

ditional. CITY & SHORTHAND LONDON, ONT.

W. WESTERVELT, Principal.

the constantly increasing attendance at the Business College

& HARRISON SHORTHAND COLLEGE

IN HIGHER COLLEGE

SHORTHAND COLLEGE

The Catholic Record.

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

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, OCTOBER 9, 1897.

NO. 990.



THE ROSARY OF MARY.

Pope Leo's Encyclical to the Faithful.

TO OUR VENERABLE BROTHERS THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE:

The following translation of the Holy Father's latest Encyclical on the Holy Rosary, appeared in the N. Y. Freeman's Journal of the 2nd inst. It was translated especially for that paper.

LEO PP., XIII.

Venerable Brothers, health and Apostolic Benediction.

How important it is both for public and private interests that devotion to the most august Virgin Mary should be maintained assiduously and spread with ever growing zeal, will be understood by everybody who reflects on the eminent position of honor and glory in which God has placed Mary. From all eternity the Word who was to clothe Himself in human flesh. He so distinguished her, too, from among all that is most beautiful in the three orders of nature, of grace and of glory that the Church justly attributes to this Virgin the following words: "I came out of the mouth of the Most High, the first-born before all creatures." (Ecclesiasticus, xxiv., 5)

MARY THE PLEDGE OF PEACE.

Then, after the ages had begun their course, after the parents of the human race had fallen into sin and all their posterity became marked with the same stain, Mary became the pledge of the re-establishment of peace and salvation.

The only son of God lavished upon His most holy Mother wonderful tokens of honor. During His hidden life He took the Virgin as auxiliary in His first two miracles He performed—one a miracle of grace by which Elizabeth's babe leaped in her womb when Mary saluted her; the other a miracle of nature by which Jesus changed water into wine at the marriage of Cana. And afterward, when Christ, at the end of His public life, established the New Testament, which must be signed with His Divine Blood, He confided the Blessed Virgin to the beloved apostle with these sweet words, "Behold Thy mother." (John, xix., 27)

POPE LEO'S APPEAL TO THE BISHOPS.

Wherefore We, who, all unworthy as we are, represent here below the Son of God, will never, as long as the light shines for us, cease to celebrate the praises of such a mother. Knowing well that by reason of our advanced age this period will not be long. We cannot help repeating to our Brethren in Jesus Christ, all and singly, those last words which He Himself, nailed to the cross, left us as His testament, "Behold your mother."

We shall consider all our aspirations crowned if the result of our exhortations be that devotion to Mary becomes nearer and dearer than ought beside to every one of the faithful, and if it be given to all Christians to attribute to themselves the words which John wrote of himself, "The disciple took her to his own." (John, xix., 27.)

THE RECENT GROWTH OF DEVOTION TO THE ROSARY.

On the approach of the month of October, We were unwilling, Venerable Brothers, to fail to write to you again this year, with our utmost ardor we exhort each one of you anew to merit grace for yourselves and for the Church militant by the recital of the Rosary. This species of prayer seems, in the Providence of God, to have taken on a marvellous growth at the end of this century, in order that by its means the flagging piety of the faithful might be stimulated, as witness these temples, those noted and renowned shrines consecrated to the service of the Mother of God.

FLOWERS OF MAY, FRUITS OF OCTOBER. In the month of May we offered flowers to this divine Mother, and now we would that October, the month of fruits, be employed by all to honor her with special devotion and affection. For it is fitting that these two seasons should be consecrated to her who has said of herself, "My flowers are the fruit of honor and riches." (Ecclesiasticus, xxiv., 23)

CATHOLIC SOCIETIES PROMOTE TRUE BROTHERSHIP.

Those bonds of brotherly affection, which are daily being formed, have never, perhaps, been so binding as in our own days, nor sought after with such warm and universal ardor. None can complain that this natural leaning, which is in itself a most notable one, is often diverted from its true end and turned to evil. We do indeed witness different combinations of groups of im-pious men who join effort "against the Lord and His Christ" (Ps. lxxv., 2). Yet it is observable (and very agreeable is this to us) that among Catholics

pious associations are better appreciated than they were, that they are more numerous in the Church, that the bonds of charity unite all the faithful as in a common home, and so to speak, establish them to such a degree that they may be truly called and that they seem in reality to be "brethren."

On the other hand, suppress the charity of Christ and none can take glory in this name or in this union. Tertullian once vigorously expressed this truth in these terms: "We are your brothers by nature because we have but one mother, although we are hardly men, seeing that you are wicked brothers. But how much more justly are they called brothers and recognized as such who acknowledge one God, who have imbibed one spirit of holiness, who from the one womb of like ignorance have passed amid terrors to the one light of truth."

THEY ARE OF ANCIENT ORIGIN.

Catholics are wont to establish under manifold forms those salutary societies of which we speak. Such are clubs, rural banks, gatherings held on feast days for the recreation of the mind, patronages for youth, confraternities and many other unions founded for excellent ends. In truth, all these institutions, though seemingly of recent origin, owing to their names, forms and their particular and immediate ends, are in reality very old. It is indeed, certain that associations of this kind are to be found at the very beginning of Christianity. But in the course of time they were confirmed by law, distinguished by insignia, endowed with privileges, devoted to service in the churches, consecrated to the wants of soul and body; they received different names at different epochs. To such an extent did they increase with the passing of centuries that in Italy especially there is not a district or town, and hardly a parish which does not contain several, or at least, one society of this kind.

THE SOCIETY OF THE ROSARY HOLDS FIRST PLACE.

Amid these groupings We have no hesitation in assigning the place of honor to the confraternity known as that of the Most Holy Rosary, for, considered in its origin, it distinguished above all similar institutions by its antiquity, since it has had for its founder Dominick himself. Taking account of its privileges it has, thanks to the munificence of our predecessors, obtained them in the largest possible numbers.

THE EFFICACY OF UNITED PRAYER.

The form, and so to say the soul, of this institution is the Rosary of Mary, the virtue of which we have elsewhere explained at length. But the power and efficacy of this same Rosary, regarded as an obligation imposed on the members of the confraternity to which it has given its name, are especially important.

Nobody is unaware how necessary it is for all men to pray, not that the Divine decisions may be modified, but that, as Gregory puts it, "men, by asking, may merit to receive what Almighty God has received from all ages to give them." (Dialog. l. 8.) Augustine, too, has said: "He who knows how to pray well knows how to live well." (In Pa. exviii.) But prayers are especially efficacious in obtaining heavenly aid when made publicly, with perseverance and union, by a great number of the faithful, in such wise that they who pray form, as it were, one choir. This is very clearly shown in these words of the Acts of the Apostles, where it is said that the disciples of Christ, awaiting the promised Holy Spirit, "persevered unanimously in prayer." (Acts i., 14.) Those who employ this method of praying can never fail to obtain fruit.

AS PRACTICED BY ASSOCIATES OF THE ROSARY.

Now this is precisely the case of the associates of the Holy Rosary. Just as the priests, by the recitation of the Divine office, beseech God publicly, constantly and most efficaciously, so too, the prayers of the associates in reciting the Rosary, or, as several Roman Pontiffs have named it, the "Foster of the Virgin," are in a sense public, unceasing and common.

And as public prayers are, as we have said, preferable to private prayers and have a greater power of impetration, the confraternity of the Holy Rosary has been styled by ecclesiastical writers as "the suppliant host, gathered by Father Dominick under the standards of the Glorious Mother"—that mother whom the Holy Scriptures and the history of the Church salute as "She who has vanquished the devil and triumphed over all errors." In truth, the Rosary of Mary does unite the faithful who practice this devotion by a common tie similar to that which exists between brothers or among soldiers lodged in the same tent. Thus is constituted a well disciplined army, most potent against all enemies from without or within.

The members of this pious association may then justly apply to themselves those words of St. Cyprian: "We have a public and common prayer, and when we pray it is not for one alone, but for all the people, because we are all the people united." (De Orat. Domin.)

SHOWN IN THE ANNALS OF THE CHURCH.

Moreover, the annals of the Church

proving the efficacy of such prayers by recalling the defeat of the Turkish troops near the Echinades, and the brilliant victories gained in the last century over the same people at Temesvar, in Hungary, and in Corfu. Gregory XIII. perpetuated the memory of the first of these triumphs and instituted a feast in honor of Mary of Victories. Subsequently, our predecessor, Clement XI., put this solemnity under the title of the Rosary and decreed that it should be celebrated every year throughout the Church.

From the very fact that this supplicant host is "recruited under the standard of the divine Mary," a new merit and a new honor redound upon her.

HONOR TO MARY NOT DISHONOR TO GOD.

The frequent repetition of the "Angelic Salutation" after the "Lord's Prayer," in the recitation of the Rosary, tends mainly to this end. At first sight it might seem as though this repetition is in a sense incompatible with the honor due to the Divinity, and that it creates a danger of giving some greater confidence in the patronage of Mary than in the Divine power. But the real effect is so different that, on the contrary, nothing more easily touches God and makes Him propitious to us.

EXPLAINED BY ST. THOMAS.

For, Catholic faith teaches us that we should address our prayers not only to God, but to the blessed and to the inhabitants of heaven (Trent Sess., xxv.), though the manner of supplication should differ, since it is the source of all blessings that we invoke in God, whereas, we look upon His holy ones as intercessors. "Prayer," says St. Thomas, "may be two fold. We may ask a person for something which he himself can give us, or we may beg him to obtain something for us from another. To God alone ascend prayers of the first category, for all our prayers should be subordinated to the obtaining of grace and glory, which God alone gives, according to what is said in Psalm lxxviii., 13th verse: "The Lord will give grace and glory. But prayers of the second kind are addressed to the saints, and to men, not to make our requests known to God by them, but in order that our prayers may be heard through the merits of intercession. Hence it is that we read in the Apocalypse, chapter viii., fourth verse, that "The smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel." (St. Th., 2a., 2ae., q. lxxxiii., a. iv.)

THE MOST POWERFUL OF INTERCESSORS.

Now who, of all the dwellers in the abode of the elect would dare to tend to rivalry in merit with the august Mother of God? Who sees more clearly in the Eternal Word the pains that weigh upon us, the wants which beset us. To whom has been given greater power to touch the Divinity? Who can equal her effusions of maternal tenderness? Hence it is that although we do not pray to the blessed inhabitants of heaven as we pray to God—"for we ask the Holy Trinity to have mercy on us and all the saints to pray for us" (ib.)—yet our manner of imploring the Virgin has something in common with devotion to God, so that the Church supplicates the Virgin with the same words she uses to supplicate God: "Have mercy on sinners."

Members of the confraternities of the Holy Rosary are doing an excellent work in weaving wreaths of prayer, as it were, of roses, to Mary. So high is the greatness of Mary, so powerful the favor she enjoys with God, that not to have recourse to her in need is to attempt to fly without wings.

DOING THE WORK OF ANGELS.

The association of which we speak has another quality about which we must not be silent. Whenever we meditate in the recital of the rosary of Mary on the mysteries of our salvation we imitate as closely as possible that most holy office once entrusted to the heavenly host of angels. They re-voiled successively and in due time, those mysteries, they played a great part in them, they added to their pious presence, at one time afflicted, at another triumphant.

Gabriel was sent to the Virgin to announce the incarnation of the Word Eternal. Angels celebrated the birth of the Saviour in the cave of Bethlehem. It was an angel who warned Joseph to take flight and to withdraw into Egypt with the Child. In the garden of olives, when Jesus, overwhelmed with grief, saw the sweat of blood ooze out from all His body, it was an angel who reverently consoled Him. When He came forth from the sepulchre triumphing over death it was angels who announced the fact to the holy women. Angels reveal the truth that Jesus has ascended to heaven and proclaim that He will return thence, surrounded by the heavenly hosts with whom He will join the elect to lead them to the celestial choir over which the holy Mother of God has been exalted.

It is, then, to those who recite in common the pious prayer of the Rosary that are best applicable the words which the Apostle Paul addressed to the new disciples of Christ: "You are come to Mount Zion, and to the city of the living God, the heavenly

Jerusalem, and to the company of many thousands of angels" (Heb. xii., 22). For what is there more glorious or sweeter to dwell upon than the thought of praying in company with the angels? What hope, what confidence may one conceive of enjoying in heaven the blessed society of the angels when one has, as it were, helped them on earth to fulfill their office!

THE ROMAN PONTIFFS AND THE ROSARY.

For these reasons the Roman Pontiffs have always lavished the most exalted praise on an association so devoted to Mary. Innocent VIII. calls it "the most devout confraternity" (*Splendor paternae glorie*, 26th Feb., 1891); to its efficacy Pius V. attributes the following results: "The faithful of Christ are suddenly changed into other men; the darkness of heresy is dispelled, and the light of Catholic faith revealed" (*Consueverunt* R. R. P. P., 17th Sept., 1569); Sixtus V., noting how useful this institution has been to religion, avows his own zeal for the Rosary. Many other Pontiffs, too, either enriched this devotion with the most abundant and honorable indulgences, or took it under special protection by giving it a name or by according to it divers proofs of their benevolence.

LEO XIII. FOLLOWS THEIR EXAMPLE.

Stimulated by the example of our predecessors, we, too, venerable brothers, fervently exhort and encourage you, as we have often done, to cherish with special solicitude this sacred host, in such wise that it may, thanks to your efforts, see a daily increase of effective membership enrolled under its standard; that, by your concurrence and that of those of the clergy under your charge to whom the care of souls is chiefly intrusted, the mass of the people may arrive at a true knowledge and appreciation of the virtues of this association and of its utility for the eternal salvation of men. We urge this the more earnestly since, within quite recent times, there has been a reblossoming of one of those forms of devotion to the Mother of God in the Rosary—the "Perpetual Rosary." We heartily bless this institution and earnestly desire you to consecrate your zeal and activity to its increase.

We entertain a most lively hope that the praises and prayers of the Rosary will prove most powerful when, issuing from the lips and hearts of a great multitude, they go on unceasingly, and when day and night alternate in the different regions of the globe the continuous concert of prayerful voices rises in harmony with meditation on divine things. The continuity of prayer and praise was designated many centuries ago by those divine words addressed to Judith in a canticle of Ozias: "Blessed art thou by the Lord, the most high God, above all women upon earth, because he hath so magnified thy name this day that thy praise shall not depart out of the mouth of men." And all the people of Israel acclaimed these words, crying out: "So be it, so be it!"

HIS BLESSING.

And now, as a pledge of heavenly favor and in testimony of our paternal love, we grant the Apostolic Benediction most affectionately in the Lord to yourselves, venerable brothers, to your clergy, and to all the people confided to your faith and vigilance.

Given at Rome at St. Peter's, on the 12th of September, 1897, in the twentieth year of our pontificate.

Leo XIII., Pope.

POPE LEO AND THE ROSARY.

From the Monitor, London.

The depth of the devotion of Leo XIII. to the Blessed Virgin will never be fully realized. The recital of the rosary is his most frequent practice, and it is only when he observes him assisting at the Mass of thanksgiving, which immediately follows his own Mass in his private chapel, that one begins to grasp some idea of the extent of the Pontiff's love for Our Blessed Lady. There he may be seen as he kneels at a prie dieu in his white robe, a frail, delicate figure, and in his eye the fire and animation of a young man; and he is never a weary of telling his beads. In his garden in the summer may be also noticed walking slowly to and fro, the while he recites in a low voice the mysteries of the rosary, and when we know of how he presented that most eloquent preacher, Father Bernard Vaughan, S. J., with his own beads on which he had recited the Paters, Aves and Glorias so often, we feel that, besides this being a delicate appreciation of Father Vaughan's moving orations, it is an intimation that he would wish all Catholics to persevere in their devotion to the Mother of God.

It is a curious fact that London Punch, one of the bitterest anti-Irish publications ever known, should owe much of its celebrity to Irish genius. Doyle, a Limerick man, was long its controlling spirit; and now Millikin, a Cork man, another of Punch's stars, follows him to the tomb, where there is little room for humor. We surmise that the Millikin of Punch must have been related to the celebrated Cork wit of the same name—a friend of Prout—who made the literary world laugh with his inimitable "Groves of Blarney."—Buffalo Union and Times.

THOSE PRELIMINARIES.

N. Y. Freeman's Journal.

We will look at some more of Dr. McAllister's statements and endeavor to relieve him of some of his perplexities.

Doctor—I confess that as a man of modest intelligence, I have most serious difficulties in the way of accepting this definition of Papal infallibility as a valid basis for the proof of the inspiration of the scriptures.

Freeman—To the Catholic mind the inspiration of the Scriptures rests on the teaching of the infallible Church affirming their inspiration and not on the decree affirming the infallibility of the Pope. Consequently, you are not asked or expected to make the latter decree the basis for the proof of the inspiration of the Scriptures. This is to explain that a man of even "modest intelligence" ought to see it.

