

# The Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, FEBRUARY 23, 1895.

NO. 853.

## POWER OF PRAYER.

Instructive Sermon by His Eminence Cardinal Gibbons.

Baltimore Mirror.

Cardinal Gibbons delivered an eloquent sermon in the cathedral on Sunday last. It was an exhilarating exposition of the power and efficacy of prayer. The text was taken from the 8th chapter of St. Matthew,—"And behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but He (Christ) was asleep. And His disciples came to Him; and asked Him, saying—'Lord, save us: we perish.'"

Cardinal Gibbons' sermon, sinking on the lake of Genesareth. This was the cry that went forth from the ill-fated steamer Elbe, when some three hundred and fifty persons perished in the North Sea, after a few moments of warning. Before the steamer went down, the passengers, we are told, gathered together on the deck, fell on their knees and begged the Lord to have mercy on them. This is the cry of every soul that is oppressed by care or tribulation. This is the cry of humanity itself in affliction. It lifts up its voice to the Almighty Power when it is struggling with the waves of adversity. So long as we are sailing down the current in smooth waters, so long as we bask in the sunshine of prosperity, so long as fortune smiles upon us, we are tempted to be forgetful of God and to exult in the lust of our own strength. But, as soon as we are immersed in the troubled sea of adversity, we cry out with the Apostles, "Lord, save us: we perish."

During our late war I was on board of a steamer that was bound for New York from a Southern city. There were many officers and civilians on the ship, and some of the passengers were freely indulging in blasphemy, profanity and other offensive language. At length a violent storm came up, and the vessel became seriously disabled, and the lives of the passengers were perilously endangered. I then heard some of those same blasphemers, when confronted by imminent danger, praying that Providence might save them in their hour of need. It is probably the first prayer that they had offered up since their childhood.

Why is it that the great bulk of humanity will always have recourse to God in prayer in moments of impending danger? The obvious reason is—because religion is an essential element in our nature. The fear which agitates people is not the cause, but the occasion of the pious sentiments which possess them.

We have five organs of sense—the sense of sight, of hearing, of feeling, of smell and of taste. If any one of these senses is wanting, or is impaired, there is a defect in our physical constitution. Now, there is another sense as essential to man as the sense of sight or of hearing—another sense, as inseparable from him, as ingrained in him, as any one of the five senses—and that is the sense of Religion. A man without the sense of religion or prayer is a *homo naturae*, a spiritual monstrosity. He is no more a type of the spiritual man than a person born blind would be of a physical man.

No race of people, ancient or modern, civilized or barbarous, Christian or pagan, ever existed that had not a belief in God and in prayer. "You may find," says Pindar, "cities without walls, without laws, or literature, or coin, or any of the arts and sciences of civilized life, but a city without temples, without prayer and sacrifice, to implore blessings and avert calamities, never did exist and never will." We cannot account for this universal practice of prayer, except on the principle that the spirit of religion and prayer has been indelibly stamped on our common nature by the hand of God. This spirit of prayer may, indeed, remain dormant in the soul until it is aroused into action by some supreme event in our lives; the spark of prayer may remain smouldering in the human breast, buried beneath the ashes of an animal or sensual life, until it is kindled and inflamed by the breath of divine grace.

I was once called in a Southern city to the bedside of a gentleman suffering from a protracted disease, which finally proved fatal. He had been a life-long disciple of Voltaire, and was imbued with the doctrines of that able and insidious writer. He was with a most cultivated and polite gentleman, and would not intentionally give offence or pain to any one. When I entered his room I began to set before him, as well as I could, the teachings of the Christian religion, and of accepting the claims of the Catholic Church. He listened to me with great patience and attention till I had exhausted all the arguments that suggested themselves to my mind. When I was done, he said to me, with all frankness and politeness,—"I thank you, Bishop, for the deep and warm interest which you are taking in me, but you must allow me to say to you, with all sincerity, that your words have not at all removed the difficulties from my mind. They have not touched the vital points. There is a chasm between you and me, which you have not bridged over."

How wretched is the man who is a stranger to prayer. He is an outcast from his Heavenly Father's society. The sky is dark and lowering to him. He has no heavenly house that he can call his own. No wonder that suicides increase when prayers diminish. He has drained the cup of earthly pleasure and he is confronted by despair. There is more Christian philosophy in a praying child than in a bearded agnostic. Accustom yourselves to raise your hearts to God. You will find in prayer a companion in solitude, strength in your weakness, consolation in affliction, and sunshine in the gloom that surrounds you, and eternal hope amid all the vicissitudes of life.

