

The Catholic Record.

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

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NO. 786.

Eclipse.

BY THE LATE DR. PARSONS.

Prayer strengthens us; but oft we faint
And find no courage even to pray;
Oh, that in heaven some pitying saint
For me might Ave Mary say!

For sometimes present pleasures drown
The serious vein; and some dark days
Of great, ornerous anguish frown
Amid the sacred tapers blaze.

Before the morning watch I rose—
I say before his morn'g to kneel,
But of my voice the fountain froze,
Yes, something seemed my soul to seal.

And now I know what roses mean:
That oftentimes the heart is weak,
And cannot in a mood serene
Its dumb petition duly speak.

Yet every bead may count with Him
Who healed the pained and the blind,
Restored the lame and withered limb,
And lifted the disordered mind.

As mine was then, who had no light
Of utterance with mine icy lips,
For one great shadow veiled the light
Full hope itself was in eclipse.

Eclipse come, and also pass:
Let us not dream like savage men,
With shouts and cries and sounding brass
To scare that shadow off again;

But take the phases of our thought
As of the planets—wanderers they
Even as ourselves, but better taught,
Through gloom or glory, to obey—

As of the moon, that many times
Conceals in clouds her crescent sheen,
But when her fullness cometh, climbs
Above Orion's front, serene.

THE CRYING SIN OF OUR DAY.

The Picture of Intemperance in the Home.

The following is a synopsis of the paper read before the Catholic Congress by Rev. James M. Cleary, of Minneapolis:

No congress of earnest men in our time and country can justly consult the best interests of their fellow men and ignore a thoughtful consideration of the drink evil. Many honest and conservative men hesitate to enter upon a discussion of the evils of intemperance and to openly ally themselves with temperance workers lest they be accused of fanaticism or misunderstood by those whose good opinion they highly esteem. Every great and noble work in the history of human progress has suffered from the intemperate zeal of its friends and from the hypocrisy of its avowed advocates. But the temperance cause has suffered more, I imagine, from the apathy of timid friends than it has from either hypocrisy or fanaticism. It is a cause that in a special manner needs the support of honest, conservative and thoughtful men.

INTEMPERANCE IS A CRYING SIN OF OUR LAND,

and with marvellous ingenuity has kept pace with its onward march with our unrivaled prosperity and progress. Something over nine times as much intoxicating drink is consumed in the United States to-day as there was forty years ago, and we have only about three times as many people as we had then within our borders. No evil existing among us menaces so boldly the peace, prosperity, happiness and moral and religious welfare of our people as the evil of excessive drinking. No other social evil disturbs the family relation and renders the domestic life of men, women and children so inhuman and hopeless as the evil of excessive and habitual indulgence in strong drink. Intemperance unites husband and wife for the duties of parentage, the most sacred and solemn in the entire catalogue of human obligations. It destroys the sense of decency and honor, silences conscience and deadens the best instincts of the human heart. There is no bright side to the picture of strong drink in the home. This hideous and brutalizing vice cannot be condemned too severely, and those who have experienced much suffering from its influence may be pardoned if they are unsparring against every effort that tends to widen the way for the spread of habitual drinking among us.

The Church, through the united voice of our Bishops assembled in the Third Plenary Council of Baltimore, warns its members against the dangers of the drink habit and the temptations of the saloon. The same Council warns our Catholic people against the business of saloon-keeping as "AN UNBECOMING WAY OF MAKING A LIVING."

A man cannot be a good Catholic, a loyal follower of the teaching of the Church and be a good friend of the saloon. We should at least have the courage to follow where our chief pastors lead, and our Catholic loyalty is not above suspicion if we are not as ready to condemn the drink evil as our Bishops, who have been placed over us to rule the Church of God.

It is the crowning glory of the Catholic Church that, true to the spirit of her Divine Founder, she has never become the Church of any special class, as also she has not permitted herself to be narrowed down as the Church of any particular nation or generation of men. She is the Church of all times, all nations and all classes and conditions of men. She is the living voice of God to cheer, instruct and comfort all the people. But in this country, owing to the mighty wave of immigration from less favored lands during the past half century, bearing a noble army of toilers to our hospitable shores, the great body of the wage-earners, the masses of the people, crowd around our altars and with loyal, honest hearts appeal to our

Church to devote her best efforts to their moral and spiritual welfare. The great army of labor, the sinew of the nation, acknowledges a loyal allegiance to the Catholic Church. The debasing, brutalizing influence of excessive drinking and saloon environments falls upon the laboring classes of our people with more disastrous effect than upon those better favored by fortune. The dreadful vice of intemperance has made frightful

HAVOC AMONG OUR HARD-WORKING CATHOLIC PEOPLE.

What else but this spendthrift vice could afflict a large portion of our people with poverty so hopeless as to be like an incurable disease, a people to whom countless millions are yearly paid? What else huddles so many of them into the swarming tenement houses? I make no odious comparison between the intemperance of the wealthy and the intemperance of the poor. The heathenish vice of drunkenness is an abomination wherever its foul presence is known. I only state a fact which cannot be set aside—a fact which the philanthropist and the statesman cannot ignore—namely, that the greatest curse blighting the lives and desecrating the homes of the poor in this country to-day is the curse of drink. The homes of comfort and luxury are, alas! too often blighted by the presence of the demon of intemperance, and drunkenness among the wealthier classes of the people is equally odious and even more disgraceful than among the poor. But the poor are greater sufferers, and hence enlist our deeper sympathy when intemperance blights their lives; for in addition to the heartache and sorrow which the vice entails equally upon rich and poor, it adds the horrors of penury, beggary and hopeless degradation to the lives of the children of toil.

Great and long standing evils are not remedied in an hour. When we have to deal with human passion and human weakness, when we must conquer bad habits and diseased appetites, our progress will not be rapid, and discouragement and failure will often be our reward. Evil there will always be in the world, and human energy must not slumber because wickedness and sin remain.

THE PEOPLE LOOK WITH LONGING AND HOPE

to the Catholic Church to lead them away from the bondage of drink. The Church that civilized the savage and that preserved the civilization which it erected on the ruins of barbarism, is able to rescue the masses of the people in this country to-day from the cruel thralldom of drink. The drink curse is entrenched in custom, hence we must follow it into history. At all social assemblages of Catholics let them deny themselves the indulgence in intoxicating liquors and thus publicly proclaim their recognition of the principles of self-denial. At the reunion of friends and family connections, whether occasions of joy or of sorrow, let Catholics show their horror of drunkenness by denying themselves the use of strong drink. There is no gratification worthy of a Christian that cannot be enjoyed without the use of intoxicating liquors. As an act of reparation for what our religion has suffered from intemperance, let our Catholic people proscribe intoxicants at all their public gatherings. Let there be such an earnest and potent public sentiment among our Catholic people that no liquor saloon can crowd itself right up to the doors of our churches, and thus, by its foul presence, tempt weak and unwary men to wickedness.

UNDER THE VERY SHADOW OF THE CROSS.

If our prelates, priests and people join hands together to work in harmony and strength for the realization of the admonitions of our plenary councils, the awful curse of intemperance can be almost entirely eradicated from among us. We must encourage, then, our total abstinence societies by every means at our command. We priests, mindful of Pope Leo's words, must "shine as models of abstinence," and by exhortation and preaching avert the many calamities with which this vice threatens Church and State.

Let there be a general and generous distribution of temperance literature, tracts, lectures, statistics and good reading among our people. And this work and agitation in favor of sobriety and temperance must be constant and active. The allurements of drink are ever thrusting themselves in the pathway of men. Near to the house of prayer the workingman finds the drinking saloon, cheerful, enticing and hospitable, as he goes to worship God on Sunday morning. Close to the gates of the factory or mill the agents of alcohol ply their trade and tempt the weary toiler to spend for a moment's gratification his hard-earned moment that is much needed in his humble home. Surrounding thus by attractive temptations, men need constant warnings, repeated admonitions and such wholesome influences as will strengthen and safeguard them against the overpowering spell of drink.

In this world it frequently happens that when man has reached the place of anguish God folds away the mist from before his eyes and the very spot he selected as the receptacle of his tears becomes the place of his highest rapture.

THE IRISH SITUATION.

Mr. T. P. O'Connor Expresses his Views.

Mr. T. P. O'Connor, M. P., President of the Irish National League of Great Britain, was asked to give his views upon the Irish situation in Ireland, particularly upon the attitude of Mr. John Redmond, the Parnellite leader, in announcing his intention of giving his support and that of his followers to the Conservatives; and of ousting Mr. Gladstone from power should it be found necessary in his opinion to do so.

Mr. O'Connor replied as follows:

Your request that I express my views in regard to the recent pronouncement of Mr. John Redmond comes at a moment when I am scarcely competent to make a statement. I regret very much the recent speeches of Mr. John Redmond, and for reasons not dictated by any hostility to the section of the Nationalists following his lead. My views as to the attitude the Parnellites should take up toward the Parnellites has, notoriously been, that by patience, moderation, and avoidance of injudicious and offensive epithets we should be free to prove that the apprehensions they have been taught to regard us with are unfounded, and that they should in this way be free, by the absence of incitements to their passions and their recollections of Parnell, to consider the attitude of the Irish party with something like a dispassionate spirit. I did not see that the fact that there was a party of Nationalists professing more extreme doctrines than ours was altogether unmixed with evil. In short, the attitude I always thought sound and wise in regard to the Parnellites was to treat them as one of the factors working for the National cause, and utilize them for that good object. Up to a few weeks ago it appeared to me that this was also the view of their own leaders, and I am not sure that it is not now the view of the majority. They still keep up the appearance of being more extreme than other Nationalists, and in doing so undoubtedly had to sail very near the wind, and sometimes to subject the Irish cause to imminent risk of shipwreck. For instance, their attempt to retain the Irish members in their full strength in the Imperial Parliament after Home Rule was very near landing us in terrible disaster. As it is the retention of even eighty members forms one of the most effective weapons against Home Rule in the next campaign. If we had succeeded in forcing on the Government, as he might perhaps have done, the retention of the full number, our success in another campaign, I considered, would be impossible.

THE AMNESTY FOR DYNAMITERS.

This demand for amnesty for political prisoners I regard not only as perilous to the cause of Home Rule, but even more destructive to what little chance these unfortunate men have of ever getting released. The idea that Home Rule involves sympathy with dynamite methods (and such an impression, though ill-founded, would be spread if the Parnellite policy were adopted) would, of course, mean the defeat of Home Rule at the next elections, and the defeat of Home Rule would mean the accession of a Tory Ministry, and the accession of a Tory Ministry would likewise involve the permanent imprisonment of these men. But for all these things I have been willing to make an allowance. To put it frankly, the Parnellites had to keep their extreme followers on their hands, and I was willing to allow them considerable latitude in political tactics in doing so. But on the other side, the Parnellites, as a body, supported the Government and Home Rule loyally throughout last session.

