

# 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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## The Catholic Record.

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### SHORT-SIGHTED POLICY.

Rev. Dr. Brann of St. Agnes church, New York, has written a letter to the Sun of that city in which he scores the short sighted policy of the legislators who are endeavoring to keep religion out of the schools. He points out the infidelity of Italy and France as the result of godless education and says that a similar infidelity will cause the decadence of the United States. It is as clear as the noonday sun and yet preachers and politicians cry out against Archbishop Langevin.

### CRITICISM.

One of the miseries of our day is the tendency to criticize and censure. It is doubtless the mark of a superficial generation and may inflict harm in most cases upon those only who indulge in it. In other times when men knew their capabilities and limitations, there was a slowness to judge and to condemn, and to utter the idle word of censure, but nowadays the very youngest feels it incumbent upon him to criticize men and things which are entitled to reverence. We have more than once heard the smart utterances concerning priests. Silly, empty-headed girls whose ideas of life are bounded by dress and anovel, and conceited lads will without any hesitation condemn Father So and So, rate his sermon as worthless, watch his every movement, like a Pinkerton detective, and, with oracular cocksureness, give him a character. Those good people who have big prayer books and small faith listen without a word of protest. We know, however, that our people in the main have the utmost respect for the priesthood. "The ideal of a priest," says Carlyle, "is that he be what we call a voice from the unseen heaven, interpreting even as the prophet did, and in a more familiar manner, the same to men." He is the Ambassador of Christ, a laborer with God.

The man, therefore, who stands between the people and God, who exercises the sublimest of ministries, must receive from every Christian respect and reverence. He may not be an orator, but the words of a simple holy priest will, because God is with him, produce fruit in human souls. The labors of a priest who is living with his Master will fructify a thousandfold. The words of a priest who has not forgotten his place in the school of the Crucified are burdened with benediction. We should help him indeed, but we should never permit our lips to frame the words of censure. Parents should bridle the tongues of their too precocious offspring.

### RELIGION THE REMEDY.

The C. T. U. A. convention at Boston gave as usual a great impetus to Temperance work all over the country. The delegates were enthusiastic, the meeting was honored by the presence of dignitaries of State and Church, and the proceedings were conducted with dignity. There was not a word in any of the speeches to offend a reasonable individual. They declared they were advocates of Total Abstinence for the love of God and humanity and not from any fanatical hatred against their fellowmen or against legitimate business interests. They were "not deluded by the vain conceit that temperance is the only virtue."

They declared "they were not justified in arraigning the motives of men who do not harmonize with them and that they gave credit for acting according to their consciences." This is slightly different from the language we hear oftentimes from temperance platforms and yet it is the one that will always obtain a respectful hearing.

A Total Abstinence is one who shuns drink because it is his deadly enemy or because he deems it the only efficient remedy for the evil of intemperance. For the sake of his brethren he takes upon himself in a generous spirit the cross of Total Abstinence, and by so doing will do more to break the chains that bind them than any stringent law can ever hope to effect.

Speaking at the Convention of 1895 Archbishop Ryan declared that:

"To effect great popular reforms the religious element in man, the conscience power within him must be appealed to. You cannot legislate him, into morality. Morality

requires sacrifice of selfishness, and sacrifice of selfishness requires a motive, and religion alone can furnish the adequate motive."

Stringent laws and a powerful public opinion can do much, but religion which alone can probe the heart offers the remedy.

### AMERICA'S SHAME.

Professor Morton does not, if we may judge by his recent utterances, wear the button bearing the inscription, "Remember the Maine." He did not go into eloquent hysterics over the power of Uncle Sam, although he spoke at a public dinner where patriotic utterances and other things are always on tap. He refrained from any eulogy of Mr. Alger and he forgot to make a complimentary reference to the brilliant idea of the gentleman who provided the soldiers with biscuits that bore the magic words, "Remember the Maine."

The poor fellows who did the fighting will remember other things beside the Maine. They will remember that the average Cuban is a thorough-paced ruffian with a liking for an inordinant amount of food and American war munitions. They will bear in mind that they were flung into conflict with a carelessness for their necessities and safety that speaks volumes for the criminal incompetency of those in command.

Professor Morton does not see in the character of the people's representatives any indication of the statesmanlike qualities which have been the burden of many a stilted panegyric. He may have been mistaken when he said that "They rushed into the war with childish precipitancy, with no regard for common sense or moral principles and without decent deliberation."

The war was in the cause of that mysterious thing called Humanity. The professor says, however, that the war was forced on a weak nation

"Which, whatever it had done to provoke it, showed itself finally ready to make every reasonable effort to avert it, and to meet every legitimate demand of the United States."

Rather strong language in these days of giant crackers and unlimited celebrations. The Professor will come in for hard knocks from the penny-aligner, but he can possess his soul in peace, for his courageous words express the opinion of myriads of his countrymen. It may induce others to undertake the task of instructing their ignorant brethren in the principles of citizenship, of repeating to them again and again that a nation dies only "by abandoning its manly habits, by the effacement of its character through the invasion of egotism and scepticism."

### OPPORTUNITIES ABOUND.

Those who long for opportunities to do good to others need not go far to seek them. They are at their very doors. Souls for whom Christ died are perishing, and we go about with petitions and schemes for the amelioration of humanity! Our neighbor is dear to our Master, and must, therefore, be dear to His followers. And have we "surroundings or neighbors?" Is our brother to us as the dust of the highway or a soul created for never-ending happiness?

It would be amusing, if it were not painful, to hear the musty platitudes that are ever on the lips of some of our would-be reformers. They preach peace and contentment and various other things which have no market value. We have no word of condemnation for this preaching, but what good can it bring to those who are ground down by direct poverty?

Would it not be better to go down and help them—not with tracts, etc., but with substantial help. It would tell you at least of temptations that follow in the train of Poverty, and would show what heroic lives are led by many of the poor. With a little questioning you might acquire the knowledge of the value of their earnings, in the shop, etc., owned by the gentlemen who do the posing on "peace and contentment." On a visit through the slums, but a few weeks ago, we happened upon a case—and it is not an isolated one—of a girl who earned the magnificent sum of \$1.25 for 60 hours of labor per week! She paid 75 cents for rent, and had the remainder for clothing and living expenses! She was admonished, as were her companions, to be always good children, and the proprietor went home to his dinner with the consciousness of

having done his whole duty! You can help those girls, if you have tact enough, and save them from a fate worse than death. Nay, do not start—such things happen every day, and you are too selfishly blind to see it. You do not need great organizations to give them help. They do much harm. The poor dread the patronizing talk of the women who read elaborate papers at societies for the prevention of cruelty to animals, etc. What they need is the action and touch that comes from those who see Christ under the lineaments of the girl who knows naught but poverty.

Again there are the urchins who sell papers. Do they interest you? They are not "nice" perhaps, but under the vesture of the cereus, saucy lad who brings you the news is beating a good heart. He needs sympathy, an encouraging word, a refuge from temptation. You give them a concert or a picnic now and then, but that is, for the most part, an opportunity for the display of vanity. Why not put some system into your almsgiving? Form them into clubs where you may speak to them and learn somewhat of their lives. Back of all Christian charity is Christ and it must have infallibly its effect. To live for others, in some way, should be the highest ideal of a Christian, and "the others" are in our own town.

### MONTE'S MIND OF THE LATE ARCHBISHOP OF TORONTO.

The Month's Mind Mass celebrated at St. Michael's Cathedral yesterday morning in memory of the late Archbishop Walsh was very largely attended. The cathedral was filled to the doors with worshippers, and noticeable among the congregation were a number of clergymen of the different Protestant denominations. In the sanctuary were Archbishop-elect Gauthier of Kingston, Bishop Dowling of Hamilton, Bishop O'Connor of Peterborough, and Bishop Denis O'Connor of London. About seventy five priests of the diocese were present, as well as representatives of the Christian Brothers, the Sisters of St. Joseph and the nuns of the Loreto Abbey.

The Mass was celebrated by the Rev. J. J. McCann, Vicar General and Administrator, assisted by Rev. Father Sullivan of Thorold, as deacon. The Rev. Father Gibney of Alliston was assistant deacon. The master of ceremonies was Rev. Dr. Tracy, assisted by Father Traylor.

Right Rev. Bishop O'Connor of Peterborough preached the sermon, taking as his text:

"And I heard a voice from Heaven saying to me: write: Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors; for their works follow them." (Apoc. xiv.)

In part Bishop O'Connor said:—Right reverend, very reverend, reverend Fathers and dearly beloved brethren,—Our holy mother the Church, in her great love for her children, follows them beyond the gates of death, and in fear lest the slightest sin might retard their entrance into the eternal joys of Heaven she prays and beseeches for mercy on their souls; hence our daily memento for those who have been called away from the labors and dangers of this world.

To all of you he was a guide, a father, a teacher, a friend, and hence your deep grief at his removal from your midst. Whilst I unite with the clergy and laity in greatly lamenting his loss to the Church, I have the further personal sorrow for deprivation of an elder brother. The numerous delegations from all classes and orders that were present at his funeral obsequies testify to the universal esteem and veneration entertained towards him.

Noble man! Noble life.

I shall call your attention to a few of the many noble traits that distinguished him as a devoted priest and a faithful prelate. Imbued during the early years of his boyhood with all the traditions of Catholic faith that are implanted so deeply in the hearts of the children of Ireland, he resolved upon devoting his life to the spread of that faith in the soil of Canada. Shortly after he had received the sacred unction of the priesthood before this very altar his superior qualities attracted the attention of his Bishop, and within a few years he was appointed pastor of the important parish of St. Mary's in this city. So great was his success that within three years he was transferred to the rectorship of this cathedral and made Vicar General of the diocese. The older residents of this city can bear testimony of the truly apostolic zeal with which he devoted all his energies to the preservation and spread of religion in those early days of his priesthood. But Almighty God destined him for a higher office and a more extensive field of labor.

After a fruitful ministry of thirteen years in the diocese of Toronto, he was selected to be Bishop of London. In

his new office he ever manifested the same zeal and devotion to its duties. What are the duties of a Bishop? He is an ambassador of God, a Prince of his people, appointed to teach and preserve the truth doctrine of Christ, to administer the sacrament, to care for the lambs and sheep of his flock. How did this prelate fulfil his duties as Bishop? At the altar of God before his consecration he promised to teach his people both by word and example the Divine law of God. Has he not at all times, both in season and out of season, fulfilled this holy mandate? His eloquent and instructive sermons, his learned pastorals, his devout and exemplary life, are testimonies of his fidelity in expounding the laws of God and leading others to live in conformity with the Divine commands. He had promised with God's grace to preach and practise charity and peace towards all men. Has he not done so?

This country needs many such leaders in Church and State, men of noble and broad views to build up our people in the principles of Christian charity and mutual forbearance. As a Bishop it was his duty to look after the spiritual needs of his flock, and advance the interests of religion by providing his people with pastors and churches. How did he fulfil this duty? I need but refer to the wonderful increase in priests, churches and other institutions of religion during the twenty-two years that he governed the Diocese of London with ability, zeal and prudence. In his report to the Holy See in 1876 of the religious growth of his diocese during the previous decade he gave an abstract of the contents to his people on his return from Rome. After referring to the payment of the diocesan debt of \$35,000, he stated:

"Twenty-eight new churches have been raised to the glory of God and for the purposes of religion. All these edifices, with few exceptions, are of brick and of stone, and many of them are splendid and costly structures. Besides, five churches have been greatly enlarged and improved. Seventeen commodious presbyteries have been built for the accommodation of the parochial clergy. An episcopal residence, second to none in the Province, has been constructed, and not a cent of debt has been left upon it. Three convents have been built. Mount Hope has been purchased and paid for, and a splendid orphanage has been erected on it; and, besides, a handsome new college in Sandwich has been built by the self-sacrificing zeal of the Basilian Fathers. In fine, more than a quarter of a million dollars has been actually expended in church improvement within the last nine years. These facts are extremely creditable to the public spirit of the laity of the diocese, as well as to the zeal and self-sacrifice of the priests."

