

The Catholic Record.

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

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PROTESTANTS AND THE DIVINITY OF CHRIST.

At St. Thomas Church, Waterloo, Liverpool, Father McLaughlin, an experienced missionary, speaking recently of the wide extent to which the mystery of the Incarnation is virtually denied amongst numbers who pass as Christians, and of the hazy ideas of revelation which naturally spring from that denial, said: For many years past I have thought—and recent events have forced the opinion still more strongly upon me—that one great reason why so many of those belonging to non-Catholic denominations have such loose and ill-defined ideas of the doctrines of Christ's revelation is because they have such vague, ill-defined ideas of Christ Himself—i. e., of His divine nature, His divine personality and His divine attributes. It is also my conviction that the under-current of disbelief in the Incarnation is much wider and deeper than is generally supposed; at all events than staunch and earnest Protestants are willing to admit. Not being apparent on the surface, its full extent is not adequately realized. Anyone, however, who is conversant with the signs of the times can easily perceive that the faith of many of our separated brethren in this great fundamental mystery is not of the right kind; has not the right ring to it. They are supposed to receive it as an essential item of belief, but if inquiry is made the supposition will be found unwarrantable. From time to time they hear Him called God, and occasionally they join in prayers in which He is evoked as God, but all the while they seem to have a secret feeling that that name is given to Him more by a sort of pious courtesy than as a title which He has any strict right to claim. While they look upon Him as one who had something to do with redemption and justification, and often use the phrase "the Lord Jesus," yet they appear to forget or to ignore the fact that He is their Creator, His Preserver, and is one day to be their Judge. This view of Him does not come home to them; it is part of their nominal creed, but it does not seem to have a place in their practical one. While their language in His regard is religiously respectful according to their ideas, yet it betrays a secret want of orthodox belief. They speak of Him, it is true, as One who stands on a very high level, yet, after all a human one. They fail to realize Him as a Being of infinite power, infinite knowledge, infinite wisdom and of essential truthfulness. Is not this the case? Do they not treat Him as if He was bound to be satisfied with whatever they choose to offer Him in the way of faith, worship and works; as if they and not He had the power to lay down the law as to what they ought to believe and what they ought to perform; as if they could take the work of salvation to their own hands and find their way to heaven without His helping guidance and on conditions almost entirely of their own making? I am not now—as it remembered—speaking of agnostics; they hold a theory which has placed them beyond the range of Christian Revelation altogether. The scope of my remarks does not touch their position. I have nothing to do with them. Neither, on the other hand, am I referring to those sections of the Church of England in which the mystery of the Incarnation is believed with full and firm faith. No, I am speaking of people—and I am sorry to say they are an increasing crowd—who are ostensibly members of one or other of those Christian communions which have sprung from the "Reformation"—people who loudly and with emphasis profess Christianity, yet in reality do not believe in the divinity of that Christ who is Christianity's Author. That there are such—and that their numbers are steadily growing—no one who mixes much either with the masses or the classes can for a moment have the slightest doubt. I am only one of many who have had very favorable opportunities of testing the fact by personal experience. Over and again in conversing with persons—some of the Church of England, others nominally belonging to some of the other non-Catholic denominations—I have said: "Am I not then to take it for granted that you believe that Jesus Christ is God?" The answer came with an amount of hesitation which of itself was sufficient to indicate the absence of explicit faith. It was clear the genuine belief which my question implied was not there. The following is a sample of such answer: "I believe that He was a very wise and a very holy man, and a worker of great miracles, but I can't say I believe He was God in the strict sense of the word." This answer represents the belief, or, rather, I should say, the vague (religious) attitude of mind of thousands outside the Catholic Church who call themselves Christians. That Christ was singularly good and singularly great; that He was a prophet, a special messenger of heaven; that He was a pre-eminent philanthropic, sympathetic, self-sacrificing Benefactor of the human race; that the mantle of His surpassing sanctity and transcendent merits may be in some mysterious way thrown over people to shield them from the wrath of the Most High and protect them against the assaults of the evil

one; that He was full of charity, patience and mercy—all this they readily grant; but that He was God, the eternal, all-wise, all-knowing Omnipotent God who created the heavens and earth and the things which heaven and earth contain—that they seem unable to take in; they cannot, at least they do not grasp it. Their faith fails to reach so far; it stops short of His divine nature and of the infinitude of His attributes. Practically this is equivalent to Socinianism or Unitarianism, although those who hold such opinions may not be "quite" conscious of the fact. But to bring home to you the sadly wide extent to which these hazy notions, or rather this virtual denial of the divinity of Christ prevails, it is not necessary to appeal to the personal experience of one man or of many. Every-day life is evidence sufficient. Look at the multitudes in our populous cities, listen to the conversation in society, read the books of the day, note the tone of current literature, examine the teachings and preachings which are poured forth from some of the pulpits of the land—pulpits, too, which are looked upon as Christian—and you will easily realize that large numbers who profess to be members of Christian denominations have not only virtually eliminated from their creed the great mystery of the Incarnation, but seem even to doubt whether there is a personal God. To show that I am not over-stating the case, I shall quote the testimony of one who cannot be accused of prejudice. Mr. W. H. Mallock—himself a member of the Church of England—in a very able and closely reasoned article in the Nineteenth Century Review of last December, recognizes this fact in the fullest extent, and calls particular attention to it: "No one can be conversant with the opinions of the Broad Church school—the school, for instance, of Stanley, Jowett and Pattison—without seeing that, under the veil of a more or less conventional phraseology, its members not only deny any miraculous virtue to the Christian priest, and the sacraments these priests administer, but that they reduce to an allegory, or an obsolete philosophic formula, the orthodox doctrine of the Trinity, thus entirely dissolving that edifice which the early Church built up, and that, however they may shrink from stating the matter plainly, they no more believe that Christ was identical with the Creator of the universe than Dr. Arnold (as he said) 'believed in Jupiter.'" They speak with much, and no doubt, with sincere unctiousness of the value and authority of Christ as a moral and spiritual teacher; but all definite doctrine with regard to His divine nature they either deny, or what is the same thing practically, they pass over as unimportant. Thus, not to send the reader too far afield for illustrations, a High Church clergyman, in the pages of this Review, was complaining only last month that some of the English clergy, who in outer seeming belong to the same school as himself, are really nothing better than "Ritualistic pantheists," whilst the same writer mentioned the more specific fact that the Bishop of Worcester, in personally ordering his clergy to abstain from certain Ritualistic practices, has directly commended a volume which flatly denies the Incarnation, the Atonement, the Resurrection of the Body and the Ascension of Our Lord. Nor do the differences of opinion thus indicated show any tendency to decrease. On the contrary, they are growing more accentuated. In one out of two churches, whose bells mix their voices, we may find the incumbent following the example of Mark Pattison, and defacing the idea of God to a "pure transparency," whilst the incumbent in the other is supplying his astonished flock with holy water, and is inviting them to meditate on the five wounds of the Saviour. It is clear from these remarks that this modern Alarism or partly hidden Unitarianism, or whatever name we are to give it, is not confined to the ranks of the Broad Church party. We know that fact, however, independently of the press. It has extended its ravages much further. It may be cleverly disguised by flourishes of rhetoric; may be kept out of view by ingenious comparisons; and it may be repudiated on the part of those who are accused or suspected of it by details which at first sight do not appear ambiguous, but it has found a home with many who seem far removed from it and who are supposed to detest it. Look at what is going on all around us. Truth—that truth which Our Lord "was born and came into the world to give testimony to"—is treated as a thing about which there can be two absolutely opposite schools of teaching. And the existence of two such schools, so far from being apologized for, is actually boasted of as a sign of the healthy and vigorous life of the Church which comprehends them. That is, divine truth or Christian revelation is looked upon as something which people may cleave in two, and which being thus cleaved, one half may mean one set of doctrines to one class of men, and the remaining half the opposites or contradictory to another. It is hard to see how genuine faith in the divinity of Christ—as the God of indivisible oneness—can co-exist with an attitude of mind such as this state of things repre-

sents. When men who are leaders, religious leaders of other men, tax their ingenuity to the utmost in finding figures of speech to bridge over the chasm that separates the opposing parties in their communion, when they even go so far as to proclaim loudly and publicly their anticipation—an anticipation apparently accompanied with the desire of its fulfillment—that the religion of the future will be neither Catholicity nor Protestantism, but Christianity, i. e., Christianity broad, wide, unlimited—Christianity untrammeled by dogma—Christianity without any definite belief in the Godhead of Him who was its Founder—how conceive that those who give expression to such ideas can truly believe in their inner consciousness that Christ, the original Author of Revelation, had a divine personality, that He was the God of God, Light of Light, the Fountain of everlasting and changeless truth. How can such men reconcile these anomalous views of religion with the Second of Articles, i. e., the Article in which the Godhead of the Redeemer is enunciated in language clear, definite and unequivocal? What wonder then there should be loose notions about the doctrine of Christ's revelation when such loose ideas prevail as to whether He Himself is truly a Divine Person? It is only what under such conditions might be expected—the one is the natural and necessary outcome of the other. But if I am asked to explain whence has come this want of definite faith in the Godhead of the Redeemer, and to trace the lamentable effect to its original cause, I have only to point back to the unhappy epoch in the history of this country when the bond which had bound it to the Rock of Truth was severed, when the permanent indwelling of a divine Teacher in the Church was denied, when altar and sacrifice disappeared. There lies the secret. Once altars were broken, creeds came in for similar treatment, they shared the same fate. Dogma—definite doctrine—then began to dissolve. It passed gradually into a mist which has lasted ever since; the sun of truth has not yet dispelled it; the atmosphere of Protestantism, with the exception already alluded to, has but become darker and darker with passing years. Hence the denial, whether virtual or explicit, of the fundamental doctrine of the Incarnation. And hence, too, as an inevitable consequence of such denial, the antagonistic schools of opinions, the hazy notions of revelation, the doubts, conjectures, divisions, subdivisions, re-subdivisions, contradictions, re-contradictions that rend the land from end to end at present. Doctrines have become enveloped in obscurity because Christ, as God, has passed into a cloud and has vanished from the eyes of many—many who are still called by a name to which they have no just or rational claim.—Christians.

THE LATTER-DAY LAZARUS.

The Missionary.

Lazarus at the door of the palatial home of Dives, within sight and sound of the sumptuous banquet, and yet famishing from hunger, is truly typical of the many poor souls in our country who are hungering for the Bread of Life. It is the truth and the whole truth which alone can satisfy the demands of the intellect, while the consolations of religion alone can gratify the cravings of the human heart. It is true there are many who seem to get along for some years with but a fragmentary knowledge, or but a partial practice of religion; but it is while other passions are dominant. Ambition's fires are burning fierce or social pleasures satisfy for the time being, but the time comes when the religious instinct becomes imperative in its demands. The soul must yield an unhesitating submission to the truth, and must manifest to God and His creatures a loving service. In this is complete religious satisfaction. The religious banquet is spread inside the walls of the Catholic Church, and we are the fortunate ones who enjoy its plenty. Just outside the gate there are not a few who are famishing by the wayside. From their innermost hearts they are craving the certainties of faith. How often is it not said by them, as they watch the devout worshipper, "I would give all I have if I could believe as you do." They seem to be harassed by grievous doubts. They are uncertain of their way, as though groping in the dark. They know not if ever they shall come out on the other side of this terrible maze of uncertainty and tangle of error which besets them on all sides. Little wonder, then, that in their gropings they have become dust-begrimed and covered with the offensive ulcers of sin. They know not of the healing waters of life. As they lie there, Lazarus like, by the door of the Church, craving the crumbs that fall from the table of her children, the hand of pity and sympathy should be extended to them. There is not one true convert who, after being received into the Church, would not willingly give all that he possesses rather than be deprived of the blessings that his religion has brought to him, and there is no one religious soul outside the Catholic Church to-day who would not give his

very heart's blood to possess what we possess in the Holy Communion—that sweet embrace of peace and love.

There are many Catholics who, Dives-like, see the poor spiritual beggars lying at their very door, and place before them not one iota of instruction to give them knowledge, or stretch not a hand of helping to show them the way into their Father's house. There are many Catholics who may read with admiration the rest of the story of Dives and Lazarus in its special application to their spiritual duty in regard to their less favored neighbors.

FACTS SOMETIMES 'FORGOTTEN.'