I am without knowledge of the inside history of this latest move of Mr. Redmond. I must say, however, that his policy seems mere insanity. The fundamental point to be remembered about Home Rule is that it has finally to pass into law by a majority of British, as well as Irish, votes. Unless we get a majority from British constituencies as well as from Irish constituencies it will be impossible that we should ever force measures through the opposition of the Lords. Now, what is to get the British vote for the Liberal party? Mr. Redmond must be strangely ignorant of electioneering history if he does not know that one means by which we can get Liberal votes is to pass Liberal legislation, and if anybody has any doubts upon it he has only to study the tactics of the Tories and Unionists. Their obstinate obstruction to the Home Rule Bill was dictated as much by the desire, not merely to impede the Bill, but also by the resolution to limit this parliamentary session to Home Rule, for a strong card with the Unionist and Tories has been that the Home Rule measure would destroy all power of the Liberal Ministry to carry any British legislation, and that the English workingman could therefore be called upon to resist the return of the Liberal Ministry on the distinct ground that by so doing they would destroy all their chances of getting their own sore needs attended to. That is the reason that the Unionists so strenuously refused the autumn sitting, which begins next Thursday. In short, there is no political party not

agreed in the opinion that if the Ministry has to go to the country without British legislation, its chance of getting a majority is destroyed. What, then, is Mr. Redmond asking for? Why is it that the Liberal Government should do the very thing the Liberals and Tories alike believe would lead to its destructive defeat?

CATHOLIC CHURCH AND BIBLE.

Right Rev. Mgr. Seton, of Newark, N. J., read a paper on "The Catholic Church and the Bible," at the Parliament of Religions containing the following interesting paragraphs:

One of the duties incumbent upon the pastors of the Church, in the conduct of public worship, has ever been the reading of the scriptures with an explanation of what was read or an exhortation derived from it. During the Middle Ages, owing to the lack of those aids and appliances—such especially as archaeology and comparative philology—learned and scientific as contrasted with scholastic and devotional interpretation of the Holy Scripture, although never quite neglected, occupied relatively only a small share in the studies of those times.

The Catholic principles as to the general use of the Bible may be deduced from the Tridentine decree which was particularly directed against those irreverent and sometimes blasphemous exponents of Holy Writ, whom the council qualified as "petulant spirits." According to one view, the Bible does not contain the whole of revealed truth, nor is it necessary for every Christian to read and understand it. The Church existed as an organized society, having powers from her Divine Founder to teach all nations, before the scriptures as a whole existed and before there was question or dispute about any part of the scriptures.

The Christian Church did not receive the canon of Old Testament scriptures from the Jewish synagogue, because there was not settled Hebrew Canon until long after the promulgation of the Gospel. The inspired writers of the New Testament did not enumerate the books received by Christ and His disciples. Nevertheless we are certain that the Septuagint version or translation of the Old Testament (the Pentateuch) at Alexandria about 280 years B. C. and the rest made also in Egypt before 133 B. C., which contains several books now thrown out by the Jews, was favorably viewed and almost constantly quoted from by them, so that St. Augustine says that it is "of most grave and pre-eminent authority." It is supposed to be the oldest of all the versions of the scriptures and was commonly used in the Church for four centuries, since from it was made that very early Latin translation which was used in the western part of the empire before the introduction of St. Jerome's Vulgate.

It was held in great repute for a long time by the Jews and read in their synagogues, until it became odious to them on account of the arguments drawn from it by the Christians. From it the great body of the Fathers have quoted, and it is still used in the Greek Church. This celebrated translation contains all the books of the Old Testament which Catholics acknowledge to be genuine. The Christian writers of the first three centuries were unanimous in accepting these books as inspired; and the letter of Pope St. Clement, written about A. D. 96, indicates that a scriptural canon must already have been fixed upon by apostolical tradition in the Church at Rome, since the author cites from almost every one of the books of the Old Testament, including those called deuterocanonical and rejected by the Jews.

At the Council of Florence the canon was not discussed. "A clear proof," says Dixon in his General Introduction to the Sacred Scripture, "that the Greek and Latin churches were then unanimous upon this point." At this period, A. D. 1439, the Decree of Union drawn up by Pope Eugene IV. for the Orientals who came to Rome to abjure their errors gives the Canon as it had always been held by his predecessors. In the next century the Bible, having become an occasion of bitter religious controversy, the canon of the Scriptures was thoroughly discussed and forever settled for Catholics by the Council of Trent, which uses these words in the fourth session, held on the 8th day of April, A. D. 1546: "The Synod, following the examples of the orthodox Fathers, receives and venerates with an equal affection of piety and reverence, all the books, both of the old and of the New Testament—seeing that one God is the author of both—and it has thought it meet that a list of the sacred books be inserted in this decree, lest a doubt may arise in anyone's mind which are the books that are received by this synod."

Inspiration is a certain influence of the Holy Spirit upon the mind of a writer urging him to write, and so acting upon him that his work is truly the word of God. Father, since Cardinal Franzelin's second thesis on the sacred scriptures, in his course at the Roman College in 1864, states the

Catholic idea of inspiration in the following words:

"As books may be called divine in several senses, the scriptures, according to Catholic doctrine contained both in the Apostolic writings and in unbroken tradition, must be held to be divine in this sense, that they are the books of God as their efficient cause, and that God is the author of these books by His supernatural action upon their human writers, which action is styled inspiration in ecclesiastical terminology derived from the scriptures themselves."

The holy scriptures have been translated into every language, but among these almost innumerable versions only one, which is called the Vulgate, is authorized and declared to be "authentic" by the Church; the belief of the faithful being that the doctrinal authority of the Church extends to positive truths and "dogmatic facts" which, although not revealed, are necessary for the exposition or defense of revelation.

The Vulgate has an interesting history. It is the common opinion that, from the first age of Christianity, one particular version made from the Septuagint was received and sanctioned by the Church in Rome and used throughout the West. Among individual Christians almost innumerable Latin translations were current, but only one of these, called the Old Latin, bore an official stamp.

These translations, corrections and portions left untouched by St. Jerome, being brought together, form the Vulgate, which, however, did not displace the old version for two centuries, although it spread rapidly and constantly gained strength, until about A. D. 600, it was generally received in the churches of the West and has continued ever since in common use. In the collect for the feast of St. Jerome, Sept. 30, he is called "A Doctor mighty in expounding Holy Scriptures."

IGNORANCE AND BIGOTRY IN CONGRESS.

Washington, Nov. 1.—The Youmans memorial asking for the unseating of Congressman Linton, which was sent to the committee on elections in the House yesterday, declare that Mr. Linton and the supporters represented that Youmans was a Roman Catholic and that the Pope controlled his vote while he was in Congress; that owing to the purchase of arms by the A. P. A. the Saginaw district has been terrorized, and that many persons were frightened into voting for Linton. Exhibits of letter and circulars sent out by officers of the A. P. A. are attached to the memorial. They all breathe the same hostility to Roman Catholics, and call upon "all true and loyal Protestants to vote for Linton."

A copy of oaths which are said to be taken by members of the A. P. Association are attached to the memorial. The oaths are as follows:

No. 1 is a secretive oath, in which the candidate declares his honesty of purpose, and in which he asserts that he is not the spy of any theological institution, and more especially the Catholic Church.

No. 2 asserts the candidate's intention to deal justly with his fellow-men.

No. 3—taken on a dagger—prohibits the candidate from divulging what takes place in the order, commits him to the support of the United States Government, makes it obligatory to keep the Church and State separate, renounces all foreign powers, temporal or ecclesiastical, and asserts that he will take up arms if need be to defend the principles of his faith there set forth.

In No. 4 the candidate swears he will make warfare against all ignorance and fanaticism and will use his utmost power "to strike the shackles and chains of blind obedience to the Roman Catholic Church from the hampered and burdened conscience of a priest-ridden and Church-oppressed people." That he will promote interests of Protestants everywhere, will not employ Roman Catholics if he can secure the services of a Protestant; that he will not aid the Catholic Church, but will do all in his power to retard and break down the power of the Pope; that he will not enter into an agreement with Catholics for a strike where Protestants might be displaced and Catholics employed. The closing part of this oath is as follows:

"I furthermore promise and swear that I will not countenance the nomination in any caucus or convention of a Roman Catholic for any office in the gift of the American people, and I will vote only for a Protestant—should there be two Catholics for the same office I will erase the name from the ticket I vote. That I will at all times endeavor to place political positions in the hands of Protestants, to the entire exclusion of the Roman Catholic Church, or the members thereof and the mandate of the Pope.

Oath No. 5 is as follows:

"I hereby denounce Roman Catholicism. I hereby denounce the Pope, sitting at Rome, or elsewhere. I denounce his priests and emissaries and the diabolical works of the Roman Catholic Church and its Pope. Amen, amen, amen."

In No. 6 the candidate swears that

he will use all endeavors to keep Roman Catholics out of office; oppose the efforts of Catholics to obtain control of Public schools, and will hold these principles above party affiliations and will give a brother of the order preference in all matters of business, and also with his elective franchise.

November's Devotion.

None of the various devotions to which Catholic piety consecrates the passing months of the year, appeals more universally to mankind than the one which this month introduces.

Catholics, of course, remember the departed souls in their prayers at other times of the year than during the days of November; but in that month, which is especially dedicated to the commemoration of the dead, the Church exhorts them to redouble their prayers, that the sufferers in Purgatory may be the more speedily released from their imprisonment and admitted to the joys of heaven. And the Church has acted wisely in setting apart a month for this particular devotion, because it is one of the failings of human nature to become forgetful of the obligations which we owe our dead when the lapse of time has mitigated for us the painful sense of our loss.

The fell spirit of the "reformation" deprived those who came under the sway of that destructive movement of the consolation of remembering their dear dead in their prayers; but it is noticeable that in certain forms of Protestantism this craving of human nature to hold communion with the departed souls is finding expression in imitations of the services which the Catholic Church holds in their behalf. How any person who has lost a relative or friend by death can mourn the loss without breathing at least an inward prayer for their eternal rest is something that is very difficult of understanding.

The Catholic Church, kind mother as she is, not only urges upon her children the sweet duty of praying for the departed souls daily, but she dedicates an entire month to their memory, that the living may redouble in it their intercessions for the dead.—*Catholic Columbian.*

CATHOLIC PRESS.

Boston Pilot.

When Mr. John Redmond suggests the advisability of defeating the Liberal party in the hope of getting better terms from the Tories he only invites his followers to jump from an imaginary frying-pan into a real fire. Mr. Gladstone has kept faith scrupulously with Ireland. Salisbury and Dalhousie have never wavered in their deadly hostility to all things Irish. Chamberlain has reiterated here in America his bitter hatred of Home Rule. Whatever the English Liberals may do or fail to do, there is no question of the purpose of their opponents. It would be idle folly to expect aught of justice or favor from the latter quarter. There was only one Tory by chance. The real Tory never knows enough to do right for policy's sake. If he did he would cease to be a Tory, no matter how poor the quality of his Liberalism.