Prayer, in fine, is the most exalted function in which man can be engaged, because it exercises the highest faculties of the soul, the intellect and the will; it brings us into direct communication with the greatest of all beings, God Himself. It is the channel of Heaven's choicest blessings; it excludes no one; it embraces all in the circle of its benediction; it gives us access to our Heavenly Father at all times, in all places, and under all circumstances. Prayer renders us co-operators with our Creator in the moral government of the world, since many of the events of life are shaped in accordance with our pious entreaties. Conceive, then, the dignity of God's Saints. The affairs of life are decreed from all eternity, and the eternal decrees themselves are, in a measure, regulated by the prayers of His servants. "Prayer moves the Hand that moves the universe."

It is not extraordinary that such a man should speak of that most impressive of all rites? What is the reason? It is not far to seek. The above was written in his diary on the 28th October. (On the 7th November following he says, writing from Florence:—"Walking about town I picked up a little Mass book and read, for the first time in my life—a strange and almost disgraceful that it should be so—the service of the Mass from beginning to end. \* \* \* I intend to frequent the Roman worship until I come thoroughly to understand this ceremonial.")

He evidently fulfilled his intention, for the next time he speaks of the holy Mass, or rather of the ceremonies of Holy Week, of which the Mass is the essence, he calls it "The most solemn and affecting ceremony known amongst men."

Is not that most encouraging to us? I do not mean to imply that we shall ever make a Macaulay out of our Ottawa friend. I greatly fear to the end of his days a carnival ball or a hockey match will be to him far more impressive and affecting than any religious rite. At the same time we may hope to show him that the Catholic Church does observe Lent, and, even with assiduity and patience, to explain to him the nature of that observance.

Just one word as to controversy—a phrase from which so many persons shrink. Yet controversy has its place, and when used as a form of conveying instruction, is often most effective. It is the fashion to say that beyond stirring up bad feeling controversy never produces any result. I must express my dissent from that view. Will any one say, for example, that Father Whelan's exposé, in this very hall, of the slanderous falsehood uttered against Cardinal Manning in one of the Protestant pulpits of this city was ineffectual. The lie is killed in Ottawa for all time to come. So too I flatter myself that my treatment of the lime light lecturer who came to Ottawa last winter to teach us English history, has permanently freed the community from as impudent a charlatan as has practiced upon its credulity for many a day.

Ladies and gentlemen, I venture to hope that those of you who have not yet joined our society will do so forthwith, and thus aid in an endeavor to promote the glory of that great institution which is the mother of us all.

## ADDRESS

Delivered by Mr. Joseph Pope

BEFORE AN AUDIENCE OF THE CATHOLIC TRUTH SOCIETY OF OTTAWA, ON THURSDAY, 7TH FEBRUARY 1895.

Ladies and Gentlemen:—I desire, at the outset of the very few remarks which I propose to make this evening, to thank you for the honor you have done me in electing me to the presidency of this society.

I appreciate the compliment for more than one reason. In the first place I am proud to be thus prominently associated with the exposition and defence of the Catholic Faith. In the second place I feel it an honor to occupy a position once held by that great man whose recent death has plunged an empire in mourning.

The main object of our society is to promote the spread of that religion which we believe to be true. We endeavor to do this in three directions—of devotion, of instruction, of controversy. To these ends we have placed cheap publications within reach of everybody, and though I cannot say we receive encouragement commensurate with the excellence of our object, we are doing a good work.

As regards devotion, we have made available at a nominal cost the works of Mgr. de Segur, of Cardinal Manning, of Father Clarke, S. J., and many other fervent writers. Who is there in the community—I care not how pious he or she may be—to whom this is not an advantage? With respect to books of instruction, we are equally well provided. We have pamphlets by the best writers, costing but a few cents, explanatory of all the doctrines and practices of the Church. Were this fact more widely known and more generally appreciated by Catholics, the results, I am persuaded, would be most marked.