A writer in the London Times, signing himself "Verax," thinks he makes a case against Cardinal Vaughan by pointing to France, Spain and Ireland as presenting conditions not bearing out the Cardinal's claim on behalf of the Catholic Church as illustrated in England when that country was Catholic. The Cardinal had said in a public address, which we noticed in the Freeman's Journal last week, that the degrading poverty of the masses in English cities to-day is one of the results of the robbing of the people by the "reformation" leaders, and that no such poverty and misery were known in England before the "reformation." The Times writer compared England to-day with France, Spain and Ireland, and throwing on the Catholic Church the blame of alleged evils in the latter. But the Cardinal was easily able to sustain his position, which he thus briefly restated in reply to "Verax": "When I assert that the Catholic Church with a free hand is well able to promote the happiness of the people, and to raise them from the pagan to the Christian level of thought and action, my statement, I believe, is amply borne out by the history of Christian civilization. I need only appeal to such names as Milan, Hallam, Froude, Lecky, Farrar, Guizot and a host of other witnesses who are above suspicion. But when I claim for the Catholic and Roman Church now the same Divine power and vitality she gave proof of in England during a thousand years of our history, I am confronted with the present state of Ireland, France and Spain."

Of course, France and Spain (particularly the latter) are the favorite "horrid examples" of those who wish to present the Catholic Church in the worst light, either in the domain of "progress" or education, as if that Church were responsible for everything objectionable in those countries, the truth being, as Cardinal Vaughan points out, as follows, that in both the influence of the Church has been counteracted by agencies which have invariably found sympathy and approval in England, among the class represented by the London Times:

"But we are referred to France as proof against the character of the Catholic Church. Has it been forgotten that the Church in France was drowned in a sea of blood a hundred years ago; that, religion, revelation and God Himself were publicly proscribed; that the Church is not free to this day in France; that her Bishops may nowhere meet in synod; that her religious orders are under a ban, and that whatever education the Church gives is under this distress and disadvantage? And yet, in spite of a century of disabilities, Catholic France produces at the present day a great multitude of as noble examples of generosity and devotedness as the world has ever seen."

"Again, we are referred to Spain; but during the century Spain also has been swept by the evil principles of the French Revolution, her religious orders have been again and again suppressed, her seminaries closed, her property confiscated, and for years her episcopate was actually extinguished. The Church in Spain has had to fight with more than one hand tied behind her. Yet look at the Spanish poor, and you will find in them an inbred gentility, a noble bearing, a religious sense and courtesy that you will search for in vain in England. It is only fair to remember that the Catholic Church in Spain and in South America, as in other lands, has had to fulfil her divine mission in chains, weakened on all sides by the State, if not actually enslaved by its laws."

"Verax" seems to suppose that the education of France has been in the hands of the Catholic Church. Has he forgotten that the infidel state has been the chief educator in France during nearly the whole of this century, and that when Catholic schools have been tolerated they have been of the nature of voluntary and private ventures?"

"Verax" "forgot" those things because it was convenient for him to forget them. He was equally forgetful of the situation of the Catholic Church in Ireland, of which Cardinal Vaughan thus reminds him:

"She was stripped of her possessions, reduced to poverty, deprived of the right to educate, the land taken from Catholics and given to Protestants, fettered and persecuted in every possible way by England for centuries. And yet, even so, she has main-

tained a peasantry that is singularly pure and chaste, and in ordinary times freer from crime than that of England; while, in spite of every disadvantage, she has preserved a high standard of virtue, faith and piety among her keenly intelligent and sympathetic poor. Let any one contrast the intellectual, moral and religious condition of the poor of Ireland with that of the low classes in our great towns, and then say, if he please, that the cause of their respective conditions is to be found in the respective religions of the two countries."

The contrast here suggested, if illustrated with judicial statistics easily obtainable, would be anything but pleasant reading for the constituents of the London Times.—New York Freeman's Journal.

LEO XIII. AND THE NATIONS.

A Sovereign in Spite of His Isolation.

On the occasion of the patronal feast of the Pope last month, the London Daily Telegraph printed a long biographical memoir of His Holiness from the pen of Father Coupe, S. J., and devoted a leading article to the consideration of Pope Leo XIII's influence and position. Father Coupe says, among other things:

The Pope is alone in the Vatican, without a friend among the Governments of the world, without territory, without treasure, without an army, without power, without a voice in the senate of nations, a prisoner in his own palace, begirt by the troops of a hostile King. His visible sovereignty is, indeed, gone. Nevertheless, his invisible sovereignty was, perhaps, never stronger than to-day. The universal Church, which he rules as supreme bishop, not only lives, she grows and flourishes. While the outlines of other ecclesiastical establishments, born but yesterday as compared with her, are day by day growing dimmer and less distinguishable, she stands out as distinct as ever, clear cut as Mont Blanc seen at night against a background of lightning-lit clouds. She is, perhaps, less powerful than heretofore among the less progressive nations of the world, but she grows lustier than ever among the nations to whom the whole earth seems as a future inheritance. Her strength has waxed in the politically disturbed South American republics; it waxes daily, in spite of much hostility, in England and the United States, in Germany and the colonies. The

SUN OF LEO XIII.'S EXISTENCE is sloping towards the horizon, but no one can deny that, with all the forces of the world against him, he has fought the fight well, and drawn tighter the bonds of respect and love and obedience which knit the Roman Church into one harmonious whole, its unity never more absolute, its purity never more apparent, its authority never more loyally recognized.

But anxious as Leo XIII. has ever shown himself to cultivate peace and amity with foreign sovereigns, there is one tremendous exception. With the kingdom of Italy, as such, he will have no friendship. There he utters an unflinching "non possumus." The Pope demands, and in conscience must demand, such a position as shall subject him to no power which can trammel his action, and shall leave him in possession of true and real freedom for the due governance of the Church. In the first year of his pontificate the Pope set down his foot with unmistakable decision, and never for a moment has he withdrawn it: "In the first place, that we may assert to the best of our power the rights and liberty of this Holy See, we shall never cease to contend for the obedience due to our authority, for the removal of the obstacles which hinder the full liberty of our ministry, and for our restoration to that condition in which the counsels of the divine Wisdom first placed the Roman Bishops. We are not moved."

TO DEMAND THIS RESTORATION by ambition or the desire of dominion, but by our office and by the religious oaths which bind us, and because this principle is necessary to preserve the full liberty of the spiritual power, and because it is clear that the cause of the public good and the safety of society are involved. Hence we can not omit—because of our office, by which we are bound to defend the rights of holy church—to renew and confirm by these our letters all the declarations and protests which Pius IX. published and reiterated against the occupation of his civil principality and against the violation of the rights of the Roman Church."

It will perhaps be objected that the Pope's freedom of action is sufficiently safeguarded by the Italian law of guarantees. But the law of guarantees may at any time become a party cry. The law of guarantees may be unmade by the same power that made it, just as it has again and again been violated by the same power that promised to observe it. Certainly the wholesale spoliations in Rome, the seizure of foreign mission property abroad, the brutal insults offered to the dead body of Pius IX., and the repeated indignities heaped upon the present Pontiff afford no hope that the Italian Government would not repeal the law

of guarantees to-morrow if it dared. As regards the trustworthiness of that Government, Leo XIII. is as likely to be well informed as any foreign journalist.

AT THE PAPAL JUBILEE, on Feb. 16 1893, 80,000 people, mostly pilgrims of various nationalities, assembled in St. Peter's. When the enthusiastic cries of this vast multitude, "Viva il Papa Re!" thundered through the mighty basilica, surely some suspicion must have crept into the minds of the Italian ministers that it is suicidal folly to maintain in Rome a rival sovereignty with a power whose spiritual rule radiates beyond the Peninsula, beyond the Adriatic, beyond the Mediterranean, into the more distant provinces East and West. For Italy to persevere in her hostility to the Holy See means certain ruin. With a disinclined people on one side and bankruptcy on the other, she can hardly last long. But the remedy is in her own hands, and both justice and expediency are clamoring for its application—the restoration of the Pope to his temporal power.

"EX NUN" SHEPHERD.

Witty Massachusetts Serber Describes Her Reception at Taunton, That State.

Massachusetts is one of the New England States—a fact to be borne in mind when reading the following report, taken from the Taunton Herald, of the reception accorded to Margaret F. Shepherd, the bogus ex-nun, upon occasion of her recent visit to that town:

"For some time past placards have been posted in front of Old Fellows Hall, on which were pictured the idealized features of a devout female clad in convent garb. In big, black letters the posters announced that Margaret F. Shepherd, the alleged ex-nun, would speak in the hall for the benefit of the yearning public."

"When the doors were thrown open and the hall was flooded with light, Monday evening, there was a jam at the entrance. This was not unexpected, however, as the jam has been there ever since the doors were hung on the hinges, for the architect of the building deemed it advisable to have jams on all the doors, for he was an experienced man, and, knowing that his fellow-craftsmen invariably built their doors with jams on 'em, he was careful not to omit them from the doors of Old Fellows' Hall. Hence, when the Shepherd seance began, the vast audience—consisting of, at least, several hundred chairs and nearly ten people—was not startled by the jam at the door."

"Margaret, according to her posters, was born Sister Madeleine Adelaide. Why her parents conferred upon her the strange and sanctimonious name of Sister Madeleine Adelaide is not known. Heretofore the public was under the impression that Sister Madeleine Adelaide was the alleged title she bore in the convent. The public was laboring under a wrong impression. She was born that way, for her posters say Margaret Shepherd, nee Sister Madeleine Adelaide. 'Nee' is the past participle of the French verb 'naître,' to be born. Hence, she must have been afflicted with the title at birth and did not happen in later life."

"It is said that the audience was a most enthusiastic one, notably the chair part, which remained throughout without the least interruption. 'But the jam at the door did not pay the gas bill!'"

LAYMAN IN CHURCH WORK.

Boston Pilot.

The Augustinian Fathers of Lawrence, Mass., offered some time ago through their parish calendar, which represents the work of the Churches of St. Mary, the Immaculate Conception, St. Lawrence, and St. Augustine's, Andover, a prize of \$10, for the best answer to the question, "How can laymen best help their clergy in parochial work?" Out of many answers received and published in the latest issue of the Calendar, this which was quoted, received the prize:

A young man writes: That in his opinion, the first thing required of the layman is to be a practical Catholic himself—that in this he will find incentive to active co-operation in all parish movements. His greatest strength will be in receiving frequently the sacraments of the Church, and his work will be, first, to lend his assistance cheerfully to all work planned and conducted under the auspices of the Church; second, to always have the good word for what is thus undertaken, and, lastly, to labor by good counsel among his less fortunate brethren.

It is better to be generous than selfish, better to be true than false, better to be brave than a coward. Blessed beyond all earthly blessedness is that man who in tempestuous darkness of the soul has dared to hold fast to these venerable land-marks.

Every real and searching effort at self-improvement is of itself a lesson of profound humility.

the place they had left. "Even the little children run away when they see me," he said bitterly. "Once I was as gay and innocent as they are. His eyes fell upon the rosary. He picked it up. "It's a long time since I've seen one of these," he exclaimed. "My mother taught me to say it, when a lad. "I wonder if I could say a 'Hail Mary' now." Slowly he repeated the words of the Angelical Salutation, and when he finished, the tears were coursing down his cheeks. "Now, and at the hour of our death," he repeated. "I'm afraid that hour is not far distant now. "O Holy Mary, obtain for me the grace of a happy death!"

Just then the sound of wheels was heard in the distance, and a cart appeared, drawn by two great black horses.

"Well, my friend," said the driver, as he peered beside the wayfarer who was seated on the roadside, "are you going far?"

"Not as far as I'd like to, when a lad. "I have hurt my foot and cannot walk. If I could get into the city, I'd go to the hospital."

"Well, if you'll get in my cart, I'll take you straight to the city, and if I can find the hospital, I'll leave you there."

"You're very kind," said the poor man. He climbed into the cart, and they were soon under way.

"We're near the city now," remarked the countryman, a few hours later. "There are a great many big buildings around us. I'd better ask where the hospital is."

Just then a carriage approached them.

"Hullo," said the driver of the cart, stopping his horses, "can you tell me, sir, where is the hospital?"

"Which hospital?" said the occupant of the carriage, smiling.

"I don't care, sir, which one. One for the poor, I suppose. I've a man here with a bruised foot, and he wants to go to the hospital. He doesn't look as if he was over-rich, unless he's a miser," and the man laughed heartily at his own wit.