At his consecration he promised to be kind and merciful to the poor, to the homeless, to the indigent. How has he kept his promise? The numerous institutions of charity and benevolence that have been erected throughout the Diocese of London and Toronto during his thirty years administration bear witness to his love for the poor and needy. Well, too, did he imitate his Divine Master in his love for children, as the large number of schools and academies established by him testify. In sickness we are helpless—we are entirely dependent on others. Then do we feel especially grateful for the least relief or comfort given us. This kind-hearted prelate knew this and hence one of his first noble acts after his institution as Archbishop of Toronto was to found St. Michael's Hospital, where thousands of the sick and injured of all denominations have received relief and comfort.

### TRUE SHEPHERD, LOVING FRIEND.

What shall I say of his burning desire to save the youth, who, cast amidst the many snares and temptations of this world, are exposed to lose their faith and be numbered among the criminal class? The loving heart of this benevolent father was greatly troubled at the thought of these dangers, and he gave himself no rest until he found a means of saving this class of children by establishing St. John's Protectorate at Bantyre Park.

Many a prayer will be offered up for his eternal welfare by those whose steps he turned from the ways of sin and perdition to the path of truth and virtue. Truly can it be said of Archbishop Walsh that he was a loving father, a watchful guardian of the widow and orphan, a willing protector of the poor, the helpless and afflicted.

He was a great Christian in his expansive and universal charity; he was a great prelate by the wisdom and gentleness with which he ruled the flock committed to his keeping.

We have lost a father, a pastor a friend, whose memory shall be endeared to us whilst life lasts. We have lost him who was our guide, our counsellor, our model. He has fallen asleep amidst the deep regrets of his loving flock and the magnanimous sympathy of the people of this country. He is gone, but he has left behind him an example well worthy of imitation. He has done his work well in his day. God grant him now the reward of the faithful servant: "Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many

things. Enter thou into the joy of thy Lord." (Matt. xxv., 21.) With firm hope do we trust that there is reserved for him a crown of justice and glory which the Lord, whom he served so faithfully, will render to him. But it is still our duty, a duty of faith and most of all gratitude, as his living children, to offer up to heaven our sacrifices and prayers that if any sin of human frailty remains unexplained, the Lord may hasten the time of his deliverance and speedily bestow upon him the crown of everlasting glory.

—Toronto Globe, Sept. 1.

### LEO XIII. TO ITALIANS.

A Protest Against the Suppression of Catholic Institutions.

Pope Leo has issued an encyclical to the Bishops, clergy and people of Italy protesting against the recent decree suppressing so many Catholic institutions in various parts of Italy. This undeserved and unjust measure, the Holy Father says, has elicited the condemnation of every honorable person.

After showing that the institutions always made for the religious and moral welfare of the land the Pope continues:

But great was our surprise and grief when we learned that under an absurd pretext ill-disguised by artifice they had the audacity in order to deceive public opinion and to carry out a premeditated purpose to make against Catholics the ridiculous accusation that they were disturbers of public order and to cast upon them the blame and the harm consequent on the seditious risings of which several districts in Italy were the theatre. And our grief increased when arbitrary and violent acts followed and we saw many of the principal and ablest Catholic journals suspended or suppressed, parochial and diocesan committees proscribed, meetings with regard to congresses dispersed, some institutions rendered useless and others threatened, among them those which had solely for their object the increase of piety and private beneficence, and when we saw harmless and well-deserving societies dissolved in great numbers and thus destroyed in a few stormy hours the patient, charitable, modest labor of many years of many noble intellectual and of many generous hearts.

But these heinous and hateful measures absolutely contradicted its previous declarations. For it had long represented the population of the peninsula as of the same disposition and altogether at one with it in its revolutionary and anti-Papal work, but now all at once it gives itself the lie by having recourse to extraordinary expedients in order to suppress an immense number of associations scattered throughout Italy, and this for no other reason than because they showed themselves well disposed and devoted to the Church and the cause of the Holy See.

But these measures were opposed, above all, to the principles of justice and the very standards laid down by the existing laws. By virtue of these principles and standards it is lawful for Catholics, like all other citizens, to enjoy freedom of combination for the promotion of the moral and material welfare of their neighbors and for the practice of piety and religion. It was then an arbitrary procedure to dissolve so many beneficent Catholic institutions, which exist peacefully and are held in respect in other countries, without having any proofs of culpability on their part, without any document showing their participation in the disorders.

It was also a special insult to us who had designed and blessed these useful and peaceful associations, and to you, venerable brethren, who had attended to and promoted their development and watched over their conduct; our protection and your vigilance ought to have gained still greater respect for them and made them free from suspicion. Nor must we omit to say how pernicious these measures are to the interests of society and the welfare of Italy. Through the suppression of these societies the moral and material misery of the people, which they sought by every possible means to alleviate, has been increased, and the body politic is deprived of a powerful conservative force, for their organization itself and the diffusion of their principles formed a barrier against the subversive theories of socialism and anarchy; lastly, the religious conflict which all men free from sectarian passion know to be supremely disastrous to Italy, whose strength, power and unity it breaks up.

We are not unaware that the Catholic societies are accused of tendencies opposed to the existing political regime in Italy, and are therefore regarded as subversive. This imputation is founded on a misunderstanding purposely created and maintained by the enemies of the Church and of religion to make it appear to the public that there is ground for their unjustifiable ostracism of these societies. We desire that this misunderstanding should be removed once for all.

The Italian Catholics, by virtue of the immutable and well-known principles of their religion, eschew all conspiracy and rebellion against the public authorities, to which they render

due tribute. Their conduct in the past, to which all impartial men can render honorable testimony, is a guarantee of their conduct in the future, and this ought to be sufficient to assure to them the justice and liberty to which all peaceful citizens have a right. More than this, being, owing to the doctrine they profess, the strongest supporters of order, they are entitled to respect, and if virtue and merit were adequately appreciated they would also have a right to the regard and gratitude of those at the head of public affairs.

But the Italian Catholics, exactly because they are Catholics, cannot renounce the desire that their Supreme Head should be restored to his necessary independence and his entire liberty in a full and effective manner, this being an indispensable condition for the freedom of the Catholic Church. Upon this point they will change their opinions neither by threats nor violence. They will bear with the existing state of affairs, but as long as this will aim at the downfall of the Papacy through a conspiracy of all the anti-religious and sectarian elements they can never, without violating their most sacred duties, agree to uphold it by their adhesion and support. To demand from the Catholics a positive co-operation in maintaining the present state of affairs would be unreasonable and absurd, since it would then be no longer lawful for them to obey the teachings and precepts of this Apostolic See, and they would have to act in opposition to it and pursue a different line of conduct from that followed by Catholics of all other nations.

The Holy Father then goes on to show that the Catholics are unjustly called enemies of their country. The real enemies of Italy must be found elsewhere. He then says:

We call the attention of our Italian children and those of other nations to this state of affairs. To both, however, we would say that if our sorrow is great not less great is our courage and our confidence in that Providence that governs the world and watches constantly and lovingly over the Church which is identified with the Papacy, according to the beautiful expression of St. Ambrose: "Ubi Petrus ibi Ecclesia." Both are divine institutions which have survived every attack and outrage, which have seen the centuries go by without being shaken, and which have gained increased strength, energy and constancy from misfortune itself.

As to ourselves, we will not cease to love this noble and beautiful country, the land of our birth, proud to spend our remaining strength in preserving for it the precious treasure of religion, in keeping its sons on the honorable path of virtue and duty, and in relieving their distress as far as we can.

### THE QUESTION BOX.

The New World.

Question: What is the meaning of limbo, and how do you explain the words of the creed, 'He descended into hell'?

Answer: "Limbo is derived from the Latin word *limbus*, which signifies a border or fringe. *Limbo* literally means a border of hell, in a loose sense there are three hells—hadès, or hell proper, purgatory and limbo. Limbo was the abiding place of the saints of the Old Testament. There they awaited the opening of heaven through the entrance of the God-man, Christ. It was, of course, into limbo that the Saviour descended. It is called 'Paradise' in His words of consolation to the penitent thief: 'This day thou shalt be with Me in Paradise.' It was indeed paradise during the Saviour's sojourn, for there He not only preached, but manifested His glory."

Question 2: "Why do we stand at the gospel?"

Answer: "I presume very often you stand because you see the others standing. But the Church asks us to stand to show our respectful attention and readiness to obey. Standing is the proper attitude of him who receives instructions which must be unhesitatingly and promptly complied with. The gospel precepts are certainly in this class. The custom is old. The Jews stood during the reading of the law, at least, at certain periods of their history. The early Christians who did not enjoy the modern conveniences, were permitted to be upon their knees when they might be quite prostrated. At the gospel, even royalty put away its crowns and scepters. The military orders of later times were accustomed to unsheath their swords at the gospel to show their readiness not only to obey, but to defend it."

From these principles, which no one can doubt, conclusions follow: the chief of which is that on the last day of each month we examine ourselves and determine whether we have gone forward in the spirit or have fallen back.

Remember that a man is valuable in our day for what he *knows*, and that his company will always be desired by others in exact proportion to the amount of intelligence and instruction he brings with him.—Lowell's Letters.

DR LUKE RIVINGTON. Introduced by the French People by La Croix.

No Catholic divine is more in evidence in England than the Rev. Dr. Luke Rivington, who is now upholding the Catholic cause with such zeal, learning and eloquence. He has lately delivered two remarkable lectures, one on English Freemasonry, and the other in defense of the Church against the attacks of an Anglican minister. These able efforts attracted the attention of La Croix, a Catholic journal of Paris, published by the Fathers of the Assumption, and which plays now such an important part in the religious affairs of France. La Croix, desirous of making known the services rendered by Father Rivington to the Church, introduced him to the French people by the following article translated by Father William Maher for the Catholic Record.

One of the noblest prizes, says La Croix, that Catholic England has won from the State Church is the Rev. Luke Rivington, D. D. The son of a well known editor of London, after a brilliant course of study in the University of Oxford, while yet a young man, had become one of the most eloquent preachers of the Anglican Church, which is the official Church of England.

The Prince of Wales, who held him in great esteem, had made choice of this young preacher as pastor of the chapel which he had built at Cannes (France) to the memory of his brother, the Duke of Albany. Thousands of English people go to spend the winter in that charming city on the Mediterranean shore. But when the temple was ready, the pastor who was to officiate in it was not forthcoming. No wonder! The Rev. Luke Rivington, like all the Anglican clergymen, being in themselves intelligent and good faith, had come to the conclusion that the truth had to be found in the Catholic Church alone and had become a Catholic. After his conversion he went to Rome, where he received Holy Orders, and on his return to his native land, he began an apostolate which he still continues with as much zeal and prudence as success.

His sermons do an immense amount of good. This week he has broken two lanes for the cause against the Protestants. This occasion has appeared to him propitious to give an account of these two brilliant feats of spiritual arms.

The English thank God with all their hearts that they are not like other men, and in the same way the British Freemasons boast loud and strong that they are a species of Freemasons superior to the other "three point" brethren.

Dr. Rivington took charge of dispelling that illusion and of silencing that grand orchestra of applause. He took for his subject "Secret Societies." He began by establishing the principles in virtue of which the Pope is in their eyes, since the last century, have condemned Freemasonry. All the Sovereign Pontiffs have freed the formula of oath taken by the Freemasons, and the clandestine character of their meetings. Although they had in view, in particular, the continental Freemasonry, a great portion of their words are, nevertheless, applied to that branch of the society that exists in England, under a *soi-disant* mitigated form.

Leo XIII has in a special manner anathematized the defense and glorification of naturalism, which is the basis of all associations emanating from the Masonic sect—or groups—around it—which principles spring from the parent sect. Naturalism consists in the glorification of human nature and human reason; now this principle is in direct contradiction of the idea of a Revelation. It puts all religions on the same footing.

