

**PAGES
MISSING**

The Catholic Record.

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

VOLUME XXII.

LONDON, ONTARIO, SATURDAY, AUGUST 4, 1900.

NO. 1137.

The Catholic Record

London, Saturday, August 4, 1900.

ANOTHER BOOK FROM DR. BARRY.

It is announced that the Rev. Dr. Barry is engaged upon a historical work, dealing with the Papacy as a world power, from Gregory the Great to Boniface VIII. We are very glad of it, for we believe that his splendid abilities should not be frittered away in the writing of novels which have to our mind a very doubtful value. A literary artist to his finger tips, a scholar of acknowledged brilliancy and versatility, he should give us a readable and enduring volume.

WITHOUT A TITLE.

William Waldorf Astor is not likely to get a title this year, unless it be that of Grand Commander of the Order of the Cad. The money spent in the buying of castles, in entertaining, in social frivolities, has not purchased him an abiding place within the sacred precincts of the aristocratic circles. And now he has been cut by the Prince of Wales—and has been forced to go to Germany for a bath, owing to the fact that the aforesaid royal personage, who has, according to Mr. Dooley, a big pull at the City Hall, had the water cut off in London.

MEXICO.

Our readers will remember that the Methodist Bishop McLaren published some time ago an account of a jaunt to Mexico. He certainly endeavored to avoid the methods of the ordinary clerical tourist, and his article, we must say, whilst not entitled to unqualified approval, was unmarred by the crass stupidity and anti-Catholic hostility of the ordinary Protestant production. He had, of course, something to say about the superstitions of the Mexicans, and was surprised at some things which he could not understand, just as a Mexican would be here to hear the sighing and groaning, the whining and howling of the revival or camp meeting. But is it not strange that a gentleman of culture presumably should venture to write of questions of which he is as ignorant as that immortal individual of Chicago who told a wondering public that Cardinal Satollvi wore a tonsure on his shoulder and a thurifer on his head.

Writing from Mexico Dr. Estragues assures the Bishop that there are in England and the United States three times more absurd superstitions than in Mexico. We think the Bishop will, after a little observation, admit that statement. In the United States and in our own fair land any loquacious fakir can be depended upon to make a decent living. As a clairvoyant or telepathist or expounder of inanities he can always find some gullible and interested auditors. The Latin races may be deficient in material resources, but they are, in some things, at least, not such picturesque lunatics as their Anglo-Saxon brethren.

IRELAND vs. SCOTLAND.

Some one wants to know why Ireland has not been so prosperous as Scotland. Material prosperity arguments again! Now, our brethren would ascribe Scotland's material advance to the "open Bible" and Ireland's poverty to the fact that it has been a priest-ridden country, and to various other things that do duty on second-rate lecture platforms. The right answer, however, can be found by reading the history of the two countries.

Scotland lost nothing by becoming a portion of the British Empire. It was not overrun by lawless soldiery, nor were the lands fished from their lawful owners. With her own laws to guide her and with every encouragement given to education and commerce, it is not difficult to assign the cause of her progress. She was handicapped for a time by John Knox and his pillaging ruffians, who, as Wesley said, did the devil's work, but they happily were not immortal.

With respect to Ireland one is surprised that she is on the map of the world. Beginning with the last stand made by the Irish for that unspeakable Stuart, Ireland's history is but a record of blood and oppression. True,

they were guaranteed immunity from persecution both in worship and property by the Treaty of Limerick, but every reader knows that the Treaty was shamefully violated and that the Episcopal Bishop of Meath, Dr. Dopping, declared that no faith should be kept with Catholics. And this was duly carried out. They were worried and oppressed; they were plundered systematically and effectually. They were forbidden by the Penal Laws to practice their religion or to have their children educated, and when they did these things the shadows of the felon's doom were round about them. Legal enactments excluded Irish cattle and wool from the English markets. Every diabolic scheme that could be invented by tyrants was fostered upon Ireland in order to degrade and to pauperize her. And yet she is living. She has still her faith, that has been her solace and source of courage in days of storm and stress. She glories in the purity of her daughters and in the strength and valor of her sons who are now giving their blood freely and with a sublime magnanimity for the cause of England.

CHINESE MISSIONARIES.

Our valued contemporary, the Christian Guardian, deprecates the recent pronouncement of Lord Salisbury about foreign missionaries, and intimates that the lord is in woeful ignorance of the real facts of the case. Perhaps his strictures may have arisen from an excessive fear of further imbrigoles, and perhaps not. The casual reader may, however, discount some of the Guardian's statements when he reads that the Methodist Bishop Joyce, a returned missionary from China, advocates a wholesale destruction of Chinese for the safeguarding of the commercial and religious interests of the United States. This is a pity that our brethren don't ask Mr. Maxim to put the Bible in a nice little steel case, with some of the Maxim noxious gases. This would of course prevent them from having "an open Bible," but this slight drawback would be more than compensated by the many obvious advantages. They could then deliver their message at a range of seven to eight miles and keep on while ammunition lasted. The Chinese might not be able to get all the necessary paper for fire crackers, but we think that the safety of the missionaries must be considered before such sordid interests.

This Bishop is what the late G. M. Stevens would call a highly electric Anglo-Saxon.

The Guardian goes on to say it believes that the Roman Catholic Church has done much to intensify the hatred of foreigners. In searching for the cause we find that the Roman Catholic Bishop, with a corps of subordinates and distinctive dress, calculated to overawe the simple natives, have a great effect on the minds of the Chinese who are so jealous of their own institutions.

So it is merely a matter of clothes. But why don't your friends, dear Mr. Editor, buy a proper outfit and impress the Mongolians with a sense of their greatness and authority? Get a job lot of Ritualistic toggery and start instanter. "Wear no slouched hat," said John Wesley, but we don't think that article of apparel is *de rigueur* in China. Your article will excite a commotion in military circles and revolutionize ecclesiastical tailoring. We are afraid that under the spell of this new idea that has invaded your cerebellum you will be publishing cuts of clerical costumes adapted to foreign needs and converting the staid and solemn pages of your valued paper into a dizzy and multi-colored fashion sheet.

One thing to consider is that despite money and governmental assistance you have done very little. Now it must strike you that the Mongol does not want Protestant missionaries. He is not a downright imbecile and is apt to look askance at the salvation that is preached to him in a hundred contradictory ways. The Catholic Church has succeeded and will succeed in China, because she is quickened by the breath of God's spirit and because her creed is God-made. There will be no martyrs, but there will be no hubbub about it. We are used to that. Just as she converted the hordes

of Gauls and Saxons in times past, so today she can do the same in China without money or the bayonet.

A NEW BOOK.

Studies in Poetry, Critical, Analytical, Interpretative. By Thomas O'Hagan, M. A., Ph. D. Boston: Marlier, Callanan & Co. Cloth, 50 cents.

This latest contribution of Dr. O'Hagan to literature will doubtless receive a generous welcome from the reading public. It will serve as an admirable text book and as such should receive the immediate attention of our convents and colleges. There is nothing amateurish about the present volume: and we believe that its deftness of touch and scholarship will not be derided by even the mutual admiration society of Canadian authors. The studies are short and comprehensive and cannot fail to lead an intelligent student to an appreciation of the great writers—and this is a goodly boon. We take up a book into which a man has written his life; that holds, as Milton says, the precious life-blood of a master spirit and it may have no meaning for us. But after reading and rereading it the message of the author sinks into our soul, and we realize, imperfectly mayhap, but surely, why he has an abiding place in the intellectual temple of the world. A taste for good writing is not gained in a day. It entails discipline of mind and heart and persistent labor. But when acquired, it enlarges our horizon, strengthens our mental sight and weans us from admiration of the common and emasculated. "The primary and chief purpose," says Dr. O'Hagan, "in the study of poetry is not discipline and instruction, but exaltation and inspiration—the liberation of the imagination and enrichment of the spirit. When the complete beauty and charm of a poem have impressed themselves, it is time to seek for the meaning of the poem—to probe its depth and get at its secret."

We trust the doctor's book may have a large circulation so that he may not be able to agree with the following words of Zangwill:

"If you are blessed with some talent, a great deal of industry and an amount of conceit might enable you to disorganize the superior, equals and critics, as well as the fancied demands of the public, it is possible, without friends or introductions, or bothering celebrities to read your manuscripts or cultivating the camp of log rollers by dint of slavish day and night for years, during the lower of your youth to attain to fame infinitely less widespread than a prizefighter, and a pecuniary position which you might with far less trouble have been born to."

TRIBUTE OF A SECULAR PAPER TO A JESUIT MISSIONARY.

The St. Paul Globe pays this tribute to Father Joseph, the Jesuit missionary who has just passed away:

Father Joseph Joeset went to his work before Minnesota was on the map, before two-thirds of the people of the United States were born. He never held a public office, never made a political speech, never shot off a gun, or sunk a ship. He went among a people whose business was war, and whose hands, red with the blood of neighbors, and churches, and hold the plow. His weapons were the Book and the Word, the Golden Rule, an earnest heart, and an honest purpose.

He was not known outside the little world in which he lived for nearly two generations as time is measured in the life of man. He sat by the bed of the sick and dying and spoke words of comfort. No night was too dark, no road too wild and rough and long to prevent his attending every call. He baptized the babies, performed the marriage rite for the youth, and buried the old. The people venerated him, and when they stood by his grave there was genuine sorrow in every heart and every lip said a prayer for his soul.

He was an upright man, and conquered a people by peaceful means; he did not destroy, as the average hero does. He found them savages and living by the chase. When he died they lived from the products of farm life, and many of them had bank accounts.

This man was Father Joseph Joeset, a Jesuit priest among the Coward's Alente Indians of northern Idaho. He was one of the unknown heroes, and the story of his privations and dangers may never be told and his name will not live in books with heroes of daring but chance incidents, trifling in their results; but he was a hero whose heroism covered a time extending far beyond the average period of human life.

The first church he preached in, and it is in plain view from the train on the Cour d'Alene branch of the Northern Pacific railway, was put up by the Indians forty years ago under his supervision, and it stands today a substantial structure, in which not a nail or a piece of iron was used. The

church under which he was buried at New Mission was built twelve years ago at a cost of over \$20,000. For him its Angelus bells will no longer ring, but his followers will continue to bow at their sound, as they have for many years.

Peace to the name and memory of Father Joeset. His name is written alongside that of Abou Ben Adhem. He well earned the plaudit, "Well done."

A CONVERT'S REASONS.

Interesting Statement by the Rev. Mr. Chase, Who Recently Left the Church of England.

Rev. Mr. Chase, who until his recent conversion was a prominent Church of England divine, has issued from Hardwick Villa, Bishop's Stortford, a statement of his reason for embracing the Catholic faith. The following is the full text:

"So many kind friends have written to me about the step I have taken in submitting to the Church in Communion with the Holy See, that I have felt constrained to draw up this short statement of my reason for doing so."

"I have for long held and taught that the Pope was to the universal Church what the Archbishop of Canterbury is to the Church of England. That is that he has a primacy of order. And I supposed that primacy to have been given to him by the Council of Chalcedon. Though I was puzzled as to expressions used by Fathers of the Church before that time: indeed the very expressions used by the same Fathers of Chalcedon immediately they heard the Tome of St. Leo the Great, 'Peter has spoken by Leo, pointed to their recognition of St. Leo as St. Peter's successor. And if we go back to the Ecumenical Council next before Chalcedon, over which St. Cyril presided, we find from his letters to Rome in regard to the heresy of Nestorius and from the Pope's letters to him that he presided as delegate of the Holy See. Indeed, Pope Celestine himself condemned Nestorius independently of and before the Council of Ephesus had assembled, as indeed Pope Leo condemned Eutyches, and as long before St. Innocent the First had condemned Pelagius. St. Cornelius condemned Novatian in 254 and Pope Zapherinus Montanus in 215, all without any Ecumenical Council at all. The Council of Ephesus in condemning Nestorius declared that it did so 'per sacros canones et epistolam S. S. Patris Nostri Celestini Romae Ecclesiae Episcopi, and the Council of Chalcedon in condemning Dioscorus, says of him, 'Contra ipsum, cui vineas extendit a Domino commissa est, extendit in saniam' that is against the Pope—see Hætelé French edition, vol. III, p. 190. And remember these were Fathers of the Eastern Church who long before said, 'Ad hanc enim ecclesiam properat potestatem principalitatem necesse est omnem convenire ecclesiam.'"

"Speaking of the Roman Church, each of the four great Latin doctors says some strong things in support of the Papal claims. St. Augustine, not indeed using the exact words attributed to him, 'Roma locuta est causa finita est.' St. Ambrose wrote, 'Ubi Petrus ibi ecclesia.' St. Jerome, writing from Palestine to Pope St. Damasus, says, 'He who eateth the Lamb out of thy house is profane.' St. Gregory the Great, the apostle of the English, because he sent St. Augustine of Canterbury to convert our Saxon forefathers, says, 'Mens honor est honor universalis ecclesiae. Mens honor fratrum in eorum solidus vigor. Tunc ego vere honoratus sum, cum singulis quibusque honor debitus non negatur; and yet he is often quoted against the claims of Rome because of his teaching concerning the claim of the Patriarch of Constantinople, John the Faster, to call himself universal Bishop."

But the Pope had been called Bishop of Bishops long before by Tertullian in the third century. St. Cyprian again, who is so often quoted, in consequence of his erroneous opinion concerning heretical baptism, as against the universal jurisdiction of the Holy See, says: 'Dus unus est et Christus unus, et una Ecclesia et Cathedra una super petram, Domini voce, fundata.' St. Cyp. de unitate Eccles. c. 4. This does not look like a mere primacy of order; it can only refer to a primacy de jure Divino, essential to the unity of the Church. For why did St. Cyprian teach there was 'Cathedra una super petram in Ecclesia una?' He tells us in another place, Ep. 40, ad plebem n. 5, writing on Our Lord's words, 'Thou art Peter,' etc., 'Ego dico tibi, inquit, quia tu es Petrus—super illum unum aedificat Ecclesiam suam, et illi pascenda omnia, post resurrectionem apostolorum patrum potestatem tribuimus ad dicat: 'sicut misit Pater, etc.' tamen ad unitatem manifestaret, unam cathedram constituit."

"And is it not true to day that outside communion with the See of Peter no unity is to be found? 'I have prayed for thee that thy faith fall not.' He said this: 'Whose prayer is heard in that He feared.' Has that prayer been heard if the words which follow, 'Strengthen thy brethren,' do not apply to St. Peter and St. Peter's successors? Just as Our Lord's words to

all the Apostles, 'He that heareth you heareth Me,' apply to the successors of the Apostles. How often as an Anglican have I taught this, but what successor of the Apostles did I hear speaking to me as if it were the voice of Christ? I used to assert that these words applied to all the Bishops speaking together, but have the Bishops of the Catholic Church ever spoken so as to be heard by the Church as Christ's voice speaking except when united to the See of Peter? And is it possible, however much an Anglican may appeal to the Universal Church and may say that he is willing to do so, for him to hear her voice as the voice of Christ when she speaks? Can such an imaginary Church speak at all? 'If he hear not the Church let him be as a heathen man and a publican,' but how harsh the words of Our Lord sound, indeed how unmeaning if there be no living Church whose voice we can hear. But it may be said by some I hear the voice of Christ speaking to me by my own Bishop. Does a clergyman hear the voice of Christ, when his Bishop tells him to do or not to do what he is in the exercise of his private judgment believes to be contrary to the teaching of this imaginary Church which cannot speak? Does he hear Christ speaking by the voice of the Archbishops of Canterbury and York? If they are successors of the Apostles having a primacy over the dioceses of England, Christ speaks to him by them. To say this seems like talking nonsense. Why? Because outside the communion of St. Peter's successors all is confusion. Nor is it to the point to say that Bishops have been heretics before. When they were so the Church repudiated them. Nay, when Nestorius preached his heresy that Mary was not the Mother of God, a layman denounced him in the very Church itself as a heretic."

"Surely the great Patristic texts must have some meaning. How terribly in the past one has slurred over them. In each of them 'Thou art Peter, I will give thee the keys of the kingdom of heaven.' 'Whatsoever thou shalt bind,' 'Whatsoever thou shalt loose,' etc., 'Strengthen thy brethren,' 'Feed My sheep,' 'Feed My lambs.' St. Peter is given an office distinct from the other Apostles. Hear St. Eucherius of Lyons, a fifth century father on the 'Feed My lambs, tend and feed My sheep.' 'Prius agnos delinde ovem comisit ei; quia non solum pastorem sed pastorem ovem eum constituit. Pascit igitur Petrus agnos pascit oves; pascit filios, pascit et matres, regit et subditos et prelatos.' St. Leo Serm. IV. gives the same interpretation, so does St. Ambrose, and Bossuet, Gallican though he was, says much the same."

"What I feel about myself is that in the past I put on one side and passed lightly by passages from the fathers, and I fear also texts of Scripture which refer to St. Peter and the See of Rome. How constantly and for how long have I prayed for the unity of Christendom. But how shocking it is to think that the Church of Christ can be broken up into three or any number of parts. If the Church be not one, then Christ's prayer, 'That they all may be one as Thou, Father, art in Me, and I in Thee,' they also may be one in Us, has not been heard. Surely the Church of England is not one with the Church of Rome—as Father and Son are one. 'I and My Father are one.' How then can there be one Church but in communion with one Head on earth, the Vicar of Christ, the Supreme Pontiff? How otherwise, in what other theory of the Church but in the teaching of the one Church, Catholic and Roman is one religion taught."

"To me it was a strange sensation as well as a great joy which I went to see my Bishop, after I became a Catholic, to know that I was of the same religion as my own Bishop. It was a condition of things I had never experienced before. Yet the unity of the Church was to be, as Our Lord prayed, the very mark of His Divine mission, 'That the world may know that Thou hast sent me.'"

ANTI-CATHOLIC BOOKS AND PERIODICALS.

Books and periodicals which are calculated to weaken or pervert Catholic faith are to be avoided. This is a duty which springs from the natural law, and is quite antecedent to any prohibition on the part of the Church. The Catholic should, therefore, refrain from reading anti-Catholic or anti-religious books. The arguments of such books may be, and probably have been, abundantly refuted. But the refutation is not always at hand, and it is not every reader who knows how to answer. There are in existence, unfortunately, at the present moment, many books of undoubted literary ability and interest which attack, generally in an indirect way, the existence of God, the divinity of our Lord, the Church and man's moral responsibility. When the Catholic layman reads these productions, as he does far too freely, he is astonished and disturbed to find so strong a case made out against his faith. But why is he astonished and puzzled? It is generally because he knows so very little about his own religion. He has learnt his catechism, perhaps, as a child, and has heard a sermon now and then;

but the evidences, the explanations and exposition of Christian doctrine have had little or no interest for him; and hence he is more or less at the mercy of the heretic and the sophist. It is evident that men and women of so little instruction have no right to expose themselves to the arguments of the enemy. And when they do come across such arguments, in their newspapers or general reading, they should know that it is chiefly their own ignorance that makes the difficulties seem so formidable. The Church, if she had her own way, would keep such writings out of the hands of her children. No book which is known to be prohibited should be read by any Catholic, at least without proper advice.—Sacerdos, in American Herald.

A UNIQUE PANEGYRIST OF MOTHER'S LOVE.

The individual woman sometimes has a sense of the wrong doing, but the woman in convention assembled absolutely lacks that saving grace. Otherwise, the biennial convention of the Federation of Women's Clubs, recently held in Chicago, had never invented nor accepted an address on "The Devotion of a Mother's Love" from Mrs. Charlotte Perkins Stetson. Mrs. Stetson, who, by the way, became legally, a few weeks ago, Mrs. Gilman, is a woman of decided literary ability, author of an uncanny novel and of more or less original, melodious, but oftentimes anarchistic verse. She is even more original, however, in her ethical ideas than in her literary work, as will be seen by this brief history by "one who knew her well"—quoted in the "Women's Club" department of the Boston Herald:

"I think it was apparent to their friends, long before the separation took place, that the husband and wife were not suited to each other, and Mrs. Stetson undoubtedly felt within her this great power which the burden of family cares, that had to be met with a limited income, did not permit her to use or exercise. So she brought her wonderful mind to bear upon the subject, and finally determined that her dearest and most intimate friend, Miss Grace Ellery Channing, of Boston—who, by the way, is a grand daughter of William Ellery Channing, the famous Unitarian preacher—would make a far better mother to the little daughter than she herself could ever dream of being."

"To think was to act. She invited Miss Channing to visit her at Pasadena. She did everything possible to promote friendship between Miss Channing and her husband, and Mr. Stetson was not slow to discover that she was a very lovely and lovable girl. Then the matter was calmly talked over between husband and wife; a separation was agreed upon, a divorce quietly procured, and after a suitable lapse of time Mr. Stetson married Miss Channing."

"But this was not the strangest part of it all. Charlotte Perkins Stetson would probably be wedding, and accompanied the newly-married pair on the wedding journey as far as New York, whence they sailed for Europe, while she commenced in earnest and unhampered her brilliant literary career. The queerly assorted party stopped a few days in New York, where Mrs. Stetson No. 1 purchased clothes for her little daughter, whom she then turned over completely to the new wife, who has had charge of her ever since. And now Charlotte Perkins Stetson goes once a year to Pasadena and visits her one time husband and his wife, who is still her dearest friend."

The humor of the above is of a sort which Mephistopheles alone could properly appreciate; recalling, as it does, Shelley's invitation to his divorced wife, when the world was going ill with her, to come and stay with him and her successor.

Of course the "Women's Club" editor and contributor quote this as a warning of what may befall on a larger scale, if this "so-called advancement" of women continues.

At this same Federative gathering, as readers of the Pilot will remember, there was a race prejudice among the delegates strong enough to exclude the educated and virtuous woman who came as a representative of an organization of colored women.

Yet they shrank not from the society of a woman who had deliberately provided her husband with an incentive to break the marriage-bond, and who had deserted the child of her womb, that she might be free to develop her literary gift, and address women's clubs on mother's love!—Boston Pilot.

NATIVE FEROCITY.

The inhuman cruelty peculiar to all pagan peoples is particularly characteristic of the inhabitants of China. In the acts of the martyrdom of Blessed John Gabriel Perboyre, we read that whilst lodged in a loathsome prison he was loaded with heavy chains and subjected to every species of indignity from the soldiers who guarded the prisoners.

During the course of his trial, he was frequently suspended by the hair for hours at a time, branded on the face with sharp iron points, made to kneel on iron chains, bound to a high chair with heavy weights attached to his feet, beaten on the face with a heavy ferrule of leather until his countenance became a bruised and battered mass of flesh, racked, and the pants until he was scourged with the pants until his flesh hung in shreds about him, finally tied to a cross and slowly strangled in order that "the propagator of an abominable sect" might be made to drink to the dregs of the cup of suffering.

The blood of the martyrs in China as elsewhere has become the seed of a vigorous and flourishing Church.

The Catholic Record.

Published Weekly at 494 and 496 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

Author of "Mistakes of Modern Idealism."

THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh, P. J. Nevan and Joseph E. King are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Advertisements—Ten cents per line each insertion, space measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Advertisers must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTER OF RECOMMENDATION.

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

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.

In a matter and form both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain,

Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Latisana, Apot. Deleg.

London, Saturday, August 4, 1900.

IN MEMORY OF ARCHBISHOP WALSH.

The second anniversary of the death of His Grace Archbishop Walsh was observed in this city on Monday last, when a solemn Requiem Mass was celebrated in the cathedral for the repose of his soul. Rev. J. T. Astward was the celebrant, assisted by Rev. P. J. McKeon, sub-deacon, and Mr. Hanlon, of Assumption College, sub-deacon.

A large number of the faithful assisted, thus proving in a practical manner their appreciation of the beautiful and kindly character of the prelate who accomplished so much for the betterment of his people while Bishop of London.

BELONGS TO BOTH SECTS:

The Earl of Aberdeen who is understood to be an Episcopalian when in England, or at least is said to attend the Episcopal Church when in England, and the Presbyterian when in Scotland, presided recently as chairman at the laying of the corner-stone of a benevolent institution in Croydon Surrey, which is intended to be open to all denominations, though it will be under the management and control of the Church of England. It is stated that referring to the part he had taken in the ceremony, he said that one of his ancestors had his head taken off because he did not support the cause of the Covenanters, while another was beheaded because he supported the Covenanter cause. It may be presumed that his Lordship by changing his faith according to the country he lives in hopes to keep himself in accord with the faith professed by his forefathers, though this is a thing not easy to do when the faiths of the forefathers are so divergent.

IRELAND'S POPULATION STILL DECREASING.

The report of the Registrar General of Ireland for 1-99 reveals the disagreeable fact that the population of Ireland is still decreasing to an alarming extent. The legislation which has been passed within the last few years in favor of the tenantry has evidently not yet operated so favorably as to stop the exodus of the people, probably partly because it takes a considerable time to make the whole country feel the benefit of such laws as have been passed, and partly because of the excessive taxation by which it is admitted that the people are still burdened. The number of emigrants who left Ireland in 1899 was 43,760 or 9.7 per 1,000 of population. Of these, 41,292 were native Irish, being 8,991 more than in the previous year; 82 per cent. of the emigrants were between the ages of fifteen and thirty-five, showing that the great bulk were young men and women seeking to better their condition in countries which offer better facilities for their future prosperity; 85.9 per cent. of the emigrants went to the United States; 1,005 went to Australia; 397 to Canada, and 4,141 to Great Britain.

THE IRISH QUESTION.

Mr. John E. Raymond, the leader of the reunited Irish party in the British House of Commons, has an article in the last issue of the Forum on "The Present Position of the Irish Question," in which he expresses confidence that after the next general election the Irish Nationalists will have more strength in the House than they have hitherto possessed: that they will, in

fact, be masters of the situation, and will obtain within a few years at most the educational reform they have been demanding for years, a further reform in the land laws, redress of the financial injustice under which they suffer through over-taxation, and Home Rule itself, if they continue to preserve their ranks unbroken, and secure the support and confidence of their fellow countrymen abroad. He believes that the Queen, on the occasion of her recent visit to Ireland, returned home, or ought to have returned home, convinced that Ireland is worth keeping, it is worth conciliating, and must be conciliated. He points out that Ireland has been the only British possession which was not enthusiastic in its expressions of loyalty during the Boer war, because she is the only one which has been persistently misgoverned, and he believes that the British people who made such manifestations of affection for Ireland in consequence of the bravery of the Irish soldiers in South Africa, will see the necessity of doing justice to Ireland.

The article is written in a kindly spirit toward England; but we may well doubt that it would have been so kindly if it had been written after Lord Salisbury's brutal declaration of hostility to Ireland when he addressed the Primrose League just after the Queen's return from Ireland. If the Irish people are determined to secure all that they are entitled to in justice, they should send a resolute band of Nationalists, who cannot be corrupted, to Parliament at the next general elections.

A LAUDABLE CRUSADE.

The Rev. Father Scanlan, pastor of St. Ann's church, Montreal, has been for some time carrying on a crusade against the saloons of his parish which have broken the laws restricting the sale of intoxicating liquors. He has met with considerable success in this work, having been the instrument in preventing a number of saloon-keepers who have been guilty of violating the law from obtaining renewals of their licenses.

In this work of regeneration he has been greatly aided by several ladies of his congregation, one of whom who had given damaging testimony against the guilty parties was virulently assailed by those interested, and called "an informer." The lady thus attacked complained to the commissioners, and Father Scanlan took occasion to make some strong comments on a recent Sunday on the conduct of those law-breakers who had taken this means to heap contumely on those who had given evidence in the liquor cases. He said:

"An informer is a man without a heart; a man who will betray his country or any sacred cause. In my work against the liquor traffic in this parish I could get very little assistance from the men, but some of the ladies of the parish were good enough to come to my assistance, and because they did some low, mean, despicable brutes called then informers. Father Scanlan asked his hearers if they thought that an informer was a person who did anything that would help to save their fathers, brothers, sons and husbands from a drunkard's grave. 'No,' he said 'but an informer is one who will assist the liquor dealers in their evil traffic and help send souls to hell. Those were informers who informed the liquor dealers what the priests and others were doing against them to try and stamp out the evil of Sunday liquor selling and sooner or later they would suffer for it.'

"He said that God's blessing would fall upon those who gave him any assistance in the work he had taken up, and what they would do in the cause they would never regret."

All who have at heart the cause of morality and the good of the public will sympathize with Father Scanlan and will wish him success in the crusade he has undertaken.

BOER TREATMENT OF CATHOLICS.

The question of the tolerance or intolerance of the Boers toward the Catholic religion was much discussed about the time when the war in South Africa broke out, and the discussion has not ended even yet. Most of the Democratic papers in the United States are pro-Boer and anti-British in their sympathies, and probably for this reason are inclined to defend the Boers in everything, while the pro-British press generally represent the Boers as a rough and cruel people who are inclined to treat those who are not of their nationality as slave owners do their slaves. There appears to be exaggeration in both these ways of representing the state of the case. A letter from Bishop Jolivet, the Vicar Apostolic of Natal, which appeared some time ago in the London Weekly Register, seems to settle the question definitely, as there can be no reasonable doubt of the Bishop's disinterestedness and truthfulness. The Bishop informs us that from personal knowledge he can assert that for the last twenty years at least, the Boers have not persecuted Catholics, though they entertain, for the most part, ignorant and absurd prej-

udices against the Catholic religion and priests. Lately, the Bishop declares, the authorities have shown kindness to priests and nuns, with a view to gaining the sympathy of Catholic nations, and of Ireland in particular. But he adds that Dr. Leyds states an untruth in his letter to an Irish member of Parliament when he asserts that there is no law in the Transvaal debarring Catholics from employment under government. Such a law actually exists, though two or three Catholics have been admitted by favor into government offices. Some Hollanders, also, by concealing their religion, were appointed to some situations; but all this is illegal. The Bishop adds:

"The Catholics are still politically boycotted, and the law against them has been maintained in spite of the convention with England, wherein it was stipulated that religious disabilities were to be abolished."

EDDYISM—OR SO-CALLED CHRISTIAN SCIENCE.

To the Editor of CATHOLIC RECORD, London, Ont.

My dear Sir—My attention has been called to an article published in your issue of July 14th, entitled "The Latest Version."

Now, Mr. Editor, the statements regarding Rev. Mary Baker Eddy, Founder of Christian Science, are both unkind and unjust, besides being absolutely untrue. I had the pleasure of being one of three or four hundred people who heard Mrs. Eddy speak from her verandah at her home in Concord, N. H., a few weeks ago, and I never saw her looking so well, or more beautiful than on that day. She says she is in excellent health and is able to do a great amount of work, and take her usual drive every day. Your writer refers to us as "addled brained people who build theories, and chatter about religion." Now, a number of our own citizens are among those who have not "built," but bought a church in a very desirable spot in our own Forest City, and in which they are worshipping their God according to the dictates of their conscience in Spirit and in Truth.

Christian Science to us is the religion of Christ Jesus made practical; therefore if it is a delusion it is a very happy one, for it heals morally, physically, and spiritually, and does not "argue our body away," but brings to consciousness the body which Almighty God has given us. We are simply taking God at His word, and accepting Him as our leader, adviser, as our "Father, Mother, Minister, and Great Physician."

Thanking you, Mr. Editor for valuable space, I am respectfully yours in aid for justice.

DAVID S. ROBB.

The article to which Mr. Robb here directs our attention was an extract from an American paper, the Catholic Universe, and in publishing it in our columns we supposed the statement of fact to be correct to the effect that "the Rev. Mary Baker Eddy, the mother of Christian Science, is afflicted with creeping paralysis."

The article went on to show that as the so-called Christian Science theory maintains that both sickness and matter itself are mere myths, it is somewhat perplexing to reconcile the fact of Mrs. Eddy's illness with her theory, according to which there can be no such thing as paralysis, nor "a body for it to creep over."

Mr. Robb is at great pains to show that Mrs. Eddy is not sick at all, inasmuch as a few weeks ago he was one of three or four hundred people who "heard her speak from her verandah at her home in Concord, N. H., and he never saw her looking so well, or more beautiful than on that day."

Besides, she herself asserts that "she is in excellent health, and is able to do a great amount of work and take her usual drive every day."

Our every day's experience goes to show that a person may have been in good health a few weeks ago, and still may have fallen since into sickness, so we do not consider that Mr. Robb's statement is altogether demonstrative that Mrs. Eddy is still in good health, in view of the fact that her illness has been spoken of in several American papers.

We do not regard the question of Mrs. Eddy's sickness or good health, or that of her personal beauty as of so much public importance that we should enter upon any discussion thereon, or investigate whether or not Mr. Robb's statements in regard to these matters are perfectly accurate. We are therefore content to accept his statements, under reservation. The only point in Mr. Robb's letter on which the public can feel interested, is the truth or falsity of Mrs. Eddy's teachings. In regard to this we certainly have strong convictions, and we do not hesitate to say that we fully agree with the opinion expressed in the extract to which Mr. Robb takes exception, that the Christian Science theory of the non-existence of matter is ridiculously absurd, whatever may be the condition of Mrs. Eddy's health. If she is ill, as the American papers state, it is only another proof in her own person that her theories are absurd; but if she is well and "beautiful" there are scores of proofs of the same thing outside of her personality. But before entering upon these cursorily, we may remark that it appears to be a regular practice with the Christian Scientists to raise discussions on the state of Mrs. Eddy's health, or even on her existence. Is all this done for the purpose of advertising her panacea? It

certainly looks very like a probability that the stories of her ill health, and even of her death have been started solely for the purpose of drawing public attention to her theories.

Thus we have before us the Christian Science Sentinel of 29th June, 1899, published in Boston. In it we are informed that the Chicago Inter-ocean of June 18 "published a sensational article to the effect that Christian Scientists of that city "are seriously in doubt as to whether Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, is really alive and on earth."

Six pages of the Sentinel are taken up with proofs that Mrs. Eddy is alive and well, among them being a statement from herself, made to a reporter of the Boston Journal: "Am I alive? Why I haven't felt more sound for forty years."

This phase of the question requires no further comment from us. We do not regard it as worth discussing.

Mr. Robb says in his letter as published herewith that, "Christian Science does not argue our body away," but brings to consciousness the body which Almighty God has given us."

We find the Christian Science teaching as laid down in the writings and lectures of its defenders very different from this.

In the Christian Science Sentinel already mentioned we find the following incidental references to the very teaching which Mr. Robb repudiates.

1. One W. John Murray tells us the teaching of the so-called scientist textbook, "Science and Health with key to the Scriptures." He says: "I often think what a great blessing the little book has been to me, enabling me to prove far as I understand the Allness of God and the nothingness of evil, sin, and disease."

2. In answer to the query: "Why is Christian Science so condemnatory of material things?" the editor says: "Christian Science teaches that the temporal is that which, to the personal or material senses seems real and substantial, but which, in the true or spiritual sense, is unreal and unsubstantial."

3. The lecturers who have gone through the country recently to propagate the principles of Christian Science have uniformly maintained that matter and sickness are purely imaginary things—mere fantasies.

4. "Science and Health" says, page 3: "Mind is all in all—the only realities are the divine mind and idea."

"God, spirit, being all, nothing is matter." And on page 7 we are told that this is true whether read backward or forward. This anagrammatic quackery gives us the equally true proposition: "Matter is nothing; all being Spirit, God."

5. Page 17. "Eddyism shows conclusively how it is that matter seemeth to be, but is not. Eddyism excludes matter, etc."

6. Page 64. "The so called laws of matter are nothing but false beliefs."

We need not quote more to prove that Mr. Robb errs—perhaps unintentionally—when he says that Eddyism "does not argue our body away."

These passages assert that all creatures are God, and therefore there cannot be any creation; that in fact there is no matter, no mind or spirit except the divine mind; that is, there exists no being but God, and that God is identical with His creatures.

This is Pantheism, and it destroys the very being of God, being nothing else than real Atheism.

Eddyism pretends to be "Christian." These doctrines are opposed to the first teachings of the Christian religion, as "In the beginning God created Heaven and earth." (Gen. 1.)

"My God. . . Who stretcheth out the Heaven like a pavilion. . . Who maketh thy Angels spirits. . . Who has founded the earth upon its bases. . . the mountains ascend, and the plains descend into the place which thou hast founded for them, etc."

All these texts are directly contradictory to the Eddyist theories, as they prove that God created both spirit and matter, distinct from Himself though emanating from Him.

The further theory of the Christian Scientists that medicines and the aid of physicians are not to be employed by Christians is amply refuted by the words of Christ: "They that are in health need not a physician, but they that are sick." (St. Matt. ix. 12 St. Mark ii. 17, St. Luke v. 31)

Eddyism has no claim to be called Science, so that altogether the name by which it designates itself is a fraud and a delusion. In fact so strong is our conviction of this that we hesitated about inserting in our columns the heading of Mr. Robb's letter paper

which seems, at all events, to imply an irreverence to Christ as suggesting that He is the founder of the Eddyist Church.

CANADIAN BAPTISTS IN CONVENTION.

The Baptist Canadian National Convention held its meetings recently in Winnipeg, July 12th being its closing day. It expressed keen disappointment at the fact that the Government of the Dominion has not deemed it desirable to pass a prohibiting law against the traffic in intoxicating liquors, as a result of the majority recorded in favor of such a law on the occasion of the plebiscite of the year 1898. It expresses satisfaction, however, that the provincial governments of Prince Edward Island and Manitoba have passed prohibitory laws with the concurrence of both political parties in those provinces, and it expresses the hope that the day may soon come when there will be "prohibitive legislation growing out of the intelligent conviction of the electors from the Atlantic to the Pacific."

The question of union between Church and State was also discussed by the Convention. The Rev. Principal, W. A. McIntyre, urged strongly on the assemblage to pass a resolution condemning such union, and denouncing the acceptance by Churches of State aid in any form. He specified as objectionable the granting of any State aid for either educational or religious work in any form, whether among Indians or whites." Further, he maintained that the "exemption of Churches from taxation is an indirect union of Church and State which is unscriptural unjust, and inexpedient."

We are aware that Baptist congregations in several localities, and notably in Toronto, have put themselves on record as being in every particular of Rev. Mr. McIntyre's opinion; and have offered, in consequence of their opinion, to pay their municipal tax-collectors taxes which were not required of them. It is an easy matter to make such offers when it is well known that the municipal authorities have no power to accept them, inasmuch as the Churches are exempt from taxation under the general laws of the province. We do not assert that the offers of these congregations were made in bad faith, for it is very possible that they believe it to be a wrong to be exempt from the general burden of taxation to which all citizens should submit. Still we cannot but remark that if their conscientious scruples were very strong on the subject, they might have got rid of the money which weighed so heavily upon their consciences in a much less ostentatious way than that they adopted, viz., by establishing with it some work of general charity, or by giving it privately to some of the charitable institutions already in existence. There would then be no room for the suspicion that they were "doing their justice before men that they might be seen by them . . . as the hypocrites do in the synagogues and in the streets that they may be honored by men."

As far as we are aware, the proffered payments of taxes, which it was well known would not be received by the municipal officials, were quietly put back to the credit side of the Church account, and the notoriety thus gained became also one of the Church assets.

But it appears that the Church as a whole did not adopt Mr. McIntyre's views on this subject. It was pointed out by some of the delegates, even by those who are on principle opposed to exemption, that while other Churches are exempt, Baptists have the right to be exempt also from payment of taxes; and in fine the following very non-committal resolution was passed unanimously instead of the one proposed in the first instance, viz., that,

"We urge upon our people that they take an intelligent interest in the political life of our country with a view to promoting truth and righteousness in national affairs, and just views of the dignity and sacredness of the ballot."

We would not take particular notice of this discussion except for the reason that it illustrates the absurdity of the principle of the supremacy of private judgment as applied to the interpretation of the Scripture. We have here the teaching of Rev. Mr. McIntyre and those who agreed with him, and of their congregations, (probably,) inasmuch as the congregations, under Baptist discipline, are usually in accord with the opinions of their ministers, that the acceptance of exemption from taxation is essentially "unscriptural and unjust," while the Church itself by its vote has practically pronounced that it is just, and not condemned in Scripture. Here is a point

of practical morality on which there is a most important disagreement; yet no action is or can be taken to guide believers in the path of correct morality—because every Church or congregation is at liberty to make for itself the code of morals by which to regulate its conduct.

We may well ask how does all this agree with the purpose for which Christ established His Church on earth, which is, according to St. Paul, for the perfection of the saints . . . unto the edification of the body of Christ, (His Church) till we all meet in the unity of faith . . . that we may not be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive, performing the truth in charity." (Eph. iv., 11-15)

We are not, indeed, of opinion that in so mixed a community as we have in most of the Provinces of Canada, it would be expedient to have a State religion; but we cannot imagine by what process of reasoning Mr. McIntyre has discovered that all connection between Church and State is essentially wrong, that is to say, unscriptural and unjust, the question of expediency not being now at issue.

Regarding the scripturality of a union between Church and State, that union existed in Judea down to the time of our Lord on earth, by God's own appointment, and it was never reprobated by our Lord, though He freely condemned the errors and vices of the Sadducees and Pharisees.

It is true that Christianity during the time of Christ and His Apostles was not in any way connected with the State; but this was clearly because the State at that time was not merely un-Christian, but anti-Christian. But so soon as the Roman empire had a Christian emperor, Christianity gladly accepted his protection. The State, however, can have no control over the doctrinal teaching of the Church, because this teaching is from Christ and not from man; neither has the State any right to control Church discipline, inasmuch as this is a matter which affects the spiritual welfare of mankind, over which the State has no dominating authority. Yet in this matter there is nothing to prevent an agreement or concord between Church and State regarding such matters.

The State is subject to God equally with the individual, and is bound by God's law. Why then should it not encourage God's religion if it is within the influence of Christianity? In fact we have the Messianic prophecy of Isaiah which is admitted to have reference to the Church of Christ: "Kings shall be thy nursing fathers, and queens thy nurses, etc."

We find, therefore, that not only the tradition and practice of the Church, but also Scripture, establish the intrinsic lawfulness of some union between Church and State, and the Baptist Convention saved itself from a ridiculous position by not adopting Rev. Mr. McIntyre's resolution.

Mr. McIntyre's resolution, or at least, his speech, implies that the Separate school system contains the elements of a union between Church and State. This is a fallacy. The State simply leaves us the freedom of educating our own children as we deem right, and pays only for their secular instruction. It would be a grave infidelity if, while we were educating our own children, we were taxed for the education of others who have no religion, or, at least, who do not wish to have any religion in their schools. This injustice is evidently upheld by Mr. McIntyre, while he imagines that his is the just course to be pursued.

THE CENTRUM AND THE GERMAN CATHOLIC PRESS.

It is due in a great measure to Herr Windthorst's noble stand in defence of the Catholic religion in Germany, and against the Falk laws, that the Catholic press in that country has become more vigorous and better supported than in any other country in the world; yet it is a more complete statement of the case to say that the movement inaugurated by Herr Windthorst, and the vigor of the Catholic press so reacted on each other that both gained strength from their mutual operation.

Even before the Falk laws were passed, the object of which was to overthrow the Catholic Church in Germany, and to substitute in its place a pseudo-Catholic Church under the name of the National or German Catholic Church, there were good and vigorous Catholic papers in many of the cities throughout the German States; but these had a limited circulation, being mostly confined to the

small States of the German Confederation in which each one was published.

When Bismarck announced in the Reichstag his anti-Catholic policy, which he endeavored to conceal under the name of an anti-foreign, anti-Italian, and anti-French policy, the first effect it produced on the Catholics of the Empire, which had just been formed out of so many petty sovereignties, was a feeling of terror, and of this terror even the Bishops and clergy partook. Thus it is asserted that it was the despair that the Catholics of the country would be able to recover from the blow dealt to them, that Bishop Kettler resigned his seat in the Reichstag, immediately on being informed by Herr von Bismarck of the coming Kulturkampf.

The Catholic press was harassed in every possible manner, the editors were prosecuted, fined heavily, and imprisoned for any expression of dissent from the proposed policy of persecution. The religious orders were expelled, and their property taken by the Crown, the nuns were forbidden to exercise their offices of mercy in the hospitals and prisons, the parishes were deprived of their pastors, and Bishops were thrown into prison, and remained there for years.

It was at this juncture that Herr Windthorst started the Centrum or Catholic party, being alone in the Reichstag at first. A few Catholic papers followed his lead in the beginning of this bold crusade, the watchword of which was "Freedom, Truth, Right," but afterward the number increased rapidly, and simultaneously the strength of the Centrum in the Reichstag grew greater also till in 1874 there was a compact party of one hundred and two Catholic members elected to support Catholic principles independently of existing parties.

It is difficult to say whether the influence of the Catholic press, or the eloquence and determination of Herr Windthorst went furthest in bringing about this state of affairs, for both influences co-operated in attaining the result; but it is safe to say that neither would have succeeded without the other.

The Catholic victory was not secured immediately after the strong contingent composing the Centrum was sent to the Reichstag. It was after this that Bismarck informed that both after a vote defeating a Government bill to greatly increase the armaments of the Empire, that the Government would not go to Canosa, and the anti-Catholic laws were still maintained for several years. In 1877 a monument was erected on Harz Hill on the very site of the castle of Henry IV. who went to Canossa to ask pardon from Pope Gregory VII., and to penance to be relieved from the excommunication to which he had been subjected.

On Bismarck's monument is to read the inscription which tells of the Chancellor's famous expression: "I am sure we shall not go to Canosa."

This was Bismarck's last triumph over the Kulturkampf. It was in 1880 that he begged the Reichstag to "modify" the Falk laws, and they were soon after gradually repealed. Dr. Falk himself being obliged to resign his position in the Government.

Thus was Dr. Windthorst's mission fulfilled. His victory and that of the Centre party was complete, and Bismarck was at Canossa.

There still remains, as the last remnant of the May laws, that prohibiting the Jesuits to have houses in Germany; but they are now tacitly permitted to establish colleges as individuals though not as a community.

The Centre party still exists with 110 members avowedly adhering to and counting the Polish and Alsace-Lorraine members, it can muster 150 in the Chamber.

There are now also 305 Catholic papers in the Empire with nearly a million and a quarter regular subscribers, and the influence of the Catholic press gives an impetus to Catholic thought which is beyond estimate, peculiarly as parents in Germany urge their children to read the Catholic papers at home. The extent to which these papers are read may be appreciated when we consider that there is at least one taken in every family in the Empire. It would be a most desirable thing that this could be said of the Catholic families of our Dominion.

I can not be terrified at sight of sins when I call to mind the death of my Lord, because my sins can weigh in the balance against such death. Longinus opened for me the iron of his lance the side of J. Christ. I enter there, and there repose in full security.

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There are now also 305 Catholic papers in the Empire with nearly a million and a quarter regular subscribers, and the influence of the Catholic press gives an impetus to Catholic thought which is beyond estimate, especially as parents in Germany oblige their children to read the Catholic papers at home. The extent to which these papers are read may be appreciated when we consider that there is at least one taken in every three families in the Empire. It would be a most desirable thing that the same could be said of the Catholic families of our Dominion.

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LEAGUE OF THE SACRED HEART.

Peace Among Nations.

GENERAL INTENTION FOR AUGUST 1900.

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart.

There is but one ground of hope for peace among nations, and that is the Church. Every other has been tried and found wanting. The nations have been armed to terrify one another into professions of mutual regard. Hosts of men are deployed on land, and fleets of ships go sailing over the seas with the motive of maintaining peace by inspiring possible aggressors with salutary fear. The flower of the manhood of nations is imprisoned in barracks and camps. The home must lose its most active support, the country must sacrifice its highest development, the conscripts themselves must submit to the demoralizing influences of an involuntary military career at an age when their energies are most active and their opportunities most favorable. Worse still, the States which thus wiffully paralyze the powers of their most active citizens, must support their vast armies and navies by taxing beyond endurance the patient producers and toilers at home whom they have already demoralized by an experience of army life, and deprived of the help of those who are actually enlisted.

The preservation of peace by the maintenance of vast standing armies is so costly and burdensome that the Powers would gladly seek peace on any other terms. The alacrity with which they responded to the call of the Czar of Russia to take part in a disarmament conference is still fresh in the memory of all. Twenty-six nations sent their deputies to the Hague, each with his diplomatic, legal and military advisers, and there they spent two months and a half deliberating about everything but disarmament. By a singular mischance they were called a peace conference, though in reality they conferred chiefly about the regulation of warfare. Copious resolutions were framed about mediation, courts of inquiry into the causes of war, commissions for arbitration, the laws of war and maritime warfare; but none of them were signed by all the States in convention, fully one third of them withholding their signatures from all. One State, a leading Power, was at war while taking part in the conference another was to be plunged into war two months later, most of them were actually taking measures to increase their armies and navies, instead of disarming either branch of the service, and now nearly all the great Powers of the earth are in something like a state of war in China.

In view of this sad state of things, is there any use in praying for peace when there is no peace? Can we sincerely invoke our God, who is not a God of strife, but of peace, if we are not resolved on seeking the things which make for peace, for justice and for truth? Has the last great effort of the nations for universal peace proved a failure? Or what hope is there of making the masses of mankind appreciate and pray for the benefits and need of peace when their leaders seem to have lost the opportunities which this Conference afforded for establishing it?

There is every use in praying for peace. The very frequency, and what is in some measure, universality of war, dispose us to estimate it properly and to recognize that injustice and falsehood are the causes of it. We need not fear to ask God for peace; since He has wrought all our works for us. He will surely bestow the peace which enables us to enjoy the benefits of all He has done for us. The Peace Conference, so called, was not a failure. The heads of some of the nations represented there may not have been sincere, and they may have allowed selfish interests to rule the decisions of their delegates, but there is no reason for doubting that the Conference was conceived and convened with the best of motives, that the majority of its delegates were actuated with the belief and hope that much could be done to lessen the chances of the horrors of war, to break down the barriers of national isolation, prejudice and hatred, which dispose the masses to approve of war, to prepare the way for future conferences which would gradually form and influence public opinion to the view that universal peace is possible and desirable, that war is always execrable and easier to avoid than to declare. It may be that, in these days of democracy, this is precisely what is needed, the international public opinion that will finally compel the academic delegates, and the legal and military expert to attend such conferences more with the purpose to advocate peace, and the justice which is ever a condition of peace, than to frame measures for commissions which will favor the designs of certain Powers, and determine to a nicety how far it may be permitted belligerents to use dum dum bullets, suffocating gases, or hurl deadly missiles from balloons.

The Peace Conference was not a failure. Even had it not effected any positive results for peace among the nations, it gave a signal proof to the world that there is but one ground of hope for peace, and that is the Church. We cannot say that the efforts of the nations for peace have failed until they shall have tried every means at their disposal. Although they seem to have exhausted all their resources in the famous conference at the Hague, there is still one which, owing to the action of one of them at least, was positively excluded. Our readers are familiar with the story. The Pope of Rome should have been at that Conference.

He was invited to it by the one who first summoned the nations to it. It is now believed that he was the first to give it to the Czar. He was the first to give the project his warm recommendation, and even when, at the instance of the Italian Government, his delegate was excluded from its sessions, he did not fail to give it his moral support. His address to the Consistory, April 11, 1899, and his answer to Queen Wilhelmina requesting a word of encouragement from him are by far the best proof that there is hope of universal peace if we but pray for it in the spirit and on the grounds which he sets forth so lucidly.

"Our thoughts turn readily, my lord Cardinal, to the fact which you mention to us, anticipated by ourselves by desire, and which now comes, as it were, to console the sunset of the century with a benign light. To render more rare and less bloody the terrible play of the sword, and prepare thus the way for a more tranquil social existence, is an undertaking of such a kind as to afford a shining place in the history of civilization to him who had the intelligence and courage to become its initiator. We greeted it from the very outset with that force of will which is suitable in such a case on the part of the person filling the supreme office of promoting and propagating on earth the meek virtues of the Gospel. Nor do we cease to hope that a copious and general effect may be given to the lofty undertaking. And may heaven grant that this first step may lead to an effort at composing differences between nations by means of purely moral and persuasive forces!"

"What could the Church desire or long for more warmly—she, the mother of the nations, the natural enemy of violence and bloodshed, and who seems not satisfied with the celebration of her holy rites unless she offers prayers for warding off the scourge of war? The spirit of the Church is a spirit of humanity, of sweetness, of concord, of universal charity; and her mission, like that of Christ, is peaceful and peace-making by its very nature, since it has for its object the reconciliation of man with God. Hence the efficacy of the religious power to effect true peace between men, and not only in the domain of conscience, as it does each day, but also in the public and social orders, in proportion, however, to the liberty accorded to it for making itself felt in action. This action, whenever directly displayed in the great affairs of the world, was inevitably productive of some public good. It is sufficient to recall how often it fell to the Roman pontiffs to put an end to oppression, to remove the necessity of wars, to obtain truces, agreements and treaties of peace. What moved them was the consciousness of a most lofty mission and the impulse of a spiritual paternity which makes and saves brothers. It would be ill for the civilization of peoples if the papal authority had not intervened at times to check the inhuman instincts of power and conquest, vindicating the abstract and concrete right of reason over force. Let the indissolubly joined names of Alexander III. and Legnano, of the holy Ghislieri (Pius V.) and Lepanto speak! Such is the essential bearing of the religious power. Opposition and hindrance may impede its effects here and there, but as for itself, it lives immutable and indefeasible. So that, be the fortune of the time whatever it may, the Church of God will serenely follow its course, ever doing good. Its aim is heaven, but its action embraces heaven and earth, because all things were made one in Christ, both those which are in heaven and those which are in earth. It would, therefore, be an idle delusion to expect full and lasting prosperity from mere humanism; just as it would be retrogression and ruin to attempt to withdraw civilized culture from the inspiration of Christianity, which gave it life and form, and which only can preserve it in solidity of being and abundance of fruits."

The letter to Queen Wilhelmina, which, by the way, was the last and most impressive word to the Conference from which the Pope's Delegate had been excluded, was as follows: "We cannot but receive with satisfaction the letter in which Your Majesty, notifying us of the meeting of the Peace Conference in the capital of your kingdom, has kindly solicited for that assembly our moral support. We hasten to express our warm sympathy both with the August Initiator of the Conference and with Your Majesty, who has extended to that Conference an honorable hospitality, as well as with the object eminently moral and beneficent to which are directed the labors that have already been commenced. We hold that it lies especially within our sphere not only to give to such an enterprise moral support, but also effective co-operation, for the object in view is extremely noble in its nature and intimately connected with our august ministry, which through the Divine Founder of the Church and in virtue of traditions many centuries old is vested with a high calling as Mediator of Peace. Indeed the authority of the Supreme Pontificate extends beyond the frontiers of nations; it embraces all peoples, that they may be confederated in the true peace of the gospel. Its action for the promotion of the general welfare of mankind rises above individual interests which the heads of different States have in view, and better than any other it knows how to incline to concord so many peoples of diverse genius. History, in its turn, bears witness to all that has done by our predecessors to soften by their influence the laws of war unhappily inevitable, to stay sanguinary combat,

when conflicts arose between princes, to terminate amicably the most acute controversies between nations, to seek calmly and courageously the right of the weak against the pretensions of the strong. To us, too, in spite of the abnormal condition to which we have been reduced for the time, has it been given to put an end to serious differences between illustrious nations, as in the case of Germany and Spain, and even to day we feel confident that we shall soon be able to establish harmony between two nations of South America which have submitted their dispute to our arbitration. Notwithstanding obstacles which may arise, we shall continue, since the duty is incumbent on us, to carry out this traditional mission, without seeking any other object than that of the public weal, without knowing any other glory than that of serving the sacred cause of Christian civilization. We beg your Majesty to accept the sentiments of our especial esteem, and the sincere expression of the wishes we cherish for your prosperity and the prosperity of your kingdom."

In these two letters we have the plea for peace among the nations perfectly expressed, and the only means by which they can hope to settle their difference and dwell and work together in harmony for the true welfare of humanity. All other means have been tried and found wanting. This sure one remains, and it is well worth our while praying that the nations that the nations all alike, pagan as well as Christian, non-Catholic as well as Catholic, may recognize the influence of the Vicar of the Prince of Peace for restoring peace to the world.

A FORGOTTEN CATSPAU.

(From the New York Sun.)

Within a few days the death has been announced of a man who, a quarter of a century ago, was among the famous ones of Europe. Paul Falk Bismarck's stalking horse in his war with the Roman Catholic Church in Prussia, Minister of Public Worship in that Kingdom when the laws called by his name were enacted to oppress the Roman Catholic hierarchy there, died almost forgotten at his home in Westphalia, where for several years he had been president of the Higher Tribunal of Justice, and with his death ends the last chapter of an interesting volume of modern history.

Within a short time after the French War, and the refounding of the German Empire, Bismarck, Chancellor of the Empire and Prime Minister of Prussia, began to profess uneasiness at the growth of the Roman Church in Germany. Pope Pius' dogma of infallibility had been promulgated during the war, and its exact pontifical importance had not then been gauged. Gladstones in England, Richard Thompson in this country, and others elsewhere had put out, or were preparing, books protesting against the dogma, and declaring it a menace to the world. Bismarck's contribution to the literature that grew up around the Vatican Council was the series of enactments against the Church of Rome in Prussia. In July, 1873, the Jesuits were ordered to leave the country. Then in May, 1875, came the laws that made Dr. Falk famous for a time; and with them began the so-called Kulturkampf. The laws required candidates for clerical office to undergo a certain amount of secular training at the German universities, and that appointments to ecclesiastical posts be approved by the secular authorities; they provided a royal tribunal for ecclesiastical matters, and imposed fines and other penalties on persons who did not obey them. Later, when it was found that the laws had no effect on the priests, who were urged and directed by Pope Pius IX to disregard them, the "bread-basket" law was passed, stopping the stipends of all clergymen who did not obey the law.

Archbishop Ledochowski, of Posen, was the first martyr of the laws named after Dr. Falk; in October, 1873, he was fined for threatening to excommunicate a professor in a college in his diocese. He was imprisoned on Feb. 3, 1874, deprived of his Archdiocese in April by the State, and released on Feb. 3, 1876, when he was created a Cardinal. Archbishop Melchers was convicted of sedition in having instituted priests without the permission of the government. In seven months four Archbishops, seven Bishops one hundred and twenty priests in the diocese of Cologne alone, had been deprived or expelled; and the parishes were plunged into chaos, especially in the diocese of Cologne. Newspapers were suppressed, theological professors were dismissed, religious services were interdicted, church revenues were impounded, schools were shut, religious weddings were interrupted, as marriages were legal only before civil officers; funerals were stopped. In seven dioceses there were four hundred and seventy six vacant parishes.

The war lasted for some years. It reached its height about 1876, when the Pope refused to receive Cardinal Hohenlohe as German Ambassador at his Court. When he heard of this refusal, Bismarck uttered his famous threat, "We shall not go to Canossa," alluding to the repentance and supplication of Henry IV., German Emperor, in 1076, eight hundred years before, when he stood for three days in the snow before the Pope's door, begging forgiveness and peace from Gregory VII.

In 1878 died Pope Pius IX., and Leo XIII. succeeded to the throne of the Fisherman. Within a short time unofficial negotiations were begun by both Bismarck and the Pope; but there was no visible reconciliation. On Jan.

30, 1879, however, Dr. Falk resigned his place in the Ministry; and on Feb. 24, 1879, Leo XIII. wrote to the Archbishop of Cologne, advising him to submit to the government the names of priests whom he desired to institute. That same year the May or Falk laws were partially suspended, and in 1881, with the approval of the Prussian Government, Dr. Felix Korum was appointed Bishop of Treves. In 1882 diplomatic relations were renewed between the Vatican and Prussia.

Meantime Dr. Windhorst, a leader of the Clerical party, had become Minister of Public Worship, and in July, 1883, the obnoxious laws were partly suspended. On Dec. 3, 1884 certain clauses were repealed absolutely. The middle of summer, 1886, saw a convention agreed on by Prussia and the Vatican, and in March, 1887, the entire series of laws was removed from the statute books, Bismarck had reached Canossa.

He had gone there more in appearance than in reality. The Falk laws had played their part, and the cause which called them into being no longer existed. No one in 1887 considered the doctrine of infallibility as of more than ecclesiastical importance; the result of the war with France had destroyed its political force. None less, however, the Prussian Prime Minister had gone to Canossa.

Bismarck is dead, the Falk laws are forgotten; and now the catspaw, who did the work for the Man of Blood and Iron, has followed his old leader. The same of twenty-five years ago has passed, and the sponsor for the famous laws dies almost unnoticed.

FRANCE AND THE CHURCH.

In these days of pessimistic thought there are too many persons within and outside of France who say and perhaps believe, that the nation is decadent, and that it is doomed to die of its own moral rottenness. Such people judge France by its capital city, and most of them judge the city by the assembly side which it shows to visitors when they look for it. But "the brain of France is Paris, her heart is the Church." So says Dr. Shahan, Professor of Church History in the Catholic University of America, in his article, "The Catholicism of France," in the current number of the Conservative Review of Washington. He continues: "If between brain and heart better relations could again be established, the life of the nation, now so unnatural, unhistoric, irregular, distracted, would enter again upon its normal course; unity and dignity would again be the marks of popular thought and feeling. The nation would again gather time for reflection, for the development of its illimitable resources, and a proper readjustment of itself to the new conditions of the world."

Dr. Shahan believes in the innate vitality of France, the leader of all nations in literary excellence, the home of art, the patron of science and for so long well named "The Eldest Son of the Church." He analyzes closely the irreligious conditions of France and traces their causes, among them being "a certain littleness of spirit" on the part of some of the clergy, which, though Dr. Shahan does not say so, found notable expression recently in the attacks on so called "Americanism." The absurd fictions of Diana Vaughan, also, found credence among many of them, when they would have been laughed to scorn by the more practical American clergy.

On the other hand the essayist testifies eloquently to the piety, zeal and general nobility of character of the French priesthood, past and present, and equally to the immortal literature of their nation. He would not have France less, but more, French than it is, but he would have it more Catholic, for its temporal as well as its spiritual welfare, saying:

Rationalism has no more balm for France. She has become mediocre and secondary under it, as under a chilling blight. It may suit a little longer a certain metaphysical bent in other lands, but the French heart is too deeply anchored in the beautiful and glorious traditions of its Catholic past to ever rest satisfied on the low and earthly level that self-centered reason dictates and provides. That great blind poet, the people, cherishes nobly the acquired glories of his past. He may waver awhile, follow awhile false paths, but when comes the singer of genius he recognizes him as surely as Richard his blind. Call them dreams, illusions, if you will, there are still spiritual forces deep in the popular heart of France that are only sealed, not exhausted.

He foresees that France is to be regenerated. Her people are too intelligent and too wise to remain forever under the rule of a materialism which effaces every instinct of chivalry and patriotism. Heroes do not grow in a soil that is barren of ideals. Joan of Arc's life and deeds were miraculous in a Catholic land; they would be impossible in a land of unbelief. Yet even the most sceptical Frenchman must honor the Maid of Orleans. To quote again from Dr. Shahan:

There must one day be a great reaction from the official indifference, materialism, opportunism of the Latin continental governments. These old historic peoples on their native soil, and the monuments of their greatness, can be roused to their fullest powers only by a new loosening of the affections in the exercise of ideal religion, and the cultivation of the imagination on national historic lines. And what people in Europe is so fitted to play the leading role in the new crusade against self, hypocrisy and cant, as that whose mind is at once the most logical and luminous, whose heart is the most affectionate and generous—the nation of Fenelon and Lafontaine, of Madame de Sevigne and Eugenie de Guerin, of St. Francis de Sales and St. Vincent de Paul, of the thousand nameless men and women who are true apostles of humanity on every inhospitable shore and in every submerged society of the Gentile world.

It may be that the day of regeneration is nearer than is generally supposed, and that the land of Charlemagne may save Christendom once

again from being overwhelmed by the Infidel.—Boston Pilot.

JESUITS TAKE NO OATH.

New York Times Compelled to Back Down—Fooled by a Correspondent With Anti-Catholic Literature.

The following explanation appears in the New York Times:

In the New York Times of Sunday last was printed a letter signed "Norwich," in which the writer gave as a reason for British laws against the Jesuits that the latter took an oath as novices against the government. The writer gave what purported to be the wording of this oath. Two readers of the Times questioned the correctness of this statement, one of them being T. St. John Gaffney, whose letter to this paper brought out the rejoinder from "Norwich." The latter, who is a business man of this city, brought to the Times (the two volumes published in this country and directed against Catholics, which contain the form of oath quoted by him.

When the matter was called to the attention of the Jesuit Fathers in this city, one of two of them who were seen characterized "Norwich's" assertions about the oath as untrue and ridiculous and outrageous. One said: "I have been for over thirty years in the Order and never took that oath nor any oath, nor have I even heard it nor know any oath to be administered to any one entering the order."

The priest then sent one of the Jesuit brothers for Father Connor, and directed him simply to tell Father Connor that a gentleman desired to see him. When Father Connor came and was shown the copy of the oath as printed in "Norwich's" letter to the Times he at once denounced it as untrue.

"Such charges," continued Father Connor, "come up from time to time like the document which is alleged to have been found in the tomb of Christ. There is no truth whatever in them." Mr. Gaffney, who soon last evening said that he had had a Jesuit education and had met hundreds of Jesuits of various nationalities, Englishmen, Frenchmen and Germans. He himself had never taken the oath as given by "Norwich," nor any other oath, nor had he heard of any of the Jesuits whom he had met having taken any oath.

Mr. Gaffney's letter questioning the correctness of "Norwich's" statement is as follows:

Some of your readers have questioned the accuracy of my statements in regard to the disabilities which Catholics suffer from under the tolerant and progressive civilization of England. No doubt these persons naturally feel humiliated that the liberal institution of "Anglo-Saxonism" should be directed against any man's faith, much less the greatest faith in Christendom. All of your correspondents aver that the Jesuits should properly be made the subject of stringent legislative enactments, as they are dangerous people, and one of them publishes an oath alleged to be taken by the members of that order before they are professed in the priesthood.

It is needless for me to say that no such oath is part of the ritual of the Jesuit society. But the vicious laws of which I have previously spoken are not merely against the Jesuits, they are leveled at all the Catholic orders.

The Christian Brothers, whose mission it is to train and teach the poor and lowly, suffer from them in the same degree as the Jesuits who teach the rich and powerful. During the last session of Parliament the government refused to facilitate the passage of any remedial legislation, notwithstanding the urgent request of some of its own Catholic supporters. A few weeks ago His Grace the Archbishop of Dublin, while laying the corner stone of a new novitiate and training college in that city for the Christian Brothers, called attention to the penal legislation directed against the Catholic orders in Ireland at the present time by the enlightened government of Her Majesty. Instead of receiving sympathy and encouragement from the British authorities in their mission to help forward and educate the poor, the Christian Brothers are branded as felons by English law and their society declared illegal.

The small but noisy clique in this country who are insidiously endeavoring to exploit "Anglo-Saxonism" to the disadvantage of the other racial civilizations are making themselves ridiculous, not only by their ignorance, but their lack of judgment and policy. The best informed English and American ethnological authorities declare that not 10 per cent. of the people of the United States can by any stretch of the imagination regard themselves as of "Anglo-Saxon" origin. At any rate, the effort of these persons to substitute an "Anglo-Saxon" civilization in this hemisphere, instead of an American, should be frowned upon and condemned by all patriotic citizens who believe in the high purpose and mission of this great republic. I repeat again that Great Britain should be the last power in the world to protest against religious disabilities in another country.

Jesus, the Author and Finisher of our faith, desired nothing more than to kindle the flame of charity, by which His Heart was burning, in all ways in the hearts of men; but that He might the more kindle this fire of charity, it was His will that the veneration and worship of His Sacred Heart should be instituted and promoted.

Ignorance is no excuse when we have neglected to learn what we are obliged to know.—St. Ambrose.

OUR BOYS AND GIRLS. In a Tight Place.

BY RAY STANNARD BAKER. It was a hot day in August, 1894. Three trains were bound northward over the Missouri River Railroad to Fort Custer, then the terminus of the line. The first was a construction train, with a load of telegraph poles for the road beyond the Little Big Horn. Behind it rattled the "dust express," otherwise a gravel train, Rankin, engineer. The third train, which left Sheridan an hour or more after the other two were under way, was called an express train, but in reality it was only the division superintendent's "explorer," with a party of talked-off officials, an inquisitive stock-holder or two and a few friends of theirs. Rankin leaned from the cab window of the locomotive of the gravel train with the greasy vizzor of his "dinky-cap" drawn down over his face. The boiler-head within shimmered and steamed, and the cab was hotter than a kitchen on baking day. Outside the ragged Montana buttes burned in the sunshine. Larson, the big fireman, was swaying steadily from the coal-tender to the "glory-hole" of the fire-box. Larson wore a red woolen undershirt which was open at the breast and burned brown on the back with cinders. The sleeves were gone, and the lumpy muscles of his arms glistened with perspiration. His face was black with soot. There was a good-humored gleam in his blue eyes; but for these eyes he might have been taken for a negro. On the run from Sheridan, Larson shoveled ten tons of coal into the red-hot fire box, but at the end of the day he was ready to leave a car wheel with any man on the line. Rankin leaned forward from his window and locked back along the line of rolling red cars, which seemed to run in a trough of dust. And then he stretched farther out, with the perspiration starting fresh to his face. Behind there, just around the edge of a brown butte, was the fleecy white smoke of a passenger engine. The division superintendent's train was coming. He had not dreamed that train could be so near. At his present speed he would drive into it in less than a minute. Rankin swung back to his place. His train had attained nearly the speed of the runaway cars. He deliberately pushed the throttle forward and shut off the steam. The indicator finger leaped to a figure that would have made a master mechanic's blood run cold; but he must save the passengers. Larson looked up questioningly. Had Rankin lost his senses? The telegraph cars were now scarcely a hundred feet away. Their greasy-boxes had taken fire, and were blazing up like so many smoky torches. They rocked and jarred and roared, as if eager for the onset; and yet Rankin slowed his train. The front of an engine has no bumper for receiving a heavy impact. Rankin knew that if the cars struck the pilot with any force the load of poles would probably be driven forward and brush off the whole top of the locomotive, cab, crew and all, and an explosion might follow the collision. "Larson," shouted the engineer. The big fireman straightened up, drawing his arm across his dripping face. "Go out on the pilot and couple these cars to the engine." Larson had two tow-headed babies at home in Sheridan, but he did not hesitate. From the cab window he sprang to the running board and dashed the length of the heaving engine. One foot on the steam box, a firm grasp of the flag-rod, and he slid down to the pilot. He braced his left foot between the bars; one hand was gripped like a vice above, while the other poised the heavy coupling-rod. Below him the blurred gray track-bed flowed outward dizzily, and the air was full of flying sand and cinders. It required every atom of the fireman's mighty strength to keep his place on the pitching pilot. Rankin had opened the throttle again. The impact must not be a pound too heavy. He could not see Larson, but he felt his danger. What if there was a ring in the front bumper of the car, so that the fireman could not make the coupling? At that instant Rankin was hurled heavily forward, but he regained himself with a bound. Oliver, the brakeman, was waving his arms and signaling down-brakes. Rankin saw tears of relief streaming down his dust-covered face. They stopped, with every wheel burned, less than a hundred yards from the passenger train. The officials, blanched about the lips and stammering with excitement, came stumbling forward. They found Rankin potter over his running-bars with his hooked nose oil can. The big fireman was calmly doing up a crushed thumb with a bit of cotton waste. Of course they thanked Larson and Rankin, and I believe their salary was increased on the next pay day; but there are some things for which money cannot pay.—The Youth's Companion.

IMITATION OF CHRIST.

Of Shunning too Much Familiarity. Discover not thy heart to every one, (Ecol. viii. 22.) but treat of thine affairs with a man who is wise and fears God. Keep not much company with young people and strangers. Be not a flatterer before the rich, nor willingly appear with the great. Associate thyself with the humble and simple, with the devout and virtuous; and treat of those things which may be to edification. Be not familiar with any woman; but recommend all good women in general to God. Desire to be familiar only with God and His Angels; and fly the acquaintance of men. We must have charity for all; but familiarity is not expedient. It sometimes happens that a person, when not known, shines by a good re-

putation, who, when he is present, is disagreeable to them that see him. We think sometimes to please others by being with them; and we begin rather to disgust them by the evil behaviour which they discover in us.

CHATS WITH YOUNG MEN.

The best part of one's life is the performance of his daily duties. All higher motives, ideas, conceptions, sentiments in a man are of no account unless they come forth to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

Glad to Get Anything to Do. "When I first got out of work," writes an old man, "I was unwilling to accept any position not as good as the one I had before. I was glad enough after a few weeks idleness to accept anything honorable, even if I could not keep my hands and clothes clean all the time." We would do well to remember "Honor and shame from no condition rise. Act well thy part, there all the honor lies."

How to Get On.

- A young man asks: "How can I get on in the world?" 1. Get at some work for which you are suited. Stick at it. Learn it from top to bottom. Excel in it. Know more than any other man, be more skillful in it than any of your competitors. 2. Save money. Begin to hoard the cents if you cannot afford to lay by a dollar a week. Acquire the habit of thrift. 3. Get a good reputation for honesty, truthfulness, regularity and trustworthiness. It is business capital. Deserve it. Don't try to deceive the world. You are sure to be found out. 4. Treasure your health. Avoid excesses of all kinds. Keep from drunkenness. Arise early. Sleep enough. With a business experience, frugality, a good reputation and health, opportunities for advancement in prosperity are sure to come.

Foundation of a Fortune.

What little things are the foundations of great fortunes! Baron Cohn, the Berlin banker, who died the other day and who enjoyed the privilege of managing the old Kaiser's money matters, owed his success in life to an impulse not less chivalrous than Sir Walter Raleigh's when he spread his cloak for royalty to walk on. The Empress Augusta, shortly before her marriage, was travelling during a cold winter. The train stopped at Dessau early in the morning, and a footman rushed off to the refreshment room to obtain hot water for the Princess' foot-warmer which had grown cold. The manager expressed his regret; he had just filled up the coffee urn with all the boiling water he had, and there was not a drop left. The royal servant was disconsolate. A little man standing by the buffet suddenly made a movement, and before any one could stop him he had poured the contents of the steaming urn into the foot-warmer. "Take that to Her Royal Highness," he said, and the man hastened off, rejoiced, for the Princess had complained bitterly of cold feet. A whole roomful of passengers shivered, and coffeeless; but the Princess was made comfortable. Her Royal Highness wished to know the name of the gentleman who had so gallantly come to her rescue. "My name is Cohn," answered the little man. After the Princess' marriage he received a royal favor, and later became His Excellency Baron von Cohn, private and personal banker to the Emperor-King. His enormous fortune is a matter of Berlin history.

A Young Man's Delusion.

"I could be good," a young man said, "if I could get out of where I am." That is a common delusion. People imagine that if only they were surrounded by different circumstances than what actually encompass them, they would be pious. But wherever they would go, they would still take themselves, and it is they, not their surroundings, that need be virtuous. What such weak characters require in order to be good is that they should not be tempted at all, and then their goodness would be negative only. Where they are, they fall. In other places where temptations would come, they would also fall. Of course everybody is bound to avoid the occasions of sin, and if a person is in such extraordinary a situation that his very circumstances are morally certain to involve his soul's destruction, he should get away, as soon as possible, regardless of temporal loss. But, usually, very few persons are in such a condition; and very few persons need to change their place, although many, like that young man, imagine that where they are they cannot practice their religion and make progress in holiness. The change should be in them. The old Latin poet wrote two thousand years ago: Coluum non animam mutant Qui trans mare colunt.

Where God places us, that is the place for us, the best place for us; and if temptations come to us there, they should be resisted and overcome, and not be yielded to or fled from. Be good where you are, young man, and think no longer of flight, for there is no place free from temptation—no place clear of exterior incitements to sin, and the human

nature that we carry with us wherever we go is prone to evil. Stay where you are, therefore, and fight the good fight. Use the means—prayer, fasting, the sacraments, wholesome exercise, good company, avoidance of avoidable occasions to immorality, and, if necessary, also a little physical pain—and you will be a victor where you are.—Catholic Columbian.

Doers and Dreamers.

"There is no business, no avocation whatever," says Wyttenbach, "which will not permit a man, who has an inclination, to give a little time, every day, to the studies of his youth; and this truth is equally applicable to the student taken up in middle life or old age. "While you stand deliberating which book your son shall read first another boy has read both; read anything five hours a day and you will soon be learned," said Dr. Johnson. Five hours a day is a large amount of time but five minutes a day, spent over good books, will give a man a great deal of knowledge worth having, before a year is out. It is the time thus spent that calls for more, to one's intellectual self than all the rest of the day occupied in mere manual labor.

There is a need of a constant mental economy in the choice of time for reading, be it much or little. "It is true," says Philip Gilbert Hamerton, "that the most absolute master of his own hours still needs thrift if he would turn them to account, and that too many never learn this thrift, while others learn it late." Nor is it only those whose pursuits are not distinctly literary who fail to make the best use of the passing hours. "Few intellectual men," says Mr. Hamerton, "have the art of economizing the hours of study. The vast necessity, which every one acknowledges, of giving vast portions of life to attempt proficiency in anything makes us prodigal where we ought to be parsimonious, and careless where we have need of unceasing vigilance. The best time-savers are a love of soundness in all we learn to do, and a cheerful acceptance of inevitable limitations. There is a certain point of proficiency at which an acquisition begins to be of use, and unless we have the time and resolution necessary to reach that point, our labor is as completely thrown away as that of the mechanic who began to make an engine, but never finished it. Each of us has acquisitions which remain permanently unavailable from their soundness; a language or two that we can neither speak nor write, a science of which the elements have not been mastered, an art which we cannot practice with satisfaction either to others or to ourselves. Now, the time spent on these unsound accomplishments has been, in great measure, wasted; not quite absolutely wasted, since the mere labor of trying to learn has been a discipline for the mind, but wasted so far as the accomplishments themselves are concerned. And this mental discipline, on which so much stress is laid by those whose interest it is to encourage ungodly accomplishments, might be more perfect if the subjects of study were less numerous and more thoroughly understood."

On a Layman's Duty.

In an address on "The Perils and Safeguards of Christian Youth," the Rev. John Berry of Liverpool, lately said before a meeting of the Catholic Union of England: "Two objections are usually made to any suggestion of providing recreation for our youth at the most dangerous period of their lives. The first is that it is no part of our duty to provide people with recreation. Well, perhaps not; but it is our duty to save their souls and to adopt every means to that end; and if anyone has a better plan for safeguarding our endangered young men, he is the prophet whom we have all prayed to see, and he should come to the front with his scheme without delay. But so far he has not left his tent. The second objection deserves more attention. The clergy, we are told, are overburdened with work already. Quite so; and nowhere more overburdened than in large cities. But why is it to be supposed, as a first principle of discussion on the point, that the duty must fall on the shoulders of the clergy? Are there no energetic, zealous, Catholic lay? Is religion merely a theoretic and ornamental among Catholics? Or is it not rather the mine of lay-help unexplored, let alone unexplored? I think vastly more can be done of lay help within the Church in matters such as those under present discussion than has yet been attempted. I admit there is difficulty, and the difficulty is in selection, but I think a great part of the difficulty of selection is overcome if left in the hands of the priest responsible for the direction or management of the work. Not every one who feels called is fit to be chosen; for zeal and energy are by no means the only qualifications of voluntary lay helpers; and it is not easy to refuse. But the priest can from time to time attach to himself desirable co-operators who if he keeps in close touch with them and acts as a man among men, will prove invaluable aids in any direction of social work.

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positive dread of lay help. Lay help, they say, means enthusiasm; enthusiasm supposes individuality, and with these people individuality is the eighth deadly sin. They want every man to fit in his place like a pea in its pod. But when you get a man who has no individuality and no enthusiasm, you have got a man who does no work. The great workers in any direction, for God or for the world, are men of strong individuality and ardent enthusiasm; and therefore it is not need to quarrel with them unless their individuality disregards laws, or their enthusiasm discards common sense. The work has to be done. The clergy are too over-taxed already to do it. And when the regular forces are weak, volunteer corps should not be despised in the field. It may be worth our consideration whether the cause of the Church would not receive a great impulse from the addition of zealous and energetic lay-helpers in other directions beyond what is now exclusively called social work."

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