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THE PRE-REFORMATION CHURCH OF SCOTLAND.

Rev. D. M. Barrett, O. S. B., in American Catholic Quarterly Review.

PART I.—CONTINUED.

A splendid specimen of painting still remains in the little church of Fowls Easter, near Dundee, which will serve as a series of pictures painted on the screen which separates the nave from the sanctuary. They represent the crucifixion with attendant figures, pictures of the apostles, and other subjects. The style of the work indicates the middle of the fifteenth century as the date of its execution. There is good reason for supposing that the whole surface of the walls of this little church bore similar decorations, but that they were effaced at the Reformation by the tearing down of the wall plaster. The panels of the screen were coated thickly with whitewash at the same period, and to this fact the preservation of the pictures is due. They were discovered about the middle of the present century. The artist is conjectured to have belonged to the Flemish school. The presence of paintings of such superior excellence in a little village church testifies to the high state of culture in Scotland in the age which produced them.

Another instance of the appreciation of the painter's art is seen in the employment for three years of a foreign painter, Andrew Balrhum, by Abbot Reid of Kinross, for the decoration of his abbey church. Traces of these frescoes of the sixteenth century may still be described amid the ruins of Kinross. The faint remains of mural paintings under the chancel arch and on the wall of a chapel at Puscaryn Priory, near Elgin, which seem to have been executed at about the same period, may also be mentioned as a passing illustration of the same subject.

James IV. lavished his means on the decoration of his royal palaces and of the Chapel Royal at Stirling in a way which led to the imitation of his nobles, in his own and the following reigns. His son, James V., inherited these artistic tastes. His palace at Stirling became a marvel of art for that period, and ranked as one of the wonders of the kingdom.

Allusions have been already made to the diligence of monks in writing and illuminating manuscripts. The mere mention will suggest the conclusion that the country was entirely indebted to the Church for such books as were to be found in those early ages. The Sacred Scriptures, the writings of the Fathers, and even the classic poets and historians, were copied and recopied with painstaking labor by those indigent workers. Monks and clerics were for many ages the only scribes, and have been at all times almost the only writers who possessed the patience necessary for transcription. But the Church was to do more for Scotland than cause manuscripts to be written for such as chose to acquire them. The inestimable treasure of the printing press may be attributed to her influence also. Under the patronage of Bishop Elphinstone of Aberdeen, Walter Chepman established the first press at Edinburgh about 1509, and almost the first work—if not the very first—executed by it was the "Breviary of Aberdeen," which that prelate had just completed.

This portion of our subject may be fittingly concluded with a quotation from a Scottish historian, which sums up in a few words what has been set forth in some detail. "The church men of those remote times," says Tytler, "and he is speaking of the middle ages, "did not only monopolize all the learning which then existed; they were the great masters in the necessary and ornamental arts; not only the historians and the poets, but the painters, the sculptors, the mechanics, and even the jewellers, goldsmiths, and lapidaries of the times. From their proficiency in mathematical and mechanical philosophy they were in an especial manner the architects of the age; and the royal and baronial castles, with the cathedrals, monasteries and conventual houses throughout Scotland, were principally the work of ecclesiastics."

It would be leaving the subject incomplete to omit all mention of the way in which the Church had benefited the nation at large in the early centuries by cherishing and promoting the less ornamental, but no less valuable, arts of agriculture and gardening, mining, salt-making, and the like, together with the impetus she gave to commerce and navigation. At a period when laymen might at any moment be called to war, the clergy especially the monks—were practically the only tillers of the soil, since they alone could count with any certainty on escaping the ravages and wasting of lands by the invader, and sheltered as they were under the Church's protection. The vast possessions which had accrued to the monasteries during centuries of benefactions were administered in a way which excited the admiration of even Protestant historians. They repaid the liberality of their benefactors "by becoming," as Tytler says, "the great agricultural improvers of the country."

In later ages they became landlords by the leasing out of portions of their property, and their own good example in the scientific management of their farms and estates was a practical lesson to their tenants. The historian quoted above tells us that in the fourteenth century, while the diet of the upper classes consisted of wheat bread, beef, mutton, bacon, venison and game of all descriptions, and that in the greatest profusion, the lower orders,

"who could look to a certain supply of pork and eggs, cheese, butter, ale and oaten cakes were undoubtedly, so far as respects these comforts, in a prosperous condition."

Besides the cultivation of the land, the monks paid attention to gardening also. The Abbey of Lindores, for example, was renowned for its fruit trees. Not the least of the benefits bestowed upon the country by its monks was the importation of new kinds of apple and pear trees from France. The result is seen to the present day in the many fine specimens of fruit trees which grace the gardens and orchards in the vicinity of the ruins of that once famous abbey. These trees claim descent from the original trees planted by the monks still survive in the ruined enclosure of the abbey. The same enterprising gardeners are said to have successfully cultivated the vine. The old chestnut trees introduced by the Austin Canons are still flourishing around the ruins of their old monastery of Inchmahome, and the apple trees of Beauty and walnut trees of Puscaryn still survive. Recent investigations have brought to light the fact that these monastic gardeners proceeded on thorough scientific principles; some of the trees they planted are found to have been placed upon a basis of stone slabs in the most approved modern manner of fruit cultivation. It is a fact not generally known that the common daffodil or "Lent Lily" (*Narcissus pseudo-narcissus*), which is found growing wild in some parts of Scotland, is limited to those districts which formed part of the property of some monastic establishment. This seems to indicate the introduction and cultivation of the flower by the inmates of such houses for the purpose which its popular name suggests—the decoration of the altar for the Easter festival, owing to its appearance in early spring.

An important branch of the national wealth of Scotland lay in the fisheries. In this, too, the monks led the way; by their skill and enterprise they set an example to lay-folk, and taught them how valuable a source of wealth and comfort lay in the rivers and lakes of the country, and in the seas that surrounded it. The fisheries attached to the great monasteries formed a very valuable portion of their possessions, and are often mentioned in their cartularies.

The monks of Newbattle Abbey were among the first, and probably the very first coal miners in Scotland, as their charters testify. From those charters the earliest information in reference to the country on the subject of coal is to be obtained. The same monks, as well as those of other abbeys, had extensive salt-pans—another branch of industry for which the country is indebted to their zeal and activity.

"In naval and commercial enterprise," says Tytler, "as in all the other arts and employments which contributed to increase the comforts and the luxuries of life, the clergy appear to have led the way. They were the greatest ship-owners in the country." He goes on to relate that they were the great exporters of wool, skins, hides and salted fish, as well as a large quantity of live stock—as horses, cattle and sheep. As the towns had sprung up in many cases around the larger monasteries, the markets and fairs were often under the control of the monks; this was another means by which they taught their contemporaries the value of agricultural industry, and benefited both them and their posterity.

We come now to the care which the Church manifested for the poor and suffering; for it is in this that her bounty appeals most strongly to the appreciation of men. She has never been wanting in any age in means whereby to succor those in need. All throughout the middle ages the monasteries had been the recognized support of the poor. The "Almonry Gate" at Dunfermline, where food was daily dispensed, still remains. Seven chauldrons of meal were distributed to the needy every week at the Abbey of Paisley. But a still more striking example is seen in the charity of Melrose Abbey. On one occasion, when famine had devastated the country, the starving people from far and near fled to the monks to crave food, and in a truly princely way their confidence rewarded. No less than four thousand of them, dwelling in rude huts which they had hastily erected on the hillsides and in the woods round about, were daily fed by the loving charity of the monks for three months, and thus saved from starvation till the corn was ripe for the sickle. The same generous monastery had a hospital for the sick poor in the twelfth century. These are only instances taken at random from history, but they serve to show that the abundance of riches of the monasteries were regarded as—that they truly were—the patrimony of the poor.

In what may be styled the monastic age of Scotland, the poor turned naturally to the monastery in all their needs. Like other branches of learning, that of medicine also was monopolized by the monks; they were the physicians of the time. At a later age the charity of prelates and nobles and of the faithful of less exalted rank, showed itself in the foundation and sustentation of hospitals for the sick and poor. Such were those charitable institutions known by the beautiful title of *Maison Dieu* at Elgin, Brechin, Old Roxburgh and other towns; such the Hospital of St. Nicholas at Glasgow, founded in 1470 by Bishop Muirland, in which women ministered as nurses. Then there were the "Lazar Houses" for those more loathsome or infectious diseases, taking their name from the Lazarus, the parable who lay at the rich man's gate full of sores; many such were

scattered over the country, as at Aberdeen, Ligerswood in Lauderdale, Lerwick in far-off Shetland, etc. More touching still is the tender sympathy which prompted the establishment of Leprosy-hospitals at Aberdeen, Glasgow, Old Cambus, Papastour in Shetland, and other places.

It is impossible to refrain from pointing out here that, although these and numerous other hospitals for the sick poor existed from their foundation up to the change of religion, their revenues were too great a temptation to the "Reformers"; they were consequently swept away, together with the Church. Nor were they speedily replaced. "The Ancient Church," says Chambers, "was honorably distinguished by its charity towards the poor, and more especially towards the diseased poor; and it was a dreary interval of nearly two centuries which intervened between the extinction of its Lazar houses and leper-houses, and the time when merely a civilized humanity dictated the establishment of a regulated means of succor for the sickness-stricken of the humbler classes."