Sir John Thompson, in his inaugural address to this society, told us, with all the prestige of his great name, that Catholics should not only believe what the Catholic Church believes and teaches, but they should be able to give a reason for what they believe. "Every one who has considered this question," he added, "knows that the dogmas of our religion are set forth as clearly as the decisions of the legal tribunals of this country. The reasons on which they are founded can be as easily traced as the reasons for the decisions of a court of justice." This can be established as one would demonstrate a proposition of Euclid, if only we could command the attention of the indifferent. Ladies and gentlemen, many of you, I am sure, have no conception of the appalling ignorance which prevails among Protestants respecting the Catholic religion. Let me give you an example of this which has recently come under my notice. A young gentleman was talking with a lady friend of mine who is a Catholic. She happened to mention something about Lent, he exclaimed in a tone of surprise:—"Does your Church recognize Lent?" Now, ladies and gentlemen, this young man is not a mythical personage. He resides in our midst: he walks the streets of Ottawa unattended, and he adorns, or aspires to adorn, the service of his country.

But you may ask what is the use of trying to combat ignorance such as this? Well, it is almost enough to make one despair; and were it not that I met with, not long ago, a striking example of the power of instruction I should be tempted to give up all hope of enlightening the darkness of this young man's mind. Listen, however, Lord Macaulay, as you all

know, was a man of brilliant and powerful intellect, trained and developed in the highest degree. He had at his fingers ends not only the literature of England, but of all Europe, ancient and modern. In short he was a prodigy of learning. There was one break, however, of which in youth he knew nothing—the doctrines and practices of the Catholic Church; for thus he writes of the Holy Sacrifice of the Mass, in the prime of his intellectual vigour:—"Oct. 28, 1838.—The day began to break as we descended into Martelles. It was Sunday, but the town seemed only so much the gayer. I looked hard for churches, but for a long time I saw none. At last I heard bells, and the noise guided me to a chapel, mean inside and mean outside, but crowded as Simeon's church used to be at Cambridge. The Mass was nearly over. I stayed to the end, wondering that so many reasonable beings could come together to see a man bow, drink, bow again, wipe a cup, wrap up a napkin, spread his arms and gesticulate with his hands, and to hear a low muttering which they could not understand, interrupted by the occasional jingling of a bell."

It is not extraordinary that such a man should speak of that most impressive of all rites? What is the reason? It is not far to seek. The above was written in his diary on the 28th October. (On the 7th November following he says, writing from Florence:—"Walking about town I picked up a little Mass book and read, for the first time in my life—a strange and almost disgraceful that it should be so—the service of the Mass from beginning to end. \* \* \* I intend to frequent the Roman worship until I come thoroughly to understand this ceremonial.")

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## AN INTERVIEW WITH CARDINAL VAUGHAN.

Rome, Jan. 26, 1895.

For a considerable time past, the religious attitude of certain Anglicans to the Catholic Church has been a matter of interest in ecclesiastical circles in Rome. Since Leo XIII. wrote his encyclical to rulers and peoples, calling upon them to enter into unity with the true Church, a number of earnest inquiries have been sent to Rome by Protestants in England, asking for information regarding the conditions on which they might obtain admission to the Church. This, together with the reports that circulated of numerous conversions in England to Catholicity, led people here to imagine that now the harvest was ripe for the ingathering. It was said and repeated that Cardinal Vaughan, whose position in the religious and intellectual centre of the nation gives him ample means of information regarding the tendencies of the time, had been called to Rome to furnish the Vatican with accurate and reliable news on the matter. The Pope, it was said, only waited the arrival of Cardinal Vaughan, and the hearing of his report, in order to appoint a commission, largely composed of Cardinals, to study the question, as a preliminary to the issue of a letter from the Pontiff, appealing to the Anglicans to unite with the centre of unity.

Shortly after the arrival of Cardinal Vaughan, it was announced by a telegraphic agency that his principal object here was to consult the Pope with reference to "an exhibition of Christian art, from its origin in the cata-

combs during the persecutions down to the present day." The Pope was said to be favorable to the project; the Cardinal, who had conferred on the subject some time back with the late Commandatore De Rossi, was now to have the advice and assistance of Mgr. Wilpert, a pupil of De Rossi, and the site of the new Westminster Cathedral would furnish a place for this exhibition.

In order to learn as much as I might of the truth of these several reports, I went on Thursday, January 24, to the English College, Via Monserrato, where I was received by His Eminence Cardinal Vaughan.

