

The Catholic Record.

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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, OCTOBER 29, 1898.

NO. 1,045.

The Catholic Record.

London, Saturday, October 29, 1898.

THE END APPROACHING.

With the Archbishop of Canterbury publishing pastorals on Confession and with John Kensit making an onslaught on the Romish tendencies of Anglicanism, the end seems to be very near. Macaulay's New Zealander should hurry along with his sketch book before even the ruins likewise disappear.

DA COSTA AND PROTESTANTISM.

We have not yet heard of the "disciplining" of Dr. Da Costa for his sweeping condemnation of Protestantism. The episcopal authorities may think twice before tackling the outspoken divine, and in doing so will be wise in their generation. The doctor has said nothing but what is well known, and he has simply the courage of his convictions. Moreover, the crowd will always flock to hear something spicy, and we venture to say that he could throw off the Anglican yoke and be financially none the worse for it. However, we acquit him of a seeking after sensation; we believe him to be sincere, and hope that he may be convinced that the sect that is powerless against the ever encroaching tide of irreligion cannot possibly be the "Bride of Christ."

CAPTAIN DREYFUS.

We are told that all the Paris newspapers are in favor of Dreyfus' liberation. The dramatic incidents of his arrest, the touching letter of his wife to the Holy Father, and his consignment to the unhealthy prison island, are some of the things that prey upon the sentimentally inclined, and claim the compassion of even those who believe him to be guilty. But the fact that the Paris newspapers are clamoring for his release counts for very little. They are principally in the hands of the Jews and Freemasons, who are everywhere and have an unlimited command of money. They naturally desire the pardon of a compatriot, and French tribunals will inform us very soon if justice can be bought or sold.

A UNITED IRISH PARTY.

Reports from various meetings in the old land convey to us the pleasing intelligence that Irishmen have done with dissension and disunion and have resolved to display the unselfish and truly national spirit that made the united party of 1886. It was Ireland first and self last. They have seen also that the discord was effected by but a few and they have made up their minds that the few must slip down and out or get into line. The enemies that have retarded the cause of Home Rule and bereft the Irish Party of influence and power were caused by those who preferred personal aims to their country's good. All manner of charges were directed against men who, whatever their capabilities might be, were justified in their claim to the respect of reasonable Irishmen. But this seems now like past history. The clouds of anger and passion are fast disappearing under the rays of the sun of unity. Old friends who battled side by side a decade ago are shaking hands again and are prepared to commence another page of the history of Home Rule.

A DEATH BED DENIAL.

A subscriber sends us a letter informing us of the death of an individual who refused to receive the last sacraments. He was moral and charitable and was at one period of his life a fervent Catholic. He became infatuated later on with his own ideas and then the end. No one can read the secrets of the invisible world, but from what we know from Revelation the chances are against that individual.

A Catholic may have opinions in all things excepting Faith. That comes to him from the Giver of all good, and he has no rights except to guard and protect it. He cannot lose it save through his own fault. He cannot indulge in opinions contrary to faith without committing sin. We speak of reasonable individuals and not of lunatics. The Catholic, therefore, who has any desire for eternal happiness should

avoid anything that might tarnish the beauty of the treasure confided to him by God.

THE ALLIANCE.

We suggest that three representative men should be appointed to explore the country inhabited by the mysterious individuals yeelp: Anglo Saxons. The question as we are not given to antiquarian studies, interested us but little, but since hearing of the "potentialities of the Anglo Saxon," a burning desire to know something about him has taken possession of us. We did learn that the Anglo Saxons were helped to the great unknown by the Normans and we were satisfied they were buried.

But here they are at the present day entering into an alliance. Some of them have emigrated to the United States and the others dwell in Birmingham, England. Are they descendants of the men who died on the field of Hastings? Are they whom we have looked upon as Irish and German extraction but Anglo Saxons who have for centuries kept themselves hidden, waiting anxiously for a favorable moment to emerge from obscurity?

UNHAPPY FRANCE.

France is about to take the name of God from her coils. She has banished Him from her schools, her parliament and her families, and she declares that her path is through the desert of Infidelity. No nation ever went far without God. Years ago France was within the grasp of the invader, and her path was that of the slave: to-day she is within the grasp of the Jew and Free-Mason, and she is fronting annihilation. Years ago Joan of Arc kindled into white flame the dying flame of patriotism and Frenchmen were free again, with their own laws and that mass of perfidy and ingratitude called their king. But they believed in God and confided to Him their destiny, and handed down to their children the memory of the brave deeds done by Heaven through the maid of Domremy. To-day, however, the outlook is darker than in the days when the sons of France were awaked from sleep to battle with their hereditary foe. They have lost seemingly all virility. They have done with the traditions of the past and they are content with the abject slavery of the present. Thirty-eight million are controlled by one hundred thousand Jews. There are, we are told, many pious Catholics in France. We believe that. But the Catholicity that allows its rights to be violated and its cause to be disregarded does not lend itself to much admiration.

IT IS OUR DUTY.

Every Catholic, we think, should take a practical interest in live questions—that is, questions which concern them, temporarily or spiritually. We have been too remiss in this respect: we have been too quiet, thinking it probably to be the best plan; but we should awaken to the fact that we are here by right and not by sufferance, and that we also have to take our share in the work of upbuilding our nation. We should be on the platform when any subject comes up for public discussion. We should do our own thinking. We owe it to our manhood not to permit ourselves to be duped and deceived by the gentlemen who talk eloquently of what we have done and of the beauty of our holy religion. We are not now, of course, always deceived. We are beginning to have sight keen enough to pierce through the flimsy sophistries of the politicians and of the "model Catholics" who become furious at any assumption of jurisdiction by the Church. We have our principles, not man-made, but God-made, and it behooves us to hold to them with all our energies. If we are in doubt with regard to them, we have those whom God has placed over us to teach and to guide us, as our sources of information.

We do not insinuate for one instant that our taking part in public questions should make us aggressive in a way that would be calculated to arouse the enmity of our separated brethren. We should take our stand as Canadians interested in the welfare and progress of our country. It might get us out of the rut or the "don't care" habit, and might also convince us that we are not serfs but citizens—not to be led by the

nose to the polls and to vote as our political dictators command us, but to exercise the franchise in a way that becometh our intelligence and freewill.

We are not "talking politics." We leave that to the ward heeler and professional politician. "Politics" is one of the curses of Canada. For statecraft, the direction of the destinies of a country, we have but admiration, but for politics, that is, the scheming and lying and sham, the sundering of friendships, the conversion of sane men into hopeless lunatics for the time being, we have but pity. It blinds us to our common interests and makes us an easy prey to the spoiler. It prevents united action and deprives us of the powers that we should have in the community. We do not want "one party," but if any section of men of our political religion should endeavor to thwart us in our efforts to secure our rights, then we say principle is above any party and that we should cut adrift from it and start on new lines. If Catholics, then, would take an interest in public questions, the formulators of laws, who have generally an eye on the public, might exercise due discretion. When we speak of Catholics, we have no intention of referring to the "hickory" kind, but to the Catholics who know what they want, and are not to be cajoled into forgetting it or be prevented from demanding it by oratorical blandishments.

CONSECRATION OF ARCHBISHOP GAUTHIER.

The liturgy of our Holy Church has many a ceremony which uplift her children into a region beyond the land of sight, but there is none more impressive and solemn than that of the consecration of a Bishop. As we gazed on the inspiring scene in the Cathedral and beheld the venerable figures of our separated chiefs and heard the solemn words of the celebrant and the assistant Bishops, we knew no empty ceremony was taking place.

The two thousand years that have elapsed since the time of Christ were bridged over and we seemed to hear the words "As the Father hath sent Me, so I send you." No, it was no empty ceremony—or a tribute to the zeal and learning of him who was to be created with the insignia of Episcopal power. It was a divine work—the creation of an apostle—the fashioning of an instrument whereby faith might be implanted and guarded in the souls of men. It was the endowing of the pastor chosen by the Supreme Pontiff with power from on high by the infusion of the Holy Ghost. He came into the sanctuary a priest and left it a Bishop—one endowed with the plenitude of the priesthood, given the power to confirm and to ordain, bequeathed the supernatural fitness to be a ruler, and anointed, and blessed, and transformed so as to be able to stir up, for the profit and guidance of his spiritual children, the grace received by the imposition of hands. We were carried back in spirit to the far-off time when the first Bishops received their commissions, and were endowed with the power of binding and loosing, and were sent into the world to preach to every creature all things whatsoever the Master had commanded them. One more link was forged and riveted to that Apostolic chain that has never been broken since the days of Pentecost. One more captain was given a commission in the army of God, that is advancing towards the gates eternal. Its serried ranks fear no defeat, for Christ is with them, and its work will remain whilst there is a human soul above ground, because it is the very energy and life of the Son of God.

We wish *ad multos annos* to Most Rev. Dr. Gauthier, whom God has chosen to bring forth good fruit and whom He has placed with the Princes of his people. We take this opportunity to give expression to our respect for his many admirable qualities of mind and heart, of our gratitude for his unwearied and faithful devotion to duty and of our veneration for his undimmed and untarnished priesthood that is our pride and his glory.

More might we say, but the ceremony of the 18th inst. is more eloquent and expressive than the words that come unbidden to our lips. We take, however, the liberty of assuring him that we shall ever cherish in

fond remembrance the memory of his labor in upbuilding the Church of God. Years have come and gone and we know that his early fervor has been but deepened and intensified, and that he knows no other aim than self-sacrifice and recognizes now no loftier motive than that which inspired him to consecrate every faculty and energy of his being to the service of God.

He will meet with trials, for the discipline is not above the Master, but in stress and storm the Lord knoweth who are His. The prayers of his predecessors, the fearless prelate who was all patience in rebuking the ignorant, but aflame with Apostolic zeal in resisting all attempts to minimize the Episcopal authority, will strengthen him. His spiritual children will give him consolation by the purity and fervor of their lives and his priests, whom St. Francis de Sales calls the arms of a Bishop, will be a rampart round about him. They will be loyal to him—ready to second his designs and to look up at all times to him as their Father.

And whilst we wish him many years of work for God's honor and glory we pray also that the wisdom "that sitteth by the throne" may labor with him and guide him and give justice to his rule.

EPISCOPALIAN CONVERTED.

New York, Oct. 18.—Mrs. W. H. Shields, of 200 West Fifty-fifth street, New York, has lately returned from Paris, where she had been received into the Catholic Church. She is a sister of John Spencer Turner, jr., a former Episcopal clergyman, whose conversion to the Catholic Church took place last summer.

Mr. Turner was born in Brooklyn, and was ordained to a deaconate in the Episcopal Church in 1892 and to the ministry in 1894. He was the rector of the Church of the Good Shepherd, Rochester, N. Y., when he incurred the displeasure of the late Bishop Cox, because of his Ritualistic practices. The Bishop forbade him preaching in that diocese, and in answer he caused a black flag to be displayed from his residence.

After leaving Rochester, Mr. Turner became rector of the Church of the Holy Innocents, Hoboken, N. J. He was later an assistant in the Holy Cross church, this city. He subsequently went abroad and was received into the Catholic Church in Paris last July by Cardinal Richard, the Archbishop of Paris. Mr. Turner will study for the priesthood in Rome.

THE MANNER OF SAYING THE ROSARY.

There are different manners of saying this prayer well. The first is to attach ourselves to the sense of the words, such as we have explained them, to enjoy them, to penetrate into them; the mind tires and is wearied, the heart never. A second manner is to propose to ourselves, before commencing each decade, a special intention, which by occupying the mind and the heart whilst reciting it, obviates the weariness of repetition by means of the particular interest attached to each intention. For example: One decade may be said for some fault which needs to be corrected. Another for such or such a virtue to be acquired; the third for such or such a grace which we desire; a fourth for the conversion of sinners or some particular sinner, and a fifth for the souls in purgatory. A third manner is to occupy ourselves with the mysteries of the rosary: one day with the mysteries—the Annunciation, the Visitation, Christmas, the Purification, and the finding of Jesus in the Temple; the second day a meditation may be made on the sorrowful mysteries—Jesus in the Garden of Olives, scourged, crowned with thorns, bearing His cross, crucified; the third day it will be the glorious mysteries—the Resurrection, the Ascension, Pentecost, the Assumption, and the Coronation of the Blessed Virgin in heaven. Is there not abundant and varied matter for our meditation in all these great mysteries, and shall we still dare to speak of monotony? A fourth manner of reciting the rosary is to consider the Blessed Virgin in the first decade as daughter of the Father; in the second, as mother of the Son; in the third, as spouse of the Holy Ghost; in the fourth, as Queen of the Church triumphant; in the fifth as Queen of the Church Suffering; in the sixth, as Queen of the Church Militant. These are new points of view eminently suited to sustain piety during the recitation of each decade. Have we recourse to these different means for saying the rosary well?—St. Boniface Calendar.

We lack will rather than strength; are able to do more and better than we are inclined to do; and say we can not because we have not the courage to say we will not.—Bishop Spalding.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.—George Eliot.

A CATHOLIC BUREAU OF INFORMATION.

Practical Suggestion Ament the Work of Refuting Slanders Directed Against the Church.

Messenger of the Sacred Heart.

The editor of Scribner's Magazine, when forced to admit that one of the writers in his monthly has made a grave mistake which might injure the much slandered friars of the Philippines, expressed his regret that Scribner's has no department for correcting such errors, as if his private letter and apology could do more than show he was aware of the injury done, but unwilling to repair it. Father York, editor of the Monitor, would not have let the matter rest here. Not long ago he organized a crusade against two of the San Francisco daily papers, and by inducing Catholics to withdraw their subscriptions forced the editor of one of them to drop an advertisement as indecent in itself as it was meant to be damaging to Catholics. Lately he has done good service by letting Catholics know the true character of Funk & Wagnall's trade issue known as the Literary Digest, which, though published as a literary periodical, has a department entitled "The Religious World," quite as unfair to the Church as the Independent, which is professedly Protestant. We cannot have too many of The Standard and Times or too many Monitors, or at least too many editors of the ability and zeal of the men who edit these thoroughly Catholic weeklies. The Century for October prints an article from some irresponsible writer who has little to say but the mean things that have been already published in Ainslee's and in the Independent.

