

The Catholic Record.

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

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The Voices.

JAMES WHITCOMB RILEY.

Down in the night I hear them,
The voices—unknown, unguessed—
That whisper, and hiss, and murmur,
And will not let me rest.

Voices that seem to question
In unknown words, of me,
Of fabulous ventures, and hopes, and dreams
Of this and the world to be.

Voices of mirth and music,
As in sumptuous homes; and sounds
Of mourning, and of gathering friends
In country burial grounds.

Cadence of maiden voices—
Their lovers blent with these;
And a little child, in singing,
As under orchard trees.

And often, up from the chaos
Of my deepest dreams I hear
Sounds of their phantom laughter
Filling the atmosphere.

But ever and ever the meaning
Fathers and hills had done,
And only the silence quavers
With the sorrow of my sighs.

And I answer, O voices, ye may not
Make me understand
Till my own voice, mingling with you,
Laughs in shadowland.

MISSION FOR PROTESTANTS.

The Experience of a Priest in a Town in Maryland.

The town was—well, we need not say where, nor need we mention its name—in Maryland, with a population of 3,500, all told. If a much married woman and a Bohemian, married out of the Church, could be numbered among the just, there would be about ten. There was a church, however, a neat little 90x40 wooden structure, in which Mass is said on one Sunday in the month. On the Sunday evening the priest was in town the little church was generally filled with Protestants who came to hear him preach.

A mission was arranged for, to begin October 25, and to close on All Saints' Day. The missionary Paulus put aside his other pressing duties in a large city and journeyed away from city noise and political harrangue, to spend a few days in the work of evangelizing. Father Michael met him at the depot, and both together registered at a country hotel. The town had been duly posted. Every store window held in a conspicuous place a large placard, "Lectures by Rev. Paulus on Interesting Religious Topics. No Controversy. No Abuse. All are invited to the Catholic Church."

Sunday was at hand: the first lecture was announced for 3 o'clock in the afternoon, because the Protestant people here are great church goers, and it was not thought possible to attract them away from their own service in the morning. Mass was said, however, for the Catholics, and there were present two or three women who were pretty good church goers, two old Irishmen, two young men born in this country who knew as much about the other side of the moon as they did about their church, and a girl of sixteen who had not as yet made her first Communion. This was the company of the faithful. Outside of the ten Catholics, the other three thousand four hundred and ninety knew so little about the Church that Christ died to establish, that they could easily pass St. Peter on the score of invincible ignorance. Some had heard of Cardinal Gibbons. One argued with a neighbor that the Catholic Church was as much down on the vice of drunkenness as any other Church, and quoted Mr. Satoli, but he could not convince him that such was the case, as most of the Catholics in town were either directly or indirectly connected with the saloon business.

The missionary, with Father Michael, awaited expectantly for a large crowd to fill the church Sunday night, but he was destined to be disappointed. Whether it was because it rained heavily, or because the Catholic Church had not sufficiently commended itself to the townspeople to deem it worthy of a hearing, or on account of some other reason unknown to us, our crowd numbered only fifty. Still the preaching was as energetic and as earnest as if there were five thousand listeners. The "question box" had been put up and the people invited to ask any question they wanted. The first question came from a man who was born and brought up in Baltimore. He knew Father Bartlett, but wanted to know how a man could forgive sins. He was present to hear the explanation, and afterwards professed that he was quite satisfied. He remarked that there was no collection, but the question of church support settled itself all right in his mind, as he understood that the money came in another way. He could readily see how we could afford to forego the basket collection when we obliged each one as he came to confession to pay down one dollar to have his sins forgiven. He knew all about it, because he was brought up in Baltimore, and that was the way they did there.

Monday night brought another crop of questions, some silly, but others opening up important dogmatic questions as the Catholicity of the Church, the relations between the Greek and Anglo-Saxon (sic) Churches and the infallibility of the Pope. But our crowd was smaller. A boy preacher in the Methodist church, the first nights of a new opera, a new fakir in town, and

continued rain, all combined to diminish our already small number. Something must be done to raise the wind, for there was no use of preaching to empty seats. A solemn confab was held. Would we challenge the minister to a public discussion? Would we sandwich a darkey with placards and give him a bell and make a town crier of him, or would we get up a prize fight outside the church to attract the crowd? In our desperate state we were ready for any device. In our maturer judgment wiser measures prevailed. If Mahomets would not come to the mountain the mountain had to start out for Mahomet. We telegraphed to New York to the Pastors for one thousand tracts, and, having selected "Temperance" as the best drawing card, we got out dodgers announcing the lecture, and paid some colored boys to put a dodger with a tract at every house in town. The scheme worked well. The crowd came and nearly filled the church. In the audience were some of the most respectable people in town, including the Episcopalian minister and his wife.

It was a pleasure to talk that night, to discuss the doctrine of Purgatory, in answer to the question, "can a priest pray a soul out of hell," to explain the Real Presence when one asked the meaning of the little light burning before the altar. How the good people listened with eyes and ears and mouth wide open at the marvellous doctrine of a God with us on our altars. The temperance sermon commended itself very highly to the auditors. The church that takes the bold stand that the Catholic Church takes on questions of law and order, public decency, and the safety of society, alone will accredit itself to the right-thinking and high-minded among the American people.

The last night the sermon was on Death. It evidently produced a deep impression on the large crowd who came to listen. It brought them face to face with the great realities of life and futurity, and its choicest effect was to engender that serious state of mind so necessary for the best consideration of religious truth. Did we make any converts? No. He who asks such a question understands in a very small measure how far the ordinary Protestant is from the Church. There is a broad field between us filled with many obstacles. To dig them up to smooth away difficulties, to make plain the road and straight the path is the best result of these missions.

All who were interested we invited to come to the altar rail and accept from us as a souvenir of the mission a copy of "Catholic Belief." Some forty very intelligent, bright-eyed people availed themselves of the invitation. These, with the two or three thousand tracts we placed where they will do the most good, are seeds which must bear some fruit. How much good the mission did it will be very hard to say, and what its ultimate results will be the future alone will reveal, but this much good is in sight. Many who never knew of the doctrines of the Church have had the truth preached to them, and many who thought very little of her teaching, have been attracted unto her by the glimpse they have had of the reasonableness of her faith and the beauty of her moral and devotional life.

WHY NOT EMBRACE HER?

How an Intelligent Man Becomes a Christian.

The following excellent article is from the *Evangelist*, a High-Church Episcopal paper. Why does not the writer come into the Catholic Church, of which he speaks so admiringly?

"The great proof of the truth of the Christian religion is the existence of the Catholic Church to-day. And if the Catholic Church were destroyed the demonstration of the truth of our holy religion would be impossible. It is true that the miracles were a great proof of the power of God, especially the unmatched miracle of a man raising himself from the dead, but the truth of those miracles rests chiefly for its attestation upon the Catholic Church. The prophecies, so wonderfully accomplished, are another proof of the truth of His religion, in whom every jot and every tittle was fulfilled. While it is true that the prophecies depend only partly upon the testimony of the Catholic Church, since they are likewise borne witness to by our enemies, the Jews, yet that these prophecies were fulfilled in Christ rests largely upon the truthfulness of the gospel record, which receives its attestation from the Catholic Church. Without the Catholic Church, therefore, neither the miracles nor prophecies are sufficient to demonstrate the truth. Now, what reason have we for believing the Catholic Church?"

Here the inquirer interrupted with the pertinent question: "But, sir, what do you mean by the Catholic Church?"

"By the Catholic Church I mean that Church which was founded and organized by Christ Himself, which was left under the rule of the Apostles as His vicars, and which remains to-day ruled over by their successors, the Bishops of the Church, in direct descent from them."

"The existence of this Catholic

Church to-day we declare to be a standing, perpetual miracle—a miracle which is contrary to every law which is taught us by history of the progress of human events—a miracle of which the unbeliever can give and attempts to give no explanation—a miracle which is perfectly explained by the explanation which she herself gives of it, to-wit, that she has a charmed life, protected by Almighty God, inasmuch as she is not a human but a divine body, living with a supernatural life, and indwelt by the spirit of God.

"Let the unbeliever explain these facts. No one can dispute their truth. While all the kingdoms and dynasties of the world have been swept away since Christ died upon the cross, while many different lines of monarchs have ruled over divers countries, the Catholic Church has remained unchanged, ruled over by Bishops in unbroken apostolic succession. No amount of persecution has been able to break down this kingdom, nor to drive her rulers from their thrones; each of her Bishops, sitting in his diocese in the throne of Christ, rules to-day as through nineteen centuries in His stead as His vicar.

"2. While all other kingdoms and nations have changed their laws and habits, she alone has continued with an unchanged law; the law given her by Christ, constantly commented on and applied by the Holy Ghost, who dwells in her.

"3. While national traditions have changed and the history of the kingdoms of this earth have been written over and over again, each time indifferently, to suit the changes of dynasties and laws, the traditions of the Catholic Church have continued just the same from the beginning. No matter what century, what year or month, or day of what century you may read the history of, you will find the Catholic Church always delivering the same message, that she is the divine mother of souls, that Christ committed to her the richness of His treasures, that her teaching was inerrant and infallible, and that her witness was true.

"4. While new religions have sprung up, more or less like that taught by the Catholic Church, such as the Gnostic, the Donatist, the Lutheran, the Presbyterian, etc., etc., these have never endured persecutions, nor even lasted in name for more than a few centuries. Most of them have passed away entirely and we only know of them from the pages of history; others are passing away before our eyes, viz., the Quakers. And even those which are the youngest, viz., the Methodist Episcopal and the Baptist, are swiftly changing. What a contrast from this mushroom growth of a sect which has no witness to bear to the unbroken continuance of the Catholic Church throughout the centuries, witnessing in every age to the Christ who founded her!"

"5. While other kingdoms have been founded by pandering to the lusts and ambitions of men, promising wealth, rank and power to their followers, the Catholic Church was gathered from those who joined her and sought her sacraments, drawn by the promises of being saved by the world, reviled for righteousness' sake, tortured and put to death for the name of Christ. Such was the promised end, and the law of that kingdom was and is to trample down the human will, to bring it into subjection to the law of Christ. Fasting, poverty, virginity—these were the attractions which the Catholic Church had to offer! And yet—great—of all miracles!—for the hope of a smile and a blessing from Christ, multitudes have been ready in every age to leave all and follow her. Heaven is full of those who gladly laid down their lives for the faith of the Catholic Church.

"6. While the kingdoms of the world have been founded by the great and powerful, the Catholic Church was reared by Christ upon the foundation of twelve humble, ignorant peasants of a conquered province; and yet these twelve first Bishops of the Catholic Church, and their successors, in about three hundred years converted the whole civilized world to the worship of Christ.

"7. While other religions have set up divers great and powerful beings as gods, the God the Catholic Church taught the world to worship was the Convict of Palestine, the crucified Malefactor, who hung by the sentence of the Roman Governor upon the tree of Calvary!"

"No man of education, whether a believer or no, can deny these facts, and in the face of these facts we declare the belief in the Catholic Church a logical necessity. No natural explanation can be produced which will explain her life, her history, her existence to-day; the supernatural explanation which she herself has been giving for almost two thousand years explains it fully. Until some other which is more probable is found, as rational beings we are bound to accept this one and to regulate our faith and life accordingly."

The man seemed much impressed and answered: "I now clearly understand your position. Once granting that the Catholic Church is what she claims to

be, then the book which she declares to be divine must be so, and the explanation of that book which she gives must be divine likewise. I must have time to think further."

The man was not far from the kingdom of God, but while he was thinking he died—he lost his chance, untouched by the cleansing waters, unjoined to Christ; still the child of wrath he went to do as better, and "put not off from day to day," lest you lose your reward. How many souls have perished because, while convinced in their minds of the truth of the Christian religion and of the Church's claims, they have put off seeking her communion until death summons and the seal is set to their obstinate refusal of God's loving offer of salvation.

CAN A LORD BE A POET.

The Edinburgh reviewers who criticized Lord Byron must have profited amazingly by cultivating learning on a little oatmeal, when they made the astounding discovery that a Lord cannot write poetry.

Let us see what history says to such a pretended discovery, and first let us consult sacred history. David and Solomon were mighty lords in their day, and yet they were poets; their poems counting by the thousand.