A Pope has qualified the initiation oath as criminal, and sufficient in itself to motivate the condemnation of the entire association. It would be consequently, morally speaking, for the Sovereign Pontiff, under penalty of neglecting his children, to permit them to enter an order of this nature. Besides, English Freemasonry, with its right to keep the secret and its clandestine meetings, puts at the disposal of bad intentioned persons an instrument but too fitted to their designs, to be a desirable association. A vow of blind obedience—to some unknown individuals, without the limits being defined or rules submitted for sanction to legitimate authority is, according to Leo XIII., a crime against natural justice and humanity.

It may be said that the society is only a place of amusement or a benevolent association; but the oath is the same as that taken on the continent, and the rite is the same. They are members of the same family. Freemasonry, or any other secret society under oath, is not necessary to the Catholic in order to exercise philanthropy, for if the latter is a faithful observer of his religion, it will supply him with the means of practicing all the charities he can desire to practice.

The fact of the condemnation of Freemasonry by the Church is one of the numerous signs by which we may recognize that the spouse of Christ possesses an authority not of this world.

On the preceding Friday Dr. Rivington had defended the Church against the attacks of a Protestant preacher named Horatio. The latter, although his language was clothed in courteous form, had served up all the old cant against Catholicism in a pamphlet entitled "Romanism an

to the seminary, there to test the genuineness of their vocation, and prepare themselves to follow it, if they persevere in their choice. Nor should parents regard the time lost or money spent without a purpose even if, after a few years, the boy should change his mind. He will pursue a course of studies that will be most useful to him in after life, no matter what calling he may follow. All of the secular branches that are taught young men of his age in other colleges will be taught him there, and, besides, he will be grounded in those principles of virtue that make up that integrity of character which ought to adorn the life of every man.

Our Blessed Lord redeemed the world by His death, and He saves it through His Church. The very existence of the Church is made dependent upon the Divine Priesthood, Jesus Christ, shared in by those whom He Himself chooses for the work, as He chose His Apostles and appointed them to go forth to the bounds of the earth and till the end of time. He Himself has so ordained; hence should parents feel deeply and profoundly grateful to Him when thus deemed worthy to be indeed partakers with Him in the work of the Church.—Pastoral of Bishop of Monterey.

FATHER RYAN'S MASTER'S MASTER POEM.

How He Wrote "The Conquered Banner."

Catholic Columbian. Apropos of the little ripple of agitation about returning the Confederate flag captured during the civil war, here is a pretty story about the writing of "The Conquered Banner," Father Ryan's well known poem commemorating the defeat of the cause he loved and served. The story was first told several years ago by "Aquila" in the Colorado Catholic. "Aquila" had it of a young Southern girl, whose telling I quote:

"One Christmas, when I was a very little girl, I went to Father Ryan, asking a little book—mark, a scroll of 'The Conquered Banner,' which I begged him to accept. I can never forget how his lips quivered as he placed his hands upon my head—for a kindly remembrance touched him so. 'Shall I tell you a story about this picture, little one?' he said. 'Are you going to tell me how you came to write 'The Conquered Banner?'" I asked eagerly.

'Yes,' he said, 'I shall tell you how I wrote the poem, and how, but for a woman's care it would have been swept out of the house or burned up, and I should never have had this pretty book mark or this true story to tell you. 'I was in Knoxville,' he began, 'when news came that General Lee had surrendered. It was night, I remember, and I was sitting alone in my room at the house where were quartered many of the regiment of which I was chaplain, when an old comrade came in and said to me: 'All is lost. Lee has surrendered.' I looked up at him and knew by his whitened face that the news was too true. 'Leave me,' I said, and when he went out of the room I bowed my head upon my hands and wept. Then a thousand thoughts came rushing through my brain. The banner was conquered, its folds must be furled, but its story might be told. I looked about the bare room for paper, but we were very poor in those days, and all that I found was a bit of brown wrapping paper that came around a pair of shoes which a friend had sent me. Upon this paper I wrote 'The Conquered Banner,' and then I went to bed, leaving the lines lying there upon the table. The next morning the regiment was ordered away, and I thought no more of the poem written in such sorrow and desolation of spirit on that fateful night. What was my astonishment a few weeks later to read them above my signature in a Louisville paper! Afterwards the poor woman who kept the house where I had stopped in Knoxville told me she had found the bit of brown paper in my room and was just about to throw it in the fire when she saw something written upon it. She said she could scarce read it for her tears, but that afterwards she had copied the poem and sent it to be printed.

'And that,' said the poet priest, 'is how "The Conquered Banner" came to be published; that is the story of the pretty little scroll you have painted for me.'

'Then I looked up into his eyes—those dear, sad, patient eyes that children loved—and said: 'When I get to be a woman I shall write that story.'

'Ah!' said he, 'it is a dangerous thing for a woman to write stories! Little one, if you must write, will you, because I ask it, call yourself "Zina"?' It is a pretty Indian name and means a snowbird. May it help you to keep your white wings unshuffled.'

'Ah!' he added, in that dreamy way that was so often his, 'if only every mother could teach her boys to look upon a woman as upon an altar.'

What has become of "Zina" I wonder?

Baby Beauty. You always think of a pretty baby as plump and chubby. Scott's Emulsion gives that plumpness; not too fat, not too thin for the dimples to come. Babies like it too.

Out of Sorts.—Symptoms. Headache, loss of appetite, furred tongue, and general indisposition. These symptoms, if neglected, develop into acute disease. It is a trite saying that an ounce of prevention is worth a pound of cure, and a little attention at this point may save months of sickness and a large doctor's bill. For this complaint take from two to three of Parole's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.

That you would save his memory at the risk of your own happiness? You father and I were old and tried friends—bosom friends—for years we had not a thought from each other—our joys, our cares, our griefs, were the same. Why should I not love him more tenderly than even my brothers love, and when the trouble came which blighted his life why should I not be eager to do for those whom he had left. My oath was given to your mother to assure, and if he would make some mute appeal before I would make any bright upon your future.

Again her hands were flung from her temples, but only to be clasped over her eyes while she thought wildly, feverishly of what he had said. Everything about him seemed to prostrate her, she spoke the truth, and if so what did she not owe him? not alone gratitude on her own part, but on that of her dead parents. He had served them all, and he was still a martyr in their cause.

Mallaby, expecting her to answer and finally not returned: "Since, as you say, Mr. Wilbur seemed to expect you to tell him some of the feelings you have communicated to me, perhaps you had better confide to him the portion of this mystery which revealed to you. He held an anxious secret; you need not state anything further, for the rest does not concern him, and would not have been made known to you, had you not divulged it to you did, I may add, yet wondered if the dead pitied the agony of the living, if the mute could lip of the phantom he so often fancied near him, would have whispered one word in his ear, willingly, gladly would he accept every minute of the silent agony which he witnessed only the painful silence with which his ward waited for his answer. And he felt that he must answer her.

"When I said there was nothing I could tell you, I spoke truly. I am not at liberty to tell you, nor to tell anybody. Another might tell you; that is beyond my control; and when that happens, as it may now at any moment, I have only to ask that you judge me by the instincts of your own tender charity—that even while your belief in what may be told to you will be strengthened by my own refusal either to deny or to admit it, you will temper your conviction as much as you can, remembering that circumstances sometimes belie us.

"When you are married I shall go away—far away, and then if it be too hard to have a kindly memory of me, you can forget me."

"When I am married," she repeated, "I will tell you, I speak truly, I am not at liberty to tell you, nor to tell anybody. Another might tell you; that is beyond my control; and when that happens, as it may now at any moment, I have only to ask that you judge me by the instincts of your own tender charity—that even while your belief in what may be told to you will be strengthened by my own refusal either to deny or to admit it, you will temper your conviction as much as you can, remembering that circumstances sometimes belie us."

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"I have nothing that I can tell you." The accent of his voice belied his words; and his ward, again a prey to the old emotions of that time, but this time more and more, yet wondered if the dead pitied the agony of the living, if the mute could lip of the phantom he so often fancied near him, would have whispered one word in his ear, willingly, gladly would he accept every minute of the silent agony which he witnessed only the painful silence with which his ward waited for his answer. And he felt that he must answer her.

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THE GUARDIAN'S MYSTERY; or, Rejected for Conscience's Sake. BY CHRISTINE FABER. XXXI.—CONTINUED.

He raised his head from his breast the florid color coming partially back to his face. She had not been told then; she did not know yet. He felt like one who had received a blow, though to-morrow the finger that was so inexorably tracing his doom might bring its characters into her sight. Under the influence of that feeling of respect he tried to look at her steadily while he said:

"What are the questions you would ask of me?" "In what way has this man Kellar come to be such an intimate acquaintance of yours? What is the mysterious anxiety you are so frequently betraying?" Made desperate by the emotions excited by his manner, she had spoken almost fiercely. He put his hands out almost to her, but she seemed to have seemed to use so much of late; it was as if he would make some mute appeal before she spoke.

"I have nothing that I can tell you." The accent of his voice belied his words; and his ward, again a prey to the old emotions of that time, but this time more and more, yet wondered if the dead pitied the agony of the living, if the mute could lip of the phantom he so often fancied near him, would have whispered one word in his ear, willingly, gladly would he accept every minute of the silent agony which he witnessed only the painful silence with which his ward waited for his answer. And he felt that he must answer her.

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Yours truly,

Signed, EMMA TEMPLE, Hastings, Ont.

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DR LUKE RIVINGTON.

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No Catholic divine is more in evidence in England than the Rev. Dr. Luke Rivington, who is now upholding the Catholic cause with such zeal, learning and eloquence.

One of the noblest prizes, says La Croix, that Catholic England has won from the State Church is the Rev. Luke Rivington, D. D.

The Prince of Wales, who held him in great esteem, had made choice of this young preacher as pastor of the chapel which he had built at Cannes (France) to the memory of his brother, the Duke of Albany.

When the temple was ready, the pastor who was to officiate in it was not forthcoming.

The English thank God with all their hearts that they are not like other men, and in the same way the British Freemasons boast loud and strong that they are a species of Freemasons superior to the other "three point brethren."

Dr. Rivington took charge of dispelling that illusion and of silencing that grand orchestra of applause. He took for his subject "Secret Societies."

He began by establishing the principles in virtue of which the Popes, in their encyclicals, since the last century, have condemned Freemasonry.

A Pope has qualified the initiation oath as criminal, and sufficient in itself to motivate the condemnation of the entire association. It would be consequently, impossible, morally speaking, for the Sovereign Pontiff, under penalty of neglecting his children, to permit them to enter an order of this nature.

It may be said that the society is only a place of amusement or a benevolent association; but the oath is the same as that taken on the continent, and the rite is the same.

On the preceding Friday Dr. Rivington had defended the Church against the attacks of a dissenting preacher named Horton.

National Decadence.

with the words of the Gospel—"by their fruits you shall know them" as an epigram.

Dr. Rivington said that he did not object to have the Papacy judged by its fruits, but he could not tolerate an imperfect and disloyal description of these fruits.

The proof of Christianity for a Catholic orator is the influence that a given form of religion exercises over the soul, the manner in which it prepares that soul for a great end.

The fruits that we must demand are supernatural ones. No development, however considerable it may be of the natural faculties, no amount of human intelligence or human wisdom is capable of raising up man one inch towards his supernatural destiny.

Then we are told that England being Protestant is at the head of the world. But there are many Catholics in the British empire, and it is only in a limited sense that England can be styled Protestant.

We, therefore, wish Mr. Horton good food, a soft bed, and all the material comfort he so highly appreciates. At the same time, if he does not wish to have his digestion and his sleep troubled, we advise him not to attack Dr. Rivington.

MATTHEW ARNOLD ON CATHOLICITY.

"Catholicism is that form of Christianity which is the oldest, the largest and most popular. It has been the great popular religion of Christendom. Who has seen the poor in other churches as they are seen in Catholic churches?"

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On the preceding Friday Dr. Rivington had defended the Church against the attacks of a dissenting preacher named Horton.

A PERNICIOUS THEORY.

