

# The Catholic Record.

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

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, JUNE 20, 1896.

NO. 922.

**My Father's House.**

*Letatus sum in tuis gressis sunt mibi:*

*domum Domini ibuisse.*

Then hast pitied my heart's great need.

Thou hast stooped to my low estate,

And opened unto my pleading.

The long sealed beautiful gate.

Through the wilds of gloom and sadness,

Thou has been my guide and guard,

Into the light and safety of thy house, O Lord.

We should I fear or falter

Under a roof so blest?

Here near Thy holy Altar

Surely Thy child may rest.

Here in Thy house it endeth

My quest that was erst so vain,

For the love of thy people descended,

Sitting the golden pinnacles.

In Thy house, my Father never

I fear that burns and stings,

Nor the anguish of lost endeavor,

Nor the shadow that chills and clings.

For thy love makes rest of labor,

And gain of the bitterest loss,

And the trials of the Thirst,

In the shade of the dearest Cross.

—Katherine E. Conway in Boston Pilot.

**THE LAND OF LUTHER.**

**What an American Baptist Minister Tells of the Irrigation and Immorality of Germany.**

Asbury Park, N. J., May 23.—At to-day's session of the Baptist Missionary Union the Rev. F. A. Remley delivered an address, in which he attacked social and religious conditions in Germany. The question on which he spoke was "Are Missions Needed in Germany?"

"Although the question seems to be preposterous," said the minister, "a more than four years' residence and study of the condition of things in Germany showed me a deplorable condition of affairs."

"My heart bleeds to disclose it, for I love the German people. For the great masses in Germany religion and morality have no necessary connection."

**THE DRINK HABIT HOLDS THE GERMAN PEOPLE IN ITS IRON GRIP.**

The Lutheran Church, in its "homes" for tramps and its hotels for travelers, is engaged in the sale of intoxicating liquors. The drink habit holds the German people in its iron grasp. Of the three drinks—wine, beer and whisky—in 1890 there was consumed in Germany an average of over twenty-eight gallons per inhabitant. Nearly a barrel was the share of every little babe! German authorities estimate that annually not less than 10,000 people in the empire fall victims to delirium tremens. Twenty-seven per cent. of the inmates of the insane asylums of the Rhine provinces became insane through drink. Of the 32,837 prisoners in Germany (1885), 41 per cent. committed their crimes while under the influence of liquor.

"At Sunday school picnics, temperance meetings and social religious meetings beer and wine are freely used. A brewery in Leipzig had the following inscription in large gold letters on a marble slab over the front door: 'To the Lord is this brewery intrusted: only there is prosperity and blessing where His hand labors.'

"Gambling is rampant in Germany.

"Having received their religious and philosophical instruction in the universities, many pastors have their own private philosophy of life and views of the Bible and Christianity which they cannot give to the people, for the dogmas of the (Lutheran) Church have been accepted by the State and are made binding upon all pastors (of the State Church). So there is a tendency toward one faith or belief for the pastor and another for the people. The Church is crippled by being united to the State, and being made a prop for monarchy, the BAPTISTS PUT ON A LEVEL WITH THE ANARCHISTS.

"Our Baptist people are of the laboring classes and are very poor. Without outside help our work in Germany would almost fail.

"Our German brethren meet with almost insuperable difficulties, in part arising from the infidelity and indifference of the masses, and the poverty of our brethren; also from the fact that the Baptists, belonging to the laboring classes, are not well-educated and have no social standing. But their greatest hindrances are, in many parts of Germany, to be found in the social and legal persecution to which they are subjected. They are despised and often hated by the State churches. The liberty which Baptists enjoy is different in different parts of Germany. In Hamburg, Prussia and some parts of South Germany the Baptists enjoy a large degree of toleration—even liberty—but in some places this is not the case. In the kingdom of Saxony, the cradle of the Reformation, the most Protestant State of Protestant Germany, the Baptists are subjected to all kinds of restrictions and persecutions. They stand in the eyes of the law on the same level with the Socialists and Anarchists, and their preaching, services, prayer meetings, etc., are governed by the same laws which control Socialistic, Anarchistic and other public meetings.

"The main features of the law under which our brethren have to work are: Every meeting must be called by some citizen who lives in the parish or ward where the meeting is to be held. He must apply to the police for permission to hold the meeting. Application for permission to hold a

meeting must be made in writing to the chief of police at least twenty-four hours before the time of meeting. This application must state the time and place of meeting, the name of the speaker, and the subject on which he is to speak. The chief of police may, at his discretion, grant or refuse any application for a meeting. The meeting cannot be adjourned from day to day, but for each day a permit must be secured. The chief of police may, at his discretion, send one or more policemen to any meeting. Their duty is to watch the meeting and to see that nothing unlawful takes place. They are made the sole judges of the lawfulness of the proceedings, and whenever, in their judgment it is best, they can declare the meeting closed and send the people home. If the people do not obey and disperse, armed police enter and clear the room."

## CATHOLIC DOCTRINE.

The Catholic Truth Society of London has recently published a book called "Catholicism." It is made up of a series of articles explanatory of Catholic doctrine. One of the great London reviews, the *Chronicle*, recently had a review of this book which is certainly remarkable as coming from a Protestant paper, and which shows how great is the change which has come over the Protestants of England in their sentiments toward Catholicity. We extract the following passages:

"Half a century ago the writing of such a book as this, by such a man as its writer, would have seemed wonderous strange," says the reviewer.

"A public man, identified with political and social questions; an authority upon matters of taxation, of water supply, of various like interests and concerns; a Parliamentary candidate and a County Councillor; emphatically a representative modern, man of reform, agitation, public spirit; here he is, expounding the Mass, championing Popery defending Indulgences; claiming for the Roman Catholic Church a favorable verdict upon the latest results of historical, archaeological, critical research; and that in language always forcible, sometimes beautiful in its fervor and conviction. And once we all thought that Catholicism was dead and done with, or at most a venerable ruin which we might pause to pity and admire, but which no reasoning man could make his home. The crumbling traceries were picturesque; still, crumbling they were, and no part of the building weatherproof. Of course this question of efficiency depends on what is the best education for girls in this age, a subject that we may discuss at another time.

But that Catholic Sisterhoods are "merely a convenience of piety and charity" is even more false. Their zeal and efficiency in caring for the poor, aged and afflicted, in alleviating misery and rescuing from the ways of sin are as great and as disinterested to-day as they were during the Middle Ages, known as prominently the ages of faith. The system of the religious life for women may have declined at the time of the "Reformation"; but it had a remarkable revival in the seventeenth century, and again, after the brief but almost total eclipse of the French Revolution, in the first half of the nineteenth. And to day the Sisters of Charity in caring for abandoned children and nursing the sick in hospitals, in rescuing and reforming fallen women and preserving wayward girls, the Little Sisters of the Poor in giving the comforts of a home to destitute aged persons of both sexes, not to speak of the many orders engaged in instructing the young, are doing as great and as noble service to mankind and to civilization in its truest sense as has ever been done in any age of the Church.

Possible dangers to their own bodies and risking of their very lives do not deter the Sisters from cheerfully performing the work assigned to them, whether it be to nurse the wounded in battle or the plague stricken in an epidemic. Only the other day, indeed,

the Sisters of Charity going to speak of the beginning of human life upon this earth there has been, or could have been, a question affecting humanity which was not social. Under the low est savor of the fiercest tyranny life is of necessity social; and religion deals with the whole of life. The Catholic religion has never been a private luxury of the few, but a world wide power brought to bear upon all possible relations of man with man.

"Is it too much to say that if Roman Catholicism were the tissue of positiveities, doubtful statements, and ingenuous artifices, which it is often called, the fact would be patent and clear as day-light? Systems supported by enthusiasm or tyranny, fanaticism or fraud, never resist the spear of Ithuriel; truth prevails. But the criticism of three centuries has done nothing to make it impossible for an honest scholar to be a Catholic; and it is hardly extravagant to say that the criticism of this century has done more to shake men's faith in all other forms of Christian belief than in the Catholic. Times are changed since such Catholics as the "Bard of Twickenham" regarded their own Catholicism with half a smile, and clung to it just for old sake's sake, though they felt it to be a losing cause."

## NUNS IN THE MIDDLE AGES AND IN OUR AGE.

"At least six noteworthy women lead the glory of their personal virtue, in the minutiae of the rise and decay of the convent in Europe. The system to which they were indebted for the opportunities of their lives must have been well adapted to the time in which they lived, else could they have thrived. To end half a modern Christendom the convent was an abomination; to the other half it is merely a convenience of piety and charity, or of rather meagre schooling for young girls. But it was once a power in the world, such as colleges for women in the present century have not yet become." —N. T. Tribune.

This grudging tribute to an institution peculiar to the Catholic Church is the more valuable because it is grudgingly paid.

The principle on which it is based is that the institutions founded and fostered by her were the best imaginable for the times proceeding the "Reformation," but were unsuited to the conditions growing out of that religious revolution. If this theory was not invented by the French historian

Guizot, a liberal-minded Calvinist who has left Catholic descendants, he at least set it in vogue in his "History of Civilization in Europe." It certainly was a long stride in advance from the traditional Protestant view prevailing from the Magdeburg "Centuriators" to Robertson and Hume, and occasionally exhibited even in our own day by historical romancers and historians like Froude and Lea. But at best it was only a species excuse for Protestantism invented in the era of its decline; and now that Protestantism is being so rapidly superseded by Rationalism, and that the latter has adopted this same method of discussion, it amounts to an admission that Rationalism, too, has seen its best days.

That the assumption of the religious orders either of men or women having outlived their usefulness is a correct one is disproved by the facts of actual life in our own time. Whatever may be the relative merits of colleges for women and those for men at the present time, it would appear that the best of the women's schools of to day are those conducted by members of Catholic religious orders; for were it not so, it is not likely that so many non-Catholic parents would choose to send their daughters to be educated in them.

These institutions are, then, a power in the world to-day, and it "merely a convenience of rather meagre schooling for young girls" appear to be the best attainable, as so many who are not of our faith choose them, in spite of the old-time and Catholic prejudices in preference to other seminaries for young ladies. Of course this question of efficiency depends on what is the best education for girls in this age, a subject that we may discuss at another time.

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If ever any stranger speaks with such a man about the Catholic Church, he will be surprised to notice the tone of irritation in which the intolerance of the Church is set forth—the Church whose hand is against every man. He would never suspect from the prosperity of his friend, the quiet paganism of his life and the entire un-Catholicity of his surroundings, that this poor fellow, so bravely hostile to the Church, has been wearing all his life a false face—an iron mask when set him forth as a recreant Catholic, without disarming him. Nor would he suspect that in this man's heart there is a hanging hope that a priest shall be at his hand in death's dark hour, and that then he shall make a clean breast of his masked life!

God forgive him then, and save us all from success at such a cost!

—Providence Visitor.

have such a prejudice against the Church that he insensibly lost his faith, or put it away in the bandbox where he kept the high hat which he wore at the funeral of his relatives or on other similar uncompromising occasions.