Moses was a Lord, and a great one too, the lord and leader of the Israelite people. Notwithstanding this high dignity he was a poet.—the author of those magnificent hymns—*Audite clamor, Cantemus Domino, Gloria enim magnificentis est.* Secular history is nearer us and may be appealed to more at large. The great Celtic bard was a powerful lord, as well as warrior among his people, although he owned not the modern designation of earl, marquis, duke, and all that. Nevertheless, he was eminent as a poet. So much so that his poems have stood the ordeal of time and are a living voice in our day, celebrating the events of a bygone age, preserved in the memories and written in the books of the Gaelic people of Western Scotland. They are known only to English readers by the translation of Mr. Macpherson.

It has been maintained that this gentleman was the author of them. But such a position can never be proved. Mr. Macpherson, although he could translate, could not compose such poems. He was utterly incapable. He tried to convince the world that he was a poet by writing some poems. But they found no acceptance with the British public, whilst the poems of Ossian were enthusiastically received and still hold their place in English literature. The writer has heard portions of them recited by cultivated Highlanders in the original language; and it is well known that there were books containing collections of the renowned Celtic bard's poems. One book, in particular, may be mentioned. It was in the possession of Mr. Macdonell of Knoydart, and was known in the family as the "Red Book." It was lent to Mr. Macpherson and never returned.

"The poems of Ossian are highly deserving of attention if it were only that they show the state of society among the Caledonians in the days of the Gaelic bard. The Druids had introduced a civilization superior to that of Imperial Rome inasmuch as its worship acknowledged the one only God, whilst Rome rioted in its absurd polytheism, and practiced cruelties unheard of among the primitive Caledonians. Druidism, although it rigidly enforced its social organization, was, nevertheless, a milder system than any other form of heathenism and when Christianity was presented in the second century, it gave up its opposition more easily than any other Pagan system. Polytheism, with all its horrors, still reigned at Rome and all sorts of cruelty prevailed, whilst the Christians of North Britain (Caledonia), having become numerous and powerful, kindly received and protected their brethren of the South who were so savagely persecuted by the Emperor Dioclesian.

The success of the Caledonians in repelling the warlike legions of Imperial Rome gave proof, not only of bravery and patriotism, but also of military organization and skill in the art of war. Without all this, how could they have driven back to the South in a shattered condition, the great army of eighty thousand Roman warriors with which Septimus Severus undertook to subdue the country. So great a conquest neither he nor his son could accomplish. For an account of the battles that were fought between the latter and the Caledonian heroes we are indebted to the poems of Ossian. The wars of Severus and Caracalla are also recorded in the annals of Imperial Rome.

We come now to speak of poets who were more than ordinary lords—the lords of a whole kingdom. Among these James I., King of Scotland, holds high rank. When a boy on his way to France by sea, for his education, he was seized by order of the King of England and detained a prisoner for eighteen years. His education, meanwhile, was not neglected; and so many years of retirement gave leisure for study and meditation. When at length he was set free, he came to his kingdom a wise and an accomplished scholar and poet. Of course the Edinburgh

reviewers must have held that this was impossible; for, if a lord could not be a poet, a *fortiori* a king could not. King James I., however, notwithstanding this unfavorable verdict, wrote some fine poems which have been carefully preserved, and are well known in the literary world.

James V., a prince of great ability, wrote poetry. So also did James VI., although, indeed, this prince was better known as a prose writer. His able work on the qualities of a king (*Edinburgh*), at once obtained for him a European reputation and induced the Pope to say that he was the most learned prince in Europe.

So far from the qualities of lord and poet being incompatible there appears to be affinity between them. They are mutually attractive; thus, in the cases of Lord Macaulay, Houghton (Monkton Milnes), and Tennyson, the genius of poetry attracted the dignity of lord, uniting the nobleman and the poet.—Very Rev. Aneas McDonnell Dawson, V. G., LL. D., in the Ottawa Owl.

WOMAN'S SPHERE IS IN THE HOME.

Cardinal Gibbons Opposed to Granting Her the Right to Vote.

Baltimore, Md., October 12.—The sermon of Cardinal Gibbons at the Cathedral on Sunday was addressed particularly to the women of the congregation, and in it the Cardinal took occasion to express his views on woman's suffrage. He said in part:

"Almost every day of the week is devoted to the commemoration of some servant of God whom we honor at the altar or venerate or hold up to the people that they may admire and love and become more and more conformable to the life of Christ, who is the King of Saints. One day we celebrate the life of an apostle, another the life of a martyr, or priest or matron. Such is the festival Monday, when we commemorate the life of a princess of the royal house of Stockholm, in Sweden. To-day we honor the queen of saints, the Blessed Virgin Mary.

"I think any dispassionate student of history will acknowledge that woman is indebted to the example of Mary for her elevated position, both in social and domestic life. If to-day woman is the mistress of her household and not a tenant at will; if to-day she is the queen of her home and not confronted by other women in her own house, it is because of the teachings of the Catholic Church.

"The Church declares that woman is the peer and equal of man. Almighty God in His distribution of gifts makes no distinction on account of race, previous condition, or of sex. St. Paul tells us we are brothers and sisters of Jesus Christ, the temples of the same God and aspirants to the same Heaven. If the Church has been the honor of woman, she well deserved the privilege.

"It would be fearful to contemplate the condition of society but for the influence of woman. I speak of women living in the world who wear no habit except the white robe of innocence or the red robe of charity and benevolence. I do not speak of religious communities, but of the mother superior of the home—the mother of the household. How many homes there are throughout the land to which God shows His mercy on account of some devoted mother; how many brothers there are who would have been laid in the grave of sin but for the prayers and example of a pious sister; how many homes where the lamp would have been extinguished but for the oil of good works of mother and sister; how many where the mother is the expiating angel for the sins of the male sex.

"My sister in Christ, go and do likewise. Every one of you has a mission to perform. I care not how circumscribed your influence. You cannot be priests, but you can be apostles by prayer and preachers by charity and good works in your own homes. You are priests in a broad and general sense because you were consecrated to God at your baptism.

"Woman, it is true, does not have the right of suffrage and does not vote, and I am heartily glad for it for her own sake, and hope the day will never come when she will do so. Bear in mind that as soon as you enter the arena of politics you will carry away some of the mud and dust. If you commingle in politics rest assured you will lose a good portion of the veneration in which you are now held.

"The proper sphere of woman is in the home, and the more influence she gains in public life the more she will lose in private life. While men are the sovereigns of the country, their wives command them, and therefore exert a controlling power. Above all things take care of your homes.

"You are the best teachers of your children. If every Christian home was a Christian school, as it ought to be, there would be less talk of Christian education in the Public schools. The woman is the best teacher because God so ordained. She exercises more influence than any other living person. She is an oracle to her child. The greatest men in Church or State were blessed with pious mothers, to whose early instruction they owed all that they were. I might name a long

catalogue. St. Louis of France spoke of his sublime mother as an angel. Chief Justice Taney was accustomed to speak of her mother and the influence of her early instructions on his life.

John Randolph, of Roanoke, tells us that but for his mother's influence he would have become an infidel and an atheist. "Let me beg of you to fulfill that mission which God has assigned to you. When husband and son come home let them find there a place of rest. Do not pour out the bitter gall of sharp words, but the oil of consolation. Be angels of charity and guard the sanctity of your homes and keep the fires of conjugal love burning."

THE CARDINAL WAS RIGHT.

An Anecdote in Pityarch Used as an Illustration.

The sermon of Cardinal Gibbons on Sunday, October 7, on "The Devotion of the Rosary," in which he incidentally touched upon the subject of women's suffrage, has excited much attention throughout the country, and some of the ladies prominent in their advocacy of the ballot for women have rather sharply taken his Eminence to task.

One of them, Dr. Julia Holmes Smith, of Chicago, the Democratic candidate for trustee of the State University, even went to the length of criticizing the Cardinal's memory of the classics. It is not likely that his Eminence would be caught napping in a manner of this kind, as his memory is particularly good; and before his public utterances, he usually fortifies himself upon points which he may not feel certain by consulting authorities.

Dr. Smith, speaking of the sermon, said: "I think Cardinal Gibbons is wrong, wholly wrong. In support of his idea, the words of a Grecian ruler: 'I command Athens; Athens rules the world, and my wife rules me; therefore, she rules the world.' Perhaps had the Cardinal investigated his Grecian history more carefully he would have discovered that it was not the wife that ruled or governed. The man Aspasia governed had a wife and family at home."

Now it transpires that Dr. Smith is not so erudite as a lady thus prompt to correct others should be, for the Cardinal did not refer to Pericles and Aspasia, but to Themistocles and his wife—a very different couple.

In his sermon the Cardinal took the ground that woman's suffrage was unnecessary, as a true woman was the real ruler through her domestic influence. His words on this point were:

"It is true woman does not to-day exercise the right of suffrage. She cannot vote, and I am heartily glad of it. I hope the day will never come when she can vote, and if the right of suffrage is granted to her I hope she will reject it, even though there are some misguided women who think they want it. Rest assured, if woman enter into politics, she will be sure to carry away on her some of the mud and dirt of political contact.

"She will also lose some of the influence which, now is hers. The proper sphere of woman is home; the proper place for her to reign is in the home circle. The Athenians, Themistocles said his little son, 'I command the rest of Greece; I command the Athenians; your mother commands me, and you command your mother.'"

The Cardinal used the anecdote, which is to be found in Pityarch, to illustrate the point that women really are the rulers after all—"your mother commands me," wives influence their husbands and are actually the exercisers of power, and the ballot will give them no more than they already have. His Eminence used as much of the story as was necessary to illustrate his argument. Dr. Smith, in attempting to correct him, spoke too quickly.

The Cardinal is a faithful reader of his classical allusions in public addresses.

Therefore, anyone who challenges his references needs to be very erudite and very sure.

Miracles.

Catholics often find it difficult to understand why the miracles performed at Lourdes and other shrines effect so few conversions among our non-believing brethren. That these special interpositions of God are intended to effect conversion is evident from the miracle which Christ wrought for the Pharisees, who murmured when He forgave the sins of the man sick of the palsy. "That you may know that the Son of Man hath power to forgive sins (He saith to the man sick of the palsy, arise and walk." Many persons are annually converted by these marvels; but they are invariably earnest men and women, sincerely groping toward the light. To these the light that flashes from God's hand is a special mercy; but to those who neglect prayer and the other ordinary means of arriving at truth, a miracle, however well established, has no special significance. As the *Casket* observes: "Those who, having ample means of knowing the truth, reject these means, do not sincerely desire to discover the truth, and will evade the most evident miracle as effectually as they evade other evidence."—Ave Maria.

"You don't say anything about intellectual women," observed Miss Dorrance.

"For the very good reason that the Pere Monsabre does not address his conferences to them," Egerton answered, smiling.

"That is very ungracious of him, then," said the young lady, as she rose to shake hands with some friends who came forward to make their adieux.

Miss Bertram drew back a little from the gay chatter which ensued, and something in her glance made Egerton aware that she wished him to follow. She moved to a table near by and began touching some flowers in a vase as she said, without looking at him:

"I feel that I owe you an apology, Mr. Egerton. I had no right to speak as I did when you first arrived—to imply criticism on your conduct and opinions. I beg your pardon."

"There is no reason why you should," said Egerton, greatly surprised and forgetful of the irritation he had felt. "What you said was true enough. I have no specially definite aim in life—I am very much of an epicurean."

"It was—it is no affair of mine," said Sibyl, with an air of uncompromisingly taking herself to task. "Of course it seems to me a pity for a man to spend his time and his talents in mere amusement, intellectual or otherwise; but every one must judge for himself. And I have no right to scorn you, for my own life is no better."

"So she does scorn me!" thought Egerton, half amused, half dismayed by this confession. He hesitated for an instant, hardly knowing how to answer. Then, with a strong sense of humor, he said: "Perhaps we are neither of us so contemptible as you imagine, because we are not trying to reform the world. It seems to me that there are a sufficient number of people already engaged in that work—especially since they are not at all agreed in the manner of setting about it."

Miss Bertram smiled. "I have no ambition to reform the world," she said. "But I do not see how one can be indifferent to the great needs of mankind and content to spend one's life in the pursuit of trifles. Yet that is what I am expected to do, and—perhaps I am impatient with you, Mr. Egerton, because I envy you. How free you are! how able to do what you will with your life, your energy, your means! And yet—"

"And yet I do nothing," said Egerton. "It is true; but, in my place, what would you do?"

"It is a home-question which confuses the young lady. She hesitated, blushed; after all, it was easier to criticize, to condemn, than to point out the path of action.

