

The Catholic Record.

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

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THE SOCIALISTIC SNARE.

We cannot be too insistent in urging our societies to contribute their quota to the safeguarding their members from the dangers of socialism. That efforts are being made to lure the toiler into the socialistic snare is well known. But what is not well known is that the workingman—ill qualified generally to defend himself against specious reasoning, and led to consider that the present order of things has no power to ameliorate his condition—is drifting toward socialism. He hears it in club-rooms in our cities. He glean information of its doings from various newspapers. He is attracted to it by the fraternity which exists among its adherents. In fact that very thing is one of the most potent factors in the socialistic propaganda. And this fraternity is shown by usefulness which the toiler expects, but does not receive oftentimes from some of the most uncompromising opponents of socialism. He wishes to see love and justice concentered in daily life. But when he hears of it only as an appendage to a speech, and sees those who talk of fraternity callously brutal and indifferent towards those around, and witnesses the servility towards those who have wealth, he is tempted to brand all such as hypocrites. At any rate he contrasts this fraternity with that advocated and shown by the socialist, and loses no time in rendering a verdict.

The man in the street is not an adept at making distinctions. He does not separate the Gospel from the followers of the Gospel. If the men and women who profess to be barren of good works; if their lives touch his at no point; if they hold fast to lines of caste, and regard him as belonging to an inferior order of being, he is inclined to look askance at Christianity itself. In this way an indifferent Christian is unwittingly a powerful ally of Socialism. He may talk against it, but so long as he proves in his own life that Christianity has no vital power he is on the side of the enemy. And we believe that the progress of socialism among us is due in no small measure to individuals of this type who profess one thing and do another; who prate of brotherhood and yet adopt the "don't care" policy of the pagan. Can our opponent say of us to-day: "See how these Christians love one another." Still the religion that bound class to class is ours. If we fail to make its influence felt we are to blame. Conditions are more complicated, but let us remember that the stream of justice and charity sweetened and purified pagan civilization and washed away the selfishness that had grown into the war and wolf of its life. We can and should obtain similar results. If we do not, and if we remain indifferent to the conditions of our brethren, and view schemes for their improvement with apathy, we may be sure of beholding Socialism increase in the land.

The toiler is ready to welcome any programme framed for his benefit. Shivering in the shadow of the Trust, regarded as a mere spoke in the business wheel, and seeing no gleam of light in the darkness which surrounds him, he longs for the grasp of a kindly hand. We believe that, but few take the dream of equality seriously. What wins them is our sympathy and a desire to bear their burdens and to promote their interests. These the socialist gives in measure enough to satisfy those who listen to him.

SOCIALISM AND SOCIETY.

Some, says Dr. Kerby in a recent article in the *Dolphin*, think it wise to resort to ridicule, denunciation and abuse in opposing socialism. There is really not much humor in the question. Organized society has worked out as difficult determinations before. The Socialist loses his sense of the ridiculous and of humor, because the depth of his despair destroys its very resources. It seems that there is but one way to meet Socialism. We must prove that it is not necessary. The proof must be in achievement not in argument: in life and not in books. If society will not give to the disconcerted the reasonable reform needed, it merits the punishment that socialism can inflict. If society as it stands cannot insure these reforms, it is bankrupt, and Socialism's fundamental assumption is true.

CHRISTIANITY AND SOCIALISM.

In his concluding lecture before the Cercle Francaise Harvard, M. Anatole Le Roy-Beaulieu, the distinguished French publicist, pointed out the vital antagonism between Socialism and Christianity. Socialism to summarize works for peace through revolution: Christianity makes for care toward God and man. Socialism puts its faith to the treasures of earth: Christianity bids man to lay up treasures in heaven. Socialism aims to renovate society by means of war: Christianity to develop not war but love among men and by means of that love the fraternity which is the professed aim of the socialist. Christianity, then, has the better methods for attaining the socialistic ideals. And thus, after all, socialism, if it means what it professes, makes a serious mistake in its warfare upon Christianity.

LEGALIZED ADULTERY.

The individuals who seek to push God out of the world and frothy novelists who have all manner of excuses for the individual who sports with the sixth commandment are of the opinion that divorce should be allowed for incompatibility of temperament. It is too bad to have two lives ruined. A finely nurtured woman or man, thoroughbred they call them, should not be harassed for life to an uncongenial mate. And so opens the door to legalized adultery. Incompatibility of temperament is oftentimes the offspring of lustful hearts. Dotards who have gone down far into the valley, welcome it as a pretext for new union, and the young who recognize no master but passion avail themselves of it. But the law of God stands, and this country should be grateful to the Church which, unafraid of the millionaire and regardless of the actions of weaklings who pose as ambassadors of Christ, keeps watch and ward over it.

AN ADMONITION.

Every sensible parent should shut the door of his home against the Sunday papers, especially those which come from over the border. The colored supplements which accompany this kind of literature are abominable. Our postal authorities forbid the transportation of immoral publications, but these papers, which are more mischievous, because more insidious in their attacks in decency and virtue, are suffered to go unchallenged. The young who are allowed to befriend their souls with these artistic monstrosities that teach irreverence to parents and vulgarity are to be pitied.

AN OBJECT LESSON TO CATHOLICS.

M. Combes' speeches are to the point. He is at no power to conceal his policy. He nails the anti-Christian colors to the mast, and, judging by his recent addresses, is confident that the future will not furi them. As we have noted he is an ejectioneer of the first water, and as such would not dare to be so unblushingly insolent and antagonistic to religion were he not convinced that his policy will be supported by his compatriots. Recently he declared that the congregation must go, root and branch: the nobility must be swept away: the Church must bend to democracy. The French Catholics under the feet of a renegade are an object lesson to Catholics everywhere. Indifference to questions which concern the public weal; too great a distance between the pew and the sanctuary, and disunion spell ruin always.

TEMPERANCE NOTES.

"My experience extends now over a quarter of a century, and I declare that four-fifths of the crime and misery which have come before me in my professional or private life has been the result of intemperance."—M. Dupetiaux, Inspector-General of Prisons, Belgium.

Dr. Wolff, a well known authority on the subject, calls attention to the high mortality from cancer in the beer drinking districts of Germany. He instances Bavaria and Salzburg, both great beer drinking centres. Both of these districts show high mortality among cancer patients.

"The great cause of social crime is drink, the great cause of poverty is drink. When I hear of a family broken up, and ask the cause—drink. If I go to the gallows, and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment: Why do not men put a stop to this thing?"—Archbishop Ireland.

Money, nor honor, nor praise can turn the head of any creature whose heart is set on the attainment of his last end and whose life is attuned to the commandments of God.

DEVOTION TO THE SACRED HEART.

SERMON BY THE REV. HIGH B. McMAHON, S. J.

Michigan Catholic, Detroit, June 2.

The following beautiful discourse on Devotion to the Sacred Heart was preached in St. Peter and Paul's (Jesus) church, this city, last Sunday by the Rev. High B. McMahon, S. J.: "And behold I am with you all days, even to the consummation of the world." (St. Matth. 28:20.)

These words of to-day's gospel seem, my dearly beloved brethren, peculiarly appropriate to the Sunday just before the month of June, containing as they do the Sacred Heart's last proof of its exceeding love for man. They refer indeed to Christ's presence as invisible head of the Church. He had just commissioned His Apostles to convert the world, but above all they find their fulfillment in the Blessed Sacrament of the Altar, which is with us "all days, even to the consummation of the world." These words come to us today as an exhortation from the Sacred Heart itself to make us endeavor during the coming month to acquire that personal love of the Saviour which should be the outcome of this devotion—a love like to that which Christ showed for us, and which the Apostles had for Him when He thus addressed them. Their hearts were heavy at the thought of parting from Him they loved, and His great Heart found a way of consoling them by leaving them itself in the Sacrament of the Altar.

This abiding presence of the Sacred Heart in the tabernacle is a truth which I fear we too often overlook or, at least, do not consider sufficiently. In our devotions to the Sacred Heart we forget, at times, that the Blessed Sacrament is its greatest proof of love, and in our visits and Holy Communions we do not fully realize the fact that the altar, behind the tabernacle door, that same Divine Heart still throbs with love for us. Yet 'tis always to the altar's foot that true devotion to the Sacred Heart must lead us; here in very truth do we find the real object of that devotion, the very reason of its institution. For what is it we worship in the devotion to the Sacred Heart? The man who loves is the heart—the real, human heart of the Man-God. But is it the heart, dead, or separated from the Sacred Humanity or the Divinity? Assuredly not, my brethren, but the living Heart of the Son of God—the Heart of Jesus—a heart of flesh and blood, which beat for us long years ago on earth, upon the Cross, which now is living, pulsing still for us in the bosom of our risen glorified Redeemer.

But who, in thought, can separate the heart from love? And so, my brethren, we worship here the love—the infinite, incomprehensible love of the Son of God for us—that love which He had for us from all eternity, when, as the Second Person of the Blessed Trinity, He loved us "with an everlasting love"—and that other love which filled the Sacred Heart at the moment of the Incarnation—all the love of the God-Man for us, both human and divine, as symbolized in His Sacred Heart.

Behold the fruit of our adoration. While the object, the Visible Object, of our worship is the real human heart of the Son of God, the mystical heart, or the love of that same Divine Person for us, is the unseen object, the very soul of the devotion. "The Heart of Jesus, glowing with love for us." Who is there that can refuse His homage and His love? His homage, for it is the Heart of His God; His love, for it is the Heart of One Who first loved him, and proved that love in deeds. Has Christ done aught in deeds to show His love? Look on that symbol of His love and answer. Behold it surrounded with flames, surmounted by a cross and thorns, and do not these recall the agony, the scourge, the crown of thorns, the cruel death He underwent for love of us? Remember that it is a heart of a God, made man for us, become a little suffering Child for us—to win our poor heart's love—a heart full of tenderness and pity. Behold it manifested in our Lord's agonizing sweat on earth, attracting the young and innocent to Himself—"Suffer the little ones to come unto Me, and forbid them not, for of such is the kingdom of heaven." How those words should ring to-day in many a mother's heart, in many a home and school! "Suffer the little ones to come unto Me, and forbid them not, for of such is the kingdom of heaven." Behold that Heart! When moved to pity by Him to use His power divine and restore the son to the mother. See it again at the grave of Lazarus; read its tenderness in the lament of that Lord of almighty power over Jerusalem, His city, which was so soon to reject Him and clamor for His destruction—"Jerusalem how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldst not."