But the Church, always keenly sympathetic with suffering or want of any kind, did not delay her charity till sickness came to harass the poor. Numerous hospitals, as they also were called, existed in Scotland, as in other countries, which were designed to serve as homes for the aged, infirm, or destitute. Thus, Robert Ballantyne, Abbot of Holyrood, founded in the fifteenth century his hospital, near Edinburgh, for seven poor folk. Sir James Douglas had already erected at Dalkeith, in 1396, a refuge for six poor men. Bishop Spens, of Aberdeen, founded at Edinburgh, in 1479, St. Mary's Hospital for twelve almshouses. Robert Spital, tailor to James IV., founded at Stirling an asylum for decayed merchants and tradesmen. Soltra, a town seventeen miles distant from Edinburgh, possessed a hospital for pilgrims, travellers and poor folk, with which Malcolm IV. had endowed in 1164. Turiff, in Aberdeenshire, was gifted by Alexander Comyn, Earl of Buchan, with the collegiate establishment known as "St. Congan's Hospital"; it consisted of a master and six chaplains. To this was attached an asylum for thirteen poor husbandmen. At Banff was a *bede house* for eight aged women.

To enumerate further would only weary the reader. Suffice it to say that the sixteenth century possessed nearly eighty of such institutions in Scotland for the benefit of the poor. It is needless to remark that they were carried on in a far different spirit from that which reigns in our nineteenth century poor houses.

We may have seemed to wander continually from the period which it was proposed to illustrate, but the digressions have always been made with a purpose in view. It would have been impossible to present to the reader any accurate picture of the Church of the sixteenth century, of the power with which she reigned in Scotland, and the benefits the nation owed to her, without frequent excursions into earlier ages. For it must be borne in mind that whatever the sixteenth century possessed—learning and science in all their branches, splendid buildings, ornate ceremonial worship, institutions for the benefit of humanity—all these were but the product of earlier centuries, during which the Catholic religion and churchmen held undisputed sway.

One more point remains to be touched upon. Allusion has already been made to some of the chief men of learning produced by the Scottish Church up to the early part of the century we are considering. Some few others, whose names have not yet been mentioned, or if so, only in passing, must now be brought forward to illustrate another class of those who devoted themselves to their country's welfare. Ecclesiastics, since they were practically the only men who could be styled "learned," had always held a prominent place in the affairs of state from a very early period of history. The office of Lord Chancellor—the confidential adviser, the "keeper of the king's conscience," as he was often styled—was in Catholic ages always a prelate. From the end of the sixteenth century no less than ten of the primates held that office, while Aberdeen furnished three, Brechin three, and Dunkeld six. Other offices of state of less ecclesiastical character were also constantly filled by churchmen. Thus, as Lord Chamberlain, we find Bishops of St. Andrews mentioned in 1238 and 1328, Bishops of Dunkeld in 1250 and 1376, and others at various times. The office of Lord Privy Seal was filled from time to time by Bishops of Aberdeen, Brechin, Moray and other prelates. The most striking proof of the superior efficiency of churchmen in offices of state is seen in the appointments of Lord High Treasurer—an office which would seem to have little in common with their clerical profession. In the latter half of the fifteenth and early part of the sixteenth century we find enumerated as having filled this important post, the Bishops of Glasgow, Dunkeld, the Isles and Caithness, the Abbots of Paisley, Dunfermline, Melrose, Arbroath, Holyrood, Cambuskenneth, and the Dauns of Glasgow and Moray, with many other dignified ecclesiastics.

Among these great statesmen the name of William Elphinstone illuminates the commencement of the sixteenth century—"a name," says Innes, "to be revered above every other in the latter days of the ancient Scottish Church." He was born at Glasgow about the year 1431. In his twenty-sixth year he became a priest, and afterwards studied at Paris and Orleans.

In 1474 he was made Rector of Glasgow University. In 1482 he became Bishop of Ross, and in the following year was translated to Aberdeen. He declined the primacy, which he was offered to him in 1513, and died in the following year. Bishop Elphinstone was employed in embassies to France, England, Burgundy and Austria. He was Chancellor to James III. and Lord Privy Seal to James IV. His private life was irreproachable; he was assiduous in the study of the Holy Scriptures and of the Fathers and constant in his charity to the poor. He did much to beautify his cathedral at Aberdeen; to his bounty it owed the great central tower with its fourteen fine bells. He also benefited the town by building the great bridge over the Dee.

Another prominent figure during this period was Gavin Dunbar, who, after being Prior of Whithorn, became eventually Archbishop of Glasgow in 1523. He was tutor to James V., and afterwards Lord Chancellor.

Another Gavin Dunbar was Bishop of Aberdeen in 1519, after being Archdeacon of St. Andrews. He was Clerk of the Council in 1503, and afterwards held the office of Master of the Rolls. He founded a hospital for twelve bedesmen at Aberdeen.

Bishop Hepburn, of Moray, who had previously been Abbot of Dunfermline, held the office of Lord High Treasurer. He died in 1524.

A noted politician of this period was Gavin Douglas, the poet, who became, in 1516, Bishop of Dunkeld. At one time he seemed destined for the primacy at the death of Archbishop Stuart, in 1513; but it was eventually bestowed upon the Bishop of Moray, Andrew Foreman. Though a learned churchman, it was said of Gavin Douglas that he had the ascendancy of the House of Douglas more at heart than either the good of his diocese or the welfare of his country. He died in 1522.

The prelate who was eventually appointed to St. Andrews at this period was Andrew Foreman, Bishop of Moray. His energy and ability rank him high among the Scottish Bishops of his time. He had a short but vigorous episcopate, being the author of many measures calculated to improve the discipline of the Church. On his death, in 1521, he was succeeded as primate by James Beaton, Archbishop of Glasgow. It was during the rule of this prelate that an ecclesiastic came into prominence who was destined to play a foremost part in the occurrences of that stormy period of Scottish history. This was the Archbishop's nephew, David Beaton, who, after some years of residence abroad, returned to Scotland in 1525, and in 1528 was made Lord Privy Seal. His connection with the Reformation period must be deferred to a future article.

Such was the Scottish Church during the first quarter of the sixteenth century as exhibited in her glorious buildings and consecrated traditions and in the illustrious prelates and statesmen she had produced. Her life and honor seemed bound up with the welfare of her children, and she was enshrined in their hearts as a divine power in the land. Looking at the Church from without, it would seem impossible that she should ever be cast down from her high estate. The letter written to Pope Clement VII. by James V., on January 21, 1526, shows that this was the feeling in Scotland. He assured the Pope that the interests of religion were safe in his hands, not only against Lutheranism, but against every other form of heresy.

And yet in less than forty years the Catholic faith had been proscribed by law. The truth is that the causes of its downfall were already working—hidden under the glory which seemed so imperishable. That this was so we shall endeavor to show in a future article.

Dom. Michael Barrett, O.S.B., St. Benedict's Abbey, Fort Augustus, Scotland.

CONVERTS A-PLenty.

The Paulist Fathers have just announced that their inquirers' class will meet twice a week all the year round. Occasionally one hears a complaint that the tangible results of the missions to non-Catholics are so small as to make it seem hardly worth the labor and expense of maintaining them. The missionaries themselves say they do not expect to see converts flocking into the Church the first week or month after the mission. First of all they hope to break down barriers of prejudice. They are sowers of good and they are content to wait for it to take root. However, the results are not so intangible after all, apparently, if the number of those seeking information is sufficient to justify two meetings a week every week in the year. The inquirers' class this year at the Paulists numbers eighty persons, who come twice a week for instructions. Twenty have been convinced of the truth of the Catholic teachings and, most of them are said to be persons of exceptional intellectual development, and many of them are prominent in public affairs.—N. Y. Letter Buffalo Catholic Union and Times.

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BLOWING HOT AND COLD.

Our instinct of justice easily prompts us to the expression of pleasure at the fairness which we sometimes behold in the columns of some non-Catholic contemporary. But on referring again to the same paper we are compelled to "season our admiration," as Horatio says, for the hand that is found bestowing the soothing salve is found elsewhere wielding the bludgeon that makes the plaster necessary. Let us take the latest issue of Christian Work for instance. Some of the soundest advice we have found regarding the projected missionary raids in Cuba and other places is administered gratis in this publication. Here, for instance, is an unexceptionable text: "On entering upon active work in our new possessions, it will be well for our Protestant Churches not to wage an aggressive war against Roman Catholicism. regard it as we may as containing serious errors—the errors are not fundamental. That is to say, the Church holds to the doctrine of the Trinity and salvation by Jesus Christ. But the Church should attempt to reach. It will involve serious trouble if the Protestant Churches assumed of equal liberty with the Catholic Churches shall begin an anti-Catholic crusade. The better way is to seek out those lives which know no Bible, no duty to God, or if knowing, disregard both."