"Let me see the foot. I'm a doctor, and if the man needs to go to the hospital, I'll take him there myself."

He looked at the injured member, then shook his head gravely. "This needs instant attention," he said. "Just help me lift this poor man into my wagon. Is he a friend of yours?"

"No, doctor, I just picked him up on the road."

The transfer was soon made, and the doctor's carriage, wheeling rapidly along, soon drew up before the door of the hospital. The doctor assured the Sister in charge that the foot would have to be amputated at once, and that the patient might die, as mortification had already set in.

"See if he has any affairs to settle," he said, "and I shall return with Dr. Morton in half an hour to perform the operation."

III.

"Well, Sister, how is the man whose foot was amputated last night?"

"He died about midnight, doctor. Indeed you performed a great act of charity yesterday. That poor man had been twenty years from the Sacraments and yesterday he picked up this rosary on a country road, some distance out of town. It reminded him of the piety of his youth, and he prayed to the Blessed Virgin to obtain for him the grace of a happy death. He received all the Sacraments in most edifying dispositions."

"I am very glad to have been instrumental in saving his soul, Sister, but, after all, I did very little."

Here the doctor's eyes fell on the rosary which the Sister held before him.

"Sister, where did you say that rosary myself for my father when I was a little country lad? Do you see the shamrocks on them? He was Irish to the backbone, and I carved those beads from little bones. Then I took them to the good monks to make into a rosary and to bless them. My poor old father was quite proud of me, I can tell you."

"Is he still living, Doctor?"

"I fear not. I left home twenty years ago to try and better myself. I was employed as office-boy by a doctor, who took a liking to me and educated me. Travelling was not as easy in those days as it is to-day, nor postage so cheap. I heard very little news of home, and when I at last went there, I learned that all the children had died of fever, and that my mother, who nursed them through it, died, and my father had gone away, no one knew where. I should like to find out who lost those beads though, I might find some trace of my poor father. Good day, Sister, I fear that I have detained you too long."

As Doctor Leary made his rounds that morning the patients thought that he was very absent-minded and noticed, too, that he had a rosary twined about his fingers which he looked at, from time to time, with a puzzled expression. At length, as he stood at the bedside of a new comer—an old man who had been brought in the day before—the patient looked eagerly at the rosary and exclaimed: "My dear old rosary! I was afraid I should never find it again. Where did you get it, Doctor?"

"Are you sure it is yours, my friend?" asked the Doctor, looking at him keenly.

"Sure? Indeed I am. My boy Johnny made them himself, and the monks chained them and blessed them."

"And now your boy Johnny gives them to you for the second time," said the Doctor, placing the rosary in

the thin hand extended to receive it. The invalid gazed into the manly face bending over him, with a look of astonishment, then the old boyish expression seemed to come back again into the eyes, and with a cry of joy, he recognized his long-lost son. Mr. Leary soon recovered his health and strength, and his declining years were blessed by the devotion of his son, who, showing the beads to his own children, often repeats to them the history of their Grandfather's Rosary. J. S.

(Continued from last week.)

AN APOSTLE OF ENGLAND.

Father Dominic, the Passionist.

Australasian Catholic Record.

St. Jane Frances de Chantal used to say of St. Francis de Sales, that "Zal for the salvation of souls was his predominant passion." The same might be said of Father Dominic. He himself was a fire with Divine Love, and he sought to communicate this sweet fervour to others. Zal the outcome of love. "Si Deum amat, urges St. Augustine, "omnes ad amorem Dei rapite." It was as a priest that this zeal assumed definite form. While a novice and a student, he could only pray; but as a priest, he looked at himself in the light of St. Augustine's definition: "Sacerdos, id est, sacra docens." A young priest, hidden away amongst the hills of Venetia, his apostolate began by instructing and preaching to the poor, illiterate charcoal burners of the district. His manner of preaching was simple, solid, clear-formed on the Gospel simplicity.

He gave many missions and retreats in the land of his birth. He taught his students to be fervent, zealous missionaries. But his heart, the while, was with the children of the land of his vision—with the negatively ignorant English, whose servilely ungrateful ancestors had laid their religion at the feet of an arrogant, audacious king. For twenty-eight years he waited, and watched, and wept—convert England. "He told one of his fellow-religious," wrote the late Father Anderson, S. J., "that this desire consumed him; and that in a vision in which the Blessed Virgin had deigned to appear to him, she consoled him with the assurance that his desire would be one day granted; and so it came to pass." It would be impossible in a short sketch, such as this pretends to be, to enumerate the phases of contradictions and heartburnings through which poor Father Dominic passed, ere the mission of his life opened out before him in 1841—when in his fiftieth year, broken in health, without money, without influence, unknown—save to a few holy souls—on a bleak, dark October morning he landed in England.

He had gone there, at the invitation of Dr. (afterwards Cardinal) Wiseman, who had also generously presented us with a house and plot of land at Aston Hall, in Staffordshire. Father Dominic and his companion, Father Amadeus, took possession of the new monastery on the 17th of February. Two postulants joined them on the very first day, and the four chanted matins at midnight, February 18th. It was a cold frosty night; but the religious, shivering under their poor, mean habits, with chattering teeth and limbs benumbed, sang with joyous hearts. It was a fitting commencement for the sons of Christ's Passion, for on such another night had their Master begun His Mission.

Dr. Wiseman offered us Aston Hall on the understanding that our Fathers should take charge of the spiritual wants of the parish in which the property was situated. They were, alas! many; and Father Dominic wisely got his people together by giving a mission. Others besides the few Catholics of the district came—led thither by a sinister motive. "They laughed at him in the beginning," says Father Pius, "but towards the end they revered him." It was a case of—

"Fools, who came to scoff, remained to pray."

Reverence soon took the place of contempt. "His disinterestedness, his care in instructing the children, his attention to the wants and grievances of the poor, and above all, his zeal for the conversion of England, very soon won the hearts of the people of Aston." Converts soon came to be received. But his work was not circumscribed by the limits of his parish. He began to give missions throughout the kingdom; and it is worthy of note that he was the first to give a mission in England. There were other Orders in England before Fr. Dominic had come but they were localized and confined themselves to parish work. In the beginning he was laughed at; Dr. Wiseman alone encouraged him. But Dominic was not discouraged. "Si desparaveris lassus in die angustie, imminuetur fortitudo tua." He wrote to Rome for a few Fathers to come to England in order to assist him in the missionary field. His letter at the same time gives us a glimpse of the bitterness of his passion. "The harvest is great," he writes to the Father-General, "and send me laborers, but laborers who are prepared to suffer much, to be laughed at and despised; for there is no stint in the quantity of sufferings, derisions and mockeries which are to be had here."

And in a letter to his old friend, Father Felix, he reiterates the same sad truth: "If I wrote a volume," he says, "I could not explain sufficiently the difficulties, the heart burnings, and the crosses which God sends me. Catholicism gains every day, but oh! how much remains to be done."

Father Dominic was anxious that the other religious Orders should also

enter the mission field. He wrote to the now famous Dr. Gentili, who was then preparing a residence for the Fathers of his order—the Romanians—begging him to begin giving missions. Father Pius thus states: "The Fathers of Charity soon after began those series of missions in England and in Ireland, which are not yet forgotten. Other religious did the same, so that missions became as common now as charity sermons used to be. This was all started by Father Dominic."

He was working courageously, but converts were not coming in in the numbers which he had expected. If it were possible for that brave heart to respond, it would then have done so. Towards the end of the year, 1845, however, his hopes were raised. Mr. (afterwards Father) Dalgairns, with whom Father Dominic had corresponded since 1841, wrote to Aston Hall to permit him to go to Aston Hall to be received into the Church. This was joyful news. Yet it was but the beginning of that mighty exodus from the Anglican camp, which continues to this day in our own day. Dalgairns invited Father Dominic to Littlemore, and he arrived there on the 8th of October. In a letter to Father Felix, he raises the curtain on the scene that took place on that never-to-be forgotten night in the annals of English-speaking Catholicity—the reception of John Henry Newman, and the leader of English thought, and the best-known writer of the English language into the one, true, Catholic Church.

"I arrived in Oxford" (he writes in Italian) "sadden with rain, a few hours before mid-night. I went to Littlemore, and whilst I was drying myself before the fire I turned round and saw Mr. Newman kneeling before me, begging me to hear his confession and to receive him into the Catholic Church. There, just beside the fire, he began his confession. Next morning I went to Oxford and said Mass in a Catholic chapel which I found there. I came back to Littlemore in a heavy downpour of rain. Mr. Newman finished his confession, and Mr. Bowles and Mr. Staunton—both clerical men and in deacons' orders according to the Anglican rite—did the same. About 6 o'clock in the evening, October 9, I received the profession of faith of the three gentlemen. I then baptised them conditionally, and went through the usual ceremonies. On the following morning I said Mass in their own oratory, having procured the vestments and requisites from a good priest not far off, at which Messrs. Newman, Dalgairns, Bowles and Staunton communicated."

When this was over I was asked to go into the village to visit a Protestant gentleman. I received himself, his wife and two daughters into the Church. "This," he adds "I consider an ample reward for all I have suffered since I left Italy, and I expect that the results of such conversions will be incalculable."

When we compare the mere handful of Catholics in England fifty years ago with the strong battalion of to-day—England, who now reckons amongst her most loyal subjects a Cardinal of Holy Church, 18 Bishops, 2,556 Priests, and over a million Catholics, we are almost forced to think that Father Dominic spoke in prophecy: "I am enim hinc transit, imper abire et resedit. Flores apparuerunt in terra nostris."

During the four years subsequent to Newman's secession from the English Church, Father Dominic was about and doing, though now broken in health and suffering constantly. He continued to give missions with his companions throughout England. He founded two other houses, one in London, and the other at Sutton, Lancashire, and thus England became one of the provinces of our institute.

"His name," says the author of the Italian Life of St. Paul of the Cross, "had become famous in that kingdom among the Catholics, who looked upon him as a man of apostolic character and a holy religious." But the end was near; his sacrifice all but consummated. A new church at Aston Hall, which had been built under his watchful eye, was completed, and Father Dominic, with a companion left London on the morning of the 27th of August, 1849, for Aston, in order to make becoming preparations for the solemn opening of the new temple. To both set out accordingly, went to Paddington, and took the most convenient train they could find, and their preparatory prayers, and trimmed themselves for the journey.

"Father Louis, his companion, said that Father Dominic seemed to be suffering intense pain from the moment he left the house, but as he was so silent concerning his various ailments, and known to be suffering almost continually, no further notice was taken or questions asked by him. At Reading the poor man began to complain, and at the little station of Pangbourne, just beyond Reading, Father Dominic had to be carried out on the platform, and was evidently in a dying condition."

"Cholera was raging in various places at the time, so no one would let the dying priest into his house. Some straw was procured, and there lay the exhausted missionary on the bleak platform of a way-side station, with only his companion by his side. It took him but a few minutes to arrange his spiritual concerns—temporal he had none—to make provisional arrangements for the government of the houses, and receive a solemn benediction from his brother-priest. Just then the up train stopped at the station. He was put into a compart-

ment and brought on to Reading. The landlord of the Railway Hotel admitted him in his house, and there, upon the ground, with the crucifix to his lips, and his companion kneeling beside him, he breathed forth his soul shortly after mid day on August 27, 1849—now exactly fifty years ago—in the fifty-eighth year of his age and the seventh of his apostolate in England."

His death was sudden, but it was unprepared. His whole life was a preparation for it. Had he not also on that very morning prayed the Body and Blood of Christ to be that day his strong viaticum? And when "God's finger touched him" he immediately answered: "Fiat Voluntas Tua"—"Thy will be done." The sacrifice which had been provided and accepted by him before the Virgin's altar in the Passionist Monastery at Paliano, was consummated. The chalice of suffering had been blood-red indeed, but he had drunk his last bitter dregs. His race was run. He bowed the meek knees of his soul and answered the Lord: "Ecce venio." Thus closed the short apostolate of Father Dominic, the Passionist. Oswald Donnelly, C. P. Passionist Monastery, Goubern.

OZANAM.