The room in which I was received had, strange to say, a familiar appearance to me. It was the same room in which Archbishop Manning—shortly afterwards created Cardinal—received me over twenty years ago and talked so clearly and concisely on the burning question of that period—Mr. Gladstone's pamphlet on the Vatican Decrees and Civil Allegiance. It seemed to me but the day before yesterday that I heard him say to me in this same room: "I think Mr. Gladstone's pamphlet will do more good than harm; when the assumptions upon which it is founded will be destroyed, it will open the eyes of Englishmen to the fact that there was no cause for alarm." Mr. Gladstone's assumption that the Vatican Council has changed the position of Catholics with regard to allegiance, has no basis to rest upon. It was all so vivid, that I still felt as if it was but a short time since I had heard that low, incisive voice, and noted that monotonous but impressive gesture made with the index finger of the right hand, that seemed to point and emphasize his remarks, the only gesture he employed even in his most solemn sermons.

While these memories were still with me, Cardinal Vaughan entered the room, his fine intellectual countenance lighted up with a smile of welcome. After the kindly phrases of occasion which the present Archbishop of Westminster utters with such grace, I referred to the report just issued, relating to the Exhibition of Christian Art from the earliest period till the most recent date, attributed to him.

"There is not a word of truth in it!" was the startling and emphatic phrase he used to characterize the report. Two years ago, he continued, the same idea was attributed to him; and then, indeed, it had a considerable foundation. He did his best to encourage it; but, of course, he could not assume the responsibility of it. There were proposals submitted to several persons to undertake the task, but no one would assume such responsibility. The Cardinal had promised of assistance in the way of loans of artistic objects from several quarters, especially from Austria. But although he might avail himself of these, he could not incur the financial risk. It would in all probability, be a financial loss; and those to whom appeal was made shrunk from undertaking it.

Besides, the land on which the Cathedral is to be built cannot now be used for an art exhibition. In every probability the work of building there will soon be begun. The architect is at present in Rome. He is about to travel through other parts of Italy, to study ecclesiastical types and structures, before committing himself to the final design.

In reply to my question:—"Would the new Cathedral be of the basilica form, the style employed in old Saint Peter's in Rome?" He said it was impossible to say definitely; although one might deduce from his words that this would probably be the style.

Then I turned to the other purpose which was attributed to the present visit of His Eminence, and concerning which it was said he had been called to Rome. That was to furnish information to the Holy Father regarding the religious condition of the Anglicans, and their reported disposition to become Catholics; and that, acting on such information, the Holy Father might address an Encyclical to the Bishops of England, which would facilitate the admission of Anglicans to Catholic unity.

"This is not correct," said the Cardinal. "You can well understand," he continued, "that if I were called to Rome with any such purpose I would not speak of it." He was not apparently inclined to make explanations or distinctions, and say what reports were true, if any, and what were false. That the reports were not accurate in detail, though they might have a certain approximation to fact, was what I imagined, though the Cardinal would not say anything more or define the matters in which the reports were inaccurate.

I mentioned other reports to him which have been circulated here. One of these has been going the round of the Italian papers, and it is to the effect that the conversions from Anglicanism to the Catholic Church in the London Archdiocese average 10,000 a year. His reply to this was decided:—"Nothing of the kind," he said. "At the same time he declared that such numbers, even for all England, were extravagant. Were the conversions more numerous now than a few years ago, was asked of him; and he replied that they were not as numerous now as they were in 1850-1855, when

the impetus given by the Tractarian movement was still effectually felt. At the same time he acknowledged that the conversions of Anglicans to the Church are more numerous now than they were five years ago.

He then asked me did I know or was I aware of the great power which would effectively bring the people of England into the unity of the Catholic Church. This would not fail if constantly applied. I replied in the negative, after having made a few guesses which did not answer. The one force, he said, was continual and fervent prayer for the conversion of England. This was the great thought of Father Ignatius Spencer; and this thought was encouraged and supported by Cardinal Wiseman. "This," said the Cardinal in conclusion, "is the great means by which England will be converted to Catholic unity."

Then, as I was about to take my departure, the Cardinal made kindly inquiries about Mr. Patrick Donahoe, whom he remembers since his visit to the United States in 1872; and he seemed gratified to hear of Mr. Donahoe's continued health and vigor.