An Englishman, who proves his nationality by spelling his surname with a coupling pin, A. E. Horner-Smythe, writes to the *New York Sun* from Philadelphia, saying:

"I have the honor to remark that I don't see where you blasted Yankees and Irish-Americans (Irish first here, but not in England, thank God) find a basis for your blowing and crowing over the defeat of England in the recent yacht race. The Valkyrie is owned by an Irish lord, whose family name is Quin, who has not a drop of English blood in his bloody veins. It was designed by a Scotchman named Watson. There are representatives of the subordinate, conquered races which go to make up the world-wide English Empire, composed of 350,000,000 of human beings. To look after all these fellows and keep them in their proper places leaves genuine Englishmen little time for frivolous yacht racing with upstart Yankee dudes. England still remains cock of creation's walk."

The representatives of the subordinate, conquered races, and the upstart Yankee dudes may understand their proper place in the late nautical contest. Possibly if the Valkyrie had won, Mr. Hyphen-Smythe would not have been so discriminating.

An amusing incident occurred recently at Rotterdam. The Revolutionary Socialists of the city are about 300 strong, but they have an organ named *De Vrijheid*, which recently declared that the Catholic Church condemns individual property. This was denied in the Catholic journals, and a controversy sprung up in consequence. A meeting of the Catholic Workmen's Union was held in the usual course of events, at which the statement of the Socialist organ was repudiated; but the Socialists thought it a good opportunity to propagate their doctrines, and accordingly as the 1,500 members of the Catholic Union were coming from their hall, Socialistic pamphlets were freely circulated among them; whereupon the Workmen gathered all the pamphlets unread and gave them to a Catholic club to be sold as waste paper for the benefit of the Holy See. This use for their publications did not please the Socialists at all, but all Rotterdam enjoys the joke at their expense.

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XVII. (CONTINUED)

Will the time ever come for Mabel when she will have to rise up and face stern sorrow? God only knows! And God will provide for the future!

the sweet smell of flowers came floating upwards, the bright sunshine streamed with its warm glow upon her cold face and hands. Below, on the terrace, the gardener was planting geraniums and heliotrope in the beds of marble basins, from whence rose fountains of water, sparkling like diamond showers.

go and leave me? My heart will break if you do." He could not help it—it would have required a deal more courage than in his then exhausted state of mind and body Hugh felt himself possessed of, to have added another pang of sorrow to Mabel's heart.

a faint, sick feeling overpowering him completely. She did not see him, or her poor little heart would have burst with grief, but kneeling quietly on, with closed eyes, from which the tears were silently rolling down her cheeks, until Hugh, having recovered his composure, walked into the vestry to put on his surplice.

A RETROGRADE MARCH. From old the civilized world has been accustomed to think of the East as the source of light, and to trace the progress of civilization generally from East to West. It has sometimes been asked, as a curious question how it will be when the farthest West has been reached at last and ideas begin to come back from it in an opposite course to the ancient traditional one.

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THE ULTIMATE RELIGION.

Jesus Christ is not a Myth nor a Symbol.

The following is the address delivered by Right Rev. Bishop Keane, Rector of the Catholic University of America, at the closing session of the Parliament of Religions on Wednesday evening, Sept. 27.

At the close of our Parliament of Religions it is our duty to look back and see what it has taught us, to look forward and see to what it points.

These days will always be to us a memory of sweetness. Sweet, indeed, it has been for God's long-separated children to meet at last for those whom the laps and mishaps of human life have put so far apart, and whom the foolishness of the human heart has so often arrayed in hostility, here to clasp hands in friendship and in brotherhood, in the presence of the blessed and loving Father of us all—sweet to see and feel that it is an awful wrong for religion, which is of the Lord of love, to inspire hatred, which is of the evil one—sweet to be again the bonds of affection broken since the days of Babel, and to taste "how good and how sweet a thing it is for brethren to live in unity."

In the first place, while listening to utterances which we could not but approve and applaud, though coming from sources so diverse, we have had practical experimental evidence of the old saying that there is truth in all religions. And the reason is manifest. It is because

THE HUMAN FAMILY STARTED FROM UNITY.

From one divided treasury of primitive truth—and when the separations and wanderings came they carried with them what they could of the treasure. No wonder that we all recognize the common possession of the olden truth when we come together at last. And as it is with the long-divided children of the family of Noah, so also it is with the too long-separated children of the Church of Christ.

Then we have heard repeated and multiform, yet concordant definitions of what religion really is. Viewed in all its aspects, we have seen how true is the old definition that religion means the union of man with God. This, we have seen, is the great goal toward which all aim, whether walking in the fullness of the light or groping in the dimness of the twilight.

And therefore we have seen how true it is that religion is a reality back of all religions. Religions are orderly or disorderly systems for the attainment of that great end, the union of man with God. Any system not having that for its aim may be a philosophy, but cannot be a religion.

And, therefore, again, we have clearly recognized that religion, in itself and in the system for its attainment, necessarily implies two sides—two constitutive elements—the human and the divine, man's side to God's side, in the union and in the way or means to it. The human side of it—the craving, the need, the aspiration—is, as here testified, universal among men. And this is a demonstration that the Author of our nature is not wanting as to His side: that the essential religiousness of man is not a meaningless trick of nature; that the craving is not a Tantulus in man's heart meant only for his delusion and torture. This parliament has thus been

A WEIGHY BLOW TO ATHEISM, to deism, to antagonism, to naturalism, to mere humanism. While the utterances of these various philosophies have been listened to with courage and charity, yet its whole meaning and moral has been to the contrary. The whole drift of its practical conclusion has been that man and the world never could, and in the nature of things never can, do without God, and so it is a blessing.

From this standpoint, therefore, on which our feet are so plainly and firmly planted by this parliament, we look forward and ask, has religion a future, and what is that future to be like? Again, in the facts which we have been studying during these seventeen days we find the data to guide us to the answer.

Here we have heard the voice of all the nations, yea, and of all the ages, certifying that the human intellect must have the great first cause and last end as the alpha and omega of its thinking; that there can be no philosophy of things without God.

Here we have heard the cry of the human heart all the world over that, without God, life would not be worth living.

Here we have heard the verdict of human society in all its ranks and conditions, the verdict of those who have most intelligently and most disinterestedly studied the problem of the improvement of human conditions, that only the wisdom and power of religion can solve the mighty social problems of the future, and that, in proportion as the world advances toward the perfection of self-government, the need of religion, as a balance-power in every human life and in the relations of man with man and of nation with nation, becomes more and more imperative.

Next we must ask, shall the future tendency of religion be to greater unity, or to greater diversity? This parliament has brought out in clear light the old familiar truth that religion has a two-fold aim—the improvement of the individual and through that, the improvement of society and of race; that it must, therefore, have in its system of organization and its method of action

A TWO-FOLD TENDENCY AND PLAN on the one side to what might be called religious individualism, on the other side what may be termed religious

socialism or solidarity; on the one side, adequate provision for the dealings of God with the individual soul; on the other, provision for the order, the harmony, the unity, which is always a characteristic of the works of God, and which is equally the aim of wisdom in human things, for "order is Heaven's first law."

The Parliament has also shown that if it may be truly alleged that there have been times when solidarity pressed too heavily on individualism, at present the tendency is to an extreme of individualism, threatening to fill the world more and more with religious confusion and distract the minds of men with religious contradictions.

But on what basis, what method, is religious unity to be attained or approached? Is it to be by a process of synthesis? Is it to be by laying aside all disputed elements, no matter how manifestly true and beautiful and useful, so as to reach at last the simplest form of religious assertion, the protoplasm of the religious organism? Or, on the contrary, is it to be by the acceptance of all that is manifestly true, and good, and useful, of all that is manifestly from the heart of God as well as from the heart of humanity, so as to attain to the developed and perfected organism of religion? To answer this momentous question wisely let us glance at analogies.

First, in regard to human knowledge, we are, and must be, willing to go down to the level of uninformed or imperfectly informed minds; not, however, to make that the intellectual level of all, but in order that from that low level we may lead up to the higher and higher levels which knowledge has reached. In like manner as to civilization, we are willing to meet the barbarian or the savage on his own level, not in order to assimilate our condition to his, but in order

TO LEAD HIM UP TO BETTER CONDITIONS.

So also, in scientific research, we go down to the study of the protoplasm and of the cell, but only in order that we may trace the process of differentiation, of accretion, of development, which higher and higher forms of organization lead to the highest. In the light, therefore, of all the facts here placed before us, let us ask to what result gradual development will lead us.

In the first place, this comparison of all the principal religions of the world has demonstrated that the only worthy and admissible idea of God is that of monotheism. It has shown that polytheism in all its forms is only a rude degeneration. It has proved that pantheism in all its modifications, obliterating as it does the personality both of God and of man, is no religion at all, and therefore inadmissible as such. That it cannot be even admitted as a philosophy since its very first postulates are metaphysical contradictions. Hence, the basis of all religion is the belief in the one Living God.

Next, this Parliament has shown that humanity repudiates the gods of the Epicureans, who were so taken up with their own enjoyment that they had no thought for poor man, and nothing to say to him for his instruction and no care to bestow on him for his welfare. It has shown that the god of agnosticism is only the god of the Epicureans dressed up in modern garb and that he cares nothing for humanity, but leaves it in the dark; humanity cares nothing for him and is willing to leave him to his unknowable-ness. As the first step in the solid ascent of the true religion is belief in the one living God, so the second must be the belief that the great Father has taught His children what they need to know and what they need to be in order to attain their destiny—that is, BELIEF IN DIVINE REVELATION.

Again, the Parliament has shown that all the attempts of the tribes of earth to recall and set forth God's teaching, all their endeavors to tell of the means provided by the Almighty God for uniting man with Himself, logically and historically lead up to and culminate in Jesus Christ.

The world, longing for the truth, points to Him who brings its fullness. The world's sad wail over the wretchedness of sin points not to despairing escape from the thralls of humanity—promise of escape which is only an impossibility and a delusion—but to humanity's cleansing and uplifting and restoration in His redemption. The world's craving for union with the divine finds its archetypal glorious realization in His incarnation, and to a share in that wondrous union all are called as branches of the mystical vine, members of the mystical body, which lifts humanity above its natural state and pours into it the life of love.

Therefore does the verdict of the ages proclaim in the words of the Apostle of the Gentiles, who know him and knew all the rest: "Other foundation can no man lay but that which God hath laid, which is Jesus Christ." As long as God is God and man is man, Jesus Christ is the centre of religion forever.

But, still further, we have seen that Jesus Christ is not a myth, not a symbol, but a personal reality. He is not a vague, shadowy personality, leaving only a dim, vague, mystical impression behind Him; He is a clear and definite personality, with a clear and definite teaching as to truth, clear and definite command as to duty, clear and definite ordaining as to the means by which God's life is imparted to man and by which man receives it, corresponds to it and advances toward perfection.

