

The Catholic Review.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERBO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 5.

LONDON, ONT., FRIDAY, SEPT. 28, 1883.

NO. 259

NOW

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CATHOLIC PRESS.

Buffalo Union.

The Geneva Advertiser of the 11th inst. contains the following manly protest against the vile slanders of a Boston preacher. The editor of the Advertiser is neither a Catholic nor an Irishman; but he is an American who loves truth and justice and hates sham, hypocrisy and cant.

Hence these words: "Rev. Mr. Morgan of Boston has issued a number of books, taking a stand against the Catholic religion. His reasons in the main are, that Boston has changed from its 'good old Puritan ways' and has become a den of profligacy, sin and vice. If Mr. Morgan had stood with us one day upon a wharf in New York, and seen the landing of twelve hundred Irish immigrants, scores of them girls under twenty years of age, coarsely dressed, but many of them with large eyes, comely forms and very fair faces, as they looked upon the strange scenes before them, and turning about, beheld the lecherous eyes of men cast upon these defenseless girls, eyes that belonged to Americans, and saw the attempts of these devils to get behind the ropes that held the mass of struggling immigrants, some of his notions as to the origin of the social evil might have been changed. We have written of this scene before. Those girls left their homes in Ireland and landed on the dock as pure in heart as the day they were born. The robes of New York and Boston are not the hardworking, hard-fisted Irishmen. They like their fun, their merry making, occasionally indulge in a spree and perhaps a bit of fight; but that is all. To our sorrow we say it, the robes of New York and Boston are American born, well up in the ways of the world, and it is among the defenseless that they ply their vocations. It is they who lead those girls astray, and some of them are double housekeepers, one for a wife and family, and another for a worse place. Mr. Morgan should be honest and say so.

London Universe.

We are happy to report a case in which justice and fair play have of late been meted out to the Catholic Church in a country in which she had hitherto met with nothing but injustice and unfairness. Baden is the German State in which the well called Old Catholicism has grown more exuberantly than in any other part of the world; there are whole villages in which more than half of the Catholic people had turned away from their mother Church and joined the wretched sect for a time. One of these is the village of Effenhofen. A majority of the people having been Old Catholics some years since, the Church living of the place was handed over to an Old Catholic "divine." That personage died recently, and the Old Catholics claimed to put a minister of their own in his place. The provincial magistrates agreed to this, and a sectarian ecclesiastic was conveniently installed; but the Roman Catholics sent a petition to the Grand-Ducal Government to show that they now formed a large majority of the population, and this having been proved to the satisfaction of the Government, the sectarian minister had to be removed, and the Archbishop of Freiburg was enabled to restore the living to a sound Catholic priest. This is one of the most comforting signs of the times.

Married or not married? This question is sure to arise again and again, both in France and in other countries, so long as the present system of so-called civil marriages remains in force. In all those countries the law does not recognize marriages solemnized by a priest in a church; in every town or village there is a mayor, who may be a butcher or a baker, a chemist and druggist, or an oil and color-man, or, for that matter, a skinner or a knacker, and who has charge of performing marriage ceremonies, by reading half a page of the Code Napoleon to the intending couple and kissing the bride. When the mayor is ill or absent, it may happen that an unqualified substitute performs the ceremony, and in such cases the Supreme Court of France has ruled, as we stated recently, that a ceremony performed in good faith should be considered valid. So far, so good, but of late a case has come to light in which the mayor of the place himself was unqualified to act as "civil officer." At Ecouen, a small town in Normandy, a man called Dansart, a native of Belgium, has been mayor for a number of years, and in that capacity he has married scores of couples. It now appears that M. Dansart was only naturalized about twelve months ago, and by law none but a Frenchman may act as a civil officer. The consequence is that all the marriages performed by M. Dansart prior to his naturalization are ipso facto null and void, and such a contingency as this is not provided for by the recent decision of the Supreme Court of France. Would it not be much better to allow people to be married by a qualified priest than by an unqualified mayor or other "civil officer"?

Milwaukee Sentinel.

We beg leave to inform the Independent that one of the secrets of the Catholic Church's success is the respect the vast

majority of her children have for authority; and furthermore, that her authority legitimately extends to the education of children. Telling ministers of religion to mind their own business in such matters is a Protestant principle, which no Catholic but those so bad that they are ready to become Protestants will act upon, and which has knocked Protestantism thoroughly into "smitherens" that its dismembered parts and fragments are now far too numerous to mention.

We wonder if Mr. Moody ever heard of the fate of the "Souper" and the utter failure of their work in the West of Ireland. If not, some friend should at once acquaint him with their sad history, lest he and the two companies who are said to be going with him lose their precious time. Instead of him teaching religion to the peasantry of Connemara, he could gain information on eternal truths from them, illustrate as they may be; but if he need that, which perhaps he does, he can have recourse to some of their countrymen in Chicago and in other American cities. Or if he must preach, let him act on the excellent suggestion of a secular paper, and inculcate the principles of justice and the duty of restitution to the absentee and other landlords who have so long been engaged in robbing the people of Ireland.

Milwaukee Catholic Citizen.

The smart young men brought up in Protestantism but "emancipated" on the daily press, see clearly the hollowness of their quondam religion. The logical advanced Protestant mind does not see the use of churches, and its feeling towards the ministers is only slightly removed from scorn. They are men who make their living by catering to ethical culture. Their auditors are a lot of goody people who fancy the minister's sermons are educating, and the minister tries to sustain the delusion by a sort of patch work profundity. The "feast" he prepares for his flock is described in the following bit of satire: "Take fifty five minutes of nasal tenderness of tone, one thought from 'First Principles' of Mr. Spencer and two from his 'Psychology,' and three allusions to the survival of the fittest. Stir gently until the whole begins to simmer. Then add rapidly to the orthodox conception of God, seasoned with savage railery and two sliced compliments to the newspapers. Garnish the whole with prayers to the unknowable and serve."

Freeman's Journal.

The root of the evil of Hoodlumism and indifference is the lack of family life.—Freeman's Journal.

Will the Journal kindly inform us how "lack of family life," which works so mischievously in society, can work well enough in the case of the priests of its Church as to warrant their enforced celibacy?—Atlanta (Ga.) Christian Index (Baptist).

Why, certainly! But first, we must explain to the Index what we meant by "family life": the constant interchange of cheerful affection and mutual consideration which makes the family circle the happiest spot on earth. The fire of Faith, Hope and Charity ought to burn on the family hearth; kept alive by the parents, tended by the children. If homes were made Christian and cheerful, there would be less wretchedness and coldness towards religion in the world. The Church is the guardian of the family and of home. She is the only guardian. Protestantism condones divorce and denies the sacramental character of matrimony.

The priest is set apart. Like the Lord whom he imitates, he chooses the virtue of chastity. The Church is his spouse; the members of his flock are his spiritual children; his whole life is devoted to them. It is useless to say to the Index that a priest—the offerer of the Most Holy Sacrifice—has special graces. The Index knows little of the sacramental grace, so real to Catholics, and which makes so many dark things plain to them. It may be well for Protestant ministers to marry; they are not priests, they are but men. The best answer we can make to the materialistic Index is that the voluntary celibacy of Catholic priests has worked well.

Catholic Citizen.

The Mormons ought to participate in the celebration of the Luther anniversary. The unfrocked friar was a good Mormon missionary in his day. He permitted Philip, Landgrave of Hesse, to have two wives. And the seed seems to have been preserved. The steamer Nevada landed 632 Mormon "converts" from Lutheran Germany, at New York, on Sunday.

The Very Rev. James A. Corcoran, D. D., S. T. P., professor of Sacred Scripture, Moral Theology, Hebrew, Syriac and Homiletics, at the Ecclesiastical Seminary of St. Charles Borromeo, at Overbrook, near Philadelphia, and editor of the American Catholic Quarterly Review, has been selected to act as theologian to the American Archbishops at the council, in regard to the interests of the Church in the United States, which they have been invited to hold with Pope Leo XIII. in November. Dr. Corcoran performed a similar service fourteen years ago, when the infallibility of the Pope was made a dogma of the Church. He will leave for Rome this week, in order to be there in advance of the prelates whom he is to assist.

Moody, the evangelist, is going to Southern Ireland to labor among the Catholics. He hopes to obtain a generous hearing because he is an American. "It is true, said Major Whittle, his assistant, we think the action of the Pope about the Parnell Fund has somewhat relaxed the discipline of the Catholic Church, and that the people will attend our meetings somewhat more freely on that account." The

Irish want all the sympathy they can get from the American people, and Methodist sympathy for Ireland is so rare that it will be highly appreciated. But no sympathy will be bargained for at the expense of the Irish religion. The "tenantry" are not "souperers." They have denied themselves food when it was offered them at the expense of their religious principles. They will get along without the "sympathy" which is proffered them on the same condition. When the Methodist "exhorter" in America gets over attributing Irish misery to priest-craft he will be in a fair way to tender the Irish people a kind of sympathy that will be acceptable. When he ceases placing all the blame on the "Roman religion" and "popular ignorance and superstition" and comes out squarely against the real culprits—England and the landlords—the Irish people will be glad to accept Methodist friendship while continuing a- ever a Catholic people.