"How can you ask me?" she said at last. "It is not I who can tell. Your opportunities for judging are much better than mine. I have not heard either M. Duchesne or the Pere Monsabre."

With that shaft she turned and rejoined the group she had left.

A little later Egerton had taken leave of Mrs. and Miss Dorrance when he was joined by Mr. Talford in the ante-chamber. "Our roads lie in the same direction, I presume," said that gentleman; and Egerton assenting, they were soon walking together down the Champs Elysees.

Their talk was idle enough for some time—comments on the equipages, the toilettes, the faces of the crowd which filled the great avenue. But presently Mr. Talford said carelessly:

"Do you still find Miss Bertram incomprehensible?"

"Not incomprehensible, perhaps," replied Egerton, "but decidedly puzzling, as well as very *exaltée*. Mrs. Dorrance suggested the last term, and it suits her exactly. She is very clever; she has read a great deal of modern agnostic literature, and she thinks that we should all be 'up and doing' on some great work for humanity, of the nature of which she is not quite clear."

"I dare say not," remarked the other, with a low laugh.

"It does not, however, prevent her from attending to all the requirements of society and devising very charming toilettes," said Egerton, whose plumes were always ruffled after an encounter with Miss Bertram, "nor yet—"

"Well?" said Talford, looking up, and the expression of his glance made Egerton aware that he had divined what was in his mind.

"You must excuse me," he said, "I was about to add, nor yet from treating with great consideration you, who, she must be aware, do not pretend to exalted sentiments of any kind."

"It is for that very reason that she treats me with consideration," said Mr. Talford calmly. "The woman of the world recognizes that I am frankly and simply a man of the world. She does not expect exalted sentiments from me. While as for you, my dear fellow, you are neither fish nor flesh—nor yet enough of an idealist to please her. Indeed, it is doubtful whether you could gain her approval by going to any lengths of idealism. My experience of women is that if one is foolish enough to attempt to meet their demands, those demands immediately destroy him in their eyes."

"This is the complement of the two preceding degrees. The trials to these three degrees are subjected to the chastisement which overtakes the traitors."

"This is the architecture and the symbolic application of this art to the perfecting of the initiated in order that he may become a temple of love, justice and truth."

exceedingly. I confess that I have been very much amused by the inconsistency of her position toward you and me."

"There is no inconsistency in it," said Talford. "It is very plain to me. Miss Bertram has in her two women—one fond of visionary things, dreams of heroism, self-sacrifice, ardor, etc.; of the other a woman of the world who recognizes what are the matters of real importance in life. It is rather an unusual and quite an attractive combination which the two elements form."

"And if your theory is correct, which of the two do you take to be the stronger?" asked Egerton.

The other looked at him for a moment without replying. Then, "Wait two months and you will not need to ask," he said.

TO BE CONTINUED.

DOCTOR BATAILLE AND HIS WORK.

"The Devil in the 19th Century."

For the CATHOLIC RECORD.

CONTINUED.

The conferring of the 2nd and 3rd degrees of companionship and master is a lengthy ceremony, although the initiation trials are neither so many nor so barbarous. The following degrees, from the 4th to the 17th inclusive, are of less importance, and are often lumped together at initiations. Masons often deny their existence, but the weak-minded are still initiated into all or many of them at different sessions and with much ceremony.

The 18th degree, that of the Rose-Cross, is a more important one. The recipient having gone through a lot of ceremonies and interrogatories is addressing the presiding officer thus:

"Venerable masters, my brothers, let us pass in review the 17th first degrees (French rite): attention!

1st Degree: Apprentices.

"Only such are accepted as are men of good will. The ancient Mason served the masters, and learned. He brought material, submitted and obeyed. Slave of an oath, ignorant of the secrets of the arts and sciences, he was docile to the commands of his superiors, but he had a voice in the choice of the master of the workshop."

"Apprenticeship, therefore, was a proof of docility and submission. After Masonry had become a regular corporation the apprentice had to pass through the dangers of physical trials. Freemasonry has retained some of these trials to strike the imagination and to teach that the way to wisdom is obstructed with difficulties."

2nd Degree: Companion.

"The companion gives the masters good testimony of the apprentice's zeal, who is then called to learn the liberal arts and sciences, the use of the tools, mentally, intellectually and symbolically. But the companion is still far from his goal."

3rd Degree: Master.

"This degree is the most important one of symbolic Masonry. The grave-like form of the temple, its appearance, its pictures, everything has the character of a funeral ceremony, indicating that it (by a foolish allegory about Hiram the builder of Solomon's temple) that the good principle, as first overcome by hatred, survives and rises from the wreck to live and spread forever."

Here the Knight speaker continues the discourse.

4th Degree: Secret Master.

"This degree seems to attach itself to Hebrew thought. You see at the end of the sanctuary the name of the God of Moses written in the burning bush and the arc of the covenant."

5th Degree: Perfect Master.

"This degree perpetuates the honor of Solomon rendered Hiram in building for him a tomb. Later the Hebrew triangle was the emblem of divinity. Here you see the circle, the Indian and Egyptian symbol, indicating a second principle."

6th Degree: Intimate Secretary.

"The meaning of this degree is obscure, to indicate the recompense of fidelity, even when it surpasses the limits of its duties."

7th Degree: Marshal and Judge.

"This degree, etc., is derived from the ideas of vengeance and expiation. But behold a serious meaning in the golden key destined to open the ebony casket which is placed in the sanctuary closed to the profane."

8th Degree: Overseer of Buildings.

"This degree bears the seal of the labor of the first degrees and of the doctrines regarding manual labor. Its emblem is the table of Pythagoras, but without philosophical explanations."

9th Degree: Master Elected of Nine.

"The ideas of vengeance, vague and indeterminate in the former degrees, appear powerful and terrible here. The punishment of the murderer of Hiram is accomplished with solemn ceremonies."

10th Degree: Illustrious Elected of Fifteen.

"Here fifteen then elected knights, elevated to supreme power, go in search of the other two murderers of Hiram whom they seize and bring in order to destroy him in tortments."

11th Degree: Sublime Elected Knight.

"This is the complement of the two preceding degrees. The trials to these three degrees are subjected to the chastisement which overtakes the traitors."

12th Degree: Grand Master Architect.

"This is the architecture and the symbolic application of this art to the perfecting of the initiated in order that he may become a temple of love, justice and truth."

13th Degree: Royal Arch.

"It is not enough to know the existence of the Grand Architect of the Universe: He must be loved and glorified. That is taught in this degree."

14th Degree: Grand Elected of the Sacred Vault.

"This is a copy of the 9th, 10th and 11th degrees of Scotch origin. Its members wear a ring inscribed with the words: 'Virtue unites what death cannot separate.'

15th Degree: Knight of the Orient or of the Sword.

"In this degree we see that union gives strength; that strength must be guided by prudence."

16th Degree: Prince of Jerusalem.

This is the complement of the foregoing degree—given as a reward for valor."

17th Degree: Knights of the Orient and Occident.

Created during the first crusade, this degree recalls the fusion of diverse nations in the order of Knight of Malta. Masonry has its crusades against intolerance and fanaticism, in whose favor many used to fight to the grave injury of the world. (This is repeated again and again in the different initiation ceremonies, and the candidate by this time must have learned that the Church and its priesthood are, by Masons, considered to be the representatives of intolerance, fanaticism and tyranny.)

Now the most wise president continues:

"The degrees from the 4th to the 17th are generally given without special ceremonies. They are only a souvenir of facts to which they refer. Here we enter in the period in which material call manifests itself. Mankind is now grown up and requires intellectual activity. Simple faith does not satisfy it."

NOTE. The same comes from the emblem of the order—a cross with a rose where the arms of the cross meet. The meaning of this emblem is so obscure that it can not be given.

Now comes the initiation to the 18th degree of Rose-Cross.

The candidate is left alone to meditate. The Rose-Cross brothers in the meantime take refreshments. Then they re-assemble in another room, call in the candidate with many ceremonies as usual, and the most wise president addresses him about the darkness of the world, the disorders and sorrows in it. In fact the word to express them is lost. The candidate is sent to seek a region where there is no evil. The Grand Expert leads him to the north-east corner, where, on a pillar, is written *Faith*, which the candidate must pronounce; the guide adds *Liberty*. In the second round we come to the north-west corner, with the word *Charity* on the column; the guide adds, *Fraternity*; on the third try they stop at the south-east corner, *Hope*; the guide adds, *Equality*. An examination and sermon follows. Then comes the oath:

"I swear on this sword, symbol of courage, in the presence of the surrounding Knights, to keep the secrets of the Knights Rose-Cross. I promise to instruct my brothers and to defend them with my arm. I promise never to separate from the order, to form irregular chapters." New ceremonies, questions, instructions. The candidate is led into the *Internal Chamber*, his head covered with a black cover. (The ritual does not say more about it.) This chamber is small, lighted by means of transparencies only. Cain, Canaan, Moab and all the wicked ones of the Bible are there represented not as suffering, but as radiant and happy in the company of the angel of light, Lucifer (Satan). The candidate is left there and told to *look and meditate*. The candidate is led back to the temple, blindfolded, by the Grand Expert, who claims to have found the lost word in a little box sealed by a red ribbon in the form of a cross. The *Most Wise* breaks the seal, opens the box, and draws from it a paper with the letters: I. N. R. I., saying that is the word—Long ceremonies and a prayer to the Grand Architect of the Universe. All sit down.

New Address of the *Most Wise*—About the found word I. N. R. I.

"This explanation that I. N. R. I. means Jesus of Nazareth, King of the Jews, is not true. Their true meaning is: 'Ignis Natura Renovatur Integra,' (i. e., all nature is renewed by fire). The fire, which is the principle of life, animating all living beings."

The oath of the Rose-Cross: never to reveal the secrets of the Knights of the Rose-Cross, neither to any brother of a lower degree, nor to any profane, under pain of being forever deprived of speech and of being forever in darkness. If I ever transgress the laws which will be laid down for me a stream of blood shall flow without ceasing from my body, the sharpest thorns shall be my pillow, bile and vinegar shall be my drink; crucifixion shall end my mortal life. I also promise never to reveal the place of my initiation as Knight of the Rose-Cross, nor by whom I was initiated.

Then he is initiated, receives the insignia of the order learns the signs, etc., and must stand a trial. For the trial he is again blindfolded and led into the black chamber. There a tightly muzzled living sheep is tied on a bench; its left side, near the heart, is shaved clean. A brother near by imitates the groans of a man on the point of choking. The Grand Master and Grand Judges are there too. The former says: "Brother, formerly you avenged symbolically the death of Hiram. To-day you do not strike mannikins, or skulls a long time dead. You know, there is no institution, however good, without traitors. A rogue belonging to a workshop

under our authority has recently betrayed our sacred cause and we caught him. Here he is. His last moment has arrived. Here his groans. Fettered and bound he would still in spite of us. But his tongue will never speak again. . . . Feel the spot which you must strike. Let not your avenging hand tremble!" His hand is laid on the shaved side of the sheep. He feels the heart, beats and is certain it is a man. He strikes the blow. Immediately he is taken into another room, where he is shown the bloody heart of the victim. He must take the heart on the tip of his dagger and bring it to the Grand Master. All this is found *aditorem* in the ritual of the degree of Kadosch. Some rituals do not give all these disgusting details. After washing his hands the candidate is led to the Senate in the fourth or red room.

New Oath: "I swear to maintain, at the peril of my life, the sacred principles of our order, and to defend them with all the means in my power, no matter how, against fanaticism and superstition."

Final initiation—more ceremonies, sermons, incense burned in honor of Lucifer before the inverted triangle. Another oath of absolute secrecy and of faithfulness to live and die in the service of truth—and the Knight Kadosch is made. He receives his catechism, and the meeting adjourns.

A close study of the rituals, etc., of Freemasonry shows:

1st. That Freemasonry is not only an enemy of the Roman Catholic clergy, but of all Christianity. It directs its main efforts against the Catholic Church, because it understands well enough that Protestantism is its ally, from whom it has nothing to fear.

2nd. That Freemasonry is also the enemy of the poor people, and detests them and their poverty. This is proved by the fact that the poor are rigorously excluded from their ranks. (See here article 238 of the General Regulations of the French Rite.) "The lodges must rigorously abstain from initiating the profane, who cannot bear the expenses of the order." (Article 326 of the Scotch Rite.) "The lodges must not proceed to the initiation of any profane, whose social position prevents him from bearing the charges imposed by the general or particular regulations." The initiation and assessment fees vary enormously, and depend entirely on the needs of the lodges and from the greater or smaller number of members.