Sacred Heart Review.

There exists a certain class of individuals—and unhappily among them are sometimes found some calling themselves Catholics—who pride themselves upon what it pleases them to designate as their broad and enlightened religious views.

When a man has been brought up a Catholic he finds it very difficult at the outset to look with any favor on such a religious theory as that.

And yet how surprisingly strange is it not, and inexplicable, that such sophistries as those whereon this theory of religious liberalism rests, should be accepted by any rational man.

Archbishop Kain instructs Priests to Celebrate the War's End.

St. Louis, Mo., August 18.—Archbishop Kain has forwarded from Atlantic City, where he is spending the summer, orders to the priests of this diocese a "Te Deum" to be sung in all the Catholic churches in honor of the closing of the war.

Mr. Geo. Brown, painter, of Woodville, Ont., writes: "For thirteen years I was a sufferer from bleeding piles and the intense agony which I passed through during those years and relief I obtained by Chase's Ointment prompts me to give this testimonial."

WELL KNOWN VIOLINIST

Traveled Extensively Throughout the Provinces—Interesting Statements Concerning His Experiences.

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LESSONS OF THE WAR.

Sacred Heart Review.

The cruel war is apparently over, but, nevertheless, it is not too late to dwell on the lessons of tolerance and neighborly feeling which it has impressed upon the minds of all broad-minded and thinking people.

One good result of the war with Spain is the settlement, even for bigots, of the fact that persons of the Roman Catholic faith are beyond question loyal citizens of this country, and consequently not open to the contemptible charge of disloyalty so often made against them by a coterie of disturbers who have deluded themselves into believing that they are patriots.

TE DEUM TO BE SUNG.

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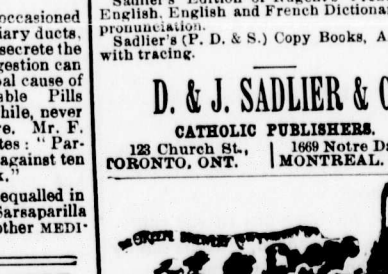
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 Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.  
 Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrangements must be paid in full before the paper can be stopped.  
 When subscribers change their residence it is important that the old as well as the new address be sent us.  
**London Saturday, September 10, 1898**

Queens sends us an answer to the questions of an Anglican clergyman which were submitted to the editor of the Question box of the Chicago New World, and which appeared in our issue of August 20, with the answers of the editor. As we understand the questions and answers the whole matter is made very clear by the editor of the question box. The editor's answer does not differ substantially from that given by our correspondent Queens.

**DIOCESAN CHANGES.**

The Rev. W. Flannery, D. D., who has been forty-five years in the sacred ministry, and for twenty-eight years pastor of St. Thomas, has been appointed to the charge of the parish of Windsor. Dr. Flannery, by his genial manners, ability and zeal in the sacred ministry, has made himself universally beloved and admired by the people of St. Thomas, among whom he has labored so long. A farewell reception was given to him on Monday evening, September 7, at which Protestants, equally with Catholics, expressed their regret at his departure from among them. Rev. Dr. Flannery will be succeeded by the Rev. Joseph Bayard, who has had charge of Windsor parish during the past year and a half. Father Bayard is also a priest of great ability, zeal and experience, and has been forty years in the ministry in this diocese.

**THE OLD NONSENSE AGAIN.**

The constituency of North Simcoe, which by the death of Mr. Dalton McCarthy has no member representing it in the Dominion Parliament, is to be contested on the line of policy which was laid down by the deceased member. A meeting was held at Stayner on August the 20th, at which about two hundred delegates were present who had been supporters of the late member. Lieut. Col. O'Brien, one of the two followers of Mr. McCarthy in Parliament, who was defeated at the last general election, moved a resolution to the effect that an independent political association be formed in the constituency on the platform and principles of the late member which was carried and officers of the association were elected by the delegates. Mr. Lighton McCarthy was then chosen as the standard bearer of the almost defunct party. Third parties have not been a success in Canadian politics, and the anti-Catholic policy of the late member was notably a fiasco in the House of Commons. We can hardly suppose that the electors of North Simcoe will give their support for its resuscitation. It is resurrected now merely for the purpose of electing the nephew of Mr. Dalton McCarthy, on the claim that he is the nephew of his uncle.

**THE DREYFUS CASE.**

It is now made evident that the papers on which Captain Dreyfus was convicted of treasonably betraying French military secrets to a foreign power (Germany) were forged documents. Mons. Cavalgnae, the Minister of War, on taking office, determined to examine into the character of the investigation of the court-martial which tried Dreyfus, and discovered that Lieut. Col. Henry had forged the incriminating document, and the latter on being closely questioned admitted that he was the author of the forgery. There is reason to believe that the forgery was perpetrated by order of superior officers, because reasons of State made it unadvisable to produce the authentic documents which would have convicted Dreyfus, but a new trial will now be given, and if the authentic documents are not produced, Dreyfus is likely to be acquitted. In consequence of the exposure of the forgery, Lieut. Col. Henry committed suicide by cutting his throat with a razor. Dreyfus is still in exile at Devil's Island, which is near

French Guiana, South America. The case as it stands at present is complicated, and is a disgrace to modern civilization and refinement, as the trial was a parody on justice. The accused is certainly entitled to a fair trial, which he evidently did not get. If he was really guilty he deserves severe punishment, but he certainly should not be punished on a mock trial and forged evidence.

**NO LESSON TO LEARN.**

The Montreal Witness recently called attention to the fact that the Ontario Government has appointed a French-Canadian police magistrate for Cornwall, and appealed to the Government of Quebec to follow the generous example thus set to it by naming an English speaking magistrate for Montreal. The Evenement, in commenting on this proposition, points out that the Province of Quebec has no lessons to learn from Ontario on the point of generous treatment of the minority. It remarks that there can be no objection to the appointment of an English police magistrate for Montreal if there is need of one. There is no reason for asking that such an appointment be made that Quebec may equal Ontario in liberality. Quebec has always treated the English speaking minority with generosity, and the Evenement says:

"The fact is, that in every branch of the public service the English element is largely represented. It has even a larger share of the patronage than its numbers entitle it to. In this respect Quebec has no lesson to learn from its neighbor. It is just the contrary that should take place, for the French element in Ontario is far from being so generously treated as is the English element in this province. (Quebec)."

**THE CAMPAIGN FOR PROHIBITION.**

The preachers of this city held a prohibition mass meeting last Sunday. Are they quite sure they are not breaking the Sabbath day? Or is it a case where "the end justifies the means?" The intemperate utterances of some of them would lead many an honest man to pause before casting a vote in favor of Prohibition: for the reason that if such a law were enacted we might again have to experience the reign of terror brought about by the preachers in their attempts to enforce the Scott Act. We will here give a few of the questions and answers at the Sunday mass meeting above referred to:

Question—Could liquor be smuggled into the United States in case Canada passed a prohibitory law?  
 Answer—No. Smuggling is a sin and a crime, and punishable, but is always carried on to some extent.

Question—Can druggists sell liquor in quantities, the same as hotels?  
 Answer—No.

Young man—Well, I know they do, because I bought it myself on Saturday.  
 Rev. Mr. Falls (jumping up)—Well, you give me the name of that druggist and your own name, and I'll have that druggist before the courts before this time to-morrow. There is a policeman right here as a witness, too.

As to smuggling, it is pleasant to note that the chairman stands upon such a very high plane of patriotism. Would all were such as he! In the dog-days the writer happened to be speaking with a Customs officer in Windsor. This official stated that they had some very funny experiences. For instance: "Look," said he, "at that gentleman with the white tie, who wears a bran new pair of boots. Of course the old ones are in the valise. Look, also," he added, "at his son by his side, who wears a pair of new rubber boots, with the weather dry and the thermometer pointing to 85."  
 If Prohibition is enacted, doubtless we will find Rev. Mr. Falls wearing the police uniform, marching up and down where the saloons were doing business at the old stands, swinging a baton or a base ball bat.

**THE HIGH LOW CHURCH WAR.**

In view of the war now at its height in England between the so called Evangelical or Low Church and Ritualistic parties, it becomes a matter of interest to know the relative strength of the two contending parties in the Church of England that a forecast may be made as regards the outcome of the relentless conflict.  
 Presbyterian, Congregational, and Methodist journals take part with the Evangelical insurgents under the leadership of Mr. Kensit, and openly express the hope that the uprising of the Evangelicals may result in giving them ascendancy in the Church.  
 But it is not altogether certain that even Mr. Kensit's turbulence will prevail. An article has appeared in the Contemporary Review of London and New York, from the pen of Mr. Richard Heath, in which he maintains vigorously that "Evangelicalism is waning in the Church of England." If this be the case, the Ritualists are likely to get the better of the fight, notwithstanding that the influence of the Non Conformists is thrown into the scale on the Low Church side. It is a Church of England battle, and the result will depend mainly upon the strength of the contending parties within that Church.  
 In opposition to Mr. Heath's views, the Rev. J. Guinness Rogers writes in the same Review to say that there is "no ground for taking any gloomy view as to the position and prospects of Evangelical truth in this country." (England.)  
 The proofs advanced by Mr. Rogers in proof of his position certainly do not appear to be eminently satisfactory. They are the facts that, first the British and Foreign Bible Society and the Tract Society are in a prosperous condition; and, secondly, that the London missionary society is abundantly supported. These three societies derive a large amount of support from all sections of the Church, so that their success does not necessarily imply the success of Evangelicalism. On the other hand, Mr. Rogers admits the truth of the statement of the Bishop of Liverpool that "the Evangelical clergy are to day but a small minority of the Church of England."  
 Evangelicalism is much stronger among the laity than among the clergy, nevertheless as the laity do, for the most part, look to the clergy for direction in matters of religion, it is inconceivable to us that under existing circumstances, the violent measures taken by the Low Church party to suppress Ritualistic practices can succeed. The attempt to suppress these practices by violence will most probably rather create sympathy for those who are persecuted, and disgust for the persecutors. We venture to predict, therefore, that in the present crusade, the High Church party will come forth with victory perched upon their banners, and we feel constrained to add we sincerely hope this may be the upshot.

withstanding that the influence of the means at his disposal, for the poor of his diocese, maintaining hospitals, orphanages, and houses of refuge for those who need to have recourse to such institutions. At the same time, he pays due attention to the government of the whole Church, spread throughout all nations. It is certain, therefore, that Pope Leo does not neglect the duties of his office.

We read in Acts vi. that when the number of disciples of Christ had greatly increased, there were complaints on the part of the Grecians (or Greek Jews) against the Hebrews, that their widows were neglected in the daily ministration. Then the twelve Apostles declared that, "it is not fit that we should leave the word of God and serve tables." Seven deacons were therefore selected for this work of charity, while the Apostles devoted themselves "to prayer and the ministry of the word." Surely, then, it is sufficient if the Holy Father, after the example of the Apostles, provides suitable persons to attend to the duty of caring for the poor, while he fulfills personally those duties wherein no other person can take his place.

Here the question is often asked: "How does it occur that in the territory which the Pope has ruled for over one thousand years, Leo XIII. is unable to go out among his people?"  
 Perhaps the best answer we can give to this is the admonition given by Christ to His Apostles (St. John xv: 18-21):

"If the world hate you, know that it hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you: the servant is not greater than his Lord. If they have persecuted Me, they will also persecute you. But all these things they will do to you for My name's sake, because they know not Him that sent Me."

From this it is seen that the inordinate worldly passions of men will naturally rise in rebellion against the moral force which curbs them, and this accounts for the fact that the restless spirits of Europe united under the unscrupulous Atheist: Garibaldi, to overturn the authority of the Pope, and backed by the greed of the Sardinian king, they were able to defeat the small army of the Pope and take possession of his territory. All this does not show that the rule of the Pope over his subjects was a tyranny, or that it bore heavily upon the people. The contrary is the fact, and it is well known that whereas during the reign of the Popes the burdens of the people were but light, they have become intolerable under the Savoyard dynasty, and this is the reason for the frequent insurrections which have broken out from time to time against the line of conduct pursued by the Popes generally, and Leo XIII. in particular.