Think, too, how He received the Magdalen, looked with eyes of love on Peter in his fall, greeted with kindness even Judas when he came to betray Him in the garden—and can you doubt that He loves it in return? And that same Divine Heart glows still with love for us in the bosom of our Lord in heaven! In heaven? Yes, but yet on earth. Behind each tabernacle door that loving Heart is waiting for our love; thence it calls out each one, as if he were in an especial manner our old: "My child, give Me thy heart." And there in an especial manner our old awaits us who know of this devotion. For what was His object in revealing the mystery of His love? Listen to His own words to Blessed Margaret Mary: "Behold the Heart which

has so loved men, and has been loved so little in return." Do you catch that point of the Saviour? "Loved so little in return!"—a loving heart, neglected, lonely, yet loving still, could utter the words! And in these words we have the two-fold end of the devotion: To love Jesus in return, and to make amends to the Sacred Heart upon the altar, because it is loved so little, so seldom even thought of by the vast majority of men.

Here is a motive which should appeal to us. Look out upon an unbelieving and a scoffing world! Think of the sacrifices, the blasphemies, all the insults heaped upon that loving Heart since first it hid beneath the sacramental veils. Picture to yourselves a Catholic, one who knows that Sacred Heart, going with sin-steeped soul, with Satan in his heart, towards the altar, and that dear Lord! But no! Your loving hearts would sicken at the sight of that Jesus again betraying His Master! Is there ought then for which we can make amends? And even if such crime as this is rare among us (and thank God it is!), are there no other faults of forgetfulness for which we can atone? He often is the longing of that Sacred Heart for some one to come and kneel in loving adoration before it left unsatisfied? I speak not of some church in the lone countryside, but here in our city's midst, where the heedless throngs surge to and fro, all the day long, and there is that Sacred Heart, alone and unthought of during the watches of the night, often alone and neglected through the day, beating there with love for us, waiting to pour out its graces upon us—waiting, alas! often in vain!

Will we not resolve then to do what in us lies, during this coming month, to atone for the coldness and neglect of men? And let us keep in mind when we kneel before the altar that we adore a living, loving heart; the heart of a God, but yet a human feeling heart which, in that tabernacle, really pulses with love for us; not think always of Our Lord as far from us, in heaven, but is really, truly present here, with the longing of that heart still unfulfilled, and thus try to make amends for our past forgetfulness for our sins and the sins of others. We can not, I know, spend all the time our hearts would urge, before our Lord here present; but 'tis just here that the Apostleship of Prayer shows itself in league with the Heart of Jesus. By the morning offering of the "Apostleship" we can make all our sins, which are not sinful, acts of prayer and praise and reparation; for we offer them all for His intention, in union with His Sacred Heart. Let us come before Him then this month.

The sacrifice will be light for us, but the glory to Him great, and great too the rewards we shall reap. He has promised to pour out all His graces for our sins and the sins of others. Come then often and "draw waters with joy from the Saviour's fountain." For this is the invitation which the Church herself extends to us. After telling us in the Epistle of the Feast of the Sacred Heart "to rejoice and praise the Lord, or great is He that is in the midst of us, the holy One of Israel," she adds the words of Isaiah: "For you shall draw waters with joy from the Saviour's fountains." Would we know why the Church takes these words of the ancient prophet to celebrate our Lord's latest revelation of His love, we too must try for a moment to catch a glimpse of the vision which doubtless flashed before the prophet's soul when he thus addressed the nations whom he saw in spirit thronging to the temple of the future Messiahs: "The awful agony of the first Good Friday afternoon is over, the echoes of the expiring cry of the God Man have died out among the Judean hills—Calvary is hushed and all deserted; save for three forms hanging on the crosses—save for a group, alas how small! where the devoted ones await, with bowed heads and anguish-crushed hearts, the return of those who had gone into the city for permission to remove the body of their stricken Lord. Above them on that sacred frame the four gaping wounds—fountains through which had welled up for long hours the life blood of the Saviour—seen as last exhausted and the sacred blood is slowly drying on the mangled feet and arms.

But see! The soldiers of the doubting Governor approach, and one strikes with his lance and lo! the heart, the Sacred Heart is pierced, and immediately there came out blood and water." Behold I my brethren, the heart, which has so loved men, that is, that it spared not even the last drop of its blood! Behold, indeed, the fountain from which all coming ages shall "draw with joy" the life-giving waters of the Saviour! Waters of grace to cleanse their souls of sin, waters of strength and gladness to quench their thirst forever. Long before, by the well curb of Samaria had He promised: "Who so drinks of the water, which I shall give, shall not thirst forever," but "it shall become in him a fountain of living water springing up into life everlasting." And here in Calvary was first opened that well-head of all graces, and here beheld the first adorer of the Sacred Heart! Mary the spotless, John the well beloved, Magdalen the loving, and in the person of the Centurion we not behold the first hard heart softened by devotion to the Sacred Heart—the first of a long line of sinners, who, according to the promise made in days then to come, were to find in that heart the "source" and "the ocean of infinite mercy."

Truly, my brethren, can we, as we fix our gaze on that open side and lance riven heart of the Saviour, exclaim in the prophet's words to all who

practice this devotion—"You shall draw waters with joy from the Saviour's fountain," and truly can the Church repeat the words to us as we kneel here before the altar for that Sacred Heart has not been closed, and we too may during this month of June draw, even more abundantly, waters with joy from this opened fount of the Saviour.

"CATHOLIC" OR "ROMAN CATHOLIC."

"Catholic" or "Roman Catholic" was the subject of a brief discussion in the British House of Commons the other day between the Speaker and some of the Irish members. One of the latter, Mr. Delany, had put on the notice paper of the House a question relating to a memorial from the Catholic employees in a Government department in Ireland for an increase of salary, and when about to ask his question in the usual course he found that some official of the House had inserted the word "Roman" before the word "Catholic," whereupon the following colloquy took place between Mr. Delany and Mr. John Redmond (the Irish leader) on one side and the Speaker on the other:

Mr. Delany, in putting the question, said—I have to draw your attention, Mr. Speaker, to the insertion of the word "Roman" before "Catholic" in the original copy, and I wish to know by whose authority it was done?

The Speaker—I think it is well known to most honorable members that the word "Roman" as such is not intended and never is supposed to be an offensive observation or description. The word is one that is used, not for the purpose of creating, but avoiding any feeling of religious objection or animosity of any kind. It is not objected to in this sense, and as the use of the word "Catholic" is one which is claimed by other Churches as well, the insertion of "Roman" is merely intended to avoid any dispute or difference or ambiguity, and for no other purpose is it used. It is always the practice to indicate by the word "Roman" what Church is meant.

Mr. J. Redmond—May I ask, in view of the fact that the word "Roman" is regarded as offensive to the Catholic community, and inasmuch as it is never used by us, whether in these circumstances you will consider the inserting of the word in these questions against our wishes as inadvisable.

The Speaker—I am afraid if I adopted the suggestion it would give rise to fresh disputes.

Mr. Redmond—It is an historic fact, and no one can dispute it, that the appellation is always regarded as offensive by the Catholics of Ireland.

The Speaker—I should be personally extremely anxious to avoid giving offense to any denomination.

Mr. Delany—I beg to give notice that I will put this question down to-morrow in its original form.

The fact here stated by Mr. Redmond that the word "Roman" in reference to their Church is always regarded as offensive by the Catholics of Ireland may be of interest to many Catholics of America, who not only have no objection to such application of the term, but make use of it themselves in the rule books of their societies. In Ireland it is used only by Protestants and that in a sense that Catholics cannot accept, namely that they (the Catholics) are only a branch of the Catholic Church, in the sense that the Speaker of the House of Commons observed, other Churches make claim. The Irish view is that, admitting "Roman" Catholics a correct designation would imply that there is another Catholic Church beside the Roman, which, of course, the Catholic Church could not and does not allow. In commenting on the matter as raised in the House of Commons the Dublin Freeman's Journal cites as follows the authority of the eminent Protestant historian Lecky as against the prefix "Roman":

"The protest against the insertion of the word 'Roman' before the word 'Catholic' in the notice paper may render it of interest to know that the late Mr. Lecky, when taken to task for the use of the word 'Catholic' without the prefix 'Roman' in a letter which was published in the Times, said that in all his writings he had used the word 'Catholic' in the sense in which it was perfectly understood; that he had never qualified it in a manner which the professors of the Catholic faith would regard as offensive, and that he would never change what had been his invariable practice with regard to a word which had acquired a distinct meaning, both in the religious and political world. By way of illustration, he mentioned that the terms 'Catholic association,' 'Catholic disabilities,' 'Catholic emancipation' were all understood, and that the prefix before them would favor either of bigotry or pedantry or both."

It is hardly necessary to add that "Roman Catholic" is not to be found in the Credits of the Church nor is it ever used in any of her official documents. The popular idea, too, is "Catholic" and not "Roman Catholic." When a stranger wishes to know the way to the Catholic Church he does not need to say "Roman." The man in the street or the boy in the street will understand perfectly and at once what is wanted when "the Catholic Church" is mentioned.—N. Y. Freeman's Journal.

Keep on trimming your lamps, tilling your soil, tending and pegging away. You never can tell when the messenger of success will come.

CUT THIS OUT AND PUT IT IN YOUR PRAYER BOOK.

We are approaching the golden jubilee of an event of great importance—the proclamation of the dogma of the Immaculate Conception. His Holiness Pope Pius X. has composed and recommended the following prayer to all the faithful. He has enriched the daily recital of the prayer with an Indulgence of three hundred days to be gained each day. Cut it out and put it in your prayer book and recite it devoutly.

PRAYER TO MARY IMMACULATE.

Composed and recommended to all the faithful (with an Indulgence of three hundred days once a day, September 8, 1903) by His Holiness, Pope Pius X.

Most holy Virgin, who wast pleasing to the Lord, and didst become His Mother, immaculate alike in body and mind, in faith and love, look graciously upon us wretched sinners who implore thy powerful patronage during this solemn year of jubilee, wherein we celebrate the proclamation of the dogma which announced to the entire world that thou wast conceived without sin. The malicious serpent, against which was uttered the first curse, continues without ceasing to combat and insinuate itself among the miserable children of Eve. Do thou then, our blessed Mother, our Queen and Advocate, who from the first moment of thy conception didst crush the enemy's head, receive the prayers which in union with thy own heart we ask thee to present at the throne of God, that we may never yield to the allurements which will beset us; so that we may all reach the harbor of salvation, and that despite so great dangers, the Church and Christian society may once more chant the hymn of freedom, of victory and of peace. Amen.

CATHOLIC NOTES.