The wondrous message He sent "to every creature," proclaiming, as it never had been proclaimed before, the value and the rights of each individual

soul, the sublimest individualism the world has ever heard of. And then, with the heavenly balance and equilibrium which brings all individualities into order and harmony and unity. He calls all to be sheep and of one fold, branches of one vine, members of one body, in which all, while members of one head, are also "members one of another," in which is the fulfilment of His own sublime prayer and prophecy: "That all may be one, as thou, Father, in Me, and I in Thee, that they also may be one in us, that they may be made perfect in one."

This He makes His Church a perfect society, both human and divine; on its human side, the most perfect socialism and solidarity that the world could ever know; on its divine side, the instrumentality devised by the Saviour of the world for imparting, maintaining and operating the action of the divine life in each soul; in its entirety, the body, the vine, both divine and human, a living organism, imparting the life of God to humanity. This is the way in which the Church of Christ is presented to us by the Apostles and by Our Lord Himself. It is a concrete individuality, as distinct and unmistakable as Himself. It is no mere aggregation, no mere co-operation or confederation of distinct bodies; it is an organic unity, it is the Body of Christ, our means of being grafted in Him and sharing in His life.

This is unmistakably His provision for the sanctification of the world. Will anyone venture to devise a substitute for it? Will anyone, in the face of this clear and imperative teaching of our Lord, assert that any separated branch may choose to live apart by itself, or that any aggregation of separated branches may do instead of the organic duty, of the vine of the body?

MEN OF IMPETUOUS EARNESTNESS have embodied good and noble ideas in separate organizations of their own. They were right in their ideas; they were wrong in the separation. On the human side of the Church of Christ, as there will always be, room for improvement; room for the elimination of human evil, since our Lord has given no promise of human impeccability; room for the admission and application of every human excellence; room for the employment and the ordering of every human energy in every work that is for God's glory and man's welfare; room, not only for individual beings, but for strong, majestic branches and limbs innumerable; but all in the organic unity of the one vine, the one body. For, on the divine side, there can be "no change or shadow of alteration," and the living organism of the vine of the body must ever maintain its individual identity, just as a living human being, though ever subject to life's vicissitudes, is ever the same identical self.

Jesus Christ is the ultimate center of religion. He has declared that His one organic Church is equally ultimate. Because I believe Him, here must be my stand forever.

Providential Escape.

The following beautiful instance of a providential escape from death occurred in Austria. Two brothers, aged nine and four respectively, were playing towards midday at a brook close to a mill. The small brother happened to fall into the water. Immediately the elder brother, well aware of the danger, jumped in after him, which, though at that place shallow enough, began to flow rapidly towards the mill, which was only twenty paces off. The younger brother was therefore in the greatest danger of being carried away by the current, and if not saved then and there, he would be torn to pieces by the wheel, meeting with a certain and cruel death. The elder brother, aided by the current, was lucky enough to get hold of the younger one; already he had grasped with one arm his half-dead brother, but, as seemed certain, only to die with him. With a fearfully-increasing rapidity both brothers were carried by the current to the revolving wheel, and nobody seemed to hear the shouting and screaming of the elder boy. Already the two brothers were touching the wheel, and the elder one was caught in it, when, behold, at the last critical moment the wheel suddenly stopped—the Angelus bell tolling—and bareheaded and praying appears the miller who, at the sound of the Angelus bell had stopped the wheel and mill, for the usual time of prayer and the mid-day rest, and both the brothers were saved!

FOOLING THE GAMBLERS.

How an Irishman Got His Pockets Filled With Money at Monte Carlo.

The legend goes—for I suppose there is more fancy than fact about it—that the authorities connected with the gaming tables at Monte Carlo endeavor, if any one commits suicide within their grounds, to place bank notes in the dead man's pockets so that it can not be urged that the suicide was occasioned through losses at the tables. Aware of this practice, an Irishman, firing his pistol in the air, instantly lay down, and remaining motionless feigned to be dead. In less than no time the attendants had rushed in the direction from which the shot had proceeded, and discovering the prostrate man immediately stuffed his pockets full of bank notes.

The next step was to rush off and collect disinterested witnesses who would be able to declare that the man must have been a victim to love or madness, but not to losses at the tables.

It is, perhaps, needless to add that on his discoverers' turning their backs the suicide became very much alive, and evinced a pressing anxiety to reach his hotel in safety and unobserved.

THE KNOWNOTHINGS.

The Rocky Mountain News, of Denver, Colorado (not a Catholic paper), handles the A. P. A. fanatics without gloves. In its issue of October 1st it says:

On last Decoration Day in Denver an elevating and patriotic sight was witnessed in Denver. Its grand old survivors of the war had marched in heat and dust to pay their annual floral tribute of reverence for their dead comrades' memories, and at its close they assembled in one of Denver's great Protestant churches to listen to a glowing tribute to the patriot dead from a Catholic priest. There grouped around the altar of God were Methodist, Presbyterian, Congregationalist and Catholic pastors of Denver's human flocks, and before them were a thousand battle-scarred and whitened veterans of the war, all listening with glistening eyes and absorbed attention to the pathos and eloquence of the priest in his discourse about their dead companions and our glorious country—its liberties and its patriots. This was generous, liberal, broad, patriotic and enlightened Denver. All there felt nearer akin from contact with their fellow-man.

Recall another picture—a meeting in the halls of the A. P. A. There are scheming politicians; dark-minded and man-hating men; conspirators against the public peace; monstrous liars seeking to inflame some plastic fellows. Their talk is against their fellow-citizens—among the best in the land. How to drive them from public life; how to enkindle hatred and passion; how to guard against the aged Pope and his assassin minions. And what is the object? To get the few the offices and to divide the Mapes in the great patriotic parties of the country so that the moneyed power can work their will—securing power through the mad diversion of their victims. Nineteenth of the members are deceived. The other tenth laugh in secret at their silly dupes, and gloat over the fat rewards they receive and the pandemonium they arouse.

Men of Colorado, as you are men and patriots, abandon this conspirators' nest and resume the garb of true Americans.

The Home in Danger.

In an article entitled "The Childhood of Jesus," by the Rev. Henry Van Dyke, in the current number of Harper's Magazine, occurs this notable passage:

The perfect manhood of Him whom all Christendom adores as the Son of God was matured and molded in the tender shelter of the home. It was there that He felt the influences of truth and grace. To that source we may trace some of the noblest qualities of His human character. And yet, if there is anything which Christendom appears to be in danger of losing, it is the possibility of such a home as that in which Jesus grew to the measure of the stature of the fullness of Christ. The false and cruel conditions of industrial competition, and the morbid over-growth of great cities, where human lives are crowded together to the point of physical and moral suffocation, have raised an enormous barrier between great masses of mankind and the home which their natural instincts desire and seek. The favored classes, on the other hand, are too much alienated by false standards of happiness—by the mania of publicity, by the insane rivalries of wealth—to keep their reverence for the pure and lowly deities of domestic life. A new aristocracy is formed, which lives in mammoth hotels; and a new democracy, which exists in gigantic tenements. Public amusements increase in splendor and frequency, but private joys grow rare and difficult; and even the capacity for them seems to be withering, at least in the two extremes of human society where the home wears a vanishing aspect.

A Catholic might treat this subject from another point of view, and express himself differently; but the fact remains that the home is in danger, and that it is the mass of earnest people, who are neither princes nor paupers, to whom we must turn for a preservation of that institution which was hallowed by the blessed influence of God's Mother and the sacred presence of Him who walked the earth a little Child.—Ave Maria.

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PROTESTANT RELIGIOUS ORDERS.

It has been announced that a daughter of Professor Charles A. Briggs, the teacher of Union Presbyterian Seminary of New York city, who stands condemned by the last General Assembly as a heretic, has entered the school for the training of deaconesses, connected with Grace Episcopal Church of that city, though she cannot enter the order as a deaconess, because she is not an Episcopalian.

The attitudes of the various Protestant denominations on the question of deaconesses are somewhat curious, and afford an instance of variety and changing of creed which is somewhat remarkable.

By those denominations which have adopted the term deaconess and established the order, we are now told that it is an order of the primitive Church which has been restored.

There is no doubt that religious orders, both of men and women, existed in the early Church. Their history goes back indeed to the earliest days even of the Old Law, for we read in the sixth chapter of the Book of Numbers the manner of consecration and the duties of those who made a vow to sanctify themselves to God under the name of Nazarites.

Under the New Law, St. John the Baptist has always been regarded as the father of the monastic life, and St. Chrysostom says, "As the apostles are the princes of the priests, so St. John the Baptist is the prince of monks."

It is certain that long before the time of St. Anthony, in the beginning of the fourth century, there were monastic orders, for so Athanasius attests in his life of St. Anthony. Nevertheless Protestants generally have until the last few years condemned the religious life as being not countenanced under the New Law, and though the question of establishing an order under the name of deaconesses has been agitating several of the Protestant denominations, the Presbyterian General Assemblies have to the present time refused to do so, on the plea that they are not Biblical, a term which in matters of religion most Protestants consider to be sufficient to stigmatize a practice as unlawful.

The Anglicans, both in England and Canada, and their counterpart, the Episcopalians in the United States, have had deaconesses for many years, and the Methodists have adopted the practice more recently, notwithstanding the silence of the New Testament regarding the existence of such an order in the days of the Apostles. It would seem that these denominations are taking a new view concerning the absolute necessity of finding a clear Biblical warrant for any practice of religion before adopting it.

orders, and even celibacy is required, the only difference being that the Protestant deaconesses do not make perpetual vows, and are free, therefore, to leave their order at any time. This is, of course, a considerable difference, but if it were true that a life of celibacy is an evil, it would be just as truly sinful to practice it for a time as to take a perpetual vow of celibacy.

The Catholic doctrine is that marriage is a lawful and holy state, being raised by Christ to the dignity of a sacrament, and it is called by St. Paul "a great sacrament." (Eph. v., 32.) Nevertheless the state of celibacy, embraced for the purpose of devoting one's self more entirely to God, is more perfect than the married state. This is clear from several passages of holy Scripture, of which it is sufficient to quote one (1 Cor. vii, 32, 34):

"He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband."

The recent institution of religious orders in Protestant churches is an acknowledgment that the Catholic teaching on this subject is and has always been correct.

The Anglican and Methodist deaconesses are required to be unmarried women, not under twenty-five years of age. They are divided into two classes, visiting and nurse deaconesses. The former devote all their time to ministering to the poor, the sick, orphans, and to such other good work as may be suited to their capacity. The nurse deaconesses devote themselves to the sick poor. They do not always live in community, but they are recommended to do so, as by so doing they become more interested in the work to which they have devoted themselves.

A NOTABLE VICTORY.

Commissioner Morgan's plan of dealing with the Indians in the west of the United States is admitted by his successor in office to have been a gross failure, and so the present commissioner, Mr. Browning, has rejected it and introduced an entirely new policy which may be expected to bear better fruits.

The characteristic difference between these two methods may be best described as being like that between the policies of Lord Salisbury and Mr. Wm. E. Gladstone towards Ireland—the difference between coercion and conciliation.

It has been one of the faults in the United States treatment of the Indians that the natural rights of the latter have been utterly disregarded in nearly all the intercommunications and negotiations between the two. The Government has generally been well-intentioned towards the aborigines, at least since it became a National Government instead of a number of petty colonial Councils ruling the country for the aggrandizement of a few trading companies in which the members of the various administrations had a large personal interest. But even under the National Government, which has existed now for somewhat more than a century, the Indian agents have had too many personal ambitions to gratify to become honest rulers over the unsophisticated tribes out of whom they expected to derive their living and secure, in addition, for themselves, competent fortunes.

Every one who has read the history of the traders who pushed out to the West to establish for themselves homes on the prairies or in the woods knows that these men looked upon "the Redskins" as so many wild beasts who deserved to be shot down without remorse if they dared to dream that they had themselves territorial rights in the country which their forefathers had occupied and owned during the centuries which preceded the discovery of America by Christopher Columbus.

These traders knew no law but that of might, and as they had over their savage predecessors on the soil that power which firearms give over uncultivated and almost unclad savages, they were able to establish their dominion over the land notwithstanding that the primitive possessors had both courage and astuteness enough to give them much trouble.

many relentless wars with Delaware, Sioux and other tribes. He was a military man, accustomed to be implicitly obeyed by his soldiers, so he laid it down as a principle that as educational commissioner his will was supreme in all matters, and that parental rights disappeared in presence of his powers. Congress made his powers extensive, authorizing him "to secure the attendance of Indian children at schools established and maintained for their benefit."

General Morgan interpreted this as giving him an absolute control over the education of the Indians, and having been a parson as well as a soldier he thought he wielded an admirable weapon which would enable him to suppress Catholic education in his department.

The Catholic Indian schools of the West are more numerous and more successful than all the other denominational schools together, and last year they received about three-fifths of the whole grant given by the Government to missionary educational institutions. This fact, occurring year after year, excited greatly the ire of Commissioner Morgan, and as his colleague, Rev. Dr. Dorchester, was, like himself, a parson, they made together a clever plan for the destruction of the Catholic Indian schools. They established a number of really Protestant proselytizing schools, which they pretended were non-sectarian, and in many cases took the children forcibly from their parents who were sending them to Catholic schools near their homes, in order to place them in their secular schools, as they called them, though the latter were at great distances from the children's homes.

Commissioner Morgan's very first annual report to the Government foreshadowed the policy he intended to pursue. He stated that the most urgent need of the Indians was a compulsory school system, and that they "must conform to the white man's ways, peacefully if they will, forcibly if they must;" and as soon as he received from Congress the powers he asked, he put forth a set of rules which did away with the necessity for having the consent of parents in reference to the schools their children should attend. He said: "If the good of the children shall clearly require that they be sent away from home to school, they must be sent away." He wished, indeed, to procure the consent of the parents, "if practicable," but if the consent were not obtained, they must go at all events; and if the will of the commissioner were resisted, he declared that he would inflict "such punishment or penalties as the circumstances may seem to call for."

A more despotic decree was never issued by Russia for the repression of the Poles, or by the Sublime Porte for the government of the Christians of Armenia or Bulgaria. General Morgan also ordered the use of the Indian police force to have his decrees put into execution.

Commissioners Morgan and Dorchester held their offices during the whole administration of President Harrison, but on the accession of President Cleveland to power they thought it prudent to resign. They did not do so a moment too soon, for it is an undoubted fact that it was largely owing to the course followed by these two men that the Republicans sustained so decisive a defeat at the elections of last November, though the other fact that the Republican party in several States coquetted with the Apalists, or new Know-Nothing party, had its influence also. These two causes certainly made the doubtful States of New York and New Jersey overwhelmingly Democratic, and turned the usual Republican majorities of Ohio, Illinois, Kansas, Indiana and other States into minorities.

It is a satisfaction to observe that Commissioner Morgan's successor, Mr. Browning, reports that he will adopt a new policy towards the Indians. He admits that the far-off schools of General Morgan have had but indifferent or doubtful success in educating, though they have produced a great increase in the mortality roll of the pupils. Families were broken up by General Morgan's decrees, and the consequent rage of the Indians almost brought on a new Indian war. Many of the pupils ran away to their homes, and many others returned to a savage life after enduring great hardships under Commissioner Morgan's regulations. Mr. Browning will, therefore, not break up families; and in the selection of schools to which the children will be sent, parents will be consulted, and their wishes will be regarded.

The victory which this decision gives

to honestly expressed public opinion is in great measure due to the independence and plain-speaking of the Catholic press of the United States, which did not hesitate to expose the doings of the ex-commissioners; for this was the chief cause which forced their resignation from offices the duties of which they were not capable of fulfilling to the satisfaction of the public.

MONKS IN QUEBEC.

The Toronto Mail is very much troubled about the number of religious orders existing in the Province of Quebec. For a Catholic population of a million and a quarter souls, nine or ten male religious orders, all having their proper work to do, is not a very large number, yet the Mail has had from time to time editorial upon editorial complaining of their excessively rapid multiplication.

Last week, under the heading "More Monks," there was quoted with approbation in the columns of the same journal an extract from the National which was a complaint that there is a likelihood of another order, the Benedictines, being added to those already existing in the Province.

It appears that two priests of this order recently visited the shrine of St. Ann of Beaupre, and meeting the Rev. Mr. McAuley, pastor of Cotiacook, they received the generous offer of a farm on which they might establish a monastery, and they are likely to accept the offer.

The National names nine orders of monks already existing in the Province, and facetiously, we presume, tells its readers that "The faithful will now learn without pleasure that they will soon be able to complete the dozen." We say facetiously, for serious arithmetic does not enable us to understand how nine will become a dozen when another one will be added to the number.

But what have these nine orders of monks done that the advent of another should strike the Mail and the National with so much terror?

One of the orders named is composed not of priests, but of school teachers, who are banded together for the double purpose of saving their souls more effectually by leading a religious life, and of doing their work as teachers more satisfactorily. These are "the Brothers of the Christian Schools," an order well known in Toronto and elsewhere in Ontario, as well as in Quebec and throughout the United States. To this zealous religious order it is in a great measure due that the Catholic minority in the United States were able to exhibit in Chicago evidence beyond cavil that the Catholic schools of the great Republic, without State aid, leave the Public schools far behind them, though the latter are pampered with that portion of the Public school fund which by right should have been allotted to the Brothers' and nuns' schools; for the ladies of the religious communities, equally with the Brothers, share in the glorious victory achieved by the Catholic Educational Exhibit at the Columbian World's Fair.

We are not in any way surprised that the Mail should be opposed to Christian Brothers' schools, for it is fixedly opposed to Catholic education and to everything Catholic. It looks at Catholic matters through P. P. A. or McCarthyite spectacles. But the National ought to be imbued with a Catholic spirit; and if it were so it would rather see the number of this class of monks increased in Quebec, rather than diminished.

One of the remaining orders sneered at by these two papers is the Trappists. These are recruited from among those priests and laymen who wish to devote themselves to a religious life for their own sanctification. No doubt if any extraordinary emergency should arise when their aid would be required towards suffering humanity, they would at once extend it, but under ordinary circumstances they employ themselves solely with the purpose in view to which they have devoted themselves. We are aware, however, that their works of charity towards the needy, whether spiritually or temporarily afflicted, are extensive.

Some people may imagine that these religious would do a better work if they devoted themselves more to the welfare of others. To this we answer that there are some people, comparatively few in number, who are convinced that they are not adapted to endure the trials and temptations of the world, and as the salvation of one's own soul is the first duty of each individual, they resolve to devote themselves to this object. We may disagree

with them in their opinion; but we must acknowledge that their intentions are laudable and pure, and that they have the right to follow the trend of their conscientious convictions. As this seems to be the chief motive which animates the Trappists, surely they should be allowed to lead the life they have chosen without being annoyed by outsiders, as they give no trouble to any one.

Yet it is not to be supposed that the Trappists are entirely wrapped up in self. Their life is one of great self-sacrifice. Much of their time is devoted to manual labor, the rest to devotional exercises, and their abstemiousness from worldly pleasures, even including the use of dainty food, is marvellous to all who know the extent to which they practice it. Such a life as theirs is a good example to the world, teaching that we should all be ready to make great sacrifices for conscience' sake. They are besides always ready to give facilities to those who are desirous to make spiritual retreats, or to make progress in the way of virtue. Of their charities we have already spoken.

Of the Jesuits, so much has been said and written within the last few years that it is scarcely necessary to say a word now. They comprise priests and brothers. The priests devote themselves either to missionary work or education; the brothers do the housework of their establishments. The members of this much abused order do their work well "for the greater glory of God," such being the motto they have chosen to express the purpose of their order.

Of the Jesuits we may say that the Catholic Church possesses no more earnest and zealous priests. There is no reason why they should be selected as the object of abuse, except that some Protestants, seeing that their good example and zeal have brought many converts to the Catholic Church, hate them because they do not wish the Catholic religion to prosper.

Of the other six orders enumerated by the National, much the same is to be said as we have said of the Jesuits. They are the Sulpicians, Oblates, Redemptorists, Dominicans, Vincentians and Franciscans. All these are engaged in special educational or missionary work, and of none of them can it be said that they deserve any censure for negligence of their duties. They are, on the contrary, all zealous and efficient priests. The sneers of the National regarding them are therefore uncalled for and malicious.

Here we must further remark, for the benefit of the Mail and journals that imitate it in opposition to Catholics, that religious orders are not confined now to the Catholic Church. There are, in Ontario, several Sisterhoods belonging to the Church of England. The Methodists have none yet that we are aware of; but as their Church has recently come to the conclusion that it is desirable they should have them, we may expect their establishment without any very great delay. If religious orders are so great an evil as these journals pretend, why do they not turn their attention towards preventing their establishment among their own people, instead of interfering in the business of Quebec Catholics, which needs concern them but little?

The Protestants have as yet but few religious orders, it is true; but they are not the reason, first, that their religion is but young; and, secondly, because only of late have they discovered that such orders are useful institutions, and so they have not got them as yet in sufficiently flourishing condition as to be able to draw members from them for local establishments?

HOME RULE AND THE SYNOD OF DOWN.

There was a curious scene at the annual Anglican Synod of the county of Down, Ireland, on 31st Oct., when the Dean of Down proposed a motion thanking God for the rejection of the Home Rule Bill by the House of Lords and the Unionist Peers for opposing the measure.