IS IT WORTH WHILE?

"Is it worth while," some well-informed Catholics ask, to try to detect every false or injurious statement and to correct the same? It is very difficult, no doubt, far more so than to invent or retail the falsehood, since truth always requires conscientious study. It is also an endless task, since so many papers and magazines seem to make it a point to misrepresent the Church, while few of their editors seem to know when their reporters or writers are correct or mistaken in their statements about her. Then, may it not be that the harm done by their errors is purely imaginary or at least not serious enough to notice? Slight as the harm may seem to be and difficult as we may find it to correct, the errors daily printed by the press, the worth while doing, and the Catholic editors who devote themselves to this work deserve all praise and support. Since the secular press will not "impinch its own articles," as one of our prominent editors expressed it lately, and since even Catholics, in spite of the sad lessons we have had lately, are disposed to give some slight credit to what their daily newspaper reveals to them, the Catholic editor at least must keep track of their errors, as much to instruct his own as to leave no excuse to secular journals for not learning the truth, or to non-Catholics for forming false impressions of the Church.

A PRACTICAL SUGGESTION.

In this connection Catholics often complain that we have no great Catholic daily to which editors generally and Catholics all might look for a true account of religious as well as secular news. It takes more than a complaint to establish such a newspaper, and since it would need to be something more than an organ for advertising, as all our secular journals have become, it would have to struggle for money support, even were the editor or editors competent to publish it to be found. What is needed is a Catholic bureau of information to which all publicists might apply for a knowledge of Catholic matters, and to which we could look for a prompt contradiction to every false statement about faith. There is such a bureau in England under the auspices of the Catholic Truth Society, and a society of the same name exists in San Francisco. Every serious error in the newspapers, books or magazines is promptly reported to a committee appointed for this purpose and referred to some competent person, usually a specialist on the topic treated, for correction, published if possible in the offending paper, or else in other secular journals whose editors are glad to call attention to a rival's errors. It takes more than a suggestion to establish such a bureau, but at any rate the suggestion is practicable, and that of founding a Catholic daily is not clearly so.

TIME WELL SPENT.

It took a long time to make the editor of Scribner's Magazine admit his error referred to above, and it would take as long to make the editor of the Century admit that his knotty problem article in the October number contains an ignorant and wholly unfounded paragraph. It took more than six months to show that the "Lottery of Souls" reported in the leading Protestant weeklies was a pure fiction—and still the Catholic Champion (Ritualist) repeats it in its issue for October—it is taking time to spread abroad the letter of Cardinal Vaughan denying that "Jesuits in disguise" are striving to pervert the Anglicans; it will take some time to know all the truth about Catholics in the Philippines, though

we learn enough every day to know how the newspapers and the Protestant weeklies have deceived us; it would take three weeks at least to learn whether General Merritt did accord the interview given in the New York Herald for October 1, and whether he is correctly reported though no reasonable man believes that a gentleman or one of his official standing could possibly utter such foul things in such an insidious way. It takes time and labor, but every lie nailed injures the credit of a deceiving press and puts us on our guard against its impostures.

PROBLEMS IN THE PHILIPPINES.

What Father Doyle Would Do If He Were in Authority.

After the rampant, bitter and ill-disguised bigotry shown in many of the current statements about the religious condition of the Philippines with which the press is teeming to day, it is like a breeze of fresh air in a close room to read the fine, frank statements of Rev. A. P. Doyle, in an article on the subject published in the October Catholic World Magazine.

The Filipinos originally were but little removed from savagery. In no sense were they a homogeneous race, principally of the Malay type, with low forehead, high cheek bones and a reading nose, but still with a very large mixture of the Mongolian race among them. In the process of elevating such a mongrel class there is no agency so serviceable as the Catholic religion. It appeals to their sense of the dramatic through its gorgeous ceremonies. It gives them saints to honor who are in no sense abstractions, but near unto their very lives. It replaces their old idolatries by a living, vivid and realistic devotion to a God living among them, coming into close touch with them. In regard to morality, too, such has been the success of the Church that very few nations can throw the first stone at these poor children of nature. They gamble and fight their "gallos" at every opportunity, but the marriage tie is well preserved among them, and their sense of justice is so strong that there is very little need of bank locks or safety deposit vaults, while their deep sense of religion is evidenced by their numerous feasts.

It is an easy matter for a conscienceless correspondent who knows nothing of the rigors of discipline in monastic houses to imagine a rotten state of affairs, or even to pick up a floating story concerning one and generalize it, or even to accept the fabricated stories of the enemies of the monks and launch it before the civilized world as the gospel truth, and find ready believers. They that know are confident that affairs are not as the newspaper correspondents detail. It is possible that there may be some indolence. It is possible that, possessing considerable wealth, many of the priests have been content to sit down and do nothing. While in no sense condoning such inactivity when the interests of souls are at stake, still it must not be forgotten that the Philippines are but little removed from the equator, and that the torrid season lasts nearly all the year round. With but a suggestion of the same provocation in our own northern cities, when the days of summer come, almost without exception, the Protestant churches close their doors and go out of business, leaving the devil to run riot through the souls of their people all summer long, while the shepherds are off to Europe, the seashore or the mountains enjoying themselves. It would not be a very lamentable thing if the Church in the Philippines did have to awaken a few more energies and strain a few more sinews to get along.

Were I in authority I would persuade every Protestant minister to stay away from Manila. I would select the most thorough Americans among the Catholic priests of the country and establish an *entente cordiale* between them and the civil authorities. I would appoint as governor-general a broad-minded military man—one who understands the inner workings of the Catholic religion. He need not be a Catholic, but he should have no antipathies against the Church, and should strive to gain the sympathetic adherence of the ecclesiastical authorities. He should proceed in the establishment of courts and tribunals on the American plan, he should look out for the sanitation of the cities, suppression of rampant vice, and, as he is in duty bound, leave religion to his own devices. Proceeding on these lines we shall not conquer the Philippines so much as we shall win them to our way and methods, and not many years will have passed before we shall have planted among the Orientals the seeds of the freest and best government on the face of the earth.

On the great clock of Time there is but one word, and that word is "now." "Now," says a good authority, "is the watchword of the wise." "Now" is on the banner of the prudent. Keep this little word always in your mind; and whenever duty presents itself, and should perform it with all our might, remembering that "now" is the only time for us.

mine, would not before the nobility of such a character have felt itself ashamed and wretched. It was so with me. I hated myself for the course I had pursued, and I could not rest until I came as I have done to ask the pardon of you both, and, should I not be permitted, as I do not deserve to be, to resume my former relation to your daughter, that, at least, I may have the mournful satisfaction of being to her a brother and a protector.

He drooped his head a little at the last words as if in accordance with the humility of his speech, while into the prisoner's eyes came an unwonted and unbidden mist. He turned to his daughter. Her tears were already flowing; tears of gratitude and joy. Her father took her hand and placed it in that of Wilbur.

"This is the best answer I can make," he said, "except to add that God is very good!"

And then a silence fell upon the three for a few moments; the emotions in the heart of each were too sacred and too thrilling for speech to break upon them by a word.

Wilbur accompanied his betrothed when she went home from the prison, and when Mrs. Sibly met them at the door on their entrance she seemed very joyfully surprised.

"I know it all," Agnes hastened to say, "the cunning plot between you both to supply me with money. It is a consolation to know you considered me a charitable object."

The widow laughed. What a lengthy conversation the lovers held. There were no reserves now, and as Agnes frankly depicted her sufferings from the mysterious fear, doubt and suspicion that marked every day since her last farewell to Wilbur, over two years before, he was mentally calling himself a brute, a monster, and other equally hard names. Then, he told of his constant love for her, which he could neither forget nor subdue; how it flamed with an ardor that drove him day and night to his law book for distraction; and how it made hateful the very fortune he had gained by giving her up.

"But I can atone for that," he continued, "for to-morrow morning I shall set out resigning it."

This sacrifice of fortune which he had been so willing to make in the past and which he was now ready to renew, to her mind, more than atoned for his conduct in having sacrificed her to his pride, and she said half tearfully:

"It is too much, far too much, that you should lose so large an amount of money for my sake."

He silenced her with a look even before he answered:

"Never speak to me like that again."

TO BE CONTINUED.

LEAGUE OF THE SACRED HEART.

Charity to the Poor.

GENERAL INTENTION FOR NOVEMBER, 1898.

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart.

Alter our love for God, a love for His poor is the highest exercise of the virtue of charity which in His designs should rule the world. A true love of our neighbor is in some degree a love of God Himself, because all true charity makes us love others for God's sake. Hence it was that Christ said: "Thou shalt love the Lord, thy God;" and the second commandment is like this: "Thou shalt love thy neighbor." Our love for our neighbor who is poor is in a special manner a love for God, not only because He urges all to love the poor for His sake, but also because He deigns to accept as done for Himself whatever is done for them.

By charity to the poor is meant not merely the aid or alms given to the poor: it is the love which prompts the gift and makes it beneficial and acceptable. There is a way of helping the poor man which makes him shun the giver, and there is another way which makes him love the giver more than the gift: it is the way of true charity which is bound to beget love in others even when it cannot offer them favor or benefit.

Charity is the virtue by which we love things that are good and precisely for the good they contain. Hence to speak of charity to the poor means that the poor have something worthy of our love, and to say that such charity is a special exercise of the golden virtue means that there is some extraordinary excellence in a poor man worthy of our special love. This excellence it is difficult to discover. Flesh and blood cannot teach it to us, for the eye of sense and the wisdom of the world see in the poor only what is reputed misfortune and failure. The world detests their poverty and avoids their company; it organizes societies and pays its agents to act as intermediaries between it and the poor: it relieves them partly because it fears their anger, or dreads their importunity, and partly because it is shocked by the sight of human misery. Sometimes it aids them because it is good, i. e., it pays to do so, it is a means of getting notoriety, influence or praise. The world has no eye for what is good in poverty; only those whose intelligence is quickened by faith, and who look upon things as Christ did, recognize the excellence of the poor and their special titles to our love.

"Blessed is he that understandeth concerning the needy and the poor." It is all too easy to see their misery, but that makes it all the more difficult to appreciate what is so good in them as to call for our special affection. Still blessed is he that appreciates it, be-

cause it is really a mystery to human reason, and something made clear only by the light of faith. Almighty God appreciates it, and recommends it to our love. "His eyes look upon the poor man." He will bless as He blessed Job, him that delivers the poor man, for he considers that: "He that despiseth the poor reproacheth his Maker; but he that hath pity on the poor honoreth Him." He takes what is done to the poor as done unto Himself: "He that hath mercy on the poor lendeth to the Lord." With all the jealousy of love He takes their part, pleading for them, rewarding all who succor them, threatening those who ignore, and crushing those who oppress them. "Hear this you that crush the poor, and make the needy of the land to fall. And I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon every head, and baldness upon every head. I will send forth a famine into the land; not a famine of bread nor of thirst of water, but of hearing the word of the Lord."

In spite of all God's charity for the poor, in spite of the love which makes Him identify Himself with them in every possible way, blasphemous men have blamed Him for their poverty, and go so far as to turn them against their only true helper and counselor. Deaf to His pleading for the poor as revealed in the Old Testament, they are blind to the living model of charity for the poor in the person of Jesus Christ who, by actual poverty, protested against this blasphemy and proved His divine sympathy with them. How instinctively the world turns aside from the poverty of Christ! How cleverly even some Christians explain it away by ignoring that He ever was in need though He had not whereof to lay His head! How reluctantly even some Catholics admit the full force of His word to the young man seeking to be perfect: "Sell all thou hast, and give to the poor, and come and follow me," and in the very light of these words and of His own example, as followed by the Apostles, fail to acknowledge the efficacy and grace of the vows of poverty by which His chosen ones seek to bind themselves permanently in His service! Blessed is He that understandeth that Christ was poor in the strictest sense, and why He preferred poverty to riches just as He preferred the shame of the cross to joy.

Verily real charity to the poor is a mystery and a stumbling block to the world. When our Lord was enumerating the incontestable proofs of His divine mission, He clasped with such miracles as "the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again," this other marvel that: "the poor have the gospel preached to them;" and immediately He added: "and blessed is he that is not scandalized in me," that is to say, who does not find my love for the poor a stumbling block. That was a true love that could so unite Him with the object of it, all beneath Him thought it was, that He could sincerely speak of Himself as if He were one with every poor man: "For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you covered me; sick, and you visited me; I was in prison, and you came to me. Amen, I say to you, as long as you did it unto one of these my least brethren, you did it to me."

How royal His charity is! It does not stop to consider who is poor, or why he has become so; it does not calculate the causes, or speculate as to the remedies, or measure the amount of service done, but it is careful to dwell on every need so that none may be overlooked, and it purposely compares the cup of cold water to the risk of disease, so as to show that it is not the service, but the affection with which it is offered that measures true charity.

Unless we had Christ's own example to help us to understand concerning the needy and the poor, we might be disposed to consider the charities of some of His saints as extravagant and the narrative of His extraordinary favors for the same as beautiful pious legends. Saint Lawrence could well gather together the poor faithful and present them to his persecutor as the treasures of the Church, since He saw in them the clearest image of Christ. Saint Vincent de Paul could in all simplicity explain his enormous charities to the poor of Lorraine, even when his country was at war with it, and later to the Irish nobles made poor by Cromwell, by saying that our Lord was very noble but still very poor. A Charlemagne could sell his royal treasures for the poor, the saintly empress Mathilda prepare food, and fire and baths for them, the saintly queens Margaret and Elizabeth, and the holy Kings Louis of France and Stephen of Hungary, give them audience, harbor them and wait on them at table. Right royally did they help the poor, behold in them the poverty which Christ the King of kings had embraced as His own; and we can well believe that He vouchsafed to manifest Himself to them in the persons of their poor, since their lively faith made them strain their eyes to discover Him in those with whom He had so generously identified Himself.