We are pleased to note that His Lordship Bishop McDonald of Harbor Grace has returned to his diocese in Newfoundland after having spent some time at the Hotel Dieu, Montreal. The Bishop's many friends throughout the country will be delighted to know that he is sufficiently recovered in health to undertake the journey. We hope His Lordship will be given many more years of health and strength to continue his arduous labors in Newfoundland.

The last letter received from His Grace Archbishop Langevin since he crossed the ocean was written at Havre, France. Both the Archbishop and Father Lacombe were in the best of health at the time of writing. They intended to proceed on their way to the Holy Land in a very short time from that date.—N. W. Review.

Announcement is made that the Rev. Alvah H. Doran, formerly a curate in St. Clement Episcopal Church, Philadelphia, who became a convert to Catholicism about a year ago, will enter the priesthood in the Eternal City some time next month. Since his reception into the Church Mr. Doran has pursued his theological studies in the American College in Rome.

The Irish hierarchy has lost two of its most noteworthy members by death within a few weeks. Following upon the death of the Most Rev. Dr. McRedmond, Bishop of Killaloe, comes the news that Dr. Coffey, Bishop of Kerry, has died at Killarney. Dr. Coffey, who was about sixty-five years of age, had been Bishop of Kerry since 1889. R. I. P.

Captain Peter Hesselblad, U. S. A., was received into the Church at Rome recently, by Monsignor Sogaro. The Captain and his sister were received in audience immediately after by the Holy Father.

Very Rev. R. T. Lacombe, O. M. I., the noted missionary of the Canadian North-West, has just sailed for Europe with Archbishop Langevin of St. Boniface. They will visit the Austrian Court at Vienna, to seek aid for the Galician missions in Manitoba and the Territories. An effort will also be made to secure from the Greek Catholic Bishops some Galician priests of the Ruthenian rite, and a few teachers.

One of the most notable contributions to a branch of ecclesiastical art comparatively neglected in new days—that is the art of book illumination—was furnished by the misal prepared for the Pope's use during the Gregorian celebrations. It was the work of the nuns of St. Cecilia of Solesmes—daughters of St. Benedict. They have been banished from France through the act of M. Combes and have taken refuge in the Isle of Wight, in the south of England. Here they decorated the beautiful misal, which the Pope used in the Mass which he celebrated on April 11 before 50,000 people from many lands.

Hale and hearty despite his ripe age of ninety-one years, Very Rev. D. Dandrand of Winnipeg, Manitoba, still attends to his duties as chaplain of the Hospice Taeh. He has been a priest for sixty-nine years, and it is said he is the oldest priest in Canada and the oldest Oblate Father in the world.

"The City Council of Hamilton, Ohio, has levied a tax of one mill on every dollar's worth of taxable property in the city for the benefit of Mercy Hospital, in charge of the Sisters of Mercy. This will net the Sisters an income of about \$10,000 a year. The example set by Hamilton City Council could well be emulated by that of many other cities where the hospital Sisters do such heroic work, saving the city many thousands of dollars in the care of the sick poor."

MARY LEE

or The Yankee in Ireland

BY PAUL PEPPERGRASS, Esq.

CHAPTER XXIV.

UNCLE JERRY AND MRS. MOTHERLY, AND THE CAPTAIN SUGGESTS A MEANS OF RECONCILIATION.

"Up my word, it's very strange," said Mr. Guirke to Father Brennan, as the latter entered the breakfast parlor at Greenmount to make his usual morning visit; "I declare it is exceedingly strange."

"What's the matter now? anything new since last night?" inquired the priest.

"No, but that abduction of Miss Hardwinkle—Mrs. Motherly has just returned from the post office, and says there are no tidings of her yet. What in the world could the fellow mean by carrying her off?"

"You'll soon find that out. I suspect. Lanty seldom plays a trick without an object."

"You think Lanty's the man, then, without doubt?"

"Certainly—not another would attempt it," and the priest picked up a newspaper, and familiarly took a seat at the window.

"Why, God bless me, if Robert Hardwinkle gets hold of the unfortunate fellow, he'll transport him," said Uncle Jerry, pacing the room uneasily, and bobbing the tail of his morning gown up and down as usual. "He certainly will transport him—oh?"

"Never mind. Lanty can take care of himself. With all his recklessness he managed to keep clear of the hands of the law. Ten chances to one, it caught with the lady in his custody, he would make it appear he was only taking her home."

"Just so. I wouldn't doubt it in the least," assented Uncle Jerry; "the fellow's capable of doing anything. In fact, he has imposed on myself a hundred times. No later than last week the rogue sold me hare's ear and crotton, not worth a brass farthing—"

"Ha, ha!" laughed the priest, "you're beginning to find him out at last."

"Well, but after all, the villain has something in him one can't help liking. He's full of tricks, to be sure, but still he's honest in his own way. I wish to Heaven he was out of the country for a while, at all events; for if he stay here that serpent will destroy him."

"Who?"

"Yes; he'll follow him like a bloodhound. But by the by, I had almost forgotten. What of your young friend Barry? Will he be committed?"

"I fear it. Captain Petersham says he can't help committing him. The case is so clear there's no possibility of getting over it."

"Poor fellow! I'm sorry for him, and I'm very sorry on Mary Lee's account. Can't nothing be done to save him—oh?"

"Nothing—the sergeant of police here—Mulvan, who is really a very honest, decent fellow—says he must identify him."

"They say he's a fine young man, this Barry?"

"Very much so, indeed. He's as handsome and high-minded a lad as you could meet with any where. But like all young men in love, he is very imprudent. So much so indeed, that I often think he must have been crazy to act as he has."

"The idea of his running the gauntlet through all the constables and spies between here and Cork, with a reward of five hundred pounds for his head, merely to see a foolish young girl, is so provoking to all who feel an interest in his welfare, that—"

"Hush, hush! Father John! nonsense! say no more about that. Love's a thing you're not competent to speak of, you know. It's out of your line altogether. So far from thinking the less of him for the imprudence, I think the more of him. But apropos of the Lees," he added, throwing up his spectacles and halting before the priest; "have you found out who they are, or what they are?"

"No, sir; so far as regards their family connections, I know no more about them than you know yourself."

"I declare! It's very strange. I can find no name to give me the least information respecting the family. I tried once to draw something from Kate Petersham, she's so intimate there; but the young baggage was as close as an oyster. As for Roger, I don't venture to approach the subject, lest he take alarm; and then he would never come to sell me a picture again. But have you no conception of what the mystery is? It can't be murder, I suppose."

"O, no; nothing of that nature. It means, I suppose, that Mr. Lee got embarrassed in his money affairs, and left home for a time to avoid his creditors—that's all, I suspect."

"Poor fellow," said Uncle Jerry; "it's a pity of him."

"It is indeed a great pity; for he's an honorable, generous-hearted man as I've met in many a year."

"God comfort," ejaculated Uncle Jerry again, twirling his thumbs as he looked through the window. "O, dear! O, dear—what a poor sight, to see a high minded, well-bred gentleman like him reduced so low—so low as to trim oil lamps for a living!"

"It's hard."

"Hard! Why, only think of it! Here am I, a miserable, good-for-nothing old imbecile, without kith or kin in the world, and with plenty of money to my purse, and a comfortable house to live in, whilst down there in the black hinds of Araheera there's a gentleman of birth and education with an angel of a child to take care of, and not a shilling in his pocket to buy the common necessities of life. I declare it's awful!"

"The ways of God are wonderful."

"Wonderful? I tell you what, Father Brennan, one must be well fortified by religion to bear up against it. A beautiful girl like Mary Lee, pining away in poverty and solitude, working, working, night and day, night and day, at her easel to earn a morsel of bread, and I a worn out old fellow, doing nothing, nay, occupying some useful

body's place in the world, when I should have been kicked out of it long ago. Why, sir, it's outrageous to think of it. It's actually outrageous."

"Stop, stop—take care, Mr. Guirke," said the priest; "you talk too fast."

"Sir, it would provoke any man. I say if Aristotle were a saint, it would provoke him; and Uncle Jerry rose and pushed back the chair violently."

"But this is taking God Almighty to task, Mr. Guirke. You should remember He ordered everything for the best, and that inscrutable are His judgments, and unsearchable His ways."

"I know that. I know God is good, and I know all that seems strange to us now will be fully explained hereafter, of course. Why, if I didn't believe that, I wouldn't put up with it half the time."

"Ha, ha!" laughed the priest—"put up with it? You haven't much to put with, I should think?"

"No matter for that; I have my own feelings, and you know very well, Father John—Here Mr. Guirke was interrupted by the entrance of Mrs. Motherly."

"Humph! may I beg to know, ma'am," said he, turning half round and looking angrily at his respectable housekeeper, "may I beg to know why we are interrupted?"

"It's no offence, I hope, to come with a message," said Mrs. Motherly, deprecatingly. "I never thought it was."

"Didn't you? It's no matter what you thought."

"Don't be unkind to the good woman," said Father John, who understood Mr. Guirke well, and knew all his little weaknesses respecting Mrs. Motherly. "Don't be unkind to her, Mr. Guirke. She is a very excellent woman, is Mrs. Motherly."

"Humph—good enough, if she only knew her place. But I protest against her invidious habit of interrupting me when I have company. I shan't tolerate it, sir, any longer."

"Just listen to that, Father John, when he knows in his heart and soul it's his own story he's telling."

"My own story, woman?"

"Yes, sir; just yer own story. For ye never have company in the house but ye thrate me this way. There's no livin with ye, when there's any body to the fore."

"And how is it when he's alone?"

"It's false," said Mr. Guirke; "I say it's false."

"False! O, the Lord pardon ye, sir, the Lord pardon ye, for believin yourself; for I take it to my death, Father Brennan, there's not a quieter nor a kinder man livin, when he's by himself."

"Indeed!" said the priest, emphasizing the word, and looking significantly at Mr. Guirke. "Ho! ho! that's the way of it!"

"Pray what do you mean, Mr. Brennan?" demanded Uncle Jerry.

"O, nothing, nothing particular. I was merely thinking of what Captain Petersham says of you and Mrs. Motherly."

"Of me and Mrs. Motherly?" repeated Uncle Jerry.

"Of me and Mr. Guirke?" echoed Mrs. Motherly. "What could he say of me, yer reverence? I defy him to say any thing of me but what's decent."

"Of course you do, Mrs. Motherly. You have always been, since you came to reside in my parish, an honest, respectable woman. Captain Petersham, when he spoke of you and Mr. Guirke, never pretended to insinuate—"

"O, I dar him to it!" exclaimed the good woman, "dar him to it and he'll be here face to face for many minutes, for the message I came with was from his groom that he'd call here on his return from the barracks. I'll dar him to say any thing against my character. Och, och, it'd be a poor day with me to hear my name now in the mouth of the people, after livin fourteen long years a widow, without man or mortal ever presuming to throw dirt at my door."

"Hierna! the Lord be about us—to the spake of Mr. Guirke and me in the same breath!"

"My good woman," said the priest, rising from his chair and approaching her, "you take this quite too seriously."

"Well, listen to me, yer reverence, for a minute."

"No, no, not now—some other time—'tis all a joke, you know."

"Joke! but I'll let neither man or woman joke with my character, Father Brennan. I'll not lie under it, sir. Mr. Guirke's a good man, sir, and a decent man, and has the good will of rich and poor; but may I never cross that flag again, if he had the virtues of all the saints in the collinder, and all the gold in the Bank of England to boot, if I'd ever as much as think of him, barrin as I ought to do, and as it becomes my place to do. I know he's kind to me, sir, and very kind to me—"

"Quit the room, ma'am," commanded Uncle Jerry; "quit the room instantly!" and snatching the spectacles from his face, he motioned with them to the door. "Kind to you, indeed! I command you to quit the room."

"And yer house too," replied Mrs. Motherly, raising her apron to her eyes. "O, dear, O, dear! isn't it a poor thing that an old woman like me can't button her master's leggins, or tie his cravat, but he'll suspect her of thinking of what she never dreamt of?"

"I suspect you?"

"Ay, just you, Mr. Guirke; for I believe in my heart no one else could ever make up such a story. I don't deny that I liked ye for a master in spite of all yer odds ways, and that I tried to take care of you, when I seen ye couldn't take care of yourself; but it's little I thought ye'd conster my kindness in the way ye did."

"Listen," said Uncle Jerry, running his hands under his skirts, and bending towards his housekeeper; "may I beg to be informed whether I am master in this house; and if so, why you don't quit the room when I command you."

"As for this cruel tharment, after so many years slavin and workin for ye, night and day," continued the weeping widow, without paying the least attention to her master's request, "I

forgive ye for it. I do indeed, forgive ye from my heart and soul."

"You're resolved, then, not to quit the room, eh, have you actually made up your mind not to leave?"

"Och, hoch! ye'd be dead in yer grave many a year ago, Mr. Guirke, only for the way I watched ye; for, yer reverence, ye know yourself, the poor man has no more wit nor a child—"

"Humph! I see you won't go, Mrs. Motherly. Very well, then," said Uncle Jerry; "I shall. Let me pass."

As he rushed through the entrance hall, his slippers clattering against his heels, and his spectacles swinging from his fingers, the hall door opened, and Captain Petersham entered whip in hand.

"So, ho! what now?"

"Good morning, sir," responded Uncle Jerry, bowing stiffly.

"You're excited, Mr. Guirke, eh? What's the matter?"

"Excited, can't I get excited in my own house, if I please? Captain Petersham, without being obliged to account for it?"

"Undoubtedly, sir, most undoubtedly. Why not?"

"That is," said Uncle Jerry, correcting himself, "that is, if I'm master of the house; but it seems I am not. My housekeeper, Mrs. Motherly, there, is master; and he glauced back at the parlor door."

"Ho! ho! it's only a lovers' quarrel, then. Come, Mr. Guirke, you must get angry with Mrs. Motherly; if the good woman grows jealous of you now and then, you must try to conciliate her, you know, the best way you can."

"Captain Petersham, your language is offensive," said Uncle Jerry, "and I shan't put up with it any longer."

"And, Captain Petersham, you must clear my character this very minute," sobbed Mrs. Motherly, coming up from the parlor with her bonnet on her eyes, followed by Father John. "I'm a lone woman, sir, and have nothing but my character to depend on."

"By the Lord Harry," exclaimed the captain, looking from one to the other, "here's a pretty piece of work. Ho, ho! and Father Brennan, too. By George, sir, you're the very man. You can settle the whole affair in a jiffy."

"How so?"

"I'll marry them at once, sir. Marry them instantly. Nothing else will ever put a stop to their love quarrels."

"Mr. Guirke, on hearing this, could contain himself no longer. "Captain Petersham," he cried, "I shall not ask you to quit my house, for nobody ever did it yet at my request, and nobody ever will, I suppose; but, sir, I'll leave you and your friends to occupy the premises, and I'll leave this neighborhood to-morrow, and seek for some place where I can live in peace."

"Mr. Guirke, are you mad?" said Father John, stopping him as he turned the handle of the hall door.

"Gentlemen, dear, don't let him go out without his cap," said Mrs. Motherly; "and them slippers of his, sure they're no better than brown paper—he'll be in his death of cold. O, hierna! hierna!"

"Mr. Brennan, am I to consider myself a prisoner in my own house?" demanded Mr. Guirke. "Say yes or no, sir, at once, and be done with it."

"As the priest was about to reply, the clatter of horses' feet was heard approaching, and next instant Kate Petersham, mounted on Moll Pitcher, the coach sinking into the courtyard, and reining up at the door, jumped from the saddle.

"Mr. Guirke, a word with you," she said, taking his arm, and leading him back to the parlor; "as for you, Father John, I must see you before the trial comes on."

TO BE CONTINUED.

A NOCTURNAL VISITOR.

THE MOTHER'S TRUST IN ST. ANTHONY'S AND A KING'S PARDON.

In a peaceful little cottage by the seaside there lived a young fisherman and his mother. One stormy night while they were performing their night prayers, they were startled by a desperate outcry as that of a man in terrible agony. The young man rushed to the door and to his horror found a man who had been waylaid by robbers and was now in a dying condition.

The robbers fled; for besides fearing the presence of a witness, they had to escape the hands of the policemen who were on their trail. The fisherman stooped down to assist the dying man, but in a few moments all was over. The policeman now entering upon the scene and seeing the young man stooping over the lifeless body, captured him as the murderer, congratulating themselves that they had finally succeeded in tracing one of the band of robbers for whom they had long been searching. All protests on the part of son and mother were in vain, and he was taken to prison.

The circumstantial evidences were too strong against the young fisherman; the trial was soon heard. He was condemned to death.

The police had heeded the cry, the body was still warm, no one was near but he; the testimony of the mother was of no value in this case, and thus the declaration of the young man's innocence was considered only as those of a stubborn criminal. The poor mother had endeavored to come to the trial, but she was so inexperienced and helpless in such matters that she arrived in the court when all was over and the death sentence was passed, the criminal to be executed early the next day. The mother broke out in sobs and tears and asked the judge if there were no way to save her son.

The judge, in order, to get rid of her said in an off-hand way, the king could change matters. The mother's mind was quickly settled. She would go to the king at once, fall down at his feet and plead for the life of her son. She did not know of any formalities and was disappointed when told that she had to bring her petition in the prescribed form of writing. The sun was already going down when she left the palace to find a lawyer to write up her petition. When returning with the

document it was too late, of course, the doors were closed, and no petitioner could enter. The poor woman was heartbroken. No knowing what to do, she passed the night in the Church of St. Lawrence. She entered, and before the statue of St. Anthony prayed as only a mother's heart under such circumstances could pray. But her time even here was short, for the sacristan soon came and rattling his keys, gave her a sign that it was time for him to shut the doors. In her agony the poor mother, who was still holding the document in her hand, threw it over the iron railing calling out loud and despairingly:

"St. Anthony, you must save my child!"

Singularly consoled and quieted, she left the church and went home.

It was about 10 o'clock. The king was all alone in his study, looking through some important documents he had to sign. He had given his servants strict orders to admit no one, as he desired to be disturbed and tried to communicate with the spirits of the dead. It is only of comparatively recent years, however, that serious attention has been given to this study by scientific men.

"According to Mr. Raupert, 'spirit-intelligence,' or 'controls' (the latter name is most suggestive), undoubtedly exist, but their influence is bad. They have the power of acquiring knowledge of facts known possibly to only one man on earth—private secrets never divulged—by which they justify confidence, and attempt to achieve their purpose. What this purpose is may be questioned, but Mr. Raupert makes no concealment of his belief. His language is strong, and the testimony which he quotes of practitioners of the art should of themselves be enough to deter any one from dabbling, even in the slightest way, in such things. Though he does not say so in so many words, it would appear that his belief is something as follows: From the testimony of practised spiritists it is clear that the result of this practice is bad—mentally, morally and physically. In 1877 Dr. Forbes Winslow stated: 'Ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural.' Mr. Hujaniin—at one time an ardent spiritist—writes: 'The (the mediums) consciences are as callous, as if seared with a hot iron; sin has to them lost its wickedness, and they are willing dupes to unseen beings who delight to control their every faculty.' Mr. Raupert, indeed, would go further, and would appear to hold that this was not only the result, but its intended result, of the practice. In fact his words approach very nearly to a belief in the obsessions and demonic possessions which were accepted facts not so very long ago. If this is true—and the cases quoted by him are very difficult to explain in any other way—spiritism is more than foolish, as most people believe. It is dangerous and wrong."

The whole affair had made a wonderful impression on the King. He tried to continue his work, but reflecting again, said to himself how could this man come here at this hour? He asked the chamberlain and all the servants, but nobody had seen anyone enter or depart. They searched, but no traces of the monk could be found.

The King resolved to go to the monastery early next morning and find the solution to this mystery.

The scaffold on which the young man was to be executed had already been erected and the poor young man in his cell was expecting his executioner to enter when the doors of the prison opened and instead an officer of the King appeared with the "pardon."

The young fisherman was at liberty to return home to his mother.

At the dawn of the day the State's attorney was terrified to see a document of pardon signed by the king the day previous lying on the table. He supposed that one of his servants had laid it there and had forgotten or neglected to tell him about it. He was in a terrible predicament. Snatching the document, he rushed to the prison to save the young man's life. We already know that he was king too late.

In the course of the forenoon the king appeared at the monastery of St. Lawrence. He had all the Brothers assembled in the refectory and asked the Rev. Prior who of them had been to see him in the palace the night before. The astonished Prior replied that he knew of no one to leave the house at so late an hour. The King scrutinized the monks, and not recognizing among them the face of his nocturnal visitor, told the Prior what had happened.

The Prior suggested to call the mother, who might inform them to whom she had given the petition.

Meanwhile the king was shown around the monastery to pass away the time, and was also taken to the church. The king passed from one altar to another until he finally came to the shrine of St. Anthony. Instantly recognizing his man, he pointed to the statue and said: "That is the one who came to see me."

"Pardon, Your Majesty," said the Prior, "he is not under my jurisdiction."

In consequence of this incident the city of Naples selected St. Anthony as one of its patrons.

Prejudice.

An honest Protestant is naturally suspicious of teaching. He is starving indeed, for the true faith. But he is like a traveller belated in a forest. He sees a strange wild fruit, tastes a morsel of it, and waits anxiously before eating any more till he finds it does not hurt him. Then he devours it. Give your Protestant neighbor time to think and pray over your teaching. To succeed at once in any good work is to enjoy an exceptional privilege. The usual rule—is explain and wait; and again explain and wait. Be willing to sow the seed that a harvest may be reaped after you are gone.—The Missionary.

A few prayerful moments at the foot of the altar will lighten the burden of the heaviest cross.

MODERN SPIRITISM.

SCIENTIFIC TESTIMONY THAT IT IS NOT ONLY FOOLISH, BUT DANGEROUS AND WRONG.

Now and again men of science unwittingly bear testimony to the soundness of one or other of the teachings of the Catholic Church. To every Catholic the prohibition against "inquiring after things hidden or to come" by improper supernatural agencies set forth in the chapter of the catechism explaining the First Commandment is known. What good reason there is for the prohibition may be gathered from a book on "Modern Spiritism," just published in London, from the pen of Mr. J. Godfrey Raupert. In a notice of this work the Daily News, of London, says:

"Ever since the days of Saul and the Witch of Endor—and possibly even before that time—the human mind, believing in the persistence of the soul after death, has wished and tried to communicate with the spirits of the dead. It is only of comparatively recent years, however, that serious attention has been given to this study by scientific men."

"According to Mr. Raupert, 'spirit-intelligence,' or 'controls' (the latter name is most suggestive), undoubtedly exist, but their influence is bad. They have the power of acquiring knowledge of facts known possibly to only one man on earth—private secrets never divulged—by which they justify confidence, and attempt to achieve their purpose. What this purpose is may be questioned, but Mr. Raupert makes no concealment of his belief. His language is strong, and the testimony which he quotes of practitioners of the art should of themselves be enough to deter any one from dabbling, even in the slightest way, in such things. Though he does not say so in so many words, it would appear that his belief is something as follows: From the testimony of practised spiritists it is clear that the result of this practice is bad—mentally, morally and physically. In 1877 Dr. Forbes Winslow stated: 'Ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural.' Mr. Hujaniin—at one time an ardent spiritist—writes: 'The (the mediums) consciences are as callous, as if seared with a hot iron; sin has to them lost its wickedness, and they are willing dupes to unseen beings who delight to control their every faculty.' Mr. Raupert, indeed, would go further, and would appear to hold that this was not only the result, but its intended result, of the practice. In fact his words approach very nearly to a belief in the obsessions and demonic possessions which were accepted facts not so very long ago. If this is true—and the cases quoted by him are very difficult to explain in any other way—spiritism is more than foolish, as most people believe. It is dangerous and wrong."

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THE GENTLENESS OF JESUS.

It was gentleness not weakness. It was that calm sweetness of disposition and manner which illustrates the kindly self-control of a strong, masterful spirit not the shrinking, timid uncertainty of temper and behavior which resembles gentleness because it lacks something of the power of self-assertion. It was entirely consistent with sturdiness of conviction, positiveness of speech and boldness of action. It was exhibited not only toward our Lord's friends, but also toward His opponents. It was specially noticeable in His treatment of all who came to Him in fear or doubt or sorrow.

Let those who sometimes suppose gentleness to be a tame, insipid, virtue make careful study of it as seen in the character of Jesus. They will learn to admire it. They will be impelled to cultivate it. They will perceive it is a fruitful source of true and mighty power. When we understand one so gentle, as Jesus was, because he can afford to be; because, apart from the moral aspect of the matter, he realizes that he is strong enough in the highest sense to dispense with bluster, we feel that he has attained to a lofty and honorable level of character and life.

Then, when the time comes for righteous indignation of soul—as come it does now and then—and for vigorous, incisive speech in support of the right or condemnation of the wrong, then the very contrast between one's customary gentleness and his temporary sternness adds immensely to the effect of the latter. If such a gentle spirit can be wrought up to such a pitch, we say "How grave the cause must be! We never have known men or women more intense in their opinions, or more unflinching and potential in their conduct and influence than some of those who most closely have resembled Christ in gentleness of disposition and manner."

Gentleness is a characteristic excellence of the truly great. It also is one of the greatest of excellences. Perhaps no other is commonly associated with Jesus in our thought. Nor is the endeavor to attain to any other more difficult or profitable. Happy is the home, the office, the factory, the school, where the gentleness like that of Jesus reigns!

The Discipline of Experience.

One of the experiences that is probably common to most of us is to look back over a period of five or ten years and wonder how we could have been so foolish as to do things and say things on certain occasions which we too keenly remember. To-day as we recall the circumstances we bitterly reproach ourselves that we could have been so fatuous and short-sighted. But probably five or ten years hence we shall look back upon these periods with much the same feeling. We are going to continue to do foolish things to the end of the chapter. By divine grace one may largely overcome such tendencies, but there seems to be no help for unwise and poor judgment and inability to adjust one's self to circumstances but the bitter discipline of experience.

Our experience is composed rather of illusion lost than of wisdom acquired.—Abbe Roux.

LIBERAL SPIRIT ADVANCING.

N. Y. Freeman's Journal. The Rev. W. H. Fishburn is the pastor of the First Presbyterian Church of Camden, New Jersey. "This able and eloquent preacher," says the Camden Post-Telegram, "gave utterance to a declaration which is worthy of more than passing attention. Indeed, the conviction expressed should command the serious thought of every intelligent mind interested in the momentous subject of the advancement of the cause of Christianity."

The declaration referred to was made by Dr. Fishburn in a sermon delivered some weeks ago. It is as follows:

"There are writers—fortunately the number of them grows fewer every year—who tell us in frightsome words that the Roman Catholic Church is a threat to the future welfare of our nation. Will you hear me when I say it, my brothers, the putting out of the fires that burn at this moment on Roman Catholic altars would be the greatest disaster that could overtake our civilization?"

The same journal quoted above remarks on this declaration as follows:

"Time was when such a dictum from a Presbyterian pulpit would have created consternation and evoked practically unbounded reprehension among the body of the congregation, while its author would have been in jeopardy of being sternly disciplined at the hands of the Synod of the Church. If not actually impious, the sentiment would at least have been regarded by both clergy and laity of every Protestant communion as grossly heterodox. That at the present day such a declaration may be promulgated from the pulpit by a Presbyterian divine whose orthodoxy is unquestioned and whose ministerial deliverances are unclouded by even the shadow of sensationalism, presents a striking exemplification of the pronounced advance of a more liberal spirit among the Christian element of our country."

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

LONDON, SATURDAY, JUNE 11, 1904.

ST. JOSEPH'S HOSPITAL.

As was announced in the Cathedral on last Sunday, a "Benefit" will be given some time within a month for the above-named Institution under the management of the Sisters of St. Joseph.

A large and enthusiastic meeting of the unmarried ladies of the Cathedral and St. Mary's parishes was held in St. Peter's school on Sunday afternoon, presided over by Rev. Father Stanley and one of the Sisters of St. Joseph.

Judging by the earnestness and goodwill manifested at this initial meeting the coming "Benefit" will be from a social no less than from a financial viewpoint, an event unparalleled in the history of our fair city.

SPIRITUALISM.

Under the caption The Widow's Mite and other Psychological Phenomena Dr. I. K. Funk gathers a mass of facts in favor of spiritualism. He is evidently an ardent investigator and his book is characterized by a simplicity and sincerity of tone.

AN INVISIBLE POWER.

Witnessing a table turning and chandeliers being lifted up he ought to ask himself why a mere touch should effect this. If the table raps out in answer to questions from persons at a seance he should enquire whether the table itself or something outside it, be responsible for the answers.

betimes the initiated. But when a medium talks intelligently of things unknown to it in its natural state, reads letters of which it had no former knowledge, foretells future contingent events, obeys an order given by the will only, we have proof that an invisible power is at work.

STILL IN EXISTENCE.

The actual existence of witchcraft or spiritualism is dogmatically and historically certain. Our Lord expelled demons in proof of His mission. St. Paul encountered at Philippi a medium in the person of the girl having a phytical spirit, who brought to her masters much gain by divining.

MEDIUMS.

Spiritualism once on a scientific basis will be the death blow to materialism. We may be pardoned for doubting this statement. Men may by this means be brought to believe in the world of spirits, but that they will be brought nearer to God is not so certain. Again, to question the possibility of demons producing any sensible effects in this world is to arraign the Bible. To treasure the teachings of mediums is a lamentable confession of credulity.

OPPOSED TO THE CHURCH.

But some of these mediums exhort us to seek the truth. Granted. Satan spoke softly at first to Our Lord when he tempted Him. The exhortations, however, we have read are extremely vague. They prate about Christianity, which they seek to destroy. They talk of Christ being a materialized spirit. One and all they are unanimous in opposition to the Catholic Church.

A TERRIBLE AWAKENING.

We can read all this in the works of those who have parted company with faith and who are guided by inordinate pride. Men whose feet are on the unstable sand of opinion are apt to be drawn into the vortex of self-worship. The power that would keep mind and heart in subjection but to strengthen and guide them, is cast aside for a power of which they know nothing and whose utterances are calculated to deceive. The awed spiritualist may look upon his transition into the world of spirits as a pleasurable incident, but it will be a terrible awakening for him if he happen to find out that he has been tricked by the devil, who "was a liar from the beginning."

A SUGGESTION.

Dr. Funk says I should think less of myself were I afraid to enter a seance room, though I knew it to be full of devils as the air with bees at swarming time. A soul with pure intent is inviolable. The opening chapter of the book of Job would be enlightening reading for him.

THEIR IDENTITY UNCERTAIN.

At sundry seances messages purporting to come from deceased friends are received. George or Henry, as the case may be, gives information which is oftentimes of a startling nature. So we are told. But how do we know these messages are sent by the souls of deceased friends? We have absolutely no means of testing their identity. Bear in mind also that demons can by virtue of their superior powers counterfeit the manner of deceased friends. St. Thomas tells us that demons frequently pretend that they are the souls of the dead, to confirm in their error the Gentiles who entertained this belief.

THE DEVIL'S WORK.

At times the devil conceals himself so as to better work out his sinister designs; at others, "ape of God" as he is, he strives to imitate the religion of God by having mediums in lieu of prophets and priests, and by his possession of men in imitation of the indwelling of the Holy Ghost and the Hypostatic Union.

FORBIDDEN BY HOLY SCRIPTURE.

In conclusion let us remember that modern Spiritualism when not fraudulent and charlatanism for the purpose of extracting coin from simpletons is forbidden by Holy Scripture. Let there not be found among you any that consulteth pythonic spirits, nor fortune tellers, or that seeketh the truth from the dead.

FAKERDUM.

The United States is the happy hunting grounds of fakers of all kinds. With a hyponated name and any old thing called doctrine by the newspapers an adventurer can get a hearing and the dollar no credentials—a few epigrams in Hindoo or Sancerl setting will do. Should the performer attire himself gracefully, have an eye for scenic effects, and burn a few joss sticks so much the better as it will please the ladies who do little but eat caramels and morphine now and then. It is fast getting into the state of pagan Rome which seemed to have much religion because it rejected no error.

REVELATION AND SCIENTIFIC THEORIES.

It has occurred from time to time in the past that scientific theories which were assumed even by scientific men to be a satisfactory solution of observed phenomena, and were received accordingly almost as if they were demonstrated truth, have afterward had to be abandoned on account of the discovery of other facts which had not previously been noticed. An instance of this was the corpuscular theory of light of which Sir Isaac Newton was the author.

The very name of Newton was of itself almost sufficient to establish a theory; but when in addition to this weighty arguments and facts could be adduced in support thereof, such as Newton was able to bring forward to maintain his theory, it appeared to be presumptuous to entertain any other opinion than that advanced by so eminent a physicist and mathematician. Yet Newton's theory is now admitted to be unsatisfactory, and the rival theory of undulation has completely taken its place.

Some scientific theories which have met with considerable favor have been welcomed all the more enthusiastically by certain people, for the reason that if not in themselves absolutely opposed, at least they seemed at first sight to be opposed to the truths of revelation as recorded in the Bible. Agnostics especially have welcomed all theories whereby they have hoped that the authority of the Bible as a divine revelation might be lessened in the estimation of the public, and especially of the scientific world. We have no doubt that this is even the secret cause that the Darwinian theories of evolution and the survival of the fittest have been so ostentatiously received by some learned men of the present day.

Personally we are not believers in the evolutionary theory at all, and much less if it be coupled with the belief that the wonderful and admirable order of beings existing in the world, and without doubt, in the innumerable worlds which constitute the universe, is the result either of chance, or of any blind force existing in matter.

Professor Haeckel does, indeed, assert that "it is certain that during a period of about one thousand million years, man has descended through various stages of evolution from the lowest form of animal life;" but men quite as "learned in the operations of nature" assert that there is absolutely no instance proved that any one species of animal has ever developed into another

species, and we fully believe that this is correct. Man knows of no law of nature whereby his inert members could be developed or evolved from an imperfect original to a more perfect being with all its parts wisely ordained towards a definite purpose, as is the case in the human body. Evolution without design could result only in the production of monsters whose members would have no reference or necessary relation to each other. Hence, those scientists who have not followed blindly the Darwinian and Haeckelian philosophy have asserted that it is an improved theory, and in our estimation, it is a theory without solid common sense to sustain it.

We might perhaps conceive in a confused manner on first sight that chance should produce the wild and irregular beauties of Niagara, or the Thousand Islands, or the Yosemite Valley. Law might be similarly conceived as producing the symmetry seen in the crystallization of hoar frost and gems and the pretty circles which form on the surface of the water around raindrops; but an intelligence is certainly requisite to form even the simplest organization in which the parts are ordained to a specific end. A watch, a locomotive, a telescope, a telephone, an electric light apparatus, or a dynamo, could not by any stretch of the imagination be conceived as being the product of either chance or law.

But the theory of evolution, considered apart from the existence of a God, not only asserts that such organizations may come from inert matter, but that one such organization may produce another somewhat similar to itself, with moderate improvements, making a whole capable of attaining its purpose in a better way than the parent organization was capable of continuing in this same way for ages, the least perfect beginnings might after a long period result in a progeny which should attain to great perfection of organization.

Owing to the fact that some investigators who have had a reputation as men of profound research in geology and zoology, have taken much pains to propagate a belief in evolution, some Scientists who are really sincere Christians have endeavored to show that the Evolution theory is in no sense opposed to a belief in God and a Creator. They have shown that, at all events, a Creator is necessary for the original atoms and germs from which the universe is supposed to have been developed, and that the theory is in no way opposed to Christian faith. We may admit this to be the case; yet the truth remains that the chief promoters of that theory have really attempted to account by it for the existence of the universe without the intervention of a Creator.

On the other hand, also, it is still beyond dispute that it is as true now as it was when Professor Virchow of Berlin asserted it to be the case, that evolution is an improved theory, and that there cannot be shown a single instance in which one animal species has been evolved from another. It is certain also that the supposed ancestors of man in the genealogical succession devised by the Evolutionists are so entirely different from man in their structure, that there is not a bone or muscle or nerve which does not show that man is a being essentially different from the troglodytes such as the gorilla, the ape, and the chimpanzee.

But there are also other theories on which scientific men had made up their minds which afterward they have been obliged to abandon; and even during the past year some of these theories have received severe shocks, showing that theories have been at times accepted even by learned men, somewhat too readily, at having been demonstrated, when they were in reality founded upon data which were afterward shown to be entirely insufficient.

SOME OTHER THEORIES.

It has long been maintained by Infidels and Rationalists with great show of triumph that this earth is too insignificant to have been the scene of the great manifestations of divine power and love recorded in Holy Scripture as having occurred on it, and especially the Incarnation of the Son of God, and our Redemption by the efficacy of His passion and death.

To this it may be answered that nothing in God's creation is too great or too small to be worthy of His constant notice, and for the exercise of His protection and love. It is the same to an Infinite Being, whether He stretches forth the canopy of heaven, or clothes the sparrow, or gives its perfume to the humble violet. Nothing is so great as to be beyond His power, or so little as to escape His attention.

But Mr. Alfred Russell Wallace, an eminent astronomer, has recently astonished the scientific world by stating that the earth is a more important part of the universe than has been hitherto supposed. It is the home of the only immortal being we know of (except the angels), and "who is capable of becoming a partaker of the divine nature, and is the one being who is at once a part of the created universe and able to stand apart from it and make it the object of His contemplation and study."

Mr. Wallace maintains that owing to this position occupied by man, "he reaches the summit of creaturely excellence, and is the nearest approach to the Creator Himself."

He maintains further that the earth is in fact the only orb in the solar system suited to be a residence for a reasonable creature, and that the solar system itself is placed at almost the centre of the whole universe such as we behold it on a clear night.

We do not intend here to endorse Prof. Wallace's opinion as certain, but we refer to it to show how unsafe are the contentions of those Rationalists who lay down as certainties unproved theories whereupon as from an ambush they make venomous attacks upon the certainties of Revelation. In fact many theories of infidel scientists, and even scientists, have been overthrown when additional light has been thrown upon the subject treated.

In the present instance, the mercies and favors which God has conferred upon mankind do not interfere in any way with what mercies He may have shown to the inhabitants of other worlds if such inhabitants exist. As we do not know whether or not there are rational inhabitants in the other worlds which a look into the skies reveals to our view, it would be useless for us to discuss what favors God may have conferred upon them. We can only say that He will certainly do them all the good which He knows it to be necessary for them, if they exist at all.

Science has been somewhat nonplussed by another very recent discovery which has also a bearing upon one of the modes of attack which mere dabblers in science have made against the truth of revelation.

It has been long maintained by Infidel scientists that the world is vastly older than it is asserted to be in the Book of Genesis. We have seen above that Haeckel estimates that man's first ancestors, (in the lowest form of animal life) lived on the earth more than a thousand million years ago. Others make the term much less than this, but they say that the earth must have begun its career as a molten mass about one hundred million years ago so as to have cooled to its present temperature.

There is an evident discrepancy between these two calculations, for if it was a molten mass one hundred million years ago, it could not have been the residence of man's protoplasmic ancestors, and they must have lived at a very much later period.

But this is not the chief point to which we wish to direct attention here, for it might be said: "But even if we give one or two million or even fifty or one hundred thousand years as the length of time elapsed since the appearance of man's ancestors on earth, this is much further back than the time assigned in Genesis for the creation of the world."

In answer to this we say:

1st. We have already shown how unfounded is the assumption that man had ancestors.

2ndly. Genesis does not assign any date for the first creation of the world. We read: "In the beginning God created the heaven and the earth." After this he began the remote preparation of the earth for man's habitation. How long a period elapsed between these two dates? We are not told, and so there is nothing on this point for science to contradict. Neither does true science attempt to contradict any statement of Genesis, inasmuch as it does not settle for what event the very long period must be estimated, whether for the cooling down of a temperature too great for any form of life to survive, or for the succession of lives from protoplasm to humanity. The two purposes are entirely inconsistent with each other, and neither is sustained by sure science.

3rdly. Within the last year a new element was discovered which, though existing in but extremely small quantities, so far as is known as yet, possesses such wonderful qualities that it completely upsets the theory hitherto held regarding the earth's heat being attributable to its having been once a molten mass which is very gradually cooling. This new element is called radium. Unlike every previously known substance, radium is constantly diffusing heat in large quantities without itself being consumed!

Professor Ernest Rutherford, McGill University, Montreal, declared suggestively in a lecture delivered a few days ago that "the earth's heat is probably not attributable to its being a molten mass which has been cooling for a million years, but to the presence of radium." Showing the healing power of radium, he is reported as having stated that "a single pound of its emanation would produce energy enough to drive an Atlantic liner."

From all these considerations it may

reasonably be inferred that we must be extremely cautious about accepting blindly all the theories of scientists when they propose to our belief what is apparently in contradiction to what we have otherwise good ground for believing, especially so, if revelation be the ground of our belief.

ANOTHER PROSPECTIVE CHURCH UNION.

The Methodists, Congregationalists and United Brethren of the United States have made further progress in the direction of becoming one denomination than the same denominations have succeeded in doing in Canada and have hit upon a plan of representation by population, which, it is thought, will prove satisfactory to all concerned. The Rev. Washington Gladden of Columbus, Ohio, who is Chairman of the joint committee on union of all the denominations named above, on behalf of the committee, presented the plan last week to the Methodist Conference now in session in Washington, D. C., and it is very likely to be adopted by the three denominations concerned. It was received with enthusiasm by the Conference, whence we may reasonably infer that it embodies the idea of saving faith entertained by the Conference and probably by the Conferences of all three denominations, and that it will be adopted in its main features, at least.

The plan provides for a general council of the new Church which is to be constituted. The council is to be composed of representatives from each denomination on the basis of one delegate for each five thousand Church members.

The denominations concerned have not as yet actually accepted the plan, but it has been referred by each of them to a special committee on Church Union, to be reported on at the next meeting of the respective conferences.

The Methodists being Arminian in belief, it is not easy to see how they will be reconciled with the Congregationalists who have hitherto been strict Calvinists adhering to the Westminster Confession with its doctrines of Predestination, Reprobation, and Pre-reprobate infancy. We presume that for the sake of unity these doctrines will be laid aside, perhaps somewhat on the same lines on which they were set aside by the Presbyterian General Assembly, which, without actually repudiating these doctrines of the Confession, explained them away by a supplementary note, thus actually but not ostensibly changing the creed.

Another difficulty will be to reconcile the personal inspiration, which is, we believe, a distinctive doctrine of the United Brethren, with the teachings of the other two denominations which have no liking for such a doctrine; but we presume the difficulty will be got over by some similar device as in the case of the Congregationalists.

We know that there are many in Canada among the various denominations which are meditating union who entirely disapprove of the sacrifice of doctrines under the pretext of consummating a union which they regard as delusive. These dissentients have remarked that the strongest plea which has been advanced in favor of union is that the cost of running a united Church will be much less than that of supporting three distinct denominations, especially in towns where the congregations of each denomination are small. They ask, "Should we not be ready to make sacrifices in the cause of what we believe to be the truth? Ought not a sincere religionist to be ready to make such sacrifices?" And they draw the inference that "a religion based upon the sacrifice of what they believe to be revealed by Almighty God, will not be worth supporting."

We do not doubt that many members of the three churches in the United States which are now on the verge of union reason in like manner; but there is every likelihood that this reasoning will be over-ruled by decisive majorities in each of three sects which are now negotiating in the matter.

What will the recalcitrants do should this be the upshot of the negotiations? While we do not pretend to know what will occur, it seems to us that the most probable result will be that there will be one large sect with a new name, and three smaller ones retaining the old names as a protest against indifference to religious dogmas. The progress of the negotiations demonstrates what we have frequently remarked while treating of the propositions from various quarters that they can be effected only by a sacrifice of principle, and the readiness manifested to make such sacrifices, shows that the former stalwart faith of the sectaries in their distinctive doctrines is rapidly giving way to an indifference to religious dogmas which must finally result in turning the sects over to Rationalism or Unitarianism.

A RESULT.

As a result of the option of the principle into Protestant ordination service of May 25th, in testant Episcopal George Ordman by Bishop H. P. Bishop of the Church in Canada, ordination ceremony of the Bible Train Dr. Gilray of Colman Church.

This assumption of dictation by the Bishop in the civilized Anglican reads very strange instructions given Paul to Timothy consecrated to and Crete respect of the Gentiles placed that Timothy rule their dioceses exercising equal jurisdiction in the clergy and the "Church of ground of truth, lawfully established there with preach the word, and out of season exhort with all long." (Revised Titus, also, also Crete "to stop unruly men, vain teaching things for filthy lucre's sake." These also "have science deflected, they know God they deny Him, disobedient, and reprobate.")

It would have been if St. Peter Bishops in Episcopate to those as if Hymenaeus are invited by St. Paul had taught made "shipper greater extent torian clergy w man in his work is concerned: bared that the Church claim its primitive of the Church of never Presbyte We have no would denounce such terms as the Galatians we or an ang preach unto you that which we hin be anathema

CLINGS.

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The principla of a cha civil bounda the boundary diction, a Churches wh the Church of acted. Thus which was England in A soon after th sorted their I its independ changing its Episcopal Ch atating from dences of a b sacraments a passages ind those baptize sin were on passages wh priesthood of forgive sin. complete se Episcopalian assimilate d byterians in practical as ordination t to Bishops v succession. The Ref organized a

HEARD ABOUT REVIEW. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCIV.

The Presbyterian Witness, of March 19, has the following paragraph: "Our Irish friends are not by any means happy. They still insist upon Home Rule. They still claim a University with a Catholic atmosphere. They have formed a Catholic Association, which is intended to root out all Protestants from the land; but Archbishop Walsh has expressed disapproval of it, and it may not do much harm."

Here are three gibes at the Catholic Irish, the third accompanied with a great exaggeration. Let us consider them in turn.

The tone of this paragraph, as we see, is that of contemptuous surprise that the Catholic Irish should presume to crave anything which both Protestant countrymen do not wish them to have.

Of course, setting aside the Parnells, and Emmets, and Lord Edwards, etc., the Irish Protestants, in view of Catholic Emancipation, are hardly desirous of seeing an Irish Parliament, since they lean upon the Westminster Parliament in the hope of maintaining the ascendancy which otherwise their great numerical inferiority would render impossible.

Like it or dislike it, we may depend upon it that "Celtic chintiness" is not likely to give over until, without doing any wrong to the minority, the general complexion of Irish administration shall have been brought more nearly into agreement with the interests and instincts of the immense majority.

Whether the final settlement will take the form of a Dublin Parliament or not, of course I do not know, as both sides must agree in the ultimate adjustment. In some form, however, Home Rule is a certainty of the future. As Justin McCarthy well says, the ocean insists on union; and the sea forbids identification. It has been reasonably remarked, that should the Irish be removed in a body, and their place taken by unmixed English or Scotch, geographical necessity would soon induce a Home Rule question.

The sneer of our friends of the Witness (after all, a not very forcible one) becomes more pronounced over the Catholic demand for a University "with a Catholic atmosphere." What is there amiss in this? One would think it was the most natural and reasonable request in the world. The Protestant fourth has a University, endowed by the State, with so very decided a Protestant atmosphere, that one of its professors (Tyrrell) feels himself free to publish an almost ferocious satire, in verse, upon the Catholic Church of Ireland. Surely Catholic parents may very well wish to be aided by the Government in setting up a school where their sons shall not be exposed to the influence of such teachers.

That pleasant writer, Miss Ellen Thornycroft, in one of her agreeable novels sets forth with Irish lucidity, while declaring herself an unmovable Anglican, the claims which the Irish have in equity to a Catholic University. She has a right to represent the passage of the bill as a thing of the past, for it is a simple certainty of the future. The present Government, it is known, headed by its Presbyterian chief, acknowledges the rightfulness of the claim, although, even when it was a Government, it had not the nerve to carry it through.

The present Bishops of the English Establishment are men of high character, marked ability, and a sober mind. Their sympathies of course are strongly engaged for Trinity College, Dublin. Yet I believe that the whole body of them, headed by the two Primates, has expressed emphatic approbation of the Roman Catholic claim. Surely this means a good deal for unprejudiced minds. The Spectator too, which is fixedly Protestant, and sometimes more zealously than intelligently so, treats the right of the Irish to a Catholic University as past all question. In deed, aside from party complications, it does not seem to be seriously questioned by thinkers!

Why is it, then, that the non-Conformists are so firmly, indeed so fiercely, against it? We may answer: the present non-Conformists are against anything and everything that will please or profit either Churchmen or Catholics. Bitter religious animosity has a leading part in their programme, and well-adviced justice a very subordinate part. They have, through many generations, slowly and painfully wrought their way, first from under flagrant violence, then from under dull oppressiveness, until now, when their numbers have come to rival those of the Episcopalians, they may be said to have entered upon their actively persecuting stage. Indeed, their great leader, the Baptist Dr. Clifford (personally a very amiable man) declares that he is following the example of M. Combes, although, he makes haste to add, he is not against religion! Think of that! A Christian pastor finding it necessary to assure men that he is not an enemy of religion!

Facilis descensus Averno.

When a man has gone so far as to have need of making such an avowal, he, and his followers, are on the way to worse. Indeed, one non-Conformist league has already put out a tract or two sounding not obscurely like a threat to put down all priests in England, Catholic or Anglican. To be sure, this has given such offense to the less ferocious that even a zealot like Dr. Horton has withdrawn in disgust from the league. Yet this only exaggerates beyond decency what I may

fairly call a persecuting temper of the non-Conformists at large.

Their chief immediate displeasure, naturally, is turned against the Episcopalians, but they are relentlessly hostile to the reasonableness and equitable proposal to secure for the Irish a university "with a Catholic atmosphere," but under lay administration, Mr. Arnold White has reason to say, that their wish is not for religious equality, but for Protestant ascendancy.

They are not content with that measure of ascendancy which is necessarily involved in an overwhelming Protestant majority of the whole kingdom. They are not willing that the Catholic three-fourths of Ireland should have that higher education which is secured to the Protestant one-fourth, unless they will take it under Protestant auspices, including, of course, the auspices of Professor Tyrrell. Therefore the brilliant-minded Irish are so handicapped in the race of life that fair-minded "Theorists and Secretaries lament that they cannot give that measure of public employment to the young men of the majority to which these have a reasonable claim, because they cannot find a sufficient portion that are suitably trained. This unhappy fact seems to give the non-Conformists not an ounce of concern. "Take your intellectual bread from Protestant hands," they say, "or go without it. At least you shall not, with our good will, have a penny out of the Treasury to assist you."

These men do not seem to see that, even from their own point of view, the higher education, besides being a natural right of the major, if it is of the minor part, naturally tends to train independence of mind, and to reduce undue subsmissiveness, so that educated men and women, retaining their religion, are easily raised above superstitions, or mere unreasoning adherence. It is true, however, highly educated, they are almost sure still to merit the reproach of Dr. Clifford's exemplar, M. Combes, by continuing to dislike divorce, by holding aloof from lodges, and by detesting necromancy. Yet these are forms of Protestant enlightenment for which we can hardly suppose that the Presbyterian Witness is very enthusiastic.

There are men among the Nonconformists, such as Dr. Fairbairn, Dr. McKenna, Dr. Shakespeare, who, in thoughtfulness and piety, are equal to the best of the Anglican Bishops. Yet, forty years ago, I began to have misgivings whether the English Dissenters were not falling into practical atheism, so that I was not greatly surprised to hear subsequently the complaint of a Welsh Congregationalist, that the churches of his persuasion were becoming mere infidel clubs. Now, too, I observe complaints from Baptist and Independent ministers and deacons, that their churches are becoming mere associations for assailing the prevailing religion of England. Can it be that that hatred of religion, finding in England too many impediments to avowed orgies, is making its way, more or less, into the Nonconforming churches, in order, under the name of a warfare against idolatry, to carry on a warfare against Christianity?

CHARLES C. STARBUCK, Andover, Mass.