But they admit persons from the military and teaching class at greater reduced rates, if their social standing brings credit and authority to the order. The constant boast of its humane work on a large scale, and the sums collected for charitable purposes, are only a pretense and a bait to draw well-intentioned people. Leo Taxil affirms that in all his Freemason experience he never came across a single work of real charity exercised by the order. What, then, is done with the enormous sums flowing into the coffers of the order? The surplus not required for the purposes of the lodges flows into the Grand Orient or Supreme Council. Those of the 33rd degree dispose of the funds according to their pleasure. Taxil gives a case where a Mason of the Scotch Rite (33rd degree) used 14,000 francs of the funds for his own private purposes. He is still a Mason, figures in the Annual as Sovereign Grand Inspector, but is not now in a position to repeat the indiscretion.

3rd. That its claims of brotherhood and equality are another pretence. They have a regular and complete system of espionage towards members, who are often treated most outrageously and unjustly by the Superior. Although they give each degree an appearance of autonomy, in electing officers and in working everything comes out and dried from above.

4th. That in the lower degrees it directs its efforts to weaken faith in God. In the medium degrees it tries to teach pantheism or the divinity of all nature; but in the highest degrees it turns to Lucifer as its god and exhibits God as the evil one and the cause of all evil. This last idea is carried to its last practical conclusions in the Palladium, where a complete religion, with elaborate ceremonial for the divine worship and glorification of Lucifer, is constantly carried on. The Grand Architect of the Universe, constantly addressed and worshipped in all the Freemason lodges, is none other than Lucifer, the prince of devils.

The members of the three degrees above Kadosch divide supreme authority among themselves. The members of the 31st degree, from the *Supreme Jurisdiction*; those of the 32nd, the *Supreme Executive*; those of the 33rd, the *Supreme Government*. These are the men who direct Freemasonry at will, whom the lower ranks follow blindly and unsuspectingly. When it is added that the immense majority of Freemasons are kept in the dark as to the real nature and aim of the order it appears how criminal is the action of those who give their influence and their contributions to so execrable an organization.

You may eat cheap food and not be seriously hurt by it; but you cannot take cheap medicines, without positive injury. If you use any substitute for Ayer's Sarsaparilla, you do so at the peril of your health, perhaps of your life. Insist on having Ayer's and no other.

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THE TREATING HABIT.

Father Dowling Lays Bare the Root of Intemperance.

At a recent temperance meeting held in Chicago the Chairman, Rev. Michael Dowling, S. J., attacked the root of the liquor evil in the following words:

"It must be understood that we are not engaged in any political campaign, unless efforts made by men of all parties for the welfare of humanity can be called political. It is not our purpose to attack saloons and assail liquor dealers, for there are many social aspects of the temperance question which they very properly arrest the attention of civic federations and feel the reforming hand of philanthropists, but which do not fall within the scope of our present efforts. Our purpose at the present time is confined to dealing with the individual and considering how he can be induced to practice the cardinal virtue of temperance, to which every Christian is bound. If his practice of the virtue arouses the hostility of the liquor dealer or entails loss upon him, that is an indirect effect or incidental coloring. If they assail us, it is the best possible sign that we are attempting something good for society, of which they are the secret enemy.

There can be no conflict between the respectable liquor dealer, who acts conscientiously and as much bound as we are to practice and promote temperance, and the moral teacher who advocates that cardinal virtue. If we want to get at the root of the evil for most men we must overthrow the despotism of the 'treating' habit. That is the aim of the second division of the American League of the Cross, under whose auspices this meeting is held. The members of the first division take a total abstinence pledge; those who join the second division take no pledge. They simply give their word of honor that for a stated period they will neither accept nor offer a 'treat' in any place where drinks are sold, and that in token of their promise they will wear the modest little bronze Maltese cross of the division. Their engagement does not prohibit them from drinking at home or in a friend's house if they are so inclined, or even elsewhere, provided they abstain from the foolish 'treating' custom."

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Mother Graves' Worm Expeller is pleasant to take; sure and effective in destroying worms. Many have tried it with best results.

It is not what we say but what Hood's Sarsaparilla does that tells the story of its merit. When in need of medicine remember Hood's Cures.

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We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It is being widely distributed, as it will be of great preventing many of our well-meaning friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps by the dollar, 3 cents. Address, THOMAS COFFEY, CATHOLIC RECORD OFFICE, LONDON.

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

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

London, Saturday, Nov. 17, 1894.

THE LATE AND THE PRESENT CZAR.

The horrible news comes to us from Russia that the Czar Alexander III. on his death-bed was guilty of the atrocious act of signing with tremulous hand sixty-five warrants consigning seventeen innocent women, fourteen boys and thirty-four men to banishment in Siberia. This is a sentence which is justly regarded as a death by inches, worse than an immediate execution, inasmuch as the cruelties inflicted on prisoners in Siberia make their lot worse than that of men condemned to the guillotine in France or the gallows in Great Britain and America.

We would not by any means desire to show that maudlin sympathy for malefactors which is so often exhibited now-a-days by pretended philanthropists who make condemned evil-doers into martyrs and treat them as heroes suffering under a tyranny; but the victims in the present case are of altogether a different class.

The unfortunate exiles we refer to were peaceful laborers of the little town of Kroze, in Poland, near the Prussian frontier. They had no political ambition, they were not nihilists or conspirators against the Government, and they knew only their native tongue, a Polish dialect, but they were Catholics who endeavored to prevent, by resistance, the sacrilegious violation of their church against a brutal assault made upon it by a company of Cossacks and police who, under command of the Russian General, Orzewslif, endeavored to close the church, and remove its sacred contents, because there was an attempt made to beautify it, and the general declared that one Catholic church was enough for the town.

The reason why it was desirable there should be the second church was that the dialect used in the other Church was not understood by the attendants at the one which was being improved and decorated.

The Church which was desecrated by the Cossacks was dedicated to St. Benedict, and was attended by those who spoke the ancient Lithuanian tongue, now called the Schmuadian dialect. The Schmuadians who had built it had been told by General Kochoanow that the church must be closed; but they had petitioned the Czar that they should be allowed to keep it open for the good reasons they had given, but no answer had been returned to their petition further than a statement made to the petitioners' delegates by the Czar, that their case would be examined into. General Kochoanow and other officials under his authority in the meantime had accepted hush money not to carry out the decree which had been issued against the Church, and on their treachery being found out had been dismissed from office, and Kochoanow was succeeded by Orzewslif, who soon after proceeded to execute the decree, at the instigation of Pobondzonoff, the President of the Orthodox Holy Synod; and thus was brought about the attack of the Cossacks and police upon the church, on General Orzewslif's order.

The Cossacks exhibited their cruelty without restraint, riding down the people in the streets of the town, felling many to the ground with their swords, tossing children into the air with their lances, and driving some into the river, where they were drowned.

In this onslaught, eight of the townspeople were killed outright, and fifty-six were crippled for life. It was this barbarous attack which the people resisted, though none of the Cossacks or policemen were injured. Seventy-two prisoners were taken, who had shown a determination to resist and defend the church, and it was the order of banishment of sixty-five of these prisoners which was signed by the dying Czar! It was shown at the trial that these poor people were under the impression that the Czar would grant their petition, and that the attack of the Cossacks was unauthorized; but all to no purpose. The autocrat signed the decree of banish-

ment of the victims, some for life, some for fifteen, and others for ten years, without even reading the evidence for or against them.

It is no wonder that under such circumstances the Poles should show small regret at the Russian Emperor's death. A despatch from Vienna, of date the 5th inst., states that in the Austrian Reichrath the Austrian Premier delivered a eulogy on the deceased Czar, of whom he spoke as the friend and ally of the Emperor Francis Joseph; but Herr Lewakowski, a Polish member, insisted on being heard in reply. The Premier declared that debate was inadmissible, and the Polish representative was hooted down by the Czech members, who cried to him: "You barbarian, you do not respect the dead."

He answered: "I protest against this demonstration in the name of the sorely-ried Poles who are dead."

The Polish party in the Reichrath have expressed regret at the course of Dr. Lewakowski, as being injurious to the welfare of the Polish people; but there can be but little sympathy among the Poles for their late despotic ruler.

It is reported that Nicholas II., the new ruler of Russia, will follow a more humane policy than his father. It remains to be seen whether or not such will be the case; but it is said that one of his first measures of reform will be the dismissal of Pobondzonoff, the President of the Holy Synod, on account of his general fanaticism. It is to be hoped that this may be true; but this will be very insufficient reparation to the sixty-five unfortunate exiles who are now on their way to the frozen regions. They should be at once restored to their homes, and indemnified for their losses and sufferings, if Nicholas II. is serious in his professions of greater liberality than has hitherto characterized the occupants of the Russian throne.

REPLICATION OF "MISTAKES OF MODERN INFIDELS."

We learn that the Rev. G. R. Northgraves, editor of the CATHOLIC RECORD, and author of the "Mistakes of Modern Infidels," has made an arrangement with the Messrs. John Potter Company, of Philadelphia, for the immediate republication of that work on an extensive scale. The John Potter Company is one of the most extensive and enterprising publishing houses in the United States, and it has undertaken the work in the conviction that it should have a large sale, as it contains the most complete refutation of Colonel Ingersoll's attacks upon Christianity which has yet appeared. The colonel has recently begun again his lecturing tour against religion, and the time is opportune that an antidote against his poisonous assaults should re-appear.

Father Northgraves' work has had the endorsement of a large number of Catholic Archbishops and Bishops of Canada and the United States, and beyond this it has been as warmly recommended by a number of Bishops of the Anglican Church in Canada, the Protestant Episcopal Church of the United States, and by the most prominent clergy of the Presbyterian, Methodist, Baptist, Lutheran and other churches.

Appros to the announcement of the republication of Father Northgraves' work, we append the following kind notice of it, and of his connection with the CATHOLIC RECORD, from the Canadian Album of Men of Canada:

"In the year 1886 he (Rev. G. R. Northgraves) assumed the editorial control of the CATHOLIC RECORD, published at London, Ont., and he has continued in that position. Since his connection with this paper it has greatly improved, from a literary standpoint, and its circulation has increased to such an extent that it has now the largest circulation among the Catholic papers of the Dominion. In the year 1885 Father Northgraves published his celebrated book, 'The Mistakes of Modern Infidels,' it being a reply to Robert Ingersoll. This book, which bears evidence of the highest theological and classical learning, has already reached three editions, and is regarded as the best work of the kind that has been written in defence of Christianity during this generation. It has received exhaustive commendations, both from the secular and religious press of Catholic and Protestant denominations, and from eminent scholars of all creeds as well. This work is intended to supply the Christian public with a handbook which will answer the most mischievous of modern sceptics' objections against the truth and inspiration of Holy Scripture, and it furnishes a reliable synopsis of those arguments whereby these attributes of Scripture can be maintained."

The new edition of "Mistakes of Modern Infidels" is to be got up in a more attractive style than heretofore, with numerous illustrative plates, superior binding, and on better paper.

It is probable that, in addition to this work, the same firm of Messrs. Potter and Co. will issue a new work which Father Northgraves has just completed, on a scientific subject, the title of which has not yet been announced.

A GUY FAWKES' DAY CELEBRATION.

In memory of the 5th of November, popularly known as Guy Fawkes' day, or Gunpowder Plot day, the Orangemen of Ottawa held their annual celebration in St. John's Anglican church, where one of the Ottawa clergymen, the Rev. A. W. Mackay, preached a sermon supposed to be appropriate to the day.

It is an agreeable surprise to find that the Rev. Mr. Mackay's sermon was not of the usual character of 5th of November utterances, proclaiming fire and sword, and a war of extermination against Catholics of the present day, for the supposed or real crimes of a few hotheads nearly three centuries ago.