But possibly the thought in your mind was something like this: The Church erred in defining Papal infallibility. She is therefore fallible, and being fallible, her authority is not a valid basis for proof of the inspiration of the scriptures. If you meant this—and we do not say you so far forgot your dialectics—our reply is that in saying the Church erred in defining Papal infallibility you beg the question and assume as true the very point you have undertaken to prove. We need only to meet the gratuitous assertion with a gratuitous denial, and the affirmation that the Church did not and could not err in defining Papal infallibility. It is not for us at present to prove this. You have undertaken to disprove it. Next!

Doctor—Let it be noted that this infallible decree affirming the infallibility of the Roman Pontiff affirms also that the Divine Redeemer has furnished or endowed His Church with infallibility. And yet the consent of this infallible Church is not essential to the infallibility of the Roman Pontiff. His definitions are of themselves infallible and not from the consent of the infallible Church. May I not borrow your principles of dialectics once more and ask: If the Church has been endowed by the Divine Redeemer with infallibility, why are not her definitions given in general councils, irrefragable of themselves, and not from the consent of the Roman Pontiff? Do not the various definitions of an infallible Church give us infallible councils as well as an infallible Pontiff? And does not such a double infallibility destroy itself?

Freeman—Such a double infallibility would certainly destroy itself. But such an infallibility has no existence outside the doctor's imagination, and it would have no existence even there if he had studied Catholic principles more with a purpose of understanding them than of refuting them.

The doctor's perplexity rises from his ignorance of the truth that a general council of the Church can have no existence without the head of the Church, the Pope. Without him it would be a body without a head, and would be no more capable of speaking for the Church than the doctor's headless body would be able to speak for himself. To imagine an infallible council without the Pope would be analogous to imagining an intelligent and speaking man without a head. The Church is a living, teaching or ganism, whether in council assembled or dispersed throughout the world, and as such must have a living, speaking, teaching head. There can therefore be but one infallible authority—that of the Church, just as in the doctor there is but one intelligence—that of his personality. He may raise the question whether it is in his body or in his head, but wherever it is it is his head that gives it power of utterance. To imagine two infallibles, one in the body of the Church and another in her head, is analogous to imagining two minds in the doctor, one in his body and another in his head. As he does not imagine the latter he should not imagine the former. Had he thought of this he would not have written the nonsense about a double infallibility—one in the body of the Church and another in the head. The head and the body of the Church are inseparable, constituting one organism. When the head speaks the whole organism, in its divinely constituted totality, speaks. Had the doctor understood this he would not have spoken of the Church and the Pope as two separate authorities, or of the Church separated from an essential part of her—her head. To imagine her in that condition is to imagine her dead. This we cannot imagine so long as we believe in the divinity of Christ, who promised her life to the end of the world.

Doctor—If the Church has been endowed by the Divine Redeemer with infallibility, why are not her definitions given in general councils, irrefragable of themselves, and not from the consent of the Roman Pontiff?

Freeman—Because without the Roman Pontiff's consent or sanction no council is a general one. It is his official sanction and approval that gives a council its ecumenicity. There is no infallible council without the Pope, because without him there can be no general council, and infallibility is not affirmed of any other kind of councils. Hence the necessity of consent before the decrees of council are irrefragable.

Doctor—Again, it is exceedingly perplexing to me, as a somewhat careful student of the history of Roman Catholic councils, to note how this Vatican decree of the infallibility of the Roman Pontiff evidently led to a change of statement in the promulgation of decrees in an infallible Church.

Freeman—No particular form is essential in promulgating a decree. It is enough that the Pope indicates the decree and manifests his intention to make it binding on all the faithful. There is no stereotyped form.

Doctor—The official records of the Council of Trent, for example, show the canons and decrees adopted in that council to be the action of the council itself, in which the Roman Pontiffs, Paul III., Julius III. and Pius IV. were successively the presiding officers.

Freeman—Those canons and decrees were certainly the action of the council itself, and it was proper that they should be so recorded. But be careful that you do not confound the form of the decree as adopted by the council and the form used by the Pope in sanctioning and promulgating it. The decree, before the Papal sanction, may in a way be compared to a law passed by Congress before it receives the President's signature. Such a law has no force; it is not a law. Without the Papal sanction the decree is not a dogmatic decree. At Trent the Pope and the council were one, and acted as one. The council was, therefore, general, and its dogmatic decrees binding on the faithful.

councils. Hence the necessity of consent before the decrees of council are irrefragable.

Doctor—Again, it is exceedingly perplexing to me, as a somewhat careful student of the history of Roman Catholic councils, to note how this Vatican decree of the infallibility of the Roman Pontiff evidently led to a change of statement in the promulgation of decrees in an infallible Church.

Freeman—No particular form is essential in promulgating a decree. It is enough that the Pope indicates the decree and manifests his intention to make it binding on all the faithful. There is no stereotyped form.

Doctor—The official records of the Council of Trent, for example, show the canons and decrees adopted in that council to be the action of the council itself, in which the Roman Pontiffs, Paul III., Julius III. and Pius IV. were successively the presiding officers.

Freeman—Those canons and decrees were certainly the action of the council itself, and it was proper that they should be so recorded. But be careful that you do not confound the form of the decree as adopted by the council and the form used by the Pope in sanctioning and promulgating it. The decree, before the Papal sanction, may in a way be compared to a law passed by Congress before it receives the President's signature. Such a law has no force; it is not a law. Without the Papal sanction the decree is not a dogmatic decree. At Trent the Pope and the council were one, and acted as one. The council was, therefore, general, and its dogmatic decrees binding on the faithful.

Doctor—Let it be noted that this infallible decree affirming the infallibility of the Roman Pontiff affirms also that the Divine Redeemer has furnished or endowed His Church with infallibility. And yet the consent of this infallible Church is not essential to the infallibility of the Roman Pontiff. His definitions are of themselves infallible and not from the consent of the infallible Church. May I not borrow your principles of dialectics once more and ask: If the Church has been endowed by the Divine Redeemer with infallibility, why are not her definitions given in general councils, irrefragable of themselves, and not from the consent of the Roman Pontiff? Do not the various definitions of an infallible Church give us infallible councils as well as an infallible Pontiff? And does not such a double infallibility destroy itself?

Freeman—Such a double infallibility would certainly destroy itself. But such an infallibility has no existence outside the doctor's imagination, and it would have no existence even there if he had studied Catholic principles more with a purpose of understanding them than of refuting them.

The doctor's perplexity rises from his ignorance of the truth that a general council of the Church can have no existence without the head of the Church, the Pope. Without him it would be a body without a head, and would be no more capable of speaking for the Church than the doctor's headless body would be able to speak for himself. To imagine an infallible council without the Pope would be analogous to imagining an intelligent and speaking man without a head. The Church is a living, teaching or ganism, whether in council assembled or dispersed throughout the world, and as such must have a living, speaking, teaching head. There can therefore be but one infallible authority—that of the Church, just as in the doctor there is but one intelligence—that of his personality. He may raise the question whether it is in his body or in his head, but wherever it is it is his head that gives it power of utterance. To imagine two infallibles, one in the body of the Church and another in her head, is analogous to imagining two minds in the doctor, one in his body and another in his head. As he does not imagine the latter he should not imagine the former. Had he thought of this he would not have written the nonsense about a double infallibility—one in the body of the Church and another in the head. The head and the body of the Church are inseparable, constituting one organism. When the head speaks the whole organism, in its divinely constituted totality, speaks. Had the doctor understood this he would not have spoken of the Church and the Pope as two separate authorities, or of the Church separated from an essential part of her—her head. To imagine her in that condition is to imagine her dead. This we cannot imagine so long as we believe in the divinity of Christ, who promised her life to the end of the world.

Doctor—If the Church has been endowed by the Divine Redeemer with infallibility, why are not her definitions given in general councils, irrefragable of themselves, and not from the consent of the Roman Pontiff?

Freeman—Because without the Roman Pontiff's consent or sanction no council is a general one. It is his official sanction and approval that gives a council its ecumenicity. There is no infallible council without the Pope, because without him there can be no general council, and infallibility is not affirmed of any other kind of councils. Hence the necessity of consent before the decrees of council are irrefragable.

Doctor—Again, it is exceedingly perplexing to me, as a somewhat careful student of the history of Roman Catholic councils, to note how this Vatican decree of the infallibility of the Roman Pontiff evidently led to a change of statement in the promulgation of decrees in an infallible Church.

Freeman—No particular form is essential in promulgating a decree. It is enough that the Pope indicates the decree and manifests his intention to make it binding on all the faithful. There is no stereotyped form.

Doctor—The official records of the Council of Trent, for example, show the canons and decrees adopted in that council to be the action of the council itself, in which the Roman Pontiffs, Paul III., Julius III. and Pius IV. were successively the presiding officers.

Freeman—Those canons and decrees were certainly the action of the council itself, and it was proper that they should be so recorded. But be careful that you do not confound the form of the decree as adopted by the council and the form used by the Pope in sanctioning and promulgating it. The decree, before the Papal sanction, may in a way be compared to a law passed by Congress before it receives the President's signature. Such a law has no force; it is not a law. Without the Papal sanction the decree is not a dogmatic decree. At Trent the Pope and the council were one, and acted as one. The council was, therefore, general, and its dogmatic decrees binding on the faithful.

Doctor—Let it be noted that this infallible decree affirming the infallibility of the Roman Pontiff affirms also that the Divine Redeemer has furnished or endowed His Church with infallibility. And yet the consent of this infallible Church is not essential to the infallibility of the Roman Pontiff. His definitions are of themselves infallible and not from the consent of the infallible Church. May I not borrow your principles of dialectics once more and ask: If the Church has been endowed by the Divine Redeemer with infallibility, why are not her definitions given in general councils, irrefragable of themselves, and not from the consent of the Roman Pontiff? Do not the various definitions of an infallible Church give us infallible councils as well as an infallible Pontiff? And does not such a double infallibility destroy itself?

Freeman—Such a double infallibility would certainly destroy itself. But such an infallibility has no existence outside the doctor's imagination, and it would have no existence even there if he had studied Catholic principles more with a purpose of understanding them than of refuting them.

The doctor's perplexity rises from his ignorance of the truth that a general council of the Church can have no existence without the head of the Church, the Pope. Without him it would be a body without a head, and would be no more capable of speaking for the Church than the doctor's headless body would be able to speak for himself. To imagine an infallible council without the Pope would be analogous to imagining an intelligent and speaking man without a head. The Church is a living, teaching or ganism, whether in council assembled or dispersed throughout the world, and as such must have a living, speaking, teaching head. There can therefore be but one infallible authority—that of the Church, just as in the doctor there is but one intelligence—that of his personality. He may raise the question whether it is in his body or in his head, but wherever it is it is his head that gives it power of utterance. To imagine two infallibles, one in the body of the Church and another in her head, is analogous to imagining two minds in the doctor, one in his body and another in his head. As he does not imagine the latter he should not imagine the former. Had he thought of this he would not have written the nonsense about a double infallibility—one in the body of the Church and another in the head. The head and the body of the Church are inseparable, constituting one organism. When the head speaks the whole organism, in its divinely constituted totality, speaks. Had the doctor understood this he would not have spoken of the Church and the Pope as two separate authorities, or of the Church separated from an essential part of her—her head. To imagine her in that condition is to imagine her dead. This we cannot imagine so long as we believe in the divinity of Christ, who promised her life to the end of the world.

Doctor—If the Church has been endowed by the Divine Redeemer with infallibility, why are not her definitions given in general councils, irrefragable of themselves, and not from the consent of the Roman Pontiff?

Freeman—Because without the Roman Pontiff's consent or sanction no council is a general one. It is his official sanction and approval that gives a council its ecumenicity. There is no infallible council without the Pope, because without him there can be no general council, and infallibility is not affirmed of any other kind of councils. Hence the necessity of consent before the decrees of council are irrefragable.

TOBER 2, 1897

ditional. CITY & SHORTHAND LONDON, ONT.

W. WESTERVELT, Principal.

the constantly increasing attendance at the Business College

& HARRISON SHORTHAND COLLEGE



The man who indulges in athletic exercises is usually a healthy man. While athletes, moderately indulged in, are conducive to longevity, they are not absolutely necessary. If, when a man feels out of sorts and nervous, and realizes that he is suffering from biliousness or indigestion, he will take the right remedy, he can always keep himself in good health.

Many serious illnesses have their inception in indigestion or in an inactive liver. Dr. Pierce's Golden Medical Discovery is a sure, safe, speedy and permanent cure for all disorders of the digestion. It also cures all of the maladies that have their inception in these disorders. It is a prompt cure for indigestion, sick headache, pain in the stomach, fullness and swelling after meals, dizziness and drowsiness, cold chills, flushings of heat, loss of appetite, shortness of breath, blotches on the skin, disturbed sleep, frightful dreams and nervous and trembling sensations. It makes the appetite keen and hearty, the digestion perfect, the liver active and fills the blood with life-giving elements that build healthy tissue. It is a cure for nervous exhaustion and prostration and it cures 98 per cent. of all cases of consumption, bronchitis, throat and kindred ailments. An honest dealer will not try to induce customers to take some worthless substitute for the sake of a few pennies added profit.

Mr. W. Rogers, of 607 Grayson St., Louisville, Ky., writes this to say for himself and the "Golden Medical Discovery." "I was a dyspeptic. I had not had a comfortable night in six years. I have taken three bottles of Dr. Pierce's Golden Medical Discovery. I am now fifty years old. I feel thirty years younger."

Dr. Pierce's Pleasant Pellets are a sure, speedy and permanent cure for constipation. One Little "Pellet" is a gentle laxative and two a mild cathartic. They never gripe.

SCHOOLS

During the coming School Term of 1917-8 we respectfully solicit the favor of your orders for the supplying of Catholic Educational and other Text books, both in French and English; also, school stationery and school requisites.

SADLER'S DOMINION SERIES.

Sadler's Dominion of Reading Charts, 26 Reading Charts and one Chart of colors, mounted on 14 boards, size of one sheet, 10x14 inches. Sadler's Dominion Speller, complete. Sadler's Dominion First Reader, Part I. Sadler's Dominion Second Reader, Part II. Sadler's Dominion Third Reader. Sadler's Dominion Fourth Reader. Sadler's Dominion of Canadian History. Sadler's Dominion of the History of the Catholic Church. Sadler's Dominion of the History of England, with 25 colored maps. Sadler's Dominion of Modern History, with 25 colored maps. Sadler's Dominion of Sacred History, Old Testament, Part I. Sadler's Dominion of Sacred History, New Testament, Part II. Sadler's Dominion of Sacred History, Old Testament, Part II. Sadler's Dominion of Sacred History, New Testament, Part I. Sadler's Dominion of Sacred History, Old Testament, Part I. Sadler's Dominion of Sacred History, New Testament, Part II.

D. & J. SADLER & CO.

CATHOLIC PUBLISHERS. 123 Church St., 1099 Notre Dame St., TORONTO, ONT., MONTREAL, QUE.

O. LABELLE, MERCHANT TAILOR

372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

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. For prices and information write to:

ERNEST GIRARDOT & CO

SANDWICH, ONT.

CHURCH BELLS & PEALS

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS in the World. Send for Price and Catalogue.

PLUMBING WORK

In Operation, can be seen at our warehouses Dundas Street.

SMITH BROS.

Sanitary Plumbers and Heating Engineers, LONDON, ONT. Sole Agents for Peerless Water Heaters. Telephone 538.

FRENCH BORDEAUX CLARETS

Which will be sold at the lowest price.

JAMES WILSON, London, Ont.

Mustard - THAT'S - Mustard

Dunn's Mustard

MADE ABSOLUTELY PURE FROM RICH FLAVOURED ENGLISH SEED SOLD IN 2c. and 10c. TINS. Ask for Dunn's Pure Mustard

JOHN FERGUSON & SONS

180 KING STREET. The Leading Undertakers and Embalmers. Open Night and Day. Telephone—House 373; Factory 844.

NARKA, THE NIHILIST.

By KATHLEEN O'MEARA.

CHAPTER XXXII.—CONTINUED.

Marguerite could hardly believe her ears. It seemed like a miracle — one of those miracles of charity that she herself performed day after day in the desolate places. She crushed the sugar noiselessly in the tins she was preparing for herself, and kept murmuring to herself with a smile: "God is love! God is love!"

Antonia's eyes were fixed on Narka as if she were some visitant from another world. She looked like one, as she sat slumping by the poverty-stricken bed, the flush of a pure emotion on her face, a light of joy in her luminous dark eyes.

When the song — a Russian ballad — was ended, the child called out, "Enco! enco!" And Narka, stirred by that encore as she had never been by the applause of a salon, sang again; this time, in French, Mignon's lament, "Rendez-moi la patrie, ou laissez-moi mourir!"