Frederic Ozanam founded the Society of St. Vincent de Paul. This fact alone were enough to make him a Christian hero. But there is much else that is heroic in his life and character. In all times he would have been a man to look at, to study, to know, to follow; but most of all had he lived in these dead-level days. The Catholic Church has now great need of all her sons, and great need of strong souls to lead them. Faith grows cold over all the earth; charity is falling; the world is sick almost unto death. It behooves each man in God's army to grow greater in his place, to be magnanimous, to be fit and ready to lead a forlorn hope, wherever infidelity or indifference shows a head. For such deeds the rank and file need leaders, living leaders, or the great name of leaders, who lived and fought in our own times, but have gone to their reward. Most of all we have need of heroes, who have led, or will lead, the way in deeds not above, but on a level with, the ordinary duties of our life. Such was Ozanam. It behooves us, therefore, in these days to look at him; which, happily, we can do in his living mirrors, the Brothers of St. Vincent de Paul, as well as in his written life.

Outwardly there was no glory, nothing heroic about Ozanam; no beauty of face, no grace of instant admiration; but a shyness, a awkwardness, physical weakness, want of assurance, hiding almost altogether the strong, bright soul within, and calling, not for hero-worship, but rather for pity. He died at forty of the disease against which he had visibly struggled from his youth. Yet the natural genius and the Christian faith of the man has immortalized his name and given him and his memory that strange power over the minds and hearts of others, even in after generations, which is truly called greatness. Two words, better perhaps than any lengthy description, express the secret of Ozanam's greatness—a Christian Heart. And if we search his childhood and his youth for the evidence of the forces which combined to form in him a Christian heart, we shall find them again summed up in one other word, his mother.

O! mothers of our Catholic children, if we could make you all know, in whatever station of life you are, what power you have! Would that you all realized how much you can do for the Church by forming the hearts of your children! Look at Ozanam's mother. She was not rich, she had fourteen children, she depended entirely on her husband, a medical man. She had enough, God knows! to occupy her mind and her time. Why should she add to her anxieties by directing and managing a society of zealous women, who made it their duty to watch in turn night and day by the beds of the sick poor? Was she bound to add to her family cares the daily task of visiting from house to house the poor of her district? But she had been destined to be the mother of the Founder of the Society of St. Vincent de Paul, and her heart must be big that she might give shape to his.

A beautiful story is told of her old age. Her husband, seeing her no longer fit for the fatigue of mounting to the fifth and sixth stories of the houses, where many of the poor were, forbade her ever to go higher than the fourth. But he himself was old and infirm. His wife, therefore, exacted as the condition of her promise that he too should no longer visit any one above the fourth story. The compact was made and kept for a long time, till one day Dr. Ozanam heard of a woman dying in awful destitution in the house he was visiting, but unfortunately in the sixth story. He hesitated a moment. But his charity could brook no denial. As he scaled the forbidden stairs, he promised himself, between each labored breath, at any rate not to let the wife know. But, alas! she was the first person he saw in the sick woman's room! She, too, had been resolving to keep his solitary act of disobedience a strict secret.

This was Ozanam's mother, and he tells us in one of his letters in after-life "What she was to him in his childhood. "She seemed to me," he says, "the living image of the Church: the most perfect expression of Providence."

Now, let us look at the son of such a mother, and it is well we should do so now, not merely in connection with our present General Intention, but also as

a prelude to that of next month, which is to be "Christian Home Education."

Let us look at the growth of the Christian heart, which we may say was Ozanam's most precious inheritance from his father and mother. It was possessed by the love of souls, and the desire to save them, to enlighten them with faith, to warm them with hope and charity, burned in it as a fire. At each stage of his short life's journey his heart seems to seize at once the quickest way of enlightening in other hearts the fires of its own charity. First, he is a law student, mixing with youths many of whom are attacked by the modern spirit of free-thought, of criticism, of indifference, of infidelity. He spends his leisure hours in arming himself with intellectual weapons for the defence of the faith. He writes articles, he prepares a great work of Apologetics, he wins at eighteen the praise of such men as de Lamennais and Lunartine. As his years and faculties ripen, he, and a group of kindred spirits, young men all of them, form themselves into an Historical Society (Conférence Historique). Lectures are given by able men every week, in defence of religion. Very soon the room, and then the hall, where they meet, is too small for the crowd of youths whom these intellectual feasts attract. Then Ozanam and two friends seek the Archbishop of Paris, propose similar conferences in Notre Dame for the Parisian youth, and after the first and ineffective trial of a few preachers not suited to the task, Lacordaire appears, and the great conferences, which have continued to our own day, begin. But the idea of the conferences was not Ozanam's masterpiece. The conferences of Notre Dame are confined to Paris; the work of the Conferences or Society of St. Vincent de Paul belongs to the world. But this, too, like the conferences of Notre Dame, grew out of Ozanam's discussions in defence of the Faith. More than once in these discussions, the rationalists and infidels with whom he and his young comrades argued had said: "Granted that Christianity worked wonders in the world, what is it doing now? It is dead. Show us your works." Then Ozanam and his friends said to one another: "We, at any rate, deserve the reproach. What shall we do to prove the reality of our faith? Let us be up and doing." As they left the hall where the discussion had taken place, the idea and plan of the Society of St. Vincent de Paul suddenly leaped into Ozanam's mind. That very night he and a friend visited a poor man and furnished him out of their own store with fuel for the rest of the winter. Within a week the idea and plan had been adopted by some eight young men, who formed the centre of Ozanam's circle, and the first Conference of St. Vincent de Paul was established. Only one of these eight men had passed, and but just passed his twentieth year! This was in 1833. By the end of 1834, the wms distributed by the Society had reached £100,000. Twenty years after, the members of the Society numbered three thousand, scattered over France, Germany, Belgium, Denmark, Spain, Greece, Italy, Switzerland, Turkey, Asia, Africa, England, Ireland, America and Australia. To what proportion the work has grown now it is not easy for us to say. But the charity which is its mainspring does not consist only in the giving of alms; it consists essentially in the giving of self, in personal service, for the spiritual and temporal welfare of the poor. Has not Ozanam fulfilled his promise to the infidels with whom he argued in his youth? Has he not fulfilled it beyond all expectations, has he not proved that Catholicity is still alive, and gives proof of its life, of its divine life, by the wonderful works of its charity? It has been said of others: Being dead, he speaketh still. Of Ozanam we can say: Being dead, he worketh still.—English Messenger of the Sacred Heart for September, 1899.

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

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

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

London, Saturday, October 21, 1899.

CONFERENCE AT WASHINGTON.

The annual Conference of the Archbishops of the United States was held at Washington on the 12th inst.

Nine Archbishops, including Cardinal Gibbons, were present and three absent.

It was expected that some action would be taken in regard to the desecration of Catholic Churches in the Philippines by United States soldiers and officers, but this question was not taken into consideration, as matters relating to the new territorial acquisitions of the United States are under the jurisdiction of Mr. Chapelle, Archbishop of New Orleans, who was not present at the Conference.

THE POLYGAMOUS CONGRESSMAN.

Brigham Henry Roberts, the Congressman from Utah who has three wives, was interviewed a few days ago by a Brooklyn reporter in regard to his expectation to take his seat in Congress.

Roberts admitted that he has the wives, but he asserts that he broke no law, as his marriage took place before the law of 1890 was passed.

He says that if he had broken the law, the Mormon Church would have disciplined him as quickly as the laws of the land.

He declares that he is ready to face Congress, and that he has no fear in regard to the outcome of the situation.

The Mormons, he declares, observe the anti-polygamy law, and there have been no polygamous marriages since the law was passed.

Notwithstanding Mr. Roberts' protestations on this point there is overwhelming testimony to the fact that the law is disregarded and that polygamous marriages are numerous.

SEPARATE SCHOOLS IN BELLE RIVER.

Catholics have good reason to complain of the very unjust manner in which matters connected with the Church are treated by a section of the secular press.

The reporters seem to have an inclination to twist the remarks of our Bishops and priests in such a manner as to lead the public to believe that they are the enemies of civil and religious liberty, and that they desire, without cause, to create ill-feeling against our Protestant fellow-citizens.

The latest announcement of this kind occurred recently in Belle River. The pronouncement of His Lordship Bishop McEvay that his people there should avail themselves of the opportunities provided by law for the establishment of separate schools was heralded far and near as being contrary to the wishes of the Catholic ratepayers.

The letter which we publish in another column, in the form of a resolution unanimously passed at a meeting of the Catholic people of Belle River, proves conclusively—if proof were needed—that the public should be slow to give credence to the statements of the secular press in regard to matters Catholic. We are pleased to note the prompt and praiseworthy action of those concerned in regard to the carrying out of the wishes of our chief pastor as to the proper method of educating their children.

THE RITUALISTIC CONTROVERSY.

The Rev. Dr. Malcolm McColl, Canon Residentiary of Ripon, has just issued a book on the Ritualistic controversy, entitled "The Reformation Settlement Examined in the Light of History and Law."

The Canon is not himself a Ritualist, but belongs to that section of the Church of England which may be regarded as Erastian, and in his book he does not treat the Ritualistic discussion from the standpoint either of the Ritualists or of their extreme opponents of the Kenst school, and the book is on this account highly interesting inso-

much as it throws a strong light upon the lawfulness of the practices of the extreme Ritualists in regard to those usages which the Kenstites have most violently attacked.

Canon McColl admits that some of the Ritualistic clergy have broken the law by the introduction of practices which have been rejected by the English Reformation Settlement of the seventeenth century, but he maintains that, either through haste or prejudice, the Kenstites and Sir William Vernon Harcourt have wrongfully brought the charge of unlawfulness against practices which are allowed and have always been allowed by the laws which established the Church of England, and he draws the inference that the English Church Association and its patrons are now waging war, not merely against Ritualistic practices, but against the doctrinal basis of the Common Prayer book itself, however unintentional it may be on the part of Sir William Harcourt and his supporters to do this.

The case amounts to this, that though the laws of England established a new religion to take the place of the ancient Catholic Church, they did not entirely abolish positively either the Catholic faith or ceremonial, and it is still a matter of debate how far Catholic faith and ritual are consistent with the profession of full-fledged Anglican Protestantism.

The Canon shows very clearly that High Churchism in the Anglican Church is quite legal, even though extreme Ritualism transgresses the limits of lawfulness on minor points.

THE APOSTOLIC DELEGATE.

His Excellency the Most Reverend Moneigneur Falconio, the Papal Delegate, is now fully installed in Canada, having been officially received by the ecclesiastical authorities in Quebec, Montreal and Ottawa successively with the respect due to his high and sacred office.

His Excellency arrived in Quebec by the steamer Vancouver, and was met on landing by Mgr. Marois, V. G., as representing the Archbishop, and by a large number of the clergy of the city and many leading citizens and public men, among whom were the Hon. Messrs. Scott, Dobell and Fitzpatrick of the Dominion Cabinet, the Hon. F. G. Marchand, Premier of the Quebec Government, and Mr. Comte, Lieutenant-Governor Jetté and his aide-de-camp paid their respects to his Excellency at the Archbishop's Palace.

From the landing the party proceeded to the Archiepiscopal palace and thence to the Basilica where the ceremonial prescribed for the reception of an Apostolic Delegate was duly carried out, and the Papal Brief appointing Mgr. Falconio resident Apostolic Delegate to Canada was read.

The "Veni Creator" and other hymns were sung, Benediction of the Blessed Sacrament was given, and afterwards His Excellency gave the Apostolic blessing to the large crowd which was assembled to welcome him to Canada.

His Excellency has with him two Secretaries, namely, Father Edward Fisher and Father Clautte, as English and French secretaries respectively.

The Delegate speaks English beautifully, and after the ceremonial in the Quebec Basilica he delivered a short address in English, thanking the people for the warm welcome extended to him.

In Montreal his Excellency's reception was quite as enthusiastic and cordial as that given him in Quebec.

The Rev. Canon Dauth of Montreal went to the Ancient Capital to meet him and accompany him on the journey to the most important of our Canadian cities.

He was met at Viger station by Mgr. Racicot, V. G., as representing Archbishop Bruchesi, and by Canon Archambault, the Very Rev. Superior Colin of the Seminary, Rev. Father Columban, Prior of the Franciscan monastery, the Rev. Father Strubbe, C. S. S. R., Acting-Mayor Preuveau, and many others of the clergy and prominent citizens, including aldermen and city officials.

A procession was then formed and the march to St. James' Cathedral was commenced from the station to the Cathedral. The procession was headed by a detachment of fifty city policemen with the police band. Next came the cadets of Mount St. Louis with their band, and the students of St. Mary's and Montreal Colleges.

Mgr. Falconio in his conversations with members of the press did not state any special business which may have caused the Holy Father to send him on his mission, but it is known that it is

voice the praises of God, but served God with all his faculties:

"My heart is ready, O my God. I will sing and rehearse a psalm. Arise O my glory: arise psalter and harp: I will arise early." (Psalm lvi; 9, 10.)

The trouble with the German Baptists arises from a similar cause to that which gave rise to fierce controversy among the Presbyterians years ago.

The youthful generation could not see any reason for rejecting the use of musical instruments in serving God, whereas they assist in raising the soul to God in the solemnity of divine worship, and as instrumental music has gained the victory in Presbyterianism, it will, no doubt, before long gain a similar victory among the Baptists.

THE RITUALISTIC WAR.

It has been stated on apparently good authority that the majority of the Ritualistic inclined clergy of the Church of England will conform themselves to the decree of the Archbishops of Canterbury and York by discontinuing the use of incense in their Church service and of candles in Church processions.

Nevertheless most of the Churches appear to have set this pronouncement at defiance, and from what we learn concerning the extent to which the various Ritualistic rectors and vicars have obeyed, it does not appear that the optimistic prediction, which affirmed that there would be a general acquiescence, will be verified.

Of all the Ritualistic churches of London, it is stated that only one has conformed to the Archiepiscopal mandate by suspending at once the use of incense.

At Brighton, out of six churches, only one has conformed and the vicar of one of the best conducted and best attended churches of Boston, Lincolnshire, has publicly announced that it is not his intention to make any change in his Church services in consequence of the decree; and many of the clergy throughout England have made the same declaration in face of the fact that several Bishops not accounted as Evangelicals have sent letters to their clergy requesting them for the sake of peace in the Church, to comply with the decree or opinion, by whichever name it ought to be called.

Lord Halifax, the President of the English Church Union, which is an association formed with the avowed purpose of promoting "the Catholic movement in the Church of England," has published a manifesto addressed to the laymen, in which he does not openly plead for resistance to the decision of the two Archbishops; yet it is very plain that on this question of the use of incense in the Communion service, he would like to see that decision disregarded by the clergy, and his advice to the laity is to "stand by their priests whether they conform or rebel."

He says:

"Whatever course your priests deem it their duty to take, stand by your priests. Help them, if need so require, to bear the pain of depriving their ministrations of a lawful and Catholic adjunct should conscience tell them that they must yield to the opinion, and be true to them in the dark and difficult days that will be in store for them if they feel that they must resist the officers of the Church for the honor of that Church which the Divine Master bids even Bishops to bear."

On this question there is evidently some confusion in Lord Halifax's mind. He maintains that it is necessary for Bishops as well as the priests and laity to "hear the Church," and in this he is undoubtedly correct. But it is admitted, and Lord Halifax himself proclaims it, that:

"No one disputes the fact that the use of incense in public worship was never by any law forbidden, though it was commonly employed at the time of the compilation of the Book of Common Prayer. The utmost that was done at that time was to omit all reference to the use of incense in the rubrics. In this respect the use of incense stood in exactly the same position as the use of an organ in public worship. Both were customarily used in divine services before the promulgation of the English Prayer Book. Neither was mentioned as required to be used in that book. Neither was forbidden. Organs, only by use and wont, and by the toleration of authorities continued to be used. Incense dropped, almost generally out of use."

Ever since the English Prayer Book came into use, its services have never been performed without some adjunct not verbally prescribed in the rubrics. Every week our Church papers contain accounts of rites and ceremonies often performed by the Bishops themselves which are not contained in nor sanctioned by the explicit directions of the prayer-book. What are we to think of the justice and righteousness of asserting, in order to put down a particular practice, a principle of interpretation of our formularies which we may confidently say our Archbishops and Bishops have not the slightest intention of impartially applying all round?"

This principle of interpretation to which Lord Halifax refers is that, in case no mention is made of a rite in the prayer-book, it must be held that it is forbidden to use it in the public worship of the Church.

At first sight this might seem a very plausible principle; but, as Lord Halifax points out, it is one which has never been and probably never will be acted upon. It is, in fact, one which can scarcely be put into practical work. That it was never intended to be a Church principle is evident from

the first words of the preface to the prayer-book itself, which are:

"It hath been the wisdom of the Church of England, ever since the compiling of her public liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it."

What rule of interpretation, then, should be followed?

Lord Halifax states with truth that:

"The appeal which the Church of England has ever made has been to the practice of the whole Catholic Church as supplying her standard of doctrine and ceremonial."

It has usually been the practice of the most celebrated divines of the Church of England to maintain that the present Church of England is identical with the Church of pre-Reformation times, and that it was never intended by the Church to abolish the doctrines or discipline of the ancient Church, but only to reform it by abolishing certain designated false doctrine and useless or superstitious rites. According to this principle, it is clear that the rule laid down by Lord Halifax ought to be regarded even by the most violent Evangelicals as the correct one; and thence it follows that as incense was used by the Catholic Church before the Reformation, so it is lawful to use it now in the Church of England, even though it is nowhere prescribed in the rubrics to do so. In opposing its use by others the Evangelical or Low-Church party are simply adopting the conduct of the dog in the manger, preventing others from using that for which they find no use. Hence, also, it follows that the Ritualists have not disobeyed any law merely by their use of incense in some way.

But herein lies one of the instances of the confusion in which Lord Halifax is involved. The practice of the Catholic Church is to use incense only on certain occasions which are of solemn observance; but the most advanced Ritualists use it in nearly all their services, and thus detract from the soul elevating effect which it has in the Catholic Church.

It is certain that incense was much used in the Jewish sacrifices, and that by direct command of God. Why was this command given? Certainly to make the divine worship more impressive. Human nature has not changed since then, and incense in worship has still the effect of exciting respect for that worship. It symbolizes prayer, and is spoken of as the symbol of prayer, both in the Old and the New Testament, so that its use in worship is certainly agreeable to the will of God. God has not, however, directly laid down any law for Christians in regard to the extent to which it should be used, and it devolves upon the Church to arrange this prudently and discreetly, and not according to the whims of individual ministers, as will be the case if Lord Halifax's advice be followed.

In a third matter the confusedness of Lord Halifax's position is noticeable. He declares that the usage of the Catholic Church of all ages and nations should be regarded in the decisions on such matters of discipline. The authority of the Catholic Church does not extend merely to the use of incense, which is comparatively an unimportant matter, and is not essential to worship; but it regards the whole field of doctrine and discipline. Does it not follow from this that as long as His Lordship remains outside the Catholic Church he is refusing obedience to a divinely appointed guide, equally with his violent anti-Ritualistic adversaries?

PREPOSTEROUS CLAIMS.

The Rev. H. B. Jefferson of Alma, Mich., at the concluding session of the central convention of the Episcopal Church of Michigan held at Port Huron on the 11th inst., spoke his mind very plainly of the other Protestant Churches of the United States. He said:

"The spirit of spite as shown by the Presbyterians in some places, is everywhere prevalent. Common humanity calls the Church to rescue the people from such creatures as Methodists, Presbyterians and Baptists. Our ministers should preach the doctrine that this (the Episcopal) is God's Church, and everything that sets itself outside of it is man's invention."

We are not at all in doubt that the gentleman who thus expressed himself is quite convinced that the Episcopal (or the Anglican) Church is the true Church, but we had supposed that Anglicans as well as the other denominations named by Rev. H. B. Jefferson practically hold to the belief that any organization which thinks proper to profess belief in the Bible, and ana-

primary principle is that each individual is to take the Bible and from it draw his religious belief without regard to the teaching of any Church. It is a most preposterous claim, therefore, which Mr. Jefferson makes when he asserts that the Episcopal Church (with which we have no doubt he intends to include the Anglican) is the only true Church of God, and is alone of divine institution.

Any one who is versed to the least degree in the history of the establishment of Anglicanism will see the absurdity of the claim. It is not divine in origin, for all know that it was founded by Henry VIII. to enable him to satisfy his unbridled lusts. It is not divine in its doctrines; for, when we consider the warring factions of which it is composed, it is seen to be very human indeed, the more so as it can scarcely be said to have any specific doctrine at all. We all know that in its pulpits the most conflicting doctrines are taught, and there is no authority except the British Parliament, composed of men of all beliefs and of no religious belief, which can decide what the doctrines of Anglicans must be. It is evident that a Church thus constituted cannot be the one true Church which Christ established on earth.

Anglicanism is founded upon the same principle of private judgment which is the rule of faith of all the Protestant sects, and with them it must stand or fall.

If Christ left any Church on earth at all—the Bible teaches that He did—that Church should endure for all time, as Christ declared to His Apostles that He would be with them all days even to the end of the world, and that the gates of hell should never prevail against His Church. (St. Matt. xxviii., 20; xvi., 18.) It is the Church thus constituted which Christ commands us to hear." (xviii., 17.)

When Luther and Henry VIII. presumed to establish new Churches, with new forms of worship, new ministries, and new doctrines, the Church of Christ to which obedience was due was in existence, and no individual and no Parliament had the authority to institute a new Church or Churches. All the Churches thus instituted are human; and the one Church which existed continuously from the time of Christ till Luther's time and down to the present day, is alone the true Church. It is readily seen from this that this must be the Catholic Church which alone has continuously existed. The Anglican Church is therefore in the same boat with the Presbyterians, Methodists, and Baptists, of whom Rev. Mr. Jefferson speaks so contemptuously; they are all man-made Churches, and the only one which was divinely instituted is the Catholic Church.

It is a curious fact that a minister of a Church which only a few years ago was negotiating with Presbyterians and some other sects to bring about a union of some kind with them, should now speak of them disparagingly. The fact shows that the union proposed is still very far from being among the probabilities of the future. We have never supposed that it was likely to be consummated, for the first principle of Protestantism tends to its disintegration into a variety of sects, and this constitutes one of the evidences that the claim of any one of them to be the only true Church is just as absurd as to pretend that their agglomeration into an organization of incongruities would make a divine institution out of a number of humanly instituted Churches. The only means whereby the sects can become members of the true Church is to give up the eccentricities of private judgment, and return to the one fold of Christ, the Catholic, which will remain on earth to the end of time, as it has existed now for nearly nineteen centuries.

THE POPE AND THE ITALIAN USURPATION.

It is stated on high authority that the Holy Father Pope Leo XIII. will soon issue another solemn protest against the position to which the Holy See has been reduced by the usurpation of the Italian Government in seizing upon the Papal states.

During the pilgrimage of the Holy Year of Jubilee on occasion of the close of the nineteenth century, and the commencement of the twentieth century, there will be thousands and tens of thousands of visitors to the Eternal City, and the general belief is that the Pope will seize the opportunity on this great occasion to set forth once more the magnitude of the injustice to which the Holy See has been subjected, by enumerating the vexations wherewith he has been harassed, and the persecu-

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tions which have been inflicted upon the Italian clergy.

The treatment of the Holy Father in regard to the Peace Conference recently held at the Hague is said to have been frequently spoken of by him as the last and worst indignity which the Church has endured, and it is believed that he will specially protest against the too successful diplomacy of Italy in endeavoring to exclude any representative of the Vatican from taking part in the Congress.

It was not from any desire of vain show that the Holy Father manifested a wish to be represented at the Peace Conference, but in order to maintain the rights and dignity of the Holy See before the nations of the world; and also because, for the success of the Conference itself, it was necessary that the authority, spiritual though it be, which wields the greatest influence for securing the peace of the world, should naturally have been represented at a Peace Conference intended to have an influence over the whole world.

Even when the Italian Government seized upon the states of the Church, the Parliament itself passed a law of guarantees whereby it was laid down that the Pope should be regarded and treated as a sovereign. His exclusion from the Peace Conference was a gross violation of this law, so it is no wonder that the Holy Father should regard it as a vile indignity to the Church. It is said that in the forthcoming protest he will speak out his mind with a vigor and plainness which will be stronger than any pronouncement which has yet issued from the Holy See on this subject, and that he will ask the whole Catholic world to sustain him, with its moral support, in his endeavor to bring the Church out of its present intolerable condition.

It has been said by many persons, of whom some are Catholics, that these repeated protests of the Church and of the Holy Father are of no avail, and, therefore, that it would be better that they were not made at all.

In reply to this we have to say that it is the right and duty of the Church and the Pope to speak the truth plainly that it may not be misunderstood. The injustice, therefore, which has been, and is still being, inflicted on the Church should be openly and plainly proclaimed, independently of consequences. But, beside this, it has been many times laid down by Pope Pius IX., Leo XIII., and hundreds of the Bishops and Archbishops of the Church, that, in the present condition of the world, the Temporal Power of the Pope is necessary in order that the Church may be freely governed, and that the interests of religion may be successfully promoted. Without temporal independence, the Pope cannot be free to govern the Church spread throughout all nations. It is, therefore, the duty of all Catholics to labor incessantly for the restoration of the Temporal Power of the Holy See. It may not be restored at once in the plenitude and full extent to which it was enjoyed before the Italian usurpation; but, under Divine Providence, we have no reason to abandon all hope in the matter; and especially we have good reason to hope that with the moral co-operation of Catholics everywhere, that power which is so necessary for the welfare of religion may be restored. The temporal influence of the Catholics of the world may go far towards effecting this, but our confidence is chiefly in the efficacy of the united prayers of all Catholics who at the end of the holy sacrifice of the Mass pray every day that "God, our refuge and strength, may look down with clemency on His people praying to Him . . . for the conversion of sinners, and for the freedom and triumph of His holy Church."

As the prayers of Moses were powerful with Almighty God to obtain the victory over the Amalekites at Raphidim, so also have we confidence that the persevering prayers of the faithful for the triumph of the Church over the persecutors of the present day will succeed in their purpose.

CONVERTED TO THE TRUE FAITH.

Paris, Sept. 30.—Miss Whitcombe, a well-known member of American society in the French capital, was received into the Catholic Church on Monday last at the Passionist Church, in the Avenue Loche, by Very Rev. Father Osmund Cooke, superior. On Wednesday Miss Russell Hancock and Miss Ebel Bannister made their profession of faith and were baptized by Rev. Father Edward Lemaître, C. P., in the same church.

Mrs. Walter Ellis of San Francisco, a recent convert, together with the above-named ladies, will be confirmed on Monday by the Cardinal Archbishop of Paris in his private chapel.

PROTESTANTISM AND DIVORCE.

The Catholic Position Supported by the Scriptures and by the Words of the Divine Redeemer.

Boston Republic.

The recent declaration by Bishop Potter of New York against the remarriage of divorced persons and the action of the Episcopal diocesan conference in pronouncing formally against such practice have attracted the attention of the country. The editor of the Catholic Mirror of Baltimore, himself a controversialist of great ability and marvellous acumen, has written an open letter to the Bishop in which he tears the whole Protestant position with reference to divorce into shreds and patches. As the question is one of present interest we quote his letter as follows:

Right Reverend Dear Sir: I have just read your address before the Protestant Episcopal convention of New York anent the question of divorce.

Referring to the scandal given by certain prominent parties in New York you are reported as having stated that "the Church would doubtless be divided as to the authority of the words relating to this subject in the Bible."

"But meantime," he continued, "the whole subject has gained a new aspect from events to which I need not more particularly refer here, which have undoubtedly awakened in all sober-minded Christian people a profound sense of alarm, and the consensus of opinion among them as to the necessity of legislation which shall prohibit the remarriage of divorced persons under any circumstances whatever has greatly widened and deepened."

Without quoting the words of the committee to whom your address was referred, I find they endorse it unqualifiedly.

As a Christian, I most emphatically beg leave to enter my protest against the remedies suggested by yourself and your committee, and for the following reasons. You state that

THE CHURCH WOULD DOUBTLESS BE DIVIDED

as to authority of the words relating to the subject in the Bible. May I ask respectfully, right reverend sir, if the Bible be a judge of the controversies, why it has not decided this question for three centuries and more? Christianity had existed in England nearly one thousand years before divorce was ever heard of. You denounce strongly remarriage after divorce, and desire legislation, not against divorce, but against re-marriage. You find fault with re-marriage but not with divorce. It seems to me that divorce is the evil to be lamented exclusively. Stop divorce and there will be no re-marriage. How did your Christian ancestors in England live for one thousand years without divorce? Were they unhappy without that Protestant luxury? Open your eyes, right reverend sir, and recognize the fact that there are millions of Catholics living within the area of a hundred miles of your city who spurn any connection with divorce which is destroying the vitals of Protestants of all sects. These millions of Catholics perpetuate the practice and teaching of their ancient ancestors from the infancy of Christianity which never tolerated the makeshift of divorce.

You maintain with all pertinacity possible that you are a branch of the Christian Church and identified with it in doctrine and practice. If the identity could be proved in every other respect, the contradictory doctrines existing between you and the great body of Christians on this point could alone suffice to invalidate the claim. When your ancestors and mine maintained, more than fifteen centuries ago, the

INDISSOLUBILITY OF THE MARRIAGE TIE, we were one in faith; but the dissolution of the marriage bond—the act of the separatists exclusively, for we have never changed—was sufficient to disrupt the bond of unity forever. This alone, were there no other, sufficed to drive home the wedge of separation. You, again, assert that "the Church would doubtless be divided as to the authority of the words relating to this subject in the Bible." Regarding you as a man of good sense, I would respectfully ask why the Church would be divided on this subject. Has the Bible ever yet decided anything? And, again, you use the word Church as if she depended on the Bible for instruction. Evidently the Church, in your view, is a pupil, a disciple, and the Bible is the exclusive teacher, to which the Church must render allegiance and submission. Have you not, reverend sir, gotten this question upside down?

Your reference is palpably to the Gospel of St. Matthew. Now this same gospel was written six years after Christ had laid the foundation of His Church, saying, "Upon this rock I will build My Church, and the gates of hell will not prevail against it;" and of which He again speaks, commanding all to hear her voice thus: "Hear the Church; he that will not hear the Church, let him be to thee as the heathen and the publican." Now, the Saviour established His Church while living on earth, six years before a word of the Bible was written. (Of course I refer to the New Testament, as you do.) The Saviour did not commit to writing one word of His doctrine; nor do we find anywhere that He commanded the apostles or evangelists to write. But we have the most ample testimony that He instituted a teacher on the earth which He and you agree in calling a "Church," but in a very different sense. He organized His as a teacher for mankind, vouching for her that

SHE SHOULD NEVER TEACH ERROR, "and the gates of hell shall not prevail against it," which guaranty He has confirmed over and over. This Church differs "toto coelo" from the organization to which you refer, having no authority to teach, and whose fundamental elements are confined merely to an aggregation of human beings theoretically united or practically severed by the acceptance or rejection of certain views more or less of a Christian character. The Saviour has commanded all to hear His Church; but as it had no existence then His never referred to the Bible.

But discussing the question of divorce, you refer to the Bible, and candidly acknowledge its inability to solve the question in dispute. You say "the Church would be divided" on this question. It is impossible to identify Christ's teaching Church with such a dummy machine as that to which you refer.

Two conclusions are inevitable: First, that you have thrown overboard the divinely organized Church of Christ, and, second, that you have assumed a teacher not intended as such by the Saviour, but intended to be ancillary to the divinely organized teacher, Christ's Church. Again, perplexed as every thinking Protestant, with yourself, is to day, you cannot convince yourself, or any one else, that your teacher, the Bible, is of divine or human origin. This, right reverend sir, you are well aware of. Once more, had Cranmer, in his make-up of the Bible adopted the Septuagint version, you would not be to-day in a quandary as to the meaning of what is called "the exceptional clause" twice quoted in the gospel of St. Matthew; for you would have found the key to it in the Septuagint. The Bible which you call "King James' version" is not by any means complete, omitting as it does several of the inspired books, quoted by the Redeemer and His apostles, and to be found in that version only, viz., the Septuagint. Hence you have no assurance, whatever, of the

INSPIRATION OF THE OLD TESTAMENT, which Catholics have in their version, the Septuagint, which has the endorsement of Christ and the apostles. And although the New Testament has been written by Apostles, yet much of it had been written by men who were not apostles; viz., Mark and Luke, who wrote each a gospel, and the Acts of the Apostles was also written by the latter (Luke). What guarantee, right reverend sir, can you furnish for the divine inspiration of the New Testament, seeing that a notable part of it did not come from apostolic hands?

Thus it is that, having rejected the Church of Christ, which alone could furnish you a competent, because divine, teacher, you have Cranmer's mongrel substitute for the Church that Christ instituted, and accepted also the ancillary and conformatory witness for the Church, in the form of the Bible, which is to you today an elephant drawn by you in the lottery, having no assurance whether it is of divine or human origin, and in vain waiting for your oracle to speak out and say whether Christianity authorizes or rejects divorce.

Your proto apostle and martyr of reformed English Christianity has entailed on sadly perplexed Protestantism an unmitigated curse which shall never be mitigated until the true doctrine of the Redeemer is once more accepted, viz., the indissolubility of the sacrament of matrimony, Cranmer, who was a good Biblical scholar, rejected deliberately the Septuagint version of the Bible that had been utilized by the Saviour and His apostles. He did so because the key to our Saviour's language, recorded by St. Matthew, was to be found in the Septuagint, and there only.

THE DIVORCE OF HENRY VIII. he had set his heart on, hence he desired to have every obstacle removed. The quotations from St. Matthew were somewhat calculated to confuse, without a key from the Old Testament. The apostles were in full possession of the key to be found in the Proverbs of Solomon, as they used the Septuagint only. Hence they commenced to teach, under their Master's direction, the indissolubility of marriage.

The text from Proverbs, 18: 22, reads: "He that found a good wife hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife driveth away a good thing; but he that keepeth an adulteress is foolish and wicked." Apply this key furnished by the Holy Ghost to the words of the Saviour (St. Matt. 5: 32): "But I say to you that he that putteth away his wife, excepting the cause of fornication, maketh her to commit adultery." The same Holy Ghost who spoke through the lips of the Saviour here makes provision for the husband in the language cited above from Proverbs; viz., should a man find his wife an adulteress, he is pronounced by the Holy Ghost to be a foolish and wicked man to retain her in his household. St. Matthew (19: 9) quotes once more the Saviour's words on this subject, viz., "Whoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery."

We have the language of the Holy Ghost (Proverbs) designating the man as foolish and wicked who does not put away his adulterous wife; but we have also the language of the Saviour forbidding him to marry again, and denouncing him too as guilty of adultery should he do so. Let me, right reverend sir, call your attention to KING JAMES' VERSION OF THE SAME PASSAGE

of Proverbs and you cannot fail to recognize the diabolical mutilation and suppression of the full text by the infamous Cranmer (Prov. 18: 21,

"Whoso findeth a wife findeth a good thing and obtaineth favor of the Lord." Who can suppress his indignation at the blasphemy involved in this mutilation? The wife is either a true wife or an adulteress. If an adulteress, has the husband found "a good thing"? This silly piece of blasphemy concocted by Cranmer is attributed by him to the Holy Spirit, with no other purpose than to leave the "exceptional clause" twice quoted by St. Matthew dark and without a key, which the Septuagint text furnishes and interprets clearly.

Right reverend sir, open your eyes to the true interpretation of the Christian doctrine regarding marriage. Christ forbids most emphatically the demon of divorce, and without exception. His religion has obliterated it forever from Christian ethics. Legislation, as you propose, forbidding remarriage after divorce is obtained, offers no remedy. The only remedy left is to adopt the doctrine of indissolubility of marriage, which Christianity has taught and practised from the days of Christ to day, but which Protestantism, returning to Judaism and Paganism, has ignored over three centuries.

Protestantism has sown the wind; it is now reaping the whirlwind. Let us abandon before it is too late its anti-Christian, Judaic and Pagan practical polygamy.

DR. DE COSTA QUILTS THE ANGLICAN MINISTRY.

Former Pastor of Church of St. John the Evangelist Sends Resignation as Episcopal Clergyman to Bishop Potter—He Alleges Others Would Leave Their Pulpits but for Their Need of Livelihood.

As a result of the controversy in the Protestant Episcopal Church, which reached a high pitch over the admission of the Rev. Dr. Charles A. Briggs to its ministry, the Rev. Dr. Benjamin F. De Costa, who recently resigned as pastor of the church of St. John the Evangelist, No. 32 West Eleventh street, New York, has now sent his resignation as a clergyman to Bishop Potter.

Asked in regard to his reported resignation, Dr. De Costa, in his home at No. 132 West Twelfth street, gave a statement of his reasons for the step he has taken, but refused to divulge his plans for the future.

He complained of the "spirit of the age" in the Church as the "beated ghost of the age of Arrianism," said the Bible had met its Sedan, so far as Episcopalians were concerned, in the recent diocesan convention, and asserted that he preferred the faith he learned at his mother's knee to the "inventions of sciolists." While declaring that he was an optimist, Dr. De Costa said there were many lies just now in the Anglican amber, and intimated that other ministers were prevented from resigning only by their need of the means to support their families.

"This diocese," said the doctor, "and the Episcopal Church at large is dominated by what the ruling factions call 'the spirit of the age.' They forget to say 'what' age. This 'spirit' that they talk about is simply the beated ghost of the age of Arrianism. It recalls the words of one who spoke of the Georgian as a period when things were shelving down into a well-written, able, moral, gentlemanly delism."

"The Episcopal Church has made a new departure, and I cannot go along with it. Consistency requires a repudiation of the whole scheme; and I think I have adopted the best method. I prefer the faith I learned at my mother's knee to the inventions of sciolists. If any of my old friends are grieved I shall feel very sorry."

"In fact, there are a great many lies just now imbedded in the Anglican amber. Still, I happen to know many Episcopal clergymen who would get out of the ministry if they could. The once fair prospect has failed. The mirage has fled. The case is very puzzling, and now, with teeth set, they stand to their task, not knowing what else to do."

"There is an imperative need of bread for wife and little ones. The hard struggle for pelf blunts the moral sense, inducing mental inaction and spiritual asphyxia. As for myself, I am an optimist, and take a cheerful view of the case. Coming days were never so bright and assured as they are now. I have no grievance to ventilate. Episcopalians have a right to do as they please. I cannot abide pessimism."

"The veteran editor of one of the oldest and most conservative Episcopal publications says: 'I am glad that you are attacking the evils.' One of the most brilliant Bishops writes: 'I realize that there was a great need for some one to pitch into things as you have done.' I have done what I have done in good faith, but have failed."

"This is the period of deformation, and not reformation, and a distinguished Bishop assures me that there will be no improvement in his day or mine. It is usually a disappointment for one to feel at last that for a long time he has been all wrong. With chagrin he finds the golden apples, fit for the Garden of Hesperides, palling in his hand to a dead ash."

"I am sorry to be out of touch with the eminently respectable and influential body composing the Episcopal clergy, but I see no remedy. I, indeed, owe much to the Episcopal Church. I do not propose to forget it. I owe much to dear friends in the Church, especially to members of my late charge. I shall carry them always in my heart and remember them in my prayers. I know and am assured that with many there will be no break of friendship. I have en-

joyed much kindness and consideration."

Dr. Benjamin E. De Costa came to New York in 1863, and preached his first sermon in the church of St. John the Evangelist. He was rector of the church from 1881 until August 23 last, when he resigned, and was later named as rector emeritus.

Dr. De Costa has been one of the most out-spoken members of the Episcopal clergy of the New York diocese, and has not hesitated to criticize and even attack the presiding Bishop. In 1891 he vigorously opposed the confirmation of the Rev. Dr. Phillips Brooks, Bishop-elect of Massachusetts.

He was one of the three clergymen who asked that the Rev. Dr. Heber Newton be tried for heresy, and has recently been prominent in the fight against the ordination of Dr. Briggs.

He has repeatedly preached about the decline of Protestantism compared with Catholicity, and his favorable references to the Church have led many to believe that he would ultimately join it. In his opposition to Dr. Briggs, he took issue with Bishop Potter, and made many caustic references to him in his sermons. He addressed a formal note to Bishop Potter on May 2, 1899, calling upon him to order an investigation of the charges against Dr. Briggs.

He then said: "It is time for Churchmen to arise and put an end to this anarchical condition of things. I do not hesitate to say that if Bishop Potter persists in the ordination of Dr. Briggs, without full and honest investigation by impartial men, he will render himself liable to impeachment by his peers."

Following up his attack upon Dr. Briggs and the higher criticism, Dr. De Costa took as the text of his sermon on Sunday, May 7, "For we have not followed cunningly devised fables."

Among other things he said: "We have reached a peculiar phase of scepticism with regard to the Holy Scriptures. 'The Bible may be rejected, yet it will be preserved. If it fall of support in the Episcopal Church, it will ever have the guardianship of the Church Catholic.'"

"And it is this proud, disloyal spirit arrayed against the scriptures, that is working disastrously in all other departments of religion, putting a cold literary criticism in the place of a loving, devout, reverent, conservative tone of mind, and paving the way for a general fall of Protestantism in the near future."

"But now candidates for orders have the sublime impudence openly to deny the Prayer book, telling us that Noah and the flood are fictions, thus trampling on both Bible and Prayer book, and yet demanding the right to stand and minister at the Church's altar. Dishonesty and mendacity, to use moderate language, could go no further. How are the people of the Protestant Episcopal Church going to treat this grossly insulting and indecent proposition?"

Dr. De Costa ending his parting sermon, said: "Easily do men hope to invent a Catholic religion, but the answer is at hand: 'You pluck up your religion by the roots, strip off the roots and bark, shave off the knots, and smooth it at top and bottom; put it where you will, it will do no harm; it will never sprout.'"

"The Emersons and the Fatheringhams, with others of their kind, found it so and retired from the pulpit. All Protestantism may find it so at last. Wise men will prefer the Catholic and Apostolic Church, with its fulness, its completeness and authority."

Bishop Potter lost no time in taking action upon the resignation of Dr. De Costa, for within twenty four hours after the letter of the former rector of St. John the Evangelist was placed in his hands he deposed Dr. De Costa from the ministry of the Protestant Episcopal Church. Dr. De Costa's resignation was dated October 7. Although the Bishop has authority to act promptly on a resignation, it is customary to wait until the three months which are allowed for reflection and possible reconsideration have expired.

FIFTY YEARS WITH THE INDIANS.

Father Arnaud's Trying Experiences in the Far Frozen North of Labrador.

Quebec, Canada, September 29.—Fifty years of missionary labors, travels and privations among the lowest and most degraded Indian tribes of the North American continent, in the far frozen north of Labrador, have just been completed by the Rev. Father Arnaud, of the Oratoire Order, whose jubilee is about to be celebrated here with much solemnity. The wonderful career of the venerable missionary is intimately connected with some of the most sensational experiences of the Montagnais and Nascapee Indians during the last-half century. He knows more of the interior of Labrador and has traveled more of it than any other explorer. Scarcely an Indian realm is this inhospitable territory that he does not know by name. He has lived and journeyed with them and shared their privations, which to him were all the more painful, for his youth was spent in plenty and comfort.

Born in France, in 1827, Father Arnaud was ordained priest at Ottawa in 1849, and immediately afterward was sent by his superiors to accompany a party of Indians on their journey across the Labrador Peninsula to Hudson Bay. It was a painful journey to the young Frenchman, for the Indian ideas of cleanliness and of cookery are very

different from those of civilized nations, and his stomach frequently revolted at the food that was set before him. He has seldom been heard to complain of his lot, but the Jesuit Father Crepeul has graphically described the life of a Montagnais missionary as a prolonged martyrdom, and a continual practice of patience and mortification. In winter the missionary lives in an Indian hut, formed of sticks covered with skins and boughs of trees, and banked around with snow. He lies upon the frozen ground with his clothes on, the hut being usually full of smoke, and if he perspires by day he is almost frozen at night. He eats from a dish seldom or never washed and licked by the dogs that share his bed. Sometimes he is forced to go without food.

Father Arnaud has experienced all these, and even greater miseries. After his return from Hudson Bay in 1849 he was sent to labor among the Indians of Labrador from the Saguenay to the Atlantic Ocean. He has carried on his wonderful work until the present time, and will probably continue it until the end of his life. Nothing can exceed his affectionate regard for his Indian flock, many members of which he has converted from paganism.

Father Arnaud's descriptions of the sufferings of his "poor sheep," as he calls the Indian members of his flock, often resemble some horrible fiction. They are corroborated, however, from other sources. He tells, for instance, of the disasters that befell the members of his mission at Migan some winters ago, when thirty-two of his Indian converts died of starvation at the height of land in which the St. Jean river has its source. About twenty Montagnais families left the coast during the previous summer for the part of the interior already described, taking no provisions with them because they had counted upon finding plenty of caribou there. In this they were entirely disappointed, however, while an exceptionally early fall of snow found many of them without their snowshoes, and they could not even find the porcupines, hares and white ptarmigs which are usually so abundant in Labrador. A few families among them contrived to reach Eskimo Bay, but most of the others miserably perished in the woods before Christmas. News reached the missionary the same year that two families had been abandoned to their fate at the headquarters of the St. Augustine river, and that a number of other Indians belonging to the same place, who had crossed to Newfoundland, had been massacred by the Mic-Macs.

The venerable missionary has become so attached to his Indian converts that he defends them vigorously from most of the charges made against them. He is compelled, however, to admit the existence of occasional cases of cannibalism among the poor Nascapees. He says that the sufferings of excessive hunger are alone necessary for these rare cases. Father Nedelec, one of his companions, tells of an unfortunate woman at Lake Mistassini, who killed her own son, a young man of eighteen years, and told the missionary that she could not help committing the crime, to which she was impelled by the devil. In the same summer a woman was killed by her husband to prevent her being turned into a Wendigo. On his journey the missionary saw the skull and bones of another woman who had been killed and then burned for the same reason, whose husband and son were at that time still living at Lake St. John.

Father Arnaud testifies with deep sorrow to the wonderful influence possessed over some members of the tribe by the Indian jugglers, who manipulate the magnetic fluid, or whatever else it may be, with greater facility than the most eminent magician of civilization. The remarkable movements of their huts, while they are engaged at their divination, is even more surprising than those of the tables used in spirit rapping. There is little doubt that these Indian jugglers have experimented and played with certain occult sciences for centuries before the study of necromancy and so-called spirit rappings had engaged the attention of the modern civilized world.

Many times Father Arnaud has narrowly escaped death from starvation, drowning and exposure to the wild animals that roam the woods of Labrador.

GIUSEPPE VERDI. Last Monday, October 9, Giuseppe Verdi, the venerable and foremost musician of Italy, observed the eighty-fifth anniversary of his birth. Congratulations from the world over were sent to him on this occasion, and musical societies everywhere observed the day with programmes made up of his compositions.

Giuseppe Verdi, who is a Catholic, is a figure in the musical world. His operas have gained him unending fame and have been sung everywhere. Who has not heard or read of "Il Trovatore," or "Aida," and who has not enjoyed the charming harmony of their music. He is one of this age's first composers. Verdi now lives in retirement at the handsome home for destitute musicians, which he erected and endowed in Milan. He rests quietly, and, so rumor has it, has just finished a Requiem Mass, which is intended to be sung at his funeral. May God spare him for some time to come!

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We have a new stock of Catholic Prayer Books ranging in prices from 10, 15, 20, 25, 30, 35, 40, 50, \$1.00, \$1.25, and \$1.50. Subscribers wishing to procure one or more of these prayer books, will please remit whatever amount they intend to devote for that purpose. We will make a good selection for them and forward their order by return mail, postage prepaid.

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Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LV.

The great importance of dealing thoroughly with the atrocious charge brought against the Jesuits and the Holy See has detained us, but not, I hope, either unprofitably or unpleasantly, through a number of papers. We will now, for a while, be more desultory, and it may be, follow even a halter skitter course, since there is sometimes advantage in a genial promiscuousness, especially for the general reader. There are all sorts of miscellaneous blunders and slanders, which have neither reason nor system in them, and though these must be followed up with reasoning and fact, they are apt to escape through the meshes of too systematic a course of treatment. At the same time, when any particular subject unfolds itself as soliciting a more extended consideration, we will follow it up as far as it requires. We will not prescribe to ourselves in advance any particular plan. The favor and interest with which this series of papers has been received have been chiefly owing, in my judgment, to three things. (1) A considerably larger knowledge, both of facts and principles, than is usual in those who write from the outside. (2) A decent measure of the *docta ignorantia*, that speaks confidently so far as it knows certainly, speaks dubiously where its knowledge is mixed with conjecture, and stops short where it has no knowledge at all. (3) A disposition to be shaped by the subject, rather than to insist on shaping the subject.

The reader will remember my having made repeated references to a monthly paper, published in Spanish America, & edited by Anglo Saxons, as the organ of a very numerous, wealthy, and powerful American denomination. Not daring to name the paper outright, I have called it the Champion, as this term has some analogy with its actual title. In a recent number there is an article directed against the Pope, as "The Grand Monopolist."