Were we disposed to question whether the God of charity rewards the charitable in such an extraordinary way, we need only recall for a moment how liberally He has provided them with the means of continuing and extending their benefactions. The names of Saints John the Almoner, Hilary and Basil the Great, Dominic, Vincent de Paul, Augustine, Rose of Viterbo, Catharine of Siena, and a host of others, remind us that, even when God's servants have made them-

selves poor in order to enrich His poor, He has not been outdone by them in generosity, but has enabled them to do miracles of benevolence in His name. Even in our own day and country we have known men and women in and out of the cloister, who have provided for all the known needs of their fellow-men, for the weak and the aged, the sick and infirm, the homeless and destitute, not from their own resources but by the charity of the faithful, who are quick to respond to any appeal which is really prompted by charity.

In this age of charity, it is common to hear appeals that are not made in the spirit of charity. Political economy, philanthropy, humanitarianism, to use a term much in vogue of late, bid fair to supplant the works of Christian charity in our times. The secular charity agents grow more and more numerous every year, and naturally look with jealousy on any body of men or women working purely for the love of God as a painful rebuke on their own motives and methods. Hence they attempt to take possession and control of institutions which owe their existence purely to the charity of private persons, in many cases to the collected offerings of the poor. The State has its charities, the sects have theirs, and great organizations, some purely benevolent, others benevolent with a purpose, all parade before the world their deeds of charity, and advertise in the press, in books and in newspapers how much they benefit their dependents, until it looks at times as if the monopoly of charity were theirs, though in reality, charity, as a motive, may be wanting in all their schemes of relief or benevolence. Meanwhile the Sisters of Charity and Mercy are not idle, and the Little Sisters of the Poor, and all the religious congregations of women, who minister to Christ's poor without salary, and without any earthly compensation whatever, are toiling night and day, and year by year, in virtue of the vow by which they have generously given over to Christ, not only their present day only, but the future also, that they may make their sacrifice permanent and perfect.

Catholic charity is ingenious in devising ways and means of helping the poor without adding to their sense of want the sense of shame or of abject dependence. The Catholic pastor puts his poor box in the church; his St. Vincent de Paul men visit his poor without salary; his sewing society helps the poor to help themselves, and all this is going on in thousands of parishes in this country, and not one word about it appears in the newspapers. There is no theorizing, no complaint that the poor are never decreasing in number, or never satisfied, or too importunate, or occasionally deceptive, or spoiled by assistance too readily rendered. There is no socialistic clamor about the rights of the poor, but there is no hesitation about preaching the duties of the rich. It is one of the marks of the divine origin of the Church that she has the poor always with her. They are a legacy from Christ: they are His poor, and, by His consecration, they take His place. As we love Christ, we must love the poor and do for them what we would do for Him. Blessed are they and blessed are all who take pity on them. All of us are poor in some respects; we lack some gifts of soul or body and depend on others to supply what is lacking. The poor lack the very necessities of life, and God has given the same abundantly to many that they may act as His stewards for the children of His predilection, the poor.

ABANDONING THE REFORMATION!

From the Christian Intelligencer.

It is said that there are 1,700 clergymen of the Church of England who are members of the Confraternity of the Blessed Sacrament, organized to destroy the work of the Reformation. They are allies of the Church of Rome, and in belief and practice agree with that body. Many efforts have been made to prevent these clergymen from continuing their Roman practices in the churches of the Church of England, but with only small success. The Bishops of the State Church are apparently indifferent to the attempts to Romanize the Church of England. It is claimed that the large majority of the membership is opposed to the efforts of the confraternity and allied societies, such as the Holy Cross and the Ritualistic Sisterhoods, but can accomplish nothing because the Bishops thwart their endeavors or wishes. There is unquestionably a decided tendency among the clergy of the Church of England toward the Roman Church. The other denominations of Christians in Great Britain have formed a federation to oppose this sacerdotalism and endeavor to Romanize the Christian people of Great Britain. The membership of the churches of this alliance is now larger than that of the Church of England, and that majority bids fair to increase steadily. The prospect is that in a few years the Episcopal Church will cease to be the Established Church of Great Britain.

Toronto Firemen Testify.

M. McCartney, Lombard Street Fire Hall, Toronto, dated March 4th, 1897, states: "Am subject to very painful conditions of costiveness and other troubles resulting therefrom, but I am glad to say that I have found a perfect remedy in Dr. Casso's Kidney-Liver Pills. I trust this may be of benefit to others."

Ask your grocer for

Windsor Salt

For Table and Dairy, Purest and Best

The Orchard-Lands of Long Ago.

The Orchard-lands of Long Ago! O drowsy winds, awake and blow The snowy blossoms back to me, And all the buds that used to be! Blow back along the grassy ways Of truant feet, and lift the haze Of happy summer from the trees. That trail their tresses in the sea Of grain that float and overflow The orchard-lands of Long Ago!

Blow back the melody that slips In lazy laughter from the lips That marvel much if any kiss Is sweeter than the apple's bite. Blow back the twitter of the birds— The lip, the lither and the words Of merriment that found the shrine Of summer-time a glorious wine That drenched the leaves that loved it so In orchard-lands of Long Ago!

O memory! alight and sing Where rosy-bellied poppins cling, And golden russet-glades and gleams As in the old Arabian dream The fruits of that enchanted tree The glad Aladdin, robbed for me! And, drowsy winds, awake and fan My blood as when it overran A heart ripe as the apples grow In orchard-lands of Long Ago.

—James Whitcomb Riley.

THE ONLY POSSIBLE RESULT.

If those of our Protestant friends who favor the project of sending preachers of their several sects into our newly acquired possessions, would only consult the history of the past and ask themselves seriously what results will follow from such missionary undertaking, they will hardly, we imagine, advocate it as strongly as they are now doing.

There is not a single case on record where Protestant missionaries sent into a Catholic country, like Cuba and Porto Rico, ever succeeded in winning any appreciable number of the inhabitants to Protestant belief and practice. Italy, Mexico, Spain and South America are all evidences of the truth of that assertion. There is not in any one of those countries a Protestant element, composed of natives, that is worthy of the least consideration. Protestant missionary boards have sent thousands upon thousands of dollars into those lands; they have flooded them with Protestant literature; they have maintained at big expense an army of Protestant preachers there, and the result of it all is failure as far as any gain for Protestantism is concerned.

The only possible result that can follow Protestant missionary effort in a Catholic country is a partial or total destruction of the Catholic faith of its people; in other words, the promotion of irreligion and infidelity. We do not like to believe that our Protestant brethren, who profess to be Christians, desire to be responsible for such results. But these are the facts, and they cannot be denied. Protestant missionary invasion of a Catholic land means that if any greater number of people are to be converted to the faith of the rule—Catholicism.

Build Up.

When the system is run down a person comes an easy prey to Consumption or Scrofula. Many valuable lives are saved by using Scott's Emulsion as soon as a decline in health is observed.

How to Cure Headache.—Some people suffer untold misery day after day with Headache. There is rest neither day nor night until the nerves are all unstrung. The cause is generally a disordered stomach, and a cure can be effected by using Parmelee's Vegetable Pills, containing Mandrake and Dandelion. Mr. Finlay Wark, Lysander, P. Q., writes: "I find Parmelee's Pills a first class article for Bilious Headache."

TAKE ONLY the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic. Get HOOD'S.

All Women Should Read

This Interesting Letter—"I was Nervous and Weak."

Life Changed from Misery to Joy by Hood's Sarsaparilla.

The terrible trials of the "gentler sex" are beyond description. How Hood's Sarsaparilla is adapted for them and how it restores health and helps over the hard places, is well illustrated by Mrs. Place's letter.

"Dear Sirs:—In early life I suffered much from stomach troubles and spent a great deal of money in doctoring. I received temporary relief only to have a return of sickness, and for the past five years life has been made miserable by constant illness. During this period there have been six months that I was not off my bed, and for one year I suffered most severely. I was

Nervous and Weak and life seemed a burden. It happened that my husband bought a bottle of Hood's Sarsaparilla and I commenced to take it in small doses. In a short time it was evident that it was helping me. In two weeks I felt that I was being greatly benefited. About this time our youngest son, then 15 years of age, was taken down with typhoid fever. He passed on to his reward, and soon others of the family were taken ill, until I was the only one left to care for them. I continued taking Hood's Sarsaparilla, and to the surprise of myself and all the neighbors, I not only kept up and took care of the sick, but my

Health Continued to Improve. For nearly three months this siege of typhoid fever held the family down. All this time, as by a miracle, my health kept up and I grew stronger. At present I am feeling well and know that the benefit derived from Hood's Sarsaparilla is permanent. Other members of the household have since taken Hood's Sarsaparilla and Hood's Pills with good effect." Mrs. TRENBEE PLACE, N. Sixth St., Goshen, Ind.

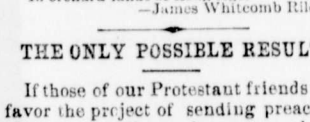
Hood's Sarsaparilla

Is the Best—in fact the One True Blood Purifier. Insist upon Hood's; take no substitute. Hood's Pills are prompt, efficient and easy in effect. 25 cents.

Are supplied in various qualities for all purposes

JOHN LABATT'S ALE AND PORTER

They are PURE and WHOLESOME and will do you good. TRY THEM. For sale by all Wine and Liquor Merchants.



Pure, Antiseptic, Emollient. Ask your Dealer to obtain full particulars for you. C. F. CALVERT & CO., Manchester.

SCHOOLS

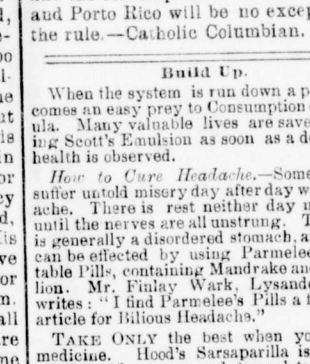
During the coming School Term of 1898-9 we respectfully solicit the favor of your orders for the supplying of Catholic Educational and other Text books, both in English and French; also, school stationery and school requisites.

SADLIER'S DOMINION SERIES. Sadlier's Dominion Reading Charts, 24 Reading Charts and one Chart of colors, mounted on 11 boards, size 2 1/2 by 3 1/2 inches. Sadlier's Dominion Speller, complete. Sadlier's Dominion First Reader, Part I. Sadlier's Dominion First Reader, Part II. Sadlier's Dominion Second Reader. Sadlier's Dominion Third Reader. Sadlier's Dominion Fourth Reader. Sadlier's Dominion Canadian History. Sadlier's Dominion Sacred History, large edition. Sadlier's Outlines of English History. Sadlier's School History of England, with 5 colored maps. Sadlier's Ancient and Modern History, with illustrations and colored maps. Sadlier's Edition of Butler's Catechism. Sadlier's Child's Catechism of Sacred History, New Testament, Part I. Sadlier's Child's Catechism of Sacred History, Old Testament. Sadlier's Bible History (Semester) Illustrated. Sadlier's Elementary Grammar, Blackboard Exercises. Sadlier's Edition of Grammaire Elementaire PAR E. ROBERT. Sadlier's Edition of Nougens' French and English. English and French Dictionary with Pronunciation. Sadlier's (P. D. & S.) Copy Books, A and B, with tracing.

D. & J. SADLIER & CO. CATHOLIC PUBLISHERS. 123 Church St., TORONTO, ONT. 1698 Notre Dame St., MONTREAL, QUE.

MEMORIAL WINDOWS

High-Class Church & Cathedral Windows. Equal to any English or American Work. HOBBS MFG. CO., London, Ont.



All Women Should Read

This Interesting Letter—"I was Nervous and Weak."

Life Changed from Misery to Joy by Hood's Sarsaparilla.

The terrible trials of the "gentler sex" are beyond description. How Hood's Sarsaparilla is adapted for them and how it restores health and helps over the hard places, is well illustrated by Mrs. Place's letter.

"Dear Sirs:—In early life I suffered much from stomach troubles and spent a great deal of money in doctoring. I received temporary relief only to have a return of sickness, and for the past five years life has been made miserable by constant illness. During this period there have been six months that I was not off my bed, and for one year I suffered most severely. I was

Nervous and Weak and life seemed a burden. It happened that my husband bought a bottle of Hood's Sarsaparilla and I commenced to take it in small doses. In a short time it was evident that it was helping me. In two weeks I felt that I was being greatly benefited. About this time our youngest son, then 15 years of age, was taken down with typhoid fever. He passed on to his reward, and soon others of the family were taken ill, until I was the only one left to care for them. I continued taking Hood's Sarsaparilla, and to the surprise of myself and all the neighbors, I not only kept up and took care of the sick, but my

Health Continued to Improve. For nearly three months this siege of typhoid fever held the family down. All this time, as by a miracle, my health kept up and I grew stronger. At present I am feeling well and know that the benefit derived from Hood's Sarsaparilla is permanent. Other members of the household have since taken Hood's Sarsaparilla and Hood's Pills with good effect." Mrs. TRENBEE PLACE, N. Sixth St., Goshen, Ind.

Hood's Sarsaparilla

Is the Best—in fact the One True Blood Purifier. Insist upon Hood's; take no substitute. Hood's Pills are prompt, efficient and easy in effect. 25 cents.

Metallie Monuments

1-2 Cheaper than Marble. Superior Workmanship. Satisfaction Guaranteed. Send for catalog. Agents wanted in all Catholic communities. Metallie Monument Co. of Toronto 211 Yonge Street, Toronto, (Limited).

PLAIN FACTS FOR FAIR MINDS.

