

The Catholic Record.

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

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The Catholic Record.

London, Saturday, March 29, 1902.

NOW IN ROMÉ.

The famous Chicago reporter who spoke of Cardinal Satolli as wearing a thurifer on his head is just now in Rome. His latest item of information is that during the performance of church ceremonies Cardinal Parocchi "sits beneath the baldachin stiff and motionless as a dies iræ."

THE MAN WE LIKE.

For our part, give us the self-opinionated young man. He is a person, and worthy of respect. He is not popular, we know, but he is popular with himself and that is the main thing, and after all what means this popularity that is so much coveted. To have your name on the lips of the unthinking, your praises sung by a feeble multitude that will cease to remember you when some new plaything comes on the scene. It is not worth a moment's striving. The world will take the folly out of the self-opinionated man and leave him a substantial citizen, and with all his erudition he is to be preferred to the young man who goes to the theatre, takes a drink, rides a bicycle, and agrees with everybody because "they all do it." He is a nonentity.

EASTER AND ITS LESSON.

On next Sunday the story of Easter will be told in Christian pulpits. It is an old story, but one that must have ever an absorbing interest. It is the first chapter of the victories of the Lord. And when one looks over the centuries and sees how the Son of Mary has met and vanquished all sorts of enemies—has conquered the hearts and minds of men, we must needs "sing and praise His powers."

Sometimes we hear of schemes to extend the Kingdom of God on earth. Schemes are good provided they are on right lines. Organization and enthusiasm are invaluable, but after all they are but human means. To accomplish anything for the Lord—to aid, as He wishes us to do, in His triumph, we must use His weapons and understand that effort must, if productive, be supernaturalized. We must rely on the power of Christ, and not solely on the power of man. This does not mean that we should pay no heed to a good cause or work. We must not be idlers, but let us remember the conditions that must accompany the success that has any element of permanency.

A NEW CULT.

We understand that there is a new sect on the market. It rejoices in the somewhat vague appellation of "The New Thought." Its patron saint is Emerson; and it has for its basic purpose nothing less than a lively realization of the metaphysical truth at the base of all religion and philosophy, not as mystical or intellectual abstraction, but as a working force in actual life, eligible to all men everywhere.

This kind of Brook Farm programme is intended as a substitute for religion. It has, we are told, some able men behind it, but even they, reinforced by the nebulosity of the philosopher of Concord, will fail to make it other than a dream, or at best a topic for academic discussion.

We should like to sympathize with the individuals who are in quest of something as a substitute for religion. We should like to put them on a par with the people who in other days were ever seeking for the God Whom they had lost. But we cannot do it. The Pagans knew their limitation, but the scientific, up-to-date framers of religious programmes do not, and are too singularly wise to need any sympathy. They assume—and the assumption is couched in beautiful jargon—that Christianity has ceased to be a factor in every day life. If so, the fault is not Christianity's. Upon what grounds, however, we are not told. But we may remark that if Christianity has been a satisfactory working force for centuries and has given and gives to-day the key to the mysteries of human life, what need is there to recast and refashion it or give us something in place of it. It is a very unscientific mode of procedure, and for this we have no less an authority than Haeckel. We hope that the propagators of the new cult may have honesty enough to admit some day that the Greek was right when he said the clear knowledge of these things is in this life impossible, or at least very difficult. The philosopher should

THE DISAPPEARANCE OF THE DEVIL.

A writer in the International Monthly for March has something to say about what he terms the disappearance of the devil. We are informed that the most intelligent believers of to-day do not entertain the idea of a devil. There are, of course, intelligent men who do, but they do not seem to count for anything in the estimation of those who are carried away by the "timespirit." It is a very simple method of making one's position secure to content that, because educated men disbelieve in a devil, there is no devil. It is plausible, but it has its disadvantages. Educated men have made mistakes ere this, and they may make them again. And remembering that other educated men hold a contrary opinion, it is well not to unduly dogmatize over the disappearance of the devil. Facts, too, are not figments of imagination but realities. What we think about them does not change nor destroy them. Because some of us do not believe in miracles, it does not follow that they do not take place. Wondrous things do happen occasionally, and to view them with unconcern or account for them by the explanations that are given by men with preconceived opinions does not betoken the highest exercise of intelligence. Suppose an individual who discounts miracles were to see a man cured at Lourdes. Suppose, further, he were told by a reputable physician that the man made whole had been suffering from an ailment not amenable to any known medical process. How would he look upon it? He might possibly shut his eyes to the fact or take refuge in the opinions of the educated men who reject all such occurrences. But the fact of the cure would remain just the same. Suppose, again, he were to assist at spiritualistic seances. Some of these, we know, are impostures, but others, according to the testimony of not only Christians but materialists, are far removed from the province of the mere conjurer and charlatan. Suppose he were to hear a table rap out answers to various questions? How would he explain it? What is the cause of this effect? We may use up any amount of gray matter in thinking about it; we may ridicule it, but the fact remains that a table is endowed for the time being with intelligence. We should like to hear a man who disbelieves in a spirit world account for the phenomenon. The writer goes on to say that instead of exorcising the men we send them into asylums. This is a very easy if not convincing way of getting rid of diabolic possession. Whilst we may presume that in the majority of cases insanity is due to natural causes, we have no hesitation in saying that the man who holds them responsible for each and every instance, knows more about insanity than the wisest doctors. The fact of scouting the existence of devils, their work in the world, demoniacal possession, which are vouched for by Holy Writ, does not do away with them. We may be called superstitious, but we shall manage to worry along and try to keep out of the clutches of our adversary who goeth about seeking whom he may devour.

DEVOTIONAL LITERATURE.

Writing in the New Century on "A Book and its Philosophy," Maurice Francis Egan says "we are told that men have 'no time' for pious books. The truth is men have no time for the latest French convent fashion in pious books. We can understand the sneer cast at the Church in France that she exists only for timid women and children when one reads the exotic expressions of artificial raptures in these *soi-disant* pious manuals. We think that the Professor is too severe in his strictures. What has been said of devotions may be applied to devotional works, viz., that the expression of feeling and temper of one nation is not to be censured because not in accord with that of another. National temperament has something to do with the mode of religious expression. The passionate Neapolitans read in the Glories of Mary their very heart's language to Our Lady, whilst we may consider it overwrought and prefer to talk to her in a different strain. We may not like succulent spirituality; but we must not look upon it as the sole cause of our apathy regarding spiritual literature. This, of course, from our point of view, and with deference to the Professor.

True, there is a number of flabby spiritual books in circulation, but they are not all of Gallic origin. Some indeed come from France, but with them also come antidotes in the shape of works of a virile and invigorating nature. Lacordaire, Felix Ravignan, Monsabre, d'Hulst have given us no *soi-disant* pious manuals. A spiritual sentimentality that can find refreshment in the brilliant orations of Lacordaire and the closely-reasoned discourses of Monsabre, cannot well be taxed with a hankering after rose water piety.

For our part we cannot understand the reason of the sneer against the Church in France. We may wonder why so many devoted Catholics are in the grip of the infidel, and assign more or less satisfactory reasons for this strange state of affairs; but to sneer because they happen to have a number of *soi-disant* manuals would lead one to believe that our sneering faculty has been over-developed. If we prefer a "piece of cold, instructive reasoning to a warm, animated exhortation," we can turn to the productions, some of which are a part of the world's literature that have come from the pens of Frenchmen.

Then the men who are in quest of suitable reading may see in the catalogues of English publishing houses some works which may appeal to them. There are the Jesuit Fathers Tyrrell and Galwey, Bishop Hedley and Father Dalgairns, Father Sheehan and others. But Father Sheehan, it may be objected, is a novelist. So he is called, but he is also a magnificent preacher, and so giving to truth "the garb and vesture, the form and color, the warmth and life that to be loved it need be seen," seeking to renew again in Catholic lives the spirit of the Thebaid and giving the only solution to life's riddle. Here is nourishment, and to spare, to satiate the hunger of the men.

But the great trouble, we believe, with too many men is that they do not read anything at all in the spiritual line. They have no desire to daily with this kind of literature, and if at times its utility and necessity obtrudes itself upon their vision, it is soon blurred by what the world has to offer them. They have no taste for it because they have never been taught how to acquire it. To ask a man whose devotional library comprises the "Key of Heaven" and "subscription books" to read Father Dalgairns would be like asking a rag-time musician to take an interest in Bach's chorales. We may be mistaken on this point, but we venture to say that the old people who were little anxious about being in harmony with modern thought and who had few books other than the Poor Man's Catechism and Milner's End of Controversy, were a deal more enlightened than their fastidious descendants. At all events their piety was not sentiment, nor evanescent feeling, but something rooted in and resting on the faith of the Incarnation. They were docile and obedient Catholics—unswerving in their loyalty to the Church because they were so taught by Christian parents. This is the need of the day—the truly Catholic home. Give us books if you like—but give us men to read them.