Carrying his wealth under his hat, it became his ambition to turn his wits into money. It is the ambition which makes the world go—one is not bound to say whether. With an eye to his fortune he discovered that the woman whose money or whose position in society he liked equally well with herself was a Protestant. Then came the Church that he naturally called his own, with red tape and its offensive conditions which the proud woman he wished to be his wife would not stoop to consider, and in the end his instinctive desire to be married in a Catholic church was replaced by submission to his sweetheart's dictation and his marriage before a minister.

KNOWS WHAT WAR IS.

"I am not ignorant of the terrible miseries attendant upon war. I have witnessed them on the battlefield, under the hospital tent, in the homes of bereaved mothers and wives.

"For me, at least,

A fearful thing, o'er a righteous cause...

"The power of religion and reason should be used to avert war. Arbitration is a beautiful theory. It comes to us from our dreams of an improved humanity and the dominance of the gods.

"But while we aspire to the ideal, we should not allow ourselves to overlook the fact that humanity is a finite, limited entity, not always prepared for a full realization of the ideal, and that in consequence, horrible as war is, there are evils immeasurably worse than those of war.

THINGS WORSE THAN WAR.

"Yes, there are things worse than war. There is national dishonor, the loss of national self-respect, the wreckage of the national inheritance of dignity and liberty—and if war is the only preventive of these things, let war come, with all its miseries and horrors.

"God forbid that we go back to barbarous, or semi-barbarous periods of history, when tribes and nations made war as for pastime; when a bumble was the prize for which men fought; when the whims and personal ambitions of kings and queens summoned armies into battle array. The interests at stake must be equal in value to the sacrifices which war exacts.

"Of this much I have no doubt whatever—that, as the world is now conditioned, the surest plan for the United States to maintain peace, whether by arbitration or otherwise, is to keep itself prepared for war. A demand for arbitration made by the chief ruler of the nation will be harkened to, if he can point to his well-equipped army and navy and to a people stirred with patriotism and to the deepest fibres of their souls.

PEACE ON EARTH.

"I am asked, how, as a minister of Christ, I can bring myself to speak patiently of war. The New Testament, it is true, is a book of peace—Peace on earth to men of good will.

"Peace on earth to men of good will, do we read in it. But the New Testament does not in all cases abhor the sword; for we read in it also, 'He (the prince) beareth not the sword in vain, for he is God's minister, an avenger to execute wrath upon him that doth evil.'

"According to the book of peace, there are times of peace and times of war.

"My plea was not for war nor for arbitration, but for patriotism and national honor, the loss of which is an evil greater than ought that may come from war—and war in defense of patriotism and national honor is condemned by neither reason nor religion.

A CHURCH WITHOUT A FAITH.

New York Sun.

The General Assembly at Saratoga has not done anything to set Presbyterian doctrine straight. There has been discussion as to controlling the teaching of the theological seminaries, but the conclusion reached by the General Assembly on Friday was, practically, that they may go on taking their own views of the bible.

They may continue to differ among themselves on the subject, thus reprobating the difference which exists among the Presbyterian ministry.

The long discussion over doctrine, which began with an attempt to revise the Westminster Confession so as to make it agreeable to all sides, has ended in nothing. Doubt and denial still prevail in the Church, and there are no accepted standards of faith.

Even the authority of the bible itself is disputed, though it is the foundation upon which the whole system of theological rests. Dr. Briggs and Dr. Smith have been suspended from the ministry for treating the Scriptures as the fallible productions of human authors living in an unenlightened age, but their Presbyterian following has been in nowise diminished. The question is not settled, but is put aside. Practically belief in the bible as the absolute true word of God has ceased to be requisite. Agnosticism is frequent in the ranks of the Presbyterian ministry. It has entered the theological schools and cannot be dislodged.

Instead of square declarations of faith in Revelation, candidates for the ministry are making evasive expositions which once would have been accounted of an infidel tendency. Prominent ministers and theological professors who are known to share the opinions of Dr. Briggs are not disturbed and have no reason to fear ecclesiastical punishment. The alarm lest the Presbyterian Church would be

AN EXPLANATION.

In explanation of his real meaning and in answer to the criticisms made upon him, his Grace consented to an interview with a representative of one of the daily papers, saying:

"The meaning of those words is that war evokes and stimulates patriotism, and in case universal arbitration were to prevail, some other spring of the noble virtue must be sought for—such as a rising young man could be a Catholic, he gradually came to

the grave moaning in his ears when he went to church with the stuff 'you cannot do thus and so' when he knelt in confession, with the surprise of his new acquaintances who never suspected that such a rising young man could be a Catholic, he gradually came to

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# Gloom

## MARCELLA GRACE.

By ROSA MULHOLLAND.

### CHAPTER I.

HER MOTHER WAS A LADY.

In that part of Dublin known as the Liberties there lived an old man called Grace, with his daughter Marcella. The father, though an educated son of the people, had seen better days, had once been a master-weaver, and had married a lady. But the daughter never had seen better days, her mother, the lady, had been dead before she could walk, and all the good times were gone before she had sense to be aware of their existence. The old man had of late years gradually sunk to his original level, and consoled himself with a single loom and his pipe; and the daughter, while mending his clothes and striving to make him comfortable, had somehow grown into a woman.

They lived in a quaint old part of the Liberties, called Weaver's Square, a spot that reminded one of a dilapidated nook of some ancient foreign town, for the houses, of a dark brick, were built with high peaked fronts, and flat, narrow windows, and had peculiarities of their own which marked them as of a different quality from the ruder and uglier dwellings that surrounded them. It was a place inhabited by poplin weavers ever since the establishment of the trade in the neighbourhood, by Huguenot settlers in the olden time. Tabinet weaving, once a flourishing art, is now on the wane and threatening to decay. Michael Grace had gone down with the trade, and was now dragged lower every day by the increasing infirmities of years.

The house in which they lived stood

at the entrance to the square, and was larger than the rest, with some heavy stone-carving about the hall-door, and massive sills to the windows. The dwelling had probably been at one time the country-house of gentlefolk, and had got built up to, and walled around, and had found itself caught in a network of foul streets, and long left behind by its old frequenters. With the perpetual frown under its windows and the streams of damp on its walls, it had a brooding, weeping look, which seemed ever to deplore its reverse of fortune. In his palmy days, Grace had bought the old house, and furnished it in a manner which he had considered splendid; and here he had brought his wife, who had never, certainly, seen the neighborhood before, who probably had not liked it, and who here had died. Marcella had been born in the house, and there was something about its aspect which seemed to harmonize with the character of the girl. In spite of its sad and lonesome air, it had also its gracious aspect, and held the same relation to the other houses in the streets that Marcella occupied among the people, being one of themselves, though standing a little apart, and, undoubtedly, a good deal the pride, and slightly the envy of its neighbors. Its glory was a thing of the past, like its good fortune of the Graces, for it had become so dilapidated that it was difficult the weaver and his daughter were able to make their home in a corner of it.

He was a tall old man, with arms

that seemed loose at the joints, long ragged features, and an indolent, not ill-humored expression of countenance, but with a warning spark smouldering in the corner of his eye which might easily be quickened into anger. He looked like one who would do a good turn if it cost him no trouble, but who would shrink a burden if he could. The world might slip away from his large limp hands if the holding it fast were to cost him much effort. And it had slipped away from him, taking with it his comfortable house, his workshop, his mastership, and many busy looms. But he was old now, and he had his pipe. Could he but live without toiling, he were content. It was slow getting money out of yonder weary old loom; but Marcella, the girl there, knew more about money than he did. She contrived his cup of tea and his tobacco. Could her magic but reach the length of providing for herself and her old father, then indeed, he would be glad of her and proud of her. But no; he never had got her taught a trade. Her mother had been a lady; let the world remember that. His daughter had enough to do about her own fireside. He needed his little comforts looked after. Were she to go running about after milliner and dress-making, what kind of life would her old father have at home? Well, well, she had a handsome face. No brighter eyes were to be seen about Dublin. He turned the matter over in his mind. Never fear but she would do her work well some day.

Michael Grace lit his pipe and

smoked, and Marcella stood waiting at the opposite side of the hearth. Should she dare to light the evening lamp? No; her father might be angry, thinking she wanted him to work.

The weaver extended his large feet to the blaze, and smoked with great zest. He was dreaming that he lay at ease in a snug arm chair by the side of a fire that was not likely to go out, and that he had no other duty than to smoke all day long, with a pleasant odor of plentiful food in his atmosphere. Old Michael's castle in the air was a substantial one, and he thought he knew the road to it well.

"I'm gettin' old, my girl, an' I feel

myself full of aches and pains. Whish, now, ye needn't look so scared. It's only cold agt that's come down on me. I'm not goin' to be makin' many more gran' gowas for the ladies, an' that's all."

Marcella's face grew pale in the fire-light. She had hardly thought this day so near at hand.

"You've got cold, father!" she said, briskly. "Cheer up and let me nurse you a while."

"No such a thing!" cried the father, angrily. "I tell you I'm grown old, an' I look to have my rest."

Marcella sat silent. Many items of trouble were cast up in her mind on the moment into a long account—owing to the baker, dinner to-morrow-rent at the end of the week. Next week—next month—next year!"

"Father," said she presently, "why did you not give me a trade?"

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# Sunshine

down stairs without clasping my hand over my heart and resting. In fact, it would almost take my breath away. I suffered so I did not care to live, yet I had much to live for. There is no pleasure in life if deprived of health, for life becomes a burden. Hood's Sarsaparilla does far more than advertised. After taking one bottle, it is sufficient to recommend itself." MAS. J. E. SMITH, Beloit, Iowa.

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aches every few days and those terrible

tired, despondent feelings, with heart

**WHEN LUTHER BOLTED**  
The Church was the Great Civilizing Agent in Europe.

In the preface to a very learned treatise on the "Reformation," so called, a distinguished German ecclesiastic discourses very impressively upon the achievements and labors of the Church prior to the secession of Luther and his followers. According to French historian, M. Ernest Lavisse, at that time:

"From the middle of the thirteenth century, Germany is no longer but an anarchical federation of principalities and cities that are republics. No more collective life, no German army, no finances, no justice. War is everywhere, and no longer is there any right but the right of might (*Faustrecht*). In order to protect themselves princes and cities form leagues of peace, but these leagues themselves are warlike, for they make war on war. Over this disorder a monarch presides. He is always called the emperor; but at the end of the thirteenth century, in the garb of this splendid title, he is no longer but a petty German prince, using his dignity to establish the fortune of his house. The Luxemburgs, squires of the Ardennes country, and the Hapsburgs, petty barons of the country of Aargau, make a patrimonial empire for themselves. Each for himself was the German motto of that time, and this country, so strong and formidable in the tenth century, is no longer but a collection of political beings embittered against one another."

The historical review in the preface mentioned gives the following outline of the Church's condition when the hordes of anarchy, unbelief and irreligion broke loose upon Christian Europe: If we take a survey of the Church's labors among the Germanic and Slavic peoples, and if we compare the beginning with the end of her activity in the middle ages, we see savage and undisciplined hordes adopting a regular and more perfect order of society; we observe gigantic progress in intelligence, a transformation, a complete renewal of European humanity in all the conditions of life carried out under the guidance and the education of the Church. The soil has been cultivated, marshes drained, forests cleared, darkness had disappeared everywhere from the physical and the natural world.

The same phenomenon was witnessed in the moral and intellectual sphere. Minds had been enlightened, hearts ennobled, war had been waged against ignorance, error and vice; the life of the peoples had been strengthened and polished. The whole of Europe was converted to the doctrine of Jesus Christ. The new world, with its innumerable tribes of peoples until then unknown, was opened to the missionaries of the cross, and the sphere of the Church's activity assumed unexpected proportions. The different countries of Europe were perfectly cultivated, the population had increased, commerce and industry were flourishing, the states well organized, marshes drained, forests cleared, darkness had disappeared everywhere from the physical and the natural world.

Slavery, except in very few cases, had disappeared, marriage was sanctified, family life organized. Priests and knights, city people and rural laborers, all conditions were developed and strengthened. As in the case of families, corporations and communities had taken on regular habits, and the individual felt secure in the midst of the mass. Everything deferred to religion: from her everything received its impulse and direction. The peoples themselves formed a vast family under a single head, who served them as father, governed them according to the law of Jesus Christ, and with a strong hand also kept down disorder. A peaceful development, followed out on the basis of the results obtained, was to have the happiest and most splendid results.

Unfortunately this peaceful and normal progress was not to be left to the peoples of Europe. On the contrary, it was impeded by their own fault. Life itself concealed germs of death; fresh struggles, other storms were then gathering before the preceding ones had yet subsided, and they were to be more severe, more productive of dire evils than most of those that had raged hitherto. Already before the end of the middle ages strange phenomena presaged a new era of tempest. The principle of authority was shaken: the Supreme Head of Christendom had been lowered in the general esteem; the princes and peoples, the great and the lowly, were obedient only to their self-esteem, and religious unity was manifested by the various national tendencies.

No doubt the Christian peoples were still united by indissoluble bonds, and the destinies of one nation had more or less influence on the destinies of another nation; but the knot that bound them was purely human, external, artificial. It was, above all, the advantages and the inconveniences of things terrestrial, the progress of material activity, the desire to multiply the relations and to favor commerce that brought about between the peoples those closer, but no longer sincere associations.

Among the changes that were then effected we may note the establishment of postal routes, introduced into France in the reign of Louis XI., and into Germany by Maximilian I.; the invention of gunpowder, which was going to destroy the old chivalry and revolutionize the art of war; the employment of paid troops and the organization of standing armies, a fresh contract. Here we have a case of a

burden on the peoples; the discoveries of unknown countries, which developed navigation and commerce, as well as the passion for gain and the taste for adventure; the invention of printing, which was in turn the instrument of good and that of evil, enabled the ideas that were agitating the people to be spread broadcast in the twinkling of an eye.

The ancient classic literature, with its pagan spirit and its passion for liberty, the immoral poetry and romances, the biting satires of the ancient and the modern writers, the placards inciting to insurrection, the lessons and dissertations of the political and religious agitators were also rapidly circulated—more rapidly even among the different peoples than the books of education and religious instruction. Dissatisfied with the existing order, and fond of novelties, people had long abused the words reform and liberty; they coveted others' goods, especially the rich domains of the clergy. The spirit of revolt against the Popes and Bishops and were long against all authority, the insolent attitude of several humanists in regard to the old philosophy and theology, the establishment of absolute monarchy in England, France, Spain and Portugal; the weakening of the royal authority in Germany, Poland, Hungary and Scandinavia—these were so many symptoms of the corruption that was taking root in society, the forewarnings of a revolution that was imminent, and, at the same time, a powerful lever for any new heresy that might break out.

It seemed, on the one hand, that the infatuation for novelty was everywhere going to overthrow the old and traditional order, and, on the other hand, a dangerous stagnation was impeding progress, and vigorous efforts were needed to get free from it. Art and science threatened ever more and more to desert religion and return to the classic paganism. The hostility of the State against the Church, of policies against religious morality, of public life against the ideas of the Church, became evident everywhere, though in divers degrees and in a different measure, and laid the foundations of a revolutionary age that tended to confusion.

Therein consists the essential difference, the characteristic trait that separated modern history from the history of the middle ages. The consequences were far-reaching beyond all calculation,

A complete transformation begins with the great heresy of the West, Protestantism, which contained in germ the negation of all religious tradition, the radical repudiation of all the principles of Catholicism, and, besides, the germ of the political and social revolutions, the remote consequences of which were to be developed but gradually.

Religious unity was replaced by the multiplicity of sects; liberty protected by order sometimes made way for an unbridled anarchy, sometimes for a political despotism that disregarded all liberty of conscience. A multitude of new enemies, public or secret, arose against the old Church; many of the works she had called into existence, betraying their confidence, how many sinners would consent to go to confession? Oftentimes enough, even with its present safeguard, confession without the divine law of the seal would be practically useless and altogether intolerable. As a matter of fact, De Lugo tells us that he remembers to have read that among the Abyssinians confession had quite fallen into disuse owing to the loose practices of confessors among those schismatics.

Some have imagined that the obligation of sacramental silence is of ecclesiastical law. The Church has, to be sure, legislated on the subject, but her legislation is supplementary rather than fundamental—just like the law of confession and Communion. If the obligation were fundamentally of ecclesiastical origin, then the Pope, as the supreme ecclesiastical legislator, could dispense from it. But no Pope has ever done so, nor will any Catholic consent to hold that the Pope can ever do so.

The fidelity of confessors to the sacred trust laid upon them by the Founder of the tribunal of penance is one of the glories of the priesthood. There have been priests who fell away from their high estate; but God sees, in the interest of the sacrament of the Resurrection, to have exercised a special providence to insure their silence. Among the saints there is one martyr, at least, to the seal—St. John Nepomucene, who was put to death by the King of Bohemia for refusing to reveal the confession of the Queen. Only a week or two ago the *Sacred Heart Review* retold the touching story of the Polish priest who, when falsely charged with murder, and scorning to betray the confidence of the real criminal, submitted to degradation at the hands of his Bishop and to twenty years' imprisonment in the mines of Siberia. At last the truth was told, and an order of release was forwarded. But it came too late. The priest had died—a martyr to his fidelity.

Secrets of trust must be secretly kept against all comers, unless their keeping entails injury either to some innocent outside party or to the community at large. The reason of the exception is easy to see. When there is a conflict of rights, the better right prevails. The rights of the innocent are to be preferred before those of the guilty, and those of the Commonwealth to those of an individual. Dr. Playfair was convicted of violating a secret of trust. His case, apparently, was one in which the exceptions just noted did not apply.

Now turn we to the consideration of the secret of the confessional, and, in passing, we warn our readers against certain novelists who, straining after dramatic effect, have presumed to handle this tempting but difficult subject.

Like the physician and the lawyer, the confessor is bound to secrecy with regard to disreputable facts learned in the exercise of his official functions. He is held by the law of natural secrets and by the law of implicit contract. But he is bound by another and mightier title, the title of religion. So that a betrayal of confidence by a confessor would, in addition to the two fold sin of breaking the laws just mentioned, entailed the further guilt of sacrilege. Again, a professional man may, under certain circumstances, and in despite of the implicit contract, disclose a professional secret. But the law of silence imposed upon a confessor is absolute—admits of no possible exception. Neither the interests of Church or State, nor the interests of the penitent himself, can ever justify the violation of sacramental silence. This law holds after the death of the penitent. Moreover, unless the penitent give license to speak, the confessor, outside the tribunal, is bound to silence toward him precisely as toward other persons. The secret of the confessional is God's secret. And because this is so, not only is the confessor bound to keep it, but also all those persons who, either by accident or design, or by report, come to a knowledge of a sin related in the sacred tribunal. Interpreters, those who overheard a confession either by accident or design, impostors masquerading as genuine priests—those to whom such persons relate what they know—are all bound by the seal.

We have said that the confessor is bound by the divine law to silence. The precept is, however, not a merely positive precept extrinsic to the sacrament, but follows from the very institution of the sacrament. Christ, who has bound men to the confession of their grievous sins as a condition for obtaining forgiveness of them, has also appointed the means, without which the end He proposed to Himself in setting up the tribunal of penance could not be obtained. Now the seal is such a means. Suppose He had left no further obligations upon confessors than those under which professional men are bound. Knowing that confessors might, in the interest of the innocent or of the community, betray their confidence, how many sinners would consent to go to confession? Oftentimes enough, even with its present safeguard, confession without the divine law of the seal would be practically useless and altogether intolerable.

As a matter of fact, De Lugo tells us that he remembers to have read that among the Abyssinians confession had quite fallen into disuse owing to the loose practices of confessors among those schismatics. Q. How does the Church, by means of indulgences, remit the temporal punishment (that is to say, the pains of purgatory) due to sin?

A. By applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are the Church's spiritual treasury.

To gain an indulgence we must be in the grace of God and must perform the good works enjoined.

Suppose the priest gives absolution to a sinner not truly sorry, do Catholics believe the sins are forgiven?

No! a thousand times to the

base calumny which says that money is paid by Catholics for pardon of sin, or that any liberty to sin ever is or can be given by the Church or her ministers.

CATHOLICS DO NOT BELIEVE

that the Blessed Virgin is in any way equal or comparable to God, for she being a creature, although the most highly favored, is infinitely less than God. Nor do they claim for her any power beyond that which she derives from Him; for she is entirely dependent on God for her existence, her privileges, her grace and her glory. What is said of her applies also as a matter of course to the other saints of God. Strong expressions and loving words are sometimes used by Catholics in addressing these holy and heroic friends of Christ, and they may be misunderstood. But the language of affection is not to be taken literally, as is seen in the case of love letters and poems. The doctrinal statements of the Church are clear on this subject.

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London, Saturday, June 20, 1866.

#### THE BISHOPS' PASTORAL.

We deem it right to publish once  
more the Pastoral Letter of the Arch-  
bishops and Bishops of Quebec, having  
reference to the election which takes  
place next Tuesday. We need  
scarcely say that it is in every regard  
a most admirable pronouncement. The  
advice given the Catholic elector-  
ate is most salutary, and deserves the  
respectful consideration and obedience  
of all good Catholics. Although ad-  
dressed to the faithful of the Province  
of Quebec its advice should be heeded  
by Catholics in every other Province  
of the Dominion.

We are admonished to "vote as  
honest, wise, enlightened and intelligent  
Christians," and we are told to  
avoid "the deplorable excesses against  
which we frequently warned you—per-  
jury, intemperance, lying, calumny,  
violence and party spirit—which warp  
the judgment and produce a kind of  
voluntary obstinate blindness."

The Pastoral goes on to say that "We  
should not sell our vote. To vote is a  
duty, and duty is not sold. Give not  
your vote to the first comer, but to him  
whom in conscience you judge the best  
qualified by his mental powers, firm-  
ness of character and his moral prin-  
ciples to fill the noble office of legislat-  
or."

Regarding the restoration of Catho-  
lic schools in Manitoba, their Lordships  
speak as follows:

"The means to secure this end is to  
elect, as representatives of the people,  
only men sincerely resolved to favor  
with all their influence and to sustain  
in Parliament a measure to remedy the  
evils from which the Manitoban minor-  
ity suffers. In speaking to you thus,  
dearly beloved brethren, our intention  
is not to bind ourselves to any of the  
parties that are combatting in the  
political arena; on the contrary, we  
desire to preserve our liberty."

In determining how to vote on elec-  
tion day the Pastoral will be, and should  
be, a guide to all Catholics worthy  
the name.

#### THE CHURCH—A LIVING OR- GANISM.

The *Church Evangelist*, of Toronto,  
in its issue of the 28th ult., has a re-  
markable editorial on "The Church—  
a Living Organism."

The editor combats the confused  
notion now entertained by most of the  
Protestant sects, and by many even in  
the Church of England, that "Christ  
did not found or organize any Church  
at all; that He just taught His doc-  
trines and accomplished His work, and  
left men to organize themselves or not  
into any sort of society they please,"  
and that "what He called His Church  
was an invisible, intangible, unorgan-  
ized company, made up of all the good  
people in the various societies into  
which His professed followers might  
organize themselves."

The *Evangelist* reasons correctly  
that though the upholders of this view  
call it the "scriptural view of the  
Church," there is not a shred of scriptur-  
e to give it the slightest counten-  
ance. It can be entertained only by  
assuming that our Lord has broken  
His promise. It can be accepted only  
by the rejection of the plain narrative  
as to the way in which He did organ-  
ize His Church. It completely ignores  
every instance (ninety-four in all) in  
which the term *Church* is used in the  
New Testament. It is the manifest  
contradiction of every illustration  
which is given us of what the Church  
is—a building, a temple with its  
columns, arches, and walls; a body  
with its head and members; its inner  
life and outward form; a vine with its  
branches; a living organism."

The *Evangelist*'s reasoning is beyond  
cavil or refutation, but we are surprised  
that our esteemed contemporary has not  
perceived that his reasoning is just as  
fatal to the claims of High-Church  
Anglicanism as to Non-Conformity, or  
Low-Churchism which takes the Non-  
Conformist view of the question. If  
Christ has established one Church—  
which is indeed the case—was not the  
authority of that one Church as great  
against the usurpations of Luther,  
Henry VIII., King Edward VI., Queen  
Elizabeth and Archbishop's Cranmer

opinion, and so the Church is pre-  
sented in Holy Scripture as the supreme  
judge to whom Christ committed the  
authority to decide all such matters.

Christ certainly instituted but one  
Church, which is therefore a divine in-  
stitution. He compares His Church to a  
kingdom, and declares (St. Matt. xii,  
25,) that a kingdom, or a city, or a  
house, divided against itself shall be  
made desolate and shall not stand.

In the fourth chapter of his epistle to  
the Ephesians St. Paul describes the  
Church as having been instituted by  
Christ with a pastorate of apostles,  
prophets, Evangelists, pastors and  
doctors "for the perfecting of the saints,  
for the work of the ministry, for  
the edifying of the body of Christ,  
until we all meet into the unity of  
faith and of the knowledge of the Son  
of God unto a perfect man unto the  
measure of the age of the fullness of  
Christ; that henceforth we be no more  
children, tossed to and fro and carried  
about with every wind of doctrine by  
the wickedness of men, by cunning  
craftiness by which they lie in wait to  
deceive."

There can be no more clear descrip-  
tion than this of an ecclesiastical  
organization having authority to  
direct us in what we are to believe and  
what we are to do, that is in matters of  
faith and morality.

Elsewhere St. Paul styles the Church  
"the pillar and ground of truth,"  
that is the basis on which the truth of  
salvation rests, as far as our knowl-  
edge thereof is concerned. We are  
told also that whosoever "will not hear  
the Church, let him be to thee as the  
heathen and the publican."

Nothing can be more plainly laid  
down in holy Scripture than the  
nature of the Church as a judicial and  
authoritative tribunal to point out the  
way of salvation to mankind, and to  
bind the consciences of the people to  
believe what she teaches and obey  
what she commands.

The editor of the *Evangelist* answers  
well a very common objection to this  
view of the case:

"But then some one is saying:  
'That may be true, but it is narrow-  
minded and uncharitable.' See the  
fruits of the Spirit in all these  
Churches: they are instrumental in  
converting, instructing, sanctifying,  
and saving thousands of perishing  
souls. How can we deny them?"

"There is only one sound principle  
in religious education to which you  
should cling, which you should relentlessly  
enforce against all the conveniences  
and experiences of official men,  
and that is that a parent, unless he  
has forfeited that right by criminal  
acts, has the inalienable right to determine  
the teaching which the child shall  
receive upon the holiest and most  
momentous of subjects."

To this objection the *Evangelist* an-  
swers:

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Apply this same process of reasoning in the  
natural sphere and see where it will lead  
you. Fraud and dishonesty of every kind  
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which is indeed the case—was not the  
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against the usurpations of Luther,  
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and Parker, as against George Fox,  
John Wesley, and Johanna Southcote?  
Had the former any more right to set  
up Churches according to their own  
fancies than the latter?

Christ told His Apostles, when He sent  
them to preach His Gospel: "Whosoever  
heareth you heareth Me, and whosoever  
despiseth you despiseth Me, and he that  
despiseth Me despiseth Him that sent Me." To Titus, when  
St. Paul consecrated Bishop of Crete,  
the great Apostle of the Gentiles, wrote,  
"Let no man despise thee." These  
words were, therefore, as applicable to  
the successors of the Apostles as to the  
Apostles themselves, and the first Re-  
formers, whether in Germany or Eng-  
land, were as much bound by them as  
were the Christian converts of the first  
age of the Church's existence.

It is needless to add that the *Evangel-  
ist*'s claim that Anglicanism is "the  
historic Church which He (Christ)  
founded nineteen centuries ago" is too  
preposterous for serious refutation—  
and the Non Conformists, to whom it  
specially addresses itself, are fully  
aware of this. There is but one historic  
Church which can claim the authority  
and indefectibility with which Christ  
endowed the Church—but one Church  
built upon the rock, that is the Church  
in communion with and submissive to  
the successor of St. Peter. The  
Catholic Church alone is the one  
with which Christ promised to remain  
to the end of time, and against which  
the gates of hell, the powers of darkness,  
shall not prevail.

#### THE ELECTIONS.

Before the next issue of the CATHO-  
LIC RECORD will appear, the general  
elections will have been concluded and  
the fate of the Government decided.  
Our readers are aware of the impor-  
tance of the issues which are before the  
electorate, and of them all there is  
none more vital than the school ques-  
tion of Manitoba. It is a question of  
the right of Catholics to educate their  
children in accordance with their con-  
scientious convictions. It is the right  
of which Lord Salisbury spoke when  
declaring it to be the intention of the  
British Government to introduce a  
measure to ensure religious education  
in the schools of England. He said: "The  
Presbyterian General Assembly of the United States which had its  
meeting in Saratoga during the last  
two weeks had under consideration several  
matters of very great importance  
in regard to the permanence of  
Christian faith, but we do not ex-  
aggerate when we say that it ended in  
a complete fiasco.

For several years past the Assembly  
has had under consideration the teach-  
ing of its theological seminaries, especially  
those of New York and Cincinnati,  
known as Union and Lane Seminaries.  
In both of these institutions the  
Biblical professors Dr. Briggs and Dr.  
Smith taught unhesitatingly that the  
Bible cannot be relied on as a  
standard of Presbyterian Faith; but it is now  
necessary to revise this standard, since it  
has been practically abolished. Infidelity  
has won the fight, and as the article in the Sun says as it has no  
foundation other than the bible whereon  
to build a system of theology, and as it has now rejected the bible, "it  
(Presbyterianism) will become a secular  
organization purely, devoted to practical  
philanthropy, and to the palliation of  
human ills for which it will have no  
remedy it can offer as of Divine pre-  
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#### A CHURCH WITHOUT A FAITH.

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of the United States which had its  
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two weeks had under consideration several  
matters of very great importance  
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a complete fiasco.

"There is only one sound principle  
in religious education to which you  
should cling, which you should relentlessly  
enforce against all the conveniences  
and experiences of official men,  
and that is that a parent, unless he  
has forfeited that right by criminal  
acts, has the inalienable right to determine  
the teaching which the child shall  
receive upon the holiest and most  
momentous of subjects."

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swers:

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with this question, is very discredit-  
able. Whenever Catholic rights form  
a subject of controversy they are com-  
pletely blinded by prejudice. The  
pronouncements they have made at  
their different assemblies during the  
past few weeks show them to be  
almost without exception—nar-  
row-minded bigots. For them the  
Golden Rule has no meaning when  
they take upon themselves the discus-  
sion of such subjects as the Manitoba  
school question. They have one code  
of laws for Catholics, and another for  
Protestants, while all the time they  
hypocritically proclaim that they are  
in favor of Equal Rights for all.

The Catholic body of the Dominion is  
not to be thus ignored. If we were  
but an insignificant minority, we  
would have the right to generous treat-  
ment at the hands of the Protestant  
majority, but our proportion to the  
whole population, which is 42 per  
cent., justifies us in taking a firm  
stand against Mr. Greenway's iniquitous  
school laws.

At the coming elections the Catholic  
voters in every constituency should  
support only those candidates who are  
pledged to re-establish Separate schools  
in Manitoba, no matter what course Mr.  
Greenway may see fit to take in the  
matter. The talk of coercion is the  
merest nonsense. Mr. Greenway has  
done a wrong to the Catholics of Mani-  
toba. If he will not repair this wrong  
of his own motion, the power of the  
Central Government must speedily be  
brought to bear to compel him. We have  
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#### FANTASTIC MODES OF GOSPEL PROPAGANDISM.

The military plan of organization to  
bring religious fervor to the people has  
become quite fashionable among the  
Protestant denominations since the Sal-  
vation Army has had such a success in  
inspired than any work of fiction such as  
the Pickwick Papers or the Book of  
Mormon.

Presbyterian orthodoxy was greatly  
shocked by such teaching, and for  
several years past the General Assembly  
has had under consideration the teach-  
ing of its theological seminaries, especially  
those of New York and Cincinnati,  
known as Union and Lane Seminaries.  
In both of these institutions the  
Biblical professors Dr. Briggs and Dr.  
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another woman. He has been suspended from the ministry on this account, and has given up his pastoral charge, as the laws of the Episcopal Church do not permit the re-marriage of divorced persons except for cause of adultery, but already the newspapers have informed Mr. Fuller that there will be no difficulty about his finding another pulpit in some other denomination whose laws are not so strict as those of the Episcopal Church. The New York *Sun* remarks on the case that evidently neither the Rev. Mr. Fuller nor the members of the Church generally believe that the Church has any commission from heaven to regulate their inclinations in regard to marriage and divorce. They have respect only for the laws of the State, and this remark of the *Sun* is applicable as well to other sects as to the Episcopalians.

QUOTE A STORM was created in the Church of England Synod of the diocese of Toronto by the proposal of Rev. Principal Sheraton to send the cordial greetings of the synod to the Presbyterian General Assembly which is now in session in that city. The resolution proposed by the principal bade God speed to the work of the assembly, and expressed the hope that "its deliberations may be guided by the Holy Spirit to the fuller manifestation of our unity in Christ and to the upholding of Christ's kingdom in our midst." The Rev. Mr. Langtry, amid loud and long continued applause, protested strongly against any such resolution, saying that personally he entertained great respect for the Presbyterian body, but he objected to the view that there are various sections of the true Church. In his belief there is but one true Church, from which the Presbyterians had seceded, and he could not conscientiously send them greetings and bid them God speed in their error. Though Principal Sheraton's resolution was received with cheering from a section of the synod, it was evident that the synod was overwhelmingly of Dr. Langtry's opinion, and the principal deemed it advisable to withdraw his resolution; so the friendly greetings were not sent.

#### CATHOLIC PRESS.

There is in this alone something well worth noting. There is entirely too much sentiment and entirely too little sound judgment in charity as generally exercised. It is altogether too indiscriminate. A generous mood enters the head of a man or woman, and lo! they seem utterly to forget that, while charity is a blessing to some, it is just as much of a curse to others. This, which is so common that it may be called a human weakness, is, of course, quickly taken advantage of at every opportunity by the cunning, the shiftless and the avaricious. Gifts of every kind to these are nothing less than a curse, however well disguised as a blessing they may be.—New World.

We are pleased to see our able contemporary, the *Western Watchman*, on the right side of the financial question. It says:

"We have everything to sell in this country that the wants and tastes of mankind can call for. But they are a drug on our hands. Why? Because to exchange gold dollars for them we must give more diamonds, casting pearls before swine. We have too much cheap goods and too much dear money. Let us bring them to a trading level by pulling down the one from its throne and lifting up the other from its dethronement. Silver is the money of the plain man and farmer; gold is the money of Wall street gambler and bondholder."

Judging by the way things have gone out in Kentucky and other States, South and West, the people seem to have taken matters into their own hands, and left professional politicians to their own devices.—New York Free-man's Journal.

A reader of the New York *Witness*, a Protestant paper, asks the editor to tell him what is the meaning of Luke ii, 17: "A house divided against itself falleth," and this is the explanation:

"In the second passage, 'house' means family. The teaching is that internal dissension will ruin any family or community or enterprise. This doctrine is especially true when applied to the Christian Church and to the heart of each individual member. It means that if a whole-hearted Christian—that is, he must not have any second choice, as the politicians would say, or he cannot be an effective Christian. And the Church must of one. That is, it cannot be an effective Church. The greatest trouble with the Church of the present day is that they do not understand and follow this teaching of their Lord. They imagine that if they get a number of rich but unspiritual persons into the church to provide a large sum of the true discipline of Christ in the church will be able to live after the spiritual part of the work. But it is not so. Such a church is virtually a house divided against itself, and it cannot be what every church ought to be and might be."

"And the church must be of one mind or it cannot be an effective church." It is surprising that a man who wrote this sentence is not a Catholic. What is Protestantism if not a house divided against itself? The Catholic Church is the only church that in every particular follows the teaching of Christ.—Catholic News.

From Montgomery, Alabama, is reported the great success of a recent

mission given there in Saint Peter's church by Jesuit Fathers from New Orleans, one result of which is a number of non-Catholics under instruction. "Baptisms," writes the correspondent of the *Catholic Columbian*, are of almost daily occurrence. Monday afternoon, May 4th, around the baptismal font of Saint Peter's church, stood a gathering that was calculated to make a lasting impression on those present. Three generations of a family received the sacrament of baptism, the grandparents, bearing the name of one of the greatest generals in the Confederate service; the parents and three young children, a girl of eight years old, her brother, seven years old, and a cousin one and a half years old, were the recipients. What is still more remarkable is the father of the youngest child was raised in the Jewish faith, the mother in the Methodist faith." The *Columbian* notes the regular reception into the Church of Miss Elizabeth Anne Thomas, a refined and highly educated lady, formerly a Congregationalist.—N. Y. Catholic Review.

Ignorance is said to be a root of evil. With the spread of education, and the growing increase of crime, the assertion might be disputed. Much, however, depends upon the kind of education. It is a misnomer to call that education which leaves God out of the curriculum. The safety and prosperity of a nation depends upon its education. From every section of this country, and from hitherto the most unexpected sources are heard voices pleading for a change in our methods; a recognition of the religious training of the child, equally with its secular, if matters are to mend. It is well enough to teach honesty and morality, duty and patriotism, theoretically as they are taught in the schools; but with life, what it is visibly to our youth what does the teaching amount to? France has been experimenting with education purely secular. That government is appalled by the steady increase of crime during the present generation. A prominent Italian writer on social topics has been making a sharp criticism of popular education in Italy, Signor Garofalo. His history of the results is distressing. The consensus of wholesome, unprejudiced public opinion is unanimous that education can never be a mere matter of text-books and school. —Pittsburg Catholic.

As during the Civil War, when nurses were needed at the front, so at the terrible visitation which lately desolated so large a part of St. Louis, the Catholic nuns were looked to, and not vainly. When the City Hospital was wrecked, they at once notified the authorities that the Catholic hospitals were open to the shelterless sick. As far as the *Western Watchman* says, in writing of the lessons of the terrible visitation, "The stars upon our city to show our people who are yet strangers to the fact what a treasure to the world the Church is. In the hour of supreme need only religion can comfort the affrighted soul. The Church is a friend indeed; she is a light at the spiritual end they have in view. This is the doctrine of the great Pope Leo XIII, in his Encyclical *Immortale Dei*:—'All that is sacred in human affairs, under any title whatever, all that regards the end in view, all such falls under the jurisdiction and authority of the Church.'

We deem it of importance, dearly beloved brethren, to remind you briefly of these inherent principles in the constitution of the Church itself, these essential rights of religious authority, in order to justify the attitude taken by the members of the Catholic hierarchy in the present school question, and to explain more fully the obligations under which the faithful are of following episcopal directions.

As there are, in fact, circumstances in which Catholics ought to manifest openly towards the Church all the respect and devotedness to which she is entitled, it is surely in a crisis such as the present, when the highest interests of faith and justice are at stake, demanding on the part of all good men a united and firm front under the direction of their leaders.

We had hopes, dearly beloved brethren, that the last session of the Federal Parliament would bring to a termination the school difficulties so widely divide men's minds; that we have been deceived in these hopes. History itself will judge of the causes which impeded the long-expected solution.

As for us who have in view only the triumph of the eternal principles of religion and justice confided to our care, we, whom no defeat will ever be able to dishearten or turn aside from the accomplishment of the divine mission which was that of the Apostles themselves, feel, in the presence of the electoral struggle about to take place, that an imperative duty is incumbent on us: this duty is to indicate to all the faithful under our jurisdiction, and whose conscience we have to direct, the only line of conduct to be followed in the present elections.

Should we, first of all, remind you, dearly beloved brethren, how noble and important is the right bestowed upon you by the Constitution in designating for office the depositaries of public power? Every citizen worthy of the name, every Canadian who loves his country, who wishes it to be great, peaceful and prosperous, should interest himself in its government.

Now, the government of our country of people still young, but capable of occupying a distinguished place among the nations, will be what you will make it yourselves by your choice and by your votes.

That we, as a general rule, and save rare exceptions, it is a duty of conscience for every citizen to vote; a duty all

#### PASTORAL LETTER OF THE ARCHBISHOPS AND BISHOPS OF THE ECCLÉSIASTICAL PROVINCES OF QUEBEC, MONTREAL AND OTTAWA, ON THE MANITOBA SCHOOL QUESTION.

We, by the grace of God and favor of the Apostolic See, Archbishops and Bishops of the Ecclesiastical Provinces of Quebec, Montreal and Ottawa, on the Manitoba School Question.

To the Secular and Regular Clergy, and to all the faithful of our respective dioceses, health and benediction in Our Lord.

Dearly Beloved Brethren.—Called by the will of Our Divine Lord to the spiritual government of the particular churches confided to their care, the Bishops, successors of the Apostles, have not only the mission to teach truth at all times and to infuse salutary principles into the souls of men, but they have, moreover, in certain critical and perilous circumstances, the right, and it is their duty, to raise their voices to forewarn the faithful of dangers that threaten their faith, and to direct, stimulate, and sustain them in the just vindication of their inprescriptible rights, manifestly disregarded and violated.

You know, dearly beloved brethren, the very painful position in which our co-religionists of Manitoba have been placed by the unjust laws which deprived them, six years ago, of the Separate school system, which, in virtue of the Constitution of the country, they enjoyed till then—a school system so important, necessary for a mixed population, for a healthy education and for the formation of children in the principles of the Catholic faith, which is, on earth, our greatest treasure and most precious inheritance.

We stand not in need of the decisions of civil tribunals, dearly beloved brethren, to see the injustice of these Manitoba laws, these attacks on liberty and justice; still, it has pleased Divine Providence, in His wisdom and goodness, to obtain for Catholics the legal support of an unexceptional and sovereign authority in the recognition by the highest tribunal of the Empire, the legitimacy of their griefs and the legality of a Federal remedial measure.

In view of these facts, the Canadian Episcopate, solicitous above all for the interest of religion and the good of souls, could not dissimilate the gravity of the duty which was imposed on their pastoral solicitude, and which obliged them to claim justice as they have done.

For since the Bishops, whose authority is from God Himself, are the natural judges of questions concerning Christian faith, religion and morals; since they are the recognized heads of a perfect society, sovereign and superior by its nature and its end to civil society, it belongs to them, when circumstances require it, not only to express unequivocally their views and their desires in every religious matter, but to point out to the faithful, or approve of suitable means to arrive at the spiritual end they have in view. This is the doctrine of the great Pope Leo XIII, in his Encyclical *Immortale Dei*:

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beloved brethren, to remind you briefly of these inherent principles in the constitution of the Church itself, these essential rights of religious authority, in order to justify the attitude taken by the members of the Catholic hierarchy in the present school question, and to explain more fully the obligations under which the faithful are of following episcopal directions.

If there are, in fact, circumstances in which Catholics ought to manifest openly towards the Church all the respect and devotedness to which she is entitled, it is surely in a crisis such as the present, when the highest interests of faith and justice are at stake, demanding on the part of all good men a united and firm front under the direction of their leaders.

We had hopes, dearly beloved brethren, that the last session of the Federal Parliament would bring to a termination the school difficulties so widely divide men's minds;

that we have been deceived in these hopes. History itself will judge of the causes which impeded the long-expected solution.

Therefore, dearly beloved brethren, all Catholics should support only those candidates who bind themselves formally and solemnly to vote, in Parliament, in favor of legislation which will restore to the Catholic minority of Manitoba the school rights to which they are entitled by the decision of the Hon. Privy Council of England. This grave duty is incumbent on every good Catholic, and you would not be justified, either before your spiritual guides, nor before God Himself, by neglecting this obligation.

Until now we could congratulate ourselves on having the sympathetic support of a great number of our separated brethren who understood that, in a country such as ours, having different religions, it is necessary for the general good to make use of this broadness of view which respects liberty of conscience and acquired right.

We appeal again to their spirit of justice and patriotism, so that, joining their influence to that of Catholics, they may aid them to redress the grievances of which our co-religionists so justly complain.

What we want is the triumph of right and justice, the re-establishment of the rights and privileges of our Manitoba brethren, the Roman Catholic minority, in educational matters so as to shelter them from arbitrary and unjust legislation.

We rely in this matter, dearly be-

loved brethren, on your spirit of faith and obedience.

We are convinced that, submissive in mind and heart to the teaching of your chief pastors, you will know, if called upon, to place above your personal opinions and feelings the interests of a cause which excels all others—that of justice, order and harmony in the different classes which compose the great Canadian family.

Done and signed at Montreal, on the sixth day of May, one thousand eight hundred and ninety six.

Edward Charles, Archbishop of Montreal; † J. Thomas, Archbishop of Ottawa; † L. N., Archbishop of Cyrene, Administrator of Quebec; † M. E., Bishop of Three Rivers; † L. N., Bishop of St. Hyacinthe; † N. Zaphrin, Bishop of Cythere; † Elphege, Bishop of Pontiac; † Andre Albert, Bishop of St. Germain of Rimouski; † Michael Thomas, Bishop of Chicoutimi; † Joseph Medad, Bishop of Valleyfield; † Paul, Bishop of Sherbrooke; † Max, Bishop of Druizipara, coadjutor to the Bishop of St. Hyacinthe.

AND THE OLD BELL TOLLED AGAIN.

In the wreck of St. Patrick's church, Sixth and Biddle streets, St. Louis, there is a bell with a history familiar to those members of the parish who can remember the stirring scenes which characterized the bitter warfare between the Catholics and Know-Nothings in the fall of 1854.

It was the significant signal given in ringing tones by that bronze instrument which caused one of the most desperate of the street riots that were common in those stormy times, when men's passions were allowed to get the better of their judgment and commonsense.

St. Patrick's Church is one of the oldest in the city, having been dedicated fully half a century ago. In the days of the American or Know-Nothing party, St. Patrick's was the largest parish in St. Louis, the communicants being almost exclusively Irish or the descendants of Irish. The district between the river and Broadway, Washington and Cass avenue, now almost entirely occupied by stores, freight houses, railroad tracks and factories, was then one of the most thickly settled residence quarters in St. Louis.

There had been fights between the factions in several sections before it was decided to make an organized attack on St. Patrick's church, the most serious of the outbreaks taking place on Green street, now Lucas avenue. These skirmishes increased the hostile feeling, and one evening the band of Know-Nothings, led, it was claimed, by Captain "Bill" Violet, marched up Broadway in the direction of the church for the avowed purpose of wrecking the edifice and severely handling anyone who interfered with that form of diversion. But it was a disastrous march for Violet, as he was the first to fall in the fray, receiving a bullet in vital part, which soon despatched him. Others in the same company fell, but the Catholic contingent, though severely punished by the flying clubs and other missiles, escaped without losing a man.

Remark, dearly beloved brethren, that a Catholic is not permitted, in whatever position he may be, a journalist, an elector, a candidate or a representative, to have two lines of conduct in religious questions, one for private, and the other for public life, to trample under foot, in the exercise of his social duties, the obligations imposed on him as a submissive child of the Church. This is why our Holy Father Pope Leo XIII, in his Encyclical *Libertas Pro-tantissimum* condemns those who "pretend that in all that concerns the government of human society, its institutions, morals, laws, public functions, the instruction of youth, no more attention is to be paid to the Church than if she did not exist." For the same reason he says elsewhere (Encyclical *Immortale Dei*): "Before all, it is necessary that all Catholics worthy of the name, determine to be, and show themselves, devout sons of the Church; that they repulse, without hesitation, all that would be incompatible with this profession; that they make use of public institutions as far as they can, in conscience, for the furtherance of the church and for the advancement of the temporal welfare of the world."

My Dear Wife: Ever since my arrival in Lima I have been tortured by anxiety because I have received no news of you. At last I had the joy of receiving a letter from you yesterday, delivered by a religious of the Order of St. Francis. In it you complain to my great surprise that I never replied to your letters. I can assure you dear Francesca, I never received a single letter, except the one I have referred to, which filled me with inexpressible delight. To make sure of my answer reaching you, I send it by the same religious that carried yours, with three hundred Mexican crowns. I yearn to see you soon, and I shall anxiously await further news from you. Recommending you again to the protection of Almighty God, I remain,

Your most affectionate husband,

Antonio Dante.

Lima, July 23, 1859.

The original of this precious document, written in Spanish, is preserved at Oviedo, but the story itself is confined to no archives. It spread rapidly over Spain, and then to other lands; and this is why the friends of St. Anthony ask him to see to the safe delivery of their letters.

Zola's Latest.

M. Zola's second book of his trilogy "Rome" has been published. That portion which has been published so far has been disappointing, but the latter portion of the work is sufficiently Zolaesque to suit his fond admirers.

The book is like his "Lourdes," a blow aimed at Catholicism, if not at Christianity. It contains a number of closely written chapters on religion and socialism. He sends his hero, a French priest, to Rome to seek an interview with the present Pontiff.

Enormous difficulties are thrown in his way. He is passed on from prelate to prelate. He finds the Vatican a hoard of intrigue, jealousy, and spite. He gets glimpses of the terrible greed for domination peculiar to churchmen, of extensive power, of propaganda of apparently obscure but potent influences, of Padre d'Angelis, the Dominican, and of overwhelming preponderance of the Jesuits.

Finally, his hero enters the presence of the Pontiff at night, and is astounded at what he hears from the lips of Leo XIII.

"Your book is accursed," exclaims the Pope. "Lourdes must not be attacked. The dogma must suffer no change and the works of St. Thomas give sufficient answer to science."

This is the gist of the Pontiff's reasoning, and the French priest goes from the presence of the successor of St. Peter outwardly submissive, but a rebel at heart. The Abbe then shakes the dust of Rome from his shoes and returns to Paris in order to propagate ideas of which we shall hear in the next link of the trilogy.

Insane drivell!—Chicago Review.

tornado did what the Know-Nothings intended to do to the church in 1854, but they had reason to regret that they ever made the attempt." The old man disappeared up Sixth street without disclosing his identity. When the parishioners discussed the disaster to their favorite place of worship that evening more than one allusion was made to the dark days of 1854 and the big battle that was fought in protecting the church.

#### ST. ANTHONY'S GUIDE.

The Origin of the Custom of Making Letters "S. A. G."

"S. A. G." is a contraction of the pious invocation, St. Anthony's Guide. Letters marked after this fashion seem to reach their destination quite assured as those registered at the postoffice. The practice is due to the common belief that the great "Wonder-worker of Padua," who can find lost things, can likewise prevent their being lost, but is founded upon an authentic incident which shows how good St. Anthony took pity upon the distress of an afflicted wife, a devout client of his. Her husband, Don Antonio Dante, a merchant of Oviedo, in Spain, undertook a long business journey in 1728. He sailed for South America; and, contrary to his expectations, was obliged to spend the greater part of the year of 1729 in Lima. Meantime his wife Francesca wrote him several letters, but she received no answer; so she became a prey to despondency, anxiety for the sea was infested with pirates), and pinching poverty.

One day, as was her custom, she went to the church of St. Francis in Oviedo, where there was a much venerated statue of St. Anthony; and, with child-like confidence, she placed in the sleeve of the statue a letter for her husband, begging the saint to forward the tidings of Don Antonio.

The next morning she went to repeat her prayer before the shrine, but on seeing the letter in the sleeve of the statue she concluded it must be the one she herself had placed there on the day previous, and began reverently to expose it to the saint for disappointing her. The poor woman had obviously expected an extraordinary miracle in her favor.

The Father sacristan, hearing her bitter lamentations, came to inquire the cause of her trouble, and to him she told in simple words the story of the letter. The Franciscan

"Launch out into the deep draught of fishes which we heard in the Gospel word illustration of what we see, and how it is replete, we devote these few morning to the subjects."

"We know that pray necessity of the spirit strictly bound to practice save our souls. The masters of our prayers certain limits, left to our There are no conditions place or time. Long necessarily the best of contrary, the Publican words, and the Penitent and we have yet to more promptly efficac not come to church our prayers heard; anywhere and any time Jeremias in the mire, bed of death, Daniel in the furnace, Peter and Paul Note that our Lord Peter to "thrust out land," and afterward into the deep." So we We must thrust out land—that is, from the affections of earth, but launch ourselves in spiritual union with Christ."

"A little more than two years ago my hair began to turn gray and fall out. After the use of one bottle of Ayer's Hair Vigor my hair was restored to its original color and also prevents it falling out. An occasional application has since kept the hair in good condition."—Mrs. H. F. Fenwick, Digby, N. S.

"I have used Ayer's Hair Vigor for three years, and it has restored hair, which was fast becoming gray, back to its natural color."—H. W. Haselhoff, Paterson, N. J.

Note that our Lord

Do we "thrust out

when we pray? And

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Cardinal Satoll

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Zurich, writes:—"The

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THOMAS' ELECTRIC

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## THE CATHOLIC RECORD

JUNE 20, 1896.

6

## CHATS WITH YOUNG MEN.

Press on.

Press on! surmount the rocky steep,  
Climb boldly over the torrent's arch:  
He wins who dares the hero's march.  
But a hero! let thy might  
Tramp on eternal snows its way,  
And, through the ebon walls of night,  
Hew down a passage unto day.

Press on! once and twice thy feet  
Slip back and stumble, harder try;  
From whom he never dares to meet  
Danger and death, they're sure to fly.  
To coward ranks the bullet speed,  
While of their breasts a quail never quail,  
Gleams courage, like a coat of mail.

Press on! if Fortune play the false,  
To-day, to-morrow she'll be true;  
Whom now she sinks, she'll exalt,  
Takes gifts, granting no rep.

The wisdom of the present hour  
Makes up for follies past and gone;  
To weakness strength succeeds, and power  
From frailty springs!—Press on! press on!

John Benjamin.

Catholic Columbian.  
Culture is the theme for to-day and  
the talker in the famous Scotch dialect  
story writer, Ian MacLaren, whose book  
"Beside the Bonnie Briar Bush" has  
had an immense sale and who in  
every-day life is the Rev. John M.  
Watson. Hear him:

Culture.

Words often suffer cruel misrepresenta-

tion, and this fine term has been the sport of friends and foes till it has come to mean with one man affection and another unbelief.

When culture is identified with a decadent literature that flouts the ideals of the past, or a decadent art whose indecency has no apology in beauty, then fairly intelligent persons may be excused if they hasten to include themselves with the "profane herd." When it is another name for that arid criticism, destitute of soul or poetry, which is perpetually girding at faith as an imbecility and religion as a superstition, then one understands why many disciples of Jesus place culture under the ban, and almost conclude that a man's Christianity will be in inverse proportion to his knowledge.

A noble idea has depreciated and fallen into narrow circumstances. It has become a *patis* and demands redemption, and whenever one approaches the idea of culture he ought to cleanse his mind of all misconceptions and to equip himself with some fitting definition. Mr. Matthew Arnold affords an excellent one in that book of charming style, *Culture and Anarchy*, where he says that culture is "a study of perfection." Perhaps a better is that of Montesquieu, quoted in the same book, "To render an intelligent being yet more intelligent;" but St. Paul has afforded the noblest, "Whatever things are lovely, think on these things."

Culture has also to struggle against a prejudice in the minds of five young men out of six, who are haunted with a secret feeling that it is something less than manly. It is a necessary accomplishment for professors and such-like, and a sad fault for weaklings that are not fit for games, but one does not expect this kind of thing in a young fellow when his health is good and his blood is warm. Culture has a faint suggestion of hypochondria or effeminacy in the case of a man under thirty, simply because it is not clearly understood that culture does exactly the same service for the mind that the gymnasium does for the body. An ignorant mind and a sickly body are precisely on the same level; but the former is the more disgraceful, because a man may not be responsible for weakness, but he is for ignorance. The difference between one who has his favorite author and one who is satisfied with a sporting paper is similar to that between an athlete whose skin shows like velvet and fits his body like a glove, and an abject with a chest measure of thirty and an arm like a pipe stem. The gymnasium and the library together afford perfect and full-rounded culture. The former without the latter gives an animal, the latter without the former produces a prig; both united, with the fear of God, create a man.

Books are a "means of grace," to use a fine phrase of our fathers, and build up manhood after a fine pattern, but it were blindness to deny other methods of high culture. Has not Ruskin taught us in our day that nature is the parable of God, and that he who has most sympathy with nature, from the pasture lilies in their unclothed multitude to the hills standing in their clearness, is most likely to understand the secret of things? We have learned from Browning that music, with its subtle suggestions and perfect harmony, is a part of that unseen world where every ideal is real. Physical science fills its students with awe, and has inspired its masters, from Faraday to Clerk Maxwell, with spiritual nobility. Since her birth Western art has been the servant of religion and the minister of holy imagination. Men can be lifted above the range of commonplace ideas and unworthy motives by a setting sun, or an oratorio, or a picture, or the service of science and therefore the love of beauty, or sound, or color, or order, do most certainly strengthen and inspire the mind. "The intelligent man," says Plato, "will prize those studies which result in his soul getting soberness, righteousness and wisdom."

It is not, however, any disparagement to art and science to insist that

## ORESTES A. BROWNSON.

George Parsons Lathrop's Study of the Great Philosopher.

George Parsons Lathrop, LL. D., contributes to the *Atlantic Monthly* for June a brief but exceedingly close and sympathetic study of that great American convert to Catholicity, Orestes A. Brownson. Mr. Lathrop, as coming of age, came of age, was of the old Puritan stock, and as having found his way into the Catholic Church through mental processes not a little resembling those of Brownson, is well fitted to treat justly a man who has yet to receive the measure of grateful appreciation which is his due.

The younger convert, however, could not aim within the limits of his article at even an outline of the complete personality of Brownson; his sole object being, as he states it himself, "to present only some points of suggestion respecting his force as a philosopher and teacher, a comprehensive student of religious history and government, a potent essayist on many subjects; a man of conscience, whose convictions—as Lowell wrote of Dante—"were so intimate that they were not only intellectual conclusions, but parts of his moral nature;" and withdrawal as ardent an American patriot as he was a Catholic.

Mr. Lathrop has succeeded admirably in his modestly limited task; and the non-Catholic readers of the *Atlantic* will arise from the reading of this delightful sketch, not only better informed as to Brownson, but as to the Church itself, of whom Brownson, strong-willed and dominant as he was, became so loyal a son.

Unquestionably, Brownson's conversion and immediate devoting of his powerful pen to distinctly Catholic interests obscured during his own lifetime, and still obscures, his reputation as a great original thinker. But his works remain, in the magnificent edition of his son, Major Henry F. Brownson, full of a life which has in it "earnest of far springs to be"; already the cloud is passing, and more men will come to share the opinion of his intellect, now held by many, that it seems "to have surpassed in depth, comprehensiveness and sincerity, any other philosophical mind that this country has produced."

The sketch of Brownson's philosophic and religious life is gleaned by Mr. Lathrop from his autobiography, "The Convert," a book which might well be taken up and studied by the young generation. His devout and visionary childhood; his sorrowful search for religious certainty and comfort, his brief tarrying first in Presbyterianism, and then in Universalism, are noted; and the fact that his idea from boyhood, from the word of an elderly Congregationalist woman, "of the need of finding a church continuous and unchanged from the time of Christ," prevented him, as he phrased it himself, "from ever being a genuine, hearty Protestant, or a thorough-going radical even."

Failing to find rest in the imperfect forms of Christianity which he made trial of, he drifted into materialism, and various reformatory, socialist schemes, based apparently on the sentiment that since the future of humankind was doubtful, it were well to make the earthly sojourn as comfortable as possible.

By and by, however, he thought he found a religion—it was a "new religion," course; and he formed, in 1836, being then thirty three years of age, "The Society of Christian Union and Progress." He seemed to confound Christianity with democracy, as Mr. Lathrop puts it; and to advocate the resultant spiritual and ethical system, set up, in 1838, his *Quarterly Review*.

An ardent Democrat in politics, he fell into disfavor with his party by his ill-considered essay on the Laboring Classes in 1846. He believed himself prepared for this event; but, as Mr. Lathrop puts it:

"Theoretical resignation to such a fate, however, vanished before his righteous revolt against sharp-tongued critics and weak-hearted friends. The old Adam and the new American rose up in him with the energy of colossal twins. He resisted the attack; formed himself, if one may say so, into a solid square; and, bringing all his intellectual forces into play, succeeded, by three years of vigorous and brilliant effort, in regaining through his *Review* perhaps even a greater sway over the thinking public than that which he had lost. But as he had for time sacrificed his standing for the conscientious convictions of that essay, so now, charitably, having regained his position, he once more sacrificed power for conscience' sake; because during the three years alluded to, he had arrived at the point of accepting Catholicity, and would not hesitate to avow his faith. This time his change of view became as abiding."

It was in 1844, soon after starting his famous *Review* afresh, and expressly to teach his new "doctrine of life," that Brownson, finding that "he had read himself for good and all into Catholicity," surrendered to grace, and was received into the Church. He continued his *Review*, but, naturally, for a different purpose.

## FIVE-MINUTE SERMONS.

Fourth Sunday after Pentecost.

## HOW TO PRAY.

"Launched out into the deep." (St. Luke v. 6.)  
In this account of the miraculous draught of fishes which we have just heard in the Gospel we see a striking illustration of what real prayer should be, and how it is rewarded. Suppose we devote these few moments this morning to the subject of Prayer.

We know that prayer is an absolute necessity of the spiritual life. We are strictly bound to pray, if we would save our souls. The manner and the matters of our prayers are, within certain limits, left to our own judgment. There are no conditions of length or place or time. Long prayers are not necessarily the best ones; on the contrary, the Publican said only seven words, and the Penitent Thief nine; and we have yet to hear of prayers more promptly efficacious. We need not come to church in order to have our prayers heard; God will hear us anywhere and any time—as He heard Jeremias in the mire, Ezechias on his bed of death, Daniel in the den of lions, the Three Children in the fiery furnace, Peter and Paul in prison.

Note that our Lord first desired Peter to "thrust out a little from the land," and afterwards to "launch out into the deep." So with our prayers. We must thrust out a little from the land—that is, from attachments and affections of earth, before we can fully launch ourselves into the deep of spiritual union with God.

Do we "thrust out from the land" when we pray? And have we Jesus Christ in the vessel of our heart when we make the launch? Our prayers, to be good for anything, should have four characteristics: they should be *recollected*, *detached*, *definite* and *persevering*.

1. Before we begin to pray, we must *place ourselves in God's presence*. We must collect all the powers of our minds and hearts, and set them on the one supreme object. The Memory must be called away from everyday affairs, and used to furnish food for our meditation: the Understanding summoned from its ordinary musings on worldly things, to reason and reflect on what we pray for, and Whom we pray to; the Will steadily fixed on God—striving to conform itself to the divine will, producing affections and forming resolutions suitable to our present needs.

2. Without *detachment* there can be no recollection. We must "thrust out from the land." And how can we do this if the vessel of our soul is moored to the shore by a thousand and one little cords of earthly desire, and worry and care, and anxiety and passion? All these cords must be cut away, and we must "launch out into the deep," if we would pray aright and have God's blessing in ourselves.

3. Let us have a clear, definite idea of what we are going to pray. Vague, meaningless generalities are out of place in such a serious business. Let us make up our minds beforehand about what we want, and then pray for that. It will not profit us much to ask for all the Cardinal Virtues and all the Gifts of the Holy Ghost at one time. It will be quite sufficient, and decidedly more profitable, to single out some one virtue of which we stand in special need, and make that the particular burden of our prayers and thoughts and efforts for weeks, and months and years, if necessary, until we gain it.

4. And this, after all, is the true test of a genuine prayer—*perseverance*. "We have labored all the night, and have taken nothing; but at Thy word I will let down the net." "Never despair" is the Christian's motto. Never mind how long we may have labored and prayed in vain; never mind how weary the spirit, or how weak the flesh; never mind how little seems our progress and how far away the "mark of the prize of our supernatural vocation." God will, as He has promised, finally and gloriously reward our perseverance. "To Him that overcometh I will give to eat of the tree of life, which is in the paradise of My God."

## Western Handshakes.

Cardinal Satoli shook hands with visitors for three hours at a stretch during a reception in his honor at Kansas City on a recent Sunday. His arm was so lame and swollen on Monday that he could not move it without great pain. Two of the fingers of his right hand, on which he wears a ring, were cut, and his entire hand was badly bruised by the hearty handshakes of the Westerners.

## Another Old Idea Exploded.

This old-fashioned notion that to keep warm one had to be loaded with a succession of garments till the weight of them was a burden and one felt too bulky to move, has been exploded. The age of common sense and comfort has arrived, when a man can adapt himself to all kinds of weather, like a monkey-like self-taught. Fibre Chamois, the interlacing which makes this possible, has gained its great popularity, because it is an absolute non-conductor of heat and cold. No breath of cold or frosty wind can penetrate it, and it neither touches the material heat of the body escape through it, and it is so light that clothing may be interlined with it, all through, without its adding any perceptible weight.

*Cannot be Beat.*—Mr. D. Steinbach, Zurich writes: "I have used Dr. Thomas' ELECTRIC OIL in my family for a number of years, and I can safely say that it cannot be beat for the cure of croup, fresh cuts and sprains. My little boy had had attacks of croup seven times, and each dose of Dr. Thomas' ELECTRIC OIL was sufficient for a perfect cure. I take great pleasure in recommending it as a family medicine, and I would not be without a bottle in my house."

The great long hair is still in fashion. A celebrated physician has a highly Anti-Catarrhal Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has been many times supposed to be far advanced in consumption.

Friend Powder.

Friend Biscuit.

Friend now-white and di-

the use of Cook's

Album. Ask your

Friend.

## OUR BOYS AND GIRLS.

## For the Girl who Recites.

The Emperor at the Forge.  
Some boys think it beneath them to help in common work. Not so with great men.

The Emperor Joseph of Austria set a good example in this respect one day when travelling in Italy. A wheel of his carriage broke down, and he went to the shop of a blacksmith in a little village, and asked him to mend it without delay.

"I would," said the smith; "but as to-day is a holiday, all my men are away at church. Even the boy who blows the bellows is away."

"Now I have an excellent chance to wash myself," said the unknown Emperor. So, taking his place at the bellows (instead of calling one of his own attendants to do so), he followed the smith's directions and worked as if for wages.

When the work was finished, instead of the little sum which he was charged, the sovereign handed out six gold ducats.

"You have made a mistake," said the astonished blacksmith, "and given me six gold pieces, which nobody in this village can change."

"Change them when you can," said the laughing emperor as he entered his carriage. "An emperor should pay for such a pleasure as blowing the bellows."

I have known some shop boys who would have waited long, and sent for help, before they would have "come down" to blowing a blacksmith's bellows. It is not boys with the best sense who thus stand upon their dignity.

## Anecdote of a Scholar.

Who has not heard of the grand cathedral of Notre Dame in Paris? But how many know the beautiful story told of him who built it, and who from a poor peasant boy rose to be Bishop of Paris? In the days then, when Paris was the *Cariathesper*, or city of letters, of Christendom, and when students flocked thither from all parts, there came in quest of learning to the great city a ragged country boy. By begging his bread he kept soul and body together, while he stored his mind with knowledge. None was more attentive in the lecture-room nor more assiduous at study outside of the schools. More than a decade of weary years thus passes by: the poor peasant boy is grown to be a man, and Paris is proud of her great doctor, Maurice de Sully. His fame travels far, even to his humble home, where it gladdens his mother's heart and intensifies her ardent desire to see her boy once more. To Paris she wends her way, staff in hand, clad in her peasant attire. The first fine ladies whom she accosts to inquire where she might find the doctor Maurice, take pity on her, and, bringing her home, offer her refreshments: then throwing a fine mantle over her coarse woolen petticoat, they lead her to Maurice and introduce her as his mother. "Not so," exclaims Maurice, "my mother is a poor peasant woman: she wears no fine clothes like these: I will not believe it is she unless I see her in her woolen petticoat. Whereupon the aged dame threw off her fine cloak, and her son embraced her, exclaiming: "This is indeed my mother." Is it any wonder that when the news spread through the city, as the chronicler adds, it did good honor to its master, who afterwards became Bishop of Paris?

## Good Resolutions.

A profitable example has been

afforded by President Edwards, whose

"good resolutions" we may all of us lay to heart. "For the future direction of my life I resolve," he says,

"that I will make religion my chief concernment. That I will never be afraid or ashamed to speak in defense of religion. That I will make it my daily practice to read some part of the

whole scripture, that I may become acquainted with the will of God, and as a consequence, his novels are full of blunders, inaccuracies and anachronisms.

Burns committed his poems to memory as he composed them, and when he sat down to write he had before him no labor of composition, but only the task of writing down what he had already finished.

Gibbon devoted over twenty years of his life to the labor of reading for and writing the "Decline and Fall." It was one of the most stupendous literary feats ever accomplished by the labor of one man.

Thomas Moore often wrote a short poem almost impromptu. He consumed over two years in reading and preparing material for "Lalla-Rookh," and reworking it into the form inimitable poem.

Congreve would prepare a drama for the stage in a week—ten days, though four or five times the period was given to the work of revision, and reconstruction after the play had been given to the actors.

Irving wrote the first one hundred and twenty pages of "Bracebridge Hall" in ten days: the "Alhambra" was mostly written during the three months he spent in that palace; his "Life of George Washington" required nearly five years.

Emerson is reported often to have spent from six months to a year in the composition of one or two short essays. His object was the condensation of the greatest possible thought into the fewest number of words.

Johnson commonly required three or four months for the composition of a drama. He generally revised it after the rehearsals had begun, adding here and taking away there as his judgment and fancy dictated.

Froude passed seven years in collecting materials and in writing his history of England. He was very careful in the selection of data and spent whole days in the effort to verify a single fact or citation.

One of Milton's biographers says that nearly twenty years elapsed between the sketching out of the plan of "Paradise Lost" and the completion of that work. The actual labor of composition was condensed into two or three years.

Great battles are continually going on in the human system. Hood's Sarsaparilla drives out disease and restores health.



## Old Gold

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W. S. Kimball &amp; Co.

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Retail Everywhere

10 and 25c. per Package

17 PRIZE MEDALS.

## PHYSICAL APPEARANCE OF OUR LORD AND HIS MOTHER.

Tradition furnishes the devout soul with two diametrically opposite descriptions of the physical appearance of Jesus, and it is therefore to be supposed that there can be no certainty as to the physical appearance of His Mother. According to some of the Fathers of the Church our Saviour was not at all like that noble and majestic, grave though sweet personage whom Christians art usually depicts; on the contrary, the humility of the Son of God, His desire to shun every appearance of prizing the gifts for which humanity yearns, caused Him to assume a body which was rather ignoble than attractive. Certainly this theory seems to be sustained by that passage of Isaiah iii, 2: "There is no beauty in Him for comeliness; and we have seen Him, and there was no sightliness that we should be desirous of Him." When we insist that the prophet here speaks of the sacred countenance disfigured by blows, spittle and clots of blood, the defenders of the commonplace appearance of Christ declare that many Fathers hold that Isaiah was thinking of the God man as He appeared in His every day intercourse with the children of men upon earth. For instance, when Celsus the Epicurean upbraided the Christians for venerating a person who was "insignificant in stature and of ignoble features," Origen replied that the Christians did not believe that Jesus was of insignificant height, but that they rightly held that He did not have a majestic appearance or a beautiful countenance. Then we hear St. Clement of Alexandria, St. Athanasius and Tertullian avowing that the quoted prophecy describes the usual appearance of Jesus, and not merely that which He presented amid the horrors of the Passion. St. Ireneaus is of the same opinion; he remarks that the face of Jesus was not beautiful: but "unpleasant." St. Augustine also favors this supposition: for he says: "As man, Christ had neither beauty nor comeliness." However, the reason assigned by the holy doctor for his opinion is exceedingly weak. He says: "Unless the Jews had deemed Him ugly they would not have attacked Him, scourged Him, etc." St. Clement of Alexandria thinks that it was necessary for Our Lord to assume a lowly and even despotic appearance, lest some might be so attracted by His beauty as to neglect His most important teachings for the mere pleasure of gazing upon Him. Certainly this argument is no more weighty than that of St. Augustine.

In direct contradiction of this certainly repulsive theory, we find many fathers and very many modern ecclesiastical writers contending that Jesus Christ was of remarkable beauty. These authors rely chiefly upon a passage in Psalm xlv, which all Scriptural scholars regard as referring to the Messiah: "Thou art beautiful above the sons of men; grace is poured abroad in thy lips." With thy comeliness and thy beauty set out, proceed prosperously and reign." St. John Chrysostom says that Christ was wonderful not only in His miracles; His beauty struck even a casual observer. St. Jerome says that Our Lord drew people toward Him by the brilliancy of His eyes. And St. Bernard tells us that the voice of Jesus was sweet and His features beautiful: that men were attracted to Him by His appearance no less than by His words.

She tells what Pink Pills did for her Child—Suffered from St. Vitus' Dance—Lost the use of her Right Side and Almost lost the Power of Speech—Cured in a few Weeks.

## A MOTHER'S THANKS.

She tells what Pink Pills did for her Child—Suffered from St. Vitus' Dance—Lost the use of her Right Side and Almost lost the Power of Speech—Cured in a few Weeks.

Alymer, Que., Gazette.

Of all the discoveries made in medicine in this great age of progress none have done more to alleviate human suffering than have Dr. Williams' Pink Pills. We suppose there is not a hamlet in broad land in which the remarkable healing power of this favorite medicine has not been put to the test and proved triumphant. It is a great medicine, and the good it has accomplished can only be faintly estimated. There are many in Alymer who speak of Dr. Williams' Pink Pills in terms of praise, and among them is the family of Mr. John Smith, the well-known blacksmith and wheelwright. Having heard that his daughter, Miss Minnie, had been cured of St. Vitus' Disease would confess a fault to make him express pleasure in making the facts public, if it was thought that they would benefit anyone else, and remarked that he thought Mrs. Smith could probably give the particulars better than himself. Mrs. Smith said that about a year ago Minnie was attacked with St. Vitus' Disease, of a rather severe nature, and a number of medicines were tried, but without any effect upon the trouble. An electric battery was also used, but had no beneficial effect. The trouble appeared to be getting more severe, and finally Minnie was obliged to discontinue going to school, having lost the power of her right side. Her speech was also so much affected it was with difficulty she could be understood. She was out of school for about six months, and all this time she was undergoing treatment, which, however, proved ineffectual. One day Mrs. Smith saw in the *Gazette* the particulars of a case of St. Vitus' Disease cured by the use of Dr. Williams' Pink Pills, and determined to try them with Minnie. By the time two boxes were used Mrs. Smith was sensible of a great improvement in her daughter's condition, and after the use of four more boxes was satisfied that Minnie was completely cured, as no symptoms of the trouble remained. This was about the end of June last, and since that time there has not been the slightest recurrence of the dread disease. While Minnie was taking the pills her weight increased and her general health was much improved. Mrs. Smith also said that her younger daughter showed symptoms of the same trouble, but the use of Dr. Williams' Pink Pills speedily dissipated it.

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Byron used a great deal of hair dressing, but was very particular to have only the best to be found in the market. If Ayer's Hair Vigor had been obtainable then, doubtless he would have tested its merits, so as so many distinguished and fashionable people are doing now-a-days.

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