Concerning the celebrated Gunpowder plot of 1605, when a few nominal Catholics, of courage indeed, though of no standing among Catholics, entertained the idea of blowing up both Houses of Parliament, together with the King, there is the best possible evidence to prove that the plot was fostered by the Prime Minister, Cecil, both for the purpose of raising himself in the estimation of King and people by the discovery of it just in the nick of time, and of justifying himself for his policy of the enactment of new persecuting laws. But it should not be forgotten that if the plot was a real one, its discovery was due to the fact that a good Catholic, Lord Monteagle, showed to the Government an anonymous letter he had received, warning him to stay away from Parliament, as a great and sudden blow was to be expected. There is very good reason to believe that this letter was part of Cecil's plan to compromise the Catholic Lords—forty in number—who would probably have received similar letters, if Lord Monteagle had taken the bait; but in this respect the plot failed, through Lord Monteagle's loyalty. If this crime was really intended to be consummated by a few men of obscure character, the loyalty and honesty of Lord Monteagle and others should be an offset to the criminality of the plotters, before attributing the crime to the general Catholic body, which was quite innocent of it.

It must not be forgotten, either, that when men are goaded by cruelty and oppression, it is in human nature that some will seek revenge, or, at least, will aim at bettering their condition by desperate measures. This was precisely the position in which the Catholics were placed at the time indicated. They were already suffering under the most cruelly devised persecuting code of laws which ever disgraced the statute books of a nation since the days of Nero; and while we shall not attempt to justify the mode of revenge adopted by Catesby, Winter, Percy, Guy Fawkes, etc., we do not hesitate to say that there was a palliation for the most desperate measures they might adopt to bring about a change of government; the more especially as they were led into this plot by the machinations of the astute Cecil. But in no hypothesis was the Catholic body in general responsible for the intended crime. There is no excuse for the attempt of the Church of England to inflame the minds of its members against Catholics by the use of such a prayer as is found in the service of the Church, and which we presume was read for the delectation of the Ottawa Orangemen on the date in question, as follows:

"O God . . . who on this day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies: We bless and adore thy glorious Majesty, etc."

The second clause is in thanksgiving for the success of a general Protestant plot to overthrow another king for granting a decree of liberty of worship to Catholics, while the first is a thanksgiving for the failure of a plot of a few desperadoes to secure freedom from diabolical persecution. We do not justify either of those plots; but if there is any difference of atrocity between them, the former was, perhaps, the less culpable; or at least Catholics were less responsible for it than were Protestants for the other. The Catholic Church, certainly, never endorsed the plot against James I., as Protestantism endorsed that against James II.,

and endeavors still to excite the prejudices and inflame the passions of the multitude through these events of centuries gone by.

The Rev. Mr. Mackay, however, was not so venomous in his sermon which was his own, as in his prayers, which are the work of his Church.

He told the assembled Orangemen: "Let us never be so blinded by prejudice as to say that they (Catholics) are wholly corrupt. Let us not forget that they are doing a great work; that their missionaries have penetrated the wilds of Heathenism, and their Sisters of Charity have stayed nobly where they were required during epidemics of sickness, and that in some things they may make us blush with shame."

This is candid; but the truths contained in this should be a reason for discontinuing the obnoxious and false prayer service which was composed by Anglican divines who were animated by a spirit of hate.

Mr. Mackay also spoke of the reunion of Christendom. He said that "The terms laid down by the Roman Catholic Church are not such as could be accepted. . . . We say it is useless to discuss the question until the Church of Rome shall have begun a Reformation within her own ranks."

The reformation he demands is that the Catholic Church shall abolish the respect due to images of Christ and His saints and their relics, the doctrine of transubstantiation, prayers for the dead, belief in purgatory, and belief that any miracles can be wrought by God at sacred shrines.

We must remind the rev. gentleman that the deposit of faith of the Catholic Church is immutable because it has been handed down unadulterated from the days of the Apostles. Even for the sake of the reunion of Christendom that faith cannot be changed. In matters of discipline, the Church may make concessions for the sake of peace, if she sees that some great good is thereby to be effected, because the discipline of the Church is a human work, but the faith is immutable because it is divine. It comes from God and cannot be changed. But those who are ready to barter away doctrine, or who profess to be ready to do so for the sake of union, ought not to be so immovable toward peace as Rev. Mr. Mackay appears to be.

Is it not a matter of history that quite a number of Protestant prelates and clergy have attempted to fraternize with Greek schismatics, and with the so-called Old Catholics who held and hold the same belief as Catholics on all the points which Rev. Mr. Mackay has enumerated? Why then should a difficulty be raised against union with Catholics on these same subjects? We have reason to believe that there is not the real desire for the reunion of Christendom where such difficulties are raised. Besides, is not the rev. gentleman bound up already with believers in these same doctrines, inasmuch as they are now held by a large section or party in the Church of England itself? And, even, is not the doctrine of the Real Presence still held by the more strict Lutherans, with whom, we presume, even the Rev. Mr. Mackay would claim some fraternity?

In spite of all the protestations on the part of certain gentlemen that they desire a restoration of unity among Christians, we cannot avoid being of the conviction that it is only a matter of vanity which restrains them when they insist so strongly on a corporate recognition of their sects as one of the terms of union. This is the obstacle which at present exists to union among Protestant sects themselves, and it is avowed; for do not we read over and over again in the Protestant religious press that even now the chief obstacle to the union of Presbyterians and Methodists with Anglicans is the vanity of holding to their respective forms of Church organization and government? They do not object to Church of England doctrine very strongly, but they object to "absorption." They object to the fact that their clergy would have to submit to the humiliation of being subjected to Episcopal ordination before being recognized as clergy of the Church of England. We cannot but think that the same inordinate vanity is the main obstacle to the return of many Anglican clergymen to the one fold of Christ.

The sensational scribe is at present excelling all previous efforts in the realm of the unreal and exaggerated. He knows the thoughts of the Ablegate Satolli and the doings of Rome. Whole columns are printed and read by a gullible public, and the ingenious scribe pockets his money and lays his plans for the next sensation. He tells us that the infant son of the Duke of York is soon to be put into short clothes. This is, of course, an item of great in-

terest, and we sincerely hope that he will tell us when the cutting of the first tooth takes place.

AN A. P. A. FRAUD.

The tactics of the enemies of the Church are the same everywhere. The old apothegm of Voltaire, which was contained in the advice tendered to Delambert as to the way in which religion was to be dealt with, is followed by the adversaries of the Catholic Church in this country and in the United States to this day: "Lie, lie; some of it will stick."

That this is believed and acted upon by our enemies is proved by their every day conduct, but a recent incident of the election campaign which has just closed in the United States is an evidence of this, equally with the green campaign document which was circulated in the interest of the anti-Catholic party during the last contest in Ontario.

Ostensibly, in the interest of the A. P. A. of the United States, there were issued from Washington about two million and a half of pamphlets, franked by A. P. A. members of Congress as campaign literature, but it was discovered that the publication was issued by the Republican committee, with the hope of influencing the recent elections in favor of their party. This document consisted of lying speeches delivered by members of Congress against the Catholic Church, and the Government was thus defrauded of the amount of postage upon this infamous reading matter.

Among the speeches thus circulated was one delivered on June 7 by Congressman Linton, of Michigan, in opposition to the payment of school monies provided in the Congressional appropriation for the support of Indian Catholic schools.

Mr. Linton's speech contained the following passage:

"Will you not take warning from the past by heeding the protests of great religious denominations: by heeding the resolutions passed by many civic organizations; by heeding the demands of almost the entire population of our country, declaring that this nefarious system of paying millions of the people's money to priestly agents or sectarian institutions must immediately cease? So long as you continue this system, so long will the religious agitation now sweeping the country continue."

The false suggestion is here put forward that money has been paid by the United States Government for the support of the Catholic Church, which is not at all the case. The appropriation was given for the education of Indian children, a work which was undertaken by religious bodies, but in which Catholics alone had any success. It is true that religious training was given; but the appropriation was for the secular education which was successfully imparted.

The Hartford Times, a Protestant secular paper, exposes thoroughly Mr. Linton's falsehood in the following style:

"It could be easily proved, we think, if it were necessary to do so, that whatever complaint any Protestant may have against the Roman Catholic Church, or its agents, he cannot find much fault with the work which it does for the Indians. The Government appropriations for schools have been divided up for many years between the Protestants and Catholics, but the amount assigned to the latter has been gradually increased, not because of any political influence exerted by the Church authorities, but because it has been able to show the most excellent results. The Indian Commissioners as well as the Secretaries of the Interior, who have had the direction of Indian affairs, have always been Protestants, and whatever has been done has been, we believe, with their sanction. The Roman Catholic missionary and educational system is especially fitted to deal with benighted races, and there is ample evidence of the value of what has been done for the Indians under Catholic auspices. To try to prevent the carrying on of this work merely in order to restrict and impede the growth of the Church, is to convert the party organization which favors such a movement into an agency for the expression and encouragement of religious partisanship and bigotry."

The fact is that the Protestant schools would have received as much as the Catholic if they had done the same work—but they did not; and this accounts for all the commotion which was raised against the Catholic Indian schools; and to keep up this commotion, the A. P. A. and the Republicans together cheated the Government out of a large amount of money by way of postage, which honest people are obliged to pay on their correspondence.

Congressman Linton, who perpetrated most of this fraud on the country by franking most of the infamous literature, was the A. P. A. candidate for his electoral district, and he was elected chiefly by A. P. A. votes.

"OUTRE MER."

Paul Bourget has, in a book entitled "Outre Mer," given the reading public his impressions of the United States. It is well and carefully written, but it lacks the piquancy and humor that distinguishes the productions of Max O'Rell. The American public is well pleased with it, and will, no doubt, reward the author for his complimentary allusions to its manners and institutions. It is perhaps to be wondered at that Americans will take smilingly large doses of flattery. They are too sensible not to understand their defects, and yet when a foreigner lauds them as paragons they nod acquiescence and forthwith the writer becomes a man broad-minded and of imperial judgment. It may be ascribed to the fact that the American Republic has not thrown off the swathing bands of infancy and must be coddled and handled tenderly.

He writes pleasingly of Cardinal Gibbons. He tells us nothing but what has been said a thousand times, and we fail to see how it merits the praise showered upon it by reviewers. It is always pleasant to hear the honied, eulogistic phrase from the lips of strangers, but there is then no necessity to say that they have been touched and cleansed by the purifying fire of genius. It is well to be moderate; it is more in accordance with dignity. Still "Outre Mer" is a very efficacious antidote for leisure hours. Speaking of the Cardinal he says:

"Physiologically Cardinal Gibbons is of the race of those ascetics with whom it seems that mortifications have left just enough flesh to suffice for the working of the soul. Although he has passed sixty years, he appears to be scarcely fifty, so straight he is with his slight and supple figure. . . . Simplicity is everywhere imprinted around this man of prayer and action, on him and around him. . . . The face is at once very serious and very calm. . . . The eyes, of light blue, look with an admirable expression, very soft and very firm, very lucid and very straight, a look of certitude. The modern physiologists have a word curious enough, but very precise, to designate those characters wherein all the powers are subordinate to a central energy, to a fate, scientific or artistic, political or religious, accepted without hesitation. They call them the 'Unified.'"

He refers to the Cardinal's interest in all that regards the workingman, to his confidence in the future of Catholicism, and the high idea he has of the freedom enjoyed by the Church in the United States. "When you have seen a man, you have seen a great thing."

A FEW WORDS ON ANGLICAN ORDERS.

In reference to an article which appeared in our issue of 3rd inst., under the title "The Pope's Message," an esteemed correspondent writes to us in surprise that it should have appeared in the columns of the CATHOLIC RECORD. The article in question was by Innominato, a regular correspondent of the New York Sun, and in it the statement is made that "The Nouveau Moniteur of Rome published a study by Abbe Duschesne, professor of the Catholic Institute of Paris, in which that celebrated critic concluded that Anglican orders are valid."

As our correspondent states that he has always looked to the CATHOLIC RECORD for accurate information on matters of religion, he expresses great surprise that such a piece of information should appear in our columns, as we have always maintained the invalidity of those orders.

In reply we have to say that though we have always stated it to be our conviction that Anglican orders are invalid, and we are of the same opinion still, there is no reason why we should exclude from our columns the statement that some other persons are of a different opinion. The validity of Anglican orders is a question which is open to discussion, and there is nothing against Catholic faith in the opinion that, like the orders of the Greek Schismatical churches, they may be valid.

It is a question of history, and not of faith. The points to be decided are: "Were Anglican Orders validly conferred in the first place?" and, secondly, "Were they preserved by a continuous use of a valid form of Episcopal consecration and priestly ordination." We are satisfied that both these questions must be answered negatively. Our correspondent may find these questions exhaustively treated in Mgr. Kenrick's and Mgr. Ryan's treatises on the subject—and we believe that the conclusion arrived at by these eminent prelates is irrefragable. Cardinal Vaughan also recently announced that in his belief not one of the twelve hundred Bishops of the Catholic Church

would admit orders. As regards we have only of Innominato had before us we would find thing very d attributed to asserted that the belief in This was not for himself e his history t of ordination consecrating l; appears co —but it th that no val Catholic Bi Perhaps if Duchesne's that he has s pect that th case. At all clergy posse beginning; we believe, half while form for the It is furt even those v not lawfully receive juri supreme at Under this istry could office of th possessed w would be in eated priest

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The Rep sweeping v elections w This is asto complete vic crats only change in ally attrib business w Democrats, in pow. asserts that victory for that such is in many p P. A., but they repu that associ of the Rep without str A supporte they had slender in for the Re generally in several their caus new Hous composed ocrats, and are dou however, t people too bringing a tator is see sation for Paisin, in Perhaps could giv is altogether the Republic victory, is by Mr. Cl Republican ant Govern Three t Mr. Saxto "I thin this count as the A. any leng narrow-m know the good citi Church a Chinking Many of in public Such a m no plac tenth of should u politics, prohibits people s York Thi After pressed "Our trying to places fa coast to r his destr religious It is the men to c The quo in our p to intens make a cry of land of has the ing to science. always

would admit the validity of Anglican orders.

As regards Abbe Duchesne's opinion we have only the anonymous statement of Innominate; but probably if we had before us the words of the Abbe we would find them to express something very different from the meaning attributed to them.

It is further to be remarked that even those who have valid orders cannot lawfully exercise them unless they receive jurisdiction coming from the supreme authority in the Church.

THE REPUBLICAN VICTORY AND THE A. P. A.

The Republicans have gained a most sweeping victory at the United States elections which have just been held.

Cardinal Gibbons those ascetics with mortifications have a word to say for the future of the Church in the United States.

Cardinal Gibbons' opinion of woman suffrage has aroused the ire of the ladies who prefer the public platform to the household.

Our enterprising contemporary, the Buffalo Union and Times, created immense consternation in the ranks of the A. P. A.

After nomination Mr. Saxton expressed himself similarly: "Our opponents (the Democrats) are trying to raise false issues, as a wrecker places false lights upon the rock-bound coast to allure the unwary mariner to his destruction."

Orders validly conferred and, secondly, received by a continuous series of Episcopal consecrations, that both these questions may find these answers negatively.

personal liberty, of civil liberty, and of religious liberty. It stands squarely upon the words of the constitution, which provides that "No religious test shall ever be required for an office of public trust."

Similar sentiments have been expressed by many other prominent Republicans, showing that, like the old man of the sea who saddled himself on Sinbad the Sailor's shoulders, the A. P. A. forced themselves on the Republicans—but the latter party will get rid of them somewhat after Sinbad's style.

EDITORIAL NOTES.

"FATHER" HYACINTHE LOYSON is nearing the end. Deserted by his friends, and penniless, he stands alone, contemned, an object of scorn and ridicule. He is drifting out in the tide, and he may well ask himself the question, Whither? Once he could answer it, but years of sacrifice have dimmed the rare intelligence that charmed the crowds of Notre Dame, and in place of loud and terse expressions we have the incoherent babblings of a dis-appointed old man.

It is amusing to see that Canon Doyle is gazetted as English. He is a literary celebrity, and of course can have nothing in connection with the "ignorant Irish."

We learn that Bishop Keane is threatened with blindness. We cherish the hope that such a terrible calamity may not befall the accomplished rector of Washington University.

The convention of humane societies, held recently in Albany, adopted a very practical resolution. They will petition the Legislature to order that all persons guilty of cruelty to children should be flogged.

By a treaty between the nations one of the Chinese is to be sent to the United States to be put to death. The Chinese are to be put to death for the murder of a Chinese.

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sometimes unwittingly entrapped into such a society will refrain from making public their nefarious designs when they discover its malignity.

We know there were members of lodges in Canada who remained in them during the last election campaign for the sole purpose of making known their proceedings to the political candidates whom they had taboored, and that these proceedings were regularly and faithfully reported.

A REMARKABLY CLEVER LETTER.

We have much pleasure in giving place to the following letter from Mr. John S. Ewart, counsel for the Catholics in the Manitoba school question.

The points brought forward by Mr. Ewart are both logical and manly, and place the narrow-minded bigots of the Manitoban Government in a predicament from which it would be impossible for them to extricate themselves.

With your kind permission I shall make a short reply to the letter of the Manitoba Government, its principal argument is the following: "No citizen of the Province has any justification, in fact, for claiming the same rights and the same privileges respecting education that any other citizen possesses."

The inter-state commerce law requires railway companies to be open to all alike, and that they should be open to everybody; that the proposal was a good one for high sanitary reasons; and if it affected the Chinese only, it was not a remedy for the Chinese was to cut their hair.

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Catholic teachers would be required to give "instruction in moral principles," using, as it were, the words of the ten commandments, etc., and in which some of the subjects of the instruction would be the religious movements (Henry VIII and Mary?) "I do not, why do you ask Catholics to send their children to other schools, but with Protestant teachers?"

And I have asked for protection of an unsectarian deacon. What, for instance, is the fifth commandment according to you? It is not necessary to ask, examination (contract is all that is possible) of the Protestant and Roman Catholic teachers, "teaching of the ten commandments," the mere production of a harmonized edition of the commandments themselves will go a long way towards satisfying me.

There is no injustice. The schools are open to all alike. Change your religion and come. You complain that your school property has been confiscated by the operation of certain clauses of the School Act? There are other clauses in the Act which have not been treated in your minor respect, had there been anything for these clauses to apply to.

DIOCESSE OF HAMILTON.

The October devotions were well attended, and suitable sermons delivered every evening in the several city churches. One of the Sunday evenings witnessed the blessing of a beautiful statue of the Sacred Heart of St. Patrick's, the Bishop officiating and preaching a sermon appropriate to the occasion.

The festival of All Saints was celebrated at the cathedral with great solemnity; and in the evening, after the usual Vespers and Benediction of the Blessed Sacrament, the Vespers for the dead were sung by the choir and clergy, the altar being draped and the Bishop presiding.

The Bishop closed his diocesan visitation for the season after visiting Arthur, Ontario, and returned to Hamilton on the 10th inst. His mission he lectured on Rome and Jerusalem, in aid of church building funds.

Another new parish has been formed at Drayton with Paul annexed. These places were formerly attached from Arthur and Macton. Rev. Father Kehoe is the pastor of the new parish, and that he is popular with his people and fellow-townsmen the following items taken from the Advocate, the local journal, show:

The Charity Concert held in the town hall last Friday evening proved a very good success. Something over \$200 was raised, and the present spent a very enjoyable evening.

The local talent is well known to possess considerable ability as public entertainers. Mr. W. H. Spencer, teacher near Morefield, was present, and more than satisfied all expectations of him as a high class vocalist.

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were never known before on the face of God's earth to show any interest in religion, to take any part with Christ or His kingdom, are all of a sudden deeply interested for the world of God and against the Pope. It would be well for them that they joined a Church which does believe in the Father, and in the Son, and in the Holy Ghost."

A rebuke milder in tone and beautiful as a picture, and as true now as it was when said, may be taken from a speech delivered at Richmond, Va., by Senator R. M. T. Hunter during the same Know-Nothing campaign:

"But, fellow citizens, I went a little too far when I said it was proposed to proscriber Catholics for all offices in the country. There are some offices which the sons and daughters of that Church are still considered competent to discharge. I mean the offices of Christian charity, of ministrations to the sick. The Sisters of Charity may enter your post-houses, from whose broad portals the bravest and strongest man quails and shivers; she may breathe there the breath of the pestilence that walks abroad in that man's misery in order to minister to his woe where it is most loathsome and to relieve suffering where it is most helpless. There, too, the tones of her voice may be heard mingling with the last accents of human despair to soothe the fainting soul as she pants through the gloom of the dark valley of the shadow of death, and to transfigure in celestial light, to bridge the way from earth to heaven. And when cholera or yellow fever invades your cities the Catholic priest may refuse to take refuge in flight, holding the place of the true soldier of the cross to be by the sick man's bed, even though death enter the room, and may be there to tender the ministrations of his holy office to those who need them most."

And how truly was this exemplified in a few years later upon the battle-fields and in hospitals of our civil war.

ALLEGED PARALLEL BETWEEN THE JESUITS AND THE FREEMASONS.

There has been a recrudescence of late of the periodically recurring difficulty as to the Church's denunciation of secret societies. English Freemasonry is so eminently respectable, it counts among its supporters so many men whose public and private character is above reproach, it makes so edifying a profession of Christianity and is chieftained by so many high dignitaries of the Establishment, that it seems barbarous to include it under the same condemnation with the blatant atheism of the Grand Orient.

At the worst it is only a harmless association which devotes itself with a certain amount of innocent tomfoolery to the promotion of ends partly convivial and partly philanthropic. Why, then, are we constantly being asked, should our worthy fellow-citizens be exposed to the heavy artillery of the Vatican for the amiable weakness of liking to play at conspirators with closed doors and to make themselves ridiculous in aprons and masonic jewels?

All this has been urged and answered a good many times before. It is not the philanthropy, nor the conviviality, nor even the display of masonic insignia, that the Church condemns. What she condemns is the oath and the participation thereby involved in the evil designs of continental Freemasonry. The masonic oath is an essentially unlawful oath. It is unlawful because it avowedly constitutes fellowship with continental organizations antagonistic to religion and even to morality, whose principals and methods English Masons themselves do not defend. It is unlawful because it is unconditionally bound by any reference to the law of God, and vows of inviolable secrecy even where such secrecy would imply participation in evil. It is unlawful because it is both rash and irreverent, calling God to bear witness to an absurd farfuge of blood curdling horrors which the candidate invokes upon himself if his unconditional promise be violated.

All this, of course, has often been pointed out before, but there is one phase of the objection almost ludicrous in its simplicity, about which a word may be appropriate. Why, are we asked, does the Church condemn the oath of the Freemasons, when she tolerates within her own bosom an association bound by a solemn vow of unquestioned obedience like that of the Jesuits?

Now, it may not be out of place to remark that the vow of obedience taken by members of the Society of Jesus stands in this respect on precisely the same footing as the vow taken by the religious of any other order. It is true that the constitutions of the Society lay stress upon obedience as a virtue. It was the desire of Saint Ignatius that his followers should be distinguished by their scrupulous exactness in this matter, just as Saint Francis Assisi wished his own religious to excel in their observance of poverty. But neither among the Jesuits, nor among the Franciscans, nor in any other religious order can the vow be described, without ambiguity, as one of "unquestioning" obedience. The religious always promises obedience "according to the constitutions;" that is the vow is essentially conditioned by the law of God, by the law of our Church, and by the constitutions of the order in question. If anything be commanded in contradiction to any of these three, the vow loses its office, and obedience may—in conscience, be withheld. The teaching of Saint Ignatius has always, as we have said, been considered exceptionally strict in this matter of obedience; yet in his most formal pronouncement, yet in his most solemn introduction, that obedience is only to be tendered where that which is commanded is not contrary to the law of God. The vows of religion, therefore, are no more dangerous to society on this score than is the oath "to be faithful and bear true allegiance to her Majesty Queen Victoria," tendered to every member who takes his seat in Parliament. But if the re-

ligious vows are not unconditional, so likewise they are in no sense secret. Before a religious order can be approved at all, before the vows taken in it can acquire any solemnity or binding force, it is essential that the "rule" of the order, *id est*, a detailed statement of its aims, objects and manner of life should be submitted to the Holy See. All obedience in the order, as we have said above, must be in accordance with the constitution. These constitutions are printed, they are accessible to all the Cardinals and Prelates, and practically to the whole Christian world, neither can any substantial change be made in them without Papal approval. It is true that the different orders may not be anxious to make their rule of life and all their internal concerns public to the world at large. They simply claim to enjoy that immunity from vulgar curiosity and interference which is allowed to any household or any corporation. But, as far as we are aware, there is no religious body in the Church in which a general vow or oath of secrecy is taken as to its internal conduct; and if there were it would only bind, like all other engagements, in so far as the law of God and the constitutions of the order allowed. But we have surely said enough. To have entered even into this much explanation is doing rather too much honor to a foolish misunderstanding which does not deserve serious treatment. No one who has any real acquaintance with the Catholic Church in its practical working is in the least danger of seeing a resemblance between a religious order and a secret society. But it is well, perhaps, to point out for the hundredth time the desirability of the well-meaning non-Catholics who are good enough to interest themselves in the beliefs of their Catholic neighbors should gain some acquaintance with the fundamental ideas of the constitutions they undertake to criticize.—London Tablet.