The child grew calmer, and ceased to toss on her pillow; by the time the song was ended she had fallen asleep. La mere Drex lifted up her hands in a gesture of wonderment and admiration. Narka rose and moved softly out of the room after Marguerite. When they were out on the landing, by a common impulse the two friends turned and kissed one another. Their hearts were too full for speech.

On reaching the bottom of the stairs they found that a crowd had assembled before the house. Marguerite at once guessed that the police had tracked Antoine, and stepped bravely forward to meet the enemy.

"What is the matter?" she said. "Ma sœur," answered a blouse, "we wanted to see whether it was you or the Virgin Mary that was singing up there."

CHAPTER XXXIII.

Just as Narka had shut herself in and sat down to realize the happy fact of her voice's return, the main street of the Place was thrown into excitement by an accident. A cab containing two men was coming quietly up the street, when the horse took fright and rushed blindly on, struck against a cart and fell, over-turning the cab. One of the travellers, who was in the act of jumping out, paid for this want of presence of mind by an ugly cut in the head; the other in attempting to follow him had hurt his leg, and lay groaning in the bottom of the over-turned cab. Two gamins jumped up on the wheel to look in at him.

"It is the Commissary of Police!" cried one of them, turning to the by-standers. His face was a picture; it expressed a keen sense of the humorous side of the situation, with a dread of "catching it" if he were overheard by the still powerful though prostrate functionary. For it was, in truth, no less a person than the mighty Commissary who lay trapped in the upset vehicle, groaning with a sprained ankle like a common man. A crowd had gathered in a moment. No one recognized the man on the pavement, but all shrewdly suspected him to be a police agent come to participate in some important arrest. Anyhow, the pair were after no good. It was clearly a judgment of Providence that had overtaken them, in favor of the poor wretch they were after, and the fun of the thing was delicious. People came from the neighboring shops and volunteered help. The cab was soon set on its wheels.

"I have hurt my foot badly," said the Commissary. "Is there a doctor anywhere near?"

"We are close to the Sisters' House, monsieur," said a workman; "you had better let us take you there while the doctor is fetched. Another cab was called, and the two injured men were helped into it and driven off.

Scour Marguerite was in the dispensary, and saw the cab stop at the gate with its procession of ragamuffins. Presently the two Commissaries were assisted across the court into the House.

In a moment several Sisters were in attendance. The injuries proved more painful than serious, and the Sisters were

quite capable of dealing with them without the doctor. As soon as the Commissary's sprain had been attended to, and he was made comfortable on an improvised sofa, with pillows at his back, he asked for writing materials, and wrote a short note. Then beckoning to Marguerite, "Ma sœur," he said, in a confidential tone, "I want you to do a little commission for me. I want you to take a cab and drive to the Prefecture, and ask to see M. le Prefet — you will send in my card — and then give this note into his hands."

"Ah!" Marguerite's look of intense curiosity was irresistible. "I will tell you what it is about," whispered the Commissary. "I and my colleague came here to arrest a scoundrel named Drex — Antoine Drex; but we have been hindered as you see. Now it is most necessary they should know this at once at the Prefecture, and send two others to do it, or the fellow may get wind of the matter and slip through our fingers. You understand?"

"Oh, yes, monsieur, I understand," Marguerite's heart was thumping so that she wondered the Commissary did not hear it and suspect. "I don't think they would let me see M. le Prefet," she said, turning the letter in her hand; "I had I not better say you want some one to be sent up here to you?"

"No, no; that would lose too much time," he said, impatiently. "They will let me in at once when you show my card with that word written on it."

"Is he suspected of anything very bad, this Antoine Drex?" she inquired, with an idea that every minute's delay might help Antoine.

"He is not suspected — he is known to be a dangerous villain. Ma sœur; not a word more here, but go!" Marguerite slipped the letter up her sleeve and went out. Once in the street, she stood debating. It was a hard task that was set her. Must she execute it? Poor Antoine! She knew he was more sinned against than sinning. But a voice whispered, "You are bound to obey the law." She heard it; still she hesitated.

"Charity is the greatest commandment of all. Charity is the law of God," she agreed with this voice; still she hesitated; but after a moment's delay she glanced quickly, furtively, up and down the street, and then started off in the direction of Cour des Chats, walking as fast as she dared, and quickening her pace to a run when she turned into the dirty alleyway that led into it. Antoine was sitting as she had left him, only smoking a pipe. His mother had gone out to the lavoir; the idiot child, lulled to rest by Narka's song, was still fast asleep.

Marguerite closed the door, and then, dropping her voice, "Antoine," she said, "the police are in pursuit of you. The Commissary was on his way here when he met with an accident; he is now at the House, resting, and I am going to the Prefecture with this letter from him, desiring some one to be sent to arrest you."

Without waiting to see the effect of her information, she turned quickly away, and closed the door after her.

An hour later two police-officers drove up to the entrance of the Cour des Chats, an crossed over to the house where Antoine was lodging. They went up and knocked at the door, guided by the instructions contained in the Commissary's letter. Some one said, "Come in." But on opening the door they found, instead of Antoine Drex, Scour Marguerite, knitting by the window.

"Pardon, ma sœur," said one of the agents, taking off his hat; "we are looking for Antoine Drex. We have come to arrest him."

Marguerite's heart was beating like a hammer on an anvil, but she looked at him, and said, composedly, "You had better go to the House and tell M. le Commissaire that you found me here in place of Antoine Drex."

The two police-officers looked at her as if they could not believe their eyes. Presently they began to understand. They were young, they were brave, they had hearts of men.

"Ma sœur, I have the honor to salute you," said one of them.

They both bowed and walked out of the room, and she heard the sound of smothered laughter on the stairs.

"But, now remember; now the Commissary to face. Marguerite knew there would be no sympathetic laughter there. The Commissary, indeed, flew into a great rage when he heard the trick that had been played him, and sent for the Superior, and whipped Marguerite on her unoffending back; he threatened to denounce the community as accomplices of all the rascals and rascals of the district, to have the House shut up, etc., etc.

Scour Jeanne scolded Marguerite; but the community had a merry time of it at recreation that evening, nor were they to be checked in their fun over the Commissary's misadventure and the sorry figure he made in his official discomfiture by Scour Jeanne's attempt to frown and look aggrieved.

Narka had heard nothing of the event, not having left home since she had parted from Marguerite. At 10 o'clock that night she was a little startled by some knocking at her door. She supposed it was the concierge with a letter; but before opening she asked who was there.

A voice that she did not recognize answered, "A friend of Scour Marguerite."

Narka drew back the bolt. She did not know what fear was, but she was conscious of an unpleasant sensation when she beheld a huge man, with his head and shoulders concealed by a shawl, step quickly in and close the door behind him. He threw back the shawl, and Narka recognized Antoine Drex. He told her what had happened, and how he had been hiding in a wood-yard all the afternoon and evening, and now implored her to shelter him till morning and give him some food. She fetched him bread and wine and some cold meat, and he rolled an arm-chair into the little kitchen, which was the only addition to the salon bedroom in her apartment. But Antoine declared he was lodged like a prefect.

Narka was glad to harbor a hunted fellow-creature, to give sanctuary to a victim of that long-armed and cruel tyrant, the law. Very likely Antoine was deeped in plots against the government; but Narka was not the one to think worse of any man for that. Every political opinion was dear to her for Basil's sake. Nevertheless, though she was glad to open her door to Drex, she felt that in doing so she was incurring a great personal risk, and if Antoine rested easily, she did not. All night long she lay awake, listening to every sound; a dog that barked, a cart that rumbled, made her start. She was up before Antoine gave signs of stirring. Then she prepared some food for him, and, with his shawl drawn round him, he stole out in the early morn, and went down to the House just as the gate was opened.

Marguerite was horrified when she heard where he passed the night. But Antoine assured her that no harm would come to Narka; no one had seen him coming or going. The street had been quite deserted both at night and in the morning.

CHAPTER XXXIV.

Narka never gave a thought to the possible consequences to herself, from the moment she saw Antoine Drex safe out of her house; but the event had excited her extraordinarily. She forgot that his coming to her for shelter was the natural result of her visit to him with Marguerite in the morning, and she magnified the incident into a portent. She must be destined to play some part in this great revolutionary drama that was being enacted all over Europe, or else why did these chances pursue her?

Some event was at hand, she said to herself, some great event in which a role was surely reserved for her by fate or by Providence.

"Do you believe in presentiments?" she said to Marguerite, when they met that afternoon.

"Certainly!" was the emphatic rejoinder; "I believe them to be a sign of digestion." Marguerite knew that Narka was morbidly fanciful at all times, and she made a point of snubbing her fancies. Just now she seemed excited and overwrought.

Nothing occurred during the day to justify Narka's presentiments, but at about 10 o'clock that night she was again startled by a visitor. This time it was a ring, a very light ring, but to her imagination on the watch for signs and portents, it sounded preternaturally loud in the stillness of the morning, and she magnified it, Marguerite had said they would shelter him at the House until he could get away to Calvados, his native place. Narka went to the door and asked who was there.

A voice answered in Russian, "It is I, Naska."

Her heart gave a great leap, a low cry rose to her lips, the bolt flew back — she never knew how — and then she was in Basil Zorokoff's arms. For one long moment life seemed over; she was conscious of nothing but the wild rapture of possessing him; his strong arms were clasping her, his cheek was pressed against hers. Was it some sweet madness, or was she in heaven?

"Are we alone?" he whispered, raising his head and glancing round the dimly-lighted room, while he relaxed his hold of her.

"Yes, quite alone. Oh, Basil, is it you, or am I dreaming?"

She trembled and clung to him as if she was afraid he would escape if she let him go. He drew her to the little couch, and they sat down together.

"I frightened you," he said, laughing. "I ought to have given you warning, and not come down on you like a thunder-bolt; but there was no time, unless I telegraphed on the road, and that would have been a risk."

"I am not a bit frightened, only beside myself with joy. Oh, Basil! Basil! my heart is so full of love, I feel as if I were sobbing for happiness."

He bent down and kissed her tenderly. She could see that he was aged; but he was grander and handsomer than ever.

"Where have you come from?" she said; "have you escaped, or did the prince consent to your coming away?"

"Consent?" Basil threw back his head and the gesture she remembered so well. "I escaped in disguise by the same train that took him to Berlin in attendance on the emperor, who is gone to visit his brother Kaiser."

"Then he does not know that you have escaped?"

"He knows it by this time, and he is on his knees, tearing his hair, and swearing by St. Nicholas that Basil Zorokoff is the greatest wretch under heaven. Oh! it is a fine thing to be a loyal subject, and hate one's own flesh and blood for love of the emperor."

"When did you get here?" asked Narka.

"An hour ago. I have come on here from the train."

"Then you have not seen Sibil? You did not know she is in town?"

"I did know it; but I came straight to you."

"My own, my own!" She locked her arms round his throat, and let her head drop on his breast. "You came first to me."

"Of course I came first to you. Let me look at you." He put his hand under her chin, and held up her face so that the light from the shaded lamp fell upon it.

"My poor Narka," he said, gazing at her with great tenderness, and then kissing her as he usually did, but you are as beautiful as ever. And in spite of all you have gone through — the prison — He felt her shudder in his arms, and she nestled closer to him.

"Don't let us talk of that," she said, in a low voice; "it is all past, and we are together. I want to hear about you. Tell me everything; tell me all that has happened since we parted. Remember how little I know — only hints from Sibil in her letters first, and since then stray news of you through Ivan Gorff. Tell me the story yourself now."

And Basil, with his arm round her, and his hands locked about her neck, told it rapidly, passing lightly over all that was so painful and humiliating, so as not to lacerate her loving heart, but enlarging complacently on the work he had done, the results he had achieved, the brilliant hopes he cherished. Narka saw with pride that he had ripened greatly during the interval of their separation; his mind had gained in shrewdness and insight, his faculties had evidently grown in power of vigor and quickness with which he summed up the situation, weighed chances, forecast probabilities, and arrived at practical conclusions. It was clear that he had thrown his whole soul and his whole energies into the service of patriotism. He looked a patriot and a hero every inch, so strong and straight and bold in his manly beauty — a lover for a queen to be proud of. And Narka was proud of him; her heart swelled with pride in him, she admired him more than she had ever done, and she loved him with her whole soul. And yet — she was conscious of a disappointment somewhere. It was noble in him to be absorbed in this grand impersonal object, to have cast away, for the sake of serving his oppressed fellow-countrymen, all the pleasures that his youth and rank might have claimed; she admired and applauded the nobleness that this choice evinced, and yet there was a vague disappointment somewhere. Schenk's cruel words recurred to her with a sting that even the joy of Basil's presence could not allay. "He does not love you; he only loves his ambition. If he marries you, it will be from a sense of honor." Yet Basil was a washed and loved, and she was beautiful, and he had come to her before he went to the sister whom he loved so dearly. How could she doubt but that he loved her best? If only he had lingered a little longer on the joy of their meeting, and then entered eagerly on the question of their approaching marriage!

There was a moment's pause while these reflections sped rapidly through Narka's mind, and then that subtle electric consciousness which flashes thought from one soul to another with whom it is in close sympathy touched Basil.

"And Sibil?" he said; "she has been true to you?"

"In what sense true? Does she know of our engagement?"

ka admired the large-hearted love that embraced every claim so faithfully.

"When shall I see you again, darling?" she said, and he gently unwound her arms and stood up.

"I will come as early as I can to-morrow," he replied, "unless Sibil sends for you to come and meet me at her house."

"Oh no, not that!" said Narka, shivering. "I could not go through the comedy of a first meeting before Sibil!"

"That is true. Then I will come here and fetch you, and we will go back to her together."

She went out with him to the dark entry. At the outer door he turned once more and folded her in a close embrace. As he released her he whispered, "When you see Marguerite you may tell her I am here. She will beglad to know that I am safe."

"Yes, I will tell her," Narka replied. It was kind and natural that he should think of sending a message to Marguerite.

CHAPTER XXXV.

Narka was up before the earliest bell. When she looked round her it seemed wonderful that nothing was changed in the shabby room; that last night's vision had not left some visible trail of light or beauty behind it.

"My love! my love! did I dream that you were here, that you held me in your arms and kissed me? My own! my own!"

She struck her hands together, and laughed out loud for joy. The little morning duties were quickly performed, the frugal meal made ready and partaken of; then she dressed herself with care, inspired by the coquetry of love, and made the room as pretty as she could, arranging the flowers she had bought of a poor woman at the door, placing the books to the best advantage on the table, moving and changing everything, as if the magic of love's touch must improve the homely furniture. Then she sat down to the piano, and began to warble and partaken of; then she dressed herself with care, inspired by the coquetry of love, and made the room as pretty as she could, arranging the flowers she had bought of a poor woman at the door, placing the books to the best advantage on the table, moving and changing everything, as if the magic of love's touch must improve the homely furniture.

Then she sat down to the piano, and began to warble and partaken of; then she dressed herself with care, inspired by the coquetry of love, and made the room as pretty as she could, arranging the flowers she had bought of a poor woman at the door, placing the books to the best advantage on the table, moving and changing everything, as if the magic of love's touch must improve the homely furniture.

Then she sat down to the piano, and began to warble and partaken of; then she dressed herself with care, inspired by the coquetry of love, and made the room as pretty as she could, arranging the flowers she had bought of a poor woman at the door, placing the books to the best advantage on the table, moving and changing everything, as if the magic of love's touch must improve the homely furniture.

Then she sat down to the piano, and began to warble and partaken of; then she dressed herself with care, inspired by the coquetry of love, and made the room as pretty as she could, arranging the flowers she had bought of a poor woman at the door, placing the books to the best advantage on the table, moving and changing everything, as if the magic of love's touch must improve the homely furniture.

Then she sat down to the piano, and began to warble and partaken of; then she dressed herself with care, inspired by the coquetry of love, and made the room as pretty as she could, arranging the flowers she had bought of a poor woman at the door, placing the books to the best advantage on the table, moving and changing everything, as if the magic of love's touch must improve the homely furniture.

Then she sat down to the piano, and began to warble and partaken of; then she dressed herself with care, inspired by the coquetry of love, and made the room as pretty as she could, arranging the flowers she had bought of a poor woman at the door, placing the books to the best advantage on the table, moving and changing everything, as if the magic of love's touch must improve the homely furniture.

Then she sat down to the piano, and began to warble and partaken of; then she dressed herself with care, inspired by the coquetry of love, and made the room as pretty as she could, arranging the flowers she had bought of a poor woman at the door, placing the books to the best advantage on the table, moving and changing everything, as if the magic of love's touch must improve the homely furniture.

Then she sat down to the piano, and began to warble and partaken of; then she dressed herself with care, inspired by the coquetry of love, and made the room as pretty as she could, arranging the flowers she had bought of a poor woman at the door, placing the books to the best advantage on the table, moving and changing everything, as if the magic of love's touch must improve the homely furniture.