THE FAITH THAT LIVES.

William P. Andrews, fresh from a visit to Italy, writes in our esteemed Unitarian contemporary, The Christian Register, on "The Church in Italy: Its Present Condition and Work." He regrets that there is not a variety of religions in Italy; though it is hard to see why he should wish to add religious divisions to the country's other miseries. Nevertheless, recalling a paper once read before the Unitarian Club, sustaining the thesis that if you destroyed the Church you would destroy at the same time the mainstay of morality and the foundation of happiness, Mr. Andrews said of the Church's loss of influence: "Those communities over which the Church has lost its hold are distinctly less moral and evidently very much less happy. This is true of all the large cities, but very markedly evident in two of the smaller towns—Pisa in Tuscany and Taormina in Sicily. . . . This is a subject of considerable interest to us in America, where the Catholic Church is making such tremendous strides. The census of 1890 showed that it had reached the second place among the churches of the United States in wealth and in the number of its communicants. Protestantism, which plays such a great part in our own civilization, makes very little progress in sunny Italy. The Italian can only be reached through the depths of his warm, emotional nature, and the color, intellectual appeal of Protestantism is there a seed that falls upon rather barren ground. The Roman Church, with its splendid ceremonies, the refuge of its always open churches, where the duchess in her diamonds and lace and the poor old fruit-vender with her basket side by side may find a quiet haven amid the turmoil of daily life, its minute interest in the daily affairs of all its members, touches the Italian heart much more closely. Every holiday, for instance—and there are many in Italy, eighteen of which are legally recognized—is really what its name suggests, a holy day. The Church instructs the communicant from his earliest youth in the meaning of its observance, the significance of the daily life, of the Divine events which the celebration of the day would commemorate. It is the Church which inaugurates and prepares the great procession through the streets of the town, the flowers and fireworks with which the joyful occasion is celebrated. Its appeal is always to the joyful side of his nature. He is made to feel that all his joys spring from his religion, and every glad day is thus bound up in his thought with some religious observance. . . . Worship the Lord with joy is an idea which the Church is forever inculcating. . . . It is quite true that where, as in Pisa, the Church has lost its hold on the people, they have become much less happy and much less moral. The Church enters very closely into all the relations of life, and certainly has a tendency to keep sacred all that we value as the sanctities of the home. The Church has many shortcomings in the past; and, indeed, in the present the men who administer its affairs are often times not wholly above reproach. But it is now doing a great work in helping the peasants by means of village banks and other co-operative institutions, established under its auspices in the rural districts, to become thrifty and well-to-do, and to better develop the agricultural resources of the country. . . . Of the village banks to aid the small agriculturists recently established in rural communities, eight hundred are Catholic institutions, set up by the Church to aid their poorer parishioners; and only one hundred and twenty-five have been established on an unsectarian basis. These banks have been of very great service, and have done a great work in helping the poor farmers. It has also taught them the advantage of co-operation and co-operative societies for the care of the sick and the old; and funeral expenses have proved everywhere a great aid in ameliorating the condition of the poor. . . . Through the dispossessed nuns and monks the Church is doing a very valuable educational work. Its parochial schools for the younger children are decidedly the best of their class in Italy. The children are taught the things that will be most valuable in the daily lives that they are likely to follow. They are taught to read and write extremely well. A pupil of these schools but ten years old will write a personal letter, admirably expressed, and generally in a very good hand. They also learn the simpler forms of arithmetic, and keep household accounts very well. No attention is given to the merely ornamental branches of education, which are taught in our own public schools; but they are very carefully instructed in all that goes to make them useful in the household. The little girls are, for instance, taught how to cook and care for the kitchen by the actual practice of cooking their own mid-day meal, which the scholars prepare and eat in the school building. They are also taught all the varieties of the art of sewing, from the simplest stitching to the most elaborate embroidery, and many other things that tend toward the happiness of home and state. . . . The little boys are also given a great deal of valuable practical instruction, and come out, on the whole, better fitted for the work in life they are likely to do than many children who have gone through a more highly intellectual process of training.

EXPERIENCES OF THREE CONVERTS.

Turning Points in the Lives of a Priest, a Merchant and an Army Officer. Av. Maria. Three men were quietly conversing in the room of one of them—a priest. The other two were respectively a wealthy merchant and an army officer who had risen from the ranks to a post of distinction by his talents and unswerving devotion to duty. All were converts, and they had been speaking of the wonderful manner in which Almighty God is pleased to turn souls to Himself. "No doubt we could each tell a remarkable story in our own case," said the priest. "Here is the incident on which my conversion turned. During the Civil War I served in a volunteer regiment. Our colonel was a silent, reserved man, but his men adored him. He shared all their hardships and gave his life in the end for the Lost Cause. . . . I was sent one night to the colonel's tent by my own commanding officer. I knocked gently on the tent pole, but received no answer; so I ventured to lift the flap. The colonel was kneeling near his cot, a rosary in his hand. I had never seen one before, and could not imagine its use. Retiring discreetly, I knocked again, and this time he replied to the summons. I mentioned the little occurrence to no one, but it made a deep impression on my mind. I felt that here was indeed a good man, making no pretences of phylacteries and psalm-singing, but carrying his religion in his heart, as his whole conduct made manifest. Later, when I lay wounded in the hospital, I grew familiar with the use of the rosary through the Sisters who were our ministering angels. And so—I eventually became a Catholic. . . . My experience," said the merchant, "was somewhat similar. While I was in the establishment of L. & P., I was sent one morning to take some samples of lace for approval to the rooms of a celebrated singer. Some one was with her when I arrived, and, opening a door leading into a small anteroom, she bade me wait until she should be at leisure. There I found a small table on which stood an ivory crucifix and an exquisite silver statue of the Blessed Virgin. In a tiny globe of amethyst glass a light was burning. Always a lover of beautiful things, I approached nearer to examine these works of art—when the singer entered. . . . 'Ah! I see you are admiring my little crucifix and statue. Are they not beautiful? They were given by me the Empress of Austria.' . . . 'A little shyly, for I was not more than eighteen, I replied: . . . 'They are very fine, Madam. But why, if it is not impertinent, do you have the light burning on the table?' . . . 'Because this is my little oratory.' . . . 'What is an oratory?' I asked. . . . 'Oh! she said, in some surprise. . . . 'I forgot that you may not be a Catholic. It is a place in which one prays.' . . . 'And you pray here?' . . . 'Sorely—every night and morning, and very often when I am overjoyed or perplexed. Never do I leave this room for the opera house but I kneel for a moment before Christ and His Blessed Mother, that my work may be blessed.' . . . 'There was no trace of egotism or self-commendation in her words; she was simplicity itself; and of so charming and gracious a personality that I still carry the memory in my old heart. The following Sunday she sang at the Cathedral. I went that very day to a Catholic church for the first time, but it has held me ever since.' . . . 'My story is quite curious also, said the army man. 'I was always fond, when a young man, of going about to different churches—rather for the social features than from any religious motives. My piety was not at all increased by these various experiences. I had but little faith in the sincerity of most people whom I met under those circumstances. But against one church—the Catholic—I had ever an inveterate prejudice. From my youth I had heard stories of the idolatry and superstition of its members. . . . One morning about 11 o'clock I was passing a Catholic church in Norfolk, Virginia. It suddenly began to rain; I had no umbrella and ran up into the vestibule of the church. As I stood there waiting for the rain to cease, the clouds grew darker, and I began to feel rather chilly. A light was noticeable through the inner door came the sound of sacred music, of which I have always been passionately fond. I entered and went into a pew and began to look

about me. It was at the moment of the elevation; every head was bowed—one could almost feel the silence. . . . An indescribable emotion took possession of me. I realized fully that here was piety, here was prayer. Later I lingered in my place near the door, watching the congregation quietly and reverently disperse. When I left the church everyone had departed. The rain had passed over; fresh and green were the trees and grass, sailing the blue sky. There was sunshine over the world and sunshine in my heart. In less than three months I was a Catholic."

WHAT CATHOLICS MUST BELIEVE.

By the principles of the Catholic Church no one is bound to believe anything as an article of faith except what God has revealed. If God has revealed a certain truth that truth is immutable. No discovery in science, no progress in knowledge, no improvement in society can make that which God has revealed cease to be the truth. It must continue to be the doctrine of the Church, immutable, irrefragable to the end of the world. The denial of a doctrine defined constitutes the loss of faith and a separation from the Church of God. There are many topics in some measure connected with religion upon which we have no divine revelation; these topics can be freely discussed, for Catholics believe that no power but that established by God Himself can command the submission of the human intellect; and if it should so happen that a doubt existed as to whether any revelation was made upon certain topics during the inquiry, and until the discovery of satisfactory evidence, the Church does not interpose the adoption or rejection of such an opinion. She is said then to tolerate such opinion, because if she does not find that God has revealed such a truth she cannot prevent its being held, nor can she cut off from her communion those persons who may upon such subjects hold even private opinions. This she cannot tolerate an error of faith; but she does tolerate differences of opinion, where defined dogmas are not concerned.—Rev. J. F. Mullaney, LL. D., in Donahoe's.

BROAD CHRISTIANITY.

New York, March 16.—Rev. William O'Brien Parlow, S. J., of the Church of St. Ignace Loyola, preached the last of his Lenten sermons yesterday. He took as his topic "The Bible and Broad Christianity," and said in part: "We hear a great deal said nowadays about broad Christianity, and that people are not so narrow in their views as they used to be. Non-Catholics especially talk this way, and Protestants say they know some very nice people who are Catholics and, of course, belong to a Church which has very narrow views in regard to religion. The question is, is this unalloyed good, the merging of the two ideas of broad and narrow Christianity? . . . We have got to draw the line now between God and the world. There are so many well-intentioned people, people of intelligence and culture outside of the Catholic Church, people who mean well yet, in fact, they are endeavoring to undermine Christianity. We hear so much of non-sectarianism and non-sectarianism; one sect rejects a certain portion of the Bible, another sect rejects another section, and between them all what has become of the Bible? It is scattered to the winds. . . . You may, perhaps, tell me that advanced research is casting new light on all subjects, and why not on religion? Has there been light on all subjects? There has been no new light on any established truth, and there cannot be, for truth does not change. If Christ came upon the earth and taught truths, those truths cannot change with each generation. These are settled forever. Men and women who teach broad Christianity apparently do not realize that their teaching, if carried out, would bring the idea of religion down to the level of a human theory. . . . 'It is not that the Catholic Church is narrow; it is that we believe Christianity is not a human institution. Is it not too bad that protesting Christians should try to dethrone Christ from His rightful position? The Catholic religion is alone supporting and teaching the truths taught by Christ. Christianity was made as much for the poor man who cannot make research as for the wealthy and cultured who have the means and leisure to make investigation of historical material. The Church is not narrow; she is only loyal to God and the teachings of Christ. The Church has through twenty centuries preserved the Bible. Any man who stands up in his pulpit and declares that a man need have no denominational belief so long as he believes in broad Christianity is a liar. Broad Christianity! I resent the term. There is no such thing in reality. They are hypocrites who say so.'"

Bigoted Book.

The International Catholic Truth Society has earned the thanks of Catholics by its exposure of bigoted books. Two works recently exposed are: "The History of Modern Europe" by Ferdinand Schull, Ph. D., Instructor in Modern History at the University of Chicago, (printed by Scribner's); and "The Young Folks Cyclopaedia of Persons and Places," by J. D. Chaplin, (published by Henry Holt & Co.) We would remind our readers of the imprudence of buying histories, encyclopaedias, or other works from agents, without knowing whether the Catholic religion is abused and misrepresented in those books or not.—Antigonish Casket.

TON'S ESSENCE

moment. No trouble in getting bottles, from all parts.

MAN SUPPLIES.

under- . . . at this office up to . . . 1902, for . . . at various points . . . at Winnipeg . . . D. McLEAN, Secretary.

ing this advertisement in the Department 1902

AN ORIGINAL GIRL.

By Christine Faber.

CHAPTER LXIX.

It was Dr. Burney who had told Rachel of the plan and the desirability of young companionship for her.

"I should like it very much, Dr. Burney," she said, "but I could not now receive Miss Geddling; it would be taking an unfair advantage of Miss Burram. I know what her wish was with regard to my renewal of Miss Geddling's acquaintance."

"No amount of argument from the doctor could dissuade her, or shake her opinion of what her duty was to Miss Burram, and when he wrote an account of it to Notner, he added:

"Miss Minton is the most remarkable young girl I have ever seen. Were she a man, her firmness, determination, devotion to principle, and self-control would make her a very exceptional leader among men."

That letter made Notner reflect again upon a former letter from the doctor in which had been described the doctor's own perplexity when he came upon Rachel in the library having an open letter in her hand and looking very much frightened, but replying to his inquiry that she must see Hardman.

"They will both die," he wrote to Notner, "Miss Burram and her Charge; Miss Burram may linger in this condition for a few weeks, hardly more, for her strength has begun to be alarmingly on the decrease, and her Charge will follow her in a short time; a stranger's assistance in this case could not endure the strain of such long vigils at Miss Burram's bedside. To remove her—and it would have to be done by force—would do no good; she would fret herself to death. So there is nothing for it, Notner, but to remain to the end, and bury them."

Just as he signed his name there was a knock at the door.

"Come in," he said, without turning his head, and Sarah, flinging the door wide open, tiptoed toward him:

"Doctor," her eyes were bulging with excitement, and her long, solemn face had a scared look. "There is a gentleman in the parlor asking for you."

"What is his name—did he give you a card?" asked the doctor quickly.

"No, he didn't give me anything; he only told me to tell you he was a stranger to you, but that on account of Miss Burram, you'd be glad of his visit."

The doctor was out of the room before Sarah had fully recovered her breath after delivering her message.

"May I never be burned nor drowned alive!" she ejaculated as she followed him, but by the time she reached the parlor, the door was tightly shut, and though she lingered in her old fashion of eavesdropping, only a very indistinct and subdued sound of voices reached her.

A tall and somewhat portly middle-aged man rose to greet Dr. Burney. His face was clean shaven, and every feature, from a high, square, and somewhat projecting forehead, that made his dark-blue eyes look smaller than they were, to his large, firm mouth, and his massive chin, showed a will that was conscious of its superior strength, and that never for a moment doubted that strength. His hair in places was a very dark brown, but most of it was gray, and inclined to curl about his temples and neck. It was not a handsome face, and yet there was something in its expression, especially when he smiled, that was strangely winning. It was also a face that had little difficulty in commanding, as its owner would, love or fear; just now there were lines in it worn by anxiety or illness, and a pallor that might be due alone to fatigue.

"I am Herndon," he said to the doctor, holding out his hand.

"I made it to her when she first came, and she uses it still, though it is very low for her, now that she has grown so tall."

"Well, Jim, I shall not ask you to give me any of the evidences Miss Rachel bestows upon you, but I shall give you some consciousness of my own—so find a seat for yourself."

Jim seated himself on the table.

"Do you remember Mrs. Hubrey?" asked Notner.

"The wife of the school man that made this speech about eating Crookes?" replied Hardman.

"The very same," laughed Notner. "They went to Enosow right after the speech," resumed Hardman. "People said it was the speech as drove them out of Rentonville; and then you took their house, sir."

"Yes, I took their house, but before taking it, I heard all about them. Well, in England, where they are now, Mrs. Hubrey has made some acquaintance that has enabled her to write a lot of letters to Herndon. He kept all of her letters—had an article that he wrote from her letters, and that was published in the Rentonville Times, the next day. I have that article now, and all of her letters—it was from one of them I learned Herndon was going to her, and if she has told you, or if she let you read for yourself that letter, do not believe it, Jim, do not believe it. And you can tell Miss Minton what I have said; perhaps it will comfort her."

plexity; events and people were so strangely mixed. That Mrs. Hubrey should give Herndon information which nearly drove Miss Rachel to distraction, and that Notner should say not to believe it, was entirely past his comprehension. It made him scratch his head and ejaculate a number of times:

"Bless my ribs!"

CHAPTER LXX.

The month of May had set in unusually cold and wet; and with gusts of wind that seemed in their piercing sharpness to have been borrowed from the very middle of an icy winter.

People went about with faces reflecting the gloom of the atmosphere, and everything in the town had a sort of helplessness, wet, distressed look.

The only stirring thing was the Reform Party, but even that, lacking its former opposition—the rout of Herriek's friends had been so complete—seemed to have lost much of its wonted liveliness.

The party held its meetings, and made speeches, and had the popular assurance of a complete victory when it should go to the polls, but for all that, the enthusiasm was not quite so great as might have been expected; perhaps owing to the weather, and perhaps owing to the fact that many of the people had not yet recovered from the suddenness of the change which had come to the town.

In Miss Burram's household there was little change, save that Dr. Burney was growing irritable at the manner in which his patient's disease continued to baffie him—he seemed so near at times to catching what she wanted from her eyes fixed upon him with such pitiful yearning—from her hand, vainly trying to make intelligible motions, that it was tantalizing when it all became as blank as ever. If only the power of speech for a moment would come to her; but her tongue remained dumb, and her strength, that with silent struggle with herself, began at length to diminish.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1902.

To the Editor of THE CATHOLIC RECORD, London, Ont.: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

London, Saturday March 29, 1902

THE MIRACLES OF LOURDES.

A telegraphic despatch from London, Eng., gives the sensational information that "Henry Caubertin, a learned hydraulicist, has checked the faithful by a quasi-scientific statement to the effect that the miraculous fountain at Lourdes is not miraculous at all."

He offers 300,000 francs for works of charity in case he is given an opportunity to prove his assertion, and going further than the sensationalist novelist Emile Zola, he asserts that the waters have no healing powers whatever.

The cablegram adds that the thousands upon thousands of pilgrims who come annually to the far-famed shrine are greatly shocked at this attack on their cherished belief.

The Countess de Spottiswood-Mackin, who has already written a book on Lourdes, has come forward in defence of the miraculous character of the shrine, declaring that she has paid to it many visits, and has seen hundreds of cures effected underneath Raff's beautiful statue of the crowned Virgin.

We do not, indeed, profess to have witnessed in person the wonderful cures which have taken place at the holy shrine of Lourdes, but we do say without hesitation that the testimonies to these miracles are so numerous and clear that they leave no room for doubt of their reality and truthfulness.

It is somewhat amusing to have the cable news transmitter tell us that Mr. Caubertin's statement is "quasi-scientific."

The prefix "quasi" is a Latin word indicating resemblance, and signifies that the matter is almost, but not quite suited to be described by the word to which it is joined. Hence, "a quasi-scientific statement" is one which is not scientific in reality, but which has about it some appearance of science, and there is evidence that the appearance is a very shoddy one in the present instance.

Assuming that Mr. Caubertin has all the fame in the scientific world attributed to him our "quasi-scientist" practically admits that he has not yet had an opportunity to ascertain the truth of his theory. The matter, therefore, rests in his case in the misty realms of mere speculation and hypothesis.

It is true, he is very bold in his offer of 300,000 francs, should his theory prove to be unfounded, but it would not be the first time that bold assertions have turned out to be based upon very wild theories, and those who are skilled in certain games of chance tell us that bluff games are about as frequently disastrous as they are successful to those who play them.

Truly Mr. Caubertin's game is a "quasi-bluff" at the least. He stands a fair chance of losing his 300,000 francs if the opportunity be given him. But we all know how careful these bluffers usually are to hedge round their risks with such catchy conditions as to enable them to evade the consequences should they prove to be in the wrong.

Now it will be noticed that according to the story as cabled, Mr. Caubertin does not offer to prove that the miracles wrought at Lourdes are fraudulent, his proposition being merely to show whence the water comes. It is, in fact, he says, merely the water of the river Gave, which comes to the grotto of Lourdes by a system of natural canalization.

As we are informed that the Gave is some hundreds of feet lower than the grotto, this explanation will scarcely hold good, unless this source be miles away up the mountains, which would make the natural canalization very long. We do not dispute the absolute possibility of the existence of such canalization, but the quasi-hydraulicist certainly assumes a very far-off cause for the water. The theory would have been more likely to prove true if he had said that it comes from similar causes to those on which springs usually depend, namely, from the filtration of the water through more elevated permeable soil, until it gathers in a natural reservoir near the spot whence it flows into the open air.

The fact remains, however, that the spring did not appear until a little peasant girl of the locality scraped the earth at the spot which was pointed out by the Blessed Virgin who appeared as a visitant and indicated that there there should be many manifestations of God's power and mercy.

Is it to be supposed on the mere suspicion of a "quasi-scientist" that the hundreds of thousands of annual visitors to this shrine are deceived in regard to the miraculous cures which have occurred there, and which they have themselves witnessed?

We could mention some extraordinary instances of these cures, but we shall only say on this subject that there are here in Ontario persons who have been the recipients of God's favors by being suddenly cured by the water of Lourdes of maladies under which they had labored even from their childhood. These instances are not mere hallucinations, but palpable facts, and similar facts have occurred by thousands since the miraculous shrine became famous.

We do not exaggerate when we say that the visitors to Lourdes are numbered by hundreds of thousands; for the number of Communions in the Church of the grotto in 1896 was 400,000; and the number is increasing every year. Also, it is said that many of the cures have occurred when there were no fewer than 20,000 persons, and hundreds of them have been carefully investigated by physicians of every creed, and by scientific men. In the year 1898, 250 physicians participated in these investigations. (See the Encyclopedia Britannica; article "Lourdes.")

But, be it so that the water may be found to come from the river Gave as Mr. Caubertin asserts, this will not weaken the fact that Almighty God has imparted to it healing qualities. The arm of the Lord is not shortened, and whatsoever the source of the water may be, its healing qualities are attested by thousands of witnesses who could not have been deceived regarding the things they saw, and whom we have no valid reason to regard as deceivers. It matters little to the actual state of the case whether God thought proper to give to the water of the Gave miraculous properties when it comes from the rock of Lourdes, or that the water is made to ooze miraculously from dry earth. In any case, God only by a miracle of His mercy could produce the effects which so many witnessed.

It is remarkable that Mr. Caubertin's discoveries are announced only in London. Why does he not go to France, and to Lourdes to test his theory? We can well suppose that it is because he has little confidence in the truth of his own imaginations. There is no real difficulty in the way of making what tests he wishes if he will only take the trouble to do so.

However, it must be borne in mind that the truth of the Catholic faith does not depend on the reality of the miracles which have occurred at Lourdes. These miracles are to be judged as historic facts the acceptance of which depends upon the credibility of the witnesses attesting them, with out reference to the truth of Catholic doctrine. The Countess de Spottiswood-Mackin is only one of the hundreds of thousands of witnesses who tell what they have seen.

WHO IS RESPONSIBLE?

The American ambassador at Constantinople, Mr. John G. A. Leishman, on behalf of the American Government, has presented to the Turkish Government a note demanding the due punishment of the brigands who captured and detained Miss Ellen M. Stone, the American missionary lady for whose release so large a ransom was demanded and paid. It is understood that an indemnity has also been demanded.

The Porte in reply repudiates all responsibility for the outrage, as well as for the negotiations for the lady's ransom, as negotiations were undertaken without consultation with the Turkish Government, which was (it is asserted) always willing to pursue and punish the brigands, and refrained from so doing at the request of the American ambassador, which was urged so strongly that it had the nature of a demand. The Porte, therefore, professes to feel that it must uphold the dignity of the Turkish nation by absolutely refusing to be

held responsible for the event in any way.

It will be borne in mind that there is still good reason to suspect that the Macedonian Revolutionary Committee was at the bottom of the outrage, and that the \$85,000 paid to the brigands was collected, in fact, to aid that Committee in its revolutionary efforts.

Had as the Sultan and his Government are, and barbarous in their treatment of the Christian populations of their empire, it does appear a hardship to hold them responsible for Miss Stone's misfortunes before it is known by satisfactory evidence whether she was captured on Turkish or Bulgarian territory, or on what territory the brigands detained her. Miss Stone herself does not appear to be able to give testimony on this point, as the locality of the places where the brigands were taking refuge at any particular time was always kept a close secret from the prisoners.

Surely there should be some means for the United States Government to ascertain who the guilty parties were in reality, and to insist on an indemnity and punishment of the malefactors when the truth regarding them is known. Turkish negligence at least should also be surely established before the Turkish Government should be held responsible; but from the facts as they have been made public, there appears to be no certainty whatever on the points which should be the factors influencing the decision of the case. "Proof first, then punishment and indemnity," should be the motto governing the decision on what ought to be done in the matter. Even the sublime Turk, or the Great Mogul, or the Grand Panjandaram, whoever he is, should have fair play.

THE DECREASE OF STUDENTS FOR THE MINISTRY.

A recent issue of the Chicago Standard, the chief organ of the Baptist Church in the West, relates the result of investigations instituted by it for the purpose of ascertaining whether or not it is true that in the leading Protestant denominations of the country the supply of students for the ministry is rapidly decreasing, as has been recently asserted to be the case.

The Standard asserts that this decrease is not only real but widespread, so far, at least, as the Baptists are concerned. Its investigations so far have been limited to the Baptist theological schools, to each of which a personal letter was addressed asking for information.

The President of Rochester (Baptist) Seminary says:

"With most of my brethren who are engaged in instruction, I have my fears for the future. What I hear from other seminaries of our own and of other Christian denominations compels me to believe that the proportion of graduates who enter the ministry is still diminishing, and that those who do choose that calling are not in general of as high a grade, either intellectually or morally, as was the case forty or fifty years ago."

Dr. Thomas of Newton Theological Institution (near Boston) declares that in the last quarter of a century there has been an increase of 53 per cent. in the number of students at the theological seminaries, but he adds that this increase is not in pace with the increase of population nor with that of the other professions. During that period the absolute increase in number represents an actual decrease from 120 to 114 per million people; and during the last year of the century theology actually lost 252 students, while law gained 642 and medicine 1,435.

Professor Matthews of the Divinity School of Chicago University declares that "the Churches are not sending men into the ministry, and the colleges are not bringing the claims of the ministry to bear upon their students, and well-to-do Christians are not anxious that their sons should become ministers."

Professor Burton of the same university adds his testimony to the fact that the number of students is fewer in number relatively to the number of churches to be supplied, but he does not admit that the students are of lower grade. He believes that they rank higher in ability and are prepared more thoroughly for their work than were students twenty years ago.

The Standard gives three causes for this falling off. The first is that the minister is no longer recognized as an authority or leader. On the contrary, "he is constantly made to feel that he is dependent on the personal whims, the ignorant or thoughtless criticisms, the financial generosity or fickleness of some who are prominent in Church circles; and in the community at large, he finds that these conditions are a handicap to him in winning and holding whatever position as a man among men he may deserve."

It assigns as a second cause that the standards of intellectual industry in some of the theological schools are deplorably low; and as a third that the claims of the ministry upon the brightest

and ablest young men are not suitably presented to students when they are deciding the question of life-work.

It seems to us that another important cause for this decline might be assigned. The Churches have not now definite doctrinal systems such as they had years ago. What inducement is there to young men to study for the teaching of Christian truth to the people, when Christian truth has become a mere phantasm, and every one may teach his own fancies without let or hindrance? Why should a young man become a teacher of Christianity, if there is left nothing certain in Christianity which should be taught?

A GREAT PRIEST DEAD.

In every part of the Dominion were expressions of regret heard on the receipt of the news of the death of Rev. Father Quinlivan, parish priest of St. Patrick's Church, Montreal. The sad event occurred on the evening of March 12th at the Seminary of St. Sulpice, Paris. Father Quinlivan had retired from active life about a month ago on account of ill health. Death was due to complications resulting from catarrh of the head. Father Quinlivan was born in Stratford on Sept. 17, 1846, and received his early training in that town. He made his classical studies at St. Michael's College, Toronto, and his theological at the Grand Seminary, Montreal, after which he went to Paris and entered the Seminary of St. Sulpice. In 1879 he became attached to St. Patrick's parish, Montreal, and on the death of Father Dowd was immediately appointed to succeed him. All who had the pleasure of knowing Father Quinlivan held him in the highest esteem, and this might be truly said of all classes and creeds in the community. He was a noble priest and a worthy successor to the great Father Dowd. His life-work was well done, and may we not say that he is enjoying his reward.

THE Y. M. C. A. IN CLEVELAND.

The Rev. Dr. Morgan Wood, formerly of Detroit, and more recently pastor of the Bond St. Congregational Church, Toronto, has been of late making things lively with his brother-clergymen of the various denominations in Cleveland where he entered upon the Pastorate of Plymouth Congregational Church when he first came to that city. He insisted upon a salary of \$7,500 per annum, which the trustees thought too high, but as he guaranteed that he would draw crowds, he got the engagement after some considerable time spent in negotiations.

Two years ago he was further engaged by the Y. M. C. A. to deliver a series of Sunday afternoon lectures to the young men, and his success in attracting crowds was phenomenal, to the extent that after a time the great auditorium was too small to accommodate those who flocked to hear him.

But at what cost was this popularity gained? It is well known that most of the so-called Evangelical clergy regard card-playing under all circumstances as an unforgivable sin, and so his brethren in the ministry were horrified when they learned that from his pulpit in the auditorium he had urged parents to play cards with their boys so that they might not go among the professionals to play.

This was not all. He next announced his discovery that there is no hell. This is, according to him, only a bugaboo invented by the preachers to induce the people to go to church. He declared that preachers who depict the terrors of hell are but hyperites who are endeavoring by this method to secure large incomes. He believes, indeed, that there is a heaven, but not a hell for the punishment of the wicked, and he denounced those ministers who by speaking of eternal punishment endeavor to terrify people toward heaven just as a housewife chases dogs from her flower garden. He regretted to have it to say that most of the other ministers of all denominations are engaged in teaching this enormity.

Hereupon the preachers declared war against Mr. Wood's heretical teaching and committees waited upon the directors of the Y. M. C. A. to induce them to dismiss Mr. Wood. The members of the Association, however, were found to be almost unanimous in favor of Dr. Wood, and he was not dismissed. Then the ministers threatened to withdraw their support from the Association, to which threat the Y. M. C. A. responded by giving a monster demonstration in favor of Mr. Wood at his next appearance to lecture for them. Two thousand young men took part in this demonstration.

However, the influence of the preachers is great with the leading members of the Y. M. C. A., and especially with the directors thereof, and they succeeded in having Mr. Wood dismissed from his engagement with the Society.

Mr. Wood, however, is not so easily to be put down, and he has decided to

accept the gauge of war and to open his church to the members of the Y. M. C. A. who side with him. The first meeting under this arrangement was to be held last Sunday. We have no information so far as to what was his success, but it is taken as a certainty that nearly the entire membership of the Y. M. C. A. will attend his lectures; and as his church has been fitted up so that it will seat 2000 persons, he will have ample room for all who will attend.

The directors of the Y. M. C. A. have made up their minds that Mr. Wood will draw the crowds, and that their meetings will be left with only a corporal's guard in attendance, and thus the certainty is felt that the Society will be broken up.

All the ministers did not join in condemnation of Mr. Wood at first, as one ministerial association passed a resolution declaring that they would be glad to meet Mr. Wood in heaven even though he does smoke and play cards. But it is expected that with this new departure, and especially owing to his declaration that there is no hell, the union which thus held out the olive branch to the heretical teacher will rescind its friendly resolution.

It does not surprise us that on the Protestant principle that every man must be his own judge as to what the Scripture teaches, Mr. Wood should strike out a creed of his own; but it is remarkable that those ministers who profess to follow this principle which proclaims liberty to every one to believe as he pleases, still insist that Mr. Wood and others should believe just what they do.

If these ministers believed in their own principles they would admit Mr. Wood's right to believe and teach what seems to him right and proper. On the other hand Mr. Wood insists just as strongly as they do that his hearers should accept his teachings. Thus those who are loudest in proclaiming to all men the fullest liberty of belief, are the most resolute in insisting that all should accept unhesitatingly their peculiar doctrines.

From the facility which the young men of the Y. M. C. A. have given their adhesion to Mr. Wood's eccentric teachings, we may very fairly conclude that they had never much faith in the teachings of their respective Churches, an important doctrine of which they have cast out from their creed so readily. Is not this an indication that the natural result of Protestantism is the abnegation of all religious belief? Evidently Protestant orthodoxy, so-called, is at a low ebb in the city of Cleveland. If the Y. M. C. A. of that city, who are supposed to be the very pillars and the hope of the various Churches, are so readily carried drift on the first wave of false doctrine, what must be the religious condition of the Church members in general? And how will the Rev. Dr. Wood's teaching be received by the central body which governs the Church of which he is an accredited minister?

As we understand the basic principles of Congregationalism, every congregation is supreme in itself in regard to what doctrine it shall be taught, and after what manner it shall be governed. If this be true, we shall have the anomaly of a Church professing Christian tolerating the teaching of an un-Christian doctrine to one of its congregations; whereas, should it call a halt to the Rev. Mr. Wood, it will abrogate the foundation on which that Church is built. The situation is certainly a curious one.

A NEW FORM OF OATH.

It will no longer be necessary in Ontario to kiss the book when any person may be taking an oath. On Saturday, the 15th inst., the Hon. J. H. Gibson moved in the Legislature of the Province an amendment to the law so that those who object to kissing the book may take the oath by uplifting the hand and using the form of oath which is taken in Scotland, which is as follows: "I swear by Almighty God, as I shall answer to God at the great day of judgment, that I will tell the whole truth and nothing but the truth, so far as I know it, and the same shall be asked of me."

Mr. Whitney, on behalf of the Opposition, agreed on the advisability of the amendment, and expressed the opinion that the oath in its new form will be much more impressive than the one which has been hitherto taken.

It must be said that the manner in which oaths have been taken by kissing a Bible which was in most instances greasy from constant thumbing was not edifying to the public who witnessed the act, nor pleasant to the person taking the oath. Frequently persons find it disagreeable to kiss the Book; through reasons of cleanliness and health, and the change is without doubt judicious.

Many people have imagined that the oath consists essentially in kissing the book, but such is not the case. Its essence consists in calling Almighty God to witness that the person taking it is

speaking the truth. Any form which obliges the person to do what is useless or dangerous to the health ought, therefore, to be abolished, and we are pleased to find the new form made lawful. Under the old form many persons had the impression that by kissing their thumb instead of the book they evaded the guilt and penalty of perjury, which was, of course, a mistake, and in some instances even another book than the Bible was substituted, on which the oath was taken.

We remember that at a certain election held before the Confederation of the Canadian Provinces, and in which fraudulent votes were recorded wholesale, voters were sworn upon Shakespeare's Plays instead of the Bible, so that the penalties of perjury might be avoided. Such a mockery was highly criminal, but the new form which has been adopted will probably render the recurrence of such a sacrilegious act impossible.

The words of the oath ought also to be repeated in a reverential manner, instead of being mumbled as they usually are in our courts.

IS IT BIGOTRY?

We are slow to bring a charge of bigotry against any of our Protestant fellow citizens and would not do so did not a recent action of a majority of the City Council call for such a complaint. For many years it has been the custom to make small grants to the different charitable institutions in the city, and Mount Hope Orphan Asylum has been apportioned \$200 annually. We must state, however, that there were many years when this institution was cut off entirely, so pronounced and aggressive was the storm of bigotry prevailing at the time. Our readers will, no doubt, remember these years when majority candidates were elected largely because of their having expressed hatred of the faith of their Catholic neighbors. One gentleman in the city Council, Ald. Campbell, seems to be possessed of that love of justice and fair play which is highly commendable, and we might say the same of those other gentlemen who voted for an increased grant for Mount Hope Orphanage. At the last meeting Ald. Campbell said he desired to effect some system in the method of making grants to the various charitable institutions, and to that end had a table prepared showing the work done by these bodies and showing how disproportionate was the aid given by the city. With all the information before it, however, No. 1 Committee recommended to the Council at its last meeting the same grants given the year before. The Council commenced to go over the several items, and when Mount Hope was reached Ald. Campbell moved that the grant be increased to \$300. Ald. Douglas moved that the entire clause of the report be adopted, and the grants all made as they were last year. His motion carried. Yeas—Douglas, Beattie, Greenlees, Winnett, Abram, Jolly, Nays—Campbell, McMeelan, Cooper, Stevely, Dreeaney.

The following table will show how unfair is the present system of giving grants to the different institutions:

	Expenditure 1900	Inmates 1900	City Grant 1901
Traged People's Home	\$ 6,217.39	96	102
Mount Hope	14,076.24	154	103
St. Joseph's	1,482.86	152	88
Convalescent Home	601.75	30	31
Home for incurables	960.75	25	45
Infants Home	1,482.86	26	65
Protestant Orphan's Home	3,113.94	76	74
Salvation Army Shelter	1,390.21	198	75
Children's Aid	2,000.00	73	500
	\$31,872.00	772	656 \$1,225

*Average annual expenditure about \$9,500.
†Aged People's Home, and Home for Incurables received several thousand dollars as board money for poor inmates sent in by the City Council.

THE SCHOOL QUESTION IN NEW YORK.

A bill has been introduced into the New York Senate the design of which is to remedy in the City of New York in part at least the injustice which has been perpetrated upon all who send children to denominational schools.

The denominational schools have no recognition in the United States, except that a few such schools in New York city are even now allowed to participate to a limited extent in the State grant for educational purposes at the will of the State Commissioners. The object of the present bill, which has been introduced by Senator Martin, is to extend to all incorporated schools which keep to a proper standard in secular education, the right to participate in the Public School grant. This will benefit especially the Catholics and the Lutherans, both of whom have their denominational schools, which in many cases are of the highest order of merit. This is especially true of the Catholic schools, which year after year have proved their efficiency by the success of their pupils whenever they came into competition with the pupils of the Public schools, as has been the case in the public competitions for cadetships at West Point, and in some other con-

tests for prizes, to be in particular Catholic selection brothers held their own ably gained the contests; and Catholics to them to pay the Protest formerly the Catholic The bill of that the rep incorporated s may make a Education for money at the for each pup employed in by the Board There is g this bill will and should t, injustice li school sup partially at The injust throughout there are no children parochial Se five million d ed voluntaril at the se port of the hoped that s be passed fo will be the education, v so severely f ished, if not injustice is as Catholics, rent, as the rent attendi much greater who are edu nomina

Sunday evening Smith of Ne city sermon in aid of the Mary. VAGAR

It is only placently the miracles, an ability he is, in fact, rather than truth that le such a fever is and appl "Tangy stretched on of the moder toward the who longs may reveal al youth. touch the of the vi that is to be Gospel's. b bankruptcy, but it has promises i Science mad blind desire The age i upon philo as a pathet modern Am as the Eng gloomy the novels. Th thirst for t the materi est of all a belief, whic the evapor sects, has p be amusing position is in the Mar Reviews, confesses t stand the drift, at l Faith-Cure, ing by me and the g something he true. A Chicago is devout Mue turns when encouraging price of ad poetry, an cigar store aphysics ar Mr. Ty English la he uses ar He gives r women wh the moven enough to ment. The Rev done much of the Broc paper on "Jesus," en more rati miracles of light of on the same was able t the indivi solute ov conditions Newton's set at its dilblit," ca Mr. John of light. illuminati

Sacred Heart Review THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXXXII.

Professor Foster assumes that the doctrine of the Church is essentially visible, being, as he maintains, not original, is a perversion that grew up in the early time of the postapostolic Christians, and has gone on aggravating its rigid inflexibility ever since.

How the doctrine can possibly be more impossibly narrow now than he makes it to be as taught by Boniface the Eighth, I can not understand. Yet he declares that it is "the result of a long and gradual growth."

According to this, we must expect to find exceptional declarations of the visible Church most abundantly in the Fathers, less abundantly in the Schoolmen, and least abundantly in our time.

Moreover, we must expect to find such declarations viewed with increasing disfavor by the general sense of the Church. We must look for a growing readiness in the episcopate and the Papacy to define such opinions as absolutely heretical.

Now in reality we find almost the exact reverse of this.

From the time of the apostles down to the Reformation, and in the Catholic Church down to the present, we find two positions distinctly marked.

First: The Church is essentially visible. Any approximation to her that is not distinctly recognizable is only embryonic, preparatory, related to the Church proper very much as related to organization, or nebulous matter as related to a perfect star.

Second: The Church must declare to those who understand her nature and claims, but who take shelter under the subterfuge that people can be saved out of her, that such an assumption is an abuse of the Gospel, and that continuing in such a frame of mind, they will fall short of heaven.

For those who are shut out from the knowledge of the Church, or from the present possibility of understanding her claims, she has no message, and therefore is not required to make any statement.

She commends them to the largeness of God's compassion, who, in His own way and time, will know how to bring about His elect into the fellowship of His Church, militant or triumphant.

Now, as Dr. Schaf says, this second principle, which is the necessary corrective of the first, has never allowed itself to be forgotten in the Church.

There have been Protestant bodies which have sharply denied it, but the Catholic Church will hardly be held responsible for them. The Jesuits also maintained that the most innocent and inevitable failure to recognize the supremacy of the Holy See is incompatible with a state of salvation, and raised a loud outcry against the Jesuits for contradicting them.

Above all were they horrified over the Jesuit who declared with the triumphant approbation of his brethren and of the Pope, of a soldier that had died a Protestant, that he was persuaded that the man's hereditary error had not stood in the way of his repentance, and therefore asked the prayers of the faithful for his soul.

Now which of these two parties does Professor Foster regard as having had the true instincts of Roman Catholicism? Surely he is not ignorant that Jansenism is accounted a heresy and, its denial of extra-ecclesiastical grace has been explicitly condemned by the Roman See.

Now the truth is, that while we find the essential visibility of the Church held with equal firmness by the Fathers, by the Schoolmen, and by modern Catholics, we find its correlative truth, namely, that God, by His hidden workings, may cause multitudes of souls to gravitate towards His Church, which may not be found visibly with her on earth, least distinctly pronounced by the Fathers, more distinctly by the Schoolmen, and incomparably more distinctly by modern Catholic theology, especially by the Jesuits.

The contrast of the development has been the exact opposite to that which Professor Foster assumes.

This explicit recognition of the possibility incalculable heresy, and affirmation that Christ may have that which is His own outside the Church, is among the Latin Fathers at least, scarcely found except in the two passages of St. Augustine which I have cited, one from the Jesuit Perrone, one from Father Rivington. At least, I can not recall any quotations distinct as these from any other western Father, and there appear to be few such from any eastern.

When we come to the Schoolmen, we find the distinction between mortal and culpable heresy so perfectly made out, as to imply everything which St. Augustine says, if not more. Moreover, we find Schoolmen teaching that every soul, no matter where found, which is faithful to the faintest breathings of the Divine Spirit, will receive these in increasing measure, until, if it perseveres, it will either receive the Gospel by a wonderful providence in life, or by a miraculous illumination and baptism of desire in the last hour.

The Schoolmen, in this, build upon Augustine, yet in the large leisure which followed the tremendous struggle with the Albigenses, and the other forms of Manichaeism, they developed their thesis more fully than the Fathers had done.

However, both Fathers and Schoolmen seem to have commonly brought into view the sterner aspect of the

Church rather than the milder; her exclusive claims rather than her indulgence for those who did not see the way open to acknowledge these. I have shown how this came about in antiquity, through the constant struggle with so many forms of heresy. Yet I have shown what notable examples there were of mild interpretation even then, where heresy was not wantonly incurred.

In the Middle Ages, down, say, to 1350, almost all the sects overspreading Europe were utterly opposed to the Gospel, both in doctrine and spirit, were, excepting the Waldenses, mere usurpers of the Christian name. There was therefore small occasion, with regard to them, to talk about "the soul of the Church." The chief sect, the Albigenses, says Paul Sabatier, were utterly odious. Yet even then, where there was a developed religion, distinct from the Church, observe how mild St. Gregory VII. addresses the Manichaeans, and with what overflowing benignity Gregory IX. and St. Bernard speak of the Jews.

Unquestionably, however, since about 1650, Catholic theology, commencing with the Jesuits, but extending to all the schools, has given itself up to the consideration of God's workings in the form of extra-ecclesiastical grace with a fulness and variety, a consideration of all possibilities and probabilities, a development of the doctrine of implicit faith and implicit desire, compared with which all that Schoolmen and Fathers have said in this sense appears to be scant.

How is this? Dr. Foster tells us that it is because of the pressure of controversy brought to bear upon the Catholics by the Protestants. He views it as a mere concession under constraint, revoked whenever Catholic belief is left free to spring back to its true position.

This opinion alone is enough to show how slight and superficial Foster's knowledge of the inner history of the Catholic Church since the middle of the seventeenth century, or, indeed, somewhat earlier, I speak as with authority here, because this is precisely that part of Roman Catholic history with which I am most thoroughly acquainted, and to which I have given more than fifty years, centering on the long controversy between Port Royal and the Jesuits. Moreover, my sympathies have always mainly been, and still are, with Port Royal, and against the Jesuits. I therefore bear no testimony in favor of the latter except such as justice requires of me.

I bear none, indeed, which is not imposed upon me by such friends of Port Royal and enemies of the Jesuits as Cardinal Le Camus, Sainte-Beuve, (whose seven volumes work, except the Index, I have read from beginning to end), Dollinger and Reusch, whose significant extracts from Jesuit private correspondence published by their enemies, and from their treatises on this question, I have read throughout. I do not refer to Huber's work, because, though I have read it through, it does not bear on this point. All these great hostile authorities, beside Mosheim, show that while the Jesuits, before all the world, favored by their General, and by the Holy See and by the Louvain Council, proclaimed their belief in the salvability of Protestants if their heresy was not wilful, their strongest declarations to this effect were not called out by Protestant controversy, but were interior discussions with Catholics, and their strongest of all were such as occur in private correspondence among themselves, which they never imagined would be published, not foreseeing the seizure of their papers which was still a century ahead.

Let Professor Foster read all these works and then let us hear what he has to say.

CHARLES C. STARBUCK, Andover, Mass.

FIVE-MINUTES SERMON. Easter Sunday. THE JOY OF PENANCE.

I wish all of you, my brethren, the joys of this day. It is day of our Lord's victory over death and hell. Many of you have received Him in Holy Communion this morning or during the preceding week. To such He has found a way to communicate something of His joy, namely, that God, by His hidden workings, may cause multitudes of souls to gravitate towards His Church, which may not be found visibly with her on earth, least distinctly pronounced by the Fathers, more distinctly by the Schoolmen, and incomparably more distinctly by modern Catholic theology, especially by the Jesuits.

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See, then, my brethren, the reward of the love which is in true sorrow for sin; it is given a singular kind of prominence; it is selected above that of innocence and placed on guard at the post of honor to receive the first public greeting from the Immortal King of Glory, triumphant over sin forever. I say public greeting, for doubtless Jesus visited and greeted His Mother in private first of all; but this is not written down for our edification, and Mary Madalen's privilege is. Sinners need encouragement, and certainly they get it to-day in the honor paid to their glorious patroness on the woman who had many sins forgiven her because she loved much.

I say again that sinners need encouragement. In truth, there is no shame so deadly as that which conscious guilt brings to the human soul. There is no degradation like vice, and there is no more other but vice. Hence many sinners are met with who do not turn to God and who hold back from confession and Communion because they are ashamed and afraid. It is not so much love of sin as want of confidence that now hinders them. They have felt the force of passion as the slave feels the whip of the slave-driver; or they have repented before and fallen again, and this fills them with distrust in themselves; or their surrounding are a constant source of temptation; or they have been so long away that the very process of reconciliation to God, the very practice of the simplest acts of religion, have grown strange to them. These, and other reasons, varying from mere timidity to utter despair, show the need of a strong word of encouragement to sinners. This is the day for giving sinners courage to repent. Oh! let every man and woman partake of Christ's courage to-day. All who are sinners, let them loathe and detest their sins, and let them feel that if our Lord is with them they can conquer any passion, resist any temptation, and persevere to the end.

It is a singular thing that not only the first recorded words of our Lord after His resurrection were addressed to His favorite child, the great penitent woman of the Gospel, but that the first interview He had with His disciples was begun by the institution of the Sacrament of Penance, the open door of that city of refuge—our Lord's Sacred Heart. Now is the time, therefore, most appropriate for this return to God of all sinners among us. May our risen Saviour give you that joy if you have it not, and if you have it, may He confirm it to you forever! Amen.

A Voice From the Grave.

In reading some of the holy admonitions of Pope Pius IX. we come across the following, which has a special meaning for American Catholics: "Jesus Christ, our Divine Saviour, has said: 'What doth it profit a man if he gain the whole world and suffer the loss of his own soul?' (Matt. xvi). What will it profit you or your children to gain all knowledge, and to attain the greatest success in this world, if, through your fault, and through your exposing them to the danger of evil education, they lose that faith without which it is impossible to please God."—American Herald.

WOMAN'S AILMENTS.

Suffering Watch Doctors call to Cure THOUSANDS OF WOMEN THROUGHOUT CANADA IN A SIMILAR CONDITION—WORDS OF HOPE TO SUFFERERS.

In countless homes throughout Canada, where health and happiness should reign supreme, the peculiar weakness and diseases of women are responsible for an atmosphere of hopelessness and despair. This awful condition is largely due to a misunderstanding of the proper manner in which to effect a cure for female troubles of all kinds. Dr. Williams' Pink Pills have been more successful in cases of this kind than any other home, and should be used by every woman who is not perfectly hearty and strong. Mrs. Fred Murphy, a well-known resident of Pueblo Head, N. S., cheerfully bears testimony to the great value of Dr. Williams' Pink Pills in a woman's ailments. Mrs. Murphy says: "A few years ago my health was completely broken down, my troubles beginning in one of the ailments which so frequently afflict my sex. I was a great sufferer from violent attacks of pain which would seize me in the stomach and around the heart. It is impossible for me to describe the agony of the spasms, several times the doctor was hastily summoned, my feelings thinking me dying. I was wholly unable to perform my household work, and was under medical treatment all through the summer, but without benefit. My appetite left me; my heart would palpitate violently after the least exertion, and I was pale and emaciated. My husband urged me to try Dr. Williams' Pink Pills, and procured me a supply. After using the pills a couple of weeks, I could feel that they were helping me, and after using seven bottles, I was fully restored to health. From that time until the spring of 1901 I enjoyed the best of health, but at that time I felt run down, and suffered from pains in the back. I at once got some more of Dr. Williams' Pink Pills, and they soon put me alright, and I am now feeling better than I have done for years. I cannot praise these pills too much, nor can I too strongly urge those who are ailing to test their wonderful health restoring virtues."

Dr. Williams' Pink Pills go right to the root of disease by making new, rich blood, and restoring shattered nerves. In this way they cure such troubles as the functional ailments of women, restore the glow of health to sallow cheeks, cure palpitation of the heart, anaemia, headache, indigestion, kidney and liver troubles, abnormal menstruation, nervousness, St. Vitus dance, etc. Be sure you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," on every box. If you do not find them at your dealers, they will be mailed postpaid at 50c. a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

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A MINISTER CONVERT.

It was learned at New York last week that the Rev. Rudolf Altschul, formerly a minister of the Reformed Episcopal Church, was recently received into the Catholic Church with his wife and their five children. The ceremony was performed in the Church of St. Paul the Apostle on the afternoon of Washington's birthday.

No announcement had been made, and there were few in the church. Mr. Altschul and his wife are middle-aged. Their children, three girls and two boys, range in age from twenty-two to eight years. Mr. Altschul moved a short time ago to New York from Philadelphia. Since coming here he has devoted his time to lecturing, literary work and preparation for entrance into the Catholic Church. The entire family were instructed at the same time.

One of his daughters is twenty-two years old, one nineteen and one eleven. His boys are thirteen and eight years old respectively. He says he came to this country about twenty-five years ago, but went to London some years later to prepare for the ministry. He was graduated from the Reformed Episcopal Theological Seminary in London, and was ordained by Bishop Richardson. After doing missionary work in the West End he began to travel, and lectured, he says in many parts of Europe.

Speaking of the causes that led him to become a Catholic, he said: "I found indifference in the Protestant Church and a great disregard for the sacred truths of Christianity. I also became satisfied that the Church of Christ can be ruled by only one visible head."

At any moment death may come, not only to overturn all our plans, to disturb all our pleasures, to tear from us all our goods, but what is infinitely more terrible, to lead us to the judgment seat of God.—Bossuet.

If woman would only stop a moment to consider, could she find a mission more exalted, more noble or more influential than Christian wifehood and motherhood?—Cardinal Gibbons.

O'KEEFE'S Liquid Extract of Malt. For nursing mothers O'Keefe's Liquid Extract of Malt is unsurpassed. We have received a great many letters from leading doctors bearing testimony to this. By supplying extra nourishment it increases the flow of milk and builds up the mother's strength. Price 25c per 10 ounce bottle, 50c per dozen. Allowed for empty bottles when returned. Refer all subscribers said to be just as good. W. LLOYD WOOD, Wholesale Druggist, TORONTO.

MARCH OUR BO AN E

It was the se... Episcop... gathered a se... for this partic... itself not on t... but on their p... bearing the i... would presun... yet among the... felt within t... things of th... satisfy with t... tantost servit... The hymn a... ers being end... read the Gosp... play of abou... elated to the... onee, though... have moved t... But there w... drank in the... tive as a flow... was the hear... dark-eyed bo... beside a swee... mother.

At the con... And p... preached to... drew a long l... dream, and... the field w... ending luxur... sioned poss... After a lo... shiporship... into his... "Mamma, th... for there ar... Gospel prea... Mrs. Lays... settled here... but under th... er's eloquen... like a distu... true is it t... bibles come... possess reaso... chlores, litt... are unbiash... they usuel... elusions. F... John's faith... was dead.

Montis p... Easter surd... when bird... brook all see... Julius. Littl... attended ch... smothering... during... choir music... self with n... tures with... a fairy flow... On the wa... passed a C... congregatio... too, was a g... but the gra... plainly and... As one wh... for a m... little Joh... crying eac... mamma, th... for so, the... preached to... The boy's... through th... were the... curies ag... were they... a child wh... light, the l... full and b... Layton's st... Yielding... Layton ou... door, the fi... by those w... aroma of th... perfume of... flowers wh... aglow with... place seem... "Oh, ma... the child... to the int... light.

The same... tion of F... entering th... of making... noticed th... giving them... turning to... finished hi... kneeling t... fingered, l... the min... approach... so doing... Father... desire in... her and as... you waitin... "Not ex... added, ear... Follow... Father Co... the sacrifi... The res... followed... little John... cite Inst... the Catho... came agai... ship with... Many an... and friend... with clea... ally with... In her... tom had b... another o... to posses... given ric... circle. Hearing... oleisin, I... ally: "W... got into... next char... this last... "It is... his cou... presly p... her min... tinued: y... you tell... Ugh!"

OUR BOYS AND GIRLS.

AN EASTER STORY.

Catholic Messenger

It was the second Sunday in Advent. In the Episcopal Church in N— was gathered a select body of worshippers. For this particular congregation prided itself on the number of its members...

The hymn and the preliminary prayers being ended, the minister rose and read the Gospel for the day with a display of eloquent powers well calculated to tickle the ears of his audience...

At the concluding words of the Gospel: "And the poor have the Gospel preached to them," little John Layton drew a long breath as if awaking from a dream...

Mrs. Layton hushed the child and settled herself to listen to the sermon, but under the rapid flow of the preacher's eloquence ran the child's words like a disturbing undercurrent...

Months passed and Easter came—an Easter such as we love to dream of when bird and blossom and singing brook all seem chanting gladdest Alleluias...

On the way home John and his mother passed a Catholic church just as the congregation was coming out. Here too, was a goodly display of rich attire...

The boy's words sent a strange thrill through the mother's heart. They were the words of Scripture, uttered centuries ago, and before her eyes were things verified...

The sound of the voice, so unusual in these sacred precincts, drew the attention of Father Conrad, who was just entering the sanctuary for the purpose of making his thanksgiving...

"Not exactly, sir," Mrs. Layton replied. "But oh! if I might," she added earnestly.

The result of the conversation which followed was that Mrs. Layton and little John went daily thereafter to receive instruction in the doctrines of the Catholic faith...

Hearing of her conversion to Catholicism, her brother remarked, cynically: "Well, Alice, I did hope you'd get into a respectable crowd in your next change of religion, but, by George this last move is the worst yet."

"It is simply disgraceful," chimed in his cousin Rachel, who had come expressly to give Mrs. Layton a piece of her mind on the subject...

disgust, "I can smell a mechanic through a brick wall." "Indeed!" replied Mrs. Layton, with a mischievous smile...

There was too much truth in this reply, and it silenced haughty Cousin Rachel, for she did not relish being reminded of her plebeian ancestry.

A few years later, to the still greater horror of her friends, Mrs. Layton, who was still quite young, entered a religious order, where she spent a long and useful life.

In speaking of her conversion she was wont to say: "Easter of 1865 was for me, indeed, a day of Resurrection."

John was placed at a college in the neighborhood of the convent where his mother dwelt, and later on he entered a seminary to study for the priesthood...

Two traps in which young men in business often fall are a disregard for small things, and an absolute fear of making mistakes. One of the surest keys to success lies in thoroughness...

The fear of making mistakes keeps many a young man down. Of course, errors in business are costly, and it is better not to make them...

A young man in business nowadays with an ambition to be successful must also be careful of his social life. It is not enough that he should take care of himself during the day...

The theory of evolution, while it may serve its purpose in unravelling the story of the material universe, utterly fails when it attempts to explain man's moral and intellectual history...

For no success is easily made nowadays. Appearance are tremendously deceptive in this respect. We see men making what we choose to regard and call quick success...

Appearance are tremendously deceptive in this respect. We see men making what we choose to regard and call quick success, because at a comparatively early age they acquire position or means...

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efforts of years. Some men compass a successful career in less time than others. And if the methods employed are necessarily different, the requirements are precisely the same...

I know there are thousands of young men who feel themselves incompetent for a business career because of a lack of early education. And here might come in—if I choose to discuss the subject, which I do not—the oft-mooted question of the exact value of a college education...

The industrial and able men occupying the most important commercial positions in New York to-day are self-made. No one who has come to them from contact with that great school of all the business world, far be it from me to depreciate the value of a college education...

The Resurrection of Christ was the beginning of a new life, and the opening of a new era for the world. We commonly reckon our years from the birth of Christ...

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ments which are of divine institution have power to produce the grace which they signify, so the Resurrection, besides furnishing a model for all to imitate in the moral and spiritual life...

The history of the world since the time of Christ shows that since the Resurrection, the individual, the family and the nation have each taken on a new character and meaning...

When the family and the home life are no longer held sacred then the social conditions are tending towards barbarism or I have already reached that degenerate stage...

In the glory and triumph of the Resurrection man is disclosed as a superior being, with an immortal destiny, created for a noble purpose and capable of sharing in the glorious prerogatives of the God-man...

It was the hope of a glorious Resurrection that the beginning of the Church peopled the desert with monasteries with inmates who by their studies and labor rescued literature and learning from threatened destruction...

We cannot imagine such results taking place without the Resurrection. Take away the Risen Saviour and you not only close the tomb forever to every ray of light, but you rob the heart of man of all its hopes and all its ambitions...

Therefore, as the Psalmist foretold, "The voice of rejoicing and salvation in the tabernacles of the just. The right hand of the Lord hath wrought strength. I shall not die but live, and shall declare the works of the Lord."

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