Passing by the obvious reflection that as knowledge of the Bible merely means now only speculative criticism, we could applaud the spirit which confesses that Catholicism possesses fundamental truth, were it not for the fact that in the next column of the same publication we find the report of a mission in a place called Borrello, in Italy, so full of Futonism and Luddingism that one might almost hang his hat upon the fetid soil. This mission, we are told, was gotten up in order to check the spread of Protestantism!!! The priests—order not stated—preached three times a day:

"Every sermon ended with the exhortation to come to confession. Protestants were to be avoided. The priest said: 'Have nothing to do with them; they are infernal devil, a spiritual pestilence. Do not speak with them, do not look at them, do not read their books, tramp on them and burn their houses.' Protestant marriages were declared invalid. Protestants were even described in the Church as 'devils let loose on the world.'"

This wild nonsense is copied from an English paper, but Christian Work accepts it as literal truth, and then begins to talk in a charmingly original way about the "fires of Smithfield" and the "Spanish Inquisition." Here is the crime which those so-called religious papers are constantly perpetrating against the cause of truth. Colored by incontrovertible facts to bear testimony to the divine character of Catholic faith, they fall back upon the days of politico-religious turmoil, wherein Protestants piled the rack and the fagot even upon brother Protestants—as an excuse for parlied hate in the present. This is the sort of conduct which good old Father Esop had in mind when he constructed the telling fable of the man who blew hot and cold.—Standard and Times.

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Arrears 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, April 8, 1899.

A BEAUTIFUL CUSTOM.

A despatch from Vienna states that, according to the usual custom on Monday Thursday, the Emperor Francis Joseph of Austria washed the feet of twelve oceanographers. The ceremony was witnessed by many noble men and women, and the members of the diplomatic corps. After the ceremony the Emperor strung around the neck of each of the old men a bag containing money. This act of humility is kept up in imitation of our Lord's washing the feet of His disciples. It is not an empty ceremony, therefore, but is a reminder to the monarch that rich and poor, Emperor and subject, are equal before God, and that their souls are equally precious in the sight of God—a lesson needed much by those who are high in authority.

THE PASSOVER.

The great Jewish festival of the Passover, instituted in the time of Moses to commemorate the exodus of the Israelites from Egypt, and their delivery from bondage, occurred on Sunday, March 26, and continued during Holy Week. The 26th was the 14th day of the lunar month nearest to the Vernal Equinox, which is the day appointed in the Mosaic law for the celebration of the feast, which was duly celebrated by the Jews in Toronto and elsewhere throughout Canada and the United States. As the resurrection of our Lord took place on the Sunday after this Jewish festival, it is properly celebrated on that Sunday, which occurred this year on April 2. The feast of Easter, which has been celebrated ever since Christianity was established, and the date of celebration of which was definitely fixed by the Council of Nice in 325, is a monumental and historical testimony to the truth of the fact of Christ's resurrection from the dead, and of the consequent divinity of the Christian religion which is attested by this and other miracles wrought by our Saviour Himself and His Apostles and disciples.

THE LINDSAY POLICE MAGISTRATE'S TRACK.

We some weeks ago made reference to the action of the Lindsay Town Council in proposing the reduction of the Police Magistrate's salary from \$1,000 to \$500, and from information received we were led to believe that the motives of the majority in passing the resolution were dictated by anti-Catholic feeling, because the new Police Magistrate is a Catholic.

We have since been informed by those who ought to know the truth of the matter that the movement toward reducing the salary was dictated not by any such feeling as our first information led us to believe, and we gladly inform our readers that we have been mistaken in attributing to the majority this unworthy motive, as they were influenced by a desire for economy, this tendency to economize having manifested itself before Mr. Steers was appointed to the Magistracy.

We willingly make this correction in regard to the majority in the Council, nevertheless it remains true that at all events one member of the Council boasted that as the present holder of the office is a Catholic, he would make it not worth having. Our charge of bigotry is therefore freely withdrawn as regards the council generally, but not as regards this particular individual.

DIVORCES IN CANADA.

The Divorce Committee of the Senate last week reported in favor of granting a bill of divorce to David Stock of Toronto, authorizing the annulment of his marriage to his wife Mary Stock.

The applicant prayed that the usual fees required in such cases be remitted, on the plea of poverty, and the Committee also recommended that his petition should be granted.

Senator McMillan opposed the grant-

ing of the petition, "as there are too many bills of this kind." He very properly stated that he does not wish it to be understood that the Senate should make a distinction between the rich and the poor, but he did not wish to see the number of these applications increased. In the past, the fees had been sometimes remitted in cases wherein the wife had applied for a divorce, but this was the first instance where the fees were proposed to be remitted on the application of a husband.

On behalf of the petitioner, Senators Loughhead and Mills said the fees ought to be remitted. The wife of the petitioner had deserted her husband and married another man, and both offenders had been imprisoned for bigamy. The injured husband of this delinquent wife is an employe of the Toronto Gas Company and has a very small salary. The Honorable David Mills declared that though he supported the present petition, he does not want to see any laxity in the granting of divorces. During twenty years, he said, the Canadian Senate had granted one hundred and ten divorce decrees, while during the same period 400,000 had been granted in the United States.

We certainly admit that Canada is to be congratulated that so few divorces, in comparison with those of our neighbors, have been granted, but even so we have had 110 too many—both because they are contrary to the divine law, and because they destroy the sacredness of the marriage tie, and the peace and permanency of families. We should be sorry to see Canada fall into the laxity of the United States in this matter, but it is one of the characteristics of Protestantism to tend to laxity, and it is to be feared that this cheapening of divorce is the introduction of the wedge to the same end.

We are far from desiring to see it made easier for the rich than for the poor to obtain divorces, but we would rejoice if the obstacles were the same in both cases, and that this would be effected, not by making it easier for the poor, as the present tendency is, but by refusing to grant divorces in any case.

The bill for granting the divorce in the present instance passed its first reading, and will most probably pass the second and third as well. It will be opposed by the Catholic members of Parliament, and a few Protestants, but not by enough of the latter to prevent its passage.

THE CHURCH IN EUROPE.

Our esteemed contemporary the Presbyterian Review of Toronto is highly elated over an alleged "general movement towards Protestantism" which it states to be in progress "in different parts of Europe." It says that "a short time ago it was announced that the German Catholics of Austria proposed to go over to Protestantism in a body with a view of identifying themselves more closely with the great majority of their kin in the German Empire."

It is true that such a statement was made by the telegraphic correspondent of the press on this side of the Atlantic, but it is too absurd to be seriously considered.

There has for many years been a race jealousy in the Eastern and Southern provinces of the Austrian Empire between Germans and Czechs which has frequently broken out into actual disorders with the purpose of giving one party or the other the mastery. Recently some of the German party proposed that they should go over to Protestantism in a body, but there has been nothing to justify the statement that anything of the kind is about to happen. The London Times correspondent, indeed, stated that such a movement is contemplated, but this is merely his exaggerated representation of the case.

It has frequently happened, as may be seen by Church history, that schisms have occurred through political embroilments, and it would therefore not be very extraordinary if something of the same kind were now to occur in Austria; but at all events the present so-called movement has not attained any degree of importance as yet, and there is every reason to believe that it will be abortive; nevertheless it has been recently declared by the Austrian Evangelical bodies to be of no religious significance, as it is a political and not a religious movement.

Our contemporary likewise states that in Prussia there have been recently numerous conversions to Protestantism, and but few from Protestantism to the Catholic Church. We cannot at the present moment positively assert whether the figures it gives for the year 1895 are correct or not, as

we are not aware that any accurate census was taken for that year. We suspect that the statistics given are fictitious, for it is a certainty that the Catholics of Germany gained very nearly 2 per cent. in their ratio of population between the last two authentic censuses. This proves that even if it were true that in Prussia there is a small loss to the Church, there is considerable gain in the whole German Empire, and the theory of our contemporary that the general tendency of Europe is toward Protestantism is thus refuted. It is certain however by recent official statistics which are within reach that the Catholic Church in Prussia is really progressing and not retrograding, for there are 4,719 parishes, of which 135 were recently erected, and the total number of Catholics in the kingdom is 11,000,000, being nearly double what it was 50 years ago.

STILL DRIFTING.

A recent meeting of Methodist ministers held in the city of New York, at which four hundred ministers were present, and a Bishop, indicates that Methodism is rapidly diverging from the moorings of its traditional and very firm faith in the truth and infallibility of the Bible as the word of God.

One of the leading preachers of the city, the Rev. G. Parker Cadman, pastor of the Metropolitan Temple, in an address on the Bible, gave utterance to views on this subject which would not astonish us if found in the writings of Tom Paine or Colonel Ingersoll, whose whole efforts are directed toward destroying Christian faith, but which, uttered amid an assemblage of so-called Christian clergymen of a denomination which has been in existence only a little over a century, and which has always hitherto boasted of the fervor of its Christianity, is truly astounding.

Mr. Cadman, in what has been called a very learned and eloquent address, actually laid down the strange proposition that "the inheritance and infallibility of the Bible are no longer objects of belief among reasoning men," and that "the true source of inspiration is neither a book, nor a church, nor a ministry, but the living Christ Himself."