A FAVOR

The fol Atlantic The writ of a typical land.

"Relig out in the the reader house on fear that melanch away, if with dis future o gregatio mainly S More th village day on Even if duced t would b or stimu decayed adhesion by tancous this co young than the her wu knees i pentan will tak What m sions, c energy in these they de control strengt damme I conf with ap

The doub village server. Catholc vititri contin tion; i immin people ism, fr church amoun ligious in a S best th

Me them. I speak an au that can they truth clear, got mentu spiriti dition What descr these they But t satisfi wanti doubt miss him itive mino in by Inca Chn of H pres lea

T Amc gell a livi Provi the evol powica of a fell do sca few min Ne for rea

ho i fail ab at PR re an so Ca g pl so ru w

y at a se of o m titi a in v t e f i

the bell rang a second time. Narka, trembling in her strong young limbs like a whipped hound, walked to the door and opened it.

"Dear young lady, the police will meet you. They are coming up the street."

"Then I am lost!" cried Narka, clasping forehead with both hands. There was a sound of men's footsteps in the entry. "Come," she said; and seizing Madame Blaquette by the wrist, she drew her over to the alcove, dragged a box from under the bed, unlocked it, and took out the ivory casket which contained the papers and Basil's articles, and thrusting it into the landlady's hands, "There! hide it under your shawl, and take it down to Scour Marguerite for me." There was a ring at the door. "Oh, my God! there they are!" she cried, turning white to the lips.

"There is a back way, if I can get out through the kitchen window," said Madame Blaquette. "Bring a chair."

They hurried to the kitchen. Narka threw open the window, let down a chair, helped the agitated landlady to step on it, and then drew up the chair and shut the window, and went back into the room. The bell rang a second time. Narka, trembling in her strong young limbs like a whipped hound, walked to the door and opened it.

"Dear young lady, the police will meet you. They are coming up the street."

"Then I am lost!" cried Narka, clasping forehead with both hands. There was a sound of men's footsteps in the entry. "Come," she said; and seizing Madame Blaquette by the wrist, she drew her over to the alcove, dragged a box from under the bed, unlocked it, and took out the ivory casket which contained the papers and Basil's articles, and thrusting it into the landlady's hands, "There! hide it under your shawl, and take it down to Scour Marguerite for me." There was a ring at the door. "Oh, my God! there they are!" she cried, turning white to the lips.

"There is a back way, if I can get out through the kitchen window," said Madame Blaquette. "Bring a chair."

They hurried to the kitchen. Narka threw open the window, let down a chair, helped the agitated landlady to step on it, and then drew up the chair and shut the window, and went back into the room. The bell rang a second time. Narka, trembling in her strong young limbs like a whipped hound, walked to the door and opened it.

"Dear young lady, the police will meet you. They are coming up the street."

"Then I am lost!" cried Narka, clasping forehead with both hands. There was a sound of men's footsteps in the entry. "Come," she said; and seizing Madame Blaquette by the wrist, she drew her over to the alcove, dragged a box from under the bed, unlocked it, and took out the ivory casket which contained the papers and Basil's articles, and thrusting it into the landlady's hands, "There! hide it under your shawl, and take it down to Scour Marguerite for me." There was a ring at the door. "Oh, my God! there they are!" she cried, turning white to the lips.

TO BE CONTINUED.

Scott's Emulsion makes the blood richer and improves the circulation. It increases the digestion and nourishes the body. It corrects diseased action and strengthens the nervous system. In a word, it places the body in the best possible condition for preventing the germs of Consumption from beginning or continuing their work. In that one sentence is the whole secret. Book covering the subject very thoroughly sent free for the asking.

SCOTT & BOWNE, Belleville, Ont.

The Catholic Record.

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

Price of subscription—\$2.00 per annum.

REV. GEORGE H. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

Editor: THOMAS S. COFFEY.

Publisher and Proprietor, Thomas Coffey.

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

Rates of Advertising—Ten cents per line each insertion, adagio measurement.

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

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrests must be paid in full before the paper can be stopped.

London, Saturday, October 9, 1897.

THE THIRTEENTH CENTENARY OF ST. AUGUSTINE'S LANDING.

The celebration of the thirteenth centenary of the arrival of St. Augustine at the Isle of Thanet by the Catholics of England was on a scale surpassing any Catholic celebration which has taken place in England since the Reformation.

We have said that St. Augustine is truly the Apostle of England. This is correct, for although Christianity was introduced into England so early as the close of the second century, it was to the Britons that the gospel was preached at this period.

St. Augustine was sent on his mission by the illustrious Pope Gregory the Great. He landed on the Isle of Thanet in the year 597, and the spot is still pointed out, at Ebbsfleet, where he had his first meeting with King Ethelbert of Kent, and his wife, Queen Bertha, who was already a Christian.

Ethelbert himself soon became a Christian, and the work of converting the nation proceeded with rapidity and great success.

The celebration of the thirteenth centenary of this great event was attended by Cardinal Vaughan and almost the whole Catholic Hierarchy of England, and Cardinal Perrand, of France, was also present to represent the Holy Father, Pope Leo XIII.

The ceremony was earnest and imposing. Cardinal Vaughan celebrated Pontifical High Mass and delivered an eloquent and impressive sermon on the conversion of England.

He pointed out that, as the Catholic Primate of England today receives his spiritual jurisdiction from the Pope, St. Augustine received his authority from the same source, thus showing the unity of the Catholic Church, governed by the successor of St. Peter to-day as it was thirteen centuries ago, and teaching the same doctrines; and as St. Augustine had with him forty Benedictine monks, "so," said his Eminence, "there are more than forty Benedictine monks here to-day, who will sing the same litanies, and in the same chant as was used by the companions of St. Augustine."

There is something remarkable in the fact that not long ago the Anglican Bishops who met in conference at Lambeth also celebrated the centenary of St. Augustine, by a visit to Ebbsfleet. But the difference of spirit and of ceremonial in the two celebrations was very marked. There were no monks at the Anglican celebration. There was no Mass celebrated, nor was a crucifix borne at the head of the procession, all of which things were features of St. Augustine's landing thirteen centuries ago. The Catholic celebration was therefore the one which resembled most the original event which it commemorated.

within a few years from the original belief of Protestantism, whereas the whole Anglican Episcopate could so far wander from their former moorings, but the purpose of all this is readily seen. It was to make the unlearned multitude believe that Anglicanism was the ancient faith of England, and that the Reformation was only a return to primitive Christianity. Cardinal Vaughan, however, declared in his sermon that he rejoiced to see so great a change in Anglicanism, as it betokens that it is returning surely, even if slowly, to Catholic truth and practice, so that there is hope that they will come at last to grasp our hand in common faith and fellowship.

THE VACANT SENATORSHIP.

The post of Minister of Justice, rendered vacant by the resignation of Sir Oliver Mowat, is to be filled by the Hon. D. Mills. The entry of Mr. Mills into this important position will be hailed with general satisfaction. The Senatorship which Sir Oliver has also vacated by accepting the Lieutenant Governorship of Ontario is yet to be filled. Several names have been mentioned of those who are said to have good claims on the Government for the appointment, but among them there is no one whose claims are so strong as those of Mr. Patrick Hughes, of Toronto. Mr. Hughes has been a life-long Reformer, and he remained steadfast to his political leanings notwithstanding that every imaginable temptation was presented to induce him to abandon his party; but in spite of all inducements in this direction he remained faithful to it, having spent many thousands of dollars towards its success during the fifty years that he has been prominent in politics.

TENANT RIGHT RESOLUTIONS IN ULSTER.

The Protestant tenant farmers of Ulster had a meeting recently at Ballymena which was attended by delegates from all parts of that Province. Among the delegates present were a large number of Protestant ministers. The speeches and resolutions passed were of the most fiery character, and strong in the denunciation of the landlords' Royal Commission, which keeps the rents and the price of purchase of land still at the highest figure, and it was resolved to join hands "with any Irish organization, whatever may be its character or name, which has for object the defence of the rights of the tenant farmers of Ireland."

The Ulstermen can see as well as other people the injustice done to Ireland by keeping up the exorbitant rents to a figure beyond that which the soil can produce, especially in times like the present when a failure of the crops makes it impossible to obtain from the land even enough to pay a low rental, and from time to time they proclaim that they have like interests with the rest of Ireland, and that they are ready to make common cause with their neighbors for the betterment of their condition and for the interests of all. When election time comes round, however, they are still found voting with their Tory landlords, for the continuance of the oppression under which the great majority of the people are suffering. The landlords know that all they have to do to secure the votes of their Orange tenants for a continuance of Tory rule is to flaunt the Orange flag, and to make an appeal to prejudice for the maintenance of Protestant ascendancy. Thus the Government is encouraged in its indifference to the needs of Ireland, and

when the elections are over, as it is still secure in a seven years' lease of power, the necessities of Ireland are once more put in the background, leaving the Orangemen, as well as the people of all creeds, without redress. From time to time, however, the Orangemen feel the pressure of high rents, and hold meetings to protest against the indifference of the Government in regard to their wants. It is tolerably sure that the recent meeting at Ballymena will have no result, nor will any future similar meetings have any effect, until the Ulster tenantry show by supporting the National cause that they mean what their resolutions imply. The recent meeting will be as barren of results as were the indignation meetings held by men of all creeds and conditions, to denounce the over-taxation of Ireland. The speeches made then were as violent against the injustice as talk could be, but the matter ended with talk, and we may expect that the recent Ballymena resolutions will end in the same way. The Orangemen will cease to be Home-Rulers and Tenant-Righters when their votes will be wanted for the Tory Government. From present appearances, if Home Rule is to be obtained for Ireland, it must be won by Catholic Nationalists, and those few Protestants who are sincere in placing the wants of the country above partyism and bigotry.

ST. CYPRIAN AND THE POPE'S AUTHORITY.

It may be remembered by our readers that Dr. Benson, the late Archbishop of Canterbury and Anglican Primate of England, wrote a "Life of St. Cyprian" which was published a short time before the author's death.

St. Cyprian was Bishop of Carthage, and was martyred under the Roman Emperor Valerian, A. D., 258. He had a dispute with Pope St. Stephen in regard to the re-baptism of converted heretics, as he maintained that baptism administered by heretics is invalid, and therefore that on their reconciliation with the Church they should be re-baptized.

The Catholic doctrine was laid down and defined by Pope Stephen to the effect that baptism by whomsoever administered is valid, provided that the necessary conditions for a proper baptism be observed, and that as a consequence it should not be re-administered to those converted from heresy, if it be certain that they have been already baptized.

St. Cyprian maintained his opinion with some pertinacity, and some two or three letters which he wrote in defence of it have been preserved, but as he was, on the other hand, a firm believer in the authority of the Pope, and wrote frequently asserting that the Pope is the successor of St. Peter, and the head of the Church, it is reasonable to suppose that in the end he submitted to the Papal decree, even though no letters showing this have been handed down to us. This is the more certain as St. Cyprian died for his faith, in full communion with the Church, which has always honored him as a martyr, his feast being kept on September 16, in accordance with the Roman Calendar.

The fact that this illustrious Bishop of Carthage had a dispute of any kind with the Pope is habitually seized upon by those Anglicans who assert that the Papal authority is a modern usurpation, to prove their contention. In referring to it, however, they conveniently omit to mention that St. Cyprian's assertion of the supreme authority of the Pope as an admitted fact, is indubitable proof that the authority was at that early period universally recognized, and this at a time when all Protestants admit that the Church was pure, as the "errors of Popery" are admitted not to have crept into the faith of the Church until a much later period than during St. Cyprian's life. It is to be remarked also that as St. Cyprian speaks of the Pope's authority as a universally recognized fact it must have existed undoubtedly long before his time, and this brings us close to the age of the Apostles, even if there were no earlier testimonies to it than Cyprian's writings.

Even the Protestant historian Mosheim, in his history of the Church in the third century is forced to admit that a supremacy was universally attributed to the Pope at this period. He minimizes this authority, indeed, but there can be no doubt that his admission is forced upon him by the clear passages written by St. Cyprian, and we must take St. Cyprian's assertion of that fullness of authority as of more weight than Mosheim's minimization of it.

Dr. Benson was certainly influenced to the writing of St. Cyprian's life by the thought that he could make it appear that the saint held very much the same views as Anglicans do in regard to the Pope, and that he would thus strengthen the cause of Anglicanism. But, dealing with this subject at all, he could not avoid setting forth the fact of St. Cyprian's recognition of the Pope, and his effort to exhibit the saint as an upholder of "Apostolic Anglicanism" has proved a complete failure.

The critics have discovered this, and now the London Athenaeum and the Bookman have declared that Dr. Benson's book fails in sustaining the cause of Anglicanism, and unite in asserting that it will not bring any converts to the Church of England. The Athenaeum even plainly states that it will operate the other way. This is the result of Dr. Benson's research into the Church history of the third century. If he had lived long enough to witness the decision of the critics he would surely regret having devoted his life to the writing of a book which may have such an effect.

In reference to St. Cyprian's mistake regarding doctrine we must here remark that it was made before the doctrine was plainly defined by the Church, and was therefore excusable. But it became clearly the plain doctrine of the Church after St. Stephen's decree was promulgated, and St. Augustine writing over a century later plainly states with great respect to St. Cyprian that he was in error. It is certain, however, that the error was unintentional, and he would not have persisted in it when once he had become convinced that the Church, the "pillar and ground of truth," had decided the question.

NO ROOM FOR RELIGIOUS TEACHING.

The Toronto Mail and Empire of last Wednesday gives the result of the request made by a deputation of Anglicans to the Toronto Public School Board, that special hours be set apart for religious instruction by ministers of religion, the time to be during the regular school hours.

The deputation was a very influential one, and beside its personal character, it was formally representative of the Synod of Toronto diocese, and it might even be regarded as a representative of the whole Anglican Church of Canada, inasmuch as the General Synod of the Church made twice, at least, pronouncements in favor of the introduction of religious teaching into the schools. The Toronto Synod, therefore, may be regarded as the mouthpiece of the whole Anglican Church in making the demand on the School Board, for an opportunity to give religious instruction.

It was generally expected that the School Board would accede to the Anglican demand, by which it was not asked that the Church of England alone should have access to the pupils, but that ministers of all denominations should have the same privilege to teach their religion to their own pupils, at such hours and on such days as might be agreed upon with the Trustees. The members of the deputation shared this expectation, as it was not believed that in a city where the Anglicans form so large a percentage of the Protestant population, and where so many of other denominations have already expressed a strong desire for religious teaching, the request would be denied.

The trustees themselves appeared to be willing to accede to the demand of the deputation, at the head of which was Bishop Sullivan. They even expressed pleasure that the clergy intended to manifest such an interest in the welfare of the children, as the request indicated. It therefore caused considerable surprise when the announcement was made that the School Management Committee has un-animously come to the conclusion that the Anglican request cannot be granted.

This decision appears to have been reached, chiefly in consequence of a vigorous protest of the Hebrew population against the petition. The Hebrews number nearly three thousand in the city, and they are strongly opposed to Christian teaching during school hours. Of course, their children would not be present at the instructions, but they are convinced that if the wedge were once entered, it would be impossible for them to guard their children carefully enough to prevent them from participating to some degree in the Christian instructions given, and they believe, besides, that the secular teaching would deteriorate

If part of the day were set apart for instructions in which their children would not participate. So strongly did they put forward their views, that the School Committee were convinced by their arguments; and though the Board itself has yet to consider the matter, it is almost certain now that the unanimous decision of the Committee of School Management will be sustained.

The Rev. Dr. Langtry, who has been one of the foremost advocates of the Anglican plan of introducing religious teaching into the schools, was very much disappointed and surprised when the decision of the School Board Committee was made known to him, and in an interview with the representative of the Mail and Empire he declared that, to the best of his belief, the result will be an agitation among the Anglican clergy and people for a Separate school system.

The Rev. Dr. reminded his interviewer that a year or two ago a deputation from the Synod had waited on the Provincial Government to urge upon it the necessity of religious instruction, and to ask that some provision should be made for it, similar to that which was asked of the Toronto School Board. The Government, he says, then promised to make a reply to the request, after consideration of the matter, but had failed to do so. Some regulations were, however, afterward issued making it obligatory for teachers to require their pupils to learn certain passages of Scripture by heart. The doctor rightly considers that this regulation is a poor substitute for religious teaching, and describes this action as the giving of a stone instead of the bread that was asked.

The whole incident is very instructive. From the very beginning of the experiment of a Public school system, Catholics foresaw the consequences of a system of education in which God is not recognized, and foretold that the result would be soon seen in the growth of a future generation of unbelievers. The Protestant Sunday schools operated to some extent toward checking this tendency, but to thoughtful minds it must have been always clear that a half or a whole hour devoted to religious instruction on one day in the week would not suffice to counteract the evil influence which must be exerted by the excluding of almost the very mention of God's name in the school-room during the rest of the week.

It was for these reasons that Catholics insisted from the beginning on having Separate schools. The demand was resisted, however, most resolutely by the great majority of Protestants of all denominations, and were it not for the support given by the Quebec members of Parliament to the Catholic demand, under the legislative union of the two Provinces, it is certain that a Separate school system would not have been granted.

The fact that the Catholics of Quebec dealt generously with the Protestant minority of that Province, granting them a complete autonomy in educational matters, gave their representatives an undeniable right to insist that the Catholics of Ontario should be treated with equal consideration in regard to their conscientious convictions as to the necessity of religious education for their own children, while they did not wish to interfere with the Protestants who preferred a Godless system. We believed, indeed, that they were mistaken, but we could not insist that they should adopt our views. We had the right, however, to insist that while we left them free to follow their own opinions on the education question, as far as concerned themselves, we should have the same liberty of conscience, where the education of our own children was in question.

One of the pleas of the Protestant opponents of Separate schools was that the welfare of the country demands a homogeneity of sentiment which can be attained only by a uniform system of education, and another was that separation engenders hostility.

We have always maintained that religious teaching cannot be productive of any but beneficial results. We are apt enough to forget our duties to God, even when we are frequently reminded of them, and we shall be more apt to forget or neglect them if they be not taught, and all reference to them be carefully excluded from the curriculum of studies during six or seven days of the week.

That Protestants are becoming convinced that Catholics were right in maintaining the principle of Separate schools, is evident from the action of the Synod; but on the other hand, the fact that the Committee of Management will not grant the privilege asked,

shows that the ministers are now to reap the fruits of their teaching during the last forty-six or forty-eight years. They taught that the Catholic demands should be resisted, and now that they have more light on the same question, they find that their lessons have had their effect, and their scholars cannot be persuaded now that a religious education will be of any profit.

What difference does it make to the majority of the Protestants of to-day whether the children are educated in the principles of one religion rather than another? Have they not been taught that all religions, Catholicism being put out of the question, are nearly or quite equal in value? What matters it whether the children are educated as Baptists, Quakers, Anglicans, Salvationists, or Unitarians, Jews or Christians of non-descript sects? They are all opposed to the doctrines of Rome, and that is quite sufficient for their salvation.

It is evident from the action of the School Committee that Anglicans are not united on the question of religious education. There are a number of Anglicans on the Committee and on the Board, yet they do not accept the decision of the Synod regarding the necessity of religious education as authoritative. This being the case, it is very doubtful whether the agitation of a mere section of Anglicans will obtain what they ask for, in the face of the determined opposition which will be offered to these demands by a strong party within their own ranks. That there exists a great diversity of opinion on the matter is conceded by Rev. Dr. Langtry, for he says the Separate schools will be demanded only by "an influential section" of Anglicans. But there is influence also in the section which holds the opposite view on the matter.

It does not appear that those Anglicans who are in favor of the introduction of religious teaching will take any further positive action till the meeting of the next Toronto Diocesan Synod which will take place in June. This is insinuated by Dr. Langtry in his replies to the Mail and Empire representative. It is probable that the advocates of religious education wish their cause to be strengthened by the authoritative action which it is expected the Synod will take in the matter.

THE IRISH CATHOLIC COLLEGES.

The Catholic Educational institutions of Ireland have this year as well as last year made an excellent record, having left the endowed Protestant institutions in the rear, both in the Intermediate and the University examinations.

At the Intermediate examinations, which are a test of secondary education, the Catholic colleges have surpassed all their previous records, and two Catholic pupils of the Jesuit college of Clongowes have received the highest honors of first and second place in the senior grade.

At the Royal University examinations for arts and matriculation the competitors from the Catholic University college of Dublin, though the institution does not receive any Government endowment, won fifty one distinctions, while the boys of Queen's college, Belfast, obtained only forty-six; moreover all the first places in science were won by the Catholic boys in both grades.

The girls of the Catholic academies of St. Mary's, Loretto, and Holy Cross, were equally successful with the boys, and left those from the Protestant institutions of Alexandria, Galway, and Victoria far behind, though the latter colleges have large appropriations and endowments from the Government. The Catholic institutions are not subsidized at all, and thus their victory is all the more remarkable.

There is certainly no good reason why the Catholics of Ireland should be obliged to pay a tax for the support of Protestant educational institutions, while Catholic institutions are left to shift for themselves, and the iniquity is all the greater as it appears from the results that the endowed colleges and academies are of inferior quality.

It is highly creditable to these Catholic institutions that notwithstanding the injustice done to them their pupils are able to win the highest honors from those of the endowed Protestant schools, and the fact is a complete refutation of the statement which has been frequently made, that Protestant schools in general are more efficient than those of Catholics. It is also to be noted that these Catholic institutions are under the care of teaching religious orders, thus showing that, with their special training as teachers, the members of these orders make the most

efficient educators. disputed, whatever which is probably be of these orders live discipline than the devoted their lives which they are engaged a more lively interest work because they through the motive and of fulfilling the ious motive is the st centive to zeal, and motives toward the cess.

EDITORIAL.

We are pleased to report of the serious Rev. Father Soulliv Oblates of Mary greatly exaggerated Review says that tion has not prevented acting the usual b

It has been announced, a paper of owing to the large have made their Polish prelate, the bishop Hryniewiecki come to reside in a Polish school for to be erected under supposed, though it is the reorganization clergy. It is not his jurisdiction extended to Canada

The Belfast Orsion anew to manilable bigotry, as a Duchess of York their recent visit to have been ang the Duke to make of an anti Nations monstration. As party were gone forth a lawless hor start a riot, through houses of Catholic their windows. windows of some broken by volley windows of a bo Vincent of Paul S ings were trea The fact that the is a purely charit not save their plence.

The Northwest vigorous Catholice of Manitoba of 21st Sept., a plaining of the Catholic teachers of Regina. The age of Catholic o Public schools of lles constitute a tion of the popul also a considerable taxes, nevertheless has not had a has a Catholic te by it during t Recently two Ca ily applied for a but teachers of a selected. Catho vined that it with the Regi "No Catholic n probable that t of affairs, a Ca will be establish

At the meetin day School Assoc in Toronto, the clared that "on ing facts of mo ignorance of C the Scriptures, of inadequate regards the hon knowledge of re and he would g of lessons consc learned at the n a whole year o ing. The Sund necessary me the fact that ch religious in a week does from the them at home, care that they the school-room matter of won Protestants see ligious teachi Baptists have strenuous oppo formation giv consequences Point should h them less oppo

efficient educators. The fact cannot be disputed, whatever the cause may be, which is probably because the members of these orders live under a stricter discipline than the teachers of the Protestant schools. Besides, they have devoted their lives to the work in which they are engaged, and they take a more lively interest in their daily work because they are devoted to it through the motives of serving God and of fulfilling their duty. A religious motive is the strongest possible incentive to zeal, and is the surest of all motives toward the attainment of success.

EDITORIAL NOTES.

We are pleased to learn that the report of the serious illness of the Very Rev. Father Soullier, Superior of the Oblates of Mary Immaculate, was greatly exaggerated. The N. W. Review says that his recent indisposition has not prevented him from transacting the usual business of his office.

It has been announced by the German, a paper of Berlin, Prussia, that owing to the large number of Poles who have made their home in America, a Polish prelate, the Most Rev. Archbishop Hryniewiecki, of Wilna, will soon come to reside in Washington, where a Polish school for higher education is to be erected under his direction. It is supposed, though it is not officially announced, that the object of his mission is the reorganization of the Polish clergy. It is not stated whether or not his jurisdiction is expected to be extended to Canada.

The Belfast Orangemen took occasion anew to manifest their uncontrollable bigotry, as soon as the Duke and Duchess of York left that city after their recent visit thereto. They seem to have been angered by the refusal of the Duke to make his visit the nucleus of an anti-Nationalist or a Unionist demonstration. As soon as the Royal party were gone, the lodges poured forth a lawless horde who proceeded to start a riot, throwing stones at the houses of Catholics, and breaking their windows. The plate glass windows of some merchants were broken by volleys of stones, and the windows of a house in which the St. Vincent of Paul Society holds its meetings were treated in a similar way. The fact that the St. Vincent's Society is a purely charitable organization did not save their property from this violence.

CATHOLIC COLLEGE.

The Northwest Review, the able and vigorous Catholic organ of the Province of Manitoba, contains in its issue of 21st Sept., a couple of letters complaining of the unjust treatment of Catholic teachers by the School Board of Regina. There is a large percentage of Catholic children attending the Public schools of that city, and Catholics constitute a considerable proportion of the population, so that they pay also a considerable share of school taxes, nevertheless the School Board has not had a Catholic member, nor has a Catholic teacher been employed by it during the last twelve years. Recently two Catholic teachers of ability applied for positions on the staff, but teachers of an inferior grade were selected. Catholics are becoming convinced that it is a standing rule with the Regina School Board that "No Catholic need apply," and it is probable that to change such a state of affairs, a Catholic Separate school will be established.

At the meeting of the Baptist Sunday School Association, held last week in Toronto, the Rev. Mr. Eaton declared that "one of the most astounding facts of modern life is the blank ignorance of Christians in regard to the Scriptures, the result, he believed, of inadequate early training." He regards the home as the place where a knowledge of religion is to be obtained and he would give more for one week of lessons conscientiously or unconsciously learned at the mother's knee than for a whole year of Sunday school teaching. The Sunday school, it is of course, a necessary means of instruction, but the fact that children receive a short religious instruction there once a week does not exempt parents from the duty of instructing them at home, or at least of taking care that they be instructed daily in the school-room. It has always been a matter of wonder to us that so many Protestants see no need of having religious teaching in the schools, and the Baptists have been among the most strenuous opponents thereto. The information given by Mr. Eaton on this point should have the effect of making them less opposed to the religious edu-

cation which is given in the Catholic schools. Religion must be taught in the schools, if the rising generation are to be good citizens, knowing their duties to God, their neighbors and themselves.

The official report recently issued by the Registrar General for Ireland gives the gratifying information that the spread of education in Ireland has been very great during the last thirty-five years. The Manchester Guardian says: "The progress of education may be roughly estimated from the number of persons married who signed the marriage registers or certificates, and the advance shown is very satisfactory. In 1856 only 61 in every hundred men and 50 in every hundred women signed their own names. In 1886 the percentage had risen to 76 in the case of the men and 74 in the case of the women, while last year the numbers stood at 83 and 85 respectively. In the birth statistics, the proportion of illegitimate births is exceedingly small, and the Protestant parts of the country compare unfavorably with the Roman Catholic. So far as the ratio of illegitimate births is to be taken as a test of morality, Ireland is, with the exception of Greece, the most moral country in Europe."

The Rev. Minot Savage, in an address at the Unitarian Conference, recently held at Saratoga, N. Y., declared that the chief cause which hinders the erection of Unitarian churches is the fact that Unitarian doctrines have spread widely among the members of other Churches. He rejoices at the spread of Unitarian doctrines, but protests against the dishonesty of outwardly professing a creed in which one does not believe. He says: "There are too many who remain in churches whose doctrines they repudiate; too many preachers who declare in their sermons what is contradicted in the creeds of their churches."

The allegation is undoubtedly true, as the numerous trials of ministers for heresy, which have taken place within the last few years, prove that it is a common thing now for ministers to deny the divinity of Christ which is the foundation of Christianity, and as a matter of course, where the clergy show this example, the negation of that doctrine must spread rapidly among the laity.

CATHOLIC PRESS.

There are lots of cures for drunkenness, lots of so-called scientific ways of overcoming the habit; but there are none so effectual to a Catholic as the total abstinence pledge, and the help of God to keep it.—Sacred Heart Review.

An awful act of desecration was perpetrated at St. Joseph's Cathedral, Buffalo, N. Y., recently. The tabernacles of four of the seven altars were despoiled, including that of the beautiful marble high altar. Fortunately the gold and silver chalices and other sacred vessels were locked in the safe, and the thief got but one vessel, of comparatively inferior value.

The Presbyterian ministers of St. Louis have decided that they may marry divorced people, if there is a license issued by the state. They can not exercise any conscientious scruples in this matter, but must go right ahead and tie the knot—not so tight, however, that it can not be unlocked during the lifetime of the contracting parties, so that they may marry as often as Henry VIII. did, if they so desire and the state makes no objection.—Sacred Heart Review.

There is no appreciable improvement in the outlook for the winter in Ireland. John Dillon, when asked the grounds for his action in demanding the immediate assembling of Parliament to deal with Irish distress, said: "We want to force the government to take timely measures against the impending danger." At Cape Clear Island, off the coast of southwest Cork, a choleraic outbreak has taken place such as usually heralds the dreaded famine fever.—Catholic Citizen.

The Emperor of Germany takes himself too seriously. "The divine right of kings," which never existed as generally understood, is still in full vigor for him. He regards himself as the absolute lord of the country. At Coblenz, the other day, he said that his grandfather had raised the throne on high, "with its awful responsibility to the Creator alone, from which no man, no House of Parliament, no people can release the prince." Well, some nations have "released" some princes from all their responsibilities, and some peoples may do so again. Monarchies are played out—it has come the turn of the people to rule themselves.—Catholic Columbian.

The German Catholics of Ohio, in convention assembled, adopted the following declaration, which may be commended to Catholics in other parts of the country: "We deplore the existence of so many unprincipled and sensational newspapers, which, instead of opposing public vice, encourage the same by the indecent description of the most shameful acts. We applaud the zeal and loyalty of the Catholic organs of this state, and bid them to continue in the fight for what is good and just."

At the same time we wish to call upon our Catholic brethren to support our Catholic press by their subscriptions and by helping it to obtain business advertisements, and we agree to encourage such business enterprises which interest themselves in our Catholic press.—Boston Republic.

The New York Tribune, in an editorial on "The Bible and Archaeology," considers that the Christian Church escaped irrevocably committing itself to the chronology which put the creation of man about four thousand years before the coming of Christ, only by a happy accident. It says: The apparent chronological data of the Bible might have been incorporated into the authoritative teachings of Christianity, in which case Christians of today would have been compelled either to give up a tenet of their faith or reject the historical evidence of archaeology. That fear might trouble non-Catholic Christians, but not the followers of that Church which Christ promised to keep free from all doctrinal error.—Boston Pilot.

The complaint is often made that Catholics are painfully wanting in sociability, and that people may kneel together in our churches for years without ever coming to know one another. It is a curious fact that a prominent Presbyterian divine has just stigmatized over-sociability as the cause of the failure of the Protestant churches. "The sooner we come back to the idea of the church as a place for religious worship, and not as a place for social recognition and mutual acquaintance," says Dr. Witherspoon, "the sooner will the non-church goers come to feel at home, and to come and go as they now do in business houses and places of popular amusement." Sociability in itself has nothing to do with religion; however, every pastor knows how much depends on maintaining socialities and "keeping the young people together." If there were less snobbish and social aloofness among Catholics, there would be fewer mixed marriages.—Ave Maria.

A correspondent of the London Spectator travelling in Ireland, writes to his paper about the impending famine:—

Few persons in England realize what the failure of the potato means to the Irish peasant. They are so entirely dependent upon it for food that a poor yield means privation, while a really bad crop brings them to the verge of actual starvation. In the matter of dietetics there is no more repulsive food than the Irish peasant's fare. He knows of only two staple articles of food, potatoes and Indian meal. Deprive him of these and he starves. With the former he eats them with buttermilk for breakfast, dinner and supper, and when they are gone Indian meal takes their place. He may obtain a piece of fat bacon or a salt-herring two or three times a year as a luxury, and these, with a little, complete his scale of diet. The first-mentioned articles are not food from the peasant's point of view. They are "kitchen"; that is, a savory to render the potatoes a little more appetizing, and help him to eat enough to keep soul and body together.

The lot of the Hindoo peasant is even worse than that of the Irish. Both are under alien government and hunger is their chronic condition. And yet they are not "loyal" to their benevolent rulers!—Boston Pilot.

The Protestant doctrine of "the right of private judgment of the Bible" has been abandoned. It was a religion of Christ and a Church of the Scriptures for himself. So the right which is the basic principle on which Protestantism attempted to justify its revolt against the Church has been cast overboard. And now heresy trials are in order. If a Protestant may not judge the Bible for himself, he must interpret it as his denomination interprets it or be excommunicated. That's reasonable. So the Rev. W. H. Houston has been on trial before the Southern Presbytery, at Louisville, for heresy, because he holds views on sanctification that the other ministers say embody "dangerous tendencies." They have condemned him. He has appealed to the National Assembly. He ought to change his doctrine or quit the Presbyterian fold—the day for individual interpretation has gone by.—Catholic Review.

At a recent international congress of psychology, Dr. Muller gave an interesting historical sketch of the etiology of self-murder, and, by means of an elaborate series of statistics, traced to alcohol the primary cause of its marked increase of late years. The author estimates the number of suicides in Europe at fifty thousand a year, thus showing that the evil is increasing at a greater rate than the population. The most favored month for suicides is June, the least December. Early morning is chosen in preference to the night, while the mechanic class furnishes the largest number of subjects and the peasant the least. Dr. Muller considers brandy the most pernicious form of alcohol, and traces to its influence the blunting of those weapons which in the struggle for life are the most necessary to sustain the conflict.—Sacred Heart Review.

Charts of the Stars.

Under the direction of Rev. Father Hogan, S. J., director of the observatory of Georgetown University, Washington, D. C., charts of over two hundred of the variable stars will shortly be published. A specimen copy of this celestial atlas was exhibited at the Astronomical Congress in Bamberg, and its great value was immediately recognized.

THE FAMINE IN IRELAND.

Views of an Able and Observant Journalist.

HAROLD FREDERIC WRITES FROM PERSONAL EXAMINATION OF THE FAILURE OF THE HARVEST—TERRIBLE OUTLOOK FOR THE PEOPLE—AN ABSENCE OF AGRARIAN DISTURBANCES—WILL THE GOVERNMENT LEND A HELPING HAND?

The well-known American journalist and author, Harold Frederic, writes as follows from Glangariff to the London Daily Chronicle: "The inquirer in Ireland finds always two stereotyped classes of authorities—the people who think that it is going to be a very bad winter and the people who declare that there is really no cause for apprehension whatever. For the first time in an experience of some fourteen years I find this latter most implacable optimism in Munster admit that there are grounds for nervousness."

Two districts I have personally inspected within the past fortnight, both in county Cork. The first is in a fairly prosperous country, of which Youghal, Middleton, Carrigrohilly and Cloyne are the principal points of population. Here, as elsewhere, the potatoes are bad, but here, under ordinary circumstances, this would be of secondary importance if the barley had been well saved. It is a brewing and malting district, and barley is its money crop. When I came away no part of the crop was likely to be saved from Canon Keller down they took the most despondent view of the calamity, however, and I see that later reports speak of the ruin as if it were complete. This, with the failure of the potatoes, will for once, put East Cork in almost as bad a position as her immemorably-afflicted western sister.

The little peninsula of West Carbery, which lies between Roaring Water bay and Dunmanus bay, has a heart-rending history. Skibbereen, which stands at its inland gate possesses a horrible supremacy over all other parishes in Ireland in the matter of human deaths by starvation. Here everything, with a solitary exception, to be examined later, is worse than it has been before in fifty years. The course of the potatoes are here the great staple food crop and they are practically a total failure. Perhaps a fifth or a sixth part of them can be used for human eating, but even this selected fraction is of miserable quality, wet, coarse grained and tasteless.

The explanations of this disastrous failure to the potato bear a sinister likeness to the accounts of 1847. There was an exceptionally wet spring which delayed the planting generally a month. Then as the belated shoots came to a certain height there came across the land a kind of blighting mist which withered the plants as it passed. Most of the mountain people speak of this as a storm or a flood which misled me at first, but it seems that they all mean the same thing—a sort of sultry and sweating mist which lay upon the fields for two or more days. The exception noted above in the general disaster is that of the green crops. All over county Cork, from Youghal to Glangariff, the cabbages, turnips, mangel wurzels, and all the rest are in a most luxuriant state. I have never seen them so big and fine as to tops before, and the roots seem to be all right as well.

What makes the outlook in this Schull-Crookhaven district peculiarly bad is that the fishing has also failed. Ever since Baroness Burdett-Coutts gave her magnificent present of cutter boats, nets, tackle, school plant, etc., to the fishing communities of Baltimore and Cape Clear, it has been growing increasingly hard for the unaided villages further west to make a living out of the sea. The boats and the fishermen have been able to cripple and well-nigh stamp out the unassisted industries of their neighbors. The people on the mainland have almost given up fishing. The fishing itself on this coast has been perverted queer all the year. It has put no money into anybody's pocket to the present, and promises little or nothing for the autumn.

By the 1st of November the five hundred people on Long Island will be without food or the means of procuring it. On the mainland it is not so bad as this, but it is very bad indeed. There are several thousand people in this little peninsula who will not keep alive through the winter without assistance. There is, of course, the considerable government problem of providing seed potatoes for next spring. But there is the more urgent popular problem of seeing that famine and fever do not begin their work before the government's slow machinery can be set in motion.

Thus far I catch not a sign of what used to be called agrarian disturbance or agitation. No doubt landlordism is still on the backs of the people, but various legislative readjustments and the altered spirit of administration have between them put the burden about so that it no longer presses on open sores. There are still too many constables to be seen, but they have nothing to do but watch the weather and pray for rain to flood the trout streams for them. Even in this Glangariff district to which I have just come there is nothing visibly remaining of the fierce spirit I remember there in 1847. The potatoes here are a total failure, among the poorer farmers at least, and this is one of the very poorest districts in all Ireland, but one hears not a word about "landlords" or "agents" or "rents."

Later on these words may come to the top in popular speech, but at present they are not mentioned. Don't imagine from this that any notable political change has been effected.

The people are Nationalists as sincerely as ever they were, and they like the system of misgovernment and muddling under which they live as little as ever they did. It is only that the abuses of the system have become temporarily obscured or abated in the people's consciousness. They are for the moment thinking of other things. An acute touch of distress in the bad districts, however, would bring the subject sharply back into their minds again. If there is not speedy help that acute touch must surely come, and with it many things that no good person will welcome.

In his cable letter of Saturday to the American papers Mr. Frederic also takes up the subject of the starving people. No one fears, he says, that they will be allowed to die unless by reason of the clumsy workings of the ill-devised and clashing governmental machinery. Relief works will undoubtedly be started to enable the peasantry to earn enough for food, and though there must be a good deal of individual suffering, humanity will be spared the scandalous spectacle of other years.

THE THREATENING FAMINE.

Boston Republic.

With the imminence of famine in Ireland the land question comes again to the front with irresistible force. In no civilized country in the world save Ireland alone could the failure of a single crop bring about the awful condition of the people which prevailed in 1846-47 and 1879-80, and which now confronts the hapless tenant farmers. People in America inquire why it is that a potato blight can produce wholesale famine and put the Irish people in the position of beggars before the world. It is because the potato is the chief staple food of the people. All other crops and farm products must be sold to pay the rent. And the landlord must have his rent or the tenant goes out into the highways to die of hunger and exposure.

In the famine of 1846-47 over half a million people died in this way. They were compelled to give up the little remnant of a crop which the farms had yielded. But this was not enough, and the rapacious landlord evicted them, burned their cottages and their little furniture and left them absolutely without money, food or shelter. The same policy was attempted in 1879-80, but the Land League agitation brought the case of the Irish people before the civilized world and the hand of the brutal landlord was stayed. Money was raised in America, in Austria and in South Africa to buy food, and the pressure of public opinion forced England to modify the land laws.

But this modification acted only as a poultice to the sore. It did not eradicate the cancer that has been growing within. There was temporary relief but no permanent cure. Only the lance can effect that. The main trouble with Ireland is that she is systematically robbed, both by the imperial government and by the absentee landlords. In good times she is put to her best endeavor to pay her obligations and secure enough to eat. But when the crops are small or defective starvation stares her in the face. Ireland has been paying yearly for half a century about \$12,000,000 more than her proportionate share of the imperial revenue. She has, besides this been obliged to pay most exorbitant rents for the lands which her people lease for tillage. These enormous drains upon her industrial and economic resources have left her in a crippled condition financially. She has nothing laid away. When anything goes wrong, when there is a short crop or a blight, she has no money to purchase food. She must beg or starve.

Two years ago a royal commission, named by the Tory government and composed of experts, brought in a report showing that Ireland had been robbed of over \$600,000,000 in fifty years by the English government. Instead of proceeding to apply the remedy and to stop this terrible exaction, the Tory party appointed another commission to go over the same ground and bring in a different report. When the tenants ask for redress for landlord robberies and brutalities this same Tory government increases the military forces in the neighborhood and employs them to aid the crowbar brigade in their nefarious work of eviction and demolition.

It is little wonder then that Ireland is confronted with a serious famine, and that the Irish parliamentary leaders have requested Mr. Balfour to summon Parliament for the purpose of voting funds for relief in the threatened districts. It is a misfortune that at this critical juncture there should be a serious rift in the ranks of those who profess to be devoted to the cause of their country. If all the warring factions were united, if the fatal spirit of discord and disunion had not gained so firm a foothold, and if the Irish people could present a solid, united front in demanding justice, no government could withstand the attack. They devote their time to trying to annihilate each other rather than to fighting the common enemy. As a consequence their influence is reduced to the minimum. Their country, which is entitled to their endeavors, is left to the mercy of her traditional foes, the Tory landlords. Let us hope that the grave emergency which confronts the land will bring the leaders

to a realizing sense of their obligations and responsibilities, and that the Nationalists of all stripes will bury their animosities and bickerings and unite in one solid phalanx for Ireland and her freedom from British tyranny.

Missionary Beams.

From The Missionary. The cleverest enemies of the Catholic Church are not those who vilify her, but those who try to stifle all mention of her.

Apropos of the report lately printed that the famous Protestant evangelist, Rev. B. Fay Mills, has abandoned the Presbyterian faith and united with the Unitarians, it has also been stated that another—the foremost of Protestant preachers—Mr. D. L. Moody, has a son who desires ordination to the Protestant ministry, but that Mr. Moody himself, while also anxious to accomplish this result, is afraid to send his son to any of the Protestant seminaries, lest the rationalism and higher criticism with which they are all tainted would destroy the simple faith his son now possesses.

This is a caustic reflection on the state of scholastic Protestantism when so prominent a Protestant preacher notes the decay beginning at the top. Against the rapidly disintegrating armies of the sects, the united Catholic Church marches as a mighty host, its torches aflame with undying fires of faith, changeless and inexhaustible—scintillating the final victory, which centuries of battle have only deferred to enhance the glory of its consummation. Whatever is born of God overcometh the world. This is the victory that overcometh the world—our faith, St. John says. The Catholic faith, born of God, held by the Church inviolate and inerrant, must overcome the heresies invented by men. Protestantism, with its confusion of doctrines, cannot long satisfy the soul of man, which obtains rest in its search for God only in the knowledge of infallible truth. This the Catholic Church alone can give. The days are pregnant with hope.

The Archbishops of the United States are going to meet this year at Washington, and the date of their convocation has been announced for October 21. There are fourteen Archbishops now in that country, but one See is vacant, owing to the death of Monsignor Janssens.

K. S. J.

Toronto, Sept. 28, 1897. CATHOLIC RECORD London Ont. At the last regular meeting of St. John's Auxiliary, No. 6, Knights of St. John, held on September 23, 1897, the following resolutions were adopted:

Whereas it has pleased Almighty God in His infinite wisdom to remove from home and friends our beloved sister Kate Landy, members of St. Patrick's Auxiliary extend their deepest sympathy to sisters Louise and Maude Landy and the family of our late sister, and we pray that God in His infinite mercy and loving kindness will sustain them in this their hour of sad affliction; therefore be it

Resolved that the charter be draped for the period of three months, and these resolutions be engrossed on the minutes, a copy thereof tendered to Louise and Maude Landy, and published in the CATHOLIC RECORD, Catholic Register and the Knights of St. John.

DISTRIBUTING BREAD AT MASS.

Two Thousand Needy Applicants Every Day at a Paris Church.

London, September 25.—The clergy of the Church of Sacre Coeur, Paris, distribute a pound of excellent bread at early Mass to destitute applicants, the sole condition being that they attend the service. The applicants on admission to the chapel receive a prayer-book, and after service, on handing back the book as they leave, each receives a pound loaf. The daily average of the number of applicants is two thousand. There are only about a dozen women and children, the majority being men of advanced years.

NEW BOOKS.

We are in receipt of a copy of Benigno Bros.' latest publication, an Illustrated Explanation of the Commandments, being a complete and thorough exposition of the commandments of God and of the Church; with numerous examples from Holy Scriptures, the Fathers, and other sources; adapted from the original of Rev. H. Gillias, D. D.; with a reflection and a practice on each commandment by Very Rev. Ferris Gardey, C. S. R., Provincial of the St. Louis Province, and author of "Popular Instructions on Marriage," etc. Price, 75 cents. The publishers are to be commended for their enterprise as well as their thoughtfulness in presenting to the public such a complete and thorough explanation of the commandments in a handy volume and at such a low figure. That the book is all that is represented can be seen from its bearing the "Imprimatur" of the Archbishop of New York.

PRESENTATION TO M. J. O'REILLY, PRESIDENT OF THE LEO LITERARY SOCIETY.

From the Hamilton Herald of Sept. 28 we learn that the weekly meeting of the Leo Literary Society was held the previous evening in St. Mary's Hall. After the regular business had been transacted, J. D. Cherrier, on behalf of the society, presented the president with a very handsome smoking set and the following address:

To M. J. O'Reilly, President of the Leo Literary Society: On behalf of the officers and members of the Leo Literary Society, we beg to present you with a small token of our appreciation of your services in connection with the administration of the society's affairs, and also to assure you that they esteem it an honor to have served under you as their president. They hope and trust that you will long be spared to continue your good work and in the hours of depression you may turn to this small present, and under the spell of My Lady Nicotine be soothed and comforted with the remembrance that the members of this society are always your best friends. Signed on behalf of the society, president, J. P. Dougherty, Vice-President, John W. Smith, Secretary.

Hamilton, September 27, 1897. Mr. O'Reilly made a very feeling reply, and thanked the members for remembering him in such a substantial manner. The evening's programme was then proceeded with as follows: singing by James Williams, A. Burke and V. Burke; duet, Messrs. Nelson and A. Burke; harmonica solos, A. Burke and W. Kelly.

Saint John.

BY BROTHER REMIGIUS, C. S. C. The first adorer of the Sacred Heart. Methinks, was he, whose head lay pillowed there.

THE LAMBETH ENCYCLICAL.

Was ever in the world's long history such a farce heard of as the Lambeth Conference? One hundred and ninety-four approved Bishops, from the ends of the earth, went to the trouble of leaving their episcopal duties, and divorcing themselves for a while from their spouses—we mean their Sees, not their wives, of course—to gather themselves together in solemn convocation.

taining, but can never be useful. The whole lesson of the conference is that Protestants are so split up that the only issue of any deliberations, however wisely planned, must of necessity end in discord or in compromise, which is a proof of discord. They are so divided that they can find no common basis of discussion. Surely, if any example were wanted to show that the only unity in the Establishment is the unity of drawing a comfortable salary, that example is given in the ridiculous result of the Lambeth conference.

flowers of the garden, the blooms by the open wayside, the buds that blow among the mountain heather. Brightest and best is "the sea change into something rich and strange," wrought by nature unaided by artificial interference. Children are like flowers in very many ways, especially in the fact that their growth in intellectual beauty is rendered disproportionate, lush, and rank, beneath the forcing glass.

Where is the innocence, the grace, the infantine purity, the timid bashfulness, the holy humility, the trustfulness and faith of childhood? They have become old-fashioned—we must look for them among the canvas of Hobbins, Vandyck or Reynolds. The chief charm of childhood is being gradually but ruthlessly crushed out of it by nineteenth century deformers. We cannot too much deplore the fact, and over it we are sure the angels weep.

AN EX-NUN ON CONVENTS.

Statements in Which There is Not Much That is Objectionable.

An "escaped" nun has been telling the readers of the Rock how to convert Catholics, and, considering her history, she is not so very unfair as her class generally are. She says: "One thing which, I fear, is often overlooked is the necessity in all controversy with Rome of having an intelligent knowledge of the subject. We look at things from our own standpoint. If we are to reach Romanists—and I do not think it is at all so impracticable as is often supposed—we must understand what they are and what they think. And what is more difficult, we must have sincere consideration for their deep seated convictions. We should remember that they believe that they are right, and that they believe in their religion to a degree which leads them to make the greatest sacrifice for its advancement without a thought of its suffering to themselves. For example, if the good people who are so anxious for convent inspection only know what every Romanist knows, that nuns go into convents with the express desire of suffering, and that to prevent them from practicing austerities, they would ask for convent inspection on the bare ground that all public institutions should be inspected, and not on the supposed idea that nuns wish to escape sufferings which are inflicted on them against their will."

There is not much here to which we can object. People who want to convert us ought to have an intelligent knowledge of the matters in discussion and ought not to look at them from their own standpoint merely. And she is quite right when she says that we really believe in our religion and that for it we make the greatest sacrifices. But we are shocked when she goes on to admit that "nuns go into convents with the express desire of suffering." Perhaps they leave convents, too, when they no longer have an "express desire of suffering." She should not have made so damaging an admission. She will never succeed if she throws over the old tactics. Going into convents for mortification! This is not nearly so effective on a platform as the good old Protestant idea that nuns went into convents for quite other purposes. And we are surprised that the Rock should allow such a statement in its columns. But of late we have noticed several things which lead to a suspicion that the Rock is being used for the propagation of Catholic ideas. Very likely there is some disguised Jesuit on its staff! One never knows what they are up to or where they are!—Liverpool Catholic Times.

THE CHILD OF THE PERIOD.

"But the young, young children, O my brothers! They are weeping bitterly! They are weeping in the play-time of the others. In the country of the free!" That beautiful and passionate poem of Elizabeth Barrett Browning, pregnant with the supreme agony of the subject, and brilliant with the stirring eloquence of her highly strung poetic nature, floated as an unbidden but welcome guest, through the chambers of our memory as we mused upon the children of to-day, in this country of the free. They are not weeping as were the little ones for whom the poet pleaded, but who shall tell of the silent mystic tears shed by their angel-guardians?

Household flowers, however luxuriant their growth, however rich their perfumes, however dazzlingly brilliant their varied hues, do not seem to possess the simple but ineffable beauty of their less aristocratic kinsfolk, the

Peradventure this deforming process will never extend to the homes of Christ's poor, we fervently trust it may not. There are certain flowers "that smell sweet and blossom in the dust," these may remain untouched, and over them we may rejoice. The rich and fashionable and would-be cultured people, are transforming their children into miniature men and women before their time. A child that says rude and impertinent things is considered smart and cute. We run the risk of being considered berish and cynical if we refuse to admire and praise an abominable little prig that plagues us with intolerably precocious questions, and makes us long to give it a sound box on the ears.

Badly Mixed. The foreman on a daily paper mixed an article on Roman Catholic advances in Africa with receipt for making tomato catsup, and the combination read as follows: "The Roman Catholics claim to be making material advances; they have as many as 185,000 adherents and a mission society for Central Africa. During the last few years they have obtained a firm footing in the interior of the continent, and have sent forth several missionaries into the equatorial regions. They are accustomed to begin their work by securing heathen children and educating them. The easiest and best way to prepare them is to first wipe them with a clean towel; then place them in dripping pans and bake them until they are tender, when you will have no difficulty in rubbing through your sieve, and will save time by not being obliged to cut them in slices and cook for several hours.—Sacred Heart Review.

To remove the constipated habit, the only safe treatment is a course of Ayer's Pills, followed by a laxative diet. Most other cathartics do more harm than good, therefore leading physicians recommend Ayer's Pills, especially as a family physic. Fever and Ague and Bilious Derangements are positively cured by the use of Parmentier's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most-to-be-dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmentier's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

Coleman's Salt. DAIRY, HOUSEHOLD AND FARM. PROMPT SHIPMENT GUARANTEED. CANADA SALT ASSOCIATION. CLINTON, ONT.

Permanent Reform.

A Yankee was occupying part of a seat in a railway car when another traveler, a clerical-looking gentleman, came aboard and took the vacant place beside him, at the same time depositing on the floor a hand-bag, one end of which was marked: A. YOUNG. NEW YORK.

The familiar alphabetical combination and the Yankee's curiosity induced him to address the newcomer. "I reckon you've seen a great deal of the world, stranger?" said he. "My dear sir," was the reply, "thousands of homes owe their salvation to us, and the good work is still going on." "Do you have any trouble in interesting young men?" "Not in the least, sir. They see new lives and occupations before them. It is the rising of the sun of prosperity for all those who take hold of it in the right spirit and have the ability to point out its benefits." "They become missionaries—is that the idea?" "We simply call them agents, but 'missionaries' is a good word and well describes them."

"And the victims that you find in our byways—do they give up all their bad habits? Do they never return?" "Do they give up their bad habits? My good man, they give up everything and they never return to trouble anybody again. The first dose kills them." "Kills them! What do you mean?" "I mean that one application is all that is needed. It lays them out dead every time."

"Say, stranger, what are you talking about? Ain't you an officer of the Young Men's Christian Association? I see 'Y. M. C. A.' on your box there." "Young Men's Christian Association be hanged, sir! No, sir. That 'Y. M. C. A.' on my hand-bag stands for Young's Miraculous Cockroach Annihilator! Let me sell you a box."—New York Journal.

Sad Inconsistency. How often has the Church to bear reproach for her children! How often it is said—"Yes; he is a Catholic, he goes to Mass every Sunday, we have seen him at the confessional and the altar rail." But he drives a hard bargain, he grinds the faces of the poor, his tyranny, harshness and suspicious spirit make his home a hell. Or, she is a gossip, a tale-bearer, a disturber of family peace, an idler or a slattern—too busy with others' affairs to mind her own. Yet she never misses her monthly Communion, she is an active member of the Arch-Confraternity, the Altar Society, and heaven only knows how many religious and benevolent associations besides. These Catholics, for all their high claims, are no better than their neighbors; indeed, not nearly so magnanimous, charitable in speech, industrious, honorable or kind in their family relations, as many who make no professions of religion at all.

Those who hate the faith have not seldom a secret satisfaction in thus pointing out what they believe to be shining examples of its ineffectiveness on the lives of its followers; forgetting that the objects of their animadversion are what they are, not because of Catholic teaching, but in direct despite of it.

The error does not excuse inconsistent Catholics. Of him to whom much has been given, much will be demanded. Honors and privileges imply proportionate responsibilities. We are before a sensual, slanderous, unbelieving world as ambassadors of that "kingdom not of this world," whose laws are purity of life and universal charity as well as invincible faith. Dare we discredit the authority which has missioned us hither; or hinder, by our bad example, the enlightenment of those who, so far as the true faith is concerned, are still "in darkness and the shadow of death?"

If Catholics—practical Catholics—would but realize in how great measure the honor of the faith is in their keeping, we should have fewer of these reproachful incongruities of profession and practice—Catholic Union and Times.

Pure, rich blood feeds the nerves. That is why Hood's Sarsaparilla, the great blood purifier, cures nervousness. A Short Road to health was opened to those suffering from chronic coughs, asthma, bronchitis, catarrh, lumbago, tumors, rheumatism, excoriated nipples or inflamed breast and kidney complaints, by the introduction of the inexpensive and effective remedy, DR. THOMAS' ELECTRIC OIL.

SUNLIGHT SOAP Wrapper Competition. JULY, 1897. The following are the Winners in District No. 1, Western Ontario.

- Winners of Stearns' Bicycles. Mr. A. Courtemanche, Midland. Master Roy Armitage, 458 Church street, Toronto. Mr. Frank Brennan, 174 Wilton avenue, Toronto. Mr. Harry D. Cantlon, Mitchell. Mr. Arthur Donahue, 300 Dufferin street, Toronto. Mr. D. J. McClarty, Box 734, Owen Sound. Mr. John M. Speers, 169 Gladstone avenue, Toronto.

The above competition will be continued each month of 1897. LEVER BROS., Limited, Toronto.

Tired? Oh, No. This soap greatly lessens the work. It's pure soap, lathers freely, rubbing easy does the work. The clothes come out sweet and white without injury to the fabric. SURPRISE is economical, it wears well.

DIRECT LINES! Ticket Tourist Freight Forwarding. GENERAL FOREIGN AGENCY 11 MULLINS ST., Montreal.

PASSENGER AGENCY FOR LINES. Direct to Naples and Genoa for Rome. Direct to Gibraltar (Spain), Algiers (Africa). Direct to Plymouth for London. Direct to Cherbourg for Paris. Direct to Boulogne Sur Mer for Paris. Direct to Rotterdam, Amsterdam, for all points in Holland and Belgium and the Continent. Direct to Hamburg for all points in Germany, Austria, Russia. Direct to Londonderry, and rail to any part of Ireland. Direct to Glasgow for all parts of Scotland and England. Direct to Liverpool for all parts of England and Scotland.

Jesus—that name before which every knee was to bow; which was to be set above the powers of magic, the mighty rites of sorcerers, the secrets of Memphis, the drugs of Thessaly, the silent mysterious murmurs of the wise Chaldees and the spells of Zoroaster:—that name which we should engrave on our hearts and pronounce with most reverent accent, and rest our faith in; and love with the overflowing of charity, joy, and adoration.—Bishop Taylor. Confusion as to the choice of a blood-purifier is unnecessary. There is but one best Sarsaparilla, and that is Ayer's. This important fact was recognized at the World's Fair, Chicago, 1893, being the only blood purifier admitted to be placed on exhibition.

The Will & Baumer Co. Bleachers and Refiners of Beeswax, and Manufacturers of CHURCH CANDLES. The Celebrated Purissima and Altar Brand . . . and Baumer's Patent Finish Beeswax Candles . . .

J. E. Bruxer & Co. Toronto's Leading Fashionable Tailors 222 QUEEN ST. E. All work guaranteed first-class and up-to-date. Try us and you'll stay with us. Prices Right.

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

THE O'KEEFE BREWERY CO. OF TORONTO (Limited.) High-class English and Bavarian Hopped Ales XXX, Porter and Stout Pilsener Lager of World-wide Reputation. E. O'KEEFE, President. W. HAWKE, Vice-President.

OCTOBER 9. FIVE-MINUTE PERSEVERANCE. There is no greater promise conveyed in the grand text of the Apostle: 'Yet poor, distressed, and needy is the world, heaven is so great, so unworthy, that best wisdom to be about the future, salvation with few, a favorite text, with the very ones to be applicable. Fea-

dominant note in the average Christian may say that feeling, I will add that thing. But is it related to obtain the chance? In answer to the perseverance can speaking, merited understand me be way; it is not p absolute certitud severe to the en know as a matter life is crowned What follows fr course, that the account of which nearer we can co perseverance; t probability we t perseverance is motives, of inten we keep the law the motives. "So The nobler the chance of perseve the motive the no and the more v Divine favor to serving is rated tentation. Now, t of virtue are truth is that h though it be, is erved by fear ed the long run necessary for p it is hard to see ing a Being wh we gave us our redemptus us by begotten Son, a true Church by Spirit.

Well, then, if severance, we working certain God. Surely it to fear, especia his sins forgive out of sin from fear of hell. It or can know ho he loves God. Which child tu man—the one b whip or the on tion—affection tione correcte better citizen— found fear of who loves his the better Chr all of a tremble the one who f peace, and res serves for love.

And it stan Christian who get the crown cannot be sure that two and t shall persevere same, that as l loves God he n is to such that will confirm h confirmed in Christ, so thar tines, "noth in any grace, festation of our Brethren, a by a happy de your failure to good confession after a well m you tried to m love. Try th God. Fear is dom, but love law.

Fear is a for the long r love. There are fa thing else and a for a short ti But in medic people demand positive, also Hood's Sarsap against all ev never wavered the top, demon intrinsic virtu things have co sarsaparilla rest absolute merit sales continue One trial of minator will c as a worm me if it does not The Best Sydney Cross been using Pa by far the best Pills act like the effect is mildly excitin against all ev Nervous Blood, Purified

H, No.

eng the work
thers freely
ges the work.
me out sweet
y to the fabrics
t wears well.

ES!

Tourist

Forwarding

AGENCY

ntreal.

in Holland and Belgium

many, Austria, Russia.

ngland.

ngland and Scotland.

s. RATES for any special

(For Holy Week)

on, Liverpool, Queenstown,

OLD,

Box 247, MONTREAL.

AL & BAUMER CO.

and Refiners of Beeswax, and

Manufacturers of

CH CANDLES.

ated Purissima

Brand . . .

Baumer's Patent Finish

wax Candles . . .

edged by all to be the best

use upon the altars of the

Churches throughout the

la es.

d prices will be cheerfully sent

tion.

Will & Baumer Co.

HYRACUSE, N. Y.

Thos. Coffey, London, Ont.

Bruxer & Co.

s Leading Fashionable

able Tailors

QUEEN ST. E.

arranted first-class and up-to

ey and you'll stay with us.

Price Right.

High-Class

Church

Windows

Hobbs Mfg. Co.

London, Ont.

ASK FOR DESIGNS

EEFEE BREWERY CO. OF TORONTO

ES . . .

FIVE-MINUTE'S SERMON.

Eighteenth Sunday After Pentecost.

PERSEVERANCE.

"Who shall also confirm you unto the end." (I Cor. 1, 8.)

There is no greater comfort than the promise conveyed in these words of the Apostle: "that our Lord will grant us the grace of perseverance. Yet poor, distracted human nature finds it hard to believe in perseverance. Heaven is so great a boon, and we are so unworthy, that it looks like the best wisdom to be always trembling about the future. "Work out your salvation with fear and trembling" is a favorite text with many good souls, the very ones to whom it is least applicable. Fear is too often the dominant note in the religious life of the average Christian. Well, you may say that fear is a good thing; yes, I will add that it is a necessary thing. But is it the motive best calculated to obtain the grace of perseverance?

In answer to that we must say that perseverance cannot be properly speaking, merited at all. Or you may understand me better if I put it in this way: It is not possible to know with absolute certainty that we shall persevere to the end. Nevertheless, we know as a matter of fact that a good life is crowned by a happy death. What follows from this? Why, of course, that the higher the motives on account of which we serve God, the nearer we can come to the certainty of perseverance; the higher degree of probability we shall have. Hence, perseverance is mainly a question of motives, of intentions, of reasons why we keep the law of God. God looks to the motives. "Son, give Me thy heart." The nobler the motive the better the chance of perseverance. The nobler the motive the nobler we are ourselves, and the more worthy we are of the Divine favor to the end. A man's deserving is rated according to his intention. Now, the two great motives of virtue are fear and love. The truth is that human nature, fallen though it be, is too noble to be governed by fear except for a time. In the long run love must rule, love is necessary for perseverance. Indeed, it is hard to see how one can help loving a Being who of His own love for us gave us our life, who has redeemed us by the death of His only begotten Son, and sanctifies us in the true Church by the gift of His Holy Spirit.

Well, then, if not dead sure of perseverance, we can at least have a working certainty of it. We can love God. Surely it is easier to love than to fear, especially after one has had his sins forgiven. It is easier to keep out of sin from love of God than from fear of hell. In fact, no man knows or can know how hateful sin is unless he loves God. Take a comparison: Which child turns out to be the best man—the one brought up with a horse whip or the one brought up with affection—affectionate instruction, affectionate correction? Which is the better citizen—the one who has a profound fear of the police or the man who loves his country? So, which is the better Christian—the one who is all of a tremble at the Divine wrath or the one who finds in God's service peace, and rest, and joy because he serves for love?

And it stands to reason that the Christian who serves from love shall get the crown of life at the end. We cannot be sure—at least as we are sure that two and two make four—that we shall persevere. But it is true, all the same, that as long as a man sincerely loves God he need not fear to die. It is to such that St. Paul says that God will confirm him "unto the end, as he confirmed in them the testimony of Christ, so that," as the Apostle continues, "nothing is wanting to Him in any grace, waiting for the manifestation of our Lord Jesus Christ."

Brethren, a life of love is followed by a happy death. On the other hand, your failure to persevere after even a good confession and Communion, even after a well made mission, was because you tried to make fear do the work of love. Try the other way. Try to love God. Fear is the beginning of wisdom, but love is the fulfilment of the law.

Fear is a good quarter horse; but for the long race of life you must have love.

Fads in Medicine.

There are fads in medicine as in every thing else and a "new thing" frequently sells for a short time simply because it is new. But in medicine, as in nothing else, the people demand and will be satisfied only with positive, absolute merit. The fact that Hood's Sarsaparilla has stood its ground against all competition, and its sales have never wavered but have remained steadily at the top, demonstrates, beyond any doubt, the intrinsic virtues of this medicine. The new things have come and gone but Hood's Sarsaparilla rests upon the solid foundation of absolute merit and its power to cure, and its sales continue to be the largest in the world.

One trial of Mother Graves' Worm Expeller will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you.

The Best Pills—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills, and find them by far the best Pills we ever used. For delicate and Debilitated Constitutions these Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor."

Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills specially on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.

NERVOUS Troubles are due to impoverished blood. Hood's Sarsaparilla is the One True Blood Purifier and NERVE TONIC.

OUR BOYS AND GIRLS.

The World's Largest School.

The largest school in the world is one mainly supported by Baron Rothschild in one of the worst slums of London. There are in it three thousand five hundred children, coming from the families of the poorest foreign Jews, and there are a hundred teachers. It is well known that this is Lord Rothschild's pet institution, and were it not for his munificent support, the school would be unable to meet its vast expenditure. It is owing to his generosity that free breakfasts are given every morning to all children who wish to take them, no questions being asked. Again, he presents every boy with a suit of clothes and a pair of boots, and every girl with a dress and a pair of boots in the month of April, near the Jewish passover. An idea of the poverty of the children may be had from the fact that not more than 2 per cent, decline to avail themselves of this charity. A second pair of boots is offered in the month of October to every child whose boots are not likely to last during the approaching winter. It is scarcely necessary to state that few do not get them. A very popular feature in the school is the saving bank department instituted by the President. In order to encourage habits of thrift, he allows an interest of 10 per cent. per annum on all savings. The teachers are also permitted to avail themselves of the benefits of this bank.—Selected.

"There has been a good deal written about mothers—their goodness, their patience and their influence," writes Mary C. Stetson in the "Ladies' Home Companion." "Perhaps it would be a good plan to write a few lines about how to keep the mothers longer out of heaven and longer in the house. To the ordinary mothers—no, there are no ordinary mothers—they are all extraordinary in their particular homes—holidays come rarely. Mary has a party, and mother makes a cake. Tom goes fishing and she puts up the lunch. Even the husband takes a day off, but the kitchen fire is kept burning. It is the mother who 'stays by the stuff,' and in hot weather she is much like Casablanca on the burning deck—no one comes to the rescue.

"Now, young people, you love your mothers. You are only thoughtful. You have so long lived in the light of a mother's smile that you have not thought it could grow dim and flicker and go out forever for you. She has made every one so comfortable so many years with the ministrations of her deft hands, that apparently there has been no need of any outside help. "Let us take a look at those hands. The wedding ring is worn thin; it slips about on her finger. I think the finger must have been quite white and soft when it was first put on. What makes those joints so large, so out of proportion to the fingers? They come so gradually, not in a day, but after many whole days, whole years of hard labor. She did not think about her hands, or try to save them, or feel sad about their looks. It was always her husband's or Mary's or Tom's comfort she was thinking about. It seems to me, as she turns to go out of the room, that she is round shouldered and bends over. I think when she was a bride she was tall and straight. I wonder what would happen if you young people should all look at your mothers with seeing eyes as we have looked at the mother of Mary and Tom. If you rub them a little with the oil of love and unselfishness, perhaps you will see even more than I have suggested. "See that your mother takes a needed rest before she is called to her long, last one. It may add years to her life. Try if the combined effort of the family in some little sacrifice will not put it in her power to go away on a visit for a month. If you can't work, it will be a good time for you to learn. If you miss her a good deal, you will begin to appreciate a very little what her work for you has been. It will be better to give her up a short time now than to lose her forever for lack of a little vacation"

Good Manners.

In the *Youth's Advocate* Mrs. Elizabeth D. Fielder says: I shall not begin this paper by telling the readers of the *Youth's Advocate* how to behave at church or on the street; for good manners, like charity, should begin at home. I would not give much for the deportment of girls or boys which is put on, like their best clothes, to be used when they are abroad, and laid away as soon as they enter the doors of their own home. Moreover, no one is ever deceived by this veneering on the surface or mistakes it for the genuine heart politeness of a real gentleman or lady. Yes, politeness, like religion, is a matter of the heart, and there is none genuine which does not spring from a true love for others, and a desire to make them happy. I have seen people bow and smile and ask affectionately after their friends' welfare, when I felt that down in their hearts there was coldness and indifference, with no real care or concern for others. They merely observed these usages of good society that they might be considered cultured ladies and gentleman themselves.

Again, I have heard some people scoff at polite manners and say it meant nothing, was merely affectation, and prided themselves on being blunt and boorish, and defying the laws which govern good society. This is not true, and it is not just to ourselves and others. When a young man lifts his hat and stands aside for a lady to

pass, it is not a meaningless bit of affection, but it is the outward sign of the reverence and respect which good men feel in their hearts for their womanhood. Every time one does it from the heart, it deepens his love for his own mother and sisters, and makes the woman thus honored feel a deeper desire to be worthy of the homage done her.

Then if real politeness springs from the heart, there is none to whom are due a larger share than the members of our own home. You may say: "Well, they know I love them, and there is no use to trouble myself about these little things." That is true; they know you love them, but for all that, these little courtesies go a long way to make the wheels of the household run smoothly. Let the boys and girls begin by remembering the little courtesies of life with one another, and you will be surprised to see how soon disputes and bickerings and strife will vanish; each will be able to remember the rights of others, and the daily friction and fret which make so many homes unhappy will be no more.

When the family gathers around the breakfast table, it costs nothing to greet one another with "Good morning." You would say it to the veriest stranger that came into your midst, and if it is good for him, why may it not be good for these who are to separate in an hour and go out to work for one another? And some time one may go off to never come back. When mother comes into the sitting room, why not get up readily and greet her the easy chair, and not wait for her to say, hesitatingly: "Will you let me sit there a little while? Mother is so tired!" When father comes home from the office or from his daily work, why not have the paper ready for him, with a comfortable chair by the study-lamp, and not enjoy both yourself until asked to surrender them?

Sometimes I have heard a mother relating some incident to a friend, and one of the children interrupt and correct her statements. Mother has taught you that it is rude to interrupt other people, and it sounds even ruder to the person who hears you interrupt your mother.

Did you ever see boys and girls snatch things from one another? I hope not, but I am afraid you have. Suppose the next time you want anything your brother or sister has, you politely ask them to please let you have it; and if there is anything among your possessions which you think they would especially like to have, offer to let them have it. Just try it once, and see if the result is not pleasant enough to tempt you to try it again.

When you boys call at the house of a stranger, you carefully clean your shoes on the door mat, leave your hat in the hall, and talk quietly about the house. Now, isn't your mother's house your own home, just as worthy of consideration? Does not your mother like clean carpets just as well as any one, and why should you storm through the rooms occupied by your mother and sisters? Is noise less disagreeable to them than other ladies?

Now, suppose my young readers practice some of these suggestions until the next issue of the *Youth's Advocate*, and they will be better prepared to take up the subject when it gets away from home. Then there is this advantage: If you are accustomed to politeness at home, you will not forget or be awkward when you first try it abroad.

CHATS WITH YOUNG MEN

According to an old French saying, "A man's character is like his shadow which sometimes follows and sometimes precedes him, and which is occasionally longer, occasionally shorter than he is."

Bear in mind that, to be truly great, it is not necessary that you should gain wealth and importance. Steadfast and undeviating truth, fearless and straightforward integrity, and an honor ever unsullied by an unworthy word or action, make their possessor greater than worldly success or prosperity. These qualities constitute greatness.

Suppose this world were really a vale of tears—that all its vanity and vexation of spirit—shall we improve the gloomy situation by whining and complaining? It is the manly part, the womanly goal, to bring into this earth home of ours such treasures as we may of innocent joy, of honest laughter, of the warm, quiet light which true hearts make around them; and, however dark the way, to brighten it as much as we can with love and courage and a grateful heart.—Theodore G. Williams.

They Learn Only by Suffering.

Most young men will not learn by being told. Only experience, the hammering of hardships, the gall of bitter disappointments, the rebuff of an unsympathetic world which scoffs at promises and demands dollars, will teach a young man to keep out of the debtor's class. Experience teaches us well but charges high for tuition in her school.

Temptations.

Don't get discouraged because you are tempted often. Be as persistent to reject evil impulses as they are to attack you. Besides, remember that every temptation resisted for Christ's sake is a double blessing: (1) It has been turned into a credit to our Lord, because His grace has been used to overcome it, and (2) it has become a jewel in the crown of eternal life destined for the man that conquered it.

Temptations will come. Keep up a brave heart to fight against them over and over again. And, should you fall, get up again at once—make an act of contrition, renew your good resolutions, go to confession and begin all over again. Remember, the repulse of a temptation is an honor to God and a merit for you!

Assert Yourself.

If a man does a thing bravely and well, even though it be directly at variance with our habits of thought and action, it is impossible to withhold from him a certain sort of respect. He has the courage to assert himself! And, say what we will, we all secretly like that quality, even when it tells against us. A person who goes creepingly and self-deprecatingly through the world like a shy dog in a strange place, momentarily expecting a pursuing stick or stone, will generally get it, but let him "snow fight," and he may choose his road, free from cowardly interruption. The most courageous wins. Our moral is—that this courage should have the right direction early.

Our Failures Are Due to Ourselves.

"A grave fault with a goodly number of young men is a disposition to quarrel with their surroundings, whereas the real fault is not there," writes Edward W. Bok, in "Problems of Young Men," in the October *Ladies' Home Journal*. "Young men do not see clearly to realize that where they are they were intended to be, and for some good purpose, too. The place where a young man finds himself is exactly where his Creator meant it should be. Therefore he is capable of filling it. God makes no mistakes. But it is meant that we should grow of our efforts; get strong through the conquering of difficulties. When a young man starts out to live a useful life, and starts out with a right determination, an adherence to honorable principles, and a faith in God, no power on earth can retard him long, seriously interrupt his career or effectively stop him. He is bound to win. Our failures are always due to ourselves; never to other people not to our environments.

Necessity as a Force.

There is no moral level equal to necessity. Thousands of capable men and women are this day suffering all the genius they possess to rust or dry rot because they are so comfortably circumstanced in life as to be under no compulsion to exert themselves to develop the good that was "born in them." Had poverty claimed them for its own, and taste as well as emolument calculated to eliminate the intellectual gifts in their possession, they might have risen upon the topmost wave of popularity to wealth and distinction. Placed there in advance, the impetus to labor was lacking; the intellectual lay fallow for the want of a necessity to make it productive. Ambition and the love of popular admiration supplies, with some exertion, the necessary incentive to exertion, even when pecuniary results exercise no influence in the same direction. Prescott, the historian, was a gentleman of opulence, for instance, and he was impelled to literary labor simply by a laudable desire to become eminent as an author. But cases of this character are not abundant in the annals of literature. Necessity has made ten distinguished writers where mere choice has made one.

Grace Through Woman's Friendship.

It is a wondrous advantage to a man, in every pursuit of vocation, to secure an adviser in a sensible woman.

In woman there is a subtle delicacy of tact and a plain soundness of judgment which are rarely combined to an equal degree in man. A woman, if she really is your friend, will have a sensitive regard for your character, honor and repute. She will seldom counsel you to do a shabby thing, for a woman friend always desires to be proud of you. At the same time, her constitutional timidity makes her more cautious than your male friend.

She therefore never counsels you to do an imprudent thing. After he has left the home of his childhood and founded a home for his own man's best friend in a wife of good sense and a good heart whom he loves and who loves him.

By supposing the man to be without such a helpmate, woman's friendship he must still have, or his intellect will be without a garden, and there will be many an unheeded gap in even the strongest fence.

Better and safer, of course, such friendships where disparities of years or circumstances put the idea of love out of the question.

Middle life has rarely this advantage: youth and old age have.

We may have female friendships with those much older and those much younger than ourselves.

A true woman's friendship is, indeed, to man the bulwark, sweetener, and ornament of his existence.

To his mental culture it is invaluable; without it, all his knowledge of books will never give him knowledge of the world.

Small Beginnings.

How often we hear said, "Oh, that is a little thing!" as if it were not worthy of any attention. Yet the little things, as they are called, have frequently much to do with success in great undertakings and are never so unimportant as to leave one free to neglect or overlook them.

Derby Cigarettes 5 Cts. Per Package.

is precisely in the performance of the minor duties of life. Few of us have the means, or the opportunity, of bestowing great favors, but there is no one who cannot find opportunity for granting small ones, and he is a great benefactor who willingly aids his fellow-men according to his means and opportunities, be they great and frequent or small and few, for it is the disposition in which the favor is done, not its size or frequency, that gives its chief value to it.

And when something is to be done, some professional matter to be attended to, no single detail should be forgotten, for a seemingly insignificant circumstance may turn out to be of serious import. That far famed lawyer, the late Charles O'Connor, used to think out every possible detail, not only of his own side of the case, but also of the other side, so that he was prepared for every attack. And, indeed, it was said of him that frequently, when his opponent had finished, Mr. O'Connor could still give him points.

Amid the intricacies of a diagnosis what least symptom can the physician afford to leave unconsidered? Hence the excellence of providing skilled nurses who note down everything that takes place in the doctor's absence and can therefore keep him informed of the progress of the disease. Listening to the recitals of their experience, we are astonished at the number of instances in which business men point to their attention to small matters as the cornerstone of their success.

If young people, in their intercourse with each other, would only omit "little familiarities" which are so often permitted, but might better be left out of the programme of their lives, they would preserve their self respect and lessen the number of regrets in after days.

If parents and guardians would only notice the straws that show which way the wind blows, they might prevent the hurricanes that sometimes lift young men and young women off their feet and out of the path of rectitude into the path of vice.

"I want to do something great, to accomplish some grand achievement," says the young man, and meantime he neglects the little beginnings which lead to such results and are essential to their achievement.

"It's so like a boy to do so! It's so like a girl! It's so like a young man or young woman to act that way!" Thus foolishly fond parents and thoughtless friends exclaim, adding, "They have no harm in it." Fiddle! They have no harm in it, and so they are seeking evil, and it will be a great mercy if they escape it. These little beginnings of evil must be resisted.

Nothing is so odious among men as ingratitude; yet it is the daily and hourly portion of Almighty God.—Father Faber.

A LIFE SAVER TO MANKIND

is what Mr. George Benner, Wiarnton, Ont., styles Dr. Chase's Kidney-Liver Pills.

Not that I am at all fond of having my name put in public places, but as a life saver to mankind, I hereby state what Dr. A. W. Chase's K.L.L. Pills did for me. For nearly four years I was greatly troubled with Constipation and general weakness in the kidneys, and in my previous position was strongly advised to use Chase's Pills, and to-day I can safely and truthfully state that they have saved my life.

To all who find themselves with health gradually slipping away, Kidneys and Liver so disorganized that they are incapable of keeping the system free from poisonous waste material, Stomach Disturbed, Bowels Constipated, Head Aching, Back Painful, take Dr. Chase's Kidney-Liver Pills. The quick way they help you back to health will surprise you.

ALL Dealers sell them at 25 CENTS A BOX.

MEDITATION.

The outward man is easily known; you see him, touch him, hear him whether you will or not. The inward man is known fully only to God. Not even one's father-confessor knows much of the inward man of the penitent. Yet that is the real man; the reasoning, thinking, loving, longing, deciding, judging, accountable and responsible man. That is the man God deals with in an especial manner. He has his outward, visible Church and the sacraments to reach through the outward man to the inward man—to reach what God alone can reach. What is a sacrament? An outward sign of inward grace. What is holy Mass—that central act of all religion? The death of our Redeemer to the outward man is nearly two thousand years past and gone and many thousands of miles away; to the inward man the Mass is the death of Christ here and now. Without the inward spirit, then, the sacraments, the sacrifice, the whole Christian religion is distant and forgotten and unreal. The object of all that is done by religion for the outward man is to build up the inward man.

So much for the general principles of the outward symbolism of religion. Much might be said on this topic that would be highly profitable. But just one little part of it we will speak of—mental prayer. What is mental prayer? Mental prayer is the inward man tending towards God. It is that reasoning, responsible being called man acting with a view to his end—God. The life of a really prayerful man is reasoning towards God, the essential truth: loving God, the essential joy: responsible to God, the essential right.

Hence the cultivation of union with God by inward or mental prayer is the duty of the intelligent Christian. All prayer, to be sure, has an inward character, even that which is most loudly spoken. Purely vocal prayer is that of a parrot or a man in a dream. But there is a prayer in which no sound is uttered, except the voiceless eloquence of the heart. Oh! how we should long for that prayer. Oh! how we should try to understand God even as we understand our dearest friends; as man and wife know each other's souls, as parent and child know each other, by a species of communion too sacred to be clothed in words.

We know that many excellent Catholics think that mental prayer, or meditation, is for monks and nuns and priests. What a mistake! Try it yourself. Take the Our Father, study over word for word the meaning of that prayer, excluding the world and its distractions meantime, and you will meditate. Take the psalms and go from verse to verse, and let your thoughts and wishes and resolutions have play upon the meaning of the words you read—do it slowly, and you will meditate. Take our Lord's prayers, or the scenes of His life and death and glory, and ponder over them, picture the scenes, the places, the persons; ask yourself questions. Who did this or that? why? where? with what effect? with what helps? and how does it affect me? Try it five minutes every day; you never knew God as you will learn to know Him in five minutes of inner life. Try it fifteen minutes of a Sunday. Give half an hour some day of every week to hearing a week-day Mass in that spirit. "God is a spirit, and they that adore Him must adore Him in spirit and truth."—Sacred Heart Review.

Some New Ologies.

From the Detroit Free Press.

Daughter: "Yes, I've graduated; but now I must inform myself in psychology, philology, bibli—"

Practical mother: "Stop right where you are: I have arranged for you a thorough course in roentgenology, biology, stichology, cleanology, patchology and general domestic house-ology. Now get on your working clothes."

A Railway Manager says: "In reply to your question do my children object to taking Scott's Emulsion, I say No! on the contrary, they are fond of it and it keeps them pictures of health."