**THE POPE AND THE ITALIANS.**

We have received from "P. M.", of Fredericton, N. B., a communication with a request that it be inserted in our columns. With this request we cannot comply, chiefly for two reasons: first, the communication would need to be carefully revised before publication, and, secondly, after revision, it would be still couched in language disrespectful to the Supreme Head of the Catholic Church. It is, therefore, not suitable to our columns.

In this connection, nevertheless, we deem it proper to reply briefly to some objections which are made from time to time against the line of conduct pursued by the Popes generally, and Leo XIII. in particular.  
 It has been sometimes said by flippancy orators and writers, that the Holy Father, by remaining within his prison of the Vatican, neglects his duty as Head of the Church. Why does he not go forth to meet his people face to face, to visit the widows and orphans, and to feed the lambs and sheep of his flock, as do other Bishops and pastors of souls?

To this we answer that the objectors shut their eyes to the difficulty of Pope Leo's position, as, practically, a prisoner within the walls of the Vatican, and thus they require him to do an impossibility.  
 Rome is in possession of the Holy Father's enemies, and is garrisoned by a horde of officials and soldiers of the King of Italy, who know him to be the rightful sovereign of the city and the surrounding country, and who therefore regard him as a rival claimant to the King's throne.  
 The Government has encouraged its officials to entertain and to exhibit on every occasion the greatest hostility to the Holy Father, and even this hostility was shown without restraint when the corpse of Pius IX was borne through the streets of the city. It is evident, therefore, that Leo XIII. could not pass through the city safely, and we cannot conceive that a loyal Catholic should wish thus to expose him to the insults of a howling mob, and probably to the peril of violence.

But how does the Holy Father attend to his duty as chief pastor if he is thus a prisoner in the Vatican? It must be remembered that he has other duties, besides that of managing the diocese of Rome, and visiting the sick, and widows and orphans.  
 The personal acts of charity of Pope Leo XIII. are known to be numerous, and he expends large sums of money in performing them, though he cannot visit the poor in person, on account of his position as a prisoner. Nevertheless, through his subordinates and attendants, and through the religious orders which he governs, he provides

for the operations in Porto Rico and the Philippine Islands, the protection of coast cities, and the mobilization of the army to Tampa, Chicama, and other points on the Southeast coast of the United States.

Besides all this, who can estimate the losses and sufferings endured by families throughout the country, on account of the deaths of young men who were their bread-winners, or because of wounds received which will cripple them for life.  
 We must also take into consideration the direct losses entailed on the country by yellow fever, and the array of pensions which will have to be paid for many years to come to disabled soldiers and their families.  
 The Holy Father, having at heart the best interests of all nations, and, as a matter of course, especially the interests of Catholics, who are his spiritual children, was desirous to avert the evils of war from both countries. Spain is a Catholic country, and no doubt this fact made the Pope all the more anxious to avert misfortune from it, but he had surely an equal interest in the welfare of the United States, Cuba, and the Philippine Islands, in which countries, taken together, the number of Catholics exceeds even that of Spain.

The desire of the Pope was, therefore, to bring about an arrangement which would satisfy not only Spain, but also the United States and the native populations of the islands. This arrangement, for the benefit of all concerned, he hoped to bring about without recourse being had to the horrors of war. It was a noble purpose, worthy of a great Pontiff, and if he had succeeded in it he would have secured the stability of the present dynasty of Spain, and the autonomy of Cuba at the same time under reasonable conditions, thus removing the whole subject of complaint which ostensibly led the United States to proclaim war.

The Holy Father's object was both Christian and philanthropic: but the Protestant ministers who were urging on the United States to a war which would blot out Spain from the map of Europe, were animated by a spirit of diabolical hatred against a Catholic country simply because it is Catholic.

We have no reason to believe that by the result of the war religion will suffer, but we believe that any good which may result from what has been done, might have been brought about without the destruction and misery which necessarily result from war, and for which those who urged the declaration of war are responsible before God and at the bar of human justice and Christian charity.  
 The Pope, by his advocacy of peace, and by urging Spain to concede what was reasonable in the demands of the United States, stands forth in striking contrast to these disturbers of the peace and to him the thanks of all who had any concern in the recent war are due for his earnest advocacy of a peaceful solution to the matters in dispute. We have no doubt that his timely advice to the people of Spain in his recent encyclical will also be thankfully received, and we may hope that the people addressed will now devote themselves to improvement in the arts of peace, and to the moral and material development of their country, in accordance with the Holy Father's recommendations.

**AN ENCYCLICAL TO THE PEOPLE OF SPAIN.**

The Holy Father has already issued an Encyclical letter addressed to the people of Spain, advising them how to act under the misfortunes they have endured through the recent war. He calls upon all true Catholics to bear with fortitude and to accept with calmness and resignation the afflictions they have met with, and to turn their attention to the moral and material regeneration of their country.  
 From the first moment when war was deemed to be imminent between the two countries, the Holy Father interested himself for the preservation of peace, but his motives were grossly misrepresented by the Anti-Catholic press and persons, who assumed that he could have in view no other purpose than to gain a diplomatic victory for Spain. But such was not the case. The Holy Father was indeed anxious for a settlement, but he sought to obtain this through justice, not only to Spain, but also to the Cubans, and to the United States.

Undoubtedly, the Holy Father foresaw that if war should be declared, there would be an immense amount of suffering and loss of life entailed upon both countries which engaged in the deadly strife, besides financial losses, and his foresight has been justified by the result.  
 Spain has been, indeed, the greatest loser, but the United States has had its serious losses also, and the cost has not been counted yet.  
 The expense of the Cuban expedition alone to the Government, has been estimated at \$115,000,000, and probably this amount will be more than doubled, even trebled, perhaps, when all the expenses are put together

for the operations in Porto Rico and the Philippine Islands, the protection of coast cities, and the mobilization of the army to Tampa, Chicama, and other points on the Southeast coast of the United States.

Besides all this, who can estimate the losses and sufferings endured by families throughout the country, on account of the deaths of young men who were their bread-winners, or because of wounds received which will cripple them for life.  
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**BOGUS ORDINATIONS TO THE PRIESTHOOD.**

The London, England, News of the World gives a piece of interesting intelligence regarding the much-talked of "Father" Ignatius and other monks of his mock Benedictine monastery at Llanthony, Wales, showing the straits to which Anglican monks are reduced in their efforts to be Catholics and Anglicans at the same time.  
 It appears that "Father" Ignatius has frequently applied to the Anglican Bishops to have himself and a number of his monks ordained "priests," but the monks declare that "their lordships treated him like a dog," and refused the request.  
 But the brethren have at last found a way to over-reach the Bishops. They procured one who, according to the journal above mentioned, had been appointed by the Syrian Patriarch of Antioch to be Archbishop of Metropolitan of the "Old Catholics" of America, to ordain them priests for the monastery only, whereas when outside the monastery they should be obedient to the See of St. David's.  
 The monks claim that they were justified in getting their ordination from a foreign Bishop, as their so doing is in harmony with ecclesiastical usage, whereas many monasteries were permitted under canon law to call in any Bishop to ordain their candidates for

the priesthood. They protest, however, that by their action they do not cease to be members of the British Church, to which they still adhere, and that the new priests will not exercise priestly functions outside their monasteries without the permission of the diocesan Bishops.

It will be very difficult for the Anglican Bishops to find fault with the conduct of the monks, for they themselves have maintained the independence of diocesan Bishops by divine right, and have gone out of their dioceses to perform their supposed episcopal functions, as Bishop Plunkett did in Madrid, and the Archbishops of Canterbury have several times made Bishops of Jerusalem, without asking leave from either the Catholic or the Oriental Schismatic Bishops of that city.

Of course, such disorderly conduct could not be tolerated in the true Church of Christ, but Anglicanism from its beginning was founded upon irregular procedure, and there is no authority within it to prevent such irregularities now.  
 It has been ascertained that the supposed Archbishop who derives his authority from the Syrian Patriarch, Mar Timotheus of Antioch, is none other than the notorious Viliatte of Chicago, who calls himself the Patriarch of the "Old Catholics" of America, and who professed to have received his consecration from a Nestorian Bishop of India. But it appears that this Nestorian, who at first agreed to consecrate Viliatte, afterwards refused to do so because the latter could not or would not play him a sufficient sum of money for his services.

But all these circumstances are of small account, as Viliatte's ordinations are quite as good as would the ordination by any of the Anglican Bishops, who have no better claim to the Episcopal office than has Viliatte himself.  
 Doubtless, the cunning Chicagoan received a handsome payment for his services in going through a mock ordination ceremony.  
**ENGLAND AND RUSSIA.**

But a few days have elapsed since we had to chronicle the fact that there were mutterings of a threatened war between England and Russia, owing to complications arising out of the conflict of interests of both countries in their dealings with China.  
 So far did this clashing of interests go that the Russian ambassador, Mr. Pavloff, actually induced the Chinese Government to break off an arrangement which was on the point of being concluded, whereby an English banking company should advance the money for the building of an important railway to Nin Chwang.  
 The difficulty, however, appears to have been tidied over, but not without letting Russia have its own way in regard to the proposed railway. The leaders of the British Government have explained that it was not within their province to seek to compel China to make a contract with a British syndicate, even though the Chinese Government had been terrorized by another power to break off the negotiations which had been almost brought to a successful issue.

The concession of Russia, which has satisfied England in return for what the latter has given up, appears to be that Russia has agreed to recognize and respect an English sphere of influence in China, while England will do the same in regard to Russia.  
 The terms may be regarded by Lord Salisbury as favorable to England, but the British public certainly looks at them with suspicion, and with the conviction that England has backed down, with loss of prestige, while Russia gains nearly all the advantages of the situation. This feeling finds expression even more among Conservatives than with the Liberals, and there are ominous threats thrown out that the Government must give way unless it adopts a firmer foreign policy.  
 It is asserted very persistently that Lord Salisbury's very peaceful policy is forced upon him by the Queen, who wishes that what time remains to her reign shall be a period of peace. So mingled are the various royal families of Europe by intermarriage that there are the closest ties of relationship between them, and especially between the Protestant and Greek Church dynasties, so that in case of war, especially of anything approaching a general war, brothers and sisters, fathers and mothers and their children would necessarily be ranged against each other, and as the Queen has so large a family of children and grand children, intermarried with nearly all the reigning families, family relations, as well as her laudable desire for general

peace, make her set her face resolutely against anything which would lead on the horrors of war.

The traditions of England tend in the opposite direction from this. England's greatness arises in a measure from the successes she has achieved in war, and the people, having a laudable pride in the history of their country, are of opinion that they may be and has been purchased at a great price, whereas it has been served only by excluding the nation from having a decisive voice in the management of the political affairs of the world, or at least of the European hemisphere. Hence arises the feeling discontent at the foreign policy of Lord Salisbury's Government.  
 The last week has brought forth new moves on the political chess board which are as difficult to understand as they are unexpected.

On the 24th of August, Muravieff, the Russian Foreign Minister, handed to all the foreign ministers at St. Petersburg a note from Czar declaring that "the maintenance of peace and the reduction of the armaments now crushing nations, is the ideal for which all governments ought to strive, and which shall take into consideration means of bringing about so desirable an object as the attainment of this ideal."  
 This proposition of the Czar has been regarded with jubilation by many are sincerely desirous of seeing a general peace brought about. Those who have joyfully welcomed Pope Leo XIII. is prominent. As the proposal was made without a wire congratulations to the Emperor Nicholas and offered every assistance in his power to promote the peace conference.  
 Among English statesmen, who have expressed a hope that the proposal may lead to a satisfactory conclusion, but there is evident latent suspicion that there is some concealed purpose in it which is the background.