The latter part of this assertion is something which in some sense might be maintained, for it is a proposition most ambiguously constructed, but, in the sense in which the speaker intended it to be taken, it is evidently a most dangerous error leading to utter infidelity. As a matter of course, Christ, as one of three divine persons from whom inspiration must come, is the source or cause of inspiration, and the thing inspired is the result or effect. The Bible is the effect of inspiration; but this is not what the Rev. Cadman means. He means to deny that the Bible is inspired at all, or that Christ established an infallible Church. Of course we could not expect a Protestant minister of any of the denominations (except a High Churchman) to express a belief in an infallible Church, as this would condemn Protestantism in its very foundation; but we have been so accustomed to hear Protestants boast that their religion is based upon "the Bible, the whole Bible, and nothing but the Bible," that we cannot but be shocked when we find a large gathering of ministers applauding vociferously such a direct attack upon the Bible as Mr. Cadman made, yet we are informed in the report of the proceedings that this was the case on the occasion referred to. We would like to know what claim Methodism or any form of Protestantism has on public belief if the Bible be not an infallible book.

But Rev. Mr. Cadman and those who applauded him appear not to be conscious of the absurdity of the position they have taken. They profess to place their trust in "the living Christ," but what can they know of Christ if the New Testament is a book not worthy of complete faith in its teachings? There is no other book from which a knowledge of Christ can be primarily derived, and if the New Testament is but a tissue of fables, then the whole fabric of Christianity comes to the ground.

The history of Jonas swallowed by a whale comes in for a large share of Mr. Cadman's ridicule. He does not believe in it as a history, yet he confesses that it may be a piece of useful and pious reading if it be taken as a parable referring to the death and resurrection of Christ. On this point, however, he at present suspends judgment. How can he know anything about the resurrection of Christ if the whole Bible is but a doubtful piece of

history, or collection of parables somewhat resembling Aesop's fables?

But a few years ago Methodists were very stalwart defenders of the truth of the Bible, but it is evident that they have wandered far from this in an incredibly brief period. They are evidently on the down grade, equally with other sects.

"If in the green wood they do these things, what shall be done in the dry?"

THE RITUALISTIC WAR.

Lord Halifax presided at a mass meeting held in London, England, under the auspices of the Church of England Union on Tuesday, Feb. 28, at which the question of the agitation against Ritualism in the Church was earnestly discussed. The meeting declared that "Parliament has no right to determine the doctrine, ceremonial or discipline of the Church of England, which from the beginning had no idea of separation from the Catholic Church." It was contended that at the Reformation no new Church was established, and that the doctrines held by Ritualists, being in agreement with those of the Catholic Church, are not heretical and should not be condemned.

The meeting passed a resolution to the effect that, "We protest against the spoliation of the Church, but we are not prepared to barter its principles for the sake of establishment or endowment."

Little doubt can be entertained of the sincerity of Lord Halifax and of many of those who are in agreement with him, and on this account it is freely said in England that this avowed policy of the Ritualistic party will lead soon to a disruption of the Church and perhaps to disestablishment.

The laity are still clamoring for the suppression of Ritualistic doctrines and practices, and there is no doubt that the majority is still on the side of Low Churchism, though the clergy, to the extent of about one-half of their whole body, are more or less advanced in Ritualism, the good effects of which on their congregations they have observed. It is sure that Ritualistic practices have excited a considerable amount of devotion in the Churches which have adopted them, and the results seen in much better attendance at the Church services where these practices are adopted. It is no wonder, therefore, that the clergy cling to them with pertinacity, and their resolutions passed at last week's meeting indicate that they are ready to set at defiance all who join in the battle against them. It appears very probable, however, that the Ritualists will be forced to secede from the Church if they wish to continue their High Church services. Should this be the result of the agitation, it is believed that they will probably form a separate Church organization with services suitable to their advanced ideas of how Public Worship should be carried on.

Lord Halifax, and the Church Union, which is a Ritualistic organization, have a lofty idea of the right of the Church to independence from State interference or control, but they ignore entirely the fact that the Church of England is essentially a creature of the State. Its creed was determined by Parliament, and so were its ceremonies in worship and its disciplinary laws. It is very true that the State has no right to interfere with such matters, if the Church were truly the Church established by Christ. But the fact that the State did actually decide all these matters in the first place shows that the Church of England in all its forms of High, Low and Broad Church, is essentially a human, and not a divine organization. It can never become a divine institution by merely patching on to it a ceremonial or a creed borrowed more or less fully from the Catholic Church, which is admitted by the Ritualists at least to be truly divine.

The only satisfactory way in which the Ritualists can settle their trouble is by submitting to the authority of the Catholic Church. It is indeed probable that if the present agitation against Ritualism be continued, the matter will end by a large percentage of the Ritualistic party joining the Catholic Church unreservedly. They may not do this in a body, and it is still less likely, from present appearances, that the Church of England will submit as a body to the authority of the Pope; but individual Ritualists will see in large numbers the absurdity of their present position. They are out of accord with the Church of all ages and nations to which they aspire to belong, and of which they even claim to be members, inasmuch as they assert that they are a branch of the universal or Catholic Church, and at the same time, they are at disagreement with the majority of the members of the Church to which they actually belong, and had

but little hope of bringing the majority to their side in the face of the determined opposition now being organized against them.

Mere disestablishment will not better their condition from the spiritual point of view, any more than from the temporal standpoint. If they institute a secession Church, they will still be a distinct body from the Church which they admit to be the most important branch of the Church of Christ. Surely they are the "other sheep" of which Christ speaks, as being not of His fold. But He desires to bring them to His fold that "there may be one fold and one shepherd."

The prayers of devout Catholics should be offered to our merciful Saviour, that the sincere souls among these seekers after truth may be brought to a knowledge of the truth, and become members of the fold of Jesus Christ.

TO CORRESPONDENTS.

"Old Subscriber" of St. Albert, Alta., asks information regarding the difference between a Bishop and a Vicar Apostolic. The Episcopate, or the office of a Bishop, is the highest of the sacred orders, and is the plenitude of the Christian priesthood whereby the powers of confirming the faithful, ruling the Church of God, ordaining its ministers, and consecrating objects pertaining to divine worship, are conferred upon a priest. The Roman Pontifical enumerates the duties of a Bishop thus: "It behooves a Bishop to judge, to interpret, to consecrate, to ordain, to offer sacrifice, to baptize, and to confirm." This enumeration embraces his principal powers as a priest, and those which he possesses over and beyond the priesthood.

The powers of a Bishop are of two kinds, namely, of order and of jurisdiction. The powers of order of a Bishop are those whereby he can administer sacraments which are beyond the powers of a priest, and they pertain essentially to the Episcopal order. The powers of jurisdiction authorize a Bishop to rule a definite ecclesiastical territory which has been determined by the Pope, and his See is fixed to a certain Church which the Pope alone has power to erect into a Cathedral.

A Vicar Apostolic is usually, though not necessarily, a Bishop by order; but while the titular Bishop by canon law governs the diocese to which he is appointed with complete jurisdiction, the Vicar Apostolic governs the territory assigned to him only in the name of the Pope, and he has the jurisdiction which the Pope specially confers upon him. Of course he cannot confer the sacraments which belong to the Episcopal office, unless he be a Bishop by consecration. He may also fix his residence in whatever part of his diocese he deems most suitable.

From this explanation it will be understood that when a Vicar Apostolic is promoted to be titular Bishop he must receive Episcopal consecration, if he be only a priest; but if he be already a Bishop, no such consecration will be needed. He needs only to be duly appointed and to take formal possession of his cathedral.

A Prefect Apostolic has jurisdiction similar to that of a Bishop or Vicar Apostolic, but in order he is only a priest. This dignity is appointed where the Catholic population is sparse.

"T. J. M.," of Graham, asks whether a good knowledge of the Latin language can be obtained without the aid of a teacher, and what books would be the best to start with; also how it should be studied.

As in the study of all languages, and indeed of all sciences, the aid of a competent teacher is much to be desired, it is the same with Latin; nevertheless by diligent study the difficulties may be overcome even without a teacher. The pronunciation should, however, be ascertained from a teacher, if possible.

Two distinct modes of pronouncing Latin are in vogue, the Anglicised and the Continental. The former is usually taught in the English High schools and universities, but the Continental pronunciation is used by the Church in all her services. A choice between these pronunciations should be made when the study is begun.

Compared with most other languages, the Latin language approaches the phonetic type, and therefore when the correct pronunciation of the letters is once ascertained, it will not be difficult to pronounce the words. The difference between the long and short vowels is, however, a difficulty without the direction of a teacher, but even this may be overcome by a careful study of

the rules of prosody which are to be found in all good grammars of the language. For the books to be used, we would recommend Bullion's Grammar, Arnold's Exercises, the Epitome of Sacred History and Quintus Curtius—to be followed by other books when the student has made considerable progress. Some of these other books are Cicero's Orations, Caesar's Commentaries, Virgil, Horace, etc.

BENT ON EVANGELIZING THE DOUKHOBORS.

Mr. Ernest A. Crosby of New York writes a letter which appears in the Globe of the 27th ult., on the movement which has been initiated among some Canadian sects to convert the Russian Doukhobors to their special forms of belief.

He calls attention to the fact that these Russians who have settled in our North West have this distinctive characteristic that they put literally into practice the injunction of our Lord not "to defend themselves, to serve in the army, and to take the lives of their fellow-men." He continues:

"In their lives they rank easily as the chief of living Christians send them forth. He more correct to say, as the only living Christians. Now what will these missionaries teach these disciples of Christ? They all interpret the sermon on the Mount in the Pickwickian sense. They recite like parrots that we are to turn the other cheek, but they neither practice it nor teach it. They say: 'Love your enemies,' and approve of showing that love with bombshells."

The Baptists are the first in the field to move toward sending missionaries to convert these industrious and peaceable immigrants, and the Presbyterians and Methodists appear to be considering seriously the advisability of competing with them in this field of missionary labor. Mr. Crosby's sarcasm is therefore evidently directed specially against the ministers of these three denominations, and with considerable effect. All these denominations hold that each individual ought to interpret the Bible for himself without resting his belief on any Church authority, and if the Doukhobors understand the words of our Lord to mean that it is never lawful to bear arms, why should these sects interfere with, or endeavor to change their belief on this point?

Mr. Crosby infers that these sects are more in need of being taught Christian truth by the Doukhobors, than are the latter of learning it from the missionaries of other Protestant denominations, who show so much anxiety to convert them. He says:

"If there are to be any missionaries, let these Russian Christians send them forth. Surely we have need enough of them. Let them go to the Soudan where the Church of Christ is preaching the forgiveness of enemies, and sanctioning the avenging of Gordon—to Mania, where she is blessing the slaughter of brave patriots, and telling men to turn the other cheek. . . . and finally, let us hope that the misguided men with beams in their eyes, who attempt to convert the Doukhobors, may have no success."

It is one of the remarkable results of the Protestant principle of private judgment, that every sect imagines that the results of its own interpretation of the Scriptures are alone true, while the interpretations of all the rest are nothing but anti-Christian delusions. In all solid reasoning absurd and contradictory consequences are acknowledged to refute the principle from which they flow, but when such consequences come from the religious principle of private judgment its upholders appear to cling to it with increased tenacity.

It is surely a strange result of the so-called Reformation, which has been proclaimed to be the means whereby the Christian religion was to be renewed and restored to its primitive purity, if after three and a half centuries of its active work it has need itself to be purified and reformed by missionaries from Russia, a country which never accepted the teachings of Luther and his Reformation.

If this be the case, what meaning can we attach to the promises of Christ that He should remain with His Church all days, even to the end of time? Yet if we are to believe Mr. Crosby, the Reformation has succeeded only in propagating a false theology!

The various contradictory systems of Protestantism are an irrefragable proof that they are all equally founded upon a false principle, and that the truth as taught by Christ is to be looked for only in the Catholic Church which teaches always and everywhere the same revealed truths, and which taught them before Luther and the Reformation were even dreamed of.

In regard to the peculiar doctrine of the Doukhobors that it is unlawful to serve in the army, we may here say a few words. In St. Luke 14, we are informed that soldiers came to our Lord to ask Him what they should do. He answered them with special reference to three faults to which men of their calling are particularly prone: "do violence to no man; neither cal-

umniate any man; and be content with your pay." Thus our Lord practically asserts that their occupation is a lawful one, inasmuch as He does not condemn it, but condemns only the faults into which men of that occupation are liable to fall.

An unjust war is, of course, to be condemned, but just as it is lawful to repel, and, if necessary, to kill the unjust aggressor who seeks to take away our life, so civil society may lawfully wage a just war, for instance, to repel the unjust attacks of another nation, to obtain reparation for a serious injury inflicted, when reparation can be obtained only by that means, or to restrain greedy nations from openly violating the rights of others.

It is true that war is a very great evil and misfortune, and entails much suffering upon humanity, but circumstances may arise in which it becomes necessary, and the military occupation is, therefore, not merely lawful, but meritorious, in proportion to the magnitude of the sacrifices made by the soldier for the sake of the general good of the people of his country. The Doukhobor peculiarity of refusing to serve in the army and to share in the common burdens of the people is therefore not a commendable one, though it may be endured for a time until in the natural course of events they become assimilated in manners to the people among whom they have taken up their abode.

REV. DR. BRIGGS AND THE RE-UNION OF CHRISTENDOM.

The Rev. Dr. Charles A. Briggs, formerly a Professor of the Presbyterian Union Theological Seminary of New York, but who some months ago renounced Presbyterianism and became a member of the Protestant Episcopal Church, is now before the public in a new character, namely, as the advocate of a wider Christian Unity than the majority of Protestant ministers have dreamed of in all their talk about the re-union of Christendom.

Most other Protestant clergymen speak of the re-union of Christendom without even a thought of including within it the Catholic Church, which of itself comprises within its fold many more members than all the sects together, even if we throw in with them the Schismatical Oriental sects, which in doctrine and ritual closely resemble the Catholic Church. But Dr. Briggs sees the incongruity of such a union as would leave out the only Christian Church which has always existed since Christ established a Church, and which is still the religion of the world. Such a union would be like Shakespeare's play of Hamlet with Hamlet left out. But Dr. Briggs hopes that Catholics and Protestants alike will so modify or smooth down their respective beliefs that they will no longer clash with one another. Thus he says:

"I know three prominent Protestant theologians of different denominations, who have deliberately rejected the Protestant doctrine of justification by faith and adopted the Roman doctrine as set forth in the decrees of the Council of Trent. This movement has only to go on, and you will have unity."

Surely, if Protestants would adopt one by one the doctrines of the Catholic Church, as the Ritualists have done in the Church of England, they would soon be in close proximity to the Catholic Church, and unity might be the next step. But the Catholic Church cannot follow this course in order to become assimilated to Protestantism. The difference is that Protestants have a free path before them to choose what doctrines are suitable to their whims for the time being, and are not so solicitous about what has been revealed by God, whereas Catholics possess the truth and must adhere to it without compromise or modification. This has always been understood by Catholics, and the recent letter of Pope Leo XIII. on so-called Americanism sets forth this immutability of Catholic doctrine with the greatest clearness and emphasis possible. Dr. Briggs adds:

"If the Roman Catholic will only recognize the authority of the Bible as he ought to, and Protestants will recognize the authority of the Church as they should, they will not have so much objection to one another. Whatever differences there may have been will eventually disappear."

The doctor is quite mistaken in supposing that Catholics do not recognize the Holy Scripture as God's word. It is Protestantism which has belittled it, and which is every day more and more undermining its authority even to the denying of its truth and infallibility. We had an instance of this in the doctor's own case; for, was it not for his impugning the divine authority of Scripture that he was repudiated by the Presbyterian General Assembly of the United States, though he was upheld by his fellow professors of the Union Seminary? And were

annate any man: and be content with your pay." Thus our Lord practically asserts that their occupation is a lawful one, inasmuch as He does not condemn it, but condemns only the faults into which men of that occupation are liable to fall.

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REV. DR. BRIGGS AND THE RE-UNION OF CHRISTENDOM.

The Rev. Dr. Charles A. Briggs, formerly a Professor of the Presbyterian Union Theological Seminary of New York, but who some months ago renounced Presbyterianism and became a member of the Protestant Episcopal Church, is now before the public in a new character, namely, as the advocate of a wider Christian Unity than the majority of Protestant ministers have dreamed of in all their talk about the re-union of Christendom.

Most other Protestant clergymen speak of the re-union of Christendom without even a thought of including within it the Catholic Church, which of itself comprises within its fold many more members than all the sects together, even if we throw in with them all the Schismatical Oriental sects, which in doctrine and ritual closely resemble the Catholic Church. But Dr. Briggs sees the incongruity of such a union as would leave out the only Christian Church which has always existed since Christ established a Church, and which is still the religion of the world. Such a union would be like Shakespeare's play of Hamlet with Hamlet left out. But Dr. Briggs hopes that Catholics and Protestants alike will so modify or smooth down their respective beliefs that they will no longer clash with one another. Thus he says:

"I know three prominent Protestant theologians of different denominations, who have deliberately rejected the Protestant doctrine of justification by faith and adopted the Roman doctrine as set forth in the decrees of the Council of Trent. This movement has only to go on, and you will have unity."

Surely, if Protestants would adopt one by one the doctrines of the Catholic Church, as the Ritualists have done in the Church of England, they would soon be in close proximity to the Catholic Church, and unity might be the next step. But the Catholic Church cannot follow this course in order to become assimilated to Protestants. The difference is that Protestants have a free path before them to choose what doctrines are suitable to their whims for the time being, and are not so solicitous about what has been revealed by God, whereas Catholics possess the truth and must adhere to it without compromise or modification. This has always been understood by Catholics, and the recent letter of Pope Leo XIII. on so-called Americanism sets forth this immutability of Catholic doctrine with the greatest clearness and emphasis possible. Dr. Briggs adds:

"If the Roman Catholic will only recognize the authority of the Bible as he ought to, and Protestants will recognize the authority of the Church as they should, they will not have so much objection to one another. Whatever differences there may have been will eventually disappear."

The doctor is quite mistaken in supposing that Catholics do not recognize the Holy Scripture as God's word. It is Protestantism which has belittled it, and which is every day more and more undermining its authority even to the denying of its truth and infallibility. We had an instance of this in the doctor's own case; for, was it not for his impugning the divine authority of Scripture that he was repudiated by the Presbyterian General Assembly of the United States, though he was upheld by his fellow professors of the Union Seminary? And were

there not hundreds of Presbyterian divines ready to sustain his opposition to the Assembly's decree, if he had only held on to Presbyterianism, instead of leaving his sect in disgust, as in the long run he made up his mind to do?

The Bible is the birthright of the Catholic Church, and it is the Church which preserved it through the eighteen centuries which have elapsed since the last of its books was written. The Catholic Church will continue to uphold the authority of the Bible even when all the sects will reject it, and she will preserve unchanged the doctrines of the Holy Scripture to the end of time. If Protestants seek the re-union of Christendom, they must effect it by accepting all the doctrines of the Bible as they are interpreted and understood by the Church, and not merely such as they may think they find therein according to their changeable fancies.

CHRISTIAN SCIENCE.

A lecture recently delivered in the Auditorium here by Mr. Carol Norton on "Christian Science and Common Sense" deserves some notice at our hands, not because there is either Christianity, science, or common sense in the teachings of the lecturer, but because a large audience was in attendance, and manifested considerable sympathy therewith, some of whom may be deceived by the lecturer's specious arguments.

The speaker possesses a good deal of fluency of speech, and with an audience easily susceptible to sophistical argument, is capable of making some impression. He was sent by the Boston Christian Science Society to propagate their so-called religion in the West. He made the assertion that this religion has now one million believers, and is growing in Canada at the rate of six new churches every year.

We believe that this is a greatly exaggerated statement, but, if it be correct, it proves only that there are many people who are ready to accept every new fad, however unreasonable it may be. We have had many instances of this in the past, and as long as human nature is subject to be misled by delusions, the same thing will occur again, and wherever there is a prospect of making gain out of the delusions of the people, there will be found persons ready to propagate the delusions.

Mormonism, Spiritualism, Theosophy, and other absurdisms have all easily found adherents, and it is no matter of surprise that the so-called Christian Science should obtain followers also. The natural desire of many people for novelty, and the persuasiveness of such lecturers as Mr. Norton, suffice to do the work of convincing those who are not accustomed to analyze sophistical reasoning, and to detect wherein its inconclusiveness lies. Mr. Norton said:

"If Christians follow Christ's example in spiritual things and in His methods, for the reformation of the depraved, they should imitate His healing the sick without drugs."

This is most fallacious reasoning. Christ's moral example must, indeed, be imitated, but always with the humble consciousness on our part that He is infinitely above us, and that we cannot attain His divine perfection. We properly endeavor to reform the depraved by urging them to follow His footsteps, and to practice and imitate the virtues of which He has given us an example in His human life, but we know that we can only attain so much of perfection as is possible to human weakness, and thus our actions will be acceptable to Almighty God through Christ's merit, though they fall far short of our infinitely perfect model.

Christ's miraculous powers of healing are of another order. He certainly never ordained that we should do as He has done in healing all manner of diseases by His word only, or by an act of His omnipotent will, because this is beyond human power. He promised indeed that similar miracles should be performed by His disciples, and they are in fact frequently performed to benefit of those who have true faith. Thus there have been, undeniably, numerous miraculous cures through the divine bounty, at St. Anne's shrine at Beaupré, at Lourdes and Loretto in France and Italy respectively, and at other sacred shrines, but these are free acts of the mercy of God, and we cannot by any means demand such from Him. To make such a demand would be tempting God, according to our Blessed Lord's own saying when He rebuked Satan: "Thou shalt not tempt the Lord thy God."

The ordinary means appointed by God for the healing of diseases is by the use of such remedies or drugs as have healing qualities, and we have before this already pointed

out in our columns several passages of Holy Scripture which prove this to be the case. We need not repeat these here. It will suffice to say that Jesus Himself has said that "not they who are well need of a physician, but they who are sick." It is therefore the ordinary disposition of God that recourse should be had to a physician for the healing of sickness of all kinds, and God's interposition by a miracle is an extraordinary case which occurs only when the Almighty has some special design in view, such as to reward extraordinary faith, or to manifest His power and glory. The Christian Scientists therefore tempt Almighty God and break His commandment by not making use of the healing remedies which God declares elsewhere in Holy Scripture that He has created for their purpose, and for man's use.

Such statements as the following made by Mr. Norton are not based upon either reason and science or divine revelation:

"If sickness is divinely sent as discipline, doctors and drugs interfere with God's plans."

It is true that sickness is often sent by God as a discipline, or as a penalty for sin. But it also frequently arises out of our own free acts.

If we carelessly expose ourselves to danger by standing under a tree during a thunderstorm we may be struck by lightning and seriously injured. If we expose ourselves to intense cold, our limbs may be frozen, or we may contract a pneumonia which can be cured only with great difficulty. According to the Christian Science theory, we must be cured of these troubles only by faith and prayer, rejecting all medicines, and not seeking aid from a physician, but reason and common sense teach us that we should employ all the means which God has left within our reach to recover health and strength; and as it was by our own act or want of care that the misfortune occurred, so by our own act we may endeavor to obtain the cure of the illness we have brought upon ourselves.

But even though the sickness be really intended by God as a discipline, how often during our lives has God revealed to us as a certainty that it was sent merely for such a purpose? This very rarely occurs, even if it occurs at all. Surely if God had revealed to us in any particular instance that it was His will that we should suffer from some special malady, in order to atone for our sins, it would be a presumption and a sin for us to refuse to endure it, or to endeavor to escape from it; but it is very rarely that such a revelation is given to man, and it is, therefore, lawful for us to seek a remedy among the many means which God has given us for the purpose of alleviating our sufferings.

By neglecting these means, the so-called Christian Science has already, during the few years of its existence as a religion, or as a system of medical treatment, been responsible for many deaths which might have been prevented if reasonable medical treatment had been adopted. As a religion, Christian Science is, therefore, a superstition which all Christians should repudiate. But as a mode of medical treatment, it should be suppressed by suitable legislation, for it is evidently injurious to the best interests of society.

A TOUCHING INCIDENT.

The following incident is related by the Roman correspondent of the New York Herald, in a letter describing a visit to the Pope:

All persons are required to kneel when before the Pope. Catholics are expected to kiss the Papal ring, and it is left optional with them whether or not to kiss the Pope's foot.

Protestants are of course required to do neither. Many of them, however, voluntarily kiss the ring, for the gentle bearing and simple dignity of the old man impress every one with respect. The occasions were rare indeed when Americans showed themselves lacking in the amenities of the place, and even these rare exceptions were of trivial importance.

One such episode occurred at a reception. When the Pope approached the American group several Catholic women prostrated themselves before him and kissed his slipper. When he had given his blessing he passed on to several others who were not Catholics and extended his hand. Two of the women kissed his ring, but a young girl who was with them, although kneeling, very plainly manifested her determination not to do as the others had done, and, ignoring the outstretched hand, contented herself with inclining her head as the aged man stood before her.

There was something very like a smothered murmur of consternation throughout the hall. The Pope could not have helped noticing the girl's attitude. An amused smile passed over his face, and he said to the young woman in Italian:—"You are one of

my children, just like the others, even if you do not like me." Then the gentleness and tenderness of his face increased as he looked down at the girl and gave her his blessing. When he had passed on to the next group somebody translated to the rebellious young woman what the Pope had said. She knelt there for a minute or so, looking at the aged man's face; then she rose hastily, and rushing over to where he was standing, threw herself impulsively on her knees before him and said: "I am ashamed. I am so sorry! Please let me kiss your hand."

TALK WITH A PARSON.

Parson: "How can ignorant and fallible men discover \* \* \* infallible truth?"

As you and your brethren think you have discovered infallible truth, you must also think that there is some way for ignorant and fallible men to discover it. We say this not by way of a deserved retort to your insinuation that the Catholic hierarchy is ignorant, but because every man is ignorant of revealed truth until he acquires it. Then, even on the hypothesis that you and your brethren now possess some knowledge of revealed truth, there was a time when you were ignorant of it, and at all times you are fallible. In asking how ignorant and fallible men can discover revealed truth you simply ask Father Nugent how you yourselves discovered it. It is as if after crossing a river, or thinking you crossed it, you should ask some one how you got over. If you really have got over what is to prevent Father Nugent getting over in the same way, providing he has no better, surer and safer way. He claims to have a better and safer way. But supposing for argument's sake, that he has no safer way; is it not worst as well off as you are at best.

But Father Nugent denies that the means or way which you use to come to a knowledge of revealed truth is the proper way, because experience proves that it does not lead to that knowledge. The way you follow—Bible alone and private judgment—is the way the Unitarian follows. It tells him that there is but one person in the Godhead, and at the same time teaches that there are three. It tells the Seventh Day Baptist to keep Saturday holy, and tells the Episcopal Methodist to keep Sunday holy; it tells the Episcopal Methodist one thing and the Protestant Methodist something different; and the Presbyterian something different still; and thus on through all the hundreds of wrangling Protestant sects. They all have their private, fallible judgment, and their Bible, and each finds something different in it. Now, there can be nothing more certain than that a way, means or rule that teaches so many contradictions cannot be the true way to find out anything, let alone revealed truth. And Father Nugent is right in holding that, as long as you follow this contradiction breeding way to discover revealed truth, you can never acquire it or never know whether you have it or not. The Rev. S. P. Costman, Methodist pastor of Metropolitan Temple, New York City, is assumed to be as intelligent a man as you are, Parson. He has had the same advantages of a Methodist education that you have had. His standing in your Church is as good as yours, and more conspicuous. He has followed the same method of discovering revealed truth that you follow, and what is the result? In a recent lecture before several hundred Methodist preachers, he, your brother in the faith, Cadman, solemnly declared that "the absolute inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men." And his audience of reverend Methodist preachers applauded his declaration. Now, Parson, do you think the method of discovering revealed truth followed by your brother parson is a safe method for you to risk the salvation of your soul on? And is the salvation of your soul on a piece of brass egotism and self-worship on your part to set up your notions, resting on such a method as a theological yardstick to which Father Nugent or any other sensible man should conform his judgment? The true rule of faith, or means to acquire revealed truth, must necessarily lead to unity of belief, for it must lead all who follow it to believe the same thing. This same thing excludes diversity of belief from all who follow the rule. Diversity of belief in those who follow a rule is proof positive that the rule they follow is not the true rule.

Now, let us come back to your question: How can ignorant, fallible men discover revealed truth? Fallible men, learned or ignorant, can come to a knowledge of revealed truth only from God revealing it directly or through some agency appointed by Him. There is no other conceivable way. Truths of the supernatural order are above the reach of man's unaided reason, and must be accepted if accepted at all, on faith based on the veracity of God. Revealed truths must be believed by man, not because he sees and understands their intrinsic nature, but simply and solely because they are revealed by God directly or indirectly through His appointed agent. Revealed truth is not something presented to man and submitted to his judgment for approval, but for his prompt

and unhesitating acceptance, whether he sees and comprehends fully its truth or not. Our belief, then, concerning things supernatural rests and must rest on authority, the authority of God in the first place, and, secondly, on the authority of the agency through which He has willed to speak to men. This agency in the New Dispensation is the Church founded by the Son of God while on earth. This agent and bearer of His word must be infallible, or men can have no guarantee that the word that comes to them is the word as it left the Divine mind. And as long as men are not certain of this unerring transmission of the Word, their faith is nothing more than unreasoning credulity. God, who deemed it necessary to give men a revelation, also deemed it necessary that it should be protected from change or error in the transmission. Nothing less than an infallible agent could thus protect it. That is why He said, "On this Rock I will build My Church, and the gates of hell shall not prevail against it." and "If he will not hear the Church, let him be as heathen and publican." It is the reason why St. Paul called it "The Church of the living God, the pillar and ground of truth."

Then to the question, How can ignorant, fallible men discover revealed truth? We answer, by obeying the command of our Lord to hear the Church that He established to teach men revealed truth. They who seek revealed truth in any other way do not find it, and by divine injunction are to be looked upon as heathens and publicans.

Parson: "How can ignorant and fallible men authorize and proclaim infinite wisdom and infallible truth?" They cannot authorize it or even know it except from the teaching of God's infallible agent, the Church of Christ. They cannot proclaim it, for the Church alone has authority from God to do that. It is this fact that bears heavily on you and your Protestant brethren.

Parson: "What possible advantage can truth have or gain at the hands of an organization?" That depends on the character of the organization. If it be an infallible organization—such as the Church of Christ—it makes the truth known by promulgating it with infallible certainty. That is an advantage. It separates truth from its counterfeit, error, as wheat from chaff. That is also an advantage. You seem to be laboring under the delusion that all truth is self evident. Get rid of that notion as soon as you can.

Parson: "It was but recently that the present Pope sought to proclaim some theological doctrine, and so he goes back into the Middle Ages and complacently quotes Thomas Aquinas!" A truth that was a truth in the time of St. Thomas Aquinas, or even in the time of Pontius Pilate and Judas Iscariot, is a truth still is it not. It is a characteristic of truth that it changes not. The fact that a truth is old is no reason why the Pope should not quote it complacently, or why you should sneer at it.

Parson: "Have men's conceptions of truth—especially Papal conceptions—made no advance in 600 years?" For the sake of truth, we hope the Papal conceptions of it have made no advance, for if they had the true conception of it six hundred years ago, any change must have been in the direction of a false conception; and as we believe the Popes had a true conception of truth, at that time, we prefer to believe they have the same conception still. Men know a greater number of truths now than they did six hundred years ago, but we do not think their conception of truth has changed. They may reject things that were believed then and believe things that would have been rejected then; but this does not imply a change in the conception of truth.

Parson: "You found the Church on a man."

Catholics have nothing to do with founding the Church. They know that Our Lord once and for all founded His Church on Peter, and said the gates of hell should not prevail against it. They are satisfied with the Church as He founded it. When it comes to founding churches, Catholics confess their utter inability. They leave that to your Protestant brethren, who seem to have a patent on it and a special genius for it. Yours, Parson, was founded about a hundred years ago by John Wesley. The last important performance in the way of Church founding was by Joe Smith. Mrs. Eddy has founded her Christian Science, faith cure sideshow, but it is only an experiment as yet. Both these had the same right to found a Church as John Wesley had.—N. Y. Freeman's Journal.

HERESY TRIAL IN CHICAGO.

Chicago has had many sensations, but the heresy trial which is promised will be something new. New York has had heresy trials, and the Windy City will not be outdone. It is not enough glory for Chicago that she can boast the biggest pork-packing plant on the face of this earth. Six years ago for a heresy trial, and Prof. George Holley Gilbert, of the Chicago Theological Seminary, is said to have strayed far from orthodox paths. It isn't easy to make out what article of the Congregational creed Dr. Gilbert has denied, but he has been saying things. The industrious reporters have interviewed all the prominent parsons of that city to learn their views; and, if one can believe the newspapers, there are others beside Brother Gilbert that ought to be hauled up for heresy. There is the Rev. Dr. A. J. Haynes, for instance, who is reported to have

said, among other things even more strange:

The Church must recognize that its mission is not to save souls, but to save people. We have earned the right, by long struggle, to preach the fatherhood of God. Old beliefs are passing away, and I think that every old theological dogma is doomed; as, for example, the story of the Creation, the personality of Adam and Eve, and of the devil, the story of the fall of man, and the doctrine of vicarious atonement. Religion and theology are two things, and they have long been confused.

Brother Haynes didn't say this for publication. On the contrary, he told the reporter not to put it in his paper. He declared that he didn't want to get into trouble. But the reporter handed in his notes without a thought of the minister's prohibition. And now Mr. Haynes is suffering persecution for notoriety's sake. The conservative sheep of his Congregational flock are horrified, and say he is every bit as guilty as Prof. Gilbert, that he ought to be suspended from the ministry, etc.

We shall follow Chicago's heresy trial with lively interest. Good will result from it. The truth is sure to come out, and it will open the eyes of many pious Protestants to see that there are men posing as ministers of the Gospel who are simply—agnostics covered with the skins of dead Lutheran lions.—Ave Maria.

CARDINAL MORAN ON ETERNAL PUNISHMENT.

The following letter, addressed to the editor of the Age, Melbourne, Australia, appeared in that journal:

"Sir: A friend has forwarded to me from Melbourne your issue of the 10th inst., in which you devote a leading article to examine what you consider to be the Catholic teaching regarding the eternal punishment of the wicked in the next life. You impute to me the conviction that 'estimable citizens as Australians may be in this life, there is nothing short of damnation before them in the next'; and you give as a dictum of mine that 'the great bulk of us, as soon as this troubled existence is over, are bound directly for the everlasting punishment.'"

"I have no intention to intrude religious controversy into your columns, but you will permit me to reiterate these words and sentiments thus imputed to me, and to state that they are quite repugnant to the teaching of the Catholic Church.

"Divine mercy and divine love are the very warp and woof of the Catholic doctrine. You are at one with me when we teach that all those who through the mercy of God are faithful members of His Church here will be partakers of the heavenly inheritance hereafter. But you will say that I exclude from the eternal blessedness all Anglicans and all others who do not worship at our altars in the Catholic Church. I do nothing of the sort.

"There is but one true Church, and it is manifest that Anglicanism cannot represent that divine Church, for a house divided against itself cannot be the house of God. But there are innumerable souls who, though outwardly separated from the communion of the true Church, are nevertheless united with her in spirit, and hereafter, associated with her children, may be with them partakers of eternal blessings of redemption. By baptism they become members of the Church of Christ, and so long as their conscience is not seared with sin they remain in spirit united to her. But if they deliberately reject the gifts of God by closing their eyes against the light of divine truth and by seeing their hearts against the approaches of the divine mercy, they cannot expect to be partakers of the heritage of Christ. They who persistently quench the fire of divine love in their hearts may justly be said to kindle the avenging fires of their own punishment hereafter. Even Judas would not have been lost had he opened his heart to the infinite mercy of God that awaited him. They who associate themselves with Judas in his guilt and follow him in the paths of impenitence cannot but expect to be sharers in his condemnation.