A report, published in the London Daily Chronicle, of Jan. 23, relates that Cardinal Vaughan, in his interview with the Holy Father, did not encourage the Pope in his hopes and expectations regarding a rapprochement between Anglicanism and Roman Catholicism. In consequence of the interview with Cardinal Vaughan the Pope will renounce his idea of submitting to a conference with Anglicanism, and will not publish the appeal to England which he had contemplated.

Thus the dream cherished here, that England would soon be Christian again, has passed away, and the only hope for its conversion is that recommended by Cardinal Vaughan—continual prayer.—Boston Pilot.

## NIAGARA AND THE CONVENT OF LORETTO.

Niagara Rainbow for January.

I had never seen Niagara. Accustomed to travel so far from home only in fulfilment of business engagements, none of which had carried me thither, I have often sighed, and, to some degree, felt ashamed that I had never looked upon this, the greatest wonder of its kind. Fortunately, during a brief sojourn in Buffalo, I found the opportunity I had long desired. I felt compensated for the long delay by the good luck of looking from the verandas and cupola of the Convent of Loretto, situated on the promontory immediately above the Falls on the Ontario side. I said to myself—late as I am among the millions who have gazed upon this majestic work of the Creator, comparatively few of those had the fortune of a view from the Convent of Loretto.

The recollection of one of these must be ever associated with the other in my mind. Impressive indeed was the contrast. Below, the ever rushing, tumultuous, wrathful waters. Above, the peaceful cloister, whose indwellers, women separated from this world, some young, others middle-aged and old, are devoted, not only with resignation but with cheerful eagerness, now to instruction of the young, and now to meditations and prayers preparatory to the exalted estate reserved for such as they are. I thought, how fit is such a place for the purposes for which it was instituted. Herein young girls, in the midst of the very best discipline in the study of books, and the principles of innocent deportment, got the benefit of contemplating earthly forces in their mightiest, sublimest activity, and in this while, must be led more easily toward comprehension and adoration of the Almighty.

An hour spent at this convent, so well appointed in every particular, conducted by women evidently well-born and well-trained for the behest of their vocation, whose pupils showed results of care, discreet and judicious, was an hour to be often recalled with pleasure and thankfulness.

RICHARD MALCOLM JOHNSTON, Baltimore, Md.

## CATHOLIC TRUTH SOCIETY, OTTAWA.

The Ottawa "Free Press," of the 8th inst., gives a synopsis of the essay read at the last meeting of the Catholic Truth Society in that city by Mr. De Brisay. It says that the paper read by that gentleman on the "Hierarchy of Catholic Countries," was certainly one of the best which it has been the privilege of the society to listen to since its organization. He took up certain statements made by Dr. Madison C. Peters, of Boston, and Dr. Josiah Strong, secretary of the Evangelical Alliance in the United States. These he refuted as effectively as it was possible to do, giving direct contradiction to the propositions put forward by the two gentlemen mentioned. He quoted, profusely, from the Statesman's Year Book, and from Millard's Handbook of Statistics to show the absurdity of the charges made. His comparison of the educational condition of Catholic and Protestant countries, grounded on the figures of those professing the latter faith, was certainly interesting. He showed that in European countries, those which have clung to the faith of Rome were in better circumstances, as regards the advantages of education, than those other countries which do not yield allegiance to that Church. In every instance referred to, he gave his authority, showing that he had studied the matter exhaustively, and knew whereof he spoke. He concluded by expressing the hope that an offence would be taken at the remarks made for such a thing was furthest from his mind.

Eternal charity is the soul of virtues and the paradise of religious communities.

Case of Grip by C. I. LAURE, of voice by MIN. REES PLUMMER, ca Rheumatism by WIS S. BUTLER.

KOENIG'S TONIC. EN THE POOR. On June 12, 1891, a young child was suffering from a disease which the parish is poor to the ill be your crown, for the Lord is with the poor, and he will give them an eternal rest. E. V. LEBRETON.

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

London, Saturday, Feb. 23, 1895.

LENTEN REGULATIONS FOR 1895.

(OFFICIAL.)

The following are the Lenten regulations for the diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Wednesdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz., Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

M. J. TIERNAN, Sec.

"TRILBY."