Washington, Oct. 23.—The work of the weather bureau in reporting the rise and progress of the hurricane that swept up the Atlantic coast, a short time ago, and the consequent saving of hundreds of thousands of dollars' worth of shipping and untold lives and the inability of the bureau to give notice to the gulf states of the approach of the hurricane, has drawn attention to the need of an extension of signal service down the gulf coast to Yucatan. The weather bureau officials say that every year one or more of these disastrous storms arises in the Caribbean sea or the Bay of Yucatan, and comes sweeping down on the coasts of Louisiana, Texas, Alabama and other southern states when they are totally unprepared for it, causing tremendous damage to the warehouses and shipping interests, and costing many valuable lives.

RISE UP AND HOWL.

The Weather Bureau Asks Aid From the Jesuits.

Several times strong efforts have been made to interest Mexico in the subject of weather stations, and the United States has made a proposition to pay half the cost of the establishment and maintenance of the stations and the telegraph wires. However, the Mexican Government has not yet been brought to see the benefit that would accrue from the system and has rejected all the advances made. Under such discouragements the weather officials set out to find a new solution, and finally found one in the presence along the coast at convenient distances of the Jesuit missionary stations. Advances were made to the order, and now the negotiations have progressed so far as to give assurance to the officials of the bureau that by the time the next storm season arrives the system will be able to trace the course and manifestations of each individual storm and be in a position to give full notice to the shipping interests along the gulf coast.

"THANK HEAVEN, THEY ARE STILL AT IT."

A good story is told by the Illustrated London News of a trip abroad. Coming home on the Berlin of the American Line, the weather was alarmingly tempestuous. The wind blew a hurricane, the vessel tumbled, and the parson took fright. He left his stateroom and staggered along to the office of John K. the purser, who is a bit of a wit, and said:

"I'm sure, Mr. Purser, you'll pardon me, but I feel so dreadfully agitated. Kindly inform me, are we in any serious danger?" Kavanaugh replied: "Come with me a moment," and he led the way to the forecastle. "Now," continued he, "tell your own down there and tell me what you hear."

The sailors were swearing in their happy-go-lucky, unconscious way. "How shocking suitable and healthy," groaned the parson, trembling from head to foot.

"Now do you for a moment think that those sailors would go on in that profane fashion if there were real danger?" asked the consoling Kavanaugh.

"True, true," replied the parson, somewhat calmed by the assurance. "One may sometimes pluck the sweet flower of comfort from the vilest of soil. The ways of Providence are indeed inscrutable, and back he crawled into his room, in a degree reassured.

Two hours later the storm had increased in violence, the wind raged and howled more wildly, and huge waves broke over and seemed to submerge the great ship. The parson was out of his room, more scared than before, and was seen silently, nervously fumbling his way along the wet deck to the forecastle. He was deadly pale and trembled with excitement. He listened. The sailors were shouting and a tremendous outburst of the din reached his ear.

"Thank heaven," murmured he, "they are still at it; they still blaspheme. There is no danger yet; the Lord be praised!"

A kind act has picked up many a fallen man, who has afterwards slain his tons of thousands for his Lord, and has entered the Heavenly City at last as a conqueror, amid the acclamations of the saints and with the welcome of the Sovereign.

INFANT BAPTISM.

A Brief Outline of Catholic Teaching on the Subject.

The following question and answer are taken from the Monitor, San Francisco: "Editor Monitor—A friend (Protestant) says: 'No one can make me believe that God will keep in darkness until judgment day the infant that dies unbaptized, as your Church teaches. An instance: You have a child two years old; I have a child the same age. Your child is baptized; mine is not. Do you mean to say that God loves your child and doesn't love mine, and that, should He call both children out of this world at that age, He would immediately admit yours into heaven's light while mine (unbaptized) would be cast into darkness until the day of judgment? What warrant is there for such a doctrine? Christ has said nothing about infant baptism, and no authority on earth could make me believe in such a cruel doctrine.'"

SUBSCRIBER.

Your friend's question strikes at the root of the whole supernatural system. The Catholic teaching is briefly as follows:

1. Everything is adjusted to some end. Pens are intended to write, clocks to tell the time. Man, too, is destined to an end. What is it? It is to know God by his natural reason and to love God by his natural will. This is the natural end of man. He can know God naturally by the intelligence which he has; he can love God naturally by the affections with which he is endowed. His natural duty in this world is to know God by his reason and to love God by his will. After death his reward will be a natural love of God and a natural knowledge of God. This love and this knowledge will differ only in degree from the knowledge and love which he has on earth. They will not differ in kind. The mind, freed from the shackles of the senses, will see farther and see clearer and understand more thoroughly the Creator and Sustainer of the universe; the will, delivered from the bondage of the passions, will tend with irresistible force toward the great and only good which the mind apprehends. This is natural happiness. This is natural heaven.

2. But God has done more for man than this. He has not left him on the natural level. He has elevated him to a supernatural, an over-natural level. He has given men a supernatural way of knowing, which is faith. He has given men a supernatural way of loving, which is charity. He has given men a supernatural reward, which is to know him, not merely by the natural way, which is intellect, but by the supernatural way, which is vision. We shall know God, not by reason, but because we shall see Him face to face and know even as we are known. This is the supernatural heaven, or what we call heaven simply.

3. Now, as far as reason goes, as far as our mere natural way of knowing things extends, all any man can hope for is the natural heaven. As long as a man adjusts his natural actions to their natural ends, he will infallibly arrive at their natural happiness which we call natural heaven. Now, your friend's child, being unbaptized, is practically in the natural state. All its natural actions are directed instinctively towards the natural ends, and if it dies, as you say, at the age of two years, it will reach its natural end, which is natural happiness in the world to come. It will know God and God's works more thoroughly and more vividly than the greatest philosopher on earth; it will love God with intense affection and the measure of its natural happiness will be full to the brim. This is Catholic teaching; it says nothing about the child's soul being cast into darkness; it is not only not a cruel doctrine, but it is the only doctrine that natural reason can arrive at. In fact, it is most likely the only conception of heaven which most people have.

4. Now what is the case of the baptized child? As we have said before, our mere reason can tell us only about the natural state. It knows nothing of what is above its ken—the over-natural. Whence do we get our information about the supernatural? Only from revelation. In the present matter we get our information from Christ Himself. He says: "Unless a man be born of water and of the Holy Ghost he cannot enter into the kingdom of heaven." The kingdom of heaven is merely another way of saying the over-natural state. The way in which men are introduced into that state is by baptism. This is God's ordinance; we can't quarrel with it. He might have left us to the natural state, and in natural happiness we would have received all that was due to us. But He offered us a supernatural happiness and of course He was justified in making His own terms. These terms are in the first place baptism. The baptized child then is on the over-natural plane, and if it dies, as you say, when two years old, it goes to its supernatural end, which is seeing God face to face.

5. Now we think you can explain things to your friend (a)—Her child is not cast into darkness, as she expresses it, but enjoys a natural heaven. It is true to say that it is shut out of heaven, if you mean by heaven the supernatural heaven. It is true to say her child is in "hell" if you mean by hell every state which it is not the supernatural heaven. But it is not true to connect ideas of pain and darkness

with the condition of child. It is as happy as it can be. This is the teaching of the Church. Is it cruel? (b) When she says, "God loves the baptized child more than the unbaptized," she is using a strange language. In speaking of the love of God we cannot be too careful. When the whole world was unbaptized, was sunk in sin and misery, God so loved it that He sent His only Son to redeem it. What greater love is there than this? Such love at least He has for your friend's child. Does she think it too little?

CAPEL ON CONSCIENCE.

Its Supremacy Over all the Acts and Affairs of Life.

The Ten Commandments and the precepts of the Gospel constitute the principles of Christian morals. They are the law taking precedence of all others. The codes of human legislators must never be in opposition to these. On them are we to fashion our lives, to them are we to conform our conduct. In other words, the good they command we must do, and the evil they prohibit we must avoid. On the fulfillment of the law depends true lasting peace of mind here on earth, and happiness or misery after death for ever and ever. To no doctrine of the Christian faith does Holy Scripture witness more clearly and explicitly. Of course all this is in strong contrast to the fictitious standard of right and wrong doing set up by the world of fashion or by the emotional fads of society.

FREE WILL.

To man is granted free will—that is the power or faculty of free choice, of determining it own act. This free will is of itself blind and receives its sight or vision from knowledge obtained through the intellect. Hence it follows that to obey the commandments of the Lord we must know them. He who in infinite wisdom proclaimed His law to mankind established on earth likewise a body of expositors of such law to whom He promised divine assistance till the end of time. Through these a true knowledge of Christian morals is disseminated in the world to individuals.

WHAT IS CONSCIENCE?

Over and above this knowledge of general principles, every individual has to apply this law to his own particular acts. This is done by conscience. Conscience of which we speak is not a faculty of the soul; nor is it an acquired habit. It is an act of judgment, a practical dictate of the understanding, which arguing from the law of morals pronounces that something in particular here and now has to be avoided because it is evil, or has to be done inasmuch as it is good. It is the interior voice which pronounces sentence in a particular case, declaring it to be conformable or contrary to law. To all intents and purposes conscience is, to borrow a phrase from logic, the "conclusion of a syllogism." For instance: "It is prohibited to injure my neighbor's reputation" (the major premiss taught by the divine law); to publish a certain secret which I know concerning my neighbor (the minor premiss being something I am inclined to do); therefore it would be wrong, sinful for me to divulge such secret (the conclusion constituting conscience). Plainly it is an act of the intellect presented to the will exercised in its freedom of choice is to be wiser.

DIVERTING INFLUENCES.

Man wishes for happiness; but unhappily since the fall of our first parents we are born in ignorance and liable to error; worse still, there is malice in our will with inclination to all evil rather than to good. Add to these inherited wounds, the further weakness consequent on our indifference to religion and our own wrong doing, and it will be readily perceived that unless strenuous efforts aided by the grace of God be made, sensual pleasure, honor and riches will be preferred and sought after instead of the everlasting happiness which God has in store for those who keep His precepts.

Conscience has therefore to be formed from the earliest dawn of intellect by instruction and meditation of the divine law and by acts of virtue to strengthen the will. At all times throughout life, we are bound to take all reasonable means to learn accurately our Christian duties. Should reasonable doubt arise for suspecting that our conscience is erroneous there is a strict obligation to become better informed. The ordinary means for this are consultation with the authorized expounders of Christ's teaching as well as with men of known goodness, careful meditation on God's word, and above all earnest prayer for light from above.

Under all circumstances, be it remembered, we are never allowed to act contrary to conscience. But we must not, indeed we cannot, always follow its inspiration. So long as the individual genuinely believes the Roman Catholic Church to be what enemies describe her to be, so long must the individual refuse to submit to her authority. But how such belief can be held in face of the statements of the Gospel in the present facilities of learning her true teaching, of the numerous learned men born in her bosom or who enter her from other communions, is a responsibility which the individual alone can explain. Like "Saul breathing out threatenings and slaughter against the disciples of the Lord," such a misinformed person will have to be asked "why persecutest thou me."

CONSCIENCE AND THE SCHOOL QUESTION.

In the last place no power, ecclesiastical or civil, can make it right and

lawful to attempt to force a man to do that which his conscience unhesitatingly condemns as wrong. The whole difficulty about Catholics and the Public school question rests on this. They believe that it is as much the duty of parents to educate their children as it is to feed, clothe and nurture them. They further believe that instruction alone is not education, but that at the child's head and heart, or intellect and will, must both be trained—the heart needing it more than the head. Both, they hold, should go on simultaneously. And while this is necessary to all, it is specially needed for the children of those who have but little time to spare from hard toil. Their religious practices, religious motives, can be added to religious instruction. Believing this, conscience makes them refuse to accept mere secular instruction. They are too desirous to have all the 'ologies demanded by the State taught in their schools. This conscientious conviction leads to the injustice they suffer and feel of paying not only taxes for the Public schools, but also the further payment of supporting their own.—Milwaukee Citizen.

English Catacombs.