It has been remarked that the fact that Russia's proposed railway through Siberia can be completed for eight or ten years is that in the meantime the best thing for Russia is that peace be maintained, as she cannot be prepared any great war till the railway is finished, the Russian desire although things that peace be maintained that period.  
 When the past policy of Russia is considered, there is room for suspicion that the proposal is merely for the purpose of gaining time to prepare to strike a successful blow hereafter for the extension of empire in the East when the present comes. Hence, while some laudably praise the proposition enthusiastically, others are content like Lord Frederick Roberts of India, commander of the British forces in Ireland, that "it will be no factory if such a proposal were carried out."  
 Whatever may be the opinion entertained on the matter, it is certain that none of the powers will attend the conference proposed by Czar, in order to ascertain what not any practical result can be from it.

It is noteworthy that the press generally do not favor the proposition, as it would enfeeble the obligation not to restore the lost provinces of Alsace and Lorraine.  
 It has been understood that cordiality, and even an alliance offensive and defensive has existed between France and Russia. It is therefore, that one of the aims of such a proposition would be to suit the other. Nevertheless, what has been done.

On the whole, it may be said, that while there are difficulties in the way of reaching a settlement which the Czar is aiming at, it is possible, and even probable, that the Government through the proposed conference to a conclusion to disarmament, and thus lessen the burdens which now oppress nations, and that they may come to some agreement which peace, at all events, for many years.

One should be fearful of the poetry when one thinks of the poet, and in relation one thinks differently from—Gobern.

Great men are modest, continually compare themselves with other men, but with the perfect which they think their minds.—Leopardi.

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peace, make her set her face resolutely against anything which would bring on the horrors of war.

The traditions of England tend in the opposite direction from this. England's greatness arises in a great measure from the successes she has achieved in war, and the people, taking a laudable pride in the history of their country, are of opinion that peace may be and has been purchased at too great a price, whereas it has been preserved only by excluding the nation from having a decisive voice in the management of the political affairs of the world, or at least of the Eastern hemisphere. Hence arises the growing discontent at the foreign policy of Lord Salisbury's Government.

The last week has brought forth some new moves on the political chess-board which are as difficult to understand as they are unexpected.

On the 24th. of August, Count Muraviev, the Russian Foreign Minister, handed to all the foreign diplomats at St. Petersburg a note from the Czar declaring that "the maintenance of peace and the reduction of the excessive armaments now crushing all nations, is the ideal for which all Governments ought to strive, and proposing a general conference of nations which shall take into consideration the means of bringing about so desirable an object as the attainment of this ideal."

This proposition of the Czar has been regarded with jubilation by many who are sincerely desirous of seeing universal peace brought about. Among those who have joyfully welcomed it, Pope Leo XIII. is prominent. As soon as the proposal was made public, he wired congratulations to the Emperor Nicholas and offered every assistance in his power to promote the proposed conference.

Among English statesmen, several have expressed a hope that the proposal may lead to a satisfactory conclusion, but there is evidently a latent suspicion that there is a concealed purpose in it which is kept in the background.

It has been remarked that owing to the fact that Russia's proposed great railway through Siberia cannot be completed for eight or ten years, and that in the meantime the best possible thing for Russia is that peace be maintained, as she cannot be prepared for any great war till the railway is finished, the Russian desire above all things that peace be maintained for that period.

When the past policy of Russia is considered, there is room for the suspicion that the proposal is meant merely for the purpose of gaining time to prepare to strike a successful blow hereafter for the extension of his Empire in the East when the proper time comes. Hence, while some diplomatists praise the proposition somewhat effusively, others are content to say, like Lord Frederick Roberts of Kandahar, commander of the British force in Ireland, that "it will be most satisfactory if such a proposal can be carried out."

Whatever may be the opinion entertained on the matter, it is probable that none of the powers will object to attend the conference proposed by the Czar, in order to ascertain whether or not any practical result can be drawn from it.

It is noteworthy that the French press generally do not favor the Czar's proposition, as it would entail upon France the obligation not to seek for the Restoration of the lost provinces of Alsace and Lorraine.

It has been understood that great cordiality, and even an alliance offensive and defensive has existed between France and Russia. It is surprising, therefore, that one of the allies should make such a proposition without consulting the other. Nevertheless this is what has been done.

On the whole, it may reasonably be said, that while there are very great difficulties in the way of reaching the result which the Czar is professedly aiming at, it is possible, and perhaps even probable, that the Great Powers, through the proposed conference, may come to a conclusion to reduce their armaments, and thus lessen greatly the burdens which now oppress all the nations, and that they may arrive at some agreement which will ensure peace, at all events, for many years to come.

One should be fearful of being wrong in poetry when one thinks differently from the poet, and in religion when one thinks differently from the saints.—Joubert.

Great men are modest, because they continually compare themselves, not with other men, but with that idea of the perfect which they have before their minds.—Leopardi.

**"GRAND OLD WOMAN"**

Evidences of the tenderness and courage of devoted wives are not wanting. The following instance of the devotion and self sacrifice of the wife of the late Mr. Gladstone now related:

Once when Gladstone was making an out-door speech it began to rain. Quietly Mrs. Gladstone, who has the sweetest, most motherly face in the world, and who always accompanied her husband, stood up and opened a domestic looking umbrella of the Camp species, held it over him. The spectacle which the old couple presented there standing together was so touching and appealed so thoroughly to the good feelings of the crowd, because of the striking picture of Darby and Joan domestically, that when a burly costermonger who had been loudest in his cat-calls and hooting of Mr. Gladstone up to that moment, suddenly shouted, "Three cheers for the grand old Woman!" every one responded with a will.

**THE CHURCH AND SCIENCE.**

On the twenty fifth anniversary of the founding of Boston University Bishop Hurst (Protestant), chancellor of the American University, said:

"It is quite the vogue with certain Don Quixotes to charge the Church with being the protector of ignorance. Down with science, up with darkness! 'is the cry they would put in the mouth of the Church. On the contrary, the Church is not, and never has been, the opponent of science. I will admit the formidable appearance of the fine padding called foot-notes in Buckle's 'History of Civilization' and Draper's 'Intellectual Development of Europe,' and some other books, mainly made up of those two, where it is made to appear that in the time of Galileo the Church took an opposite course. We forget that the persecutor of Galileo and all others who ventured to interfere with the growth of thought were only the administrators of the hour. It was never the wish of the Church. The clergy of Monte Cassino were the best astronomers of Europe. The Church itself has in no case been on the side of ignorance, but has always been the champion of the highest and broadest knowledge."

**MINISTERS AND MINISTERS.**

We are moved to pay tribute to the Protestant ministers acting as chaplains at the different camps in the South. They are liberal minded, well-meaning men, seemingly eager to do all the good in their power. Their kindly acts are not confined to co-religionists: Catholics as well as Protestants share in the favors they are constantly bestowing. Some of these gentlemen go so far as to distribute Catholic periodicals, and one of them rode several miles to summon a priest to attend a dying soldier. This is noble conduct. The bigots among the Protestant clergy are not conspicuous since the war broke out; they hate danger as much as they do Catholics. The chaplain of the First Ohio Volunteer Infantry who said, "Though at home a Methodist, I am here the servant of Him who bore the Cross for our salvation," was just a trifle ambiguous; however, we hope that when this cruel war is all over and good Brother Henderson returns to his home, he will not be less liberal-minded than he was while in camp.—Ave Maria.

**DIFFICULTY AND DOUBT.**

Catholics who for one reason or another are more familiar with what is urged against the faith than can be said for it are liable to confound the sin of doubt which is one thing with the mere intellectual apprehension of objections which is something radically different. Doubt in matters of faith means simply that we hesitate to accept as true some dogma of the Church. A difficulty with regard to a dogma implies, not hesitation about accepting a dogma as true, but simply our own inability to demonstrate its entire truth and reasonableness. Cardinal Newman has some pertinent remarks about these two things. Difficulty and doubt, he says, are incommensurable; so that ten thousand difficulties could never amount to one doubt. We know that the doctrines of the Church, guided as she is by the Spirit of God, are true. And so, though the Gentiles mock us and the unbelieving meditate many objections, we still say, in the spirit of the monk Felix, "Lord, I believe, though I cannot understand."—Providence Visitor.

**ENGLAND'S CUBA.**

Yet once again the hard word of Mr. Gladstone seems to be justified—that "England never did anything for Ireland out of a pure sense of justice." After all the brave talk of statesmen and churchmen, the present government, after long deliberation, has decided against the endowment of a Catholic University for Ireland. If Ireland gets nothing else out of these debates, however, she has at least secured a new argument in favor of Home Rule; for the world has been shown conclusively that the imperial government is not willing to redress an Irish grievance even when it is proved such and the wrong might easily be righted. The Weekly Register, which has excellent opportunities for knowing the truth, states that Lord Salisbury's government could carry the measure through with much more than its usual majority; and that, though nearly all the members of the Cabinet were personally in favor of the measure, they feared to arouse the ire of the loyal Orangemen of the

kingdom. Thus politicians are much the same the world over; and when the great Anglo-Saxon Federation comes to unite us to our long lost cousins, Lord Salisbury and his colleagues will have had such a training as will justify them in aspiring to be aldermen in Chicago.—Ave Maria.

**AN INDIGNANT PROTEST.**

Duluth, Aug. 30.—The widely known and so-called ex-nun, Margaret Shepherd, gave recently one of her lectures in Duluth, Minn. The indignant editor of the Microcosm, of that city, who calls himself a Protestant of the most avowed type, read the ex-nun and her hearers a piece of his mind. Among other things, he said:—"My knowledge of priests, convents and such things is very limited, but I do know that the land is filled with Catholic churches, schools, hospitals, benevolent and charitable institutions that radiate with a constant love and good feeling towards all mankind, and there is not a Protestant or a heathen revolving beneath the stars would suffer, sick or die within reach of any one of these institutions and cry in vain for help. When I am told that these same Sisters of Mercy who go upon the shell riven fields of battle or into plague stricken districts of the tropics, to care for the dying are a sin-soaked association of bad women, then it is I feel like exhausting some accomplished ox-driver's vocabulary in the feeble expressions of my own emotions. Moreover, the average man of to day in a fair judge of human nature, and usually knows a good woman when he sees her, and the real honest man is very scarce in this world who can look into the face of a Sister of Mercy without being impelled to take off his hat. Unless he is a brainless, but like bigot he can't get away from it. It is the one thing from which no honest man's heart can escape."

**MAKE PROTESTANTS OF US.**

That was a good point that Archbishop Ireland made in his statement to the press about the future of the Catholic Church in the conquered Spanish colonies, when he said that the Protestants who are getting ready for missionary operations in those regions, might as well organize missions for the conversion of the Catholics of Washington: that what the republics of South America cut loose from Spain and Portugal Protestant missionaries flocked thither, yet after years and years of costly labor they have not brought about a change of religion there, and that they will be equally unsuccessful in Cuba, Porto Rico and the Philippines.

**BEGIN AT HOME!**

The eagerness of the American missionary for service amid the late Spanish possessions establishes a similitude between autocratic and evangelistic finesse. When your European autocrat has too much trouble on hand at home, he looks about for an excuse for a foreign war, so as to get some of the dangerous elements killed off in battle and the cries of the remainder drowned in the shouting of the chauvinists. We do not know why the American missionary should sigh for fresh fields and pastures new, if he be an honest man, when he has fifty millions of a population outside the church goes to work upon right here. But if he must go abroad in his apostolic zeal, we would refer him to the Bishop of Guilford, who recently proclaimed a day of public penance in his diocese because of the atheism, immorality and crime of the people. These are mostly Londoners, for the diocese covers a portion of that focus of civilization. Like wise to Judge Clayton, of Delaware county, this State, who has been doing the New Zealander gazing at the spiritual ruins of St. Paul's, and thus threnodizes over the subject:

"On Sunday I attended religious services at St. Paul's. I was painfully surprised to see such a small congregation. I do not believe there is a church in Chester that did not have a better attendance. I am told that there is the same want of religious fervor all over London. Why is this? Let us hope that philosophy is not destroying faith. (God help the world when the sentiment of true religion leaves it.)"