"Yours, etc.  
Patrick F. Cardinal Moran,  
Archbishop of Sydney.

BROWNSON, THE GREAT CONTROVERSIALIST.

Brownson's is one of the most unique figures in the history of the Catholic Church of the United States. As a master mind he rises above the most of his contemporaries, and in his grasp of Catholic truth as well as in his mastery of defending the teachings of the Church he has had few equals and no superior. As may be supposed of one who treats of the highest theological questions without having a thorough grounding in scholastic theology, he wavered at times in his flights, but as soon as he recognized the magnet of authority he steadied himself and yielded to its influence. The Catholic World Magazine for April gives a very vivid account of his conversion and what it was that led him to the Catholic Church.

Conversion.

Washington, D. C., March 27.—One of the notable conversions of the year, is that of Hon. George P. Fisher, who was received into the Church and died in the full communion of the faith on the 10th of February, at his home in Washington.

Judge Fisher was born in Milford, Del., October 13, 1817, and descended from a branch of the family that gave as a martyr to the Church the saintly Bishop Fisher, who was a victim of Henry VIII's persecution.—Correspondent Philadelphia Catholic Standard and Times.



OUR BOYS AND GIRLS.

Here are five words of advice for boys and girls that deserve to be written in letters of gold...

The Song of the Skipping Rope.

Winter time has fled away Spring has had her gentle way, Summer surely must be near...

Oh, so many tricks to do That our mothers also knew - "In the Front Door," "Baking Bread," "Chase the Fox" and "Needle Thread."

Here the counting, sure and slow; To a hundred they must go. Not a hand or arm should swerve, While the rope describes its curve...

Boys may leap and vault so high, But none was ever known to try To master this off, little spring That is so intricate a thing!

A Legend of Charlemagne. The Fatherland is the land of legendary tradition. Among several legends of the Rhine compiled by A. A. Guerber is one of the Emperor Charlemagne and his Empress Hildegarde.

Ten long years had passed since the Emperor had ridden out of his favorite city at the head of his army to go and fight the heathen, and now instead of the welcome tidings of his return, dark rumors of defeat and death spread throughout the whole country.

Hildegarde at first indignantly refused to consider this proposal, but finally seeing the justice of their wishes, she consented for the good of the country to marry any man they recommended - stipulating, however, that she should be allowed to spend three more days in strict solitude, mourning for the beloved husband whom she would never behold again.

Well pleased with this answer the lords withdrew and began making preparations for the coming marriage, while Hildegarde wept for Charlemagne, who, by the way, was not at all dead, but very busy fighting the heathen, whom he had almost entirely subdued.

During the night, while poor Hildegarde wept, an angel of the Lord suddenly appeared to Charlemagne and bade him return in hot haste to Aix-la-Chapelle, if he would not lose both wife and sceptre at once. Thus warned, the Emperor sprang on the steed which the heavenly messenger had brought and sped over mountain and valley with marvelous rapidity, arriving at Aix-la-Chapelle just as the third and last night of Hildegarde's respite was drawing to a close.

Instead of entering his palace, however, the Emperor dismounted and passed into the silent cathedral, where he seated himself in his great golden chair, with his sword across his knees, as was his wont when dispensing justice. There he waited until the sacrament came to prepare the church for the wedding, which was to take place soon after sunrise.

This man, startled by the sight of the imposing figure seated upon the imperial throne and thinking it an apparition, staggered and would have fallen had he not steadied himself by the rope of the great bell, which, thus suddenly set in motion, sent peal after peal through the awakening city.

CHATS WITH YOUNG MEN.

The Power of Transmitting Life. It is of great importance for man to reverence this great function of propagating life - to pass on himself to future generations. This is a most wonderful thing God has given us.

Too Much Cannot be Done for Them. The remark is often heard, "Too much is done for young men now; when I was a boy, we had no Young Men's Catholic Club, with evening classes, gymnasiums, and all these things."

The Nursery of Character. The home is the crystal of society, the nucleus of national character; and from that source, be it pure or tainted, issue the habits, principles and maxims which govern public as well as private life.

For Worldly Ambition or Thankless Repining. For a fit of vain ambition, go into the cemetery and read the inscriptions upon the gravestones. They will tell you the end of that sort of ambition. The grave will soon be your chamber bed, the earth your pillow, corruption your master, and a coffin and a shroud your only possession.

Little Carmel's Inspiring Sentiment. Quite recently six little girls were tying up bouquets and discussing a notice in a morning paper, which said, in addition to the usual bunch of flowers, the directors of the Flower Mission requested each donor to write an inspiring sentiment upon a card and fasten it securely to the bouquet.

"What under the sun is an 'inspiring sentiment' anyway?" asked practical Jenny. "Why, one that awakens emotions," answered Ellen. "And as it is near vacation, I shall choose 'Backward,' turn backward, O Time, in your flight!"

"Nonsense!" exclaimed Jenny. "People wish something that will do for any time. Now, 'Early to bed and early to rise,' - that's good sentiment and they couldn't help profiting by it." "But it strikes me," said Bess, "that working folks get up early anyway, and many invalids can't get up at all. Now, I shall take, 'Be good, and you will be happy.' Who has any objection to that?"

"It is certainly harmless," replied Margaret; "though don't you think it sounds like a copybook? Improve people's minds, I say. Culture is what they need. Now, there's Dante. A quotation from him ought to be inspiring; but I can't think of one this moment except this: 'All hope abandon ye who enter here.'"

There was a general protest at this, the girls thinking it entirely too discouraging; so Margaret took instead, "Pain living and high thinking." "I don't think that people who live plainly just because they can't help it, find it very inspiring," remarked Clara.

But Margaret could think of nothing better, and would not change it. As for Clara, she took this, "Beyond the Alps lies Italy," simply because she had always thought it such a nice topic for a graduating essay; she knew seven girls who had used it. Little Carmel had been silent all this time, but now the rest begged her to tell what words she would put on the bunch of roses she was tying up.

"I'm just going to write, 'Holy Mary, pray for me,'" she said. "That will mean everything." "Girls," spoke up Bess, "Carmel's is the only inspiring sentiment in the whole lot. It makes mine seem very silly." "And mine!" "And mine!" cried the others.

Then a conference was held, that resulted in six bouquets instead of one carrying little Carmel's sweet petition. One went to a factory girl, who pinned the bit of paper where her eyes might fall upon it as she lifted them from the loom; one to a poor soul whose life ebbed away with those words on her pale lips.

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"Nonsense!" exclaimed Jenny. "People wish something that will do for any time. Now, 'Early to bed and early to rise,' - that's good sentiment and they couldn't help profiting by it." "But it strikes me," said Bess, "that working folks get up early anyway, and many invalids can't get up at all. Now, I shall take, 'Be good, and you will be happy.' Who has any objection to that?"

"It is certainly harmless," replied Margaret; "though don't you think it sounds like a copybook? Improve people's minds, I say. Culture is what they need. Now, there's Dante. A quotation from him ought to be inspiring; but I can't think of one this moment except this: 'All hope abandon ye who enter here.'"

There was a general protest at this, the girls thinking it entirely too discouraging; so Margaret took instead, "Pain living and high thinking." "I don't think that people who live plainly just because they can't help it, find it very inspiring," remarked Clara.

But Margaret could think of nothing better, and would not change it. As for Clara, she took this, "Beyond the Alps lies Italy," simply because she had always thought it such a nice topic for a graduating essay; she knew seven girls who had used it. Little Carmel had been silent all this time, but now the rest begged her to tell what words she would put on the bunch of roses she was tying up.

"I'm just going to write, 'Holy Mary, pray for me,'" she said. "That will mean everything." "Girls," spoke up Bess, "Carmel's is the only inspiring sentiment in the whole lot. It makes mine seem very silly." "And mine!" "And mine!" cried the others.

Then a conference was held, that resulted in six bouquets instead of one carrying little Carmel's sweet petition. One went to a factory girl, who pinned the bit of paper where her eyes might fall upon it as she lifted them from the loom; one to a poor soul whose life ebbed away with those words on her pale lips.

who never renounce their evil habits. Their gradual degradation is well illustrated in Hogarth's series of pictures entitled "The Rake's Progress." When the artist referred to, lived, the manners may have been a little different from what they are now, but the world, the flesh and the devil are just as busy to day as they were then in destroying the earthly and heavenly prospects of young men.

Of what avail the midnight orgie if you wake up in the morning with a headache which prevents you from doing properly the work you are called upon to do? The few hours of so called pleasure in which you have been in an unreal condition of mind do not compensate for the misery that you have to endure through this illicit indulgence.

I know that there are certain classes of young fellows who glory in being fast, and they look with disdain upon their more sober associates, but after a few years they see that they have made a sad mistake in the courses they have pursued, for the men they despised are prosperous, while they are miserable creatures, often full of foul diseases.

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The complaint is so common, and so frequently spoken of that the terrible significance of the name itself is lost. If we were to speak of a "stone in the brain," or "a stone in the heart," the terrible nature of the disease would be apparent at once, because we are not used to the expression, and its meaning forces itself upon us instantly.

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