sarsaparilla for scrofula, dyspepsia and rheumatism. Reports agree that HOOD'S CURES.



Ask the girl who has tested it. Ask any one who has used Surprise Soap if it is not a pure hard soap; the most satisfactory soap and most economical. Those who try Surprise always continue to use it. SURPRISE is a pure hard Soap.



MUTUAL LIFE OF CANADA. Formerly The Ontario Mutual Life. Head Office, WATERLOO, ONT. Assurance in force \$29,500,000. Assets exceed \$5,000,000. Reserve held on hand and 3 per cent. Tables. Every desirable kind of policy issued.

Relieve those Inflamed Eyes! Pond's Extract. Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

MEMORIAL WINDOWS. High-class Church and Cathedral Windows. Equivalent to any English or American work. HOBBS MFG. COMPY. LONDON.

O'KEEFE'S Liquid Extract of Malt. Is made by a Canadian House, from Canadian Barley Malt, for Canadians. It is the best Liquid Extract of Malt made, and all Leading Doctors in Canada will tell you so.

Pan-American Exposition, Buffalo, N.Y., 1901. THE HOTEL BUCKINGHAM and HOTEL MARLBOROUGH. Strictly up-to-date; European and American plans; rates \$1.00 per day and upwards. Apply Manager Hotel Buckingham, Buffalo, N.Y.

CLARKE & SMITH, Undertakers and Embalmers. 113 Dundas Street, Open Day and Night, Telephone 588.

ARCHDIOCESE OF OTTAWA

The men of St. Joseph's parish made their jubilee visits to the appointed churches during last week.

DIocese of Hamilton

A Requiem High Mass of Month's Mind for the repose of the soul of the late Father St. John was celebrated in St. John's church.

Diocese of London

THE BISHOP'S VISIT TO DUBLIN AND ST. COLUMBAN.

On Sunday, the 2nd inst., His Lordship Bishop McEvoy visited Dublin and St. Columban, which together formed the parish of Dublin, having for pastor Rev. W. Fogarty.

After the gospel His Lordship addressed the congregation in very earnest and thrilling words. The bishop had a fine church, a zealous, indefatigable priest, and yet there was something wanting.

At 4 in the afternoon His Lordship drove with Fr. Flannery to the parish church of St. John, Zurich, Brussels, Mitchell and others.

CORPUS CHRISTI AT THE CATHEDRAL. The solemnity of the Feast of Corpus Christi was observed in the Cathedral of St. Patrick.

On Monday morning Father Gabriel said Low Mass at 7:30 o'clock, while Father Valentine sang the High Mass at 8 o'clock.

On the 6th instant First Communion was given in St. Alphonsus church. Father McEvoy said the Holy Mass at 8 o'clock.

On Sunday, the 2nd inst., His Lordship Bishop McEvoy visited Dublin and St. Columban, which together formed the parish of Dublin.

or another? But no, Christ did not write a single word. Where, then, did Father Coy come from to say that?

On Wednesday evening Father McEvoy presided to the feast of Corpus Christi in St. John's church.

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VOLUME XXII.

The Catholic Record.

London, Saturday, June 22, 1901

A GREAT EDUCATIONAL INSTITUTION.

We suppose that future generations will not be slow to recognize the services rendered to society by the Catholic system of education.

On Tuesday morning, June 4, a very pretty wedding was solemnized at St. Patrick's church.

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