But, indeed, there is no necessity to go even to England for a field of missionary enterprise. There are spots on our own social sun more appalling than those exposed by the author of "The Modern Babylon." This country shares with France the horrible distinction of pre-eminence in the revolt of maternity against the Divine decree. The pride of the women of other lands is to be the mothers of happy families; our philosophy has taught us better. Under the eyes of our public guardians the traffic in the "slaughter of the innocents," as the Pulpit of the Cross fittingly styles it, goes on day by day, as all readers of the daily papers know, without let or hindrance. To allude to this dreadful subject requires some nerve. We find the Ave Maria doing so guardedly in commending the above named Episcopalian organ for broaching it. These are some of the plague spots within the social organism from whence springs this missionary zeal for work among Catholic people ignorant of such hell-born horrors. Let us, like the Danish Prince's mother, turn our eyes in upon our own souls, and if we do not shudder at what we see there, then are we past redemption, for we are past remorse.—Philadelphia Catholic Standard and Times.

**AGAINST PROFANITY.**

Holy Name Societies of Brooklyn to Hold Services September 25.

Brooklyn, August 23.—Preparations are under way for the annual rally of the Holy Name Societies of the Brooklyn Diocese. The rally, which was held last year for the first time, is a public protest against the use of profane and blasphemous language, so prevalent among men. It is to stem the tide of this very objectionable habit that the Society of the Holy Name was organized, and last year it was decided to make an open protest by a parade

through the streets, concluded by religious services held in certain selected churches. For this purpose the city was divided into seven districts. This year the division will include one more district. The societies within these districts meet in a body at some given point and march to the church selected for the services, where a sermon is preached.

The executive committee of the Brooklyn Diocesan Union of Holy Name Societies held a meeting in St. Patrick's Hall, Kent and Willoughby avenues, last Sunday afternoon and discussed the arrangements for the rally. Sunday, September 25, was named as the day on which the services will be held. The churches composing the various districts were also named, but the churches at which the services are to be held were not definitely decided upon. Last year about 5,000 men marched in line and entered their protest against improper language, and this year a larger number is expected.

**INSPIRATION.**

A correspondent, while admitting the force of this line of argument, thinks it proves too much. He writes: "If the official prerogatives and faculties of the first officials of the Church pass to their legitimate successors in office without limitation then not only did infallibility pass to the legitimate successors of the Apostles, but inspiration as well." If inspiration were an attribute essential to the existence and perpetuity of the Ministry, or necessary to the Church in fulfilling its divinely imposed mission, the conclusion of our correspondent would be unavoidable. But inspiration, as a permanent impulse, is not essential to the existence and perpetuity of the Ministry, not a necessary attribute of the individuals composing the Ministry, not necessary to the accomplishment of the Church's mission. We may go farther and say that it was not necessary to each individual Apostle to constitute him an Apostle, unless the command to go and teach be considered an inspiration, and then the successors have received the same command. It is not stated in the Scriptures that all the Apostles were inspired. When we speak of them as inspired, reference is had to those of them that were authors, who were inspired to write in such a way that what they wrote is the word of God. As all did not write it follows that all were not inspired to write, and yet those who did not write were as truly Apostles as those who did. Thus it is seen that inspiration was not essential to the Apostolic office. It was plus certain of the Apostles for a specific purpose—the completing of the deposit of faith. It must be remembered that inspiration is a temporary divine impulse, not permanent a condition. The deposit once completed the impulse to complete it ceased, and the Church once in possession of that revealed deposit became by divine appointment its guardian and infallible interpreter, and the office of the Ministry is to interpret what has been delivered by inspiration, and not to make or record new revelations.

Had it been the design of Divine Providence to make from time to time in the course of ages new revelations, occasional inspirations of her Ministry or of some members of her Ministry would have been necessary. But such was not the design of Providence. The deposit of revelation once completed was completed for all time. An infallible interpreter only was needed, and our Lord supplied that interpreter when He established and commissioned His Church. Hence inspiration was a special and temporary prerogative given to certain of the Apostles for a specific purpose and not an official prerogative of the Ministry or of any member of it. This being the case there is no reason why it should pass to the successors in the Ministry. It is very different with infallibility. That is an essential attribute of that teaching corporation or Church of which Christ said: "He that hears you hears Me." Those who heard Him heard an infallible teacher, and those who hear the Church hear Him. The Church, then, must be infallible, not at any one time—as in the Apostolic age—but at all times till the great reckoning. To deny the Church this infallibility or to say that it has lost it is to say that the gates of hell have prevailed against it, in defiance of the promise of its Divine Founder. But, our correspondent may ask, were not all the Apostles inspired, those who only spoke as well as those who wrote? We have the authority of the Church that those who wrote were inspired to write and guarded from error by Divine influence in writing. Nothing is said of those of whose utterances we have no record. They may or may not have been inspired to speak on the occasions they did speak. But it is not necessary to suppose so. The commission to preach the Gospel and an audience to preach to are sufficient to account for their speaking on those occasions, without supposing that they were moved by a special divine impulse on each particular occasion. Their zeal in the cause was sufficient inspiration to speak, but this is not the kind of inspiration we are talking about. We repeat, it must be kept in mind that inspiration is an impulse from without, from God, to do, to write, or to speak, and not a constant state. Considering the zeal of the Apostles it is not necessary to suppose that they never spoke unless impelled by this external impulse to do so. Well, then, if they were not inspired to speak, of what authority were their words more than those of any other talker? This question arises from a confounding of inspiration with infallibility and the overlooking of the fact that while inspiration implies infallibility, infallibility does not imply inspiration. One commissioned to teach may be moved to speak by the obligation of obedience to that commission, and if infallible, speak infallibly. In this case one would not be inspired. Thus an Apostle who on a particular occasion taught in obedience to the command he originally received to go and teach, would be impelled by that command and not by inspiration. The impulse to act arose from a sense of duty and not from divine urgency to action called inspiration. The fact that he acted from a sense of duty and in obedience to a command, and not from inspiration, would be no argument against the infallibility of his teaching. Inspiration impels one to action and guards the inspired one from error in doing what he is impelled to do. Infallibility does not impel to action, but

guards the infallible agent in the execution of its commission, leaving the time to act to be determined by circumstances as they arise; just as a court does not give its decision until a question calling for it is presented. Inspiration supplies the body of revealed truth, the deposit of faith; infallibility guards and interprets it. The deposit of faith being complete and closed, the necessity for inspiration has ceased, as there will be no more revealed dispensations. The commission of the Church to go and teach all nations is confined to the announcing, with the authority of Christ, this deposit of faith, and interpreting it, as difficulties and doubts may arise in the course of time as to its meaning, and its application to changing human conditions. To execute this commission, infallibility not inspiration, is necessary. By this infallible authority all generations as they come and go have, as our Lord intended them to have, the same secure knowledge of His will and law that those who had lived in His own time and that of His apostles.

From all that has been said we conclude that our argument proving that the official prerogatives and faculties of the first officials of the Church passed to their legitimate successors, does not necessitate the inference that the successors were inspired, or that there was any need that they should be in order to be successors. The prerogatives of an office do not necessarily include every attribute, gift and faculty which the occupant possesses by reason of the office and without which he could not do the duties of the office. The inspiration which some of the Apostles received to write was not an attribute of their office—for all did not write—but the result of a special act of God, and for a particular and ultra-official end. It was not included in their commission, for they were not commanded to write. The commission to go and teach and baptize and forgive sins and govern the Church constituted them Apostles. From the date of that commission they were the Ministry of the Church and exercised fully their apostolic office before any of them ever wrote a word. Consequently writing, or the inspiration to write, was not a prerogative of their office; it was plus the office, ultra official, and as such would not pass to their successors in office, any more than their knowledge of Greek, Hebrew, or Syro chaldaic would pass to their successor. What did pass was every prerogative and faculty that constituted the office and without which the office and the divine commission with it would cease to be. Infallibility is a prerogative of this kind, and therefore it passed. Inspiration is not a prerogative of this kind, and therefore it did not pass, but ceased when the work to be done under its influence was finished and the deposit of revealed truth completed. Infallibility did not cease with the death of the Apostles, but passed to their successors, because the work to be done under its protection will cease only with the end of the world.

**CARDINAL MANNING'S WORDS.**

"I do not ask you to promise to be temperate," said Cardinal Manning on one occasion, "for you are baptized into Christianity, and are bound by your vows to be temperate. The men and women who cannot keep that promise will not keep a new one; but I urge you to pledge yourselves to abstain, if not alone for your own salvation, at least for the sake of your weaker brethren. . . . God created man to His own image, gave him intelligence, thought and will to control his actions. Happy are they whose bright intelligence has never been sullied by drink, whose thoughts are calm and pure, whose will has never lost its authority, who never at any moment have been laid prostrate by intoxication. Happy they who can lay their heads on their pillows even in the hour of death, with the conviction that no intoxicating drink has ever darkened that bright image which God has imprinted on their souls."

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Marshal Blanco has received a very delicate mission from the Spanish Government. He has been commanded to remove from their resting-place in the Cathedral of Havana the remains of Christopher Columbus and to bring them back to Spain. It will be remembered that Columbus, who died at Valladolid, was first buried in the Carthusian Church of Las Cuevas, at Seville. Twenty years later, in accordance with his expressed desire, his body was sent to San Domingo or Hayti and interred in the choir of the Cathedral. In 1796, on thecession of Hayti to France, the body of the discoverer was taken by the Spaniards to Havana and buried in the Cathedral there with very great pomp. Early in 1873 a box was found in the sacristy of the Cathedral of San Domingo containing a quantity of bones, and with them certain documents tending to show that they were those of Columbus. There is some probability, therefore, that the relics of the illustrious Italian which Marshal Blanco is to convey to Spain may not be those of Columbus at all.

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FIVE-MINUTES' SERMON. Fifteenth Sunday After Pentecost.

THE NECESSITY OF PREPARING FOR DEATH. "And behold a dead man was carried out." (Luke 7, 12.)

OUR BOYS AND GIRLS.

Webster and Work. Noah Webster did not believe that the "royal road" is the highway to eminence. One of his biographers says that Webster felt that children should learn to acquire knowledge by severe effort; that the prevailing effort to make everything easy is unphilosophical and wrong; that the great effort of early training is to form the mind into a capacity of surmounting intellectual difficulties of any and every kind. He wished at an early period of ready memory and limited comprehension to store the mind with many things which would afterward be found of indispensable use—things which are learned with the utmost reluctance or rather in most cases are not learned at all, in the more advanced stages of intellectual progress. He felt there must necessarily be much of drudgery in the formation of a thoroughly educated mind.

And in Webster's time, in addition to their more difficult studies, thousands of poor boys had hard manual labors to perform. One apparently helped the other: the study gave zeal to the labor; the labor gave strength for the study. A little hard work, a bit of real physical drudgery, harms no day and helps a whole life. It is to be feared that many of our young people will suffer from very easiness. Hard is the soft path to the tread, and who can walk far upon cushions? Every workless child is in danger of acquiring a magnificent and permanent distaste for anything in the shape of work, and unless he is helped by some innate force of character he will probably become one of the grand army of idlers always "looking for something to do" and never finding anything easy enough. "Busybody," in Catholic Standard and Times.

Keep a Clean Mouth. A distinguished author says: "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course, we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother. Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not so wicked," but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Stories of Tom Thumb. The memoirs of Mr. Barnum, the celebrated showman, are full of amusing anecdotes of the "little people," whose diminutive proportions made their own fortunes, and in part the fortune of their exhibitor. Of these, Charles Stratton was the first to engage Mr. Barnum's attention. He heard that there was a phenocionally small child living in Bridgeport, Conn., and at once began negotiations with the parents. The boy, then five years of age, measured a little less than two feet in height, but was beautifully proportioned and possessed remarkable intelligence.

The Strattons agreed to the terms proposed, and from the very beginning the enterprise proved a great success. When it was decided to take abroad "General Tom Thumb," as this bit of precocity was called, the Strattons were included in the traveling party. Sumptuous costumes were provided for the "general," but on arriving at Liverpool, Mrs. Stratton had to convey the prodigy ashore in her arms, dressed as an infant, to escape the crowds of people that had gathered to see him.

Barnum says that the little "general" was so wonderfully clever that he never taught him any stereotyped phrases, but always trusted to the child's in-born wit to say the right thing at the right time. It was an eventful occasion when the great showman was invited to bring his charge to the Court of St. James.

The Queen sent word that "General Tom Thumb" was not to receive any instructions in court etiquette, as she wished to see him behave naturally. Her wishes were carried out to the letter, and there was a shout of laughter when the small creature, dressed in full regiments, entered the Queen's apartments, and, with a polite bow, said cheerfully: "Good evening, ladies and gentlemen."

His little sofa was brought in, and after some chat with the queen, he invited the Princess Alice to sit beside him. After this it became the fashion to invite him to all the houses of the nobility, and the little "general" saw a great deal of London society.

One afternoon he appeared at some great establishment in the costume of Napoleon. His dramatic instinct was very strong, even at this early stage of life, and as he had been told much about the peculiarities of the great man, he immediately fell to imitating the poses he had noticed in the portraits of him.

With his head bowed a little he walked up and down on the table where he was placed, taking now and then a pinch of snuff from a tiny snuff box.

While everybody was intently looking on, delighted with the mimicry, the old Duke of Wellington came up and asked the midget, with a smile: "Of what is your majesty thinking so seriously?"

With a ready wit that astonished even Mr. Barnum, the miniature general instantly replied: "Of my loss at Waterloo, your Grace!"

CHATS WITH YOUNG MEN.

PLAIN TALKS TO BIG BOYS.

The Catholic Mirror. Every boy who has any stuff in him wants to succeed. By success he means high position, big salary or income, reputation, influence, power. Seldom is the higher success that results from lofty character, irrespective of wealth or fame, taken into account. So, for this paper, I will deal with purely worldly success, the kind that men are recklessly struggling for the world over.

If the average boy approaching manhood were to analyze his ambition and define his goal twenty years ahead, it would be the presidency of a bank or great corporation, the head of a rich firm, the foremost position in the chosen profession of law, medicine, or the ministry, a seat in Congress, or perhaps the majority of his town.

And here comes the surprising and encouraging truth that these great prizes of a life are not hard for the well-equipped man to attain. The competition for them is not severe. Indeed, strange as it may seem, the big piece is usually hunting for the man. There is room at the top. The bottom is crowded with those struggling fiercely for the small prizes.

To explain a little. Every corporation or firm that employs men knows how hard it is to find just the right material for responsible positions. It is easy enough to fill the routine places where brains and character are not essential; but to commence to look for a man above the ordinary, and the trouble begins. One man available is honest, industrious, faithful, but he lacks a trained mind. Another is capable, energetic, hard working, but there is a shadow of doubt about his moral strength under temptation.

Another is honest, bright, true, but lacks industry or the power of application. Still another seems to possess every needed thing, but is without health and endurance. And so on through the list. It next to impossible to find one who combines in himself the necessary qualities for a high and responsible position, unless there is mixed up with them some short-coming or failure. The well-rounded man, morally, intellectually, physically, is a great prize in the business world, and those controlling great interests are grabbing for him. He commands the highest pay while he serves others, and in due time you find him at the head of his own great interests.

Now turn from the top downward. With each descending step in the scale the number of those completing for place increases in geometrical ratio, until at the very bottom you find the greatest crowd of all. The lower the pay, the more menial the work, the greater is the scramble for it. For example, take a great manufacturing corporation. Its president dies or retires. The salary is perhaps \$25,000 a year. The directors begin the search for a successor, and if they find two or three broad, able, and forceful men from whom to make a selection, and who have not already better positions, they will be fortunate. But suppose the vacancy is that of an assistant book-keeper or bill clerk at \$40 a month. A hundred men—yes, a thousand, if it is in a great city—can be had in a day's time. And the \$25,000 man is cheaper than the \$10 a month man.

I was told the other day of a vice-president of a great corporation in New York who had by a timely sagacious stroke made his company \$600,000 in a single year. It was enough to pay his salary of \$30,000 a year for twenty years in advance. The president of the Pennsylvania Railroad died recently, leaving a \$50,000 position to be filled. There was no scramble for the office. One man was available who had mounted every successive round of the ladder, but he practically had no competitors. I know a man who started as a poor German boy in the night school of a West-ern city, working step by step through the mechanical departments of a large manufacturing business, proving himself master in each place, until the management of a great enterprise came to him unsought at \$25,000 a year. I know a railroad president who, coming from a small town in Maine, by sheer force of brains and character reached a commanding position. To one high office was added another, until his combined salaries equal that of the President of the United States.

Let us ask a few questions. Is it natural brilliancy or luck that puts one man so far ahead of his fellows? It is neither. Analyze the character of the men in high places. You will find they attained their positions by preparation, mental, moral, physical, technical; brains well trained, energy well directed, work well sustained. Scrofula, hip disease, salt rheum, dyspepsia and other diseases due to impure blood are cured by Hood's Sarsaparilla.

UNPLEASANT TRUTHS.

An invitation to address a society of Orangemen is commonly a badge of dishonor, the inference being that only a bigot would be called on to address the bigots. But the wrong man is sometimes invited, and then the Lodge celebration wears the emaciated appearance of a squeezed orange. There was a gathering of the yellow ones in Toronto last month, and the Rev. Morgan Wood, supposed to be good orange timber, was booked for the great speech. Among other things Mr. Wood observed that the chief impediment to the spread of Orangemen was the hot desire of the young members to be put down the Catholics. "This I call patriotic rottenness," said Brother Wood; "for no better example can be shown our members than that of the Roman Catholic girl who goes to Mass at 6 o'clock every Sunday morning, when my people can't get here at 11." And it is not too late to quote the words addressed to the Orangemen of Kingston, Eng., by the Rev. Peter Smyth:

Before I left Dublin, I heard many persons speak bitter and disparaging words about you and your institution. I heard them say that you show your Christian life by your hatred of Roman Catholics. Such things are said every day. Why? Because they are deserved. You do not want me to say smooth things to day. I am looking into the faces of men accustomed to be spoken to as men. Some of you are always ready to help the clergy, and go to church regularly; others never attend a church unless on the Sunday before or the Sunday after the 'Twelfth'. There are men among you who can not say a kind word about a Roman Catholic.

This was part of Dr. Smyth's oration on the 'Twelfth of July, and it is safe to say that the loyal brethren did less shouting and more thinking than they have on any other anniversary since the Battle of the Boyne.—Ave Maria.

SOME THINGS CATHOLICS HAVE DONE.

Catholic monks were the first to put floating bells over sunken rocks as a warning to mariners in fog and darkness. Cardinal Stephen Langton was the first to found a society for putting fixed lights on dangerous headlands to guide ships safely on their way. He called it the Guild of St. Clement and the most Blessed Trinity, and Trinity House at the present day, is a direct successor. Cardinal Simons Langham was the first to establish schools in England for painting, architecture, and the cultivation of orchards, gardens and fish ponds. William of Wykeham, the great Bishop of Winchester, was the first to introduce the system of making good roads. The daily date so familiar to us on the top of every newspaper is due to the labors of the Jesuit, Father Clavius, performed at the order of Pope Gregory XI. The life of Leonardo da Vinci is a wonderful lesson in architecture, engineering, art and science. Modern physics is based on the work performed by Eustachius, Fallopius, Vesalius, and Malpighi, and Bishop Steno was the first to write a systematic treatise on anatomy.

It is just as important that you enrich and purify your blood in the Fall as in the Spring. At this time, owing to decaying vegetation, a low water level, and other causes, there are diseases all about us, and a weak and debilitated system quickly yields to attacks of malaria, fevers, etc. By purifying and enriching your blood with Hood's Sarsaparilla you may build up your system to resist these dangers, as well as coughs, colds, pneumonia and the grip which come with colder weather. To be on the safe side, take Hood's Sarsaparilla. It is just as good in Hood's as in nothing represented to be "just as good."

HOLIDAY GIFTS.

We have in stock a large supply of books, any of which we should be pleased to mail to our subscribers at prices given below:

Foot of the Cross. By Frederick William. 1.00
Bethlehem. Do. 1.00
Precious Blood. Do. 1.00
Science and Revealed Religion, Vol. I. By Cardinal Wiseman. 1.50
Da. Vol. II. Do. 1.25
Letters to Persons in Religion. 1.00
Speeches by Right Hon. Richard Lalor. 1.50
Life and Labors of Right Rev. Stephen Thomas C. M. By Rev. Patrick Cronin. D. D. 1.00
History of the University of Notre Dame. 1.50
The Mysteries of the Earth. By Rev. Thomas C. Moore, D. D. 2.00
Hymns of the Sacred Heart. By Eleanor C. Donnelly. 35
Loyalty to Church and State. By Francis Archbishop Sattoli. 1.75
Requests for Masses. By William Dillon. 1.00
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Other Gospels. By Rev. W. Humphrey. 1.00
Labors of the Apostles. By Right Rev. Louis de Gosbriand, D. D. 1.00
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St. Joseph, Advocate of Hopeless Cases. Translated from the French of Rev. F. Huguet Mariclet. By Rev. Joseph A. Gentleman. By Maurice F. Ezan. 75
The New Testament. 99
The World's Columbian Catholic Congresses and Educational Exhibit. 1.25
Bar. By a member of the Michigan Bar. 75
The Means of Grace. Adapted from German by Rev. Richard Brennan, LL.D. 2.50

Table listing various books for sale, including 'Devout Instructions', 'The New Testament', 'Harmony Between Science and Revelation', etc.

BABY'S FACE

LOOKED LIKE RAW MEAT. Our baby's face and neck was all raw meat, and something awful to look at. The way that child suffered, mother and child never had any rest day or night as it constantly itched, and the blood used to flow down her cheeks. We had doctors and the dispensary with no result.

Pain-Killer advertisement with text: 'THERE IS NO KIND OF PAIN OR ACHE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE.'

98-IRELAND-98

Excursions to Ireland MAY AND JUNE County Wexford Celebrations Vinegar Hill and New Ross.

JULY Irish National Pilgrimage. Belfast Celebration. AUGUST Monuments to Tone and United Irishmen.

Pny-Pectoral advertisement: 'A QUICK CURE FOR COUGHS AND COLDS Very valuable Remedy in all affections of the THROAT or LUNGS.'

SMYTH & SON advertisement: 'Corner King and Clarence Streets, LONDON, ONTARIO. It will pay you to see us before placing your order.'

WESTON STAMP CO. advertisement: '100 Foreign Stamps, all different, for 10c. 1,000 Mixed Foreign Stamps, 40c. New price list post free on application.'

CHURCH BELLS advertisement: 'THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS. FURNISHING GENERAL COVER AND CHIMES.'

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

ERNEST GIRARDOT & CO. advertisement: 'PLUMBING WORK IN OPERATION. Can be Seen at our Warerooms, DUNDAS STREET. SMITH BROTHERS. Sautaire Plumbers and Heating Engineers. Sole Agents for Peerless Water Heaters. Telephone 838. LONDON, ONTARIO.'

REID'S HARDWARE advertisement: 'For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sinterette, the latest Wringers, Mangles, Cutlery, etc. 113 Dundas St., (North Side) London, Ont.'

Our Boys' and Girls' Annual

For 5 cents we will mail to any of our young readers a new story for boys, from the pen of the popular rev. story teller, Father Finn, S. J., and an interesting tale for girls, by Ella Lorraine Dorsey (both contained in, and written especially for our Boys' and Girls' Annual for 1888). An abundance of games, tricks, and other interesting items, together with a large number of pretty pictures, contribute to render our Boys' and Girls' Annual for 1888 a delightful book. Address—THOS. COFFEY, CATHOLIC RECORD OFFICE, London, Ont.

