

# The Catholic Record.

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

VOLUME XIX.

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NO. 954.

## Orange and Green.

The night was falling dreary,  
In merry Bandon town,  
When in his cottage weary,  
An Orangeman lay down,  
The summer sun in splendour  
Had set upon the vale,  
And shouts of "No surrender"  
Arose upon the gale.

Besides the waters, lavine  
The foot of aged trees,  
The Orange banners waving,  
Flew boldly in the breeze,  
In mighty chorus meeting,  
A hundred voices join,  
And life and drum are beating  
The "Battle of the Boyne."

Had I not my cottage living  
What form is spreading now,  
From yonder thicket lying,  
With blood upon his brow?  
"Hide—hide me, worthy stranger!  
Though I am a rebel here,  
And in the day of danger  
May heaven remember thee!"

"In yonder vale contending,  
Alone against the crew,  
My life and limbs defending,  
An Orangeman I see,  
Hark! hear that fearful warning,  
There's death in every tone—  
Oh, save my life till morning,  
And leave me prying your own!"

The Orange heart was melted,  
In pity to the Green;  
He heard the tale and felt it,  
His very soul within,  
"Dear not that angry warning,  
Though death be in the tone,  
I'll save your life till morning  
Or I will lose my own."

Now, round his lowly dwelling  
The angry tones pressed,  
A hundred voices swelling,  
The Orangeman address'd—  
"Arise, arise, and follow  
The chase along the plain!  
In yonder stony hollow  
Your only son is slain!"

With rising shouts they gather  
Upon the track again,  
And leave the chieftain father,  
In ghost with sudden pain,  
He seeks the righted stranger,  
In covert where he lay—  
"Arise!" he said, "all danger  
Is gone and past away!"

"I had a son—one only  
One loved as my life,  
Thy hand has left me lonely,  
In that accursed strife,  
I pledged my word to save thee,  
Until the storm should cease,  
I keep the pledge I gave thee—  
Arise, and go in peace!"

The stranger soon departed  
From that unhappy vale;  
The father, in his anger,  
Lay brooding 'neath that tale,  
Full twenty summers after  
To silver turned his beard;  
And yet the sound of laughter  
From him was never heard.

The night was falling dreary,  
In merry Bandon town,  
When in his cabin weary,  
A peasant laid him down,  
And many a voice was singing  
Along the summer vale,  
And Westford town was ringing  
With shouts of "Granna Lile!"

Beside the waters, lavine  
The foot of aged trees,  
The green flag waving,  
Was spread against the breeze,  
In mighty chorus meeting,  
Loud voices filled the town,  
And life and drum are beating,  
The Orange men, Lie Down!"

Hark! mid the stirring clangour,  
That waken the echoes there,  
Loud voices high in anger,  
Rise on the evening air,  
Like billows of the ocean,  
He sees them hurrying on,  
And 'mid the wild commotion,  
An Orangeman alone.

"My hair," he said, is hoary,  
And feeble is my hand,  
And I could tell a story  
Would shame your cruel band,  
Full twenty years and over  
Have changed my heart and brow,  
And I am grown a lover  
Of peace and concord now."

"It was not this I greeted  
Your brother of the Green;  
When fainting and defeated,  
I freely took him in,  
I pledged my word to save him  
From vengeance rushing on,  
I kept the pledge I gave him,  
Though he had killed my son."

That aged peasant heard him,  
And knew him as he stood,  
Remembrance kindly stirred him,  
And tender gratitude,  
With glowing tears of pleasure,  
He pierced the listening train,  
"I'm here to pay the measure  
Of kindness back again!"

Upon his bosom falling,  
That old man's tears came down;  
Deep memory recalling,  
That not that fatal town,  
The hand that would offend thee,  
My being first shall end;  
I'm living to defend thee,  
My savior and my friend!"

He said, and slowly turning,  
Address'd the wondering crowd,  
With fervent spirit burning,  
He told the tale aloud,  
Now pressed the warm beholders,  
Their aged face to greet,  
They raised him on their shoulders  
And chaf'd him through the street.

As he had saved that stranger,  
From peril scowling dim,  
So in his day of danger  
Did Heaven remember him,  
By joyous crowds attended,  
The worthy pair were seen,  
And their flags that day were blended  
Of Orange and of Green.

## Father and Sons at the Altar.

A curious spectacle was witnessed the other day in the chapel of the Jesuit school, Rue de Madrid, Paris, when Abbe Courbe celebrated his first Mass. The new priest was assisted at the altar by his two eldest sons, who have also entered the priesthood, one being a Capuchin. By the marriage which he had contracted before he took orders Abbe Courbe had several other children, all of whom were present at the ceremony.

## "CATHOLICITY IN PROTESTANTISM."

There is a Foundation for the Basis of Christian Unity in all Christian Beliefs.

N. Y. Freeman's Journal Jan. 16.

On Sunday evening a course of lectures was opened in the Paulist Church, 59th street and Columbus ave., in the interests of Christian unity, and the occasion was marked by a vast congregation of Catholics and Protestant friends. The programme for the week was certainly a novel and attractive and a comprehensive one, embracing as it did lectures on "Catholicity in Protestantism," "in Methodism," "in Presbyterianism," "in Episcopalianism," "in Unitarianism," "in Spiritualism," and the last, which will be delivered to-morrow evening, will be on "Catholicity, Pure and Simple."

The Rev. Father W. Elliot was the preacher, and at the usual time he ascended the pulpit and took for his text, St. John, xvii., vs. 23: "As thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself: that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in me. That they all may be one, as thou Father, in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them: that they may be one, as we also are one."

The preacher, in opening his discourse, extended a hearty welcome to all those Protestant friends who attended, and reminded them that they were always welcome in a Catholic Church because it was the Church of the people—it was God's great family.

He explained that the series of lectures were in the interest of Christian unity, that we may be one as the Lord God Our Saviour is one with the Lord God His Father, in whom we may be one, and in contributing to this oneness, something is done for Christ, whether it be on their part or His. He also stated that the lectures were not in any way controversial, but explanatory of Catholic doctrines and pointing out how they come to be misunderstood and how, they ought to be rightly understood. By way of helping those in search of truth, pamphlets and books were on hand dealing with many vexed doctrines and Catholic truth, and one work was entirely on Christian unity, which was written by Father Morgan, C. S. P. The query box was, as heretofore, at the disposal of those Protestant friends who attended, but up to Sunday night no question had been asked.

### CATHOLICITY IN PROTESTANTISM.

Coming to the subject of the evening, "Catholicity in Protestantism," he said that both systems are standing on a common ground, and, therefore, there was something to start with toward unity. Both Catholicity and Protestantism agreed that the Holy Scriptures were true in every part in believing them to be the rule of faith. We can get some principle of unity from these facts, and this was one reason why we should feel happy. Why should we not, therefore, be one? When we are one in part of our belief, why not gladly hold it and deepen it as a foundation for building up that grand structure of unity? If one were to go along the street and saw materials there he would say, "there is a house going to be built here," and that was the way Christendom looked to Catholics. There were doors and beams and windows and there is also the roof all ready to be put in and to complete the edifice in which the family may dwell in peace and joy—the father, the mother and the children. Now, when some such place was found for God's family, all should rejoice. Then Catholicity finds something in Protestantism that it considers Catholic truth, though looked at by private, independent judgment. Scripture, therefore, is the rule of faith, or divinely assisted, is the teaching of faith. But Catholics believe it is God's book, that He is the author of that book and of every part of it; that it is inspired in every part; and that it is a great book. But Catholics do not believe that the Bible is the only rule of faith, or that it can be rightly and safely used as private property, man for man and one for one.

### THE EXTERNAL BODY—THE INTERIOR.

True, as Cardinal Wiseman has written, God has revealed His doctrine in the Scriptures—mainly in the Scriptures—but united to this is that external society, which serves to guard them and to explain these defective places in Scripture; to hold all to the reading of the Scriptures, one and united, and, finally, to perpetuate and keep in safe custody the Scriptures that are to be interpreted. Not only has God given an essential basis in the Scripture, but He has given also a public body to keep, guard and explain them, and He furthermore gives for the ruling and guidance of the people interior faith—the power of belief, which is called the power of faith. Protestants believe in the first and the last, but they do not believe in the centre, one as being the authoritative and divinely guided in-

terpreter. The Church holds to the Scripture as being God's book. Were it not for the Church, where would the Scriptures be? But with the Church away, would it not be the king of all books? In its poetry, in its pathos, in all its glorious prayer, in all that literature can do in bringing men together, they are the most eloquent instructors. Truly God was a great giver, but this one gift, the Bible, is the charmed book; it is popular for the people and learned for the learned. It tells us about hope, wisdom, joy; in a word, it tells us all about God. Catholics believe in it, just as Protestants do; its narratives, its poems, its prophecy, its lamentations, its jubilation, all are higher and deeper than we are. One of the most universally known letters or encyclicals was that in which the present Pope, Leo XIII., maintains the superiority of Holy Scripture, and claims for it paramount allegiance from all in the kingdom of books. So much Catholics and Protestants agree upon.

### THE CHURCH PLACED THE SCRIPTURES ON A THRONE.

But Protestant friends say: "You want to supplant the scriptures by the Church and make the scriptures secondary to the Church." The scriptures are secondary, certainly, in point of dignity, no, unless one makes the Scriptures and the Church one—unless we make the gospel and the kingdom one, for they have the initiative, being inspired. They are all absorbing in the minds of their readers; they direct the divine teaching of the Holy Spirit. The Church took the scriptures when they were written, and instantly placed them on a throne. Nothing taught by the Church is contrary to scripture. Let any man rise up in the Catholic Church to day and teach a doctrine. There are two things in scripture and see how it reads, and, secondly, to find it was to be measured by God's interpretation of scripture. St. Francis de Sales says that God may be likened to a painter who paints a picture. His canvas is the human heart, His colors are the scriptures, and His brush the Church. Almighty God had saturated His living family with the doctrines that are in Scriptures. When the Church teaches this Scripture religion to men it teaches the human soul in much the same way as a painter uses his canvas. Cardinal Wiseman defines what the rule of faith is this way: "Revelation," he says, "is Holy Scripture, or rather an exposition of Scripture and revelation, which is an exponent of what is divinely taught, and the Church is that power which gives the teaching of Scripture vigor, point, force and life, clothing it in the divine garment of organism, filled with the Holy Spirit." So that the Catholic Church is not arbitrary in the matter of Scripture reading, nor harsh in dealing with men, though it enforces the reading of the Scriptures upon the clergy with heavy penalties. There is no more severe law than that by which priests are compelled to read the Scriptures for an hour each day, so that by the end of the ecclesiastical year they shall have gone through the entire Bible, except the unimportant parts of the Old Testament relating to genealogies, etc. So that the Church in teaching teaches nothing personal or anything that is novel, so as to produce new designs; the Church gives us her teaching with the very words of Scripture, clothing them in point and vigor with a living voice. The Church may be compared to a university, where there are statesmen, doctors, teachers, lower classes and feeders down to the primary classes and even to the children learning the alphabet. At the head of all these great teachers of all, the centre at Rome, which represents St. Peter's power, "Thou art Peter, and upon this rock I will build My Church. And I will give to thee the keys of the Kingdom of Heaven."