The tension of feeling at Lakeville, Conn., where Protestant citizens are crying for the removal of the cross erected by Father Lynch on the grounds of the Catholic Church, has not abated. The Catholics stand upon their rights, and their part is in reality the assertion of the principle of religious freedom against the spirit of the Blue Laws. The bigots who cannot stand the public exposure of the cross are attempting to "starve the Catholics into submission" by procuring their dismissal from employment. This "in the interest of liberty of conscience!" One local believer in equality of all men said to a newspaper reporter: "The Catholics ought to remember that they are employed by Protestants. I have two Irish girls in my employ, but I won't discharge them unless I am driven to it."

"How can you be driven to it?" The reporter asked.

"Why, if the priest continues in his present course, I shall feel compelled to discharge them," the reporter said.

Protestants of the Lakeville, Conn., description ought to reflect that Catholics have stood worse penalties for their faith than discharge from employment. Those who utter that threat (and we have heard it before) are evidently ignorant of the laws of political economy. Catholics are under no compulsion to their employers. They give value for value. And the demand for labor is generally as constant and as great as the demand for wages. More over no large employer or manufacturer in this country would care to try a little of the kind with his laborers and the consumers of his goods. Bigotry may bark nowadays. It cannot bite.

Diocese of Hamilton.

The following circular has been issued to the clergy of the Diocese of Hamilton: REV. AND DEAR FATHER: You will be pleased to learn and make known to your congregation that official information has arrived that the Right Rev. Dr. Carberry has been appointed by the Holy See Bishop of Hamilton.

The Bishop-elect intends to proceed to Rome in the beginning of the month of October, there to receive consecration, and expects soon after to set out for Canada to take possession of the See of Hamilton.

In the meantime, it is his pious wish to have the prayers of the clergy, religious communities and laity of the Diocese offered on his behalf. For that purpose you are hereby directed to recite at Mass—as often as the Rubrics permit—the prayer "De spiritu sancto," and repeat with your congregation, after the Parochial Mass on Sundays, the Litany of the Blessed Virgin.

You will, please, also direct the religious communities in your Mission—if any—so that they have prayers offered for the same purpose.

Both clergy and laity have reason to rejoice and thank Almighty God for sending us so excellent a Bishop.

This circular shall be read at Mass the first Sunday after the reception.

By order of the Administrator of the Diocese, M. J. CLEARY, Secretary.

Hamilton, Feast of the Exaltation of the Holy Cross, 1883.

PARIS LETTER.

On Monday morning, Sept. 19, the day after the re-dedication of the church of the Sacred Heart, the anniversary requiem high mass was offered up for the repose of the soul of Mr. M. Dowling, father of the Very Rev. T. J. Dowling, V. G., Administrator of the Diocese of Hamilton. The celebrant was Rev. Father Feeney, of Dundas. His Grace the Archbishop presided at his throne, assisted by Very Rev. Father Dowling and Rev. Cancellor Keough. Rev. Fathers Doherty, P. P. of Arthur, and O'Connell, P. P. of Mount Forest, were present in the sanctuary. Rev. Father Chalandard, of St. Michael's College, Toronto, Messrs. F. Filigiano and D. Audette, of Hamilton, and A. Halter, of Paris, sang in the choir with grand effect. After mass His Grace ascended the pulpit and preached an excellent sermon to a large congregation on Prayers for the Dead, encouraging all to persevere in that pious and wholesome practice, knowing that it is a great source of relief and consolation for the suffering souls in Purgatory to have prayers, good works and the Holy Sacrifice offered up on their behalf. He likewise dwelt on the happiness of parents who give a son to be a priest in God's Church, who, while they live, pray for them, offers up the Holy Sacrifice for them, and when they depart this life, says mass for the repose of their souls like St. Augustine, who always remembered his mother Monica at the altar. After the sermon His Grace pronounced the absolution.

THE FRENCH IN AFRICA.

IX. General Review of the Condition of the Mission.

"Until a regular treaty shall have been concluded between the French and the government of Emyrna, the Catholic Mission will find itself constantly opposed by obstacles of every sort, and reduced to a state of comparative inaction. It will always be impossible to purchase land, or even rent it for more than a month or a year; and consequently, impossible to build new churches, to increase the number of schools, and effectively develop our establishments. To a certain extent, we are condemned to remain on the defensive, until the political question shall have been finally settled.

"And when that is likely to be, no one can tell. The events which have recently taken place, the journey of Rascherina, his illness and death, the mourning which followed and is still kept up; all these things have prevented anything being done, and have left affairs in a state of suspense; with difficulty, our imperial commissary obtained two or three audiences, but he was not able to enter into matters of business. Now that the government appears likely to resume its regular course, we may hope that the conferences will be held, and that we shall know the result. However, there will be many an obstacle opposed to the conclusion of the treaty especially as she who could have most contributed to remove them is no longer on the throne. Happily, the Almighty has no need of human treaties; and if He sometimes deigns to make use of them to advance the progress of His work, He knows very well how to make them succeed without such means. A proof of this will be seen in the following account.

X. Arrival of Ranavalona II.

"Hardly had Rascherina's eyes closed in death, when the state of affairs in the capital became very serious. In fact, a great conspiracy was organized for the purpose of effecting the ruin of the prime minister, Rainivoninahary, and changing the mode of electing the sovereign.

"With the exception of some old Malgassians, actuated by personal hatred, or the animosity of rival castes, the conspirators were recruited from the Protestant camp. Had they succeeded in their object, no doubt torrents of blood would have been shed, and no one can tell whether the Catholic Mission would not have been one of the first things sacrificed. But thanks to Divine Providence, the plot was discovered, and proved fatal to none but the conspirators. Four of the principal ringleaders succeeded in making their escape. Twenty others were arrested and condemned to death. Among these last were found three sixteenth century men, that is to say, men of the very highest rank in the government, and also the personage they thought to place on the throne. The twenty conspirators were to have been beheaded; owing to the entreaty of the Europeans, the penalty of death was commuted, and they were sentenced to be put in fetters and imprisoned, a punishment worse than death. No one can have an idea of the fate of the conspirators, who they were all thrown together. No door, no windows, the ceiling hardly high enough to allow of their standing upright; two or three holes in the roof to admit light and air; food calculated, not to keep them alive, but to procure them a lingering death, which, indeed, has already come to pass in the case of one of them, the brother of the famous Rainivoninahary, premier of the late Queen Rascherina, and a sixteenth century man like him. And, indeed, nothing but fear of the Europeans saved them from the axe. Among the unfortunate men thus condemned was one whose case excited the greatest compassion, the unhappy young man, who, having allowed himself to be carried away by ambition, obtained not a crown, but a lot of chains. There is another not so likely to attract sympathy; namely, the celebrated Rainivoninahary, brother of the present prime minister. Exiled in the reign of Rascherina, whose prime minister he had been for a short time, he contrived to get free, and came to take part in the affray.

Three of the condemned received baptism before being buried alive in the prison. Would that we could procure the same blessing for the rest! But they are closely guarded day and night by two hundred soldiers, and it is death to try to approach them. Nevertheless, we shall make another effort; the Lord may take pity on their poor souls.

"No sooner were quiet and order restored in the capital, than the prime minister undertook to provide a successor to the Queen. There was not much delay in making a selection, and it was all the more easy to have his choice accepted by the nobles and the people, as he had become by the overthrow of his enemies completely master of the situation. Ranimonina, the sister of the august Queen departed, was declared sovereign of Madagascar by acclamation, under the title of Ranavalona II., on the 21st of April, 1868.

"This princess, now forty-two years of age, has never had up to this time an opportunity of distinguishing herself. All agree in lauding the generosity of her heart. When in the act of expiring, Rascherina, with plaintive voice and eyes suffused with tears, recommended to her care the poor little orphans, Ratsihary and Rasoveronana. And eye-witnesses of the sad scene report that this last request of the royal sufferer was responded to by her sister with the deepest emotion. The latter hastened to adopt the orphans. When the period of mourning was over, the two children returned to the Catholic schools, and the young prince Ratsihary had the honor of serving Mass on the 29th of June, the feast of the holy Apostles Peter and Paul.

"Ranavalona II. had hardly ascended the throne when she informed the Missioners of her friendly dispositions in their regard, assuring them that she desired to be to them what Rascherina had been, that is to say, a protectress and a mother.

"The prime minister shares the sentiments of the new Queen. He saw plainly during the late troubles that freedom of opinion, the secret spring of Protestantism in the religious order, is also in the political order the fruitful source of revolution. Catholicism, on the contrary, by inculcating respect for authority, becomes its most stable support. No Catholics were to be found in the ranks of the restless spirits who disturbed the last days of Rascherina. The prime minister knew that well, and made no difficulty about acknowledging it; he knows where truth is to be found; let us hope he may be courageous enough to embrace it himself.

IX. General Review of the Condition of the Mission.

"Everywhere throughout the Mission our boys' and girls' schools continue to flourish; the number of pupils is constantly increasing; our space is too small to accommodate them; but we are most of all consoled by the excellent spirit that animates them.