A LEGEND.

BY SISTER DONAVENTURA, O. S. F.

It was a glorious eventide in the land of Judah. The tender shadows were creeping over the verdant glades, while Zion's hoar brow shone bright in the diadem with which the departing monarch of day crowned it. The strains of the shepherds' songs as they guided their flock homeward, and the merry carolling of the dark-eyed maidens, carrying gracefully their well-filled jugs of sparkling water, floated on the languid breeze. The hot, weary day was done; and evening, its dewy pinions dropping peace and blissful rest on the verdant earth, came apace. Over a blooming meadow there tripped a little maiden fairer and more graceful than ever had dawned upon poet's vision. She was clad in spotless white; bright ringlets of soft and silken, gleaming as richest gold, fell in luxuriant ripples over her shoulders, and veiled a face of exquisite loveliness. A small basket hung upon the child's arm; the arm of the most beautiful of earth's daughters, the sinless child Mary.

While her companions at the Temple-school had been enjoying to the utmost the freedom from labor and study, granted in honor of the High Priest, the dear child had stolen away with her share of the delicacies as a refreshment for an aged invalid, to whose relief whatever was given for her own enjoyment and recreation was devoted. The lovely sister was more depressed on that particular afternoon than usual, and the sweet child in the exuberance of tenderness and pity, which in after days procured her the title "Mother of Mercy," had tarried, whispering words of soothing to the sick, and more tender than echoes of angel melodies, until the lengthening shadows warned her to hasten to her Temple-home.

On sped the little one, and as she flitted over the meadows, the flowers seemed to cling to her dainty footsteps, and the last rays of the sinking sun appeared to linger casting an aureole of molten gold upon the pure upturned brow. Her eyes, blue as the sapphirine skies, were raised from time to time to the radiant heaven, while a smile of ineffable love lingered around the sweet mouth as she gazed past the fleecing crimson-tipped clouds, far beyond, in adoring love. The shadows fell a slant; gentle Mary must not be a loiterer, she quickens her footsteps and lo! as they press the sod, delicate flowerets, white as the driven snow, jewel the meadow's base. The fair May Bells gleamed forth in snowy radiance to greet their Queen. And ever as the May-tide comes on, the graceful little bells start from their winter slumbers, and ring out, all over the land, sweet and clear, as silver chimes, the month of our Lady, May, the fairest and brightest in the golden cycle. — St. Anthony's Messenger.

FIVE-MINUTE SERMON.

Third Sunday After Pentecost. SINFUL AMUSEMENTS.

Be sober and watch, because your adversary the devil as a roaring lion goeth about, seeking whom he may devour. (Ephesians 6:11).

I need not tell you, dear brethren, that there is nothing more contrary to the spirit of our holy religion than melancholy. The Church would not have her children long-faced and morose, eschewing all pleasure as a thing sinful; nor would she have them unhappy by depriving them of what is good and forbidding what is innocent, but like a wise mother she permits, nay, sanctions, harmless amusements, knowing that this, far from being an impediment to us in our efforts after holiness, is rather a help.

But, unfortunately, all pleasures are not innocent. There are some which are sinful—very sinful—and which, instead of aiding us by begetting a holy gladness, fill us with remorse and rob the soul of the grace of God, which is the principle of all our joy. Such pleasures as these the Church forbids; such as these she would have us avoid, and she warns us that they come not from God, but from our adversary the devil, who is seeking our ruin. It is with regret that we say it, still we say it with truth, that of late years a very dangerous sort of amusement has taken more or less hold upon numbers of our young people, and now that we are at the beginning of summer, it may not be amiss to say a word or two about a certain sort of "picnics."

It is hard to conceive how a young man or woman, who wishes to be deemed respectable, or even to preserve self-respect, can attend any of those moonlight gatherings known as picnics, festivals, etc. Call them by what name you please, as a whole they are bad. The places where these meetings are held, the persons whom you cannot avoid coming in contact with, make them dangerous at least, and very frequently a real occasion of sin. How can a young girl know the character of him with whom she is dancing? She has not been introduced, to be sure, but what of that? Does she feel quite certain that she may not be subjected to insult, or worse? Is she satisfied that her mother would be pleased to see her with her present companions? Is she not engaged in a dance which borders on immodesty? Take care, my good girl, you have taken your first downward step to-night; retrace your way, and never be found at such a "festival" as this again, if you value your good name.

Nor can young men attend these "moonlight rural gatherings" without endangering their fat families and interests. A pure woman will not marry a man who consorts with bad characters. She will not trust herself to the tender mercies of one who reaches home in the early morning in a half or wholly drunken state. She cannot look forward to a happy life with one of this character, and she will not encourage his attentions. Employers are not over-anxious to have in their service those who come to their occupations with evident marks of debauchery. They believe that young men of this sort are not efficient, and they believe so rightly; they think that these are not altogether trustworthy; that they are constantly exposing themselves to danger and theft. It does not pay, young men, to go to "moonlight picnics." It is not to your interest, either temporal or spiritual. Do not be carried away with the idea that you can be dissipated with impunity. "Be sober and watch" yourselves, remembering that a good name is rather to be chosen than great riches, and certainly to be preferred to the gross pleasures of moonlight orgies.

A CHRISTIAN WAY OF SETTLING INTERNATIONAL DIFFICULTIES.

THE FIRST PRECEPT.

According to this first law of the Church we are required, under the penalty of excommunication, to hear Mass on Sundays and holy days, and to carry out the language of the commandment, "to hear Mass." This means something more than merely going to church. It implies an intelligent act, a mental participation in the Sacrifice offered by the officiating priest.

Yet are there not some who without good cause absent themselves from going to church on those days mentioned in the precept? Some who for trivial causes do not hear Mass on Sunday, and some who do not know when the special days fixed for the performance of the same duty occur? And others still who, despite the positive law, deem it no serious matter to offend against the same at their own pleasure.

But as to those who attend. Among these are there not also some who do not comply with the requirements of the law? Some who for trivial causes do not hear Mass on Sunday, and some who do not know when the special days fixed for the performance of the same duty occur? And others still who, despite the positive law, deem it no serious matter to offend against the same at their own pleasure.

Wherein do such persons comply with the law? Wherein do they give evidence of an intelligent act? By their conduct they indicate a belief that to hear Mass means nothing more than their bodily presence in the Church. This, however, is not the character of worship which is due to God. Neither will it suffice to meet the requirements of the law, and those who are given to it are not only violating the first precept of the Church, but are also guilty of a positive insult to God.—Church Progress.

We sometimes congratulate ourselves at the moment of waking from a troubled dream; it may be so at the moment after death.

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SACRED PICTURES IN THE HOME.

In the current issue of the Holy Family Magazine, Miss Katherine E. Conway, of the Boston Pilot, has a word to say with regard to sacred pictures in Catholic homes which we wish all Catholics would hear and heed. Commenting on the way too many Catholics deal with pictures of sacred subjects, she says:

"It is almost a proverb in New England that you can tell a Unitarian home by the number of Madonnas in it. But in the Catholic home, too often, the sacred pictures are few and unbecomingly placed, and relegated to those portions of the house not seen by the transient guest." Some Catholic home mothers, Miss Conway declares (and we all know how true are her words) have extraordinary ideas as to the fitness of location for sacred pictures. For while the Protestant matron of culture, but without the gift of faith, hangs the Sistine Madonna over the mantel in her front drawing-room, her Catholic neighbor sends the like picture up to a bedroom and puts the "Puritan Maid" or a Japanese landscape in the place of honor down stairs.

Of course Catholics of sense who have a decent pride in the vast heritage of art which is the Church's possession do not make such errors of judgment, but (again in the words of Miss Conway) "these are Catholics so full of human respect, and so narrow and uncultured withal, that they exclude sacred pictures from prominence in their homes, lest they be reckoned devout, or annoy the non-Catholic or infidel guest. They do not fear to offend pure eyes with dangerously suggestive pagan pictures, nor refined taste with the banalities of some fleeting fashion of art. They have not sufficient common sense nor fineness of feeling to understand what they are shutting out of their own lives and the lives of their children in banishing the Blessed Mother and the Divine Child."

It may be added that it is not the Catholics of humble life who do this sort of thing. They may err by placing upon their walls inartistic daubs supposed to represent the saints or Jesus Christ and His Mother, but their error is by no means so great as that of the rich Catholics who seek to hide away in the recesses of their homes all suggestions of that Catholicity which they should be proud to own and acknowledge.—Catholic Columbian.

ACTS OF REPARATION.

In ordering crucifixes to be removed from all courtrooms throughout France the Combes Government has unwillingly contributed to a religious revival. Everywhere what is known as an act of reparation is performed. In some places the crucifix is borne to a church in solemn procession; in other places the symbol of man's redemption, after being torn from the walls of the court, has been placed either in the City Hall or in the Council Chamber of the local Assembly.

In Tours, for instance, the act of reparation filled the Cathedral with a congregation numbering four thousand. The Archbishop celebrated a Mass, at which many hundreds received Communion. In the evening the Cathedral was again filled with a great crowd. The Archbishop, assisted by his two Vicars-General, made the Stations of the Cross. A correspondent of the Universe describing the scene, says: "Nothing could be more touching, more impressive, than the manner in which this act of reparation was performed. The crowd chanted the 'O, Crucifix Ave' ('Hail, O Cross') with every manifestation of piety, which bore testimony to their faith, as well as to the great sorrow they felt. A choir of seminarians chanted the 'Miserere.' At the end of each verse thousands of voices were heard repeating the supplication, 'Parce Domine' ('Spare, O Lord,')."

From all over France come similar accounts of popular manifestations. The infidel rulers of France, in wounding the religious sensibilities of the French people, have aroused a storm of indignation which shows that the French are still loyal children of the Church.—N. Y. Freeman's Journal.

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The T with honesty, mark or patent they are found back of their quality or reli The names st is the consu advertisement with respect to the article noted—to a man or a to be synchrony who tries to or talent or an. We n man who de manufactures have for on actual the that ring tru Note the character of articles of n for their su man who spe of cheap constantly tr what they s mental with imi To spend lies, or che in jewelry, or bonds, is ment of nob form. There is character of does not ma or sell imi The deal w The quality the employe the inferior playing pre tomers. It is dem in dishes enough of beautiful yourself wi yourself wi something substantial The Cat excellent a thus: "Had B beyond his mo contingent nevertheless speculation fame with enough, the led captiv lives might made happ made were made since as men fall always be master." This is the address John D. R class. "said he, the multi- what he fi his cease lucere, he labor in o Graham bi tract from