This article is translated from the Converted Catholic, published by the Rev. James O'Connor, or O'Connor, of New York, a priest who has left the Roman Catholic Church. I occasionally see his magazine but, as the reader notices, not often enough to be sure of the spelling of his name. However, as I have no reason to doubt the accuracy of the Spanish translation, I use that instead of the English. Knowing Spanish but slightly, I should not translate from it had the paper anything abstruse in it, but it is perfectly simple. The author, as an adequately instructed priest, of course knows perfectly well when he speaks the truth and when he does not, which Protestants, unfortunately, do not. A fixed and continuous purpose of disparagement, however, is absolutely incompatible with the habit of speaking the truth. To this temper truth becomes an accident, often an impediment, and even when it is used is commonly misrepresented, or distorted, or compounded with falsehood, as to lose the effect of truth. That is the temper of this man, and of his writings, so far as I have seen them. Of course then they exactly suit the editors of the Champion. There have gone to Spain America, not to deepen the love of God and man, acknowledging cordially all the good that they find and pointing out serious practical faults or errors as they think they cover them. Their whole temper (which is by no means that of all the Protestant agents in the same country) is that of rude, hateful religious rivalry. Sometimes there is a touch of a better feeling, but it usually glimmers and straightway goes out. The best thing I have seen in the Champion lately is a report of Pope Leo's indulgence for Bible reading which it gives in full, and without a sneer or criticism.

To come back now to "The Grand Monopolist." Father O'Connor declares that all the monopolies and syndicates of earth are as nothing to the monopoly claimed by the Pope. "He is the only one," says O'Connor "who pretends to exploit all the treasures of heaven and all the joys of eternity; it is he who claims to bestow on his devoted servants, he is the one only who, by means of his agents, possesses the great capacity of granting or refusing the entrance to the eternal mansions to any man, according as he pleases or discontents him. What monopoly is there greater or syndicate more powerful than this? Those of the world are of no account in comparison with this of the so-called converted apostles of the Nazarene." Let me first call attention to the last phrase, "The poor and disinherited apostles of the Nazarene." As the reader sees, this is intended to point a rhetorical contrast, to the discredit of the Pope. He claims his authority as the successor of St. Peter, of St. Paul, and of all the apostles. But, signifies O'Connor, these were very poor. Now it is not to be supposed that poor men would have been so presumptuous as to exercise spiritual authority. They knew too well what belonged to their humble station in society. As poor men their business was simply to lead good lives, and to preach the Gospel. Now if the Pope derives his prerogatives from these, although he is now richer than they, he has no business to disturb anybody, at least any great men, in doing whatever they

like, unless by occasionally venturing a timid, "Now really, if I were of as much consequence as you in the world, I would not do that."

If the fact that the Pope is the successor of poor men is a reason why he should not exercise authority that lays hold on eternity, then this reasoning is perfectly good. Otherwise it has no meaning at all. Now what absolute baseness lies in it! This man, for his own purposes of malice against the Church of Rome—of the grounds of this I know nothing—being well aware that an unthinking set it is that reads such things as The Converted Catholic, does not shrink from appealing, in them, to the admiration of mere material wealth, not as something which, like all grounds of distinction, is entitled to a certain deference, but as something that is presumption to oppose, in the name either of intellect, character, or spiritual interests.

Of course this man would raise a howl to see the real underlying meaning of his language put before him in black and white. But there is his language, and there is the meaning of it. The two fit together like soul and body. Let us see now what these poor men, the apostles, say for themselves. Let St. Paul speak for them. He owns the poverty in the fullest measure. "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with their own hands." Does he think, therefore, with the Rev. James O'Connor that, being so poor, the apostles had no business to advance pretensions to spiritual authority? Let him speak to this point also. "By honor and dishonor, by evil report and good report; as deceivers, and yet true; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet yet possessing all things." So far is he from imagining that the worldly poverty of the apostles ties their hands from dispensing "the treasures of heaven and joys of eternity."

Let us hear him further. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness? "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds—and having in a readiness to revenge all disobedience." "Though I should boast somewhat more of our authority, which the Lord hath given us for edification and not for your destruction, I should not be ashamed." "If I come again, I will not spare." The "poor and disinherited apostles" would not have known what to make out of O'Connor's insinuation, that their worldly poverty was an impediment to their spiritual authority.

What does the Master of these "poor and disinherited" men say? Charles C. Starbuck. Andover, Mass.

ELIXIR OF LIFE FROM GOATS.

A discovery which, it is claimed, solves the problem of circumventing old age has just been made public by Professors Joseph R. Hawley and Alex. C. Wiener of the Chicago Clinical School. The return to youth, it is asserted, is produced by hypodermic injections of lymphatic fluid of animals, particularly young goats. The discovery was made a year ago, and subsequent secret demonstrations of its efficacy are asserted. The general theory of the discovery is that if the mineral deposits which accumulate in the bones in the process of life can be replaced with the "life cells" contained in the lymphatic glands of goats, deterioration of the bones will be prevented and youth will be retained in the system much longer.

In one of the experiments at the clinical school Dr. Hawley administered hypodermic injections of the fluid from the lymphatic glands of a goat to a dog known to be fourteen years old. A diagnosis of a portion of the femur before the injection showed the bone contained large deposits of phosphate, carbonate and soda. The dog was watched carefully for two months, during which frequent injections of the lymph compound were made. At the end of that time another diagnosis showed the larger part of the mineral deposits had been removed, and the animal was as lively as a puppy.

A number of human beings, it is said, have been experimented on in Chicago in the same way and with the same results. The discovery was made, it is stated, by Professor B. F. Roberts, who spent thirty years upon the theory. The specific purpose of the discoverer was to find an animal derivative to correct the effects of senility. The anatomical changes during the infusion of the lymph compound are described as an infiltration of tissues and an expulsion of mineral salts from human bones. The apostles of the Nazarene do not claim that a man or woman thus charged with goat's "life cells" will live forever, but they say life will be prolonged, perhaps doubled.—Boston Pilot.

A Pleasant Surprise for those who have thought that Catarrh is incurable, and to whom the constant use of snuffs and ointments has been almost unbearable, is to learn of Catarrh, the new medicated air treatment for catarrh, bronchitis and asthma. Catarrh is a guaranteed cure for these diseases and never fails to cure them. It cures by inhalation of medicated air and always reaches the right spot. This is no theory, but the result of actual experience, and thousands of testimonials back up all we say for our medicine. Price \$1.00 at all druggists, or direct by mail on receipt of price. Send 10c. in stamps for sample outfit to N.C. Polson & Co., Kingston, Ont.

FIVE-MINUTES' SERMON.

ON SCOFFERS AT RELIGION.

"And they laughed Him to scorn." (Matt. 9, 24) When Jesus came into the house of Jairus and, told the minstrel and the multitude making a tumult: "The girl is not dead, but sleepeth, they laughed Him to scorn." Even, at the present day, our Lord suffers the same treatment from baptized as well as unbaptized. Now, it is His divinity, or His sacred personality, again, His vicegerent on earth, His Holy Church, and His divine doctrine or His priesthood at which the shafts of scorn and ridicule are aimed. You need but join an assemblage of men to be surrounded by a herd of scoffers as by foul air. You will find these jeerers not only among grey-haired reprobates, but also among beardless youths who consider it a mark of superior education and knowledge, to turn religion into mockery and ridicule.

What kind of persons are those who take so shameful a liberty with God and holy things? They are, my dear Christians, people of whom it would be difficult to judge which is the greater, their ignorance or their arrogance. He who wishes to pass judgment on any matter should at least know some thing pertaining to it. If I attempted to give you direction in agriculture or in mechanical art, you might justly laugh and say: Do not attempt to give instruction about matters of which you know not. Does not the same principle hold good in matters of religion? Hence, we find some of our separated brethren, or pedagogues of "higher criticism," or the so-called liberal Catholics, who are unacquainted with the first principles of our holy religion, passing judgment on their doctrines and insinuations, we, too, can justly exclaim: What right have you to criticize? They may be learned in their different professions, they may be authorities in law, medicine, or the natural sciences, but if they know less about religion than children in the first catechism class, it follows that their judgment about it is as valuable as a blind man's criticism of painting, or a deaf man's, of harmony. To these presumptuous critics you can justly apply the old adage *ne sutor ultra crepidam* (Let not the cobbler go beyond his last, in other words, Judge not about that of which you are ignorant.)

But, alas! these scoffers and mockers are actuated by ignorance and presumption alone, but by a deep-seated, diabolical hatred of Christ and His holy religion. He who does not practice his religion will find it a mirror wherein he daily sees his wickedness—a book wherein he reads his own condemnation. Hence it is not surprising if these sinners, steeped in wickedness, hate religion and earnestly wish it could be annihilated. Hence, it is no wonder if wrong-doers and libertines use every means to raise doubts and objections about matters of faith. The devil assists them diligently in this undertaking. The reading of irreligious papers and books, the association with unprincipled men, the negligence of all religious duties accomplish what is still waiting in obscuring the light of faith, and, at last, in utterly extinguishing it. Thus these wilful sinners go to far in their downward course to destruction, that they not only become infidels, but also scoffers and haters of religion. To them it must seem some consolation to have many associates of wickedness in this world, and many companions in hell, since they are so assiduous in estranging others from God and defrauding them of their holy religion.

Such, my dear Christians, are the persons who deride your religion. They are ignorant of the teachings of faith, or they are wicked; and its doctrines reminding them of the punishment which awaits them, strike terror into their souls. Should such ridiculers be the means of inducing you to be ashamed of your holy religion and to cease your abandoning practices of piety, and of leading you astray from God? Oh, no, treat them with the contempt they deserve, and do not consider them worthy of your friendship. He who dwells long in miasmatic regions, will, in course of time, imbibe the malaria, and he, who associates daily with scoffers, will gradually absorb some of the venom which continually comes from their evil mouth, will be infected and end in becoming an infidel and scoffer at religion. If, unhappily, you are compelled, either on account of your work or position, to associate with such enemies of Christ and His holy religion, be circumspect and prudent, but do not be cowardly. When the occasion demands, defend your holy religion manfully without fear of human respect. Rebuff the slanderer and glory in being a Catholic. You need not fear, you will soon discover how obtuse the shafts of ridicule, and how cowardly your opponents are, if they meet with manly courage. You will gain respect from all fair-minded men for bravely adhering to your convictions, and obtain reward from God, your Lord and Master. If you suffer scorn and contempt for His sake, remember He was scoffed and blasphemed for yours. You will be rewarded by His acknowledging you before His heavenly Father. Amen.

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CARDINAL VAUGHAN ON "NO. 5 JOHN STREET."

In a recent address in England, Cardinal Vaughan referred especially to "No. 5 John street," "The Workers" and "In His Steps." "The man and the woman can be made when a child," he said, "but never be remade at a later age. Grown-up people themselves feel this, as Tilda in the fascinating story of 'No. 5 John street,' where she says: 'I wasn't made right at the start. I was a bit of stopwork. So was Covey. That's why we both got to 'ang together on the same peg. That's just what's the matter with all on us in John street. We can't do no good with ourselves now. We wants pickin' all to pieces, and if you begin that, you'll only tear the stuff. Give the young uns a chance in their cradle, an' let the old uns die off; then you'll see a change. All these missions trying to make us mealy mouthed. It makes yer hair, like, to 'ear us talkin', and to see our funny ways. But some time you'll see us just as we are. Then you'll get the 'ump and cutt the dye you tried to make a lidy out of a fightin' flower gal. Oh, why didn't yer ketch me when I was a kid?' And so it is; you must get hold of them while they are still 'kids,' and mold them into self-respecting members of society."

A LADY TELLS HOW SHE SUPPORTS HERSELF AND FAMILY.

"I often read of ladies who work hard trying to earn enough to keep body and soul together and for their benefit I will relate how easily one can get along in life if they only know how. There is a big firm in Pittsburgh that manufactures flavoring powder. I had tried them myself and knew they were splendid, so sent for samples and tried selling them. I found it so pleasant and easy that I have kept right at it and never make less than \$1 a day, and often clear more than \$5. The powder goes twice as far as the liquid extracts sold in stores and are much stronger. I sell from one to eight different flavors in each house. They are used for ice cream, custards, cakes, candies, etc., and are so delicate and give such a rich flavor that everywhere I go I gain a permanent customer. Those of your readers who would like to make money can get full particulars by writing to W. H. Baird & Co. 313 Telephone Bldg., Pittsburgh, Pa., and they will give you a good s'art. I support myself and family nicely and we have a good many comforts we never had before." Mrs. L.

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