THIS HAS A LARGER SALE THAN any other of the kind now in the market. It is not a controversial work, but simply a statement of Catholic Doctrine. The author is Rev. George M. Searle. The price is exceedingly low, only 15c. Free by mail to any address. The book contains 300 pages. Ask for it. Thos. Coffey, Catholic Record office, London, Ont.

THE O'KEEFE BREWERY COMPANY

OF TORONTO (Limited). SPECIALTIES—High-Class English and Bavarian Hopped Ales, XXX Porter and Stout, Pilsener Lager of World-Wide Reputation. W. HAWKE, Vice President. E. O'KEEFE, President.

O. LABELLE, MERCHANT TAILOR

372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship. 398 Richmond St. Telephone 656. We have on hand... A large quantity of the finest

French Bordeaux Clarets

Which will be sold at the lowest price. JAMES WILSON, London, Ont. UNDERTAKING.

JOHN FERGUSON & SONS,

180 King Street, Open Night and Day. Telephone—House 373; Factory 543.

Belleville + Business + College

BELLEVILLE, ONT. BOGLE & JEFFERS, Proprietors. The system of training is normal, scientific, thorough, comprising full instruction and practice in: I. Bookkeeping—Double and single entry business papers, and practice. II. Short-hand and Typewriting—Office and court work. III. Civil Service Qualifications—Indexing, Filing, Writing, Statistics, English and French optional. This College is open throughout the year. Students may enter at any time. Now is the time. J. FRITH JEFFERS, M. A. Write for Calendar. PRINCIPAL.

FOREST CITY Business and Shorthand COLLEGE

LONDON, ONT. A high grade Business and Shorthand School. Catalogue free. J. W. WESTERVELT, Principal.

A Large School in a Small City. CENTRAL Business College

STRAFFORD, ONT. Gives the best training in a commercial school, also typing, stenography, and shorthand. The system of instruction is scientific, and enables the possessor to secure a position in any business. Moderate rates; board cheap. Enter any time. W. J. ELLIOTT, Principal.

TELEGRAPHY.

Shorthand, Typewriting, Bookkeeping and all Commercial Subjects are properly taught in the CENTRAL BUSINESS COLLEGE, TORONTO. Fall term now open. Members admitted at any time. Eight regular teachers. Splendid equipment. Write for particulars. Address—W. H. SHAW, Principal. Young and Gerard Streets.

NORTHERN Business College

Owen Sound, Ontario. In the very best place in Canada. A first class Northern Business College, and Commercial Department in Canada. This college offers the most thorough and practical training in the business world. It is the only college in Ontario that offers a complete course in shorthand, stenography, and typewriting. For full particulars apply to: G. A. FLEMING, Principal.

THE PINES URSLINE ACADEMY

CHATHAM, ONT. THE EDUCATIONAL COURSE comprises every branch suitable for young ladies. Superior advantages offered for the cultivation of Music, Painting, Drawing and the Ceramic Arts. SPECIAL COURSE for pupils preparing for Teachers' Certificates. Matriculation in Commercial, Diplomas, Stenography and Typewriting. For particulars address—THE LADY SUPERIOR.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting. For further particulars apply to—REV. THOS. SPREZ, President.

ASSUMPTION + COLLEGE, SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses, including all ordinary expenses, \$150 per annum. For full particulars apply to—REV. L. CUSHING, C.S.B.

Cobbett's "Reformation."

Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. B. P. The book is printed in large, clear type. As it is published at a net price of 25 cents per copy in the United States, 30 cents will have to be charged in Canada. It will be sent to any address, free of postage, in stamps. Thos. Coffey, Catholic Record Office, London, Ontario.

COLLEGE OF REGIOPOLIS KINGSTON, ONT.

Departments—Collegiate, University, and Business and Shorthand. Efficient staff of qualified High School Teachers, graduates of the School of Pedagogy. Terms 8 weeks. Books rented from College by pupils. Complete Business Department in charge of a Chartered Accountant. Calendar, Prospectus on application to Vicky Levy, Kingston, V. G. Howland, Regiopolis College, Kingston. 1022-13.

PROFESSIONAL.

D. WAUGH, 37 TALBOT ST., LONDON, Ont. Specialty—Nervous Diseases.

D. WOODRUFF, No. 185 Queen's Avenue, West. Defective vision, impaired hearing, nasal catarrh, and troublesome throats. Eyes examined. Glasses adjusted. Hours: 12 to 4 p.m.

LOVE & DIGMAN, BARRISTERS, ETC. 418 Talbot St., London. Private funds to loan.

ALLAN LINE Royal Mail Steamship Co.

ESTABLISHED IN 1851. The Company's Fleet consists of Thirty-four Steamers aggregating 134,937 tons. Twin Screw Steamers—Titanian 10,000 tons, building. Castilian 8,500 tons, building. Bavarian, 10,000 tons—building.

Steamers sail weekly from Montreal to Liverpool, calling at Londonderry. During the season of navigation; also separate service from New York to Glasgow. The St. Lawrence route is 100 miles less ocean sailing than from New York.

The steamers are fitted with every improvement for the comfort of the passengers, in all classes, including bicycle racks, making the voyage steady in all weather, electric light, midship saloons, spacious promenade decks, music rooms, smoking rooms, etc. The special attention has been paid to the ventilation and sanitary arrangements. An experienced surgeon is carried on all passenger steamers.

Rates of passage lower than by most first-class lines. Circular giving rates and sailings on application to: H. BOUQUIER, Toronto. E. DE LA ROQUE, Montreal. T. G. CLARKE, London. Or, H. A. ALLAN, Montreal. 1021-23

The Catholic Record.

Published weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum. EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels," THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

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

London, Saturday, October 29, 1898.

CHURCH GOVERNMENT.

The announcement is made that the Rev. Dean Wentworth, Rector of St. David's Reformed Episcopal Church of New Edinburgh, near Ottawa, has been deprived of his parish by Bishop Fallows of Chicago, for absenting himself from his parish for the last three or four weeks without leaving any one in charge.

TURKISH TROOPS WITHDRAWN.

The Turkish troops have at last been banded out of Crete. The occasion which led to this result was the last outbreak for the massacre of Christians; but not content with the blood of Cretans, they murdered a number of British soldiers whom they surprised, together with the British Consul and his wife, throwing them into the fire and insultingly demanding that the British Government should save them.

WILL THERE BE WAR?

The position of affairs in Africa has assumed a very threatening condition owing to the conflicting interests of Great Britain and France. The British Government insists upon the evacuation of Fashoda by the French troops who were found there by General or Sirdar Kitchener when he proceeded up the Nile after the great victory over the dervishes at Omdurman.

the opinion that there will be no war, threatening as the situation appears at present.

ANOTHER PROPHECY.

Usually the prophecies definitely announcing the end of the world have emanated from the Second Adventists, but they have uniformly proved delusive after putting thousands of mistaken believers into a very ridiculous position of watching for days for the expected catastrophe.

JESUITS IN DISGUISE.

The assertion of the Anglican Bishop Ryle of Liverpool, which was practically to the effect that many Anglican clergymen are in reality "Jesuits who have obtained dispensations from the Pope to remain in the Church of England in order to further the cause of Rome," and to which we have already made reference in our columns, has brought the aggressively Low Church Bishop into a very absurd position.

Cardinal Vaughan's attention was called to the statement by a Church of England clergyman of York diocese, and the Cardinal's answer has been published, in which the following paragraphs fairly throw down the gauntlet to Bishop Ryle to substantiate his statement. His Eminence says:

"Now, if Bishop Ryle will give the name of any single clergyman of the Church of England whom he believes to be a Jesuit, I will engage to furnish him with such proof as shall be satisfactory evidence to any ordinary jury of Englishmen that he is not a Jesuit."

As a matter of course, Bishop Ryle did not take up the gauntlet, or endeavor to prove his statement. No doubt he wishes to appear before the world as too dignified to bandy arguments with the Cardinal, but the whole world will see that the true reason for his reticence is that he knows this statement to be a falsehood which he cannot substantiate, and instead of receiving the applause of sensible people for having exposed the duplicity of the Holy Father, he will bring upon himself deserved contempt for having publicly asserted a lie which he was too cowardly to attempt to substantiate when called to account.

The Rock, one of the leading Low Church organs, makes an attempt to shield Bishop Ryle by reasserting that some of the Anglican clergy are really Jesuits in disguise, but it takes good care not to accept the challenge to name a single such clergyman, for the very good reason that it knows there is not a single instance of the kind.

The whole case shows how unscrupulous even many of those Protestant clergymen who occupy high positions before men can show themselves to be when they wish to bring odium on the Catholic Church, if they have before them an ignorant audience with strong ultra-Protestant or anti-Catholic prejudices.

FOREIGN MISSIONS.

A correspondent who is a member of the Church of England writes in the Montreal Star of the 30th of September in reference to the report on foreign missions read at the meeting of the Anglican Provincial Synod recently held in the same city.

The writer states that he has had experience in regard to the working of foreign missions, having been many years in localities where these missions were established; and with this experience before him, he denies the statement of the report that the missions of the Anglican Church are in a satisfactory condition. He admits, indeed, that the missions have educational results, but that there are satisfactory evangelical results he denies. If their purpose is to enable the Brahmin children to learn English and to read Shakespeare at the expense of the Christian contributors to the mission, its results are satisfactory; but the only use commonly made of the edu-

cation thus received gratuitously is to seek a Government office, or to write seditious articles in the Hindoo papers.

It is true, according to the writer in the Star, that the pupils at the mission schools learn to read the Bible too, but it is true also that they do so only as a means to the end they have in view, the mastery of English; but it is really despised even by the Hindoos who learn it, because they must do so as a condition of attendance at the missionary school. As a matter of fact, these pupils much prefer Shakespeare to the Bible.

It sometimes, but very rarely, occurs that a Hindoo desires to become a Christian, and in that case the others of his caste set upon him to make him adhere to the caste, or they remove him to some place where his influence will not spread the new doctrine which he has learned.

The correspondent, in fact, is strongly of the conviction which has become so general among Protestants, as the natural result of leaving each one free to put what interpretation he pleases upon the word of God. He believes that one religion is about as good as another, that Hinduism is quite as safe a religion as Christianity, and that "the Hindoos worship God as truly and sincerely as Christians do." In fact, he is of the opinion that the God whom the Hindoos worship under the name Krishna is identical with Christ. Why, then, he virtually asks, should the people of this country contribute toward spreading in India, and other heathen lands, a gospel which is really not taught successfully, and which is not needed?

The missionary, he tells us, is nothing more than a schoolmaster! In reference to Catholic missions, the Star's correspondent has something different to say. He does not designate them by the name Catholic, but he speaks of them unmistakably when he says: "The missions sent out by the benevolent poor" are far more fruitful than those of "the benevolent wealthy of this and other lands."

Of the Catholic missionaries, he says: they are more numerous, "with zeal and few wants, with one aim—heart and soul." They "share their scanty meal, taking care of the poor, the leper, and the weak in special homes." This is the work "of the Church which is supposed to be dead, of which nothing remains of its ancient faith but dry bones: This is the Church, and here are the men that devote their means, poor though they be. . . Those are they whose labors are everywhere satisfactory. Their schools and churches, their charitable homes, their large native congregations are everywhere in evidence. When will Protestant missionaries go and do likewise?"

While we cannot approve of the correspondent's practical contention that Hinduism is as good a religion as Christianity, and as safe a guide to heaven, we must say that as regards the comparison he makes between Catholic and Protestant missions, the picture is not overdrawn. It is the universal testimony of those who know the facts, that the Catholic missions are everywhere fruitful in real results, and that devoted Christians are to be found everywhere in the neighborhood of the mission houses erected whether in Asia, Africa, or Oceania, whereas the warring sects of Protestantism find their efforts fruitless, because with their diversity of faith they produce only confusion in the minds of the heathen. Protestantism has had to complain of its results in Japan, that the astute Japanese, who at first received its missionaries gladly, soon found means to set up a new Presbyterianism which more resembles the Rationalism of Germany, or American Unitarianism, than the strict principles of Calvin or Knox.

The Methodists, too, have had to complain of the inroads of Unitarianism, though they have had somewhat more success in keeping the Japanese to the teachings of Wesley than have the Presbyterians done in regard to the five points of Calvin. It is claimed that there are about 40,000 Protestants now in Japan. It would be a matter of curiosity to know how many of these accept the fundamental doctrines of Christianity, the divinity of Christ, and our Redemption through His death on Mount Calvary.

A most important means of acquiring interior mildness is to accustom ourselves to perform all our actions and to speak all our words, whether important or not, quietly and gently. In the time of tranquillity, and so you will accustom your heart to gentleness.—St. Francis de Sales.

A NEW CHURCH ON RACE LINES.

There is trouble in the Colored Presbyterian Church of the Southern United States, owing to disagreement on the point whether the Colored Brethren should continue to run their Church on race lines, or should unite with the Northern Presbyterian Church, which admits the colored race to equal privileges with the whites.

Five months ago the Southern Presbyterian General Assembly at New Orleans requested the colored delegates to vote on the question of separation, which carried. In fact it was an invitation to the colored people to leave the Church of the white Presbyterians, and the colored members, who did not really desire separation if they should be treated as members of Christ's body equally with the whites, nevertheless voted for separation, because they were treated as inferiors, and were subjected to many intolerable humiliations, and to practical ostracism in the management of Church business.

Of fifty-five colored ministers, thirty-three voted for separation under these circumstances, and a new church was started under the name "The Separate and Self-Governing Synod of the United States and Canada." Two colored Presbyteries, however, refused to secede with the rest, preferring to endure the humiliations.

But now it is found that the new colored Church is but a weak one, and already there is dissatisfaction in it. A meeting of two Presbyteries of the Church took place at Birmingham, Alabama, at which it was decided to ask the Northern Presbyterian Church to receive them. It appears that only eight ministers were present at this conference, and since it was held, some of them have declared that they now withdraw their request for Union with the Northern Church, nevertheless the incident shows that the colored church though not half a year in operation, is already in danger of another disruption, a situation to which Protestantism has been always liable since it began in Germany. The courteous yet matter of fact way in which the Southern Presbyterians invited their colored brethren to take themselves away, is remarkable from the contrast presented with the description of the Church of Christ: For the Scripture saith:

"Whoever believeth in him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich to all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." (Rom., x, 11-13)

The Southern Presbyterians have a different idea of Christianity from that given by the great Apostle of the Gentiles.

GETTING NEW LIGHT.

The Chicago Advance, a Congregationalist organ, states that according to a recent estimate to which it gives credit, there are eleven million children in the United States who are not in any Sunday school. This estimate does not include infant children, but only those who might and should be in Sunday school classes from the primary grade upward.

The ages of the children who are reckoned in this estimate are not given, but it is safe to say that one-fourth of the entire population are of the age who might attend Sunday school. This would give us about nineteen million, so that the total attendance estimated would be only about 42 per cent. of the children of the country.

But the attendance of Catholic children, and especially of those who go to the Catholic parochial schools, is much better than this. Assuming that three-fifths of the Catholic children attend their Sunday schools, we shall have 6,625,000 Protestant children attending, out of 16,375,000, which is only a little over 39 per cent. of the attendance which there should be; and it must be remembered that the figures include those who attend even irregularly, or only once in a while. If we take the regular daily attendance it will certainly not exceed 20 per cent. of the population of school children; and as the influence of the Protestant clergy was used to establish throughout the States a godless system of education, which they succeeded in doing, we have before us the result that over 60 per cent. of the Protestant children receive little, if any religious instruction of any kind, and even a much larger proportion are in this condition, inasmuch as many of the 40 per cent. do not attend Sunday school with sufficient regularity to be instructed efficiently.

As there is no religious instruction in the Public schools, those who do not attend Sunday school receive no religious instruction whatsoever, except in the very rare case that they receive it from their parents at home. This, we know, is but seldom given because most parents have not the inclination or leisure to spend time in instructing their children, and those who would be inclined to do so, are generally without the training and capacity to be successful religious teachers. This is a gift which is not possessed by the great majority of parents.

The Advance says: "All of these children are not growing up in moral and religious darkness and ignorance, for some of them receive religious instruction at home, but counting these out, there is still a great army who receive no religious instruction at home or in the Sunday school."

This is certainly the case, but we are convinced that the number who are receiving instruction at home, because they do not attend Sunday school, is exceedingly small. Those parents who are willing to spend time in instructing their children in the most important of all sciences—the science which teaches our duties to God—are the very ones who are most careful to send their children to Sunday school. The fact remains that as far as Protestants, or non-Catholics are concerned, very few of the children are receiving religious instruction. What wonder is it that a generation has sprung up in the United States, which knows not God, and that they are practically, if not avowedly living as unbelievers or Pagans? And it is the deliberate influence of the Protestant clergy which has brought about this state of affairs.

The Congregationalist journal which has called attention to the matter well knows that the Public schools were made godless through this influence, and none have labored more resolutely than the Congregationalists to bring this about, both in the Protestant Provinces of Canada and in the United States, and they have brought the last named country to such a condition that the missionaries who are now raising such a turmoil about going to Cuba, and Porto Rico, and the Philippine Islands, to enlighten those who are supposed to be ignorant of the Gospel of Christ, would be much better employed if they were to devote their energies toward enlightening the heathen at their own doors.

To all this we must add that the Catholic children are better provided for in the matter of religious instruction, than the figures we have given above would by themselves indicate. Many of the Catholic children who do not attend the Sunday schools obtain their religious education in the Catholic schools which they attend, and in which there is religious instruction every day. The Catholic Church has not neglected her duty to provide religious instruction for her children. She was always aware that the consequences of neglect in this matter would be disastrous, and though she provided Sunday schools for the children, she was aware that half an hour or an hour in the week is not sufficient time to devote to instruction in the most important of matters, and she was providing religious instruction, while the Congregationalists, Baptists, and others were abusing her as an enemy to education, because she was not satisfied to send her children to "the little red school house" in which nothing was taught but the power of the Almighty dollar, God being completely ignored. Catholics do not object to education, but they want that the education given should nourish morality, and impart religious knowledge, as well as the knowledge of how the price of a load of wheat or potatoes is to be computed. From the wall of the Chicago Advance, we may judge that the Congregationalists are beginning to see that they have made a sad mistake by neglecting the religious training of their boys and girls.

PROGRESS OF THE RITUAL WAR.

The Anglican Church Congress which met recently at Bradford, England, had a "singularly pacific session," according to the London correspondent of the New York Tribune; that is to say, it was pacific in comparison with the fierce storm which has been and is still raging on the troubled waters of Church doctrine and Ritual, outside the official synods.

The Congress appears to have been a kind of Noah's Ark in which animals of the most irreconcilable instincts could meet together without gobbling each other up. But this comparatively peaceful state of affairs was attained by the rigid exclusion from the programme of all Ritualistic discussions

which might mar the harmony of the gathering.

In spite of all this, there were several outbursts of passionate recrimination which were with difficulty repressed, especially as the crusade of Mr. John Kensit has set the two parties, High and Low Churchmen, into such a frame of mind that they are anxious for nothing less than to fly at each others throats.

Lord Halifax, who is one of the most advanced in the High Church party, and whose efforts in the direction of bringing about a peaceful solution of the whole polemical dispute between the Churches of Christendom have been very laudable in their way, though unsuccessful so far, appeared once more in the role of peacemaker, proposing the very practical course of settling the Ritualistic broil by means of a "round table conference" of the representative men of the two great parties in the Church of England, with a view to arrive at some *modus vivendi* between them, which will enable them to work together on questions of common interest.

It is said that the Bishops and the High Church party will favor this mode of settlement, which would promise liberty of action, which is just the thing the Ritualists want, but the Low Churchmen seem to be irreconcilable, and are in favor of war to the knife. They look upon Lord Halifax's proposition as a trap to ensnare them into "Popery" with all its horrors, and it is not likely they will come into the plan. The Ritualists have so evidently the preponderance of reason on their side, that they must win in any conference where the question will be rationally discussed, and this is what the Evangelicals fear. Their appeal is to the popular sentiment which has been formed by the strictly ultra-Protestant training under which the present generation has been reared. That sentiment has but one bugaboo, the Pope, and at any time such an appeal as Mr. Kensit has made to the populace to have recourse to brute force, will secure a large following of "Church Associationists" and others who make up the P. P. A. of Great Britain.

The Evangelicals, confident in having a majority of the rabble at their back, appear determined to have the matter settled by violence and not reason, and so, the preparations for the display of force on the first Sunday of November—Gunpowder-plot Sunday—are going on apace.

The exposure of Mr. Kensit's sale of obscene books, made by the London Truth, and Mr. Kensit's defence of his methods of booming his trade, of which we gave an account in last week's CATHOLIC RECORD, have somewhat cooled the ardor of his followers, but he still proclaims his determination to carry out his programme, and to make an anti-Ritualistic display in one thousand churches on the Sunday indicated.

What cares he for the exposure in Truth? An honorable man would hide himself with shame at so damaging an exposure, but Mr. Kensit glories in his cunning, which he flaunts as if it were a deed of virtue; but whether this be the case or not, it secured to him the profits of an extended sale of books. This with him was the main point:

"For often vice provoked to shame Borrows the color of a virtuous deed."

Should the demonstration of Gunpowder-Plot Sunday prove a fizzle, as it is now more than ever likely to be, the cause of the Evangelicals will receive a blow from which it may not recover for years. But all is grist which comes to Mr. Kensit's mill. Whether vanquished or victor, there will be a boom in the trade of obscene literature, and the robust champion of Evangelical Protestantism will pocket the profits.

It is asserted that, with the exception of Dr. Ryle, Bishop of Liverpool, and the Bishop of Sodor and Man, all the Episcopal body are more or less advanced Ritualists. There is, therefore, a powerful influence against the Low Church party, though most of the Bishops side with the Ritualists, rather through fear of stirring up a hornet's nest in the way of exciting a cry for disestablishment of the Church, than through any particular love for Ritualistic doctrine and practices. A serious turmoil would inevitably beget disgust for the Establishment, and disgust would soon result in the abolition of tithes for its maintenance.

During the Church Congress the Archbishop of Canterbury defended the Bishops from the attacks so frequently made against them of late, that they are apathetic while the Church is passing through a critical stage owing to the Ritualistic innovations

He manifested in his address a sympathy with the much-Ritualists, but his defence would had more weight with the non-public, if he had been less bitter attack on Sir William Harcourt, he described as an ignorant gogue and a disappointed politician search of a political cry for an election. The Archbishop seemed of the opinion that the Liberals make "no Ritualism" a plank in their next political platform. This likely to be the case, but even were, the Archbishop's trade in keeping with the Primatial and it pleases only the party Toryism, who want the clericalence for their next political campaign.

Since the meeting of the C the Archbishop has addressed clergy in a series of charges in for the first time, he deals both the issues raised by the Low party. He declares that the doctrine Real Presence in the form of t eran doctrine of consubstantiation permitted in the Church of I though it is not expressly ta the Church standard.

He pronounces compulsory sion of sins to be illegal, but v confession as legal, and no c is justified in refusing to hea sion when asked to do so. I mends that prayers should t or the dead, but forbids inv the saints and of the Virg On what ground this prohib issued, it is hard to see, as the Common Prayer certainly in guardianship of the Archang in the office prescribed for th the 29th of September.

On some minor matters, dems certain Ritualistic p "non-permissible," such as tion and reservation of the Sa and the use of incense.

It would seem that these s be objectionable if the doctrin these practices are intended trate and signify may be hel cannot look for consistency v crees of an Anglican Primat ever, the Archbishop does s approves of the revival of amount of ritual in conform the provisions of the Prayer fact he approves of nearly practices which are condem Low Churchmen, and which made the pretext for insangu Kensit crusade.

It is expected that the clergy will conform to the p ments of the Archbishop's f favorable to their views on a points, though he condem practices which have been favor. The Ritualists are in with the Archbishop's deci these decisions have given new courage for the confli is expected will occur on the day of next month. The of the war will be awaited est.

MORMONS AND POLY

The Presbyteries of New Brooklyn have sounded a note at the progress which it i Mormonism has been making. The Mormon missionaries the practice of polygamy given up by their sect in U two Presbyteries above assert that it is still continu not so openly as in former y fact is quoted that the Morm has recently notified its that they should "live to ion." In Utah this means ents of the Church shou those unions which are "celestial marriages," and that Mormonism is still as in its teachings as it was odious periods of exist nesses to the existence of are ordered to keep silent ject: juries, being compo mons, refuse to find against those who are accu gany, and officers will not when complaint is lodg them.

"AMERICAN" CHRIS

We always knew, on th of our Protestant contem "American Christianity" to Spanish Christianity a Christianity generally, but surprised to hear from th tionalist that it is also Christianity of Christ. v creation in knowledge, doubt; but that we beat Himself is not generally k is, however, a fact. The tionalists of last week, co superior knowledge to the says:

"If He (Christ) was as well cerning the future world as is now are, He could not have ta punishment is eternal.

Here is a bran-new at "American" Christianity Heart Review.

He manifested in his address a strong sympathy with the much-abused Ritualists, but his defence would have had more weight with the non-partisan public, if he had been less bitter in his attack on Sir William Harcourt, whom he described as an ignorant demagogue and a disappointed politician in search of a political cry for a general election. The Archbishop seems to be of the opinion that the Liberals will make "a Ritualism" a plank in their next political platform. This is not likely to be the case, but even if it were, the Archbishop's tirade was not in keeping with the Primatial dignity, and it pleases only the partisans of Toryism, who want the clerical influence for their next political campaign.

Since the meeting of the Congress, the Archbishop has addressed the clergy in a series of charges in which, for the first time, he deals boldly with the issues raised by the Low Church party.

He declares that the doctrine of the Real Presence in the form of the Lutheran doctrine of consubstantiation is permitted in the Church of England, though it is not expressly taught by the Church standard.

He pronounces compulsory confession of sins to be illegal, but voluntary confession as legal, and no clergyman is justified in refusing to hear confession when asked to do so. He recommends that prayers should be offered for the dead, but forbids invocation of the saints and of the Virgin Mary. On what ground this prohibition is issued, it is hard to see, as the Book of Common Prayer certainly invokes the guardianship of the Archangel Michael in the office prescribed for the feast of the 29th of September.

On some minor matters, he condemns certain Ritualistic practices as "non-permissible," such as the elevation and reservation of the Sacrament, and the use of incense.

It would seem that these should not be objectionable if the doctrines which these practices are intended to illustrate and signify may be held—but we cannot look for consistency in the decrees of an Anglican Primate. However, the Archbishop does say that he approves of the revival of a certain amount of ritual in conformity with the provisions of the Prayer Book. In fact he approves of nearly all the practices which are condemned by the Low Churchmen, and which have been made the pretext for inaugurating the Kensit crusade.

It is expected that the Ritualistic clergy will conform to the pronouncements of the Archbishop which are favorable to their views on all essential points, though he condemns some practices which have been in great favor. The Ritualists are in high glee with the Archbishop's decisions, and these decisions have given them renewed courage for the conflict which is expected to occur on the first Sunday of next month. The next phase of the war will be awaited with interest.

MORMONS AND POLYGAMY.

The Presbyteries of New York and Brooklyn have sounded a note of alarm at the progress which it is asserted Mormonism has been making recently. The Mormon missionaries assert that the practice of polygamy has been given up by their sect in Utah, but the two Presbyteries above mentioned assert that it is still continued, though not so openly as in former years. The fact is quoted that the Mormon Church has recently notified its adherents that they should "live to their religion." In Utah this means that adherents of the Church should contract those unions which are known as "celestial marriages," and which show that Mormonism is still as polygamous in its teachings as it was in its most odious periods of existence. Witnesses to the existence of polygamy are ordered to keep silent on the subject: juries, being composed of Mormons, refuse to find indictments against those who are accused of polygamy, and officers will not arrest them when complaint is lodged against them.

"AMERICAN" CHRISTIANITY.

We always knew, on the testimony of our Protestant contemporaries, that "American Christianity" is superior to Spanish Christianity and Catholic Christianity generally, but we were surprised to hear from the Congregationalist that it is also superior to the Christianity of Christ. We beat all creation in knowledge, without a doubt; but that we beat the Creator Himself is not generally known. This is, however, a fact. The Congregationalists of last week, comparing our superior knowledge to that of Christ, says:

"If He (Christ) was as well informed concerning the future world as intelligent men now are, He could not have taught that future punishment is eternal."

Here is a bran new article of our "American Christianity."—Sacred Heart Review.

CONSECRATION OF ARCHBISHOP GAUTHIER.

Archbishop O'Brien's Sermon in St. Mary's Cathedral.

The following is the sermon delivered by His Grace Archbishop O'Brien, at the consecration ceremony in St. Mary's Cathedral.

"For this was I born, and for this I came into the world, that I should give testimony to the truth; every one that is of the truth heareth My voice (John xviii., 37)." Your Graces, My Lords, Very Rev. and Rev. Fathers, and Dear Brethren,—

There can be no honest doubt in the minds of those who believe in Holy Scripture, or make profession of Christianity, that the mission of our Lord and Saviour was two fold in its object. He came to redeem and He came to teach. These are basic truths of the Christian religion; they are the elementary facts in its teachings; they constitute at one and the same time the reason of its being, and its regenerating power. By Christ alone have men been redeemed; by Christ alone are they to be instructed unto eternal life. He is the "true light which enlighteneth every man that cometh into this world" (John i., 9) just as He is the One "in whom we have redemption through His blood, the remission of sins according to the riches of His grace." (Eph. i., 7) These two fundamental truths are either explicitly taught, or taken for granted on every page of the New Testament.

But whilst professing Christians, as a general rule, readily proclaim that redemption comes only through Christ, very many do not realize, or attach sufficient importance to the fact that salvation, the garnered fruit of redemption, can be attained only by the application of the graces of that redemption to the individual soul. We have been redeemed without our knowledge or consent; but we shall not be saved without the active cooperation of our free will with God's sanctifying grace.

In these days of loose thinking and sensational writing, the correct use of words is little understood, and their meanings are not seldom confounded. Hence in the minds of many redemption and salvation are interchangeable terms; therefore, because Christ has redeemed us they conclude that we are also saved. It is this confusion of thought which, engendering a false security by making salvation coextensive with redemption, blinds so many to the all importance of listening to Christ's words, and of making use of the means instituted by Him for applying the grace purchased by redemption to their souls, to ensure their salvation.

Had the mission of Christ been simply to redeem, then mankind would have been left free to choose the means which might seem best adapted to the sanctification of their souls. There would be no organized religion, no rule of faith, no standard of action. Each man should be a law unto himself, the censor of his own morals and the judge of his own conduct. Some, indeed, claim this freedom in the domain of religion, this immunity from control by restrictive teaching or clearly defined commands. The words of my text show how lacking in Scriptural warranty is this claim. Our Lord says: "For this was I born, and for this I came into the world that I should give testimony to the truth; everyone that is of the truth, heareth My voice." Therefore Christ taught truth, and we are bound to accept it without question or murmur. He speaks to the heart and to the intellect of man; He appeals to his best affections whilst satisfying his intelligence by the depth and consistency of His doctrine. He comes down to the level of our capacity as He unfolds sublime truths, and with gentle and patient iteration He seeks to win our attention, and to imbue us with His own spirit of belief. Shall we not be ready and anxious to learn from such a teacher?

The world professes in our day a great desire to know the truth. On all sides the cry goes up, "Give us the truth in science, in history, in religion, regardless of consequences." Is this cry sincere? Are men really desirous of knowing the plain, unvarnished truth? Or is the cry but an echo of Pilate's question put to our Saviour, "what is truth?" The Gospel tells us that when Pilate had said this "he went forth again to the Jews" (John xviii., 38). Evidently he was not seriously anxious for an answer to his question. Are those who ask today for the truth more in earnest than he? We cannot learn scientific, historic or religious truth unless we not only listen to its evidence, but also dispose our minds to accept what that evidence demonstrates. The intelligence can no more apprehend an idea, or perceive the consequence between cause and effect if the will be resolved to deny, than an image of an object can be formed on the eye if the lids be closed. Our mental faculties, equally with our physical organs, cannot adequately perform their functions unless the conditions for their proper use be fulfilled. Hence it is that many never acquire some of the most obvious truths. They either do not listen to the evidence, or they listen only to contradict, to deny, or to ridicule. Pilate after having asked the question, "What is truth?" went forth at once from the presence of Him who was the God of truth, to the Jews, the revilers of that man God. Many of those who in our age repeat the pathetic cry "What is truth?" listen perhaps to its exposition, but all the time are mentally sitting with the scoffers of Christ and His Gospel, or planning with the Scribes and Pharisees how "to ensnare

Him in His speech." (Matt. xxii., 15) What wonder that they remain untaught, restless and unsatisfied? Let us remember that teachability of disposition is necessary to acquire truth. It is also the characteristic of profound scholars just as scepticism is the unerring mark of shallow schoolists.

It is evident, then, that our free will has a grave responsibility in the search for truth. On it devolves the duty of turning the attention to a consideration of the motives of credibility of the propositions advanced, and of disposing the mind to be intellectually honest and candid. In this way one may be said to be "of the truth," and consequently such a one will hear the voice of our Lord. He has said, "For this was I born, and for this I came into the world that I should give testimony to the truth." That He taught is an historic fact; that His life work had a most beneficial and far-reaching effect on human society, and its individual members, is equally a fact of history. His teachings and example have been for nineteen centuries a great moral force, curbing the untamed fury of despots, softening the rude temper of the barbarian, and uplifting the lowly and the oppressed. In proportion to the prevalence of this force in the law and custom of a nation, will be the measure of the social well being of the people. Where this force does not exist, there barbarism, oppression, and brutal injustice abound. The world, in its various geographical divisions, supplies an object lesson, the significance of which cannot be gainsaid. Where the masses of the people are influenced by the example and the teachings of Jesus Christ, holiness of life and the highest form of civilization will obtain, even though the government may be one of oppression and injustice. In a word, there is no justice, nor sanctity, nor true civilization in the mind and heart of any man, except inasmuch as his life is moulded, consciously or unconsciously, by that moral force which had its beginning nineteen hundred years ago, when Jesus taught in Peter's boat, or on the mountain slopes.

Whilst this will not be denied by any professing Christian, yet many will say there is in Christ's system of religion no dogmatism, no firm set creed; it is a religion of love and brotherly good will. It certainly is that, but it is much more. It appeals, indeed, to man's best affections; but it satisfies also, his intellect. It is a curious fact that many minds are swayed by phrases, or even by a simple word. We see apparently sensible men affected by the word "dogma" in a manner not dissimilar from that of one whose mental equilibrium has been overturned. They cry out "away with dogma; we want none of it in our religion; we are free men; no sacerdotal chains shall bind our intellects, the law of love, the golden rule, is our standard; our own judgment the final court of appeal; creeds are priestly impositions; perish dogma, we want conduct not ecclesiastical inventions." Fine declamation is it not? but how many false assumptions and erroneous ideas does it not contain. The deplorable superficiality of present day education, with its utter lack of logical training, has begotten confusion of thought, and vagueness of understanding unknown in past ages. This is why so many are losing their hold of religion. The good seed falling on shallow soil cannot take root, on it only tares and weeds can flourish.

Let us examine this objection against dogma. We say at once you can no more have religion without dogma than you can have science without principles, or a roof without supports; you can no more have right conduct without it than you can have a correct solution of a problem of Euclid without the postulates of geometry. Dogma is not, as its opponents assume, an arbitrary opinion imposed on believers regardless of reason and evidence. It is a revealed truth which may be proved by human reason as well as by God's word; or it may be a truth resting on God's word; or it may be a truth resting on God's authority only, being beyond, but not in contradiction to human reason. In the natural order we daily accept and act upon propositions which we do not comprehend. Why, then, shall it be unreasonable to do so in the supernatural?

Once we have a true conception of what dogma is, we see how utterly impossible is religion without it. Take even the so-called religion of love—love of God and our neighbor. There are several dogmas in this simple formula if the intellect is to be satisfied. We have first the existence of a God who is to be the object of our love; then we have the fact of our dependence on Him, as well as the nature of that dependence, all these are dogmas. We have, also, dogmas regarding His attributes, and still others which sum up and prove our obligations towards our neighbor. But some will say believe only in a natural religion—one of mutual help and brotherly love. Well, you must satisfy my intellect on one or two points regarding this simple form of religion; only truth can satisfy the intellect, and truth is ever and essentially exclusive and dogmatic. Now tell me, for you must give a reason for your so-called religious profession or be branded as superstitious zealots, why should I manifest towards him brotherly love? These questions can be answered, but only by laying down established truths; to do this you must dogmatize. It is scarcely necessary to pursue this phase of our question further. Despite the cheap rhetoric of learned professors, and the silly parrot talk of newspaper and magazine writers, dogma is and must be the kernel of religion, its starting-

point, its principle of life energy and development. On it, too, depends every right rule of conduct.

Our Saviour gave testimony to the truth in a kindly spirit indeed, and in loving accents, but none the less in a dogmatic manner. He taught with the calm assurance of infallible knowledge and almighty power. He had no vague theories of duty and morality, nor did He leave to man any option in the service He claimed. There is no ambiguity in His sermon on the Mount. He is not giving expression to views, or opinions which may be controverted; He is propounding principles which, if acted upon by the world, would leave no vexed social problems to be solved, and no human misery without its assuagement. We realize that it is a Master who is speaking, and are not surprised when the Evangelist adds: "And it came to pass, when Jesus had fully ended these words, the people were in admiration of His doctrine. For He was teaching them as one having authority, and not as their Scribes and Pharisees." (Matt. viii., 28-29.) With authority, too, He sent His Apostles to teach the world, saying: "All power is given to Me in Heaven and earth. Go ye, therefore and teach all nations." (Matt. xxviii., 18-19.) And with authority He promised rewards and threatened punishments when He said, "Go ye into the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." (Mark vi., 15-16)

Thus, by the will of God a Church or teaching body was founded; by His power it was endowed, and by His command it is to be heard and obeyed. Man had no more to say in its foundation, or in its endowment, than he had in the creation of matter and the fixing of its laws; and just as he cannot change by one jot or tittle the laws of nature, so he cannot change or destroy the nature of the Church, or the Divine form of its governing power. He must take the order of nature such as it is; he must be content with the supernatural order as represented by the Church, and as it has come from the hand of God. We were not consulted about the creation of the world, neither was our opinion asked about the founding of the Church. Did men only reflect that they are powerless to change the supernatural as the natural order, we would have no useless and sinful rebellion against God's kingdom.

Now that kingdom was to endure to the end of time, for its office bearers received the Divine mandate to "preach the Gospel to every creature." This necessarily involves continuity, or unbroken succession, and hence the Church of Christ must stand forth as a great historical fact, as great and as recognizable as any kingdom of the earth. More widespread than any of them and more lasting, its history cannot be confounded with that of other institutions. The Church of Christ can be no latter day fact; its appearance in history must be coeval with its Founder, and the beneficent work and teachings clearly traceable in every succeeding age. Of the Roman Catholic Church only, with the Pope as its acknowledged head, can this unerring mark be verified. From Christ till now no epoch can be mentioned, no century named, no year designated, in which the Catholic Church is not found teaching the same doctrine and administering the same sacraments. Growth and development there have been as there must be in all living organizations; progressive unfolding and fuller exposition of doctrine in keeping with the advance of intellectual methods, has been verified, but its substantial identity has remained. As the acorn grows into a mighty oak, it does not perish; it develops by reason of its innate power; so the Church of God founded by Christ has grown and developed into the vast and far-reaching organization of the Catholic Church, identical in faith, identical in sacramental power, identical in its divinely instituted hierarchical order. In conformity with the laws of growth and development, its external form has been modified, but its essential principles are as immutable as God's own Word.

Men may refuse to listen to the voice of our Church, and deny her claims to a divine origin, just as many would not hearken to the words of our Saviour, and scoff at His assumption of divinity; but the historic fact remains that she alone of all institutions, or kingdoms, is found on every page of the annals of the world for nearly nineteen hundred years, bearing witness to Christ, never trimming her sails to catch the breeze of popular favour, never abating her claims, nor lowering her flag at the bidding of foreign tyrants or treacherous sons. There is no possible denying of this stupendous fact, and no explanation of it save the one, viz., that in very deed and truth she is the work of God, the depository of His revelation, the bearer of His message, the instrument through which our Lord and Saviour continues the mission for which He was born, and for which He came into the world, of bearing witness to the truth.

That from the beginning Christ's Church had the structural element, or germ of organization, is evident not only from the nature of its functions, but also from the positive testimony of the Apostle (Eph. iv., 11-12): "And some, indeed, He gave to be Apostles, and Prophets, and others Evangelists, and others pastors and teachers"; their work, however, was to tend to one end—"for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ." Confusion was not to reign in his kingdom of Christ; law and order characterize the spiritual, no less

than the physical creation. The soul, the intelligence, the free will of man, are just as really and as fully hedged round by laws through the observance of which he can fulfil the end of his being, and attain the highest perfection of his faculties as is his body. Anarchy is as great an evil in the intellectual and spiritual as in the political domain; for a living, watchful, legitimate authority is the first postulate of order, and the first condition for the preservation and transmission of truth. That such an authority was an element in the nascent Church St. Paul makes clear when he says: "Take heed to yourselves, and to all the flock over which the Holy Ghost hath placed you Bishops to rule the Church of God." (Acts xx., 28).

Not by the devices, then, or impositions of cunning men in a ruder age, but by the ordinance of God, does the priestly order, with its various ranks and grades, exist. It is imbedded in the essence of the Church, and it is as much a part of the texture and fibre of the Christian religion as it was of the Jewish dispensation. In that divinely instituted order Bishops hold the first rank. As rulers of "the Church of God," their dignity, their power, rises as much above that of earthly princes as does the spiritual above the temporal. Immortal souls, not perishable bodies, are their subjects; not the boundaries of an empire, not the confines of the earth, restricting their jurisdiction, for to them it was said: "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven; and whatsoever you shall loose upon earth shall be loosed also in Heaven." (Math. xviii., 18.) Whilst this sublime dignity and its lofty prerogatives render the Episcopal character sacred in the eyes of true Christians, and enable them to realize as only they can the awful significance of the words employed in his consecration—"Whosoever curseth thee let him be accursed; and whosoever blesseth thee may be filled with benedictions," nevertheless, difficulties many and grave encompass him round about. He is a man, subject to human infirmities, with responsibilities corresponding to the richness of the treasures of which he is the guardian and the dispenser. He is a sentinel on the watch towers placed around the deposit of Faith, to give warning of the approach of error and of dangerous principles. Woe to him, woe to his flock should he sleep at his post. He is a custodian of a heaven-taught morality whose purity and integrity he must protect and defend, even to the shedding of his blood. Woe to him, woe to his flock should he through fear or weakness, or human respect act the part of a "dumb dog" and lift up no warning voice against teachings and maxims that are subversive of good morals. He is a teacher of truth, with credentials and power from the Divine Founder of the Church. Ah, woe, woe to him, woe to his flock should he, misled by a false human prudence, or the childish vanity of being esteemed broad minded by the world, minimize or compromise that truth which alone can make men free, as it only can make them great.

Hence the true Bishop must necessarily run counter to the world; he must correct its conduct; reprove its maxims, condemn its principles. To him as well as to Timothy are addressed the solemn words of St. Paul: "I charge thee before God and Jesus Christ Who shall judge the living and the dead, by His coming and His kingdom; preach the word, be instant in season and out of season; reprove, entreat, rebuke with all patience and doctrine" (I. Tim. iv., 1, 2) This injunction was given not so much for the early days of Christianity, as for our own. We can readily gather this from the reason assigned for the admonition, the Apostle adding: "For there shall be a time when they will not bear sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears." In our day many will not "hear sound doctrine" they will not listen to the teachers whom God has appointed, but will seek for advice and guidance from those who have no commission from the Most High, and whose standard of right and wrong is a wretched expediency, or social success. They wish to do the impossible, to serve two masters; they bow to the Almighty on Sunday, perhaps even recite some daily form of prayers and approach "the sacraments"; but the world claims their love, its mode of action becomes their rule of conduct, its maxims and false teachings undermine by degrees their belief in, and respect for the divine authority of the Episcopate. On the other hand those who really recognize the supernatural mission of the Church, are obedient to her laws, and grateful for the loving supervision which, through her Bishops, she ever exercises over all that concerns their spiritual and intellectual well being. And the true Bishop, though he may meet contradictions and criticisms both from within and without the fold, is nevertheless upheld by the virtue given him by the imposition of hands, and chides, reproveth, rebukes in all patience and charity. Mercy and truth accompany him as he seeks the lost sheep in the wilderness of sin; justice and peace meet and kiss in all his judgments and decisions.

We have said that as an historic fact the Catholic Church occupies a unique place in the annals of the world. Developing, expanding, waxing more vigorous as the ages roll on, always united in obedience under her supreme head, the Pope, preaching always the same truths and bearing witness to the same glorious promises, civilizing and uplifting man, leading the van in all purely intellectual

studies, her history bears witness to the legitimacy of the Apostolic succession of her sacerdotal order. Looking back over the centuries that have intervened since Christ gave His Apostles their charter of rights and prerogatives, and sent them forth to continue His work of teaching mankind, we can find in all epochs, aye in each year, others daily commissioned by the Apostles or their successors, to partake of the eternal Priesthood of Christ and to carry down the ages an unbroken chain of succession. We do not claim that all the men who compose the links of that chain were perfect, or led lives in harmony with the sacredness of their office. Their power and prerogatives, however, were not for their personal benefit, but "for the perfection of the Saints, for the work of the ministry, unto the edification of the body of Christ." (Eph. iv., 12.) Hence their personal unworthiness affected themselves only, it did not restrain the use or transmission of their power. This serves to explain the fact which confronts us on every page of history, the existence, namely, of the Catholic Church, multifarious in its members, customs and ceremonies, but one in faith, in sacrifice and in obedience.

To-day in this Cathedral a new link is added to the lengthening chain of Apostolic succession; a new custodian is set over a portion of God's vineyard, a new sentinel is posted on the watch-towers of Holy Church. Chosen and appointed by the Pope he receives by the imposition of hands the plenitude of priestly power. With sacred ceremonies a ring, the symbol of his solemn espousal to the Church, is put on his finger; a mitre, emblematic of his regal power, is placed on his head; he is invested with the crozier, a token of pastoral authority, and told to use it with loving severity in correcting vices.

A few months ago, your late gifted Archbishop laid down the insignia of his office, and entered into his rest. You mourned him sincerely for you had loved him well, and were grateful for the watchful care and vigilance which he had for many years exercised on your behalf. But, though the man died, the office lived on; the instrument of power was, indeed, broken, but the power itself survived. To-day your mourning is turned into joy, for the vacant See is filled, and all the spiritual powers and privileges of the late Archbishop are conferred upon his successor. Henceforth your allegiance is due to him. Let that allegiance be an honorable and ready subjection in God and for God, Who by His own begetten Son established His Church, and places by His Holy Spirit Bishops to rule over it. I preach no new doctrine, and make no unfounded claim on your obedience. The great Apostle St. Paul says: "Obey your prelates, and be subject to them; for they watch as being to render an account of your souls." (Eph. xii., 17.)

Remember that whilst the means of salvation are from God alone—a truth which all Christians admit—the medium of their application to our souls is also entirely of His ordinance. We cannot find refreshing streams in the barren desert, nor can we drink from the ordinary channels of divine grace in the dreary world of self sufficiency and unbelief. To find the stream of life we must listen to Him Who was born and came into the world, that He might give testimony to the truth. Every one who is of the truth heareth His voice. That voice has been speaking for ages, and will continue to speak to the end of time, through His Church, for so He has willed it. "He that heareth you, heareth Me." (Luke x., 16) is an abiding truth for "to every creature" was His Gospel to be preached, and on all to whom the preaching should come was laid the obligation of receiving it. That Church can be known to men of good will, to men of prayer and sincerity of mind, with absolute certainty. It bears the unchanging marks by which it should be known of all mankind. An organized body, coeval with Christ, one in faith, in sacrifice and obedience, with an unbroken succession of priestly orders, and ever engaged in preaching the same faith and code of morality—such must Christ's Church be—such alone of all historic bodies is the Catholic Church. The ceremony of today which has its parallels back through the ages to the Apostles, should teach that lesson. By it the new Archbishop of Kingston is joined to a vast chain that has innumerable ramifications, but all its links are united by the fact of legitimate succession to the Divine Founder of the Church, whose mandate he has received, and whose mission, we heartily pray, he may carry on for many years.

E. B. A.

RESOLUTION OF CONDOLENCE.

Lindsay, Ont., Oct. 19, 1898.
At the regular meeting of St. Mary's Branch, No. 31, the following resolution was unanimously adopted:
Whereas it has pleased Almighty God in His infinite wisdom to call into Himself the youngest child of John Dennis and of Michael Mangani, thereby depriving Bro. Mangani of his only child, and Bro. Dennis of his fondest hope; be it
Resolved that we, the members of St. Mary's Branch, No. 31, desire to extend to the bereaved Brothers our heartfelt sympathy and condolence in their hour of affliction and trial, and exhort them to hear with submission the crosses sent them, considering that those whom they mourn here on earth are reigning in a world where sorrow and trials are unknown.

C. Y. L. A., NOTES.

The Catholic Young Ladies' Literary Association met last evening at the residence of Mrs. A. J. McDonough, Spadina avenue, Toronto. The second and third cantos of Dante's Inferno were read and after a short musical programme, a chapter on Irish authors was taken up for discussion.
It was found necessary to call a special meeting for next Saturday evening at the same address.
There will be no regular meeting of the Association next week, the officers and members being "at home" to their friends on Monday evening in St. George's Hall, Elm street.

All Saints' Day. CAROLINE D. SWAN. Hark! afar the blue is thrilled With a song surpassing sweet Earthly dissonance is stilled While our weary spirits greet Cadences that swing and swell O'er the meads of asphodel...

PROTESTANT CONTROVERSY.

Scott, both in "Ivanhoe" and in "The Talisman" treats the Knights Templars as being priests. Thus, when the wounded Front de bouef lies dying in his castle, he bethinks himself that there is not a priest to be had except the Templar Brian De Bois Gualbert, but shrinks from the thought of summoning a confessor a man as wicked as himself, and still more indurate against all belief in God or goodness...

ary offerings for his soul. The gipsy permits the offer, but the young man persists. Now Quentin Durward, the nephew of an abbot, and brought up by his uncle, of course must have known perfectly well that no priest could lawfully receive a stipend to say Masses for the soul of an unbaptized man, who had not even the desire of baptism...

with his title. I do not remember another case so violent an intrusion into a great Church dignity, but, as we know, in the Middle Ages, bishops, abbots, and other great benefices were often to be bought and sold like commodities...

A SAINTED QUEEN.

Margaret of Scotland, Mirror of Wives and Mothers.

The reign of the gifted and unfortunate Mary Stuart was the most exciting and picturesque period in the annals of the Royal Edinburgh. Her varied career has lost none of its interest during the centuries that have passed since the last fatal scene in the hall of Fotheringay Castle...



Thrifty people look for low cost and high value when buying Soap. Surprise is hard, solid, pure Soap. That gives the highest value in Soap.

CARLING'S GOLD MEDAL ALE, PORTER & LAGER. These Brands are exclusively used in the...

fallen upon the Scots. Next morning the news came that the King had perished in battle. Not till the fourth day was she able to go to the little chapel and receive the Blessed Sacrament as a preparation for death...

SINGER SEWING MACHINE. This is the verdict of the thousands who are using the SINGER SEWING MACHINE...

Made Infidels Out of It. Bob Ingersoll recently was talking with an old colored woman in Washington upon religious matters. "Do you really believe, aunty," said he, "that people are made out of dust?"...

THE SINGER MANUFACTURING CO. NEW PUBLICATIONS. Catholic Home Annual, 1899.

Our Boys' and Girls' Annual. FOR 1899. Contains Stories, Games, Trivia, Interesting Items, and 75 cents a year in advance.

TIMES OF DANGER.

Not long ago an Episcopal Bishop was a guest at a dinner party in Baltimore. "By the way," said one of the guests, a woman, "do you know that there are times when it is dangerous to enter an Episcopal Church?"...

A Materialistic civilization can never be a safe one.—Parsons.

No Cocaine in Dr. A. W. Chase's Catarrh Cure. Prof. Hays, Ont. School of Chemistry and Pharmacy, says: "I have made an examination of Dr. Chase's Catarrh Cure for Cystitis and in all its compounds, from samples purchased in the open market, and find none present."

Nature makes the cures after all.

Now and then she gets into a tight place and needs helping out. Things get started in the wrong direction. Something is needed to check disease and start the system in the right direction toward health.

Scott's Emulsion of Cod-liver Oil with hypophosphites can do just this.

It strengthens the nerves, feeds famished tissues, and makes rich blood. See and \$1.00; all druggists. SCOTT & BOWNE, Chemists, Toronto.

A BEAUTIFUL SOLID GOLD SHELL RING WITH A SIMULATING BIRTHDAY STONE MOUNTED IN GENUINE BELEZIL. FREE. YOU PAY NOTHING SIMPLY SEND YOUR POST CARD PLAINLY WRITTEN...

"Master, we know that Thou art Speaker." (Matt. 22, 36). It is indeed a beautiful and deserved praise, which the Psalmist in the light of faith, then lying in the light of truth, Man jest in necessity, lies even to in others most serious injuries...

Ab, indeed, lying is so detestable, that no greater insult offered to an honest man, than a liar. Ab, indeed, lying is so detestable, that no greater insult offered to an honest man, than a liar. Ab, indeed, lying is so detestable, that no greater insult offered to an honest man, than a liar.

Dear Christians, if we do let us at least, fear Him as our Judge and despite the sin which is an abomination and man. With fear and let us recall to mind the wretchedness of the Sinner's Acts of the Apostles, who were punished with just Let us behold so many who, who sacrificed their lives the most intense pain, rather one lie to purchase for riches, honor and temporal Oh, should not their noble example touch our hearts to observe the great words of the Apostle St. Paul: "When lying away lying, speak ye every man with his neighbor as members one of another..."

On one occasion, the Apostle St. Paul, while studying at Cologne, outside the city with one of his servants. His companion, Thomas, wished to make the Apostle laugh: "Thomas, 'there is an ox flying!' really looked up, his laughing boisterously. He answered, 'I would sooner leave that an ox could Christian could lie.' Desires let us consider these things as being addressed to us. violated truth and thus let us be heartily sorry to remember the words of the Prophet: 'Lord, who shall thy tabernacle, or who thy holy hill? He that...

FIVE-MINUTE SERMON.

Twenty-Second Sunday After Pentecost.

ON LYING.

"Master, we know that Thou art a true speaker." (Matt. 22, 16.)

It is indeed a beautiful and well-deserved praise, which the Pharisees, in the gospel of to-day, though with hypocritical lips, gave to our Saviour, in saying: "Master, we know that Thou art a true speaker"—and oh! how happy the world as well as each one of us would be, if this could be truly said of men!

O Truthfulness, sublime daughter of Heaven, you make man most conformable to the Infinite sanctity! Oh, that all men were your disciples, your lovers! But alas! how rarely is this the case!

And yet, beloved Christians, do you wish to know what the smallest lie is before God the All-holy, what it signifies in the light of faith, then ask the infernal serpent, which in Paradise uttered the first lie and by it brought all mankind into woe and misery.

Ab, indeed, lying is so detestable a vice, that no greater insult can be offered to an honest man, than to call him a liar.

Dear Christians, if we do not fear and love God, as our Father in Heaven let us at least, fear Him as our Eternal Judge and despise the sin of lying, which is an abomination before God and man.

On one occasion, the Angelic Doctor of the Church, St. Thomas Aquinas, while studying at Cologne, took a walk outside the city with one of his fellow-servants.

On one occasion, the Angelic Doctor of the Church, St. Thomas Aquinas, while studying at Cologne, took a walk outside the city with one of his fellow-servants. His companion, by way of joke, wished to make the serious St. Thomas laugh: "Thomas!" said he, "there is an ox flying!"

out bluish, and worketh justice; he that speaketh truth in his heart, who hath not used deceit in his tongue." (Ps 14, 13.) Amen.

OUR BOYS AND GIRLS.

A Little Every Day.

We recommend the following three rules to our young readers as being golden ones which they might easily practice.

1. Everyday a little knowledge. One fact a day. Only one! But wait until ten years have passed, and you have three thousand six hundred and fifty facts.

2. Everyday a little self-denial. This may be difficult at first, but it will be easy to do three hundred and sixty-five days hence, if each day it shall have been repeated.

3. Everyday a little helpfulness and kindness. At home, at school, in the street, in the neighbor's house, in the playground you will find opportunities for this.

Polly Rang the Bell.

We had moved into a newly-built house which had all the modern improvements, the electric bell being one of them, says a writer in the Chicago News.

At the time I am about to relate it was a cold winter's night. Mr. and Mrs. J.—were travelling in Europe, and the servants were all gathered about the kitchen fire.

It brought the servants to the dining-room, where, after a short struggle, they secured the burglars, who were about to make way with much of the silver in the dining-room.

The Expression "Hand and Seal."

The expression "hand and seal," which occurs so frequently in legal documents, is a reminder of the time when few men were able to write even their own names.

The speaker, Carrie Martin, was a pale, delicate child, about seven years old. Ella Griffin, a bright-eyed girl, ten years old, turned at the sound of her voice, and said:

"Oh, I can't stay in, Carrie. The girls want me to play with them. Why don't you come out?"

"I don't believe it would hurt you. It is real warm, and the sun is shining."

"I can't disobey mother, but you might read this story for me."

"Yes, we do," said the children, "she died last night."

I said it when I looked at Carrie to-day." Then, let the remembrance of her be to you a check. If you would speak harshly, think of Carrie, and learn that pleasant words are as honeycomb, sweet to the soul."

CHATS WITH YOUNG MEN.

The Backbone of our Nation.

"It is from the farm and the country districts that the great brain power of the country has come, is coming to-day, and must come in the future," writes Edward Bok in the October Ladies' Home Journal.

There is a soundness of core and an intelligence in the back country of this nation of ours that people who live in cities and think themselves wise never suspect. We can talk all we like of 'social revolutions' and kindred evils that are supposed to threaten this nation.

Mr. Threw-Up-The-Job. A young correspondent, whom I shall call E. K. B., since he does not want to have his real name published, asks me for advice on various subjects, including among other things the choice of a business.

Too many young men fail to concentrate their attention on the work in hand. They are forever looking forward to something that will be more agreeable, not realizing, apparently, that nothing that is worth doing is easy.

The devout laity ought to understand that the color of the vestments has nothing to do with the efficacy of the Sacrifice. The essence of the Sacrifice, whose fruits you desire to apply to this or that purpose, consists either in the consecration alone, as some scholars think, or according to others in the consecration and priests' Communion taken together.

Gratifying Improvement. My face was covered with pimples and blackheads when I began taking Hood's Sarsaparilla, but after the use of this medicine a short time I was entirely cured.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Mother Graves' Worm Exterminator has the largest sale of any similar preparation sold in Canada.

WHILE WAITING TILL PROHIBITION COMES

DODD'S DYSPEPSIA TABLETS ARE THE BEST "BRACER" KNOWN.

They Steady the Nerves, Cool the Blood, and Brace the Whole System, Giving it Strength, Steadiness, Freshness and Vigor.

Prohibition may put an end to the consumption of alcoholic liquors, and it may not.

Whether it will or not, remains to be seen. In the meantime, people will have their "glass of ale," their "toddy," and their "B. & S.," etc.

Next morning they'll be sorry for it, even as thousands of "other fellows" have been sorry for similar mistakes, thousands of times before.

Their heads will ache, their eyes will be bloodshot, and "glarey," their nerves unstrung, their hands shaky;

nothing, and when he was not sleeping could not be thinking good thoughts, for the perpetually indolent are never pure-minded. No less a man than Shakespeare speaks of the cursed thoughts that come to us in repose.

When I last saw Threw-up the Job he was a hollow eyed, pitiable object, whom nobody would employ. He had reached the stage where he could no longer throw up the job and was fast traveling the road to the childlessness and mere oblivion that comes with premature old age.

Mass is said in one or another of the five ceremonial colors—red, white, purple, green or black. Now Masses of Requiem, in which black vestments are used, are of frequent occurrence. The Church has a tender regard for the welfare of her departed children, and supplements her liturgical laws on the subject of Masses for the dead by the grant of certain privileges.

VESTMENTS AND THE MASS.

The Mass in question is therefore said in the color proper to the day. This will never occur when there is question of a month's mind or anniversary High Mass, for in such cases the calendar is always consulted before the date of the Mass is settled.

The Mass in question is therefore said in the color proper to the day. This will never occur when there is question of a month's mind or anniversary High Mass, for in such cases the calendar is always consulted before the date of the Mass is settled.

My face was covered with pimples and blackheads when I began taking Hood's Sarsaparilla, but after the use of this medicine a short time I was entirely cured.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Mother Graves' Worm Exterminator has the largest sale of any similar preparation sold in Canada.

Say "No" when a dealer offers you a substitute for Hood's Sarsaparilla. There is nothing just as good, and only Hood's. Why will you allow a cough to locate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Hickle's Anti-Consumptive Syrup the pain can be allayed and the danger avoided.

MONEY SAVED and pain relieved by the leading household remedy, DR. THOMAS' ELECTRIC OIL—a small quantity of which usually suffices to cure a cough, heal a sore, cut, bruise or sprain, relieve lumbago, rheumatism, neuralgia, excoriated nipples, or inflamed breasts.

HOLIDAY GIFTS.

As the holiday season approaches we begin to think about presenting our friends with suitable gifts—and what can be more appropriate than a good book? Here are a few which we have in stock and which we should be pleased to send to any one, at prices given below:

The Life of Christ, translated from the original Latin, illustrated with nearly 100 engravings. \$1.25. Linked Lives. By Lady Gertrude Donckies. 1.00. The Power of the Flock. By Maurice Francis Egan. .85. Episodes of the Paris Commune in 1871. Catechism of Familiar Things. By Maurice Francis Egan. .85. Scenes and Incidents at Sea. A new selection. .40. Cross and Shinarump. Written by a missionary priest. .25. Marzotto's Crucifix. By F. Marion Crawford. 1.00. A Round Table of the Representative American Catholic Novelists. .50. Catechism of Familiar Things. By Maurice Francis Egan. .85. The Circus Rider's Daughter. Translated by Maria A. Mitchell. .25. The Miner's Daughter. By Miss C. M. Caddell. .75. Tom Payfair. By Francis J. Finn, S. J. .85. Claude Lightfoot. By Francis J. Finn, S. J. .85. Percy Wynne. By Francis J. Finn, S. J. .85. Passing Shadows. By Anthony York. 1.25. Mr. Billy Barton. By Walter Lecky. .40. The Taming of Polly. By Ella Loraine Dorsey. .80. Dorsey. .80. Donnelly. .85. Anna Severin. By Madame Augustus Leconte. .25. The Last Caesars. By L. Tardieu. .90. History of Robert Bruce. Translated from French by Lady Blanche Murphy. .45. Richard. Translated from French by Olive. .45. Olive. Translated from French by Marcelle. .45. Bertha. Translated from French by Mrs. Mary Huntington. .45. Gertie's Experiences. By Mrs. Mary C. Munroe. .45. Grandmother's Secret. Translated from French by Just Girard. .45. Fisherman's Daughter, Madame Valentine Valter. .45. The Wild Birds of Killeevy. By Rosa Mulholland. .45. John Longfellow. By Maurice Francis Egan. .45. Life of St. Teresa of Jesus. Translated by Maria A. Mitchell. .25. Life of Christopher Columbus. By Rev. A. G. Knight, S. J. .25. Life of St. Francis of Assisi. By A. M. Aunt Honor's Keepsake. By Mrs. James G. Cobbe. .1.00. History of the Reformation. By William Cobbett (cloth). .50. Barbara Leigh. A true story. .75. Midshipman Bob. By E. L. Dorsey. .45. Willy Hicely. By William Carleton. .75. The Frogger. By William Carleton. .45. Handy Andy. By Samuel Lover. .75. Merry Gilleit. .45. Miranda. By John Bulmer, B. D., Mus. Bac. .75. The Church of Old England. By Rev. W. G. Cogran. .45. The Little Pilgrims. By M. M. .70. A Runaway Marriage. By Mrs. William W. Froug. .40. Bridge's History. By Matthew Bridges. .50. Jim Fagan. .1.00. Philip's Institution. By Christian Reid. .45. Summer Talks About Lourdes. By C. M. Caddell. .60. Willy Boke. By M. P. S. .45. Our Dumb Pets, Tales of Animals and Foremost of Life and Death. By Vincent Huntington. .1.50. Bertha. By William Bernard MacCall. 1.25. The Fair Maid of Connaught. By Kate Duval Hughes. .25. Conversion of Tatisbonne. By Rev. W. G. Cogran. .40. Scenes and Incidents at Sea. A new selection. .40. A New Selection. .25. Catholic Legends and Traditions. A new selection. .25. Poor Man's Child. .25. Robert May. .25. Francis of Assisi. .25. Christian Heroism. .25. Arctic Voyages and Discoveries. .25. Tales of the French Revolution. .25. Tales of Bandits, Robbers and Sinners. .25. Life on the River. By Marion Ames Taggart. .50. The Bissylvania Postoffice. By Marion Caddell. .45. Lockhart. .45. The Armorer of Solinger. By William Herchenbach. .45. The Inundation. By Canon Schmidt. .45. The Bird. By Canon Schmidt. .45. Abbey of Ross. By Oliver J. Burke, A. B. T. C. D. .45. Lucille. Translated from French of Stephanie Ory. .45. Valeria. By Mrs. J. Sedgwick. .45. The Young. .45. Address—THOS. COFFEY, Catholic Record Office, London, Ontario, Can.

COLEMAN'S Salt THE BEST

ONTARIO MUTUAL LIFE \$20,000,000

Dr. HAYES' ASTHMA Cured to Stay Cured

REID'S HARDWARE For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sincerette, the latest Wringers, Mangles, Cutters, etc.

The New Testament, printed in large type, prettily bound—red edges. Price \$1.00. Address Thos. Coffey, Catholic Record Office London, Ontario.

ECZEMA ON EAR

Suffered from Eczema on the right ear. I could hardly keep my hands off it, the itching was so severe. Small bubbles would open, emitting a watery-like substance, apparently poisonous. One of the leading doctors here treated me, and applied the usual physician's remedies without benefit.

1899

BENZIGER'S CATHOLIC HOME ANNUAL SIXTEENTH EDITION.

Benziger's Catholic Home Annual for 1899 can now be had. Year by year its publishers have added new and additionally interesting features to this popular Annual until this year it can truly be classed as the Annual par excellence, the very best Catholic writers being contributors to its pages.

Single Copies, 25 Cents Each. \$2.00 per Dozen. Address: THOS. COFFEY, Catholic Record Office, London, Ont.

CURE ALL YOUR PAINS WITH Pain-Killer. A Medicine Chest in Itself. Simple, Safe and Quick Cure for GRAMS, DIARRHOEA, COLIC, COLDS, RHEUMATISM, NEURALGIA. 25 and 50 cent Bottles. BEWARE OF IMITATIONS. BUY ONLY THE GENUINE. PERRY DAVIS

CONCORDIA VINEYARDS SANDWICH, ONT. ALTAR WINE A SPECIALTY. Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

A QUICK CURE FOR COUGHS and COLDS Pyny Pectoral The Canadian Remedy for all THROAT and LUNG AFFECTIONS Large Bottles, 25 cents. DAVIS & LAWRENCE CO., Limited, Prop'rs, Perry Davis' Pain Killer, New York Montreal

MONUMENTS SMYTH & SON Corner King and Clarence Streets, LONDON, ONTARIO. It will pay you to see us before placing your order. No agents.

FAVORABLY KNOWN SINCE 1826 BELL'S CHURCH BELL & PEALS. THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS. FURBISH BELL, METAL (COPPER AND TIN). Send for Price and Catalogue. CHANE BELL FOUNDRY, BALTIMORE, MD.

PLUMBING WORK IN OPERATION Can be seen at our Warehouses, DUNDAS STREET. SMITH BROTHERS Sanitary Plumbers and Heating Engineers, LONDON, ONTARIO. Sole Agents for Peerless Water Heaters, Telephone 588.