When we speak of catacombs, we usually refer to the underground tombs of Rome. It may be news to some that there is a catacomb within a short railway journey from London. It is in Cambridgeshire, twenty-eight feet below the level of Melbourne street, in a small town called Royston. The entrance to this curious place is reached by a sloping passage seventy-eight feet long. Over this passage is the famous thoroughfare called the Icknield Way. The catacombs is in the shape of a bell, the roof being about twenty-five feet high. The walls are decorated with quaint sculptures, the characters of the Bible being strangely interwoven with the heroes of history. There is a group of figures representing the Crucifixion; another shows the martyrdom of St. Catherine; indeed St. Catherine seems to be the patroness of this place of ancient burial. She is shown in many scenes—as standing at the entrance of a gloomy prison, or lying upon the prison floor with her head upon a pillow; or holding a wheel, emblematical of her martyrdom. Other pictures upon the wall represent the Holy Family, St. Lawrence, with the gridiron, the conversion of St. Paul, St. John the Baptist, and St. Thomas a Becket.

Archaeologists have had many disputes concerning the origin of this wonderful place. And that is not strange; for although certain features indicate that it was used by the Romans when in England, some of the mural decorations are undoubtedly those of a later date. At the time when Henry VIII. worked such devastation among everything holy, this catacomb was filled up, and for a long time forgotten, being only discovered by accident in later years; in this respect repeating the history of the catacombs of Rome.—Ave Maria.

The Dead.

The admirable rule which bids us speak nothing but good of the dead may well be set aside when the public good and the interest of truth demand it. This is especially true of the historian, whose estimates of men and events, if allowed to pass unchallenged, might work mischief to the memory of the worthy dead, crown infamy with honor, and obscure or falsify the lessons of experience. The protest uttered by the secular as well as the Catholic press on the death of James Anthony Froude illustrates the change that has come over the popular appreciation of Froude's work during the last quarter of a century. Then his fame was fresh and fair, and his "history" was taken seriously; now he is known for a romancer in historical fields, an author whose facts are mostly fiction. He was a hero-worshipper. His heroes were badly chosen, but his loyalty was such that he burished every black spot in his character into brilliance; and he scrupled not to defame good men and women to attain his end. The strictures of Professor Freeman, however, and the exposure of his methods by the eminent Dominican, Father Burke, marked the beginning of his fall. It is hard to believe that the young Anglican novice, who was once nearer the Church than Cardinal Manning, lived to be her relentless enemy. But prejudice and picturesqueness proved stronger than breadth and fidelity, and the world was deprived of the brilliant services of one who seemed to lack no grace of art or quality of scholarship except the love of truth.—Ave Maria.

The demand for Ayer's Hair Vigor in such widely spread regions as South America, Spain, Australia, and India has kept pace with the home consumption, which goes to show that these people know a good thing when they try it.

Tell the Deaf.—Mr. J. F. Kellock, Drugist, Perth, writes: "A customer of mine having been cured of deafness by the use of Dr. Thomas' Electric Oil, wrote to Ireland, telling his friends there of the cure. In consequence I received an order to send half a dozen by express to Wexford, Ireland, this week."

A lady in Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I suffered from a complaint very prevalent with our sex. I was unable to walk any distance, or stand on my feet for more than a few minutes at a time, without feeling exhausted; but now, I am thankful to say, I can walk two miles without feeling the least inconvenience. For female complaints it has no equal."

Minard's Liniment Cures Garget in Cows.

T. D. SULLIVAN'S LECTURE.

The Boston Theatre held a large and enthusiastic audience Sunday afternoon to greet T. D. Sullivan, M. P., the famous Nationalist poet and journalist, on his first appearance in Boston on his present tour. Mr. Sullivan delivered a lecture in aid of the building fund of the Church of the Sacred Heart, Roslindale, of which Rev. John F. Cummins is the pastor. The subject of his discourse was "Fourteen Years of the British Parliament." Father Cummins was given an ovation when he appeared on the stage. When the applause ceased, he said:

"I am glad of this opportunity for the first time to come upon the stage of the Boston Theatre as a public speaker. As a sort of overture, by the kindness of James Connor Roach, I have the pleasure of presenting the singers whom he has sent to represent himself. "People wonder why I come from far-away Roslindale to such a big house as this, and ask the patronage of the public. I will tell you. I appeal to the public because I am a public man; because I was born in this city, and am pastor of a church in one of its districts. "Last winter, when you were sitting in your comfortable homes, rejoicing that you had escaped the distress of the times, I was for seven months in the pesthouse, and there prepared over one hundred patients for death. "Father Cummins went on to describe the institutions for the unfortunate and for the children which he had planned and for which he was seeking funds. "Am I not a public man," he said in conclusion, "whether at a lawn party or at a barbecue? (Laughter.) That is why I appeal to the public. "The singers from James Connor Roach's company sang several Irish ballads, and Frederick S. Mosro of the class of '97, Boston College, then recited "The Spring of Green."

Hon. Joseph H. O'Neil introduced the lecturer. Mr. O'Neil said: "It is a pleasure to be permitted to preside and introduce this speaker. It is always a pleasure to do anything for so good a man and so great a worker as Rev. John F. Cummins. He deserves the heartiest praise. It is a double honor to present so distinguished a gentleman as Timothy Daniel Sullivan. He has been here in Boston before to address you on political subjects. You were pleased to hear him then, and you will be pleased to hear him now. One known the wide world over as a patriot should, indeed, receive a warm reception in Massachusetts, where we are all guaranteed civil and religious liberty under the constitution."

Mr. Sullivan spoke as follows: "I may not arouse your enthusiasm or charm you with the melody of words, but I will tell you a plain story which will interest every Irishman, every descendant of an Irishman and all lovers of liberty of whatever race. I shall speak of the British Parliament, which has held in its grasp the lives and the happiness of the people of Ireland. "There are two legislative Houses: the House of Commons, elected by the people and responsible to the people; and the House of Lords, elected by nobody and responsible to nobody. The House of Lords has never worked satisfactorily, either to the British or the Irish people. "The House of Lords consists of aristocrats, large landowners and capitalists. It likes no progress, neither does it like reforms. This upper legislative body has often angered the English people, but the Lords have always managed to smooth over the troubles, and the English people have allowed this branch of the Government to live on. "The House of Lords has been indefensible for years, but the but of the ridicule of all the intelligent and educated men in England. Why, even at the end of the last century, when it was proposed to build a new bridge across the Thames, there was a discussion as to whether the piers ought to be of wood or stone. Samuel Foote, the wit, remarked: "They ought to be of stone, of course. We have too many wooden peers now."

"Imagine the absurdity of the theory that the sons of legislators are fit to be legislators. If that theory is correct, why not carry it into the House of Commons? If that theory is correct, the sons of painters ought to be painters, the sons of sculptors ought to be sculptors, and the sons of grocers ought to be grocers. But nature does not run that way. "I have said that the House of Lords has often been threatened. I believe now it is in its last years—I might almost say its last year—of existence. "Again and again have they defeated Irish reforms and discouraged the liberal workers. If measures have passed the Commons they have killed them. "Such great value do the Lords place upon their own wisdom that they think three enough for a quorum. They are modest enough to imagine that three dukes or three earls are equal to forty members of the House of Commons, the latter figure being the number required for a quorum in the lower legislative body of the nation. But the English people are beginning to take these gentlemen at their true value. "The House of Lords originates hardly a thing; it seems to be their only task to sit in judgment upon the acts of the House of Commons and mar and mangle them, whether they be for

the benefit of the English or the Irish people.

"When the Home Rule bill came up the lords were drummed in from all parts of the world, from the mud baths of Germany, from Monte Carlo, and it has been said that one was brought in to vote direct from an asylum for idiots. That Home Rule bill was defeated by a vote of 10 to 1, but I verily believe that it was the worst night's work for the lords themselves that they have ever done."

"The House of Lords has been called a gilded chamber, but for the Irish people it is a gilded abattoir, for there have been slaughtered the liberties and the just demands of that people. But, as I said, I believe that the end is near. No farther back than yesterday, as I read in your newspapers, the Liberal Minister, Lord Rosebery, sounded the cry to arms. "The English people move slowly, but when they do move, look out for them. They need only such a call. There will be some fun within the next twenty months, now mark my words. Hear Rosebery declaring that 'the House of Lords is a mockery, and an invitation to revolution.' The Government throws down the gauntlet; it remains for the people to back up the Government. We'll do it, too. "The Lords have friends in the Commons—sons, cousins—I will not say their aunts (laughter), but the Liberals who passed the Home Rule Bill will be with us in the fight to a man. "The House of Commons has kept pretty much in touch with the people. In the case of the reform measure of 1832 the Prime Minister went to the sovereign, and demanded the appointment of enough new peers to give the Bill a majority in the upper House. The promise was secured. The Lords thought discretion was the better part of valor, and, as you would say in America, they 'climbed down' (laughter), and the reforms of 1832 went through. "I do not suppose the same plan will be tried again, but it has been suggested. "The extension of the franchise by the ballot secured by Gladstone (applause) put Ireland on her feet and gave her the first chance she ever had of sending a large body of representatives on to the floor of the House of Commons—men who understood the needs of and sympathized with that country. From that day to this the battle for freedom has been waged. "Ireland is freer and more prosperous to-day than she has been within the memory of your fathers or your fathers' fathers. The Irish parliamentary party has accepted all its chances, and is still on guard."

The Old Church.

The popular notion that the great landlords built the mediæval churches of England is disclaimed against by the Rev. Dr. Jessopp in the Nineteenth Century. "I hold that to be an utter and mischievous delusion. Everything goes to show that the immense majority of our old churches were built not by the great men, but by the small people with the clergy at their head. Where some great noble or county magnate did build a church, there you may always find his mark; his coat armor is sure to be carved upon every available stone or beam; it tells its own tale. There is no ground for delusion regarding the magnificent churches built in our own day. The poor, for the most part, contribute to their erection, as they contribute to their support in many cases by paying money at the door for the privilege of a seat.—Ave Maria.

A Good Appetite

Always accompanies good health, and an absence of appetite is an indication of something wrong. The universal testimony given by those who have used Hov's Sarsaparilla, as to its merits in restoring the appetite, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine.

Hov's PILLS cure all liver ills, biliousness, jaundice, indigestion, sick headache, etc. There are cases of consumption so far advanced that Bickle's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal. Why go limping and whining about your rooms, when a 25-cent bottle of Holloway's Corn Cure will remove them? Give it a trial and you will not regret it. Cold in the head—Nasal Balm gives instant relief; speedily cures. Never fails. Minard's Liniment Cures Diptheria.

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"I have used Ayer's Pills in my family for forty years, and regard them as the very best."—Eugene MARTIN HASKOCK, Lake City, Fla.

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TRUE TO

CHA

A few months came, with rain the soul of Ellen earth. She was churchyard of the which she had band's death. I into other hand dren found the house of Margaret's husband with a large, They had, who the Frank who noticed; and Margaret's home comfortable one succeeded in en erished and hea Finding it imp he was wis although it inc pleasure of his lations, by doing sum of money th to make a fres was carried of time to executi left a wife with her loss. Ellen in retirement t he had left her children on their adopto divided between of age, keep bo poverty. The a happy home. her dying mot and in spirit. Willie went to became Margare You could hard not mother an garet cherished ardent desire th be so in reali have made his able to take a w Judging by h came home garet's hopes w that quarter; h wife, watched her as if she property. He When the colleg its doors, and students pour three came bac Murphy's lived the son of a w neighborhood, admiration for by year grew Richard was a either Willie or some, but not boy. Neither cotton together reports of the Dunne's behav Margaret did distrusted her husband laugh she was doing before his time over, were pat Mrs. Dunne req as she was on among his pa bills, it would tally from her So matters had passed into had still the Margaret had to task for a fr sprang up in gentleman con of a school-terr graze that he matter was h Richard sent in ing-house in t uncles was Margaret dev of Ellen's wa face would p adopted child

Years flew up a lovely a joy of Margare of her home. fair innocent liquid blue e merry laugh, childhood had deder at the fering coming and prayed r robbed of its did Margaret sity, and she indeed answ summer even her face in h was Frank's said Margare side before h "O autie children alv matters that never been very poor with F show; we shi Won't Willi know he has fancy!"—an laugh—"las took me for against Rich left laughi and grave; that concei Frank, aut "You litt "how I hav fancy Richar Ellen bur

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