Dr. Wright, one of the members of the Synod, moved in amendment describing the action of the House of Lords as narrow minded and suicidal and stating that it ought to be deprecated by the Synod.

The general sentiments of the Protestants of Ulster are well known to be against Home Rule, and it could not be expected that a motion in favor of that measure should pass the Synod, but as that body is supposed to be a deliberative assembly of the clergy and most select members of the laity,

there ought to be the greatest liberty of speech accorded to the members. It was not so, however, in this instance.

Dr. Wright's motion was received with a storm of hisses and most unmitigated signs of disapprobation. It was decided to let him proceed, but now Dr. Kane, the notorious and noisy Orange Grand Master, interrupted him vociferously as soon as he commenced to continue his remarks, whereupon Dr. Wright resumed his seat.

In such an assemblage it required a good deal of courage to maintain an opinion adverse to that of the predominant Orange element, but the Rev. Dr. Hunt possessed this quality and arose to second Dr. Wright's amendment. The telegraphic despatch states that in the course of his remarks "he described the members of the House of Lords as ruffians." Such language is of course not suitable to such an assemblage, but it has probably been exaggerated in the report; nevertheless it is well known that many of the Lords could truly if not elegantly be so described. Most of the members of the synod became furious at this remark, and we are told that amid the din Dr. Kane threatened to eject Dr. Hunt, and was with difficulty dissuaded from trying to carry out his threat. He succeeded, however, in forcibly taking possession of Dr. Hunt's seat and refused to vacate it.

A vote was finally taken on Dr. Wright's amendment, and it was rejected, and the motion of the Dean adopted.

The Ulster Protestants of all denominations are as a rule very loath to give up that ascendancy which they have enjoyed for three hundred years, but there are not a few, even among Protestants, who admit the injustice of the ascendancy of any creed; but if ascendancy there must be, it should be the ascendancy of the majority. By all means the majority should rule the destinies of the country. It is intolerable that the minority should, as at present, enjoy nearly all the privileges and emoluments derived from the administration of the law. Home Rule, however, will not give ascendancy to any creed. It will restore equality of citizenship, and this is what the synod of Down dreads.

It is pleasing to see that there is a section of the Protestants of Ulster which is not in sympathy with the intolerance of the majority. Drs. Wright and Hunt are fair samples of that liberal element, and we are pleased to see that they have the courage to proclaim and defend their convictions.

THE EUROPEAN WAR-CLOUD.

It has been so frequently supposed that a general European war was on the point of breaking out and the calamity has been so constantly averted or delayed that many may think that after all it may be entirely avoided. Yet the great powers are so jealous of each other, and are keeping up such vast armies with the avowed object of protecting themselves against their neighbors, that it is considered certain that the event must occur before long, and if the latest news which reaches us be true, the expected outbreak was recently on the point of taking place.

The report is to the effect that Italy was on the point of setting the ball in motion by commencing a war against France without even the preliminary step of proclaiming war. It is said that the French forts on the frontier between the two countries had been allowed to fall into an almost defenceless condition, being almost depleted of soldiers, and the fact became known to the Italian Government, which thereupon meditated a surprise by seizing them before France could become aware of their design.

The Italian Government, it is said, consulted the German and Austrian Emperors in regard to the proposition, and the Emperor of Germany heartily approved of it, but the Austrian Emperor would not tolerate such an act of duplicity, and for this reason the plan was not put into execution.

This statement has not been officially confirmed, but it has been asserted on good authority, and some color is given to it by the fact that real alarm existed in France when the Government heard of the matter, and at once steps were taken to strengthen the garrisons and put them into a condition for defence.

It is also said that the stand thus taken by Austria for the safety of France has caused a diminution of cordiality between Italy and Austria which may result in breaking up the Triple Alliance, and causing a better feeling than has hitherto existed between Aus-

tria and France, that Austria may France in an all-fensive; or at least of war breaking and Russia on Germany on the either remain in the Russian and in either case would be probably powerful combination formed against the

There is no doubt and Russia have and though there of ridicule throw-ness of the French of the Russian fl all hands that two powers is r this is the case inducement to powerful an all make common ca Italy. Austria, have much more her fortunes w than with Germa n, or as easy for her pas. Germany errippi, "her at not but i, "el th Germany" u

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HERESY.

There is a famous heresy of Comberia named at Niagara Met Court of App Church of Cana of the Yerenes, has reve a new meeting, and reinstated in his

When the decis was arrived at t the case, with a dence which, as it decisive as to s charged against of the accusation first, that he had of Christ, statin emptied himself utes, that Christ any other man, Christ would be a advantages whic meaning of this Christ was a n worthy of admiri disadvantages labored.

Andly. He was aging the authori by declaring it nothing better th or any other good parts of it are ce of God, but mere ly. He cl the will of God, by the spirit, as w Apostles. In this shown that he ha

tria and France. It is even supposed that Austria may join with Russia and France in an alliance offensive and defensive...

There is now no doubt that France and Russia have formed an alliance, and though there has been a good deal of ridicule thrown upon the effusiveness of the French in their reception of the Russian fleet...

Italy at the present time is in a most depressed financial condition, verging upon bankruptcy, owing chiefly to the keeping up of an immense army which is made necessary by the fact that it has joined the Triple Alliance...

HERESY JUDGMENT REVERSED.

There is a new phase in the now famous heresy case of Rev. Mr. Truax, of Ontario, who was condemned at the last meeting of the Niagara Methodist Conference...

When the decision was a resumé of the case, with a summary of the evidence which, as it seems to the points decisive as to several of the charges against him...

self is as much inspired as was St. Paul. He declared publicly that in his belief there is no eternal hell, nor any other future punishment than the remorse of one's own conscience.

There were some minor charges, but the above contain all that was directly against revealed truth, and subversive of Christianity.

Any ordinary intelligence can see the absurdity involved when a denomination which boasts that it has an open bible which everyone is free to interpret for himself, tries one of its members for heresy...

If the Church to which Mr. Truax belongs has the right to try him for heresy, that right must be derived from Christ, for no set of men have authority to constitute themselves the supreme judges of what God has taught regarding the conditions of salvation...

The Church is the pillar and ground of truth, according to the Apostle St. Paul, but these words cannot have been uttered of any but the Catholic Church in communion with the See of Rome.

There is one plea which has been freely used in vindication of the right of the various sects to suspend their ministers or excommunicate their members...

It is maintained that the various denominations having adopted certain standards of belief as a test of membership, have a right to insist that their clergy shall teach and their adherents believe the doctrines so adopted...

We fully admit the lawfulness of this as far as the right of such a society before the civil law to exist is concerned, provided it does not interfere with the rights of others. But we maintain that a Church claiming to exist for the purpose of propagating the saving doctrines and precepts inculcated by Christ is not in every respect just like these merely human organizations...

The claim of the Catholic Church is that she teaches infallibly the truth as revealed by Christ, and commanded by Him to be taught. She has, therefore, the right to condemn error. She has the right to make laws for the guidance of the faithful on the way to salvation; but it is not so with man-made organizations...

It is remarkable that close upon the heels of the Chicago murder many outrages somewhat similar have occurred. A New York crank attempted to levy blackmail on Mr. Gould the very day following Mayor Harrison's assassination...

account void. It is possible the case may be brought up again.

Of course while we consider such heresy trials inconsistent, we acknowledge that they are necessary for the existence of the Churches concerned in them, for they must have a doctrinal basis if they are to exist as Churches at all...

OUTRAGES BY CRANKS.

The assassination of Mayor Carter Harrison of Chicago, by a crank or half-lunatic, has had more effect than any other incident which has occurred since the murder of President Garfield...

One of the operating causes was, undoubtedly, the fact that Prendergast, the assassin, was a half-lunatic who acted upon an imaginary grievance. He thought himself half, or fully inspired to effect great reforms in the management of civic affairs...

If Prendergast is a lunatic, and nothing more, we need not look further for a cause of the murder, for the deeds of lunatics cannot be accounted for by the ordinary motives of human actions. But it does appear that the spoils system, or of promising them indiscriminately to those who have given considerable aid towards the election of officials who have a great deal of patronage at their disposal...

Mr. Carter Harrison was a man of undoubted ability, and was capable of making himself a most useful Chief Magistrate; but his associations for political ends detracted from his usefulness and were probably one of the causes which led to his untimely end.

The press of the United States, therefore, generally attribute the murder to two causes: the spoils system and the looseness with which the law has been administered. There is a third cause which perhaps had more to do in the matter than either of these two: the morbid influence exerted upon a half-demented man through reading of the many murders and attempts at murder which have been committed by similarly affected persons with himself...

It is remarkable that close upon the heels of the Chicago murder many outrages somewhat similar have occurred. A New York crank attempted to levy blackmail on Mr. Gould the very day following Mayor Harrison's assassination. He demanded \$5,000, but made no threats of violence...

the police headquarters. The crank in this case had no weapons; but in another part of the city on the same day a Swede entered East 35th street station-house, armed with a long knife, and a keen edged razor, and demanded of the sergeant \$5,000 to be paid immediately...

We are living in an age when shocking murders and black outrages are, alas! too common; but the subject on which we desired to make these comments is not the ordinary class of murders, but rather that class which may be reckoned as part of the crank epidemic which seems to be passing as a wave over the country...

EDITORIAL NOTES.

On page 6 of this issue will be found the second number of the Pupils' Gazette, a paper whose articles are exclusively the work of pupils of our Separate schools.

A CERTAIN editor is fast forgetting the counsels of Cardinal Gibbons to gentlemen of the press. In a moment of indiscretion, or of weakness, he gives a place in his valuable paper to the effusions of a correspondent signing himself a "Rural Observer."

IMMORAL literature is playing havoc with the mind and heart of the French nation. The landmarks of decency have been swept away and the finger of fate beckons the hapless country to an inglorious future.

The magnificent bronze statue which has been erected in Hamilton in memory of the late Sir John Macdonald was unveiled in that city on Wednesday, 1st inst., by Sir John Thompson, Premier of the Dominion...

It is stated that the American Methodist Bishop Vincent is now busy in Bulgaria establishing missions, and that he recently baptized several children of a Greek family. We admire the zeal of those missionaries, even though they be Protestants, who endeavor to bring Pagans and Mahometans to a knowledge of Christianity...

Orangemen of Hamilton that these associations should boycott the occasion to mark their indignation because the duty of unveiling the statue was to devolve upon a Catholic. These organizations, we are told, expected that their boycott would render the demonstration a failure...

THE Protestant ministers of Columbus, Ohio, as will be seen elsewhere in this issue, have repudiated the A. P. A. They have affixed their names to a lengthy document which states that the assertions of Apapists are baseless fabrications...

From the Forest Standard of Nov. 2 we take the following extract from a lecture delivered by a Rev. Mr. DeMill, who is president of a college bearing that name:

In Toronto several convents have been erected during the last few years and others have been enlarged. In one of these schools in Toronto there are more than two hundred girls of whom only eighteen are Catholics. The Dominion had five hundred and sixteen convents three years ago, and in these there were supposed to be 10,000 Protestant girls...

THE Presbyterian missions of Corea have hitherto belonged to three sects, all of which claimed to be Presbyterians, yet differed from each other on what they now declare to be minor points; and as they have found in the past that the existing divisions have been a cause why but little progress was made by any, it has been decided to unite in the formation of one Corea Presbyterian Church...

CANADIAN CATHOLICS.

Superiority of their Educational Exhibit at the World's Fair.

A visitor to the Chicago Educational exhibit has been much struck by the vast superiority of the Catholic Canadian exhibit over every other specimen there. He observes that if we take from the exhibit of the Province of Ontario the work from the Catholic schools the paucity of what remains will not redound to the honor of any country's educational facilities...

NEW BOOKS.

Another bright and interesting story for our boys comes from the graphic pen of Rev. Francis J. Fims, S. J. "Claude Lightfoot; or, How the Problem was solved." 12mo, cloth, gilt, with a frontispiece, \$1.00. Publishers: Benziger Bros., 36 and 38 Barclay street, New York.

Pope, and there can be little doubt the three children whom the Bishop (by courtesy) baptized had been baptized already. We need scarcely add that the form of Christianity of the Greeks is of a more complete kind than that which Bishop Vincent would substitute for it...

It has been for some time reported that on the expiration of his term, President Carnot will retire from his position as head of the French Republic. It is now said that he has decided to be a candidate for re-election. This is as yet only a rumor, but we may hope that it will turn out to be well founded...

ARCHDIOCESE OF KINGSTON.

The Gift of a Statue.

Yesterday afternoon a special meeting of the board of governors of the general hospital was held. Present: E. J. B. Pense, chairman; Principal Grant, Revs. W. B. Carey and M. Macgillivray, Messrs. E. Chow, L. A. Breck, Isaac Simpson, H. A. Calvin, M. P. Donald, McIntyre, E. H. Smythe, Drs. Saunders and Fenwick.

A letter from the Most Reverend the Archbishop of Kingston asked the privilege of erecting at the mound on the hospital grounds a statue in memory of the Irish immigrants who died in Kingston during the plague of 1847, to the number of over one thousand, and many of whose remains rest near and under the mound. It is a life-size figure, of an angel of pure Carrara marble sculptured in Italy from a solid block 1,800 pounds in weight...

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FIVE-MINUTE SERMONS.

JOY IN GOD'S SERVICE.

Let the peace of Christ rejoice in your hearts... and be ye thankful. Coloss. iii. 15.

But to speak of higher gifts and benefits: What motives of joy and thankfulness ought we not to find in the knowledge of God, his truth, mercy, and goodness as made known to us in the Scripture and in his Divine Son, our Saviour and friend, the God-Man...

It is plain that, since God has done His part in bestowing the benefits in such abundant measure, we should do ours in returning thanks, for gratitude is the correlative of benefit. It is equally plain that the true religion is joyful. Now, is such our religion? Is this the way we act? Is it the way we consider God's service?

This is all wrong, all false, and, if it be our religion, then we have not the true religion, at least practically. For as God's benefits are real and great, so our thanks and joy should be in them and correspond to them.

Ronald McKay, Murray Harbor Road, P. E. I., writes: "I was crippled with rheumatism and could get no relief until I used your Pink Pills. I am now well."

A Cure for Coughs. There is no remedy that makes as large a percentage of perfect cures as Dr. Wood's Norway Pine Syrup.

How They Worked Their Way.

By MAURICE FRANCIS EGAN, LL. D.

IV.—CONTINUED.

"Welcome all—heartily welcome. I guess we'd better help the women folks into the wagon. City people aren't much hands at climbing."

Mr. Thorne's place consisted of a square farm house, and about fifty acres of flat, rich land. There were no trees about his farm, and the young people condemned it on that account.

"Dinner is just on the table. Come in."

Dermot, Brian and Kathleen were delighted by this want of ceremony. Dinner was the word they were waiting for. They followed Mrs. Thorne into a large kitchen, hung with bright tins, and scrubbed to almost snowy whiteness.

At the long table, laden with meat, vegetables and pies, several men in their "shirt sleeves" were seated.

"I don't make company of you, you see," said Mrs. Thorne. "and I hope you'll excuse our hired men for beginning to eat before you came. They're hungry, poor fellows!"

The Beresfords, according to custom, made the sign of the cross before they sat down.

Mrs. Thorne watched them in astonishment, and whispered to her husband as she passed his chair—

"They look nice; but what's that sign. Are they Masons, like?"

"No, they're Catholics."

Mrs. Thorne made a gesture of horror over the roast mutton.

"We'll have the Pope here next."

The husband laughed again.

"I admire their grit," he whispered, "they're not ashamed of their religion."

Mrs. Thorne was only half satisfied. She had been brought up in a part of the country where a Catholic, with the exception of an occasional farm-laborer, was unknown.

Still, as she looked at Mr. Beresford's good face, and the frank, gentle look of the rest, she said to herself, "that all 'Romanists' could not be as bad as those she had read about."

After dinner, Mr. Thorne volunteered to show them the place which Mr. Beresford had just bought. It lay about a quarter of a mile down the road, in a direct line from Mr. Thorne's. Mrs. Thorne put on her sun-bonnet and trotted along with Mrs. Beresford's side.

Mrs. Beresford asked her if there were nice neighbors.

"Well enough," Mrs. Thorne replied, "but they will not have much to do with you because you're Romanists; but I don't hold that way. Pious is what pious does, I say."

Mrs. Thorne smiled.

A FARMER'S HARD LUCK.

Meets With an Accident Followed by Painful Results.—Mr. N. B. HUGHSON tells a Story of Years of Suffering and How he Found Relief. The Circumstances Familiar to all His Neighbors.

From the Chatham Banner.

A Chatham Banner reporter while on news-gathering rounds a few days ago dropped into the well-known store of Messrs. Pikey & Co., and overheard scraps of conversation between customers, in which the words "Pink Pills" were frequently repeated.

Mary was astonished by the beauty of the scene. Mrs. Beresford watched the pleasure of the others. Kathleen, whose lungs were weak, drew a long breath of the delicious air.

"How lovely!" Mrs. Beresford exclaimed. "It will be a great privilege to live in this exhilarating air, and look on this scene every day of our lives."

"It will be always the same," he said, with a sigh.

"Why Dermot, how can you say that? The scene has changed since we came here. See, the river is darker and the hills less blue. The mist has lifted. I could stay here always!"

"Don't be too rash, my boy," said Mr. Beresford. "We must all try to be cheerful and contented. It is our duty. One gloomy or discontented one among us will spoil everything. A pleasant home life makes outside work all the easier."

Dermot sighed. Duty, he said to himself, is a very hard thing.

The farm contained some large patches of woodland. This delighted the children. To own their own woods seemed to them an exquisite thing!

To city children there is a wonderful mystery about woods. They have been nurtured on stories about woods. Were not the men who so opportunely came to rid Riding hood's rescue, wood-choppers? Was not the Sleeping Beauty surprised in a wood? To the Beresford children the wood was a great treasure.

Kathleen was afraid that a bear or a wolf would come out and gobble her up. The rest laughed at this, and Brian the loudest of all. Kathleen, however, had her revenge when he tripped over the end of a creeping vine, and made Mr. Thorne laugh by declaring, quite seriously, that it was a rattlesnake.

Mr. and Mrs. Beresford saw that there was much work before them. Mrs. Beresford was almost reconciled to the prospect by the sight of the faint color, which the country breeze had brought into her husband's cheeks.

Altogether it was a very eventful day.

They returned to the city shortly after nightfall. They were too tired to have music before they went to bed. They all admitted that since they were so poor, it was better to be poor in the country.

Shortly after this visit, Mr. Beresford's affairs were wound up. He had sold his house furnished as it was. When all his debts were paid he had enough money to stock his farm; and he was anxious to get away from the city before the new owner of the house should take possession.

The plainest and simplest part of the furniture was retained. Mr. Beresford concluded to keep the piano, much to the delight of everybody.

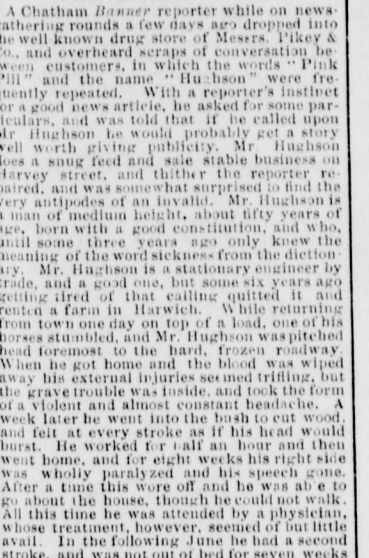
TO BE CONTINUED.

Ask Your Friends. Who have taken Hood's Sarsaparilla who they think of it, and the replies will be positive in its favor.

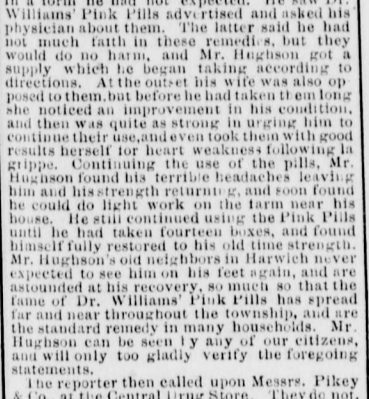
Hood's PILLS are purely vegetable. You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickel's Anti-Consumptive Syrup.

OLD CHUM.

There is always a great rush for S. Davis & Sons' Cigars.



HEALTHY PLEASURE.



They won't smoke any other while they can get OLD CHUM even if they have to beg or borrow it, for there is no other tobacco which assures that cool, mild, sweet smoke.

HOLLOWAY'S PILLS & OINTMENT.

Purify the blood, correct all disorders of the LIVER, STOMACH, KIDNEYS, AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all Ages.

Why go limping and whining about your corns, when a 25 cent bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Major's Remedies. It is safe, sure and effectual.

COUGHS, COLDS, ASTHMA, HOARSENESS, BRONCHITIS, etc. Yield at once to Dr. Wood's Norway Pine Syrup, the successful Throat and Lung Specific.

MILBURN'S BEEF EXTRACT AND WINE restores strength and vitality, and makes rich red blood.

FOR CUTS, BURNS, SORES OR WOUNDS, Victoria Carbolic Salve is the best healing and soothing ointment.

The best medical authorities say the proper way to treat catarrh is to take a constitutional remedy like Hood's Sarsaparilla.

Minard's Liniment cures Distemper.

WE LOVED good bread, pie, and pastry, but his stomach was delicate. SHE LOVED to cook, but was tired and sick of the taste and smell of lard. She bought Cottolene, (the new shortening) and THEY LOVED more than ever, because she made better food, and he could eat it without any unpleasant after effect. Now THEY ARE HAPPY, in having found the BEST, and most healthful shortening ever made - COTTOLENE.

Advertisement for S. Davis & Sons' Cigars, featuring the 'OLD CHUM' brand and an illustration of men smoking.

Advertisement for Dunns Baking Powder, 'The Cook's Best Friend', and Webster's Dictionary, 'The Catholic Record for One Year for \$4.00'.

Advertisement for Dunns Baking Powder, 'The Cook's Best Friend', and Webster's Dictionary.

Advertisement for Devotional Books, listing titles like 'The Twelve Months Sanctified by Prayer' and 'The Angel of the Holy Angels'.

Advertisement for 'The Annual Favorite', 'The Catholic Record for One Year for \$3.00', and 'The Pictorial Lives of the Saints'.

Advertisement for Margaret L. Shepherd, 'A COMPLETE ACCOUNT OF HER LIFE', and 'A SIMPLE WAY TO HELP POOR CATHOLIC MISSIONS'.

Advertisement for Ontario Stained Glass Works, 'PUBLIC AND PRIVATE BUILDING', and 'D. & J. SADLER & CO., Catholic Publishers, Church Ornaments and Religious Articles'.

Branch No. 4, London, Ontario, is organized by Grand Deputy P. J. O'Keefe at Alberton, Prince Edward Island, on October 27, 1893.

C. M. B. A.

Assessment Notice, No. 13, has just been issued. It calls for one assessment to pay the beneficiaries of the following deceased brothers: Matthew Kearney, Belleville, 1000; Thomas Connor, Chatham, 8200; Joseph Allan, Quebec City, 8200; Michael J. Egan, St. Catharines, 9200.

New Branches.

Branch No. 21 was organized by Grand Deputy P. J. O'Keefe at Alberton, Prince Edward Island, on October 27, 1893. The following is a list of officers: Spiritual Adviser, Rev. A. E. Burke, P. P. Pres., Rev. A. E. Burke, P. P. First Vice Pres., James P. Cunningham, Sec. Vice Pres., James P. Cunningham, Rec. Sec., John Adlard Keefe, Asst. Sec., James H. Gavin, Fin. Sec., P. M. Murphy, Marshal, Thomas Doyle, Guard, George E. Murphy, Treas., John B. Cunningham, Trustees, Rev. J. H. Burke, James P. Cunningham, John Adlard Keefe, John P. Brennan, Frank J. Cahill.

Branch No. 25, was organized by Grand Deputy P. J. O'Keefe at Summerside, Prince Edward Island, on October 27, 1893. The following is a list of officers: Spir. Adv., Rev. Donald J. McDonald, P. P. Pres., Rev. D. J. McDonald, P. P. First Vice Pres., J. H. McNeill, M. D. Second Vice Pres., J. H. McNeill, Rec. Sec., John B. Stron, Asst. Sec., J. H. McNeill, Fin. Sec., M. B. Dempsey, Treas., D. McKinnon, Guard, J. H. McNeill, Trustees, Rev. J. H. McNeill, D. B. McDonald, Jas. McCullough, Jeremiah M. Noonan.

Branch No. 215, was organized by Grand Deputy P. J. O'Keefe at Summerside, Prince Edward Island, on October 27, 1893. The following is a list of officers: Spir. Adv., Rev. J. H. MacDonald, P. P. Pres., Rev. J. H. MacDonald, P. P. First Vice Pres., J. H. MacDonald, P. P. Second Vice Pres., J. H. MacDonald, P. P. Rec. Sec., J. H. MacDonald, P. P. Asst. Sec., J. H. MacDonald, P. P. Fin. Sec., J. H. MacDonald, P. P. Treas., J. H. MacDonald, P. P. Guard, J. H. MacDonald, P. P. Trustees, Rev. J. H. MacDonald, P. P. D. B. McDonald, P. P. Jas. McCullough, P. P. Jeremiah M. Noonan, P. P.

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One of the first things laid down in the constitution is the qualification of membership. The constitution specifies that each member of its organization must be a good, sound, practical Catholic, and if there is any question as to the Catholicity of any applicant or member, the branch exists with an appeal to the Bishop of the diocese. This article in the constitution is rigidly adhered to. The constitution makes it a first condition that its members shall be practical Catholics; and any member who is not, forfeits all benefits in the Association.

Another thing, my dear beloved brethren—this society tends to Catholicity. To look established societies, they are not divided into national clans, according to race lines. The C. M. B. A. recognizes no nationality; it is built and based upon broad and extensive Catholicity. There are no divisions of Irish or English or Scotch or German or French; the only qualification, apart from the prescribed age and healthy physique, is that the person be a good, sound, practical Catholic.

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Lecture on the C. M. B. A. The following is a full report of the able address delivered by Rev. J. L. Hand in St. Paul's church, Toronto, on Sunday evening, Oct. 22:

My Dear Beloved Brethren—His Grace the Archbishop has asked me to express to you this evening his very sincere regret at his inability to be present to address the members of the Catholic Mutual Benefit Association. His Grace, for particular reasons, desired to be present this evening to address the members of his well-beloved organization, the C. M. B. A. He has been the friend and patron of this organization since its personal influence this organization got a foothold in Canada—first in the Diocese of London, which may be called, even at the present time, the home and headquarters of the society. It is, therefore, with considerable regret that a pressing duty calls him from the city to-day. What a pleasure it would be to him to speak to you upon the benefits of this great organization!

I have also to make another apology. Seeing that His Grace would be absent, another eloquent clergyman was asked to come and address the members of the C. M. B. A. in his stead this evening; but he was unable to fulfil the engagement, and consequently you shall have to stand a few remarks from your humble servant.

With regard to the organization, I must confess that in starting out I am in a somewhat similar position to an ancient pastor of St. Paul's (this has been handed down by tradition upon a great occasion—on matters that seemed great to him. He was invited to preach, and he started to prepare a very profound and eloquent discourse. This clergyman surrounded himself with all the books for about a week, and after he had read the matter up and got a full collection of ideas, placed them on paper. The last operation then was to be performed. It was only a matter of a short time after he had his sermon written to commit the matter to memory. He left it to the last moment, and on Saturday morning, after his holy Mass, he came to commit his discourse for this special occasion. He could not discover his manuscript excepting to find it in the room, and failing to find it, rang the bell and called the servant and asked if she had seen the paper. He was told she had not, and said that she had lit the fire. His sermon went up in smoke.

That is not exactly my predicament, but it is this: Some time ago I had occasion to speak on behalf of the C. M. B. A. some six or seven years ago—and when the dis-appointment occurred this evening, I imagined that I would be able to fall back on my old manuscript, and have something with which to address the members of this organization. Looking over the five or six years that are past, I find that anything that I might then have said would be entirely inapplicable to the C. M. B. A. now. The society has grown so great has been its development, even here in this city of Toronto, that anything with regard to the results of the C. M. B. A. five years ago would dwindle into insignificance to-day. I thought then that it was a great thing to boast that the C. M. B. A. had paid \$1,200,000 to the heirs of deceased members. This evening, my dear beloved brethren, we find a great change; and instead of \$1,200,000 the C. M. B. A. has paid \$2,000,000 to the heirs of deceased members. Our Divine Master has declared that from their works you shall know them. Judging by this standard, we are at once brought to a knowledge of the nature of this organization.

First of all we may preface our remarks with a few words on Catholic organizations and societies. The Church has always been the mother and protector of organizations. We see them springing up in her bosom from the very first ages of Christianity—societies and organizations adapted to the spirit and the wants of the time. No one can deny that the sanctuaries of holiness, society and grace—where men received the light of the Gospel, that they might go forth and proclaim the doctrine of Christ to the world. Her organizations have been working in every century. In the middle ages the organizations of the Church stood between the feudal lord and the peasant, whom he might crush. Her guilds were societies of freemen. The Holy Father who so gloriously reigns at present has again and again expressed his approval and appreciation of Catholic societies.

Among Catholic societies the C. M. B. A. holds a prominent and distinguished part. It cannot boast indeed of antiquity; there is no romance connected with its institution; there may not be the heroism of St. Ignatius, or the burning and unconquerable fire of Vincent de Paul; but yet, the C. M. B. A. was brought forth in a manner suitable to our times, and for objects in keeping with the times in which we live. Several of you will be acquainted with the fact that in December, 1876, a few men were gathered together in Niagara Falls on the American side to form a committee for rendering assistance to the pastor in paying off a heavy debt upon the Church. Then for some years a heavy tax was imposed upon the members. The assess-

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ers, are quietly going about their daily work, waiting for the epidemic of prejudice and passion to abate. It is not likely that their love for Protestants will be increased by the experience through which they are now passing, but their patience under this trial has been exemplary.

May we not venture to add that this anti-Papal panic is utterly unmanly? Out of the seventy millions of our population the Roman Catholics claim only nine or ten millions. The capital of the country is in far larger proportion in Protestant hands. Is there any danger that sixty millions of Protestants, with most of the wealth of the nation in their hands, are going to be over-run and exterminated by ten millions of Roman Catholics whose resources are so small? We trust that the Protestants of this country are not such a weak and cowardly generation that one Roman Catholic can put six of them to flight.

We make these statements, let us repeat, not only in the interest of truth and decency and common humanity, but in the interest of Protestantism. And we call upon Protestant gentlemen, in every common sense, to speak out about it as every man of honor is bound to do. It is every man of honor who is bound to do it. It is every man of honor who is bound to do it. It is every man of honor who is bound to do it.

What a mockery! These men are simply playing at religion. They want to become Catholics, but they do not think such a step would be quite fashionable, so they adopt the shadow and reject the substance. We pity them, and we hope that they will see the light and cease their trifling with sacred principles and holy rites.—Boston Republic.

E. B. A. Under the auspices of the officers of St. Patrick's Church, Toronto, the C. M. B. A. Branch No. 30 of Toronto, the talents of Rosa d'Erina and Prof. Vankovitch, two of their splendid vocal voices on Monday and Tuesday last week, before a large and appreciative audience, eliciting rounds of applause. Through many years the public Rosa d'Erina has a well-earned reputation as a singer, and in her piano and organ selections she cannot be surpassed.

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The Aping Angleanes. The Anglican clergymen of New York are tumbling over each other in their mad race for first position in the ranks of imitators of Catholic practices. The rector of the Church St. Mary the Virgin, who is known as Father Brown, has imported a handsome set of Stations of the Cross, which he has set up in his church. His congregation will hereafter, on regular occasions, perform the devotion of the Way of the Cross, which is one of the most effective aids to Christian piety and devotion among Catholics.

The Church of the Redeemer, from which Rev. Henry A. Adams recently seceded when he joined the Catholic Church, has made a strong bid for favor among the people who ape Catholicism by inaugurating the practice of celebrating nuptial Masses on occasions when fashionable marriages are solemnized in the church. In both these churches auricular confession is practised by the faddists.

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