"On the 25th of November, 1866, Divine Providence sent us a reinforcement, for which we cannot be too grateful: I allude to the arrival of the Christian Brothers, three in number. The education of youth, in other words the future prospect of Madagascar, could not be confided to more able or more devoted masters, and one day we hope the great island will owe to them and to the dear Sisters of St. Joseph, whose zeal is no less admirable, the best part of its regeneration. May our Lord deign to bestow on the ministry of these generous auxiliaries the success and benedictions which would be commensurate with the sentiments of affection and gratitude which we entertain towards them.

"Notwithstanding the numerical unimportance of the Catholic Mission of Madagascar, it affords us a great consolation in seeing the neophytes so assiduous in attending our instructions, and so zealous in frequenting the sacraments. Not a Sunday or festival comes round that we do not find several hundred Christians approach the Holy Table. During the months of March, May, and June, specially consecrated to St. Joseph and the Sacred Hearts of Jesus and Mary, we have counted as many as 2,000 communicants. The first Friday of every month the number of communicants is between 100 and 200; on the last feast of the Sacred Heart it was over 320.

"It is a truly astonishing thing, and one in which we recognize the finger of God, that the little Catholic Mission has continued to exist in spite of difficulties which I have merely touched on in this report. So many enemies leagued against it ought to have crushed it long ago, and yet, not only does it continue to exist, but it goes on developing itself more and more, with its thatched cottages, its churches of clay, and its purse nearly always empty. In vain has hereby taken possession of all the high places in the island, and covered them with sumptuous edifices; in vain does all that is rich and powerful in Tananarivo assemble in these buildings; our infant congregation, small as it is, will not perish, because it is a portion of the great Catholic Church; and our frail ship is attached in a divine and three-fold manner to the bark of Peter and the Sacred Hearts of Jesus and Mary.

"All this is for us, poor Missioners, a subject of exceeding joy, a consolation in the midst of all our trials. For us there is another source of courage and hope, and that is the efficacious and persevering support we receive from the admirable Society for the Propagation of the Faith; and above all, the benediction of Him who has sent us, and will never fail to assist us.

"Ray accept etc.

"Prefect-Apostolic of Madagascar."

Letters received since the one just read, inform us that the treaty prepared by Mr. Laborde, and negotiated by Mr. Garnier, imperial commissioner, was concluded and signed on the 8th of August.

"Although the right of acquiring property in perpetuity was not stipulated," writes the Rev. Father Limosin, (24th of August), "still the facility of taking leases for an indefinite period makes our position very comfortable. Henceforth we may settle where we like, and suitably lodge the good Sisters of St. Joseph. It is probable that the absence of all Frenchmen and all Catholics from the ranks of the conspirators, whose object was to deprive the prime minister of power and life, contributed not a little to the conclusion of the treaty. As Frenchmen, and especially as Missioners, we have reason to congratulate ourselves on an event which will restore confidence to our neophytes and determine many pagans to ask for baptism."

The Rev. Father Finas writes from Tananarivo, the 24th of August:

"It would be well to take advantage of the moral impression produced by the treaty, as well as of the material advantages it procures us. Even before the conclusion of the treaty, we were assailed by demands for Missioners, both for villages and towns in the neighborhood of Tananarivo, and for the interior parts, where no Catholics have ever been seen. Why are there so small a number of Apostolic laborers, now especially that the ministers of error are redoubling their efforts to extend their conquests?"

PERSONAL.

The Montreal Post has secured the services of Mr. J. L. Troy, late of the Toronto Tribune, as manager. We wish Mr. Troy, in his new sphere of labor, all that success to which his many sterling qualities entitle him.

Yesterday, at the Supervisor of Callers' Office, the following presentations were made by the square-timber cutters of Quebec: To Mr. James Patton, Supervisor, a handsome silver ice-jug and cup; to Mr. T. J. Walsh, Acting Deputy Supervisor, a gift same as the preceding; to Mr. Edmund Gowen, Bookkeeper, a splendid meerschaum pipe with tobacco jar (charged), match-box and ash tray; a pretty tray of the crane pattern.—Quebec Chronicle, 21st inst.

Robert Lubbeck, Cedar Rapids, writes: "I have used Dr. Thomas' Electric Oil both for myself and family for diphtheria, with the very best results. I regard it as the best remedy for this disease, and would use no other." When buying Dr. Thomas' Electric Oil, see that you get the genuine. Beware of imitations.

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A FANCY.

BY JAMES HENRY DENSEL. The tide goes out and the tide comes in, And gulls hang round the water's din; Our ears grow used to the water's din, And we heed the bird's quaint flight no more.

TALBOT, THE INFAMOUS IRISH POLICE SPY.

BY JAMES J. TRACY. CHAP. XX.

Two days after the scene described in the last chapter had taken place, a great crowd might be seen loitering around Richmond Prison. Men, women, and children were swaying to and fro like dark waves upon a stormy sea.

Here he looked Tim "square in the face," as if for security, and to show his good faith to the crowd. At this moment Tim looked at another direction, and saw something that seemed to strike terror into his soul.

"What on earth is this?" he whispered, pointing at the same time across the yard. "A few hours ago we heard cries as if the dead had come to life, as if they had come up out of their graves—then we had horrible rain and black clouds, and a darkened sun, do ye mind?"

"You must certainly did," said Tim. "Did you remember Larry, the runner?" "What Larry?"

"Poor Larry who got the hydrophobia on the day of the boat-race, do ye mind?" "Hall now forgot all about his captivity. 'What a mystery is man to man?'"

On the appearance of the first symptoms, as general debility, loss of appetite, pallor, chilly sensations, followed by night-sweats and cough, prompt measures of relief should be taken.

was almost covered with them. This was an assembly well worthy of study. There might be seen the student of law, the student of medicine, and the pale student of divinity; there might be found the soldier, the sailor and the artist; there might be counted youthful hearts grown hard with long familiarity with crime, and old hearts yet warm with early passions.

"Tim, Tim, old boy," cried a gentleman with a foreign appearance, as he saw the Prophet walk across the yard.

"I fear," said he to himself, as he turned around and gazed upon the gentleman who had hailed him, "that some cruel fiend has taken full possession of me and wishes to make a mockery of me. Here I am known in Dublin as well as in Carrick, and certainly it is that I was never before in Ireland's capital, do ye mind?"

Tim looked for a moment on the face of the stranger. Though the figure of the man had changed since last he saw it—the beard having grown much longer than even it was, and the hair having been cut remarkably shorter—Tim recognized in it an old friend.

"What on earth is this?" he whispered, pointing at the same time across the yard. "A few hours ago we heard cries as if the dead had come to life, as if they had come up out of their graves—then we had horrible rain and black clouds, and a darkened sun, do ye mind?"

"You must certainly did," said Tim. "Did you remember Larry, the runner?" "What Larry?"

"Poor Larry who got the hydrophobia on the day of the boat-race, do ye mind?" "Hall now forgot all about his captivity. 'What a mystery is man to man?'"

On the appearance of the first symptoms, as general debility, loss of appetite, pallor, chilly sensations, followed by night-sweats and cough, prompt measures of relief should be taken.

THE ALTAR.

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"Sir, you know not what mischief you are attempting to do; young as I am, I have been a drunkard; many is the good half-crown I have earned as a guide in this place, and then spent it on whiskey. The gentlemen used to give me a dram out of their bottles, just as you have offered to me now and I was then but too willing to accept it. After getting the taste of it I would go to the public house, and there speed on drink all had earned during the day. But, Sir, this was not the worst of it. At the only support of my mother, and while I was drinking she was left to starve. Think of her misery, and my selfishness. But the times are changed with us. I have been for a time a teetotaler. I took the pledge from Father Matthew, and with the help of God, I'll keep it while I live. When you engaged me to-day, I wanted you to allow me time to put on my Sunday clothes; for although I am not ill-dressed now, I have much better clothes for Sundays and holidays, none of which was I in possession of while I was in the habit of going to the public house and besides this, my mother has every comfort she can desire. All this happiness you are endeavoring to destroy. You tempt me to break my pledge, to become false to my vow, made before God and man. Oh, Sir, you do not know what you are doing. I would not break my pledge for all you are worth in the world. The boy's earnestness and eloquence made a deep impression on Mr. Hall, who saw that he was in the presence of a hero. After a moment's reflection his determination was fixed; he decided on becoming a teetotaler, and in order to prove to his guide his sincerity, he flung his flask of whiskey high over his head into the lake, in whose deep bosom it now lies buried. The joy and the excitement of the boy was intense; he danced about in a wild exuberance of delight. It was a scene not soon to be forgotten by either of the actors in it. Mr. Hall often told with pleasure of this as one of the happiest events of his life.

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THE CHURCH OF...

OTHERWISE THERE IS...

From the West...

The gospel which I...

CONTRADICTION...

HEAVEN UPON...

History of the "Hall Mary."

The "Hall Mary," as we now recite it, dates from the year 1515; originally consisted only of the words of the archangel and St. Elizabeth. Pope Gregory the Great ordered this primitive "Hall Mary" to be said at the offertory of the Mass on the fourth Sunday in Advent, and there we find it as follows: Ave Maria gratia plena, Dominus tecum, Benedictus tu in mulieribus, benedictus tu in mulieribus. (Hall Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb.)

It was in about this time that St. Ildefonso, Bishop of Toledo, knew the "Hall Mary," nine hundred years ago. Still the Western Church did not accept it as a regular prayer until the eight century. From the time of the Crusades it became the custom to say the "Hall Mary" every morning and night at the sound of the church bells. Pope Urban II, 1099, ordained that the church bells should ring three times—morning, noon and night—to remind the faithful to recite this prayer. There exists a document from Charles de Sully, Bishop of Paris, 1195, by which he urges his priests to see that the people knew and recited the "Hall Mary." From that time forward the sweet "Hall Mary" became the universal prayer of the Christian world.

Thy Name.

I told the rose thy name—it blushed and
its petals trembled as in ecstasy.
I cried thy name—like the bird
burst into song within the thick-leaved
tree.

Otherwise There is No Church at All—
Sermon by Bishop, P. J. Ryan,
of St. Louis.

From the Western Watchman.
The gospel which I have read to you,
my dear brethren, contains several im-
portant lessons, some of them doctrinal
and others moral, to which I desire to
draw your earnest attention this morning.
And, first of all, I would say that one of
the fundamental errors of this day is cor-
rected by those who read attentively the
gospel. This error is a misconception of
the nature of the Church of Jesus Christ.
A Church is popularly supposed to be a
collection of individuals who happen to
agree on the interpretation of certain texts
in Scripture under some leader, the
founder of the Church, very often the
Church itself, bearing his name. Luther,
Calvin, or John Wesley, or Alexander
Campbell, they reached their interpreta-
tion of certain passages with regard to
baptism or predestination or any other
subject, and a number of people, believing
in the truth of these interpretations, fol-
lowed them and formed a Church. The
true interpretation of the Church of God
on earth is wholly different. It is of
divine origin and there is no Church at all.
Jesus Christ did not give the Scriptures to
men to be judged by themselves, and to
form different communities, as they hap-
pen to agree or disagree. No; but he
said: "Thou art Peter, and upon this
rock I will build My Church—an institu-
tion of My own, built with My own
hands; upon a rock I will build My
Church, and the gates of hell shall not
prevail against it. Here is the concep-
tion of a divinely founded Church, and
only one. "My Church"—not many
Churches.

CONTRADICTING EACH OTHER,
but "My Church; and the gates of hell
shall not prevail against it." And again,
"He that will not hear the Church let him
be to thee as the heathen and the pub-
lican." And St. Paul says, "it is the pillar
and the ground of truth." No possibility
of his being of human origin, and, there-
fore, bearing the impress of everything
human—variety and falsehood. And St.
Paul goes further, if it were possible, he
says that Christ died—for what? What
was the object that the Apostle says
that Christ had in view to die? We all
know that He died for our redemption,
but St. Paul suggests another object,
and a most important one. "Christ," he
says, "died that He might found, form for
Himself, a Church without spot or with-
out wrinkle, or any such thing." Christ
died that He might found this institution—not
the accidental offering of this or that
man, but He died that He might found an
institution which was to be Himself, as it
were, perpetuated; which was to preach
His doctrine when He was to pass to
the glory which He had before the world
was made; which was to administer
sacraments, and to be man the means
of bringing him towards his God.
Hence the Apostle also says: "Husbands
love your wives as Christ loved the
Church," and makes the union of Christ
with His Church like that of husband and
wife, and the comparison suggests that
as Eve was formed from the body of Adam,
so in the sleep of the second Adam upon
the cross, when blood and water gushed
from His sacred side, a new Eve was
formed of His substance, and hence, as the
first Adam said, "Thou art flesh of my
flesh and bone of my bone," so St. Paul,
in this very connection, says: "Hence we
are all of His flesh, all His bones." Hence
the union of Christ and His Church.

Now, here is the conception of the
institution founded by Christ. In the par-
ables which our Divine Lord uttered, He
frequently mentions the characteristics of
this institution. It is called in these par-
ables "THE KINGDOM OF HEAVEN."
"BECAUSE UPON EARTH" it is the
kingdom of heaven, because it is the
kingdom of heaven being like unto the seed,
the smallest of all seeds, but which grows
and becomes so large that the birds of
the air might rest on its branches, He
could not mean that kingdom of heaven
where he dwells in glory, for there was no
gradual growth, God formed it from the
beginning. When He says the kingdom
of heaven or the kingdom of God is like
unto a field where a man sowed good seed,
and the enemy came in the night and sowed
tares amongst the good seed, He could not
mean the Kingdom of heaven beyond the
stars, because there is nothing defiled can
enter there, and no tares shall grow
amongst the wheat in this pasture land.
No; there shall be no uncultivated
field, no tares there among the corn; God
shall only admit there the pure and undef-
iled. When he speaks of the kingdom
of heaven being like unto the mustard seed,
five of which were foolish and wise, He
means His Kingdom upon this earth, where
the good and the bad, the foolish and the
wise, shall mingle together, where the tares
shall grow with the wheat. He speaks of
it as a net that contains all manner of
fishes. Hence our Lord is preaching the
kingdom of heaven—the characteristics of
that institution which was to be founded
upon a rock; the institution that he solemnly
declared the gates of hell should not
prevail against; the institution of which he
said "He who hears me hears Me, and he
who despises Me despises Me; the institu-
tion of which He said "As the Living Father
has sent Me I send you," and "all power is
given to Me in heaven and on earth, and
by the like commission I send you forth
to continue my work."

Now, there are other popular errors
concerning the nature of this institution
of the Church—popular errors among
those especially outside its pale, and per-
haps among some uneducated within it,
corrected by the examination of this day's
parable. There were those who held that
the Church was the collection of the pre-
destined; that all who belonged to the
Church would certainly be saved. Also, that
the Church was a collection of the perfect;
that those who belonged to the Church
could never fall away. And they quote
passages of Scripture—for Scripture is
quoted for almost anything—Scripture
misunderstood without authoritative inter-
pretation, as laws may be quoted by out-
lawry when they misunderstand and mis-
interpret them. Now, the Church is not
a collection of the predestined. There are
foolish virgins as well as wise virgins,
tares as well as wheat. The five virgins
were the friends of the bridegroom; yet
they were excluded. St. Paul trembled lest
he himself in the end should become a cast-
away, which shows that the second error
—that is, that the Church is a collection of
the perfect—of those that are once con-
verted, if really converted, they say never
can fall away, which produces an arro-
gance, a Pharisee-like pride, who look upon
those poor wretches who are not converted
and not members of the Church as cast-
aways from God, which nourishes that
arrogance and pride and contempt for
sinners which our Lord Himself did not
possess, and which itself is a greater crime
than the deepest sins of the sinners they
despise, as we see in the case of the Phar-
isee and the publican. Even supposing
that the publican was all he said he was,
and supposing that the Pharisee was all
that he himself said of himself, that pride
and arrogance vitiated all his
good works. Therefore, the Church is
not a collection of the predestined;
neither is the Church a collection of per-
fects who cannot fall away. These five
virgins fell away; some of the greatest
lights of the Church at times become ex-
tinguished upon her altars; some who
were great and holy became stumbling
blocks and leaders of error and of sin; and
therefore it is that Paul says, "Work out
your salvation in fear and trembling." Don't
think because you are a Christian you
are going to be saved by that fact.
Don't think because you are a Christian
you possess virtues now
Tremble in fear, and not only fear, but
a fear that is so great that it produces
trembling. In fear and trembling work
out your salvation; make your election
sure.

And others there are who suppose that
by faith alone in Christ and in the Church
they will be saved without good works.
But "the body without the spirit," says
the Apostle, "is dead, so is faith without
good works dead." Faith is necessary to
salvation; but, while it is necessary, it is
not sufficient for salvation. The good
works must accompany the faith of the
one who believes, no matter how firmly—these
five foolish virgins believed that they had
the lamps that were significant of their
faith; they had no oil in them—the oil of
charity, the oil of good works, the oil that
would illuminate their way to the house
of the bridegroom—and because they had
only the lamps that symbolized faith,
without the oil that symbolized charity
and good works! He the bridegroom,
said to them, "I know you not." Besides
these doctrinal errors concerning the
institution of the Church, this day's gospel
is suggestive also of great moral lessons
concerning the necessity of vigilance, in
order that man might be saved. "Watch,
for you know not the day nor the hour"
Watch, for you know not the day nor the
hour of temptation, when you may lose
the accumulated merits of almost an
entire life; watch, for no matter how perfect,
you may lose all. There are those watch-
ing for yourself if you would be saved.
"Watch and pray," said the Lord to his
disciples, "that you may not enter into
temptation." He vigilant, if possible, to
fight the temptation itself. This is im-
portant. Hence our Lord tells us to pray
to our Heavenly Father not to be led into
temptation. Now, temptation is not sin.
Some of the greatest saints that ever lived
were tempted constantly, severely
tempted. They did not sin. Still they
pray not to be led into temptation. Though
it is not sin, it is the occasion of a sin,
and, if possible, we have to fight the
occasion, fight the temptation, and pray to
God that we may not be led into the
temptation; if we are conscious of our
own weakness. There are men who
would go to the stake, who would die
rather than deliberately plan a
sin for ten minutes,
and yet in temptation might fall. When
Peter was asked if he was not with Jesus
of Nazareth in the garden, if they had
given him ten minutes to consider his
answer, I believe he would never have
denied Jesus Christ. He was taken
unawares. Of course it was a sin, a base
cowardly act, but it came in the moment
of temptation. He should not have gone
into the hall of Caiaphas; he ought to have
known his weakness in advance. Christ
foretold him, notwithstanding his swear-
ing, that if all should leave Him he would
not; "I will not sin; I love you; I am
loyal; if I love you I will go to death
with you; I will be crucified with you; I
know I am strong enough; I know I love
you enough;" and then he fell, miserably,
wretchedly fell, because he avoided not
the temptation. Watch, therefore, and
pray, that you may not enter even into
the temptation to sin. This vigilance is
all important. It was revealed to a ser-
vant of God that of all the subjects that
the tempter of man hated that the preachers
of the word should touch on, was the
subject of avoiding the occasions of sin,
because the occasion produced the tempta-
tion, and the temptation produced the
sin. Hence watching in advance. Watch,
for you know not the day nor the hour of
your fall.

Again, not only should we watch against
temptation, but, as we cannot entirely
avoid temptation, we have to be vigilant
with regard to the enemies that we have
to meet. We must meet tempta-
tion sometimes. Our enemies are
to be met. St. Paul did not do so.
"We contend," he says, "not merely
with flesh and blood, but with powers and
principalities, with the spirits of wicked-
ness in high places." Behold the enemies

that oppose us! The world with its false
maxims; the world with its human re-
spect; the world with its pestiferous air
that we breathe, which produces ambition
within us to be great, to rise above our
fellows, to have the world speaking of us;
that fame which no sensible man, if he
thinks at all, will really think worth look-
ing for, which is so short-lived, which can-
not but in very rare instances be of such
a nature as really even to
SATISFY FOR A WHILE
the desires of an ambitious man who has
anything in him—that human respect,
those false principles, what other people
do! that false standard of morality—the
world! And, then the flesh, with its con-
cupiscences. Look at these leaders of the
three armies that we have to oppose.
Look at the world with its followers and
look at the host of persons that have
fallen on the right hand and the left, that
the world has destroyed, and then look
at the flesh with its terrible list of crimes.
Look at the nations desolated by it. Look
it brought the Greek to Troy; it brought
the English to Ireland, with their train of
followers; it brought the Moor to Spain;
it brought the religious revolution of the
sixteenth century to England under Henry
VIII, and left desolate its glorious cathed-
rals and its abbeys, and divided a people
who now occupy the world around us
throughout the world, might intelligence,
defenders of Christianity throughout the
land if they were united as in the days of
their Catholic fervor. Look at the desola-
tion to nations; look at the desolation
to families; look at the divisions, the
divorces, the jealousies, the hatred, the
death procured by this enemy. And this
is the enemy that we have to oppose—an
enemy that uses the world and the flesh,
that, with his superior intelligence and his
knowledge of our weakness, plans our
destruction; that demon who effected the
fall of our first parents; that demon,
always potent, and most potent when he
lies in ambush, as he is doing at this
time, and making men believe he is not in
existence at all, but still planning and
still arranging and still using the weak
flesh and the world around us for our
destruction; that subtle intelligence,
always inert, sometimes going around
"like a roaring lion, seeking whom he
may devour," and at others hiding himself,
pretending he is not there, the more
effectually to effect his fell purposes. And
it is against this terrible army—that army
followed by so many, that army where
we behold the
EFFECTS OF THE CARNAGE
of the race from the beginning—it is against
this army we have to watch. "Watch and
pray, that you may not enter into tempta-
tion." "Watch and pray" when you have
entered into temptation, that your enemy
overcome you not. Not only "watch" but
"pray," not only "pray" but "watch" for
you know not the day nor the hour." And,
finally, "watch and pray" that the hour of
death may not surprise you in a state of
sin, as the cry in the midnight of the
foolish virgins, "Behold the bride-
groom cometh!" And they heaped their
extinguished lamps. They had no oil,
and the cry came in the black midnight
while they were asleep. Oh, how often
it comes to man, the cry of death!
"Behold! Your God comes to demand an
account of your life, to demand an account
of those whom you have scandalized in
your day, of those whom you have robbed
of their substance—of those whose charac-
ters you have injured—of those whose faith
you have weakened—of those whom you
have left now desolate and without God
because of your iniquities. "Behold the
bridegroom cometh!" Give an account of
your stewardship during life.

The virgins when they heard that cry
said to their more prudent sisters: "Give
us of your oil, because our lamps are ex-
tinguished; we have no oil and the bride-
groom is coming," but the prudent said:
"No; for perhaps there will not be enough
for us and for you." You might think it
would be more generous for them to
share, but the prudent would have been
excluded from the house of the bride-
groom if there was not enough for both.
Charity obliges us to aid our neighbor, but
not to the extent of destroying ourselves.
Charity does not obligate us to exclude
ourselves from the kingdom of heaven for
any one; but well ordered charity would
obligate us to seek our own salvation. As St.
Paul says to Timothy, a Bishop, and to all
those in position, take heed to yourselves
and the flock over which Christ has placed
you." But "yourselves" first. "What
doth it profit a man to gain the whole
world if he suffers the loss of his soul?"
and
IF A MAN IS IN DANGER
of eternal loss, he is bound to take care of
that immortal soul, and he is not bound
to risk that soul for those who have been
imprudent and have not taken the neces-
sary means to save their souls. It is true
that there is a bright heroic virtue to
which some saints have soared; it is true
that St. Paul wished to be anathema for
his brethren; it is true that there were
some living that would go to hell
and remain there forever; that there
were mortal sin; but those heights of heroic
virtue to which no man can be bound to
soar. These are exceptional instances.
These, in the order of Christian charity,
can form no standard for our action, and
therefore the prudent virgins acted pru-
dently when they would not risk their own
salvation through a false charity for their
foolish sisters.

Now, when the bridegroom and the
bride entered their home, the foolish vir-
gins came and they cried at the door,
"Lord, open to us." Out in the darkness,
excluded from the house, seeing the lights
and hearing the songs of joy within, they
came and prayed, "Open to us," but He
said to them, "Amen, amen, I say to you,
I know you not. I know not who you
are." "Dost thou not know us? Why,
we are thy own friends. Thou dost
invite us to come and meet thy bride,
we are of thy own circle, of Thy own
kindred." "Amen, I say to you, I know
you not." And these are the words of
Jesus Christ. How like the expression in
another passage of Scripture, where our
Lord said: "Not every man that
saith to Me, 'Lord! Lord!' will enter the
kingdom of heaven; but he who
doeth the will of My Father who is
in heaven, he will enter the kingdom of
heaven." And many in that day," says
Jesus Christ, "many will say to Me, 'Have
we not prophesied in Thy name? Have
we not cast out devils in Thy name? Have
we not worked miracles in Thy name?'
and I will testify to them that I know
them not, and will say, 'Depart from Me
ye
WORKERS OF INIQUITY.
I know you not.'"
Now, brethren, as they expostulated
with Jesus Christ—He represents them as
expostulating with him—so when the hour
comes, and that we, in sin, are called away
by God suddenly, such expostulation will
be useless. It is all-important that we
should attend attention to this remark. I
have asked you many a time to reflect
upon it. The more I think of it the more
I see in it and the more important to me
it is—that is, we ought to know ourselves,
and we ought to try and know the ways of
God as far as He has revealed them. "My
ways are not your ways, My thoughts are
not your thoughts." Still, God has, in His
certain extent, revealed His ways to a
certain extent, and it is this: That God
for these four or five thousand years, has
waited a long time, forgives frequently,
marvellously, to such an extent that if
it were man who was forgiving we would
call it criminal weakness, but He has
patience because He is eternal. He waits
a long time; He forgives often. We see
His charity in the answer to Peter, when
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crouched at His feet, expecting that He
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lieving stoned to death, when he said: "He
that is without sin among you let him cast
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disappeared, one by one, He turned His
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tude of His forgiveness, there seems to be
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I come in your iniquity, forgiveness shall
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punishment shall be in proportion to
your iniquity, and my long waitings, and
having waited for you with the
patience of a God, I will punish
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the soul leaves the body she leaves all that
amused her upon this earth, what she
delighted in—the little trifles, trinkets,
honors, the fame, the human loves—all
that partially, not entirely, for she is never
satisfied with such things—all that parti-
ally amused her, and in part for a while
satisfied her, all these will disappear. She
will be left alone, and naturally, like the
bird liberated from the cage, she will fly
up towards God. Her mere human ambi-
tions have passed away. Now she is alone;
she seeks God. Now she understands what
we so seldom understand, how a saint like
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whole night and far into the day looking
up to heaven and simply saying, "My
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because God is revealing every moment
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when those gates shall close never again
to be opened, we shall be left in the
supreme, desolate eternal solitude of that
exterior darkness where there shall be
weeping eternal and gnashing of the teeth

of remorse, when we could have saved
ourselves by listening to our Lord's warn-
ing. "Watch, for you know not the day
nor the hour."
Therefore, dear brethren, as God for-
gives us so often, has been so merciful in
that past life of each and every one of
you—we are all strangers to each other,
each man and woman has his own or her
own history, his own and her own sym-
pathies, his own or her own sins; but
each and every one knows in his or her
heart that God has been good to them—
how many a time will we not lift up our
hearts to God and say, "Oh, how good
Thou hast been to me! How good that I
did not die long ago! How good and
forgiving and waiting and warning and
threatening! How good!" Oh, let that
goodness of God be to you a reason to re-
ciprocate His mercy, to "watch, for you
know not the day nor the hour;" to re-
member that in proportion to His mercies
so also shall be His justice in the end, and
may God in His mercy make you thus vig-
ilant that when He shall come, you may
be prepared to meet Him and enter with
the Eternal Bridegroom into His palace,
to be forever more happy with Him!

PROSELYTISM.
Too Much Zeal in a Hopeless Cause.

Catholics laugh at the "evangelizing"
efforts of Protestant missionaries in Catho-
lic countries. They blantly set down the
whole thing as a humbug. Yet thousands
on thousands of dollars are contributed
every year by worthy people whose one
ambition in life seems to consist in the
thought of converting a "Romanist" from
the darkness and error of his ways into
the blessed light and freedom of Protest-
antism. No amount of failure can
dampen this holy ardor in the Protestant
Reformation became an established fact
and system of religious disorganization in
this world the lines of demarcation be-
tween Protestant and Catholic people have
undergone little or no change. Whatever
inroads there have been against Protest-
antism. Within the present century there
has been a mighty Catholic movement in
Protestant lands—so mighty that all the
world sees and recognizes it, and men of
Mr. Froude's way of thinking are amazed
at it and wonder what the world is com-
ing to. But of any movement in the
contrary direction, any Protestant
inroad on Catholic lands, there is
absolutely none. Protestant missions
there are in Catholic countries, but their
mainly on the foreign missionary field as a
safe and profitable opening in life—sure
money and little to do for it. Well, prob-
ably they do as much good there as they
would do anywhere. As long as they be-
have themselves they at least do no harm.
Their hired zeal, however, is sometimes
without discretion. Some of them have an
itching for meddling. When they meddle
they muddle. They call the Catholics
bigotry; they abuse their faith and its
practices; they insult the Blessed Mother
of God; and if now and then one of them
gets knocked on the head for their open
insults to all that a Catholic holds dear,
he has himself to thank, and if he were even
half a man, would not go whining
through the world of "persecution for
righteousness' sake" and all that sort of
nonsense, but take his cracked scapula as
a natural punishment for his blasphemy
and insults.

Here is a man, the Rev. J. Milton
Greene, writing from Mexico to our con-
temporary, the Evangelist, on "the Mis-
sionary Problem in Romish Countries."
Mr. Greene's letter is full of the old time
Protestant missionary nonsense and lies.
Yes, lies is the word, Mr. Greene; there is
no use beating around the bush. Mr.
Greene lies with zest and with a fine relish
of the lie. Of course, to Mr. Missionary
Greene, Mexico is a vast field, and all
the evil is directly traceable to the Catho-
lic Church. "I question," says Mr. Greene,
"whether any other set of influences tends
so surely and so rapidly to destroy all
faith in God and truth and immortality,
as does the Romish Church." Now, the
author of this piece of ruffianism would
be astonished if a Catholic whom he ap-
proached with such sentiments should
reply to them in a manner more forcible
than polite. Does the Evangelist dream
that men are likely to learn aught of
Christianity from a person who writes to
this manner of the Catholic Church?
Darwin, Spencer, and the rest of them
are, in Mr. Greene's opinion, "but pig-
mies as infidel makers in comparison with
the Romish priesthood." "What means,"
he asks, "shall we employ to reach these
indifferent and unbelieving men [the
Mexicans] who sneer at us, treat our
mission with utter coldness, and care for
none of these things? We will tell them.
Learn to speak the truth and learn to be
decent in word as well as in act. While
to the Protestant Missionary Societies
we say—if you wish Catholics to enter-
tain any respect at all for Protestants,
repress your ruffians, or at least keep
them at home. Men of the Greene stamp
are a walking insult to honest Catholics."
—Catholic Review.

Given up by Doctors.

"Is it possible that Mr. Godfrey is up
and at work, and cured by so simple a
remedy?"
"I assure you it is true that he is en-
tirely cured, and with nothing but Hop
Bitters; and only ten days ago his doc-
tors gave him up and said he must die!"
Well-a-day! That's remarkable! I will
give you this and get some for my poor
George—I know hops are good."

Woman and her Diseases.

is the title of a large illustrated treatise,
by Dr. R. V. Pierce, Buffalo, N. Y., sent
to any address for three stamps. It teaches
successful self-treatment.

Hallade.

Maiden, if within thy breast
Lurks the trust that thou shalt see
From life's love the purest, best,
Quaffing nectar white the lees
Mingle not, upon thy knees
Quickly fall for guidance never
Daily with false dreams that please;
Love and wine deceive us ever.

GOD REIGNS.

Here is another of those striking lessons
which we have had occasion to repeat now
and then for English readers:
"No long since the Progres de l'Air,
edited by one M. Chambaud, publishes a
series of blasphemies against the person
of Corpus Christi, to which M. Ville-
franche referred in the following number
of the Journal de l'Air, concluding his
article as follows:
"M. Chambaud might employ himself
better than in provoking the Divine Jus-
tice. He is completely blind and deaf to
the warnings that have been given him
very before the morning of the execution
of the famous degrees against the
Trappists of Notre Dame des Dombes.
There were three who directed the attack;
of the three, only one remains."
To this paragraph M. Chambaud made,
or caused to be made, the following reply:
"We did our pen in the tears that fall
from our sad eyes, we are grieved to the
very bottom of our hearts, as we make
known to our readers and friends the sad
loss that we are going to suffer in the
person of our much to be regretted director,
M. Chambaud. Irrevocably condemned by
M. Villefranche, the future defunct
prepares himself for death. We hope
that the numerous friends of the con-
demned man will avail themselves of the
opportunity to present to him their con-
dolence and to give him the assur-
ances that he will enjoy with him to the
grave the sympathies of all the know-
him. As in former times the Grand Mas-
ter of the Templars, condemned to the
stake by a Pope and a king, summoned
both of them to appear shortly before the
tribunal of God, so in like manner does
M. Villefranche, the illustrious prophet,
who has just made the discovery that
republicans are mortal, summon M. Cham-
baud before the same tribunal, whither
two of his friends, the golden rule, know-
answer the terrible accusation that stands
against them. 'There were three who
directed the attack,' exclaims Jernatus
Villefranche, of the three, only one re-
mains."
"Unless M. Villefranche will be moved
by our prayers, it is over with us; we
prepare a black margin for our next issue;
there will be mourning, surely, however,
since we have been so charitably forewarn-
ed, we shall make terms with the under-
takers. There will be competition, and
we can thus secure a better bargain; but
we are not in a hurry."
But that in the midst of the
nineteenth century people should dare to
involve the divine anger, which strikes
dead those guilty of sacrilege—and, accord-
ing to the journal, those are guilty of sacrileg-
e who obey the laws, and do not adore
a rod of paste, the golden rule, the Catho-
lics—is something inconceivable."
M. Chambaud, who was thirty-four
years of age, and in splendid health, was
at Lyons on Saturday, August 12th; next
day he was at a fashionable meeting at
Montagnan, where he enjoyed himself
heartily; Monday, at 8 o'clock in the
morning he looked over the proofs of his
journal. Feeling an attack of cholera,
he sent at once for three physicians. At
10:30 o'clock he was no

The Catholic Record
Published every Friday morning at 456 Richmond Street.
Rev. JOHN P. COFFEY, Editor.
THOMAS COFFEY, Publisher & Proprietor.

LETTER FROM HIS LORDSHIP BISHOP WALSH.
London, Ont., May 23, 1878.
DEAR MR. COFFEY:—As you have become proprietor and publisher of the Catholic Record, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests.

LETTER FROM BISHOP CLEARY.
Bishop's Palace, Kingston, 13th Nov., 1882.
DEAR SIR:—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the Catholic Record published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selection from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.

M. DONAT CROWE, Agent for the Catholic Record.

Catholic Record.

LONDON, FRIDAY, SEPT. 28, 1883.

CIRCULAR LETTER OF HIS LORDSHIP THE BISHOP OF LONDON TO THE CLERGY OF HIS DIOCESE.

Bishop's Palace, London, Sep. 25th, 1883.

REV. AND DEAR SIR:—Our Holy Father Leo XIII. has addressed an Encyclical Letter to the Universal Church, in which, after recounting several of the signal and public benefits obtained for the Church and society through the intercession of the Immaculate Mother of God, he prescribes special devotions to be practised towards her during the coming month of October. In the present sad and urgent necessities of the Holy See and of the Church in various countries, our Holy Father calls upon the faithful to have recourse by holy and fervent prayer to our Blessed Mother, in order that, now as of old, she might, by her powerful intercessions, obtain from her divine Son, our Lord and Saviour Jesus Christ, the triumph of His truth, and the victory of His Church over the hostile powers of earth and hell, for the spiritual welfare of the faithful and the salvation of Christian society. For this purpose our Holy Father ordains:

1st. That the festival of the Holy Rosary, which occurs on Sunday, the 7th proximo, should be celebrated with special devotion and solemnity.
2nd. That from the first of October until the second of November, five decades at least, of the Holy Rosary, together with the Litany of Loretto, should be daily recited in all parish churches.

3rd. That the same devotion should be practised in other churches and chapels dedicated to the Blessed Virgin wherever the Ordinary shall consider it useful and practicable. Furthermore, the Holy Father desires that, in addition to the office of the Rosary, the Holy Sacrament of the Mass should be celebrated and the Benediction of the Blessed Sacrament given to the faithful.

In order that the children of the Church might, with more earnestness and spiritual profit, apply themselves to the practice of the aforesaid devotions, the Holy Father has deigned to grant the following indulgences:

1st. A plenary indulgence to all who, on the festival of the Rosary or, where priests are not sufficiently numerous to hear confessions, on any day of the Octave, having worthily received the Sacraments of Penance and the Blessed Eucharist, shall visit a church and there offer up their prayers to God for the wants of the Church according to the intention of His Holiness.
2nd. An indulgence of seven years and as many forty days' indulgences which may be gained by the faithful as often as they shall devoutly recite the Holy Rosary for the intentions of the Holy Father. To those who for some reasonable cause cannot be present in church at the aforesaid devotions His Holiness has deigned to grant the same indulgences provided they privately recite the Rosary and the Litany of Loretto according to his intentions.

3rd. His Holiness also grants a plenary indulgence, on any day they may choose within the stated time, to all those who during the period aforesaid shall have present ten times at the public recital of the holy Rosary, or who, prevented by some just cause from assisting thereat, shall have as often privately recited it, provided also they receive worthily the Sacraments of penance and the Blessed Eucharist, and pray for the intentions of His Holiness.

We exhort you, Dear Revd. Father, to carry out with all fidelity the aforesaid prescriptions of our great Pope, and with all possible zeal to urge the faithful committed to your charge to avail themselves of the rich treasures of graces and spiritual favors offered to them on this occasion. In order to carry out the intentions of

His Holiness you will please have daily during the appointed time:

1. A public recital of the Rosary and of the Litany of Loretto in your parish church after the celebration of the holy sacrifice of the Mass.
2nd. You will give Benediction of the Most Holy Sacrament as often as practicable during the month of October.
3rd. You will afford the faithful every opportunity of approaching the Sacraments of Penance and the Blessed Eucharist with the view of gaining the indulgences.

4th. You will explain fully the nature and benefits of indulgences and the conditions on which the aforesaid indulgences may be obtained.
The grace of our Lord Jesus Christ be with yourself and your faithful people. Believe me to be, Rev. and Dear Father, Your devoted servant in Christ,

+ JOHN WALSH, Bishop of London.

ITALY AND THE PAPACY.

How many times since 1870 have we been assured that the question of the temporal power of the Papacy is finally and irrevocably settled, and that the Popes can never again become temporal sovereigns? No sooner had the Piedmontese forces, in violation of every private and public obligation, seized on the Eternal City than every non-Catholic and every anti-Catholic publicist the world over hastened to assert and reassert that the fall of the temporal power of the Papacy was final. Catholics, grieved and mortified as they were by the sad events of that period, dispirited and disheartened by the then gloomy outlook, did not, however, lose hope. The noble pontiff himself, whose loss was greatest and sufferings most acute, gave his children the brightest example of patience, endurance and heroism in his noble bearing during the dark days of spoliation and injustice that followed the occupation of Rome by the degenerate Savoyard. He felt that though the children of iniquity had achieved a triumph, it would be but momentary, and that in God's own time the victory would once more crown the right.

The fortitude of the illustrious Pontiff under adversity and trial, in the midst of humiliations and bitterness, such as have rarely, if ever, befallen a sovereign, inspired his faithful children with courage and hope for a bright day of triumph to come. The advent to the papal throne of the present great Pontiff, one of the most gifted who has yet filled the chair of Peter, almost immediately after the demise of the prince who had seized on the patrimony of the Holy See, has produced one of the most auspicious events in the modern history of the Papacy. Blessed with the heroic endurance of his illustrious predecessor, and with a prudence and forecast that have no parallel at the present day, Pope Leo XIII. has, within five brief years, succeeded in drawing the attention of the world to the relations of the Papacy with Italy. By his recent letter to the Cardinals de Luca, Petra, and Hordenzroether, which is, we are coolly informed by cable dispatch, a most important and erudite document, the Holy Father has produced a profound impression on Italian public opinion. This most able and erudite document, different, it is said, from anything that has for centuries appeared from the Vatican, clearly proves that the Papacy is no enemy to Italy, but, on the contrary, was, and is a national glory. There is not throughout its own whole length a single word of attack on free institutions or the national sentiment. The letter opens by reciting the fact that the assaults of the adversaries of the Church are more especially directed against ecclesiastical history, especially to that part having reference to the relations between the Papacy and Italy. Their estrangement, the Holy Father points out, has already brought disastrous effects, and may still lead to other consequences of incalculable evil. It is for this reason that the Holy Father communicates his views to the three Cardinals in order that through their wisdom they may be carried into effect. History, maintains the Supreme Pontiff, when studied without passion, is the best apology for the Church and the Papacy, and those who attack the Papacy cannot learn history intact, for history is a living witness of its great glories. They, therefore, have recourse to falsehood and misrepresentation. This course they began three centu-

ries ago and have since followed. The example thus set by the avowed enemies of the Holy See has been unfortunately followed by Italian and Catholic writers. After deploring the sad fact that the falsehoods of the past have been revived and are now being taught in all countries against the Church, the Holy Father reminds the Cardinals of the inestimable benefits which the Holy See has rendered to European society, but particularly to Italy, which, among other benefits, derived the great one of preserving intact its religious unity. The letter then proceeds to recite the opposition of the earlier Popes to all barbaric invasions, the work achieved by them when the seat of the Roman empire was transplanted to Constantinople, demonstrating that the temporal power prove a great source of civil utility. The Popes, in order to defend the rights of their own sovereignty, several times prevented a great part of Italian territory from becoming subject to foreign rule. The Holy Father reminds the Italian nation of the glorious days of the medieval republics, the struggle against the Turks and the battle of Lepanto. It is painful, His Holiness adds, to see so many Protestant writers doing justice to the Papacy, while Italians do the reverse. It is, therefore, necessary, that men of conscience, deeply versed in similar studies, should begin to write a history with the object of propagating the genuine truth, answering by the clear exposition of facts the accusations accumulated against the Papacy. The Holy Father then announces that the library and archives of the Vatican will be placed at the disposal of writers, who, under the supervision of the three Cardinals above named, will undertake the publication of so important a work. No one can feel surprised at the interest aroused among all classes in Italy by the Papal letter. The whole question of the relations between Italy and the Papacy is once more opened, and there cannot be the slightest doubt that its re-opening will be productive of the very best effects. More than twenty years ago Dr. Brownson wrote of the situation in Italy at that time:

We will say in conclusion, that we are far from being convinced that the affairs of the peninsula are either settled, or in train of being settled speedily. In the first place we have some doubts if Divine Providence will give a final victory to a power that has been so unjust, so inconsiderate, so unscrupulous in the means it has adopted, as the Piedmontese government; in the second place, we do not believe that the Emperor of the French really wishes all Italy to be united in one kingdom under Victor Emmanuel, or any other Italian prince. In his own mind, he would like to see the peninsula divided into two kingdoms, one under the Emperor of the French, and the other under the King of Italy. He would not doubt be favorable to Italian unity, as it would strengthen France against her enemies, and, in some sense, preserve to her the hegemony of Europe; but he knows far better than we do that this is not the policy of Italy, once constituted and recognized as an independent kingdom, will follow in its alliances its own interest, and be as likely to ally itself with England, Austria, or Russia as with France. He must see that a united Italy would be followed by the union of the peninsula under a single government, and by the unity of Germany, which, instead of strengthening France, would really reduce her to a second-class power. If he finds it impossible to carry out the policy of his uncle, and virtually to absorb the Spanish and Italian peninsulas in his own empire, he will most likely return to what for centuries has been the policy of the French government, that of permitting no great centralized power on the frontiers of France. It has always been the policy of the French government to keep Italy divided, to prevent a union of the Spanish and Portuguese which in their results may bring about, as at the peace of Vienna in 1816, the re-establishment in its integrity of the Papal government; but, if so, we hope it will be without compelling us to go over again the experience of the last forty-five years. If that government is re-established, we hope it will be really independent and obliged to follow the policy neither of Austria nor of France, and that Italian patriots will cease to disturb the peace of Europe.

These words, penned long before the fall of Rome itself, but at a time when the pusillanimous course of the late emperor of the French filled the whole Catholic world with doubt and alarm, indicate the danger in which France placed herself by her wicked connivance at Piedmontese treachery. Italy, once constituted and recognized as an independent kingdom, not only pursued its course of spoliation in regard of the Papacy, but basely abandoned France in the

hour of the latter's trial and humiliation. Not one noble or generous action worthy the Italian nation or its traditions has the Savoyard dynasty performed since the unification of the peninsula. Having betrayed France, under circumstances of peculiar perfidy and ingratitude, no other power can place on Italy the slightest dependence. The position of that country is, therefore, notwithstanding the alliances it has of late forced itself into, one of comparative isolation. The European atmosphere is now filled with wars and rumors of wars. There is a feeling throughout the continent that mighty struggles are at hand, and that the map of Europe is to be changed as it has not been for seventy years. That these struggles will speedily come we make no doubt. The foundation of two mighty combinations, one with Germany and the other with Russia at its head, betokens the approach of troublous times. What will the end be? Among other things the re-establishment, we think, as foretold by Brownson, of the Papal government in full and secure enjoyment of independence. Italian public men look to the future with no feeling of security. Prussia, having made common interest with Austria, they can hope for nothing from the former country—and everyone knows what they deserve to expect from the latter. All that now remains for them to do is to cultivate, in so far as they can, the good will of Austria. The Holy Father could not, under the circumstances, have chosen a letter moment to make an appeal to the best feelings of the Italian people. They have been too long deceived and befooled by political charlatans and hungry adventurers. The Holy Father now appeals to history as the vindicator of the Papacy, and history on this subject cannot be appealed to in vain. The position of the Papacy is wholly unassailable in the light of history. "Though the sovereignty," said years ago, Dr. Brownson, "in its own nature is temporal, yet the right of the Pope to govern is not purely temporal. These states are not precisely the domain of the Pope, for he is, after all, their administrator rather than their sovereign. He is not elected sovereign of those states, but is elected bishop of Rome, and therefore Pope or supreme visible head of the Church, and it is because he is Pope that he exercises the right of sovereignty over them. They are states of the church; the sovereignty is vested in the Holy See, and therefore a right of the spiritual society and invested with the spiritual character which attaches to all the rights or goods of the Church. Here is the reason why, though we can distinguish the political from the religious question in the recent act of wresting Aemilia or Romagna from the Holy See, and annexing it to the kingdom of Sardinia. There is in the act not simply a political crime punishable by the civil authority, but a sin against the Church, the sin designated at all times under the name of sacrilege, not only because it despoils the Holy See of its goods, but because it appropriates to profane uses what was devoted to sacred uses. The Church, by her divine constitution, it may be conceded, was not invested with the right of sovereignty over these states, nor any right to appropriate the government of them to herself." But when they came legitimately into her possession, and she became, whether by act of the people or the concession of princes, or as first occupant of the vacant throne, their legitimate sovereign, the right of sovereignty over them ceased to be a laical right, and became a right of the spiritual society, and of the Pope as supreme chief of that society. It then could not be attacked without attacking not merely a temporal, but also a spiritual right, and incurring the guilt of sacrilege. The Pope, in his capacity as temporal ruler, has and can have no authority over to alienate them, and can alienate them only as spiritual head of the Church, and then only for spiritual reasons, for the interests of religion, of which he is supreme judge. Under every point of view then, the political question is complicated with the spiritual."

THE IRISH FRANCHISE.

Our readers are well aware of the fact that the Irish franchise is one of the most unjust and restricted character. To remove the inequalities of that franchise the government during the late session of Parliament introduced a bill extending the franchise to certain classes in Ireland that are now unjustly deprived of the privilege of voting. The bill passed the Commons, but was unceremoniously rejected by the Lords. The latter body sees no injustice in permitting classes in England to exercise the franchise corresponding to those very classes in Ireland to which they refuse that privilege. To understand the injustice and inequalities of the Irish franchise, we need but cite the statement of an Irish writer of authority:

The Province of Ulster, he says, comprising nine counties, and having a population of 1,312,876, has 15,856 votes less than Birmingham and Nottingham, in England, with but a little more than one-third as many people. The two provinces of Munster and Leinster, comprising 18 counties, with a population (not counting that of cities or boroughs) of 2,674,000 have 6,218 less voters than the two English counties of Cheshire and Derbyshire, having less than one million of people. Dublin, Limerick, Cork, Athlone, Waterford, Mallow, Drogheda, Dundalk, Kilkenny, Ennis, Clonmel, Bandon, Tralee, Carlow, Dungarvan, Wexford, New Ross, Portlinton and Youghal, cities and boroughs of Leinster and Munster, having a united population of 855,000, have 21,820 voters less, between them, than the two English boroughs of Salford and Hull, with but a united population of 250,000. The entire province of Connaught, with over 850,000 people, has 1,718 voters less than Stoke-upon-Trent, English borough, with a population of 131,000. Finally Glasgow has 2,630 more voters than all the cities and boroughs of Ireland combined; Yorkshire has 180,000 more than all the Irish counties, while Lancashire has near 120,000 more voters than the whole of Ireland put together.

The moral of this disparity between the state of the English and Irish franchise is this: If Ireland were allowed the same electoral privileges accorded to England and Scotland, Ireland would elect 90 out of the 103 Irish representatives on the National ticket. At present she only returns about 25 consistent and 35 doubtful Nationalists; leaving 43 seats at the disposal of Tories and Whigs, by which the actual voting strength of the Irish National Party in the House of Commons is reduced to 27.

It is satisfactory to know that the popular chamber in England is at all events favorably disposed to the just extension of the right of voting in Ireland, and that even with the present restricted franchise, the national party is, with due organization, certain of carrying at the first opportunity more than three-fourths of the Irish constituencies. In connection with the proposed extension of the franchise in Ireland, it is said that the Gladstone government propose coupling with it a proposition to reduce the number of Irish representatives in the House of Commons. Even in point of population, Ireland is not now adequately represented in the House of Commons. Besides, she entered the Union with a guaranteed representation of at least one hundred members. Wicked and corrupt as was the last Parliament of Ireland, it had never sanctioned the legislative union if ever Ireland were to lose its

relative strength of representation in the Imperial Commons. The terms of the compact of union have, however, been before this time grievously violated, and we need not be surprised if ere long, with or without reform in the franchise, that compact be again violated in respect of representation. The very proposal to thus gag the voice of Ireland by reducing its representation is another proof of British incapacity, to govern Ireland on any other lines but those of prejudice and despotism.

WILFUL MISREPRESENTATION.

The Toronto Telegram has from its very origin been characterized by a settled and studied purpose to vilify and misrepresent the Irish race. The Telegram finds that such vilification and misrepresentation pays. It panders to the depraved appetite of a narrow bigotry that delights in any injustice done an outraged but devoted race. It were difficult to ascertain which the Telegram hates the more intensely, the race or the religion of Irishmen, nor is it any part of our purpose now to determine the direction in which the unconcealable animosity of purchasable journalism is most inclined. Our purpose is to call the attention of our readers to an article which appeared in the Telegram some short time ago, purporting to deal with the important subject of "Irish American Journals." In this tirade the Toronto organ of fanaticism fairly surpasses itself. Without even a shadow of justification for a course so absurd, it sets out by assuming that the Irish World is the chosen organ of American Irishmen, that it speaks their sentiments, and represents their views and feelings. The Telegram knows quite well that the Irish World is not and cannot be fairly taken as the mouthpiece of Irish American public opinion. We do not indeed deny that the Irish World does speak the sentiments of some Irishmen and of some Irish organizations. But it also speaks the sentiments of many who are not Irish and of organizations that have no purpose in common with the achievement of Irish independence. Speaking of the Irish World as if it were the sole organ of Irish public opinion, the Telegram says: "If its object were to lower the cause of Irish nationality in the estimation of mankind, and to impress the world with the conviction that Irishmen, and particularly Irish Americans, are the most ignorant, bigoted, unreasonable and ungovernable portion of the human race, then nothing could surpass its pages in adaptation to this end. In them one looks in vain for serious reasoning or sound argument. On the contrary, they overflow with filthy billingsgate, elaborate blackguardism, and horrible avowals of sympathy with schemes of wholesale violence and murder that would disgrace the vilest wretches that ever cursed the earth. Delighting in and sustaining such a paper as this, and making it the medium of their purposes and desires, Irishmen cannot be surprised to find themselves despised and ostracized by the American people and their aims and methods forcibly condemned by the respectable portion of the American press."

THE IRISH FRANCHISE.

Who, we should like to ask, has given the Telegram information that the Irish delight in and sustain the Irish World? Who has proved to his satisfaction that they make that journal the medium of the expression of their purposes and desires? And where has he learned that Irishmen are despised and ostracized by the American people? The wish in this case is assuredly the father of the thought, and the thought as foul as its origin.

We know something of the Irish World and something of the Toronto Telegram, and must in all candor say that for filthy billingsgate and elaborate blackguardism the latter completely distances the former and fairly equals any journal on the continent. "It is notorious," continues the Telegram, "that from Maine to Mexico, the Irish Catholic element is looked upon with suspicion and distrust as a disturbing force, likely, if not seriously confronted to hinder the advance of American institutions, having for their object the development of popular intelligence,

and thereby the destruction of popular government. The Irish Catholics are the cause of all our woes! Here they are from Maine to Mexico, found fanatics with Catholics who do not however be disturbing force, advancement of nations, but because we have a like Canada who will be able for ever, non-Catholic nations, such as the United Irishmen, etc. However, prev America from that reason, re dictate. "Irishmen," "owe it to the country to win and to disavow who write for The Patrick Rossas and the all belong to the misery and dgram is evidence proceedings of the spectable repr Irishmen ever that convention by the Irish of endorsement contrary, rep not an organ ion in America edly disavow O'Donovan R mott. The on Irish Am proved itself attempt at m tempt made cravings of race and reli

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