Du Maurier's work, "Trilby," has occasioned much discussion, and the reason of it puzzles us greatly. It is written well, but surely a book should have some other quality. "Trilby," however, is nothing but phrasing and phrasing to the end of the chapter. He speaks eloquently of the free and easy life of the Quartier Latin of Paris. It is of course decidedly unconventional, but hardly in accordance with the moral code. His remarks on virtue, and on the future life are flippantly careless and may do much harm to individuals who derive their culture and education from the *fin de siècle* literature.

"Trilby" is a book that can do no good. It will not quicken the intelligence or be a source of uplifting thoughts. It bears as much resemblance to good literature as gymnastics bear to walking. This will seem rather narrow and harsh to those who look upon it as a revelation, as an exquisite literary mosaic. Du Maurier must not be taken seriously. He is a charming man of the world, an artist to his finger tips, but he is not the one to teach this generation aught inspiring or enabling. He must think so himself, and chuckles doubtless as the money from "Trilby's" sale pours into his pocket.

"Trilby" will be read, and the pity is that so many impressionable ladies, and even men, will indulge in nonsensical rhapsodies about it. But every such book is a barrier between them and the mental culture that means anything. You might as well ask a young person who thinks "Annie Rooney" a musical gem to interpret Chopin or Bach.

The most exquisite harmony would be incomprehensible, discordant to ears attuned to the music of the non-descript ballad, and, in like manner, the devourer of novels, the sucker of magazines (to quote Harrison) would be bored with Newman and would find the world-writers flat and insipid.

They will never realize the infinite art, hidden under the polished lines of the classics. They build the wall that shuts them out from the great realm of true literature, and though they long to return whence their foolish feet have strayed they will find the way beset by obstacles. They will have to be educated again, to forget—an art but seldom learned—and few are there who have courage for such a task.

And if, as some strong-minded people assert, such books do no harm,

what shall we say of their rashness in rushing into danger, for danger lurks in every page of the ordinary novel. They would not expose a delicate piece of mechanism to the air and dust, and they have no hesitation in introducing a human soul—the most beautiful instrument—to the morbid imaginings and superficial thoughts of the *fin de siècle* novelist. They may indeed experience no hurt to their moral nature, but the freshness and the bloom have departed, never to return.

If we have wounded the tender susceptibilities of those who regard "Trilby" as the *ne plus ultra* of literature, we are sorry, but we cannot take the resolution of not doing so again.

A NEW VAGARY.

An article by Mr. Walter Walsh appears in the *Contemporary Review* for January, under the title "The New Secularism," describing the proposed new church which has been recently championed by Mr. Stead, and which has been really established for three years in London, England, under the name of "the Labor Church."

This organization is still in a state of infancy, and will, undoubtedly, just like the Theophilanthropy of France, and several other organizations which have had a similar object in view, continue in an infantile state until it shall be consigned finally to the tomb.

This Church is to be a purely secular affair, thinking of nothing but of this world. It is, therefore, the materialization of the aspiration of Col. Bob Ingersoll and other secularists whose wish is to abolish the reign of God on earth, and to substitute the worship, not merely of humanity, but of the human body.

Modern infidelity allows no belief in the human soul, and still less in the existence of God, so God and the human soul are to be laid aside in this new church as unworthy of thought, and the only problem to which men are invited to pay attention, is what he is to eat and drink, and wherewith he shall be clothed.

The total number of members of this so-called new church, Mr. Walsh says, amounts to a few hundred persons, a very small and insignificant proportion of the nearly five millions of persons who make up the population of the great metropolis; but it is at present very aggressive, seeking to build itself up into a numerous body by encouraging discontent with their present condition among the working classes.

Mr. Walsh says, in effect:

"Without actually denying the existence of the spiritual, it gives to the spiritual a decidedly inferior place. Religion has always concerned itself with all that has been summed up in the word 'soul': the Labor Church occupies itself chiefly with circumstance. Christianity has recognized the influence of historic forces and ideals, as well as the inspiration of a future immortal life: the Labor Church breaks with the past, belittles the future, and casts its vote for the present."

The learned writer sees clearly the dangerous tendencies of these ideas, and utters his note of warning against their adoption, thus:

"This secularizing of the idea of life is, at the lowest, a doubtful and dangerous experiment . . . to put ethics before religion, and conduct before worship, to weaken the union of the human deed and the divