

# 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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## Sweethearts Always.

BY DANIEL O'CONNOR.

If sweethearts were sweethearts always,  
Whether as maid or wife,  
No drop would be half as pleasant  
In the mingled draught of life.  
But the sweetheart has smiles and blushes;  
When the wife has frowns and sighs,  
And the wife's have a wretched glitter  
For the glow of the sweetheart's eyes.  
If lovers were lovers always,  
The same to sweetheart and wife,  
Who would change for a future of Eden,  
The joys of this cheerless life?  
But husbands grow grave and silent,  
And care on the anxious brow  
Of the wife's face the sunshine that pervades  
With the words of the marriage vow.  
Happy is he whose sweetheart  
Is a wife and sweetheart still—  
Who reads an unaltered address  
In the kiss, as of old, can thrill!  
Who has plucked the rose to find ever  
Its beauty and fragrance increase,  
As the flush of passion is mellower  
In love's unmeasured peace.  
Who sees in the step a lightness:  
Who finds in the form a grace;  
Who reads an unaltered brightness  
In the witchery of the face.  
Unaltered and unchanged. Ah, happy  
Is he crowned with such a life!  
Who drinks the wife pledging the sweet  
Heart,  
And toasts in the sweetheart the wife!

## MGR. SATOLLI ON SEMINARIES.

He Points out Advantages of the State Receives From the Church.

At the dedication on September 4, of the Seminary of the Archdiocese of St. Paul, Minn., the gift of Mr. James J. Hill, Mgr. Satolli, the Apostolic Delegate, delivered a splendid address. The English translation of it was read by the Rev. Dr. O'Gorman, as follows:

The solemn inauguration of the study of the seminary, philosophy and the sciences, and an occasion of congratulation and rejoicing to the clergy, the faithful, the citizens of this city, this State and the great North-West. An enterprise of this kind is beneficial not only to the Church but also to the State. Whatever fosters clerical and religious education makes for the cultivation of the civic virtues and therefore for the common good. Such is the relation between religion and the republic that whatever benefits or harms the one benefits or harms the other, for both come from the One Supreme Being and have been placed by Him in the world to live side by side in friendship. The young men trained for the ministry of the Church cannot and should not forget, whether during the years of their training or later on during the years of their ministry, that they are bound by the requirements of their office to foster and uphold by word and deed the highest and purest citizenship. Whoever studies history knows that the Church, in adversity or prosperity, has ever cared for the welfare of society, that as soon as she has gained a foothold anywhere, she established schools not only for the training of her ministers in their specifically professional studies, but also for the teaching to them and others of every science that was within the reach and compass of the various times within which she lived. That she has been the foster mother and the preserver of knowledge through the formative centuries of European civilization is a fact denied by no one who is not sunk in ignorance of the past. This being so, I am not wrong when I say that amongst the more remarkable and efficacious means for the promotion of the civic virtues is the institution of the seminaries, and that they are among the people's greatest benefactors and deserve greatest glory who employ genius, authority, wealth in establishing or perfecting homes where chosen youths of the Church and model citizens of the State.

Fifty years ago the illustrious Newman spoke thus of the Church in the United States: "Few passages in the history of the Church are better calculated to raise the Christian heart in admiration and gratitude to the Giver of All Good than her fortunes in the United States—fortunes which are still a greater promise in the future than the present accomplishment." Did he live and write to-day how much greater would be his admiration of the present condition of the American Church! For during the past fifty years this Church has made such progress as would take five centuries in other lands and ages. If this statement be true in regard to the country at large, how much more true is it in regard to the archdiocese of St. Paul, whose training impetus has carried in its train the suffragan dioceses of Minnesota and the two Dakotas! And yet your astonishment at the prosperity of the North-West in the religious and the temporal spheres will be diminished if you but stop to consider the two chief causes of it—John Ireland and J. J. Hill. With two such men religious and material progress can be but a matter of course. Given three things—breadth of mind to conceive, honest and inflexible will to execute, wealth to realize—and progress is a necessary result. In the making and the friendliness of these two men you will find combined those three qualifications, and, finding them, you need not wonder at the result.

About six years ago I was present at

the inauguration of the Catholic University of America in the capitol city of the United States. There I beheld present not only the hierarchy of the country but also the chief men of State, President Harrison, Vice-President Morton, the regretted Secretary of State, James G. Blaine, cabinet ministers, justices of the Supreme Court. What meant their presence and what was the burden of their sayings on that occasion? This, that, though they differed from us in religious belief, yet they had come to offer their congratulations because a Catholic university, glorious as it might be for the Church, could not but be advantageous to the republic, inasmuch as it fostered knowledge and morality, without which no government, much less a democracy, can live. They were right. After all, what is democracy but the best balancing between authority and liberty? And what is that balancing? Liberty safe and secure, accompanied with all the civic virtues, holding steadily the straight way between license and servitude; authority, which is the product not of human will and pleasure, but of God, the source and principle of all rights and duties, recognizing honestly that it is limited in exercise by the form of government adopted by the people, that it is vested in the man chosen by the people and therefore by Providence to be the bearer of it.

Now I could bring forth many arguments from Holy Writ and the traditional teaching of the Fathers and the Doctors to show that the Church has ever sought and upheld this just balancing of liberty and authority. Indeed she has been forced at times to pass under the yoke of despotism and license; but even then, when the passions of the despot or the fury of the abbe assailed her, she never ceased to vindicate the rights of just and moderate liberty against tyrants on the one hand and on the other the duty of the government to rule the people for the people's good: she is the holder of the scales wherein are laid liberty and authority and in her hand the scales balance. It is her peculiar glory to have saved the race from despotism and license, to have raised it from the shame of vice and the darkness of ignorance, to have called into being, wherever her voice was heard, a new civilization, which is Christianity, and have broken the idols of religions, and scattered fragments to have built up nations on principles that come from Heaven; and all this she has done by the powers of Him "who is able to raise out of stones children to Abraham." Look into history and you will see that in the Middle Ages she fostered, blessed and protected republics. They fell, it is true, but say not it was because of their connection with the Church. No; the usurper or the mob, the excess of authority and liberty, became deaf to her voice, violently upset the balancing of the scales in her hand, and so the medieval Republics went the way of all things and institutions human that assert their independence of God—they went to ruin. The one great lesson that Leo XIII. has taught the world during the eighteen years of his pontificate, has taught this country, in the Encyclical he addressed to us last year, is this, that the Republic cannot stand without religion and ought to live in friendly concord, peace and amity.

Think not I am wandering from the subject in hand. I have just stated what advantage the State may expect, and must receive if it would least and flourish, from the Church. Now, if the Church represents Christ and His teachings in regard to the whole human race, the Seminary represents the Church and her teachings in regard to the country, or that part of the country it is intended to benefit and influence. The seminary trains priests to the deepest and the highest principles of Christianity and in the practical application of these principles on which the State is founded—makes men, in one word, who, as they are ready to die, if need be, for the Church, should also be ready to die, if need be, for the country.

In the American people, as in the peoples of all times, there may be some things that seem to be opposed to morality and religion, but I honestly acknowledge that there are many more things that are in accord with and favorable to Christianity; so that it is true to say, taking all in all, that you should be the training of our priests as to make this situation evident to them and fit them to deal with it. There is some evil in society. What then? Shall the priest go into despair and retire from contact with men? Heaven forbid! Come down among men; clasp hands with them; let your ministry be co-operative in every good social work, with every man that offers to stand by your side in the fight against evil; live amid and with the people; do not hate the people because of their weaknesses; speak as one having authority; draw the people in all charity by word and example to the sweet service of Christ. The race about you is impregnated with the spirit of liberty, industry and manly assurance—a noble field in which to work. Oh! priests of America, if you but add to the natural virtues of the

race the supernatural virtues of your faith, and, thus prepared, live in the people, with the people, and for the people. I have spoken the word "supernatural." Now the great peril of this age is that it shall drift away from naturalism. That its knowledge and morality shall cease to be founded on principles that come to us from Revelation. Nothing is more contrary to Christianity and social well-being than training our clergy that, while knowing things supernatural, they will not remain ignorant of the natural sciences; they must be able to show that the natural and the supernatural orders harmonize—how faith and reason, theology, the science of things revealed, and all the sciences of men concerning nature cannot but be in accord, as proceeding from the Eternal Truth. In this important work of education these natural sciences should be kept prominently in view which correspond to the conditions and needs of the present age. From this consideration I draw a special commendation for this Seminary of St. Paul, where, in addition to the principal studies of theology and philosophy, are to be arranged specially cultivated all the thoughts of men and are become in the hands of too many masters an armory of weapons against Christianity. Let the students that shall come forth from this seminary wrest the weapons from the foe and thus draw the reason of the faith that is in them not only from revelation but also from nature.

I am not of those who despair of this country of ours. I see in the present condition of mankind three elements or phenomena which rather tend to the restoration and extension of Christianity and should be taken into account in the shaping of a seminary to-day, if our priests are to be fitted to bring back to us the society for Christ. The first is that the age feels the need of belief; the second, that scientists hold in high esteem facts and experiments; the third is that mankind is groping for the solution of what is known as the social question. Now such should be the training of our priests that they may show the world that its aspiration after belief is to be realized in the Christian religion and in the Church which is its organized form and concrete expression of Christianity; that they may show that Christian truth is based on and protected on all sides by the experiences of centuries and the most authoritative facts of history; that they may show that the social question can find no consistent solution but in the principles as taught by the Saviour and in the application of these principles as offered and imposed by the Church.

Any other solution starts from wrong principles, or leads to false conclusions, or is lacking in practical power to get accepted by the passions and interests of the two parties concerned—the classes and the masses, the capitalist and the laborer. In our seminaries theology teaches the principles of individual and national morality revealed by God; the strict logical method of study teaches how to draw carefully inference from premises; the moral discipline trains in the practical application of ethical conclusions to conduct, private and public, and, finally, the social power given by Christ to His Church holds within the boundaries of justice, duty and charity the contending divisions of humanity. The Church alone can throw across the chasm the bridge and on the bridge set the guards for the struggling mass to pass in safety to social peace and universal brotherhood. I am free to confess that Christianity has not yet come into full and complete possession of the world, but that in the past she has had her ebb and tide. What blessings could we live to see at high tide, to behold her inspiring and directing the leading nations of the civilized world? Would it be too rash to assert that such a glorious moment is at hand for America? I know there are difficulties to overcome, dangers to prevent and avoid, yet it is commonly thought and securely anticipated that Christianity is on the eve of one of its greatest triumphs in this land. Great are the hopes of this people, high and noble its projects, intense its aspirations, vast its enterprises and wonderful all its accomplishments. Throughout all its discourses and inventions runs a great Christian principle—the common good, the benefit of the people—and the result, whether intended or not, is the glorification of the world's Creator. Oh that the century might open its eyes and see whether its justly boasted progress tends of itself! and having its eyes open, that it might consciously intend what is implied in the very nature and Maker of all things. Is this a dream, think you, or rather, is not the age prepared to entone its Te Deum? At any rate, give us seminaries like this, multiply them in the land, and the wished for consummation will come quickly.

And now, Mr. Hill, permit me to address you directly not only in my own name but also in the name of him who in virtue of the leadership of the Church takes as done to himself what ever is done for the education of youth

and especially of the clergy. Two years ago, dear sir, you spoke to me of the institution which has been dedicated to-day and your description of the Catholic priest such as you understood he should be to accomplish his mission in this century shall never be forgotten by me. You would have God and a social guide of his people. You would have the moral honesty of his life based not only on motives of faith but also on the social ground that he owed to the community the spectacle of a blameless citizenship and so you would have his private life follow that golden mean that lies between luxury and penury, and you acknowledged that these thoughts guided your magnificent project. These were noble thoughts, and in this group of buildings you have given them their most fitting expression. Many, sir, are the monuments you will leave behind you to bear to remotest posterity the fame of your broad, benevolent, and your Christian and generous heart—half the continent belted with iron roads, palatial steamers ploughing our inland seas, vast tracts of land brought into cultivation and teeming with an innumerable population, the growth of your enterprises and soon, we hope, to become one great metropolis. But, sir, greater, nobler and more lasting than all the works to which is attached your name is this institution. For you have given it to a Church that can die from earth only with the race. It is an institution that deals with souls and things that are immortal; it is an institution that reaps the greatest blessings that heaven can bestow on mankind. And so may it prove a blessing in life and in death, in time and eternity to yourself, to the noble-hearted wife who rejoices in the work, and to the children who are the inheritors of the glory that the work will bring to the name of J. J. Hill.

**THE "NEW WOMAN" REALLY AN ANCIENT WOMAN.**

Much ado has in recent years been made about what is called "the liberation of woman." Women are declared to have been in our time freed as a class from many fetters of old-fashioned conventionalities. There is, of course, something in all this. There is no doubt that the reform, for instance, of the laws relating to independent property rights for married women was an improvement over the theories that had grown up in the English common law after the so-called Reformation. But it is difficult to see what else has been gained of use to women at large by the agitation of the "woman" question.

Now we hear much of the "New Woman." She is described as ambitious for many sorts of opportunity for self-advancement hitherto denied her. Among these opportunities is that of the higher education. The daily press has endeavored to make much out of this head out of the fact that the Catholic University at Washington has signified its willingness to admit women on equal terms with men to all the courses of study in its faculty of philosophy. "Tremendous!" they exclaim, "here is the conservative Catholic Church approving of the New Woman." As to that it is to be observed, first, that the term "conservative" is constantly abused in its application to the Church. Of course the Church is conservative in the proper sense of that term; that is to say, it preserves all that ought to be preserved. But it is not conservative in the sense of being opposed on principle to change.

We have had altogether too much of this twaddle about conservativeness being characteristic of the Catholic Church. There are, it is true, many Catholics who like to pose as conservatives, in the ultra sense of the term, just as there are many others who pass for radicals of an advanced type. Between these extremes are every degree of conservatism or radicalism among Catholics. It would be strange if it were not so, as the Catholic Church embraces men of every race, temperament and disposition. It has, of course, and dignified old fogies who imagine themselves, even though the laymen, invested with some sort of authority to warn the Church of danger from innovations, and others, dreaming theorists these, who are unhappy because the Church does not enter with enthusiasm into all their schemes for part of our human nature and affects towards one or the other of the two parties. The inclination to conservatism in one direction or the other according to their personal temperament. But it is slander on the Catholic Church to speak of it as "conservative" in the sense of an instinctive opposition to change. There can be no life without change, and the Catholic Church is a living organism. The truth, of which the Church is the depository, does not change, but the Church itself in its outward aspects is a thing of real progress constantly undergoing modifications of these aspects so as better to enable it, according to circumstances of the time, the

place and the people to fulfill its mission as a teacher of the truth and minister of the sacraments. In fact, in this very matter of affording to women every reasonable opportunity of employing the talents which God has bestowed upon the Catholic Church, has always kept itself not merely abreast of the times but in advance of them. Look at the lives of some of the saintly women of the olden time; centuries ago there were Saint Catharine of Sienna, Saint Catharine of Genoa, Saint Teresa, not to speak of Joan of Arc. No so-called "conservative" notions that all women, like children, should be seen but not heard, prevented these women from speaking with all the authority from their tried and acknowledged ability to men of high station in the Church. And, as Monsignor Satolli, the Apostolic Delegate is reported to have said the other day when asked for his views on the admission of women to the Catholic University, women were, in former times, when the influence of the Catholic Church was predominant in Europe, admitted to many of the universities of Bologna, Pavia, and Rome. There were universities in those times when the universities were under Catholic control, in which women not only studied but taught.

The sum and substance of the facts connected with the talk about the coming of a "New Woman" are that the New Woman is in reality a rejuvenation of a very Ancient Woman. The simple fact is that most people who are called Protestants have, intellectually outgrown the prejudices that formed some of the distinctive marks of Protestantism and with this return to good sense are, naturally, brought to realize that woman was made especially to suffer from the repressive tendency of these prejudices. It is possible that something of license may at first follow the liberation of women from the repressive Protestant conventionalities, but gradually the true Christian doctrine that God requires from women, as well as men, the useful employment of all their talents will operate as check on the tendency to succeed. In the meantime the Catholic religion, as Monsignor Satolli intimates, presents no obstacles to the legitimate development and improvement of her intellect and capabilities by the New Woman, any more than it did by her remote grand-mother, the Ancient Woman liberated by Christianity, and enlightened and guided by its precepts.—Catholic Review.

**DEPEW VISITS LOURDES.**

Is Puzzled by the Performance of a Miracle—Investigates the Matter.

Chauncey Depew, of New York, who returned from Europe Sunday, tells the following story of his visit to Lourdes and of the miracle which he witnessed:

"Being near Lourdes while in the Pyrenees," says Mr. Depew, "I paid a visit to the shrine. The village church stands on a high hill, and on one side is a precipice running down to the river about two hundred feet. At the bottom is a grotto, such as are found in the rocks in that region, about a hundred feet deep, irregular and rough in shape. The legend of the place is that in 1858 the Virgin appeared to a child in this grotto with promise of healing for the sick, and a fountain burst forth, the waters of which have miraculous power.

**WHAT HAS FAITH DONE?**

"Faith in this has built broad highways along the river and over the hills for the pilgrims to march on, constructed two splendid roads from the plain to the church, enclosing within the arches, on which they are carried, a broad piazza and under the terrace of the first landing a basilica for thousands of worshippers. Alongside the grotto is a bathing place, with four bath tubs filled with cold water for the patients. Within a few months, however, they became so devoted to their hard life that they made their vows perpetual, and have adopted, with the name, the rule of the old Catholic Order of St. Benedict. May it be granted these evidently honest souls to go farther, and unite themselves to the body of the Church, under whose guidance alone the domestic life can flourish. These Protestant Benedictines have been devoting themselves to the care of orphaned and cripple boys of Fallington, Pa. They have secured land at Jericho Mountain, Pinesville, Pa., and will soon erect a monastery upon it, and carry out their charities on a larger scale. Their founder, whom they call Father Hugh, was formerly known as Russell Whitcomb, and was a successful young business man in Boston. These are not the first Protestant Benedictines. Father Ignatius, whose visit to Boston a few years ago, and whose public appearances in the full Benedictine habit will be remembered, founded a similar community and also a sisterhood. The abode of the monks was Llanthony Abbey, in Wales. But while Father Ignatius was sojourning in America some of the monks and nearly all the nuns became Catholic.—Boston Pilot.

**PROTESTANT MONKS.**

The latest development in the High Church party—or, as they are now beginning to be called, the Catholic party—in the Protestant Episcopal Church, is a community of monks called the Monks of St. Benedict. They were originally called "The Brothers of the Church," having been initiated by Bishop Potter, last fall, at St. Chrysostom's chapel, New York. They began with temporary vows, but an exceedingly austere rule. Within a few months, however, they became so devoted to their hard life that they made their vows perpetual, and have adopted, with the name, the rule of the old Catholic Order of St. Benedict. May it be granted these evidently honest souls to go farther, and unite themselves to the body of the Church, under whose guidance alone the domestic life can flourish. These Protestant Benedictines have been devoting themselves to the care of orphaned and cripple boys of Fallington, Pa. They have secured land at Jericho Mountain, Pinesville, Pa., and will soon erect a monastery upon it, and carry out their charities on a larger scale. Their founder, whom they call Father Hugh, was formerly known as Russell Whitcomb, and was a successful young business man in Boston. These are not the first Protestant Benedictines. Father Ignatius, whose visit to Boston a few years ago, and whose public appearances in the full Benedictine habit will be remembered, founded a similar community and also a sisterhood. The abode of the monks was Llanthony Abbey, in Wales. But while Father Ignatius was sojourning in America some of the monks and nearly all the nuns became Catholic.—Boston Pilot.

**OH LORD, HELP THIS SICK MAN!**

"In the afternoon a vast procession formed at the grotto and marched along the river, turning into the piazza as it passes the point where the road rises from the plain upon the arches to the church. On side of the piazza were placed in a row some hundreds of little wagons, each holding an incurable patient. The sight of these helpless, and, except by miracle, hopeless men, women and children in every stage of distortion or living death is affecting beyond words. As the head of the procession reached the first wagon the priest elevated the Host before the patient. Another priest, with a voice of great power, cried out: 'Oh Lord, help this sick man!' The hundreds of priests and 5,000 pilgrims repeated the cry in unison. As the procession moved down the line of wagons, halting and repeating these supplications before each one, the excitement became painful in its intensity. The patients grew frenzied with anxiety and hope.

**A MIRACLE.**

"As I was crossing the piazza after this scene, from one of the dispensing wagons I heard my name called. It

was occupied by a lady, and was drawn by her son, a student at the College of Physicians and Surgeons in New York. Both had recognized me, having heard me speak in New York. She said the doctors at home had told her that science and skill could do nothing, and she must make herself as comfortable as possible until the end, which was only a few months off. So she had come to Lourdes with faith and hope. I asked the grounds of her hopes, and she said: 'Why a miracle was performed this afternoon before your eyes. Did you not see it? That was the cause of the great excitement.' This was her story. A young girl, who was staying at the same hotel as she did, had been unable to walk or put her foot to the ground for six years. She had suffered frightful pain, and screamed with agony when dipped in the icy water. She had been bathed six successive days and after the procession passed that afternoon had called out that she was cured. I said to the medical student, 'What do you know about this?' He said he had seen the knee bandaged at 12 o'clock that day. It was swollen badly and he counted twenty-eight running sores. I told him I must see that girl.

**DEPEW INVESTIGATES IT.**

"The pilgrims were mobbing the purification room, to which she had been taken, to see or touch her, and the attendants were doing their best to keep them out and get them away. My medical guide, with true New York audacity, called out: 'The distinguished Dr. Chauncey Depew wants to see the patient.' Instantly a way was cleared, and in a few minutes I was inside. The girl was not there, having been carried home to escape the crowd. There was an English doctor, and I appealed to him. He said he had dressed the leg at noon. It was swollen and incurable; that he had cut the bandages off a half hour before, and the leg was healed, and the girl could walk, and he showed me the cut bandage. It was about two feet long, and had been slit with a knife from top to bottom. I then insisted I must see the girl. About 6 that evening my student acquaintance came to my hotel with a message that she and her friends would be glad to see me. The son and I started off instantly.

**CHAUNCEY IS PUZZLED.**

"I found a young lady innocent, happy face. She told her story substantially as I had heard it, and that she had been unable to walk a step in six years. I asked her if she could walk now, and she went several times around the room, limping some, but with no apparent pain. I then ventured to request a sight of the knee. Her friends said certainly. The knee seemed quite normal. The flesh and spots marked the places where the sores had been, but the sores were healed and healthy skin and not scales over them. I have little faith in modern miracles, but this case puzzled me. Of course, its weak point, so far as I am concerned, is that I did not see her before the alleged cure. The testimony, however, of the New York medical student, of his mother, and of the English doctor was clear and positive. They might have been deceived, or tried to deceive me, though neither seems probable."

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

London, Saturday, Sept 28, 1895.

RELIGIOUS TEACHING IN THE SCHOOLS.

On the subject of religious education in the schools, the Anglican Provincial Synod, which met last week in Montreal, has issued a strong pronouncement in favor of the establishment of schools which shall be under control of the Church, and in which there shall be distinctive religious teaching.

There have been before now resolutions passed by particular diocesan synods of the Church of England, with the same object in view, but other dioceses have either steadfastly refused to take action on the matter, or have positively disagreed with the resolutions passed by their sister dioceses, and it was therefore difficult to say what position the Church as a whole would take.

The Rev. Dr. Langtry, of Toronto, from the report given of his speech before the synod, appears to be one of those who despond of producing any effect by even the strongest resolutions of the Church in favor of religion in the schools.

Archdeacon Brigstocke was similarly in favor of Church schools, but did not consider that the time had arrived for the Church to declare itself for them, and he supported the adoption of a motion looking toward the introduction of such religious teaching into the schools as might be agreed upon by a compromise with other denominations.

This half way measure, however, was not successful with the synod, though it was the proposal of the committee to which the consideration of the matter had been referred, and the more decisive stand was taken whereby it was resolved to declare in favor of a system of church schools, with a definite religious teaching.

This is precisely the ground which has been taken all along by Catholics in reference to Catholic children. There is no doubt that if the Church of England had long ago declared its desire to have separate schools, as it has now done, it would have succeeded equally with Catholics, in having schools to its liking; but it had no fixed principle to guide it in the matter of education, and to this fact is attributable in a great measure the creation of a public sentiment in favor

of a school system which has practically no religious teaching at all.

We believe that the synod acted wisely in declaring itself in favor of religion in the schools, but it has done this too late, and it will now find a serious difficulty in the way of securing such a school system as it desires, though it has also passed a resolution "to appoint committees for each civil province of the Dominion, to consult with other religious bodies for the purpose of adopting a systematic scheme for the introduction of religion into the schools."

It is almost needless to say that we have no confidence in the success of any scheme whereby an indefinite religious teaching may be introduced into the schools. It will be next to impossible for the various religious denominations to agree upon any such common religious platform, and if it were possible, such teaching would be without fruit.

It is for this reason that Catholics have all along maintained the necessity of separate schools, and we have said that the Synod has acted rationally in maintaining it also, though so strong a party in that body wished to pass a resolution favorable to a less definite system of religious instruction.

The Hon. G. W. Allan, of Toronto, declared that to his knowledge "hundreds of children in Ontario are growing up in utter ignorance of the principles of Christian knowledge, and with nothing to assist them in their daily life as members of a Christian community. The education of the Province had become almost wholly secular. At one time there had been a certain amount of religious instruction, but even this had disappeared."

Of course we are told the common school is not the place for this sort of thing, and religious instruction should be given in the home and the Sunday school. He believed that this argument is utterly fallacious. He was prepared to say after some experience, that when the children came to the Sunday schools they were deplorably ignorant of the Bible; and if the present system continued, he believed the outlook for the welfare and happiness of the Dominion will be most lamentable.

The Hon. Mr. Allan also referred with pleasure to words uttered during the discussion by Chancellor Henneker in reference to the school system of Quebec, and he envied for Ontario features of the Quebec system of education.

Mr. Henneker had said in reference to Quebec that in that Province, notwithstanding the fact that the Protestants constitute only one seventh of the population, the character of legislation had been such that "religious instruction has been carefully guarded and provided for. Even before Confederation provision had been made to this effect with great care and delicate consideration for the minority. If this could be done in a Province where only one seventh of the people are Protestants, surely it could be done in Provinces where Protestants form a large majority of the population."

The fact is that the disastrous results of abolishing religious teaching from the schools are becoming plain now to Protestants, though in the past they refused to listen to the warning voice raised by Catholics against a godless school system. The Protestant population generally did not, and do not to this day, appreciate the importance of religion, and this is why it has been driven from the schools, with the results deplorable in such strong language by Mr. Allan and other members of the synod.

There is and there always will be a difficulty about religious teaching in mixed schools, and the only way in which the difficulty can be met fairly is by allowing a fair proportion of State aid to denominational schools, as

is done in favor of Catholics in Ontario, and Protestants in Quebec; and we are satisfied that Protestants are themselves conscious of this; but it is only because many Protestants so hate the Catholic Church that they prefer to see their own children grow up without religion, rather than that Catholics should have their own schools, that there has been so much outcry against separate schools, and that the schools of Ontario, so generally excellent in some respects, are defective in the matter of teaching religion and morality.

It is not due to Catholics that this is the case. This was admitted by several members of the synod, among whom we may mention the Rev. Dean McKenzie, of Brantford, who said, "The harm generally arose from the unhappy divisions existing among Protestants."

It cannot be expected that there should be agreement as to any system of religion to be taught in the Public schools, where there is only a Babel of religions existing. The proper remedy would be a general return to the unity of faith; but as this is not to be expected within a reasonable lapse of time, the only present resource is to agree upon some *modus vivendi* which will bridge the difficulties of the position. But this bridging of the difficulty is not to be effected by abolishing religious teaching, as was attempted in Manitoba, with deplorable results.

A CLOSE OBSERVER AMONG A CATHOLIC PEOPLE.

Among those who are fond of misrepresenting the Catholic Church there is no assertion more common than that the Church is exceedingly wealthy, impoverishing the people, and that by exorbitant taxation of the people of Quebec it has rendered itself an intolerable burden on the population of that Province. This has been the burden of many a newspaper article published in that portion of the Ontario press which is hostile to Catholics, and especially to French-Canadians.

In proof of these statements it has been customary to point to the numerous educational and charitable institutions which are in the sister Province, and especially to the magnificent parish churches which are to be seen throughout the Province, only a few miles from each other, at most, and sometimes in closer proximity.

Mr. Andrew Patullo, the liberal-minded and appreciative editor of the Woodstock Sentinel-Review, recently made a trip through Quebec, and his observations bearing on this point, and his inferences therefrom, have been remarkably accurate. He recognizes that for a population united in one faith, the church accommodation in that Province is not excessive. He says, in his account of his trip: "In Catholic sections in Quebec one church usually does for a village or town, sometimes for several villages or a whole district. In Ontario in the same area there would be the churches of numerous denominations."

It does not require great proficiency in the science of calculation to understand that under such circumstances the one church built for the use of a large congregation such as will attend it in Quebec, may be of much more ample dimensions and a more elaborate building in every way than any one of the churches of half a dozen or half a score Protestant churches would be if built within the same area, without bearing any more heavily, or so heavily, upon the people.

Mr. Patullo adds: "In this way all the devotion of a community centres in one church edifice of great proportions rather than in many."

Another fact is mentioned which shows that this is the correct view of the matter, and accordingly, as there are places where Protestants outnumber the Catholics, it was found that the latter were not able to build such fine church edifices as elsewhere. Mr. Patullo gives an instance of this kind as confirming his view of the matter: "For instance, in a village at which I stopped, where the Catholics are in a minority, a church of moderate proportions was in marked contrast to the edifice usually found in a place of the same size where the population is entirely or almost wholly Catholic."

The name of the village Mr. Patullo has in view is not given, but he tells us that, notwithstanding the preponderance of Protestants there, the Protestant churches are not what might be expected, as there are over half a dozen struggling churches belonging to various denominations. He adds: "If all the Protestants had been united into one great congregation they could have kept up a splendid

edifice and supported with success and liberality all the religious agencies usually connected with pastoral work. It is a question whether the burden borne by the people in supporting one great Catholic church and the religious agencies ordinarily connected therewith is greater than the self-imposed burden of the Protestants, who, through their divisions, keep up half-a-dozen weak and self-consuming churches rather than unite in one strong, healthy and aggressive organization."

As far as the aggressiveness in concerned, the genial editor of the Sentinel-Review might have found plenty of it, for it is notorious that in the efforts at French evangelization, and in the attacks made from time to time on Catholic institutions and practices, there is a good deal of aggressiveness exhibited by a certain section of the Protestants, though not to the extent to which we are the victims of such aggressiveness in Ontario, where Catholics are kept in a perpetual state of militancy in order to preserve their rights of citizenship. In Quebec the great body of the Protestants have observed the quiet and peaceable disposition of their Catholic neighbors, and the effect has been to make them reciprocate the good-will they have everywhere met with, and so among the Quebec Protestants there is not found to any considerable extent that aggressiveness which results in the establishment of the A. P. A. and similar organizations in Ontario, Manitoba and other Provinces of the Dominion. On the contrary, there are many Protestants of Quebec who have made it their special business, regarding it as a duty, to mollify the Protestants of Ontario by pointing out the fact so well known to them, that the Catholics of Quebec are actuated by a spirit of toleration which it would be well for the Protestants of Ontario to be guided by in their dealings with the Catholic minority.

Among those who have done this we may specify the Hon. Messrs. Joly, Pope, and Holton, and Mr. Foster of Montreal, to all of whom great credit is due for having braved hostile criticism in order to create a friendly feeling between the diverse creeds and nationalities.

Mr. Patullo's thorough Protestantism is not suspected, and hence his testimony to the inherent weakness of a system which has for its primary principle the right of individuals to pass judgment on all matters of religious controversy, is all the more valuable. He does not draw from the facts the inference that the Catholic principle of Church authority in matters of faith is the one divinely established, but he admits that, humanly speaking, it is more fruitful in good results. He says: "One thing seems certain, whatever the merits or demerits of the diverse systems may be, it is clear that in such a country division amongst Protestants means weakness, and the effort to keep up denominational agencies where there is no room for division, seems a great and inexcusable waste of money and energy."

Herein lies the secret, therefore, of the power of the Catholic Church to give religious education to her children, and to establish institutions for the relief of every species of affliction and misery to which humanity is liable. The orphan asylums, hospitals, academies, and other institutions which the Catholic Church establishes everywhere prove the efficacy of Catholic teaching by the test of good results effected by the unity of Catholic doctrine and ecclesiastical discipline. It is not by any extraordinary wealth either of the Catholics themselves or of the Church that these results are achieved, but by the spirit of self-sacrifice of the Catholic people who maintain the institutions referred to. These institutions are not the signs of great wealth, and they do not enrich any one. They are merely what are needed for the remedying of conditions which are the necessary concomitants of humanity, and it is the unity of Catholics which enables them to do much in this way with comparatively small resources.

Mr. Patullo makes a remark on another subject which we cannot well pass without mentioning here. Among the things that surprised him in Quebec, was the fact that "The Catholic churches are always open. It would not be easy to go into one of them at any hour of the day and not find silent worshippers."

This fact is not peculiar to Quebec, and our observant traveller might have noticed the same thing even in our churches in Ontario, though necessarily the extent to which the churches are visited during the day depends much upon the amount of time at the disposal of the people, and of course the working-classes have not a great

amount of time at their command for this purpose. Still the Catholic faith is a lively faith, and the corporal presence of our Lord in the Holy Eucharist is a great incentive to Catholic devotion; for Catholics feel that in the church, in the presence of the Blessed Sacrament, they may commune with our Lord Himself in a homelike manner which is not thought of by those who have no conception of the actuality of the Divine Presence.

A NEW PHASE OF THE SCHOOL QUESTION.

When the question of religious teaching in schools is brought up it is usually supposed that Catholics are the sole people thereby affected, and the result is that a certain class who are hostile to anything which Catholics advocate are at once found ranged in opposition.

It is true that Catholics have, and will continue to have, fixed convictions on the subject of religious education in the schools, but there are others whose convictions are similar to those we entertain. It is only because the Protestant sects cannot attain to unity of sentiment on any religious question or doctrine that we find so much readiness among our Protestant fellow citizens to applaud any speaker or writer who proclaims plainly that he is in favor of purely secular schools where no special religious dogmas will be taught. But the better informed and more zealously religious Protestants are not in favor of a non-religious or godless education, and this fact was emphasized at a meeting of the Detroit Methodist Episcopal Conference held at Ann Arbor on the 12th inst.

The question of purely secular education was raised by Dr. Arthur Edwards, of Chicago, editor of the North-Western Christian Advocate, who made an address in favor of introducing religious teaching into the Public schools and State universities. He did this in view of the fact that recent reports of the Methodist Episcopal Church of the United States show that this Church has in operation 200 schools and colleges, chiefly in the cities, with a working force of 2,550 teachers and 45,000 students.

Dr. Edwards stated that the Roman Catholic Church affords an example to all Christians in their zeal for making education thorough, both in secular and religious subjects, and he expressed his admiration of the thoroughness of the educational work of the Catholics, stating that if the Methodists of Michigan were as loyal as the Catholics, their college at Albion would soon be too small for the number of students desirous of entering it.

Dr. Edwards was followed in his address by President Fiske, who made a strong appeal to members of the Conference to support Albion College, and the appeal was followed by many promises of substantial support.

It has been the custom of the enemies of the Catholic Church to represent the Catholic school system because they maintain parochial schools in which the Catholic religion is taught; but we never hear or read of any similar accusations against the Methodist Episcopalians or other like bodies because of their denominational educational institutions; for it must be remembered that the Episcopal Methodist is but a little one among the sects thriving in the soil of the United States. If the denominational schools of the various Protestant bodies were all accounted, the total number of schools and pupils attending would be a surprise to many who think, or pretend to think, that all patriotic Americans should send their children to the Public schools under pain of being regarded as enemies to the American constitution. A few such facts as those disclosed by Dr. Edwards will throw much light upon the inwardness of Apaim, which pretends to find a danger threatening American institutions in the Catholic preference for Catholic schools, while the sects are permitted to have as many denominational schools as they please without any question being raised as to their patriotism.

TWO OPINIONS OF TIM HEALY.

Boston Pilot: The Irish cause would be worse than a farce under the management of a man like T. M. Healy. Catholic Record: Some of Tim Healy's colleagues would like to drive him out of parliament. Tim's tongue is as rough as a rasp, but he could not be well spared from the Irish ranks. He is right in fighting bossism, but he is wrong as to the time in which he chooses to do it. This is only a side issue, and he ought to wait until the main issue—Home Rule—is definitely settled.

The Catholic Record, of London, has not expressed this opinion of Mr. T. M. Healy. It must be some other Catholic Record. This young gentleman has, no doubt, some very good qualities, but we must confess that we would be delighted were we advised that he had retired from the political life of Ireland. The other Catholic Record seems to think that Mr. Healy deserves praise because he is fighting "bossism." In all sincerity we must declare that this is nonsense. In Irish politics, as in the politics of every other country, the majority must rule; and when Mr. T. M. Healy and one or two followers imagine that they should be permitted to have their own way, in spite of the will of the majority, they simply make themselves ridiculous and become a nuisance.

RUMORS CONCERNING THE POPE'S TEMPORAL POWER.

A despatch has been published from Rome to some of the London papers to the effect that it is seriously proposed by many wealthy Catholics, including a number of Spanish and French grandees and nobles, to purchase a small territory for the Pope from the Italian Government, so that the independence of the Holy See may become once more a reality.

The plan comprises the acquisition of the part of the right bank of the Tiber known as the Leonine City; and the site of St. Peter's church and the Vatican palace would, of course, be included within the territory thus assured to the Holy Father.

It is said that negotiations are now progressing between the Vatican and Quirinal for the purpose of bringing this plan to a successful issue, and that the Cabinets of Europe have been for some time acquainted with the details of the plan, and that some of the Catholic powers, especially Spain, will contribute toward the purchase.

While not denying the possibility of carrying out such a plan, we do not deem it probable that anything of the kind is to be attempted, though it is said that the Italian Government in its present financial straits would be glad to acquire the cash which it is proposed to offer as purchase money, as the national bankruptcy which now threatens the country might thus be averted.

It is certainly not a fair bargain that the Holy Father or those who have his interests at heart should be compelled to purchase what already belongs to him by right and was taken from him by an act of usurpation and spoliation. Besides, all guarantees made already by the Italian Government professedly to secure the Pope's independence have been grossly violated, and there is no assurance that they would not be violated again at the first opportunity—perhaps almost as soon as the purchase money would be safe in the coffers of the Government. Yet it is certain that the question of the restoration of the Pope's temporal authority is still a living issue. Popes Pius IX and Leo XIII never gave consent to the act of spoliation, but always protested strongly against it, and it is not to be expected that friendly relations can be restored between the Pope and the Italian Government till reparation be made. The Catholics of Europe entertain still the hope that this reparation will come, even though it should be brought about by the intervention of the powers, for it is certainly to their interest that the Holy Father should not be the subject of any Government which may at any time become hostile, even though it be now on friendly terms with them. In this the Protestant powers are as deeply interested as the Catholic, in proportion to the number of their Catholic subjects, and it is neither impossible nor improbable that both England and Germany may have a hand in the re-establishment of a Papal State.

EDITORIAL NOTES. The St. Thomas Times stated in Friday's issue that on the first Sunday in October (the 6th prox.) an address and testimonial will be presented to Rev. Dr. Flannery, by his parishioners, as acknowledgment of twenty-five years hard work and faithful service in that parish.

We ask our subscribers to read the advertisement of Benziger's Home Annual, which appears in another column. In a few days we expect to receive a stock of this excellent publication. Orders may be sent now and they will be filled immediately on the arrival of the books. The Annual of this year surpasses any hitherto published.

An old subscriber asks (1) the significance of the letters I. H. S., frequently

used as a symbol. They are the words Jesus Hominis Salvatoris, this is the sense conveyed by the man marries without obtaining the consent of his parents. Such void before the institution of the marriage. If such a marriage is contracted, the practical Catholic, or have it after procurement.

Pope Leo XIII. of arbitrating the boundary of the republics, the having required a controversy, been appointed gate the fact and to make a factory and

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A Dream. BY JAMES WHITCOMB RILEY.

Oh, it was but a dream I had While the musician played— And here the sky, and here the glad Old ocean kissed the glade.

A PROTESTANT'S MUNIFICENT GIFT.

The munificent new ecclesiastical seminary which the Archdiocese of St. Paul, Minn., owes to the munificence of Mr. James J. Hill, president of the Great Northern Railroad, was dedicated with imposing ceremonies on the morning of Wednesday, Sept. 4.

Archbishop Ireland said in the course of his eloquent address:— St. Paul's Seminary proclaims to-night its solemn pledge that the education given within its walls shall be at all times the best and the highest.

Christ yesterday, to-day and to-morrow. The Saviour of the past is the Saviour of the present, and will be the Saviour of the future. His doctrines and His moral enactments, not reduced by one jot or tittle, as understood and interpreted by the traditional Church, the Church of ages and of nations, the Catholic Church—there is the great subject matter of seminary teaching.

Side by side with theology in seminary halls would I enthroned the sciences in their fullest modern statures. They relate the wisdom and power of God in nature, as revelation tells of His extraordinary mercies in the supernatural order. The sciences covet the aid of faith, which is a voice from the far-beyond, whereof nature is silent. Faith appeals to the sciences for confirmations of its credibility.

Political economy and sociology are so akin to moral theology that I should bring them into the closest quarters with it. Man is born for earth and heaven, and while the latter is the more important, the former cannot be overlooked. The ethical duties of men are more clearly told when the world is well known in which we live and move, and the world itself will work more surely toward its own welfare when its activities will have been leavened by the eternal principles of justice and charity, which religion brings down to it as peace offerings from heaven.

Literature should be called upon to unfold in seminary halls the treasury of its graces and elegance of form. Religion will teach it the lesson that beauty is the splendid reflection of truth and purity, and religion in its turn will confess that in respect for its author it is willing to robe itself in worthiest garb, when presenting itself to the children of men. Culture, refinement, scholarship are and must ever be the characteristics of Christ's priesthood.

The country has no greater need than that of men who by correct thought and courageous heart are pillars of the social order, who know rights in duties and duties in rights, who sway neither to one side nor to the other, holding themselves sternly on the lines of law and principle. Be it the special mission of St. Paul's seminary to enrich with such men our America.

The principles of republican government permeate Catholic theology; the teaching of those principles in the seminary will be the natural flowering of its Catholicity. Allegiance shall be plenary to Church and to country, to each one in its own sphere; to Church

in matters of supernatural belief and of ethical precepts—to country in all that appertains to the temporal interests of society. There is no room for divided allegiance. Aye, may rich blessings come to the North-West from St. Paul's Seminary.

The influences radiating from the seminary will reach more immediately the people of its own religious faith. They are a large part of the general population of the North-West. Beyond them, however, will its influences go. Its spirit will be to work for the whole people, offering its thought to uphold every noble cause, and willing to cooperate with all men who labor to serve God, humanity and country. No narrowing lines, holding back from doing good wherever, for whomsoever and with whomsoever, will ever be drawn around St. Paul's Seminary. Allies will ever be here for those who heal the wounds of suffering humanity, or strengthen the social bonds and the institutions of the country. Allies will ever be here who extend the hand in welfare for the living God of the universe, and Christ Jesus, the Saviour of men.

And now I pronounce the name of the founder, the father of St. Paul's Seminary, that you may praise and bless him—James J. Hill. Before a word had passed between him and me, James J. Hill had meditated in his own mind upon the singular advantage to come from well-educated clergy, and had formed the resolution which this day witnesses the glorious consummation. The merit of the whole project, from the first to the present moment, is all his own. The fruits which are to come from it will be the fruits of his thoughts and his munificence.

To the carrying out of his project he has donated the princely sum of \$500,000. The highest use of wealth is in the service of humanity, and the owner is never so worthy of his possessions as when by dedicating it to a noble cause he proves himself superior to all its fascinations save that of divesting himself of it for the sake of a high purpose. Wealth, under the control of a noble soul, is a great social blessing.

Mr. James J. Hill, I shall not speak words of gratitude as from myself. Such words from me were superfluous. You know how grateful I am. In the name of the hundreds of thousands, whose spokesman I cannot refuse to be, I thank thee with all the warmth of which hearts are capable. They thank thee: their children and their children's children will thank thee. Above all, the seminary itself by its works enduring during long cycles of years will thank thee.

I must be permitted, though I may offend thereby her high born soul, so timid of the public eye, to name one whose heart so oft rejoiced in the work of St. Paul's Seminary, Mrs. Mary J. Hill. May God bless and reward, as He in His liberal justice alone may do, the founders and benefactors of St. Paul's Seminary!

WHY JAMES J. HILL BUILT A CATHOLIC SEMINARY.

Said Mr. Hill, after the applause which greeted his rising to respond to the Apostolic Delegate and the Archbishop had subsided:— Some of you may wonder why I, who am not a member of your Church, should have undertaken the building and endowment of a Roman Catholic theological seminary, and you will pardon me if I will tell you plainly why. For nearly thirty years I have lived in a Roman Catholic household and daily have had before me and around me the earnest devotion, watchful care and Christian example of a Roman Catholic wife, and of whom it may be said, "Blessed are the pure in heart, for they shall see God," and on whose behalf to-night I desire to present and turn over to the illustrious Archbishop of this Diocese, the seminary and its endowment as provided in the deeds and articles of trust covering the same.

Almost all other denominations have in their various flocks those who are able to help their Church work in every material way, but the Catholic Church, with its large number of workmen and women, coming from almost every nation and clime, have little else than their faith in God and the aid of those earnest, pious and devoted men who have been placed in charge of their spiritual welfare. They have to provide places of worship, and while the State provides schools for all their consciences call upon them to see that the education of their children goes hand in hand with their spiritual training, thus making for them an additional burden.

Having seen the efforts of Archbishop Ireland in behalf of the Church, of which he is so distinguished a prelate, to spread throughout this country the light of religious truth, and show to all men that there was no conflict between scientific or physical truth and divine revelation, I felt called upon to devote a portion of this world's goods with which I had been blessed, to the work of educating for the priesthood men who would be able to preach the word of God, and stand as shining lights along the pathway that leads to heaven.

May the work which has been commenced here, and has to-day received the blessing of your Church, continue to send out men who will bear witness to all the world that no nation of people can long prosper, or even continue, without the aid and direction of living and active Christianity!

THE MOST remarkable cures on record have been accomplished by Hood's Sarsaparilla. It is unequalled for all Blood Diseases.

A BICYCLE SCORCHER.

Arthur Clark believed himself the victim of gross injustice. His bicycle had brought him into disgrace. He had come home flushed with victory, ready to be hailed as the uncrowned king of scorches, and here he was virtually a prisoner in his room, whither he had been sent directly after a wretched supper of oatmeal porridge.

"I wouldn't mind it if I had been ordered not to go into the road race," he said to himself for the fiftieth time, "but just because I promised my father I wouldn't do any riding that would exhaust me, he has packed me off to bed as if I were a mere child. That's pretty rough on a fellow of fourteen. Anyhow, I beat all the scorches in our school and that's something."

Arthur could not go to sleep. He twisted and squirmed from one side of the bed to the other, listening to the shrill chirping of the crickets. That industrious prompter, Conscience, began to annoy him shamelessly. Now that the first flush of his resentment had died away he thought that perhaps his father was right, after all. True, he had beaten all the other fellows easily; but then what if it had been a hard struggle? Wouldn't it have exhausted him? It occurred to him that he had broken his word.

Arthur fell asleep very late. He usually slept so fast and so hard that from bedtime until the rising bell seemed like one minute. But now he tossed restlessly. His sleep was light. Suddenly he found himself sitting bolt-upright in bed. He saw a streak of pale whitish light on the floor and across his bed and caught a glimpse of the moon. Oh, yes, it was the moon that had awakened him! Queer that had never happened before! He would go to sleep again. Then a rough, rather hoarse voice startled him. It came from his father's room.

"You're comin' right down ter de bank, dat's wat you're goin' ter do," the voice said, "an' if ve don't open de safe yer'll be learned how—see?" "I shall not go one step. You may do your worst."

It was his father's voice now. "It was his father's voice!" Arthur could hardly keep from shouting. Then there was silence for a moment. He heard two sharp clicks that told of the cocking of a revolver, then his mother's voice pleading with his father to remember the children. Now there was the sound of a struggle. The burglar won, although he feared to use his revolver lest the noise might summon help. Arthur understood it all. His father was the cashier of the Traders' Bank. The burglar probably had taken his father to the bank and forced him to open the safe.

Help must be got. The bank was in Plainfield, three miles away. It was there some way of telephoning to the police station! He knew that a sergeant sat there all night. Men slept up stairs. But there was no telephone. Now a thought came to him that almost made him shout for joy. In ten seconds he had jumped into his sweater and knickerbockers and was lacing on his rubber-soled bicycling shoes. He did not wait for a hat or stockings. He peered anxiously over the edge of the porch roof into the back yard. No, there was no one watching there. Noiselessly he crept to the door, unlocked the edge and climbed down one of the pillars, crushing the honeysuckle vine as he went. He found his bicycle leaning against the house, where he had left it that afternoon after the race.

He picked up the wheel and walked on tiptoe across the grass at the rear of the house. He threaded his way between the rows of corn stalks in the kitchen garden. He made a long circuit and at last came out in the road. Then he mounted his bicycle and wheeled away at a pace that would have astonished his friends. Going down hill he was very cautious. He backed pedaled. There must be no falling, therefore no coasting. Again on the level road he shot forward like a racer. He knew that if the burglars got his father into the bank they would try to make him open the safe, in which \$70,000 had been deposited that day. His father would resist, he knew. He remembered what had happened to other bank cashiers who resisted. The thought choked him. He bent over his handle bar and the wheels seemed to fly. The pale, sinking moon, the silent road that stretched its white length before him, the tall trees, mysterious in their own dark shadows, the grass shining with dew, all made a picture that he never forgot. Above all, a scene stood out that he could not shut from his mind, try as he might—his father in the hands of the two ruffians, resolutely defying them in face of awful danger.

The sergeant nodding in his chair in the police station at 1 o'clock in the morning was startled by the vision of a bareheaded, white faced boy. "Hurry!" the boy exclaimed. "The Traders' Bank! Robbers!"

In less than a minute the sergeant and two of his men were on their way to the bank. Arthur followed them closely. He hid with them in the dark vestibule of the bank. It seemed to the boy as if years passed before he at last heard footsteps in the silent street. Then the minutes were hours long. At last the two robbers and their victim arrived at the outer door. They pushed him in and told him to be lively about unlocking that door. At that instant the policemen jumped forward and presented their pistols at the heads

of the burglars. They made no resistance. They were too surprised. Arthur and his father walked home side by side, Arthur pushing his bicycle by the handle bar. For a long time they had nothing to say to each other, for each was busy with his thoughts.

"Arthur," said his father at length, "I'm glad there is a scorch in the family, but—"

"Yes, sir," interrupted the boy, eagerly "but I want to tell you I'm sorry I went into the road race to-day."

"Perhaps I was too hasty," said Mr. Clark. "But the bicycle has done one good thing. It has shown me that my son is as quick-witted as he is brave." —Harper's Round Table.

THE ROMAN SEE.

Rev. Father Ryan Lectures on the Prerogatives of the Pope.

Rev. Father Ryan delivered a lecture at St. Michael's cathedral last evening before a large congregation. The Prerogatives of the Roman See. The rev. gentleman having explained that this address was introduced to a course of lectures on the Papacy went on to enumerate supremacy, infallibility and temporal power as three prerogatives belonging to the See of St. Peter. The supremacy was the fulness of the power of jurisdiction, he said, given by Christ to St. Peter and his successors to rule the entire Church of God. It was not merely the supremacy of honor, or dignity, or authority, but essentially the supremacy of a three-fold power—legislative, judicial, and executive. The power and the supremacy were given by God to the Pope, as it was given to St. Peter. The Pope therefore ruled by right Divine. The Papal power was essentially a spiritual power, because the Pope ruled a religious and spiritual society. Therefore in itself it carried with it no civil authority, but as the supreme power of a spiritual society to save men's souls it essentially included infallibility, for the supreme pastor had not only to rule the flock, but to feed them. He had to tell them with certainty and security what they were to believe, and what they were to do in order to be saved, and so from the necessity of the case and from his position he should be infallible in his teaching. Proofs of the infallibility of the Pope did not, however, rest on the necessity of the case, but on the distinct promise of Christ and the perpetual assistance of the Holy Spirit. The Papal infallibility means that the Pope, when speaking as universal teacher of the entire Church of God in matters of faith or morals, was preserved by the Holy Spirit from the possibility of teaching error. Most of the difficulties confronting the infallibility of the Pope arose from misconception of this prerogative. The supremacy of the Pope and his infallibility were gifts from God, and were universal in their range and extent. The temporal power of the Pope, or his right and title to certain possessions, were gifts from men, and were limited in their nature and extent, but they were rightly given, legitimately acquired, and justly possessed, while not absolutely necessary to the Pope as supreme ruler and infallible teacher of the Church. All Catholics were bound to hold that the temporal power was not only legitimate, but that it was beneficial and practically necessary to the well-being of the Church and the untrammelled action of the Supreme Pontiff. Rev. Father Ryan will deal further with the subject of the Pope's temporal power in his next lecture. —Toronto Mail and Empire, Sept. 16.

Wrecked by Christian Science. At the door of Christian science, Lehmann Picard, a prominent Chicago merchant, lays a wrecked home. In answer to his wife's bill for divorce, he said that six months ago she became a believer in the doctrine of Christian science. She refused to have a physician in the house when the children were ill, and declared that illness existed only in the imagination. Their eldest daughter became ill, and it is said that the wife tried to cure her by prayer and laying on of hands. When a physician was called he said it was too late, and the child died. Another child was taken ill, and died after much praying. Picard said that his wife declared that she could cure any disease by prayer, and devoted her life to circulating books and Christian Science literature. He does not object to a divorce, but asks the court to give him the children.

Don't Beat Him. After a boy is fifteen years old he should not be whipped. If by that time he is not trained to do right without flogging, the parents should be whipped. They have not brought him up properly. The fault is theirs. They ought to suffer for it, not he. Of course, there are exceptional boys, and exceptional offences, and exceptional parents. But the rule is—no beating after the age of fifteen. Indeed, corporal chastisement should rarely be used after the tenth to the twelfth year and then rarely be severe. It should be inflicted only as a last argument or, rather, as a resort to force after all appeals to reason and affection have been vain. The youth of fifteen needs instruction to form his conscience and to persuade his will. He should find in his father a friend. He is developing into manhood and he needs information, sympathy, strength, help. A talk will do more with him than a beating. Blows are apt to make him bitter, that it was beneficial and practically necessary to the well-being of the Church and the untrammelled action of the Supreme Pontiff. Rev. Father Ryan will deal further with the subject of the Pope's temporal power in his next lecture. —Toronto Mail and Empire, Sept. 16.

That Tired Feeling Means danger. It is a serious condition and will lead to disastrous results if it is not overcome at once. It is a sure sign that the blood is impoverished and impure. The best remedy is Hood's Sarsaparilla. Which makes rich, red blood, and thus gives strength and elasticity to the muscles, vigor to the brain and health and vitality to every part of the body. Hood's Sarsaparilla positively Makes the Weak Strong. "I have used six bottles of Hood's Sarsaparilla as a general tonic and have enjoyed the best of health. Although I had a strain of work I have had no sick spells for many months and no lost time, so I am doubly repaid." Thomas S. Hill, 261 Brossella St., St. John, New Brunswick.

Hood's Sarsaparilla Is the Only True Blood Purifier. Prominently in the public eye. Hood's Pills cure habitual constipation. Price 25c per box.

until you have prayed and talked to him again. Possibly in your first conversation with him you were not clear enough or sufficiently considerate. His mind may not be so quick as yours to understand, or you may not have the ability to make a conclusion evident. Or you may have been cross with him and spoken to him in a manner apt to hurt his feelings. You cannot benefit him by making him mad. If you cannot control yourself to talk to him gently, you would better call on some one who can. And if, after all your pleading, he remain perverse, you will still be more likely to rescue him by kindness than by cuffs. The rod should not be altogether spared in early childhood, but in youth it spoils the boy. —Catholic Columbian.

TO CONVERT PROTESTANTS.

Letter From Rome Giving Sanction to a Mission in Cleveland.

Cleveland, September 8.—Under the auspices of the Bronson Club, an organization of Cleveland Catholics, a mission for the conversion of Protestants will be established in Tibley street this week. It is in charge of the Paulist Fathers, and Father Kress, one of the order, will be the missionary. The mission will be in a public hall. There will be no altar and the priest will preach in his street clothes. The permission of Bishop Ignatius F. Horstmann, of the Diocese of Northern Ohio, was asked, and while he approved the plan he first wrote to Rome for sanction. The following letter arrived to-day:— "Illustrious and Right Rev. Sir: With the greatest pleasure I read what Your Lordship wrote in your letter of the 5th inst. concerning the missions given to Protestants in your diocese. Undoubtedly holy is this work under any circumstances, and the plan adopted by you in order to obtain more abundant fruits merits all praise. The salutary effects of the apostolate from the very first inception of the project show that God is blessing the work, and this ought to be for Your Lordship and the missionaries a strong incentive to persevere in the good cause with zeal and with undiminished fervor. The Holy Father sends his apostolic benediction and grants the indulgence requested. "M. CARD. LEDOCOSKI, Prefect Congregation of the Propagation of the Faith."

Wrecked by Christian Science. At the door of Christian science, Lehmann Picard, a prominent Chicago merchant, lays a wrecked home. In answer to his wife's bill for divorce, he said that six months ago she became a believer in the doctrine of Christian science. She refused to have a physician in the house when the children were ill, and declared that illness existed only in the imagination. Their eldest daughter became ill, and it is said that the wife tried to cure her by prayer and laying on of hands. When a physician was called he said it was too late, and the child died. Another child was taken ill, and died after much praying. Picard said that his wife declared that she could cure any disease by prayer, and devoted her life to circulating books and Christian Science literature. He does not object to a divorce, but asks the court to give him the children.

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No Other Medicine SO THOROUGH AS AYER'S Sarsaparilla.

Statement of a Well Known Doctor. "No other blood medicine that I have ever used, and I have tried them all, so thoroughly in my own family, and in many permanent cures as Ayer's Sarsaparilla." Dr. H. F. Merrill, Augusta, Me.

The Ayer's Sarsaparilla.

Admitted at the World's Fair. Ayer's Pills for Liver and Bowels.

COOKS FRIEND BAKING POWDER.

Should be used. If it is desired to make the finest class of goods—rolls, biscuits, pancakes, Johnny cakes, Pie crust, Baked Paste, etc. Light, sweet, oven-ready and digestible food results from the use of Cook's Friend. Guaranteed pure from salm. A young grocer for McLaughlin, Cook's Friend.

OBJECTS OF THE New York Catholic Agency.

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are listed. It is situated in the heart of the wholesale district of the metropolis, and has complete such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its goods at prices from 10 to 25 per cent lower than those of the retail trade. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be sent one express or freight charge, and 4th. Persons outside of New York, who may not know the address of houses selling, a party list of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention of management of this Agency will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything from your order to THOMAS D. EGAN, Catholic Agency, Barclay St., New York, N. Y.

QUICK CURE FOR SICK HEADACHE DUNN'S FRUIT SALINE.

GIVES HEALTH BY NATURAL MEANS. KEEPS THE THROAT CLEAN AND HEALTHY. DELICIOUSLY REFRESHING. SOLD BY ALL CHEMISTS. WELLS GARDEN, ENGLAND.



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ERNEST GIRADOT & CO. Alter Wine a Specialty. Our Star Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux. For prices and information address, E. GIRADOT & CO. Sandwich, Ont.

LOVE & DIGNAN, BARRISTERS, ETC. 415 Talbot Street, Toronto. Private Residences to loan.

Per Face (BY ADELAIDE) I do not ask, O Lord, a pleasure, I do not ask that Thou should bleed, I do not ask that Thou should bleed, I know too well the Of this, For one thing only plead— Lead me, O Lord, Thy strength should bleed, Through I do not ask my cry, My way, Better in darkness, And for Joy is like restless, Like of Love, Through FIVE-MINUTE Seventeenth Sunday "Thou shalt love whole heart, and all thy mind, Thy commandment, Thou shalt love these two shall fill law and the proph- It is reman teaching conce and our fellow connected, Thy of God and our if they were on law is included. If we analyze ments we shall relate to our the others to our In the Lon taught our ment our Lon provol or con upon our per dities to His people. In a Christians i gospel. We all con who select so make of it a cause we hav that virtue, h all virtue and the love of G The men favorite virt of all religio religion, and taken friends to the false must not s virtue which membering G God without The saints, stained from weak breath Fanaticism spring of e it: it rises the land, an as it came it in Purit overturned land and A has taken dangerously and immor country to less affected surround the danger then of our people license an prevalent t extremists doctrines our safegu constantly ard of the not imagin have got a action than trines and ones of Jes can impro any human Matrin "I'm ab girl to the ceiving c that I nee means of seven year better an choice. one and, than he d quite bette quers on kept: brought little, but will be gl be happy and takin not taug "Thei my posit up his da with the is respon as I shal ison Dan Cucum fruit" to the least of cloths, sons are their bea henle of Cerdial, relief an plants. Chron Liver an the activi ing into the fill the dera dem removing ty to the secret of table Pil



Per Pacem Ad Lucem.

BY ADELAIDE ANNA PROCTOR. I do not ask, O Lord, that life may be pleasant to me...

OUR BOYS AND GIRLS.

Robin Redbreast. As they to death 'mid contumely and scorn The Blessed always drove...

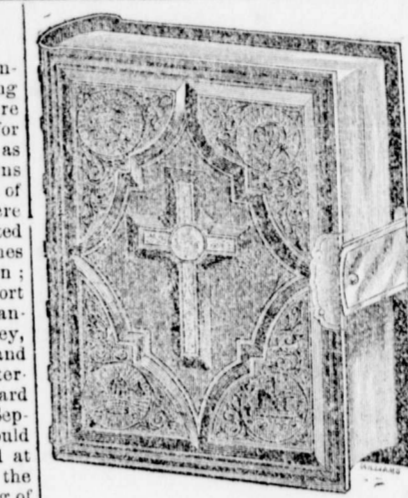
The mother threw her arms around her boy.

"Oh, my darling, she cried, 'thank God that you were faithful!'

BEST FOR WASH DAY SURPRISE SOAP BEST FOR EVERY DAY

THE CHURCH IN SCOTLAND.

It is pleasant to welcome the returning light of the true Faith, so long eclipsed in Scotland. The shadows are passing away faster in England...



VERY LIBERAL OFFERS.

An Opportunity to Possess a beautiful Family Bible at a Small Outlay.

THE HOLY BIBLE

(WITHOUT GLASS) Containing the entire Canonical Scriptures, according to the decree of the Council of Trent...

THE HOLY BIBLE.

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HEALTH FOR ALL

HOLLOWAY'S PILLS & OINTMENT

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS...

A FAVORITE PRESCRIPTION.

How it Cured Mrs. Somerville of Brantford. Her Case Had baffled Ten Years of Treatment...

My Baby

was a living skeleton; the doctor said he was dying of Marasmus and Indigestion. At 13 months he weighed only seven pounds...

Don't be persuaded to accept a substitute. Scott & Downe, Belleville, 50c and \$1.

FIVE-MINUTE SERMONS.

Seventeenth Sunday after Pentecost.

FANATICISM.

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy mind...

LOADING.

Antiquish Casket.

A serious evil obtaining among young men, both in itself and because it leads to other vices, is "loading."

THE IDEAL IN SELF-SACRIFICE.

The New York Sun, in a recent editorial, said that the surprise which some have shown at the strong position which Catholics have taken upon the temperance question is a sad commentary upon the intelligence and education of such persons.

MATRIMONY AS A LAST RESORT.

"I'm about to be married," writes a girl to this office, "and instead of receiving congratulations I am aware that I need a defence, and take this means of making it."

CHRONIC DERANGEMENTS OF THE STOMACH.

Chronic derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Paroel's Vegetable Pills.

IN YOUR BLOOD.

Is the cause of that tired, languid feeling which afflicts you at this season. The blood is impure and has become thin and poor.

PAROEL'S VEGETABLE PILLS.

Paroel's Vegetable Pills are a safe and reliable remedy for all cases of chronic derangement of the stomach, liver and blood.

HOOD'S PILLS.

HOOD'S PILLS are easy to take, easy in action and sure in effect.

THE SECRET OF A BEAUTIFUL SKIN.

THE SECRET OF A BEAUTIFUL SKIN IS FOUND IN CUTIGURA SOAP.

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C. M. P. A.

Their Crystal Wedding. On Friday evening, Sept. 6, Mr. and Mrs. Edward Finigan...

E. B. A.

At the last regular meeting of St. Cecilia's Branch, No. 25, St. John's R. C. Church...

A. O. H.

At a regular meeting of Division No. 1, Ancient Order of Hibernians...

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was one of the most familiar and respected figures in the congregation of St. Patrick's...

will be mourned by a large number of friends in London, Windsor and Toronto...

FAMOUS FATHER FULTON.

His Learning, His Wit and His High Office Among Jesuits.

The death of the Rev. Robert Fulton, S. J., at Santa Clara College, San Jose, Cal., on Sept. 4...

Young Robert Fulton was a page in the United States Senate when Webster, Clay and Calhoun were members of that body...

and a wit that was at once Attic and Gallie. If Father Fulton's bright, wise and humorous sayings had been taken down by some faithful Boswell...

MARKET REPORTS.

LONDON. London, Sept. 28.—Wheat, 31s 6d to 31s 9d per bush. Oats, 22s 6d to 22s 9d per bush.

TORONTO. Toronto, Sept. 28.—Wheat, 100 lbs. in the local market values were strong, owing to scarcity of deliveries...

DETROIT. Detroit, Mich., Sept. 28.—Wheat, No. 2 red, 92c; No. 1 white, 91c; No. 2 white, 90c; No. 1 yellow, 89c.

SHOCKS THE ANGLO-MANIACS.

Chauncey Depew Tells of the Sensation His Opinion of Home Rule Caused in England.

Chauncey Depew arrived in London Friday morning from London who loved and esteemed him, rejoiced that he had been released from the flesh-bond...

ALEX. D. MCGILLIS, PRODUCE COMMISSION MERCHANT.

343 Commissioners Street, MONTREAL. Butter, Cheese, Eggs, Dressed Hogs, Poultry, Game, etc.

A GRAND OFFER.

Send your name and address on a post card, and by return mail we will send you on trial a Germelite Inhaler...

MEDICAL INHALATION CO., Toronto, Ont.

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SMITH BROS. Sanitary Plumbers and Heating Engineers.

For the Effects of La Grippe. One of our readers writes from Chicago, March 18, 1899...

KOENIG MED. CO., Chicago, Ill.

Resolutions of Condolence, etc., expressed for the presentation of a very small cost. All kinds of penwork executed promptly...

TEACHERS WANTED.

TEACHER WANTED FOR R. C. SEPARATE SCHOOL. No. 3, Glenview, male or female, holding 2nd or 3rd class certificate...

1896. CATHOLIC HOME ANNUAL.

IT SHOULD BE IN EVERY CATHOLIC HOME. A Book that will instruct and entertain all Members of the Family.

A LONG LIST OF ITS ATTRACTIONS.

Rev. Henry F. Fairbanks, Jerusalem. Place of our souls, the only place of our Blessed Lady.

Rev. F. M. Allison, Our Lady of Pompeii.

Among other interesting illustrated stories we mention: "Grandmother's Spinning Wheel," "Greater Love than this no Man Hath," "The Boy," "The Vow," "Agnes and Eleanor," etc.

It costs only Twenty-Five Cents. Post Paid by us.

Send us the price at once, and you will get the Annual immediately. It will be sent to you in a postpaid envelope...

THE CATHOLIC RECORD, London, Ont.

As the "Mistakes of Modern Infidelity" the work of Rev. G. R. Northgraves on evidence of Christianity, comprising the only complete and published in the world for sale at the present price, 10c per copy...

Some reckon their sins measure their years. But some tell their years. And their lives by the dial of earth men's length, not their own. And they live in peace.

At not by the silver. That creeps thro' the sun. And not by the furrow. On a field and face. No so do we count. No by the sun or moon. For the young are of their own. While their blood be warm. Or their the spirit.

And the old are of. When their hair is white. And they laugh in life. And they laugh in life. Bat, head by head. The rosary of my. From a cross to a cross. Better a day of strife. Give me instead of. A thousand joys may. But never the ha. It reaches the ha.

THE CLERGY. Necessity of a Distinct From Isolation is. The Clergy subject of the Rev. William Liverpool. The first page of Mr. which has made general public. With the clergy has included some of the most recent past ages did not. The controversial always been of to-day must first hand of the tiquarian and sent by the mens, and of creating litera up around their sufficient acqui parative histor in addition to a petent to deal philosophical more profound on theology or critical and end of his cat will may be, a paratus of lea ite for a mode of these bran. Not a single advantage han fully equippe upon to deal rism and the p with such moral aspects with the relat to ethics.

Who is suffering. Were St. Aquinas liv either of the many of w may be a c manwile to human brain try are bett that has got channels of waters which them. Near our schools ha the French li talks of " My belief has very on the theology. I lating into th and that su accomplished literature, a spirit of the understanding. He be u knowledge is at first hand we have tra selves shall knowledge i clergy more the average them, as e events, hign time? It c theless, wh stances hav for shaping the modern tell its own began the Germans, h have any c or public s cleary traine doctean rat mitted exa walls. The followed its the unive though fou become lay clerical, so

Rev. Henry F. Fairbanks, Jerusalem. Place of our souls, the only place of our Blessed Lady. Marie's best sonnet, a visit to the Vatican, clever tale by a clever writer. A story of my friend's affection, strong in patriotic situations. Mary F. Crowley, Ann's Pension Claim. A story of a noble life.

Among other interesting illustrated stories we mention: "Grandmother's Spinning Wheel," "Greater Love than this no Man Hath," "The Boy," "The Vow," "Agnes and Eleanor," etc.

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