### THE IMMORTAL TRADITION.

The Church is not free to preach what she pleases; it is restrained by the spirit of God. The Holy Spirit is to the Church what the university is to the nation. The unbroken tradition, the way of interpreting Scripture, the way it is to be understood, the immortal way it is to be interpreted—all that is something which belongs to the Scripture just as a garment belongs to the man. The book is clothed with God's living panoply of security. The Presbyterians say that the Church consists of all those in the world possessing the true religion in the kingdom of Our Lord Jesus Christ: the house and family of God outside of which there is no possibility of salvation. The Catholic doctrine says that the Church in teaching the doctrine of Christ is infallible, and thereby was perfect Christian unity. Would to God that so much consistency would be recognized among non-Catholic brethren, they might be turned in many ways to recognize the Church of Our Lord Jesus Christ as a public organic body whose life shall be perpetual, and whose demonstration of the ministry of teaching shall be safeguarded from error. This is something to start with. A great fallacy prevailed among our separated brethren, many of whom were carried away by the idea that it did not make any difference what a man

believed. But it makes every difference, because Christ insisted upon being a teacher. In His day they called Him as a rabbi; His life from beginning to end was one of teaching the truth about Himself and His Father, about the future state; and His teaching was a long list of moral maxims, a long list of moral truths. In order to be a Christian one must be a disciple. Christ taught He was the true builder; He was absolutely infallible; the apostles were the same, and not for an instant would they permit their teaching to be gained. St. Paul in his epistles made this clear when he wrote: "If an angel from heaven were to teach you any doctrine besides that which you have received from me, let him be anathema." And he would not permit himself to contradict what he once taught. Now Catholics believe that that has gone on; they do not claim inspiration for the Church only that it is safeguarded from error, and they insist upon it in order to perpetuate what is inborn from our Saviour's teaching.

### SAFEGUARDED FROM ERROR.

Another conclusive proof that the Lord intended His public teaching body or Church to be safeguarded from error was on account of the very difficult things He had to teach, for it was not a doctrine of flesh and blood, but of angels and saints he taught, and which was difficult to understand. The world was always abusive about religious matters, and is so to day even about God Himself. Books are published every day, gotten up to persuade one from believing in God. Take, for example, the doctrine of the Trinity. Hundreds of years have been spent in saving that most perplexing and most difficult doctrine, and yet a most necessary one—of God the Father, God the Son and God the Holy Ghost—three persons, and yet only one God; therefore, how necessary to have a public body to guard it. The same with respect to the doctrine of pardon of sin. It is all well enough to pray to God and say "I am sorry for my sins; they are forgiven." What a delusion! But when one says, "I am sorry for my sins because they have offended my God, and I hope to be pardoned by God's grace," one can well understand it. Is it not likely, therefore, that the Lord God Our Saviour would provide beforehand for the line of succession of those teachers who were to teach His doctrines infallibly, in His standing for us, in His dying for us and in His suffering for us. It must have been so even to the end of the world. St. Peter also spoke of the difficulties of Scripture interpretation when in His epistles He referred to them as "hard to be intelligibly uttered or even to be spoken so that the reader could understand himself." In one of St. Paul's epistles, there were hard things said which "the unlearned and unstable wrest to their own destruction." But there were other instances in which the Saviour would be likely to form a body of teachers to instruct the faithful, not only because it was difficult to be understood, but because those who were to be taught were persons of all kinds, and of deficient understanding. The bulk of the human race have never learned to read, civilized or semi-civilized. How are they to be taught? Some might say by the book, but no, not exactly, but by the men and the book—by that living body whom He has picked out, and formed into a living organism of the Church. Again, how are we to know enough to avoid sin, how to be pardoned when we have fallen, how to preserve in all essential truths? Are you going to put into the hands of a boy or girl in their teens such a difficult book? "Yes," you say, "if the teacher is with it." The stupid, the timid, the ignorant, the doubtful, these are in the majority and they must be taught, not though as other men are taught, but as children are taught, as God is the teacher of mankind. Every soul is to be taught, and by whom? By one whom all knew to stand on safeguards, who says "I am the great father of the great society, founded by the great God, and like the great God Himself one, perpetual, universal and holy," and with the book as a living accompaniment. Take that book to the universities even, and tell them they were free to put their own construction on it to get the proper knowledge out of it, and what will the result be? Those who knew anything about universities know that there chaos of human thought is at its worst. There is to be found pride, skepticism, ambition. Broad motives may be found there, but there also stands the clash of intellect and dissension that has rent the Christian Church in twain.

### THE NEW TESTAMENT AND THE CHURCH.

"Now," said the preacher, "we come to consider an actual fact. What about the New Testament, and what about the Church? That the New Testament is inspired Catholics know and Protestants believe, and yet it does not claim to be inspired. Christ did not write it; some of His Apostles did write it, and two of the evangelists were not Apostles. Catholics say the living Church of God has borne it upon her bosom from the days of martyrdom to this day. She has treasured it as her prize. Take it in any way one

pleases, take it in the higher criticism, in the lower criticism, or historical criticism, until it is torn to pieces. Any one can take it, but it gathers together around it the arms of Mother Church. Preaching went before writing, organization went before writing also. But these writings were perceived by the spirit of God in the Church to be inspired; they were then bound together and proclaimed to be inspired, so we have the New Testament.

The Church was before the New Testament. With the Church away we should not know what the New Testament is. It is unceasingly used in the hands of the Church. This is the divine organization founded by Christ Himself. He calls it many things, a tree for instance, but he also calls it His Church. "Go and teach all nations. Go forth into the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be condemned." The Apostles taught by word of mouth incessantly, very few of them read, but they organized by divine right as they taught. The Apostles died and left us but a few touching little narratives, but they also left us a complete organization, for, as Christ was a teacher, so also He was an organizer. He has left us with a book, but also with a living organization, and these two go together to-day. Catholics speak of it to day as it was spoken of in Apostolic days: "One Lord, one faith, one baptism, one God and Father of all." St. Paul also speaks of it in similar language. "He that will not hear the Church, let him be to thee as a heathen and a publican." And so Catholics speak of the Church as St. John did, as "the bride of the Lamb of God." They speak of it as "the Church of the Living God," the teacher of things living. This is true Bible language.

### THE CHURCH IN HISTORY.

These were the views which Father Elliot recommended to all. They generate in the soul, he said, a living faith, and planted the root of righteousness—the court as truly established by God. "This was a kingdom among kingdoms; an institution among institutions where all was perpetual Catholicity, brotherly love, one family. Look at the Catholic Church in history, and see what it has done and what it has been. Can it be that the Bride of the Lamb has failed as a teacher of souls? No, he said, this world was full of calumny against the Church. In conclusion, he asked them to pray before God for light, and the Holy Spirit would be faithful and true in their case as He had been in many others. If they longed for Him, if they longed to be true, to be united to Him, their prayers would be finally granted.

### REGARDING PROTESTANT REVIVALIS.

Protestantism in Boston at the present time is experiencing, or perhaps it would be more correct to say is endeavoring to experience, a religious revival. Two famous exhorters, whose methods differ materially in some respects, have been brought hither for the purpose of awakening Protestant zeal, and the auditoriums in which they speak are filled, day after day, with large gatherings, who listen attentively to their discourse, and are, presumably, influenced more or less by what they hear. That there is need of an awakened and larger religious sentiment and action in our non-Catholic circles is something that is very generally acknowledged by Protestants themselves, and the preachers who are conducting the present revivals have both declared their belief that the present is an opportune time for attempting such an awakening.

We reading the other day in one of our sectarian exchanges which perverly protests against the designation of its Church as a Protestant body, and which vainly claims for it a Catholic character, that revivals conducted after the manner of the ones which are now being preached here in Boston are simply efforts on the part of Protestantism to revive the flickering flames of a fire that has lost all vitality; and the characterization impressed us as being a very correct and appropriate one, and one that possessed a far deeper significance than our "Catholic" contemporary implied. The actual condition of Boston Protestantism as a religious force may be said to be stated very fairly and correctly by a writer in the current issue of the Forum, who says: "Many ministers and theologians in America, as well as in Germany and other progressive countries, do not hold the tenets of their creed, while mute as to their dissent. Why should they? They are not sure, nor can anybody be sure that the writer is, of course, a Protestant himself of what has not been experienced; and they may think, as many do, that some degree of supernatural belief is better than no belief. To speak of their doubts might unsettle others; and it is pleasant to cherish a comfort and faith while one may. The new criticism, as it is called, has created a revolution in biblicalism. The old rule while, the fate that impends over it—Sacred Heart Review.

### When Mither's Gane.

It mak's a change in a' thing roon  
When mither's gane,  
The cat has less contented croon,  
The kittle has a dewie tane,  
There's naething has sae blythe a soon  
Sin' mither's gane.

The bairnies gang wi' ragged claes,  
Sin' mither's gane,  
There's nae to mool their broken tae,  
Or laugh at their pawkie ways,  
The nights are langer than the days,  
When mither's gane.

Who cheers them when there's ocht amiss  
Sin' mither's gane?  
Who takes their part in that or this,  
And out o' trouble mak's a bliss,  
Wi' kindly word an' guid nicht kiss—  
Dear mither's gane.

The father's there; but, lo! his pair man  
Sin' mither's gane,  
Altho' he does the best he can,  
He has nae sae a tender han',  
The bottom's out o' nature's plan,  
When mither's gane.

Oh lonely hoose! oh empty chair!—  
The mither's gane;  
Yet fancy often sees her there,  
Wi' a' the smiles she used to wear,  
Which brings our heart maist to despair  
To think she's gane.

Detroit Free Press

vanced thinkers have accepted the new. The present attitude of many of these is indifference to supernaturalism, about which nothing can be known. The ancient idea that a man can not be actually good unless he admits the truth of religion (meaning theology) has long been abandoned. The modern opinion is, that he is neither better nor worse for such admission. Goodness depends on what we do, or desire to do. We should be judged by our intention rather than by our accomplishment.

If there be any Protestant community of which the foregoing statements are true—and we have their author's assertion for the fact that the views he puts forth are held by many American Protestant preachers and theologians—they would seem to be peculiarly applicable to Boston, wherein Protestant thought has for many a year past prided itself upon its "advanced" and "liberal" character. Only the other day one of the two revivalists now conducting services in this city arraigned our local Protestantism on this very point, and was at once taken to task therefor by the *Advertiser*. That daily paper, which may be said to reflect the respectable Protestant lay thought of the community, made no attempt to deny the correctness of the revivalist's charge, that Boston Protestantism was "liberal" and "advanced," with all that those terms imply; but contented itself with defending its "advanced" and "liberal" character, which it virtually admitted to be its chief characteristic. Now, any one who may have taken the trouble to observe the methods employed by the two revivalists who are now laboring here in Boston can not well have failed to notice that both of them insist largely upon the necessity of accepting the Bible in its entirety as a rule of faith and conduct, and both declare that until a man does that there can be no hope for his conversion and no vitality in his religion. Mr. Moody has been very emphatic on this point, insisting upon absolute and unreserved faith in the whole Scriptures as the prime condition of conversion and awakened religious feeling.

Under such circumstances, what expectation can the Protestant community entertain of great, or even of moderate, results from the revivals which it is now endeavoring to experience. If our local Protestantism has any distinctive characteristic it is to be found in its "advanced" and "liberal" creed. Any one who reads the sermons delivered Sunday after Sunday from our Protestant pulpits, or who examines the tones of our local Protestant press, must be convinced that our Protestant preachers and theologians have, in the great majority of cases, accepted that new religion, which, according to the *Forum* writer quoted above, is indifferent to supernaturalism or revealed truth, and which holds that faith in such revelation is not at all necessary. We have the admission of the *Advertiser* that the same ideas are very generally held and approved by the Protestant laity; so that before the revivalists can hope to make their influence felt, even, they must uproot and destroy this prevalent Protestant belief; and their chances of doing that do not appear to be very promising, to say the least of them.

Not inaptly, then, does that Protestant paper of which mention has been already made characterize Protestant revivalists as efforts to revive the flickering flames of a fire that has lost all vitality. As a religious force, Protestantism is practically dead, and its decay is becoming more and more marked as the days progress. The smouldering ashes may be stirred into a few fitful flames, but the fires can never be relighted, for fuel to feed them can not be procured. Essentially a Biblical creed, Protestantism has been irreparably injured by the revolution which the so-called new criticism has created in Protestant biblicalism, and bereft of the guidance that formerly shaped and controlled the faith it professed, it is drifting into agnosticism, unbelief and infidelity, and no revivals will avail to avert, even if they serve to arrest for a little while, the fate that impends over it—Sacred Heart Review.

JANUARY 23, 1897.

## FAILURE.

Involved in Weak Heart trouble can be Cured. Bullock, of George, but the Road to He-

Que. News.

Bullock, boatbuilder, of well and favorably residents of that vil-

passed through a very from which his friends not recover, but he is

opply enjoying good correspondent of the Mr. Bullock recently

of his illness and that he would be very experience would prove

ing someone else. He says:—"There is my mind that Dr. Pills brought me from

death to the glad cheer years ago, owing to trouble, I was reduced to of health, wherein the

do its work properly, urally the stomach be- I had visits from three

but beneficial results, given by one of them us shock that prostrated weeks. The last one

gave me a preparation which upset my kidneys that I was confined

to daily growing weak- deep stimulations constant to keep the heart at work,

th this artificial aid, th a very faint. Then I dvised medicines, but my good results. I lost

a and a hope. I was ad- Dr. Williams' Pink Pills, indeed me that I had a

it my place of business, en living there for more Without very much

in them I decided to s a trial. The result, I seemed to be almost

had not taken the Pink en I was able to rest in ad take good refreshing

ings that had not taken uths before. From that use of the Pink Pills I

gain in strength, and am g and healthy man. I ven Pink Pills should be

their good work on the s- at assistance is exorise I took from the time

regain my strength. I faith in this medicine and if those who are sick will

be the reward. Dr. Williams' Pink Pills strike at the

of the disease, driving it from and restoring the patient and strength. In cases of

pinal troubles, locomotor ica, rheumatism, erysipela, troubles, etc., those superior to all other

They are also a specific troubles which make so many women a burden,

restore the rich glow of pale and sallow cheeks,

down by overwork, worry will find in Pink Pills a

ne. Sold by all dealers, or

post paid, at 50c a box,

for \$2.50, by addressing

Williams' Medicine Co.,

Ont., or Schenectady, N. Y.

of imitations and substi-

nd to be "just as good."

TENDERS addressed to the under-

and endorsed "Tender for Kincaid"

will be received at this office until

the 15th day of February next, in

construction of sheet piling and

at Kincaid, Bruce County, Ont.,

to a plan and specification to

office of the Town Clerk, Kincaid,

at the Department of Public

works, and will not be considered unless made

and supplied and received at the actual

tenders.

That aged peasant heard him,

And knew him as he stood,

Remembrance kindly stirred him,

And tender gratitude,

With glowing tears of pleasure,

He pierced the listening train,

"I'm here to pay the measure

Of kindness back again!"

By order,

E. F. E. ROY,

Secretary

of Public Works,

1st Dec., 1896.

TENDERS inserting this advertisement

will be received from the Department

at 100

for it.

533

DAUGEN MAGNETIC MIN-

ERAL WATER

FROM AN ARTESIAN WELL

hundred feet deep, and is bottled

on the spring. It is a sure cure for

rheumatism, or any kind of nervous

As a table water it has no equal

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Up Bobs The Worn-out Story of Pagan Persecution.

Notwithstanding the fact that the Galileo myth, which was invented by an obscure British author one hundred and ten years after the death of the great astronomer, has been demolished by scores of scientists and historians...

salvation. That theory was untenable then, and in the march of science, since then all great astronomers have believed and do believe that the planets, called by that name, and millions of other planets which are called stars, are destitute of vegetable and animal life...

But in these days theories are not set forth as doctrines which must be believed. In Galileo's time it was different. His rival schoolmen and misrepresenters discredited and misrepresented everything taught by Galileo...

Galileo discovered several stars so far away that the light which left them long before our Saviour was born, and travelling at the known velocity of light, 185,000 miles a second, did not reach the earth until several years after Galileo perfected his second telescope...

These illustrations serve to show the debt of modern astronomy to Galileo for the invention of the telescope, and for which he was most generously treated by three Popes who reigned during his long life.

What was I that flowers me? was one of the lines of speech with which Galileo, according to the legend, lay upon the coffin; but his poet friend—worthy of that noble woman—Patmore had glorified a simple laurel grave.—Ave Maria.

USES THE NEWEST METHOD.

The Dominant Trait in the Character of the Sovereign Pontiff.

Vicente E. Melchior de Vogue has an interesting article on Pope Leo XIII. in the January number of the Forum. Among other things he says: My friend, Paul Bourget, defines the American as "a man who invariably uses the newest method."

At the end of the long ascent, in the upper story of the vast palace, in those aerial chambers which embrace a panorama of the Eternal City, a discreet chamberlain conducts the visitor to the salon d'attente. Here he finds a truly numismatic company: men of every race and clime: Bishops, missionaries, pilgrims, arrived from the farthest points of Asia, Africa, America, Oceania. Thanks to these instruments, the terrestrial globe accomplishes its revolution daily under the eyes of the recluse who never moves: at every moment he is cognizant of what passes at every point of this earth: he can govern, with a perfect knowledge of events, the scattered multitudes whose souls he holds in the hollow of his hand.

A door opens, giving egress to one of those missionaries who is returning, it may be, to Peru, to China or to Australia, armed with instructions appropriate to the precise needs of the flock to which he returns. The visitor is admitted, in his turn, into a small salon, draped with yellow silk: a crucifix hangs upon the wall; several chairs are arranged along the two sides of the room: at the back, beneath a canopy of crimson damask, a pale, white form is seated on a gilded chair. It is the embodiment of the spirit which animates all the spiritual governors spread over the planet: which unceasingly follows them to each quietude, to all the sufferings whose distant plagues reach to his ear. So slight, so frail, like a soul draped in a white shroud! And yet, as one approaches him, this insignificant being, who appeared so feeble in the Sistine Chapel, assumes an extraordinary intensity of existence. All the life has centred in the hands grasping the arms of the chair, in the piercing eyes, in the warmth and strength of the voice. Seated and animated in conversation, Leo XIII. seems twenty years younger. He talks freely, easily: he questions the speaker by work and look; eager for details of the country under discussion, of its prominent men, of public opinion. The Pope does not linger over the querulousities of piety; he is interested at once the serious problems of human existence, real and vital interests. Soon he grows animated in developing his favorite topics, presenting them with a few sweeping sentences, clear, concise, acceptable to all.

Children of the Rich.

Then there were children, conspicuous among them the vulgar little children of the not long rich, repulsively disagreeable to the world in general, but pathetic in the eyes of thinking men and women. They are the sprouting shoots of the gold tree, beings predestined never to enjoy, because they will be always able to buy what strong men fight for, and will never learn to enjoy what is really to be had only for money; and the measure of value will not be in their hands and heads, but in bank books, out of which their manners have been bought with mingled affection and vanity. Surely, if anything is more intolerable than a vulgar child, the poor little thing is produced by all nations and races, from the Anglo-Saxon to the Slav. His father was happy in the struggle that ended in success. When it grows old, its own children will perhaps be happy in the sort of refined existence which wealth can bring in the third generation. But the child of the man grown suddenly rich is a living misfortune between two unhappines—neither a worker nor an enjoyer; having neither the satisfaction of the one nor the pleasures of the other: hated by the inferiors in fortune, and a source of amusement to its ethic and esthetic betters.—From "A Rose of Yesterday," by Marion Crawford, in the December Century.

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BETWEEN OURSELVES.

A Protestant gentleman of superior intelligence and broad views was once heard to remark that it was surprising to observe how strong anti-Catholic prejudice is in many parts of the United States, and how little Catholics seemed to be doing to overcome it.

It is often a painful revelation to a Catholic to learn what erroneous impressions Protestants entertain of our faith, it is highly gratifying, on the other hand, to see how glad most of them are to have such impressions corrected. The fair-mindedness of Americans is not exaggerated. And how natural it is that Protestants should be prejudiced against the Church, hearing so little in its favor, and seeing so much in the lives of its children utterly at variance with the Gospel! It is hard to believe that the religion of a man professes any better than the life he leads. The most effective way of combating ignorance of our religion and changing its attitude into respect and love is to live up to its teachings.

To a missionary monk about to set sail for the New World Pope Clement XIV. wrote: "America is the earthly paradise where they frequently eat the forbidden fruit." Among the culprits are many Catholics; and their bad example, more than anything else, accounts for the widespread suspicion and opposition in regard to the Church. If Catholics could only realize how closely they are observed by outsiders—by persons who are groping after religious truth, not knowing where to find it, and yet mysteriously drawn to the true fold!

Some time ago a secular journal in one of our large cities published an article on the "Morals and Manners of Catholics," in the course of which the responsibility for a disturbance in a saloon, occurring on a Sunday, was laid on their charge. The accusation was unjust; but the fact is that the saloon in question is frequented by certain Catholic men on their way from church, and were it not for their patronage the saloon would not have been open. The support of these men in this case, as with other Catholics, is very large. The number of persons in search of religion, earnestly desirous of knowing what is true and of doing what is right, is unquestionably very large. Alas! the little that most non-Catholics hear affirmed of Catholic doctrine is often nullified by what they see denied in practice.

An American priest lately referred to an address he once heard delivered by the lamented Father Lockhart to a body of London workmen, in which they were exhorted not to be shouting that they were Catholics, but so to live that everybody would know that they were Catholics. There is no lack of enthusiasm nowadays, but there is a dearth of sound principles. It can not be repeated too often that the rank and file of Catholics, no matter how humble their station, provide for us the very teaching of themselves unspotted from the world, — are doing more for the spread of the Church than all the lecturers and professors and authors and editors in the land. Every noble life, no matter by whom it may be lived, is a force in the world, contributing more than it is given us to understand to the action of divine grace.—Ave Maria.

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London, Saturday, Jan. 30, 1897

THE CATHOLIC PLATFORM.

It has been stated that the Hon. Charles Fitzpatrick, Solicitor General in the Dominion Cabinet, and Mr. Russell, Q. C., the son of Lord Chief Justice Russell, of Killowen, have gone to Rome on a mission on behalf of the Dominion Government, for the purpose of laying the proposed Manitoba school settlement before the Pope, in order to obtain from the Holy Father an approval of the agreement made between Messrs. Laurier and Greenway.

It appears that the two gentlemen have really gone to Rome, though we cannot vouch for the assertion that the object of their visit is that which has been asserted. In fact members of the Government deny that there is any official object in view, and we believe that this is the truth. It is said also that there was some intention on the part of the Government to endeavor to secure the Pope's approval of the terms of settlement, but that this intention was abandoned on account of the supposed opposition which would be offered in the Protestant provinces to any submission of the case to the Holy Father.

We cannot say whether or not there is truth in any of these rumors. As a matter of course, as Catholics, we could have no objection to the laying of such a matter before the Holy Father; but we fail to see the necessity of so doing, as the principles on which the demand for the Catholic education of Catholic children rests are thoroughly well understood. They have already been indicated many times both by the present Pope and by his predecessor.

It is possible that members of the Government imagine that because the Holy Father pronounced favorably in regard to Archbishop Ireland's efforts in education in the diocese of St. Paul, that he might be induced to give his sanction to the method now proposed by the Dominion and Manitoban Governments. But the cases are as wide apart as is Ottawa and Constantinople.

There prevails a belief among those who advocate Mr. Laurier's settlement that the methods proposed to be adopted in regard to Manitoba are similar to those of which the Pope approved in regard to the diocese of St. Paul, and it is even supposed, and it has been frequently asserted, that Archbishop Ireland is against distinctly Catholic schools. This is a decided error. There are in his diocese 13,600 children attending Catholic parochial schools, colleges, and academies, and the Archbishop declared in a recent Pastoral Letter: "The experience of long years has taught me that nothing takes the place of the Catholic school in the education of youth."

What, then, is the celebrated Faribault plan which Archbishop Ireland allowed in some parishes of his diocese? It was simply that in localities where it was impossible to support efficient Catholic schools advantage should be taken of the opportunities which were afforded by Trustees or School Commissioners to allow religious education to be given after school hours. It will be seen at once that these conditions were quite different from those existing in Manitoba, where there have been, and are still, in spite of adverse legislation, Catholic schools in all the localities where there are Catholics in sufficient number to support them. To these schools the usual Government grant was guaranteed by the terms of union of the whole North-West with Canada, and their supporters were also guaranteed exemption from Public School rates, so that they might tax themselves for the proper support of their own schools.

These are the conditions which were swept away by Mr. Greenway's legislation, and we are satisfied that no representations made by any delegates of Mr. Laurier to the Holy See will ever obtain a decision from the Holy Father to the effect that the Catholics of Canada should consent that the rights

guaranteed to them by the solemn compact of Confederation should be taken away while they remain inactive and apathetic.

The rights guaranteed by the terms of the Constitution include the following six points, which have been concisely set forth by the North West Review, of Winnipeg, as the Catholic Platform. That Platform we fully endorse, and we shall not be induced, either by open foes or false friends, to abate one jot therefrom:

- 1. Control of our schools.
2. Catholic school districts.
3. Catholic teachers, duly certified, but trained in our own training schools, as in England.
4. Catholic Inspectors.
5. Catholic readers, our own textbooks of history and descriptive geography, and full liberty to teach religion, and comment on religious questions at any time during school hours.
6. Our share of school taxes and Government grants, and exemption from taxation for other schools.

In these demands there is nothing unreasonable, or against which Protestants can reasonably object, and we feel confident that all lovers of fair-play will assist us in securing the restoration of these rights to the Catholic minority.

We may here add that the Faribault plan of which we have spoken above, was entirely dependent on the goodwill of the local Protestant majority, and Mr. Laurier's settlement is based on a similar condition, with the single exception of a clause which requires Catholic teachers to be employed where as a general rule Catholics constitute a majority of the people of the school district. The Faribault plan, however, did not work, for the reason that wherever it was started, the preachers opposed it with all their might, and induced the majority to take away again all the privileges granted to Catholics. We know very well what might be expected if the Catholics of Manitoba, instead of enjoying their constitutional rights, were subjected to the pleasure of the Protestant local majorities. We have had a specimen of the liberal treatment these majorities would accord, in the bitterness with which they have refused during the last six years to take the Catholic claims into consideration at all. This was, certainly, not the state of affairs intended by the framers of the constitution. We therefore stand to the constitution.

COLLAPSE OF THE DYNAMITE PLOT.

The farce of the fearful dynamite plot by which the Emperor of Russia, the Queen, the Prince of Wales and such other members of the Royal family as could be reached, were to be blown up on the occasion of the Czar's visit to her Majesty in September last ended in a fiasco even more complete, if one more complete is conceivable, than the great Parliamentary Commission investigations into the charges of the London Times against the whole Irish Parliamentary party under the sensational heading "Parnellism and Crime."

It will be remembered that the Salisbury Government, in office at the time, made every possible effort to sustain the Times in its calumnies against the Nationalist party, and it was only when it was proved beyond the possibility of doubt that the criminal charges were based upon letters forged by the chief witness for the Times, that the case collapsed, and the witness, Pigott, having escaped to the continent to avoid the consequences of his forgeries and perjuries, shot himself in a hotel to smother remorse and terminate his disgrace.

In connection with the present plot four men were arrested, Tynan, Kearney, Haines and Bell, or Ivory; Tynan in France, the next two at Antwerp, Belgium, and the last named in Scotland.

There was no evidence adduced to make a case against any of the three men arrested on the continent, and the Governments of France and Belgium, in consequence, were not even asked to extradite them, and they were set free after spending a few days in durance. It was asserted, however, that there was a mass of evidence against Bell which would bring to light all the horrors of the diabolical conspiracy, and Jones, a spy, who had become a member of an Irish society in New York of which two of the accused men were members, was relied on to prove that the plot was hatched by this society.

It was well known that spy Jones had endeavored without success to lead the members of the New York

society into machinations against the British Government, and it was thought possible that there might have been some hotheads who had become entangled in Jones' plots, and the British detectives announced with a great flourish that the evidence against Bell was complete.

The judge at Bow street who conducted the preliminary investigation declared very crossly that there was plenty of evidence to authorize that the case should be brought to trial, and so Bell was committed, and later on, the Grand Jury brought in a true bill against him.

It is no wonder that with these preliminary incidents, Bell, or Ivory, was convinced that the Government was determined to bring him in guilty, and he informed his counsel, who is a son of Lord Chief Justice Russell, that this was his firm belief.

There was a great surprise in store for the inquisitives when the trial was brought on at the Old Bailey criminal court on Wednesday, the 20th inst., when instead of proceeding with the case, the Crown prosecutor, Mr. Finlay, Solicitor General, withdrew the charge against the prisoner without offering any evidence whatsoever. He admitted that Ivory had left Antwerp before the delivery of bombs in that city, and that there was no evidence in his possession to connect Ivory with the discovery of bombs there, or to justify the Crown to ask his conviction for conspiracy, though he said there were strong grounds for suspicion.

The jury were instructed by the judge to deliver a verdict of not guilty, and when the judge dismissed the prisoner he advised him to look out carefully about his future conduct, which was very like the verdict rendered once by a jury: "We find the prisoner not guilty, but we advise him not to do it again."

London papers generally declare themselves to be intensely disgusted with the whole proceedings, and blame the police for the total collapse of the case.

The conclusion to which we may justly reach in view of all the circumstances, is that which was drawn by Mr. Clancy, who brought the matter before Parliament in the debate on the address. Mr. Clancy said: "The most important Crown witness was an American informer whom the Government shrunk from putting into the box. If they had done so, he felt certain that instead of proving Ivory's guilt, the complicity of Government officials in the alleged conspiracy would have been shown."

The crooked policy which Lord Salisbury's Government has constantly pursued in regard to Ireland justifies these remarks; and though Sir Matthew White Ridley, the Home Secretary, remarked that "the withdrawal of the charge against Belle (or Ivory) is a proof of the impartiality of the Courts," the experience of the past is enough to show that both the Government and the Courts when dealing with matters affecting Ireland, and especially with those which regard the desire of the Irish people for self government, are not to be relied on, and least of all are they to be relied on under Lord Salisbury's administration of the affairs of the Empire. We have no doubt that Mr. Clancy, in his remarks, hit the nail on the head.

Ivory after his release called at the office of the Associated Press, and stated that he had documentary proof that British officials offered to release him if he confessed to the charge of conspiracy. He considered the offer to be merely a trap, and he did not fall into it. He knew the police had no authority to make such an offer, and he refused it. He declares that he knows nothing of Tynan's intentions, as he has no connection with him, or with any dynamite plot. He admits that he was well treated while in prison.

THE SCHOOL SETTLEMENT.

Several of our contemporaries have recently repeated the statement that they and the public generally are heartily tired of the Manitoba School question, and this being the case they imagine that Catholics should accept the Laurier Greenway settlement as the only solution of the matter which is the practicable.

The question of the religious education of the Catholic children of a Province is not merely a sentimental matter, nor is it a mere matter of sentiment that the guarantees of the constitution for the protection of religious minorities should be respected. If such were the case, we would be glad for the sake of peace, to put aside further discussion on it, and to leave matters as they

stand. But there is a practical grievance, where an injury is inflicted which will have its evil consequences on the whole rising generation of Catholics, and on generations to come. Such a question is not to be brushed aside as one of which "the body politic is heartily sick," as one of our religious contemporaries has expressed itself.

Catholic education for our children is a matter of grave importance, and we cannot abandon our demand for it on the trivial pretence that the body politic is sick of it. The body politic is well aware of the importance to be attached to the performance of conscientious obligations arising from a knowledge of our duties, and if it is sick of discussion it should remedy the evil complained of.

There is another reason why the body politic has no right to brush this question aside without granting redress. It is that the body politic itself found it necessary for the peace and welfare of the country that the rights of religious minorities should be guaranteed in the Constitution. This should not have been done if the matter is so unimportant as the journals so expressing themselves would have us believe. It is not usual for bodies politic to make special guarantees in Acts of Parliament when the matter is of but slight moment, and so we may infer that the present matter is not so unimportant as our contemporaries would have us believe. It is not so regarded by the Protestants of Quebec, nor do we Catholics consider it of small importance that we are practically told that only Protestant minorities are to be protected under the constitutional guarantees.

We shall not desist from the agitation for justice until it be fully granted in accordance with the decision of the Privy Council, and until the Catholics of the Dominion are made sure of their position of equality with Protestants, an equality which is at present denied in practice by those who are constantly professing that they too are advocates of the principle of "Equal Rights to all."

The Catholic minority of Manitoba will not be satisfied until their educational rights be restored as they existed before the legislation of 1890, and we are certain that the Catholics of Quebec and of the whole Dominion will sustain their reasonable demands.

Here we may remark that it has been asserted by some papers that Mgr. Langevin at first expressed his satisfaction with the Laurier Greenway compromise. Even if he had done so, it would be no reason for his continuing to accept it after he discovered its insufficiency. But he himself has asserted that there is no foundation for the statement that he ever expressed any satisfaction with the settlement. In fact he was not even consulted in regard to it, as should have been the case before the two Governments agreed upon it. It is the dictate of common-sense that so important a matter should not be settled without proper consultation with those who have the most important interests at stake.

CHURCH AUTHORITY. Under the heading "Roman corruptions" the Rev. Dr. Langtry has a letter in the Mail and Empire of Saturday in which he quotes from Fleury's history of the Church to prove that there existed certain documents which were issued under the name of "decretales," and on which the assumed authority of the Pope over the whole Church is based.

Fleury does not make such a statement, though he does say that Popes Gregory VII and Innocent III were deceived by them into pushing their authority too far. We by no means deny that Fleury was a respectable authority, but it is well known that he was affected by the Gallican ideas which prevailed in France in his time, and his writings are tinged with the anti-Papal coloring of Gallicanism. In common with other Gallicans, he desired to minimize the Pope's authority, though he accepted it in the main. In reading his history, his Gallicanism must be taken into account.

It would be a wonder if in the history of the Church for eighteen centuries, there were no wrong doings to be deplored, and we say at once that there were forged documents issued by an unknown compiler under the name of decretales, and that for a time they were generally believed to be authentic, though they were never authoritative. The Pope's authority, however, does not depend on these forged decretales, but preceded them, and it was only because his authority was

universally recognized that these decretales were supposed to be correct. The Church, however, is in no way responsible for them, and the Pope's authority is quite demonstrable without them.

Dr. Langtry in making the Church responsible for these forgeries, omits to mention that his favorite theory of the validity of Anglican Orders is founded upon forged documents, the Lambeth Records, which are appealed to as proof that Matthew Parker was properly consecrated Archbishop of Canterbury.

There is this difference between the forgeries of Isidore and those of Lambeth, that Isidore's forgeries are not the basis of the authority of the Popes, and of the Catholic Church, but the former are really the only basis on which the Anglican clergy have even a plausible pretext for claiming to be priests and Bishops—though even if the Lambeth Records were authentic Anglican Orders would still be invalid from other considerations.

ARCHBISHOP WALSH ON THE SCHOOL QUESTION.

The following extract from the London Tablet of the 2nd inst., while proving that His Grace the Archbishop of Toronto is in perfect accord with all the Bishops of Canada in regard to the proposed Manitoba School settlement, also shows that there is some traitor in the camp in Canada who makes it his special business to endeavor to misrepresent the position of Catholics. No doubt there is a political purpose in the false news sent from Canada to the Irish Catholic. It would be a godsend to the enemies of Catholic education here, if they could show that so prominent a member of the Canadian hierarchy as the venerated Archbishop of Toronto were favorable to the settlement of the Manitoba school question agreed upon by the Government of that province and that of the Dominion. The article of the Tablet explains itself. It is as follows:

"In an article which appeared in the Irish Catholic of December 5, entitled 'Liberalism in Canada,' occurred the following passage, apropos of the Manitoba school question:

"The supporter of Mr. Laurier amongst the Bishops is His Grace the Most Rev. Dr. Walsh, Archbishop of Toronto, who is himself an adherent of the Liberal party, and who declined to join with his brother prelates in signing the joint pastoral letter which they issued to their flocks on the eve of the general elections. Even Dr. Walsh, however, has not broken silence in favor of the Government scheme, which, on the other hand, has been condemned in the strongest manner by the other members of the hierarchy."

"The Rev. F. Ryan, rector of St. Michael's cathedral, Toronto, has written to say that the passage in question contains such reckless misstatements concerning an esteemed and venerated Archbishop that it is really hard to keep on hoping for Ireland, coming as they do from an Irish paper. He disposes of them in the following terms:

"Firstly, then, the Archbishop of Toronto never was a supporter of Mr. Laurier's school policy."

"Secondly, he is not an adherent of the Liberal party in the Dominion Parliament."

"Thirdly, His Grace did not decline to join with his brother prelates in signing the joint pastoral letter which they issued to their flocks on the eve of the general elections, for the reason that neither he, nor any other Archbishop or Bishop of Ontario, was asked to join in the matter, as it was only the Bishops of Lower, or French, Canada, who issued the pastoral letter in question."

"Fourthly, the Archbishop of Toronto is in perfect accord with all the other Bishops of Canada on the Manitoba school question."

THAT IMAGINARY MANDEMENT.

The Montreal Witness, the Globe, and other journals, have been greatly excited during the past few weeks over rumors furnished them by their regular correspondents, to the effect that it was the intention of the Bishops of the Province of Quebec to issue a collective mandement to the Catholic people of that Province, directing them to oppose Mr. Laurier's Government, and to support the Conservative party hereafter. In June last the Bishops of Quebec did issue a pastoral letter in which they approved of any sincere efforts to do justice to the Manitoba Catholics, and gave advice to the electors to support such efforts, and to avoid all these faults and crimes into which many electors are accustomed to fall while election campaigns are being carried on. But there is no reason for the supposition that the Bishops had, or have, any intention to issue a pastoral letter of a partisan character, or prescribing to Catholics anything more than what they already prescribed in their pastoral already referred to,

and which, though indicating that Catholics should support the rights of the Catholic minority in Manitoba, did no more than give this and other general advice, leaving it to the individual consciences of the Catholics therein laid down as their consciences might direct them.

But that portion of the press to which we have alluded, declared that it was the intention of the Bishops to go much further, and to pronounce ecclesiastical condemnation against all supporters of Mr. Laurier's Government. The mandement thus announced has not appeared, though we were told day after day, for many weeks past, that it would be read in all the churches on the following Sunday. As it had no existence, it was, of course, not read, and the journals busted themselves in finding imaginary reasons for the delay. Differences of opinion among the Bishops regarding the course to be taken were alleged as the cause, and the latest reason assigned was that, as the Dominion is so extensive, considerable time was needed to obtain the signatures of all the Bishops, from Prince Edward Island to British Columbia, as it had been decided to make the mandement general for the Dominion, instead of confining it to the limits of Quebec, as was at first said to be intended.

A couple of Sundays have passed since this statement was made, still the mandement has not appeared, and now these same journals are even telling us that there is no intention on the part of the Bishops to issue it at all. Such is the announcement made in the Patrie a few days ago, and reproduced in the columns of the papers which have been so forward in giving a complete insight into what the details of the document were to be.

Our readers will readily understand that these journals had no authentic information of things they published so confidently. The Bishops are not accustomed to tell newspaper reporters of all the half-formed plans they may have in view to be committed to writing in the form of pastoral letters, and we may justly conclude that all these reports are entirely imaginary. It is quite time enough to attribute mandements to the Bishops after they have issued them, instead of imagining what they are to contain, and then writing long editorials in denunciation of the supposed intentions of the hierarchy, which is what these journals have done.

EDITORIAL NOTES.

MR. JOHN O'DONOGHUE, of Winnipeg, has been, we understand, appointed to a position in the Customs Department. As a protegee of Mr. Joseph Martin Mr. John O'Donoghue should not, of course, be forgotten when the good things were being passed around. Mr. John O'Donoghue rendered considerable service to Mr. Joseph Martin's party in Manitoba while the question of Catholic education was at its hottest. At that time Mr. John O'Donoghue rose to remark that Mr. Joseph Martin's scheme of education was very near and very dear to the Catholics of Manitoba—that they were perfectly satisfied and wanted nothing else. In this Mr. John O'Donoghue was of course mistaken. We say "mistaken" because we wish to be charitably disposed towards Mr. John O'Donoghue. We trust Mr. John O'Donoghue is the only "Catholic" in the Dominion who will be rewarded for such a service as Mr. John O'Donoghue has rendered his party!

The use of the word "Catholic" brings no one who uses it, but how much for it by the need he yet in the amount spent in doing it. How able circumstances in doing it. The moment they learn afterward led and no Sacred Head.

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JANUARY 30, 1907.

ed, special attention should be paid to the work of evangelization of the French Canadians. Methodists have found this evangelization a very hopeless task in the past, as they only increased in numbers by 517 in Quebec during the decade ending with 1891, while the total population increased 129,508. The rev. doctor Dr. does not say what Bishop used the language quoted, nor in what connection it was used, and there is great room to doubt the accuracy of the quotation. It is true that Methodists have gained on the other Protestant denominations during the decade, and it is possible that, as far as Protestantism is concerned, they may at some future time be the chief Protestant denomination in English-speaking countries, but infidelity is gaining on all these sects so fast that it seems to us far more probable that the final battle of the future will be with Infidelity rather than with Protestantism of any particular form.

As will be seen in another column, Rev. Father McCabe, P. P. of Raleigh, has been transferred from that parish to Seaford, made vacant by the removal of Rev. Father Kennedy to Sarnia. Since his ordination Rev. Father McCabe has been a hard working, zealous and exemplary priest, and a careful administrator. It matters not to him where he is placed. His heart is in the work of his Divine Master, and his energies bent in carrying out to the letter the obligations imposed upon him at his ordination. The good people of Seaford no doubt feel the loss of their late esteemed pastor, for a severance of the ties of friendship is at all times somewhat unpleasant, but in the change that has taken place the good work will go on just the same—the interests of our holy faith will be zealously guarded.

CATHOLIC PRESS.

There can be nothing more admirable, more effective, more useful to a man than a prayer which ascends to God like incense from the altar of the simple and contrite heart. It lifts us up to God, lessens our troubles, strengthens our weaknesses, intensifies our virtues, opens heaven's gates, overcomes the power of hell—in a word, it is all-powerful. Stronger than any power conceivable is that of the prayer of a just man, for he overcomes the divine heart of his God.—Catholic Sun.

It is a fact that Catholics generally are not as quick to aid their papers as Protestants are to help theirs. The majority of the Protestant journals are made up of sermons and conference reports, and do not compare—with a few exceptions—as family newspapers with the Catholic Press. Still they are liberally patronized, and their readers seem to appreciate the fact that they are working for a cause that is common with the editor and the subscriber. In other words, Protestants help their papers in many ways and are not likely to discontinue them for a trifling cause. Catholics can learn a lesson from their Protestant brethren which they should appreciate.—Church News.

The use of intoxicating liquor brings no benefit whatever to him who uses it, said Archbishop Ireland, for how much money is constantly spent for it by the working man! I know the need he has for these dollars, and yet in the country at large, the amount spent yearly is simply appalling. How many would be in comfortable circumstances but for this money spent in drink! Far better indeed did they burn the sums. The saloon-keeper is the hardest taskmaster. The moment people take the pledge they learn the value of money, and afterward learn to work for themselves and not for the saloon-keeper.—Sacred Heart Review.

A little of the tact which many great missionaries used in winning pagans to the true faith might be profitably employed in retaining Christians within the fold. We are all acquainted with instances where Catholics have cut themselves off from the Church in fits of anger, displeasure, disappointment and crossed purposes. 'Tis their own fault, of course. Certainly it is their own loss. But what then? It is pleasant to contemplate the losses by such trivial causes? Supposing the presence of zeal for the salvation of souls; does it accord altogether with an unbending pride and sense of authority that exercises itself in the most brusque and angular of fashions? Is not the responsibility of having anything to do with the separation of a Catholic family from the Church so grave and far-reaching as to be avoided if possible by every honorable expedient?

Fits of anger and disappointment will pass away. But if the bonds of union with the Church are suicidally severed there is usually little hope for future reconciliation. How highly is not fact to be valued in such cases! And through zeal where there is no admixture of pride, will usually suggest tactful conduct. Its absence is spiritual tragedy; its presence is true Christianity.—Catholic Columbian.

CONVERT PRIEST'S STRONG SERMON.

Notable Discourse by the Rev. Thomas Nelson Ayres, of New Orleans.

Rarely have New Orleans Catholics heard a more interesting discourse than that delivered from the pulpit of the Church of Sts. Peter and Paul by Rev. Thomas Nelson Ayres, whose recent conversion and ordination were noted in the columns of the Catholic Standard and Times. Previous to his conversion Father Ayres stood high in the Episcopal ministry. He was a widower and had one son, who acted as an acolyte at the ordination services, which were conducted by Archbishop Janssens. Father Ayres' first sermon had been awaited with interest, and when he appeared in the pulpit the church was crowded. He has a graceful, forcible delivery, and his words were heard with intense interest, especially that portion of the sermon wherein he pictured the forces which led to his conversion.

Father Ayres took his text from the Gospel according to St. Matthew xxviii., 19, 20: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." He said in part: "There is nothing individual or personal in these words of our text; they are addressed to the holy Apostles, not as to individuals, but to the Princes of the kingdom of Heaven, as representing that Church which the Lord purchased with His own blood. They confer no private authority or power, but grant the great commission of the Church of God and indicate its prime office and duty. This is a fact, beloved brethren, that is of great importance and one that we should fix well in our minds, for there are many earnest Christian people in the world who fail to grasp this truth, and hence do not understand the intimate part which the words upon the present time, upon themselves and all men. They can but see when they read the Holy Scriptures that our Lord conferred upon His Apostles most extraordinary powers and laid upon them duties of tremendous importance—the power of binding and loosing sins, of opening and closing the gates of the kingdom of heaven, of working miracles, of bearing personal testimony to the facts of the Gospel, of teaching the truth with infallible authority, of ruling the souls of men with a power from on high. All these marvelous gifts they see conferred by our Lord upon His Apostles, but they think that such gifts were personal to the Apostles themselves as individuals, and that when these gifts passed away from earth all such gifts and graces departed with them.

"Absurd as such a theory may seem to properly instructed Catholics, it is the one commonly held by Christians outside the Catholic fold; and perhaps it is unconsciously held even by some Catholics in a measure. Do you fully realize, my brethren, that to tell a lie to your priest in the confessional is to lie not to man, but to God, just as truly as was the lie that Ananias and Sapphira told to St. Peter, and that it merits the same condign punishment? If you do not realize it, you are somewhat under the influence of that Protestant error which holds that the prerogatives and gifts of the Apostles were personal to them. It is a heresy plainly contrary to the teaching of Holy Scripture and the Church, and destructive of souls. The powers and graces that our Lord conferred upon His Apostles after His resurrection were not personal, but official; they were granted not to individual men, but to the Church of God. And some of them are contained in the words of the text, 'Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.' To fully expound these marvelous words would require far more time than I have at my disposal today.

"I should like to limit my remarks to one single point, and that is the duty that our Lord laid upon His Church to teach. 'Go teach all nations—teaching them to observe all things whatsoever I have commanded you.' DIVINE AUTHORITY TO TEACH. 'The Church of God is a teaching Church—Ecclesia Docens.' Under this head there are four points that call for attention: First, the subject matter to be taught, 'All things whatsoever I have commanded you.' All divine truth comes from the revelations of our Lord Jesus Christ. 'God,' says the Apostles, 'in these last days has spoken to us by His Son.' That revelation is necessarily perfect, entire, final. What the Son of God reveals to the world must be the truth, the whole truth and nothing but the truth. He delivers to His Church all divine truth that is to be known. And this truth is not to be known by reason, by science, by philosophy or any other way. It is revealed by the Son of God, and is to be accepted and believed on that account. All revealed truth is the Church to teach, and further, all duty is hers to teach. 'Whoever I have commanded you' includes all duty to God and all duty to man. The Church is the great teacher of faith and morals.

"Secondly, these words give the authority to teach. The divine deposit to be taught by authority; the Church is to go before the world as an authoritative teacher, proclaiming the truths and commandments of God, as resting on her divine authority. 'These things are true,' she cries to the listening nations. 'I know that they are true.' There is no hypothesis in opposition, there are no ifs or ands or buts about it. It is divine, infallible truth and you must receive it, obey it and believe it if you hope to be saved. You reason and argue about it at your peril; you discuss it and reject it at your eternal loss. It is divine truth and must be believed as such—divine duty and must be so obeyed.

"Thirdly, we must consider here the grade of teaching, for it is evident that a Church that is to proclaim the truth of God to the world in such a voice of authority must not only have the truth revealed to her from God, but have it preserved in her by God. And as the Lord Jesus told His Apostles, 'Tarry at Jerusalem until you are indeed filled with power from on high; the Holy Ghost whom I send unto you from the Father shall remain with you forever and shall lead you into all truth. He shall call to your remembrance whatsoever I have spoken unto you.' To be a true teaching Church the Church must be an infallible Church, and this is by the gift of Pentecost. The Holy Ghost remains in her and with her, opening her memory and commanding, guarding her constantly to preserve her from falsehood and error, inspiring her perpetually to keep and proclaim and enforce the precious things entrusted to her keeping. The teaching Church is and must be an infallible Church—divinely preserved from every error, divinely led unto all truth.

"And, fourth, the fact that the Church of God is a teaching Church involves the duty of hearing and obeying with humble faith. The fact that God has set such a duty to receive and obey it as from God. You have a right, every man has a right to assure himself of the fact. And it is very easy to do so. Read the Bible; you find our Lord instituting and commissioning such a Church. Look out into the world and you cannot fail to see that Church doing the work which He sent her to do. There is not a reasonable man in this country who has not easily arrived at the certainty of the fact that the Church of God is a teaching Church. It is a fact that we know that God has revealed to us in the Holy Scriptures, and that we have received from God a teaching Church. It is a fact that we know that God has revealed to us in the Holy Scriptures, and that we have received from God a teaching Church. It is a fact that we know that God has revealed to us in the Holy Scriptures, and that we have received from God a teaching Church.

"I suppose that you are all aware, my beloved brethren, that I am but a recent convert to the Holy Catholic Church, and that I stand before you here today with a man advanced in years and full of sad experience, yet I am the youngest priest in the diocese. And it seems proper that I should bring you some account of myself and the way by which I came to this great grace in which I am. I am often asked the question, 'What was it that influenced you to become a Catholic?' 'What was the chief motive, the great reason, that decided you?' It is a very hard question to answer, for this matter of motives and reasons is a very complicated one in every heart. Often men think they are acting from one motive, when really they are influenced by another. But this I dare say, that, as nearly as I can read my own heart, my great desire was and has been and is to obey God, to submit to the holy Church which He has established and receive the grace and salvation that He has entrusted to her.

"I was brought up by devout and religious parents in the most Protestant of Protestant denominations. I was nearly of age before the fact dawned on my mind that the Lord Jesus founded a Church in the world to carry off the work of redemption. One day in New York, N. Y., I sought for that Church and after not a few painful experiences I imagined that I found it in the Protestant Episcopal Church. Her form of government, her ostensible faith, her beautiful forms of worship and her theoretic discipline seemed to conform to the divine ideal of the Church as set forth in the Holy Scriptures. I conceived that my duty was to obey her, and at no small sacrifice I did so. It was not long before I be-

came painfully aware that her 'real' was very far from the divine ideal. But firmly convinced that she was at least a living part of the Holy Church of God, I attributed her shortcomings and faults to the frailty of man and fondly hoped that she might be brought back to the full appreciation of her glorious heritage. To help accomplish this end I spent long years of earnest labor, and in the face of many oppositions from the members and authorities. Many a time I have been told, 'You are a Catholic; you have no business in a Protestant Church. Go where you belong.' 'Yes,' I replied, 'I am a Catholic, and the Episcopal Church is Catholic.' 'Yes, brethren, many members of that Church which calls itself the Protestant Episcopal Church fancy that they are Catholics. I honestly thought so for many years, and I should have been wiser to think so until by the grace of God I was compelled to acknowledge myself mistaken; and this is the argument that firmly convinced me: 'The Church of God is a teaching Church.'

"But the Episcopal Church is not a teaching Church. How can you call that a teaching Church which distinctly and formally tolerates three contradictory schools of opinion? In the Episcopal Church are 'High-churchmen,' 'Low-churchmen' and 'Broad-churchmen,' who naturally contradict one another, and that on doctrinal points of the gravest importance. The High churchmen in their form of worship and ideal aspiration approach very near to the Catholic Church, the Low-churchmen directly contradict what the High-churchmen teach and the Broad churchmen declare their Church broad enough for any one to stand upon. You may find all three of these in the pulpits of the city. Some call themselves in good faith 'Catholics.'

"But bear in mind the Episcopal Church is not the Catholic Church. Some do not believe in the Incarnation Sunday two years ago that an Episcopal minister actually denied from the pulpit the resurrection of our Lord Jesus Christ. Is that a teaching Church which does not declare by divine authority all things whatsoever Christ has commanded? No, nor is any other of all the sects of the world save one—the Holy Roman Catholic Church. No man can ever be in doubt as to what she teaches. Her voice is clear and distinct and one in every pulpit her priests proclaim the same truths. All Catholic priests believe the same, for Christ has declared His Church is 'one, holy, Catholic, Apostolic.' The Catholic Church is the infallible Church. She tolerates no contradiction, no hesitation. She speaks with divine authority and under the infallible guidance of the Holy Ghost. I thank God that He has brought me into this one true Church! I thank Him that He has given me the grace to be one of the priests of the infallible Church! Oh, my beloved brethren, hear her unfeigned voice! Believe in her! Obey her! And so you shall come to the knowledge of the truth as it is in Jesus and to the everlasting joys that He has prepared for those who obey her. God give us grace to know and accept the truth!—Philadelphia Standard and Times.

A LEPER. Father Drake of Albany, has Contracted the Dread Disease at Molokai.

Writing of his visit to Molokai, Rev. D. Philip Anderson, of Pomona, Cal., says: "The very air in the colony seems heavy with leprosy, for there is a peculiar sweetish odor wherever one goes among the homes in Molokai. As I went past the hospital the odor of the seventy or eighty lepers who lay on cots in the dormitory, or who sat idly about the broad porch was distressing. I met the Rev. Father Drake, who voluntarily went to Molokai from Syracuse, N. Y., to take the place of Father Damien, who himself, a vigorous young man, went to live in Molokai to work among the lepers until death released him from the inevitable years of pain and disease. 'Father Drake told me that he had suffered the first stages of leprosy, although he had avoided the disease, a year or two by extreme care in his mode of living and association with lepers. He said that the earliest symptoms of leprosy were constant headaches, slight nausea, and, later, numbness of his fingers and toes, so that one might hold his fingers or toes to one's nose without feeling their substance and feel no heat. Then the fingers and toes begin to mortify at the joints and later to drop away. Father Drake had lost but one finger joint when we saw him, and he believed he might live ten years more. He said he was happy that he could minister to the suffering and dying at Molokai as no one else could, and his only desire to prolong his own life was to cheer and convert those about him.

"There are four young nuns who have gone to a living death at Molokai. One is from Syracuse, N. Y., two are sisters from Newark, N. J., and the fourth came from Philadelphia. Two have been attacked by the dread disease, one is probably not yet inoculated with leprosy, while the other had been mildly attacked when I was there. These nuns go into the little frame homes of the lepers, sit by them in their hours of pain and suffering in the hospital, and minister to the religious welfare of the dying. The little girls in Molokai, who have been torn

from their homes, in Honolulu and other Hawaiian towns, almost worship the nuns, and have found much solace in the presence of the heroic American women who have gone to the colony as to a living tomb. If there ever were heroes and heroines in this world those Americans at Molokai are heroic. 'I was the first white person except Father Drake who had preached in the little chapel at Molokai. When it became known in the colony that the 'strange white man' was going to preach in the chapel, nearly every leper in the place who could get about came immediately on the ringing of the bell. The physician who accompanied me had the windows and the doors of little wooden structure opened wide, so that there might be fresh air in the meeting. He also advised me to handle nothing in the church and to touch no one there.'—The Catholic Mirror.

RELIGION is the Basis of Citizenship and the Underlying Principle of Good Government.

Right Rev. Bishop Montgomery, of Los Angeles, California, delivered an interesting lecture recently on the subject 'The Basis of American Citizenship.' After some preliminary remarks relative to the subject of his address, the Bishop said: 'I take it that religion is the citizenship; that Almighty God has established two orders in the world, temporal and spiritual; that He is the origin, the author, of these two orders, and that inasmuch as religion is the essential and the one thing absolutely necessary to take a man to heaven so likewise is religion the underlying principle of the citizenship of our position in life, as social beings, in order to realize all that He has intended for us. If that is true in any order, in any political body, any state, any society, as such, it is as deeply true, as we shall see, in a republic like ours.

"The difficulty comes that there is an opinion in the minds of many that religion is not beneficial to citizenship. Now, it is not to be wondered at that a man who has no form of religion, no creed, would come to such a state of mind as that; but it is very wonderful that men claiming to profess and practice the Christian religion will forge weapons that will turn upon themselves. That is true, because there is to-day throughout the civilized world a principle at work to undermine religion.

"The trouble is that people have come to believe that citizenship is wholly and altogether secular; partly, at least, in these last few years the question has been put in the shape of the separation of Church and State. That hobby, ridden so faithfully and so earnestly by so many, has come to mean, in the minds of a great number, that the separation of Church and State means the separation of religion and State. And though in this country we are under such circumstances that there must ever be a separation of Church and State in the ordinary acceptance of the words, there is not and can not be a separation of religion and State, if we remain the republic that our forefathers left us.

"After all what is citizenship? It is defined by Webster to mean the condition of one who has the rights of a citizen and he defines these rights to vote and to hold office; and everything else is included in that. But everyone knows that for us the value of citizenship is best expressed by what it secures to the individual and to society. We understand it to mean civil and religious liberty. Therefore the value of American citizenship is that it secures to us individually and to the society of which we are members, civil and religious liberty.

Bishop Montgomery then explained at some length that citizenship was the basis of all our rights. Religious liberty is no mere permit of the civil government. Principles never change. The fundamental rights of the Constitution are inalienable. All our rights are secured to us through citizenship under the Constitution. Proceeding he said: 'Citizenship is a very religious thing because God formed the social body just as He formed the Church, though for a different purpose. Therefore in its origin it is divine. We may choose to be of one form of government instead of another, and the right of the choice of obligations that correspond, the one to the other, of governing and governed, these things come from God.

"I have said that religion is the basis of any government. We have an extended suffrage here, and there is a strong wish to extend it still further. I shall not touch upon that, however, this evening. We are different from most nations in the extent of our suffrage. But I say that the people have gone off on mere side issues and have forgotten the leading ideas—too much of the policy and forgetfulness of the principle. What do I mean by policy? Simply this: An idea or certain plan of conducting the government. That takes place in the shape of political parties. That is all policy. We must assume that at the very beginning of the Government all believed in the principle of a republican form of government and set their hearts on conducting that government in a certain way. That is what separates one from another—the Democratic, Republican, Federalist or Whig have been our parties up to the present time. I mean we have parties who believe in large and in free trade, in prohibition, in the single standard of money

and in the double standard, and so on. 'We must presume that all those who are arrayed under the various standards think alike according to the principles of government, that it is republican in form, that the rights of men with whom they are endowed by nature are secured to them under the Constitution, and only believe it can be carried out better under one form than another.

"Now, here is the difficulty: Too many have forgotten the principle involved, and look solely and simply at the policy. One party will tell you that if the other party is in power the country will go to ruin, and vice versa. But we know with perfect certainty that only one party will be in power—one set of candidates be elected—and still the country is in perfect safety. If the principles of the Constitution were in the heart of every man, woman and child it would matter very little what the policy is. It is the principle of conscience, of honesty, of right; the principle that no one wants that which does not belong to him, and is willing to concede the same right to another. That is what the principle of religion is. If that were so, suppose you were to form an incorrect policy; suppose you elect a party which would tend to carry the country to ruin, so far as political economy was concerned, or the philosophy of government, still if that party was filled with the principles of religion it would put forth its best efforts to reverse the tendency that leads toward ruin."

The right reverend lecturer then dwelt on this subject. He said that under a republican form of government it is absolutely necessary that those selected for office be conscientious in its administration. The idea of right and wrong lies at the very foundation of our government if we are to be justly ruled. The ballot, trial by jury, and other institutions are admirable if citizens are honest and conscientious. The only sufficient motives for honesty and justice are religious motives.

Bishop Montgomery then expressed his belief that every child has the right to be educated in the faith of its fathers. Parents have the right to educate their children in their faith that religion, the basis of our government, can be preserved. Passing to the elimination of religious dogmas and to the favored cry for unity, he said: "In order that men may think alike, one by one the dogmatic doctrines have dropped out. Every doctrine dropped was a weakening of the religion of the various sects, and to-day the only Church that has held firmly to its religion is the Catholic; the Church that has a doctrine for the salvation of souls, the religion established by Christ. She has provided for the spiritual welfare of the soul. Moreover, she loves this country in common with all; she believes this religion is the only religion revealed by God, but, nevertheless, she believes that every religion is a moral support to the Government, and therefore regrets to see the loss of those things most useful to its divinity, especially when it seems a line willingly drawn by her own children.

"My friends, when you throw discredit upon religion, you are included with it, and you are surrounding the children with an atmosphere of skepticism and infidelity which, if continued, will be a means of undermining our Government as our forefathers gave it to us. No one can deny the interpretation given to the Constitution by the Father of our Country, and therefore must see that our liberties, lives and reputations, like his and those of his day, depend upon the spirit of the Constitution being kept on the line in which it started. These are the principles that underlie citizenship in general, and American citizenship in particular.

"If the days ever come when the sons of the revolution find that they undermine their own liberties in undermining religion they will find that the old Church will stand just the same, that she will still be their defender and the defender of their rights; that she will still be the pillar of truth, the giver of lessons in that higher life—the teacher, the exponent and the nursing mother of free citizens."

Class for Converts. At St. Joseph's church last Sunday the rector, Rev. John Scully, S. J., announced that a class for converts would be conducted in the parlors of the parochial residence on Tuesday and Wednesday evening of each week. To it will be welcomed non-Catholics desiring to prepare themselves for entrance into the Church, adult Catholics who have not yet received their first Communion nor been confirmed, and those desiring to make an honest inquiry into the teachings of the Church.

Father Scully announced that members of the congregation might tell inquiring non-Catholic friends that information will be cheerfully given to them at the class without their placing themselves under any obligations to continue unless they feel so disposed. That the class will be a success was assured by the first meeting, at which a dozen persons presented themselves for instruction who are at present members of one of the sects—Philadelphia Standard and Times.

NEW BOOK. Cochem's Life of Christ, adapted by Rev. Bonaventure Hammer, O. S. F., has been published by the Messrs. Benziger, New York City. This most interesting work is put up in a neat and handy size, the type is large and the print very clear, and it is beautifully illustrated throughout. Price, \$1.25.



JANUARY 30, 1897.

FIVE-MINUTE'S SERMON.

Fourth Sunday After Epiphany. TAKING COURAGE.

Sometimes, my brethren, we feel discouraged because we have not kept our good resolutions, and are even ready to say it is better not to make any at all, so often do we break them. I have no doubt there are some listening to me who began the New Year courageously and with some sincere promises to God of leading a good life, and have already slipped back into the bad old ways; and now they say, "What was the matter with my good resolutions? I did not mean to lie to God, yet I have not kept my word with Him; I have relapsed; I am as bad as I was before, maybe I am worse. What, then, was the matter with my good resolutions?"

Now, in considering this question let us not get into a panic. God knows just as we are, and far better than we know ourselves. Therefore He is not so cruel as to hold us strictly to our promises. "God is true and every man is a liar," says Holy Writ, and our experience of human nature demonstrates that although we are honestly determined to tell the truth, and do tell it, when we promise to God to behave ourselves properly, yet we know very well that in a moment of weakness we may break down, and that is understood when we make our promise. I remember reading of St. Philip Neri that sometimes on waking in the morning he would say, "O Lord, keep thy hand on Philip to-day or he will be a traitor."

Hence it is a great folly to say, "I do not want to make a promise for fear I could not keep it." That would be good sense if you were going to swear to your promise, or if you were to make a vow. But a promise to attend Sunday Mass, to keep out of saloons, to stop stealing, to be more good natured at home, and the like is a very different matter. In such cases we must shut our eyes and go ahead, and meantime pray hard for God's assistance.

There is such a thing as being too fidgety about the future, looking back too far into it or imagining temptations not likely to come up. Once there was an army officer who led an edifying life, and who came to a priest of his acquaintance and informed him that he was in great distress, and feared that he could not persevere. "What is the matter?" said the priest. "Why I know that duelling is a deadly mortal sin; yet if I were challenged to a duel I fear that I should not have the virtue to decline the challenge and suffer the disgrace which would be sure to follow." "But," said the priest, "has any one challenged you or is any one likely to do so?" "Oh, no! not at all; but—"

But wait until the temptation comes. You have made up your mind not to commit mortal sin, and when this particular temptation comes God will give you grace to overcome it. Do not cast your net too far out into the stream; do not be in a hurry to promise to abstain from any particular sin or to do any particular act of virtue for your whole life except in a general way. In a general way you are determined to keep God's law honestly and firmly determined. As to this or that particular sin, you hate and detest it and have made up your mind against it; whenever the temptation comes you are resolved to resist it.

There are three things about which one should make good resolutions rather than about any others—First, the practice of prayer; second, going to confession and Communion; third, avoiding the occasion of sin. The first two fill our souls with grace, and the third keeps us out of danger. But all your good resolutions into company with prayer and monthly, or at least quarterly, Communion; and you will have no great difficulty in pulling through. From month to month is not so long a time to keep straight, and a good confession and a worthy Communion is God's best help. Morning and night prayers are a mark of predestination to eternal life; keep away from bad company and dangerous places, and avoiding bad reading and all other dangerous occasions, has very much to do with an innocent life and a happy death.

Don't worry. Don't run in debt. Don't trifle with your health. Don't try experiments with medicines. Don't waste time and money on worthless compounds. Don't be persuaded to take a substitute for Ayer's Sarsaparilla. It is the best of blood purifiers. There is nothing equal to Mother Graves' Worm Expeller for destroying worms. No article of its kind has given such satisfaction.

OUR BOYS AND GIRLS.

Do your little duties cheerfully and well. Do not grumble when you are asked to go on an errand by your parents or teachers. If you faithfully perform the little duties that you are now called upon to do, you may be sure that the greater duties which will be met in the years to come will also be well performed.

The Mote and the Beam. When once we begin to grudge The graces or gifts of another, How easy it is to rashly judge The deeds of a man and brother! To carp and question, gossip and pry, Till, clear as the daylight shown, We see the mote in our neighbor's eye, Forgetting the beam in our own.

There is only One who can judge aright The failures and faults of men; For all is clear and plain in His sight, That's hid from our mortal ken. Oh! hearken and heed the warning cry Of that Judge on His awful throne; 'Instead of the mote in your neighbor's eye, Cast forth the beam from your own!'

Conquer, my brothers, and let us look Alone to the annals within Our own poor breasts,—In that dark book, We'll read such records of sin. To that, henceforth, be blind with you and I, To the failures of others grown, We'll miss the mote in our neighbor's eye, Because of the beam in our own. Eleanor C. Donnelly.

Don't be a grumbler. What a happy world it would be if all discontent were thrown out. Many young people complain about their work, that it is menial and beneath persons of their talents and training, whereas all honorable work is ennobling. Ambitions are best realized by the faithful performance of the present duty, however humble it may be. The doings of a lowly service may be the test which the employer uses for bringing out the strength of his employee. Generally an employer will see to it that "he that is faithful in that which is least" has the opportunity to become "faithful also in much." A life spent in brushing clothes and washing crockery and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet; a life spent at the clerk's desk; a life spent in the narrow shop; a life spent in the laborer's hut—may yet be a life so ennobled by God's living mercy that for the sake of it a king might gladly yield his crown.

A Few Words to Our Girls. What—after religion—shall be the principal aim in the moral education of a young woman? I should say good manners. First, and last, and all the way between, good manners. Reading and writing and all the accomplishments are always convenient; often they become obnoxious, and sometimes positively an infliction, that is, when they are not accompanied by good manners. Good manners are the absolute transparent medium of conveying to the world the benevolence of a good heart; music is a matter of throat, ears and fingers; painting a matter of fingers and eyes; dancing is a feat of the feet and toes, and even housekeeping is a question of the will, accompanied by resolution and attention. But good manners involve and include every department of the human being—body, soul, mind and heart, imagination and conscience, discrimination and moral judgment. The whole duty of man—to man—are embraced in good manners, for they are charity, gratitude, justice, kindness—all the virtues rolled into one.—Mary Mannix.

Am I Doing My Work? It may be sweeping rooms or washing dishes, it may be tending a baby or writing a sermon—the question is just as applicable, "Am I doing my work?" not criticising somebody else, but not longing for a better chance, not waiting for something to turn up; but doing my work as well as I know how to do it?

If one can answer this question in the affirmative, he has answered one of the greatest questions that he is ever called upon to face. To be in one's place and doing one's work is supremely satisfying; to be out of one's proper place at last will be agony, because it will take one away from God. If a man who is meant to be a physician is miserable as a lawyer, if a useful and prosperous farmer is sometimes spoiled to make an unhappy and second-rate professional man, what will be the agony of living for an eternity out of one's element, or in other words, away from one's God? To be something and do the right something, may be the high ambition of every humble child of God, and he may be sure that at last he will certainly reach the very summit of his ambition.

You Will Be Wanted. If we could only get the ear of that boy in school, or that young man in college, we would say most earnestly to you that the time is coming, and perhaps not far distant, when you will be wanted. The opportunity is ready to develop when, if you are ready, you can enter into a great life-work; a time which taken at its flood will lead on to fortune and to fame. This is a broad and populous country, and opportunities for eminent achievement and large usefulness are constantly recurring in educational work, in business, in professional life, or in politics, and the service of the country possibly in war. You may be wanted ever so much, but if you are not ready when wanted you will be passed by. The opportunity, just the one you would most like, will not wait for one not ready. Somebody else will take the place. You will certainly be wanted, and you should be ready to respond at the right moment. The important

places require men of character, fixed principle, education, power. No man gets mental power and discipline through stern hard work, and years of it. And no weak, undisciplined and unprincipled person is fit for command, or can ever expect to hold a commanding position. There is no lack of important positions for those competent to fill them. But it should be remembered that important positions can always find those able to fill them, and the world will not wait for you if you are not ready. Keep this constantly before you, and your studies will not appear insurmountable.

CHATS WITH YOUNG MEN.

Is it easy for a young man to escape being infected with the prevalent spirit of money-grubbing? This is a hard question; we shall not attempt to answer it decisively, one way or the other. What we do know, and what every observant person must have discovered for himself, is the appalling fact that no class and no calling is exempt from the taint of this controlling motive of avarice. The money grubber flourishes everywhere. He has even invaded the sanctuaries of religion, and the holy of holies is not sacred from his profane touch. What is the great ruling passion of our own people in this richly endowed nation? If it is not love of money, a sordid, unholiness of the very dross itself, what is it? The desire for wealth is a well nigh universal craving amongst us. It is the miser's lust of gold, too, that pervades every avenue of life, not a high and generous ambition to possess riches for the benefits it might enable us to share with less fortunate brethren. Why do we slave and scheme and intrigue for the acquisition of money? Is it for any other reason, selfish love of our savage promptings of self-attention and to purchase for ourselves the animal enjoyments that only wealth can buy? Isn't it to please our vanity and to give rein to that innate thirst for luxury and power that underlays the better instincts of our competition? The unheeded propinquity of abject want and misery to the barbaric glitter of self-indulgence is the best answer to these queries. Wretchedness and vice rarely justified by pomp and prodigality affords a too plain illustration of the end and aim of this dominant passion. We are notoriously a nation of money grubbers. Mammon's is the shrine at which we worship. There is no gainsaying the truth.

Signs of Character. When a boy is patient and persevering and conquers difficulties, it is a sign he will make his mark in the world. If he worries and frets and stews, it is a sign he is likely to die prematurely or live to spend each cent of his money as he will never be rich, but a spendthrift. If he hoards up his pennies, and will not part with one for any good cause, he is likely to be a miser. If he is careful and economical and generous, he may or may not be rich, but he will have the blessing of God, and if he is a Christian who attends to his religious duties, he will never want. If he is obedient to his parents, he has the promise that his "days shall be long in the land." If he is lazy and indifferent and neglects his duties, he will grow up a dunce, and men cannot respect him. If he reads dime novels or low, trashy, vile "cent papers," he will likely end his literary career in a prison or upon the gallows. If he loves his religion and his church and his Sunday school, he will be good and useful and occupy an honorable position among men. Are you patient, persevering, prayerful, contented, careful, generous and good? Are you trying to be?

Reverence. Phrenologists have placed somewhat in their map of the human brain, an organ of "Reverence." There is, without doubt, a natural human inclination to reverence, which rises from our consciousness of being not our own but another's. He who reveres, suppresses merit, or strength or wit in others, which he is conscious of not possessing himself, and left to itself his inclination would lead him to take merit for granted, until defect is found out. This is the spontaneous feeling of children toward their parents, of a nation towards its founders, of a pupil towards his teachers.

Reverence has been ridiculed by infidels as blind; but they should remember that no man can know everything; and that to the most subtle understanding, and to the most wakeful thought, routine has often to be the guide. It is no harm for us who are blind in so many other ways, to be a little blind to the faults and weaknesses of those who have gone before us. What matter is it, if we do love to a little excess the usages and opinions handed down to us by those who, on a critical examination, will be found to have known less of science and the arts than we know? Is it not safer to do right through a blind confidence in others than wrong through a blind trust of ourselves? The greatest men have been most noted for reverence. These who think the most deeply feel most their insufficiency and are the readiest to see and acknowledge excellence in others.—Catholic Telegraph.

The Affectionate Sister. Fortunate is the home that has a grown daughter who is devoted to her own brothers, who is proud of them, who likes to be taken around by them, who is glad to hear of them. She is their visible guardian angel. Their care of her, their respect for her, and their desire to retain her esteem and affection will be three sheet anchors to windward keeping them off the rocks of debauchery. Once there was a young man who went to work in a strange city far from his people. His eldest sister, whose favorite he was, resolved to write to him three times a week. With unfaithful regularity, no matter at what pain or sacrifice, she performed her labor of love. She reminded him of home. She kept him in touch with all that he held dear. She gave him news of all his old acquaintances. She made him eager to hear from her by making her letters so bright. She did not "prattle," but, all the same, her good influence over him was retained in its activity by her frequent communications and her choice of subjects that stirred him to be faithful to his best. What that high minded girl did for that young man, other affectionate sisters, in their own place and way, can do for their brothers. They can win their hearts by daily acts of kindness, they can sympathize with them in their troubles, they can cultivate their comradeship, they can elevate their motives, they can revise their principles, they can refine their habits, and they can, by love, foster in their aspirations for a noble manhood.—Catholic Columbian.

You Can Be Well when your blood is pure, rich and nourishing for nerves and muscles. The blood is the vital fluid, and when it is poor, thin and impure you must either suffer from some distressing disease or you will easily fall a victim to sudden changes of exposure, or overwork. Keep your blood pure with Hood's Sarsaparilla and be well.

Hood's Pills are the best after-dinner pill; assist digestion, cure headaches. 25 cents.

Best for Wash Day USE SURPRISE SOAP Best for Every Day. Its remarkable bleaching and cleansing properties make SURPRISE most economical and.

CHATS WITH YOUNG MEN.

unconscionable money-grubbing on the other. The wise young man will perceive that THE RIGHT COURSE TO STEER lies between these extremes. He must, if he aspires to approach the true Christian ideal of success, which after all is the only one worthy of his Christian faith and intelligence, rigidly avoid the materialistic fallacy that the achievement of wealth is the supreme aim of life. He must learn that there are possessions more precious than money, and that there are aims more glorious than the perishable crown of sordid strife and scrambling. He must recognize in worldly substance not an end but a means for the accomplishment of good. Who will say that THE FAILURE OF MANY to acquire riches may not be a kindly interposition of Providence to save them from a temptation that would overwhelm their highest interests, their eternal welfare? We need not seek far for evidences of the blighting effects of riches on the broader and nobler qualities of human nature. How many persons of wealth, even among professing Christians, regard themselves simply as God's almoners and use their means accordingly? Yet religion teaches that this is the only attitude that is pleasing to the Creator and Giver of all good things. The meaning of that passage of Holy Writ which declares it is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven, is not interpreted in DISPARAGEMENT OR AFFLUENCE, but in condemnation of the spirit of selfish luxury which the accumulation of wealth too commonly begets. Dive's sin did not lie in the possession and enjoyment of riches and pleasures, but in his cruel forgetfulness of the claims of the beggar Lazarus. Dives is a type of the modern money grubber and his fate will be the fate of all of his class for all time who refuse or neglect to learn the lesson of duty to God's poor, conveyed by this simple parable.

The way lies straight before us, it is luminous with the plain teaching of our religion, and if we but use the grace which can be ours for the taking, THERE IS NO DANGER that we shall go astray. On the one side is the temptation to subordinate all our best impulses to the passion of money for money's sake. We may be seduced into sacrificing the noble ideals held up for our guidance, to a fierce emulation of the world, the flesh and the devil. We may desert the service of God to enter that of Mammon. We do so at our certain peril. On the other side, faltering in the path of duty we may yield to the allurements of indolence, sloth and carelessness, diverging as widely in another direction from the road which leads to that eternal destination, which is the one objective point worthy life's best endeavor. We must not be deterred by either the love or fear of riches, but accept what God places in our way, in a spirit of gratitude and with a determination to employ His gifts in accordance with what we know to be His will, seeking wealth, not as an object of selfish desire, but as a means to increase the merit of a useful life.

The Only Remedy. Speaking in Saint Mary's church, Lawrence, the other Sunday evening, Reverend J. T. O'Reilly, O. S. A., the pastor, after having eloquently depicted the evils of intemperance, said that religion was the only remedial power. There is no morality without religion, he continued. You can not establish morality on any basis but religion. You can not make men temperate, nor can you close the saloons, only by religion. Again, there are many engaged against the traffic, who on other subjects preach the gospel of hatred and sow the seed of discord. It is the duty of all true friends of society to bind together instead of drawing apart. We have a duty to perform and it requires the united action of all men to save society from this hydra-headed evil. My brethren, the remedy is quite simple if you will only apply it. There is the law of supply and demand. Shut out the demand and supply will shut itself. Shut out the demand by individual action; each one of you promise Almighty God that for the benefit of the suffering of human nature, that you see flowing from this vice all around you, and henceforth you will not touch intoxicating drink. The young man and the young woman who are just coming up from childhood should, out of a sense of their own honesty and sense of their respectability, have courage enough to put their foot down against this evil, to look it straight in the face and say, "I will never touch it more." Let it alone for the good of the country; let it alone for the honor and glory of God.

CHATS WITH YOUNG MEN.

Then it will be an easy matter to close the saloons. EDITOR STEAD ON POPE LEO XIII. He is the Grandest of All the World's "Grand Old Men." 1896 has been a year testing and trying the reputations of men, writes Editor Stead in the English Review of Reviews, and although this process may be occasionally disagreeable to individuals it is one of the most useful forms of national and imperial stock taking. After all and the strength of nations lies not merely in the character of their ordinary men, but also in the greatness of their great ones. A nation which has lost the capacity of begetting great men is a nation in its decadence. But to know the greatness of the truly great it is necessary to pass them time and again through the ordeal of adverse circumstance, to smelt away their dross in the crucible of trial and temptation. It is only after a long continued series of these processes, which, indeed, never cease while life lasts, that mankind is able to ascertain beyond all doubt who are really worthy of supreme homage as the heroes of the race.

Eighteen hundred and ninety six has not been devoid of the tests supplied by trial and temptation to the great ones of the earth. Bismarck, for instance, who for many years towered like some magnificent column above the waste of European diplomacy, has afforded only too painful demonstration of the faults and failings which assail the statesman in retreat. \* \* \* 1897 has also revealed Mr. Gladstone as one who, if he has not worsened in his best qualities, has not improved in those which have always been the despair of his friends. Mr. Gladstone, who in 1876, sent around the fiery cross on behalf of Bulgaria and the Southern Slavs, whose curse Russia had made her own, was also the Mr. Gladstone who, in 1885, came perilously near going to war with Russia in one of the worst causes that any nation could have made its own. In 1896 we saw the same two currents of good and evil blended. There is the same enthusiasm against the atrocities of the Turk, but there is also the same unsympathetic incapacity to recognize the difficulties of Russia's position, which, in 1885, so nearly brought the two empires into collision.

Among the great established reputations to which 1896 applied the touchstone of life, that of the Pope must be numbered as those which have survived. Leo XIII. has continued to maintain the prestige which has compelled even the non-Catholic world to hail him as one of the greatest of Pontiffs. This year he showed that his passion for Christian unity, and his desire to include all mankind within the fold of what he regards as the Catholic faith, did not lure him into taking any liberties with what he considered the well-established boundaries of his Church. His decision concerning Anglican orders, although it has been somewhat fiercely resented by those who had deluded themselves into the belief that the Pope would try to convert the steel wire of the Roman fold into an elastic band, was only one more proof that the Pope is too logical, consistent and veracious to snatch at an apparent advantage by any straining of the well-established law of the communion over which he presides. His intervention on behalf of the Italian prisoners in Abyssinia showed his desire to play the part of general mediator and intercessor, even on behalf of those whom he believes have usurped his patrimony and despoiled the inheritance of the Church. And his utterances on behalf of international arbitration have shown once more how keenly alive he is to the movements which tend towards the realization of the Christian ideal.

We wish we could make everybody believe that promptness is prevention; that there should be no delay when you are losing flesh and when you are pale, especially if a cough be present. The continued use of Scott's Emulsion in the early stages of lung affections does prevent the development of Consumption. Your doctor will tell you this is true and we state it without wishing to make any false claims or false promises. Free book tells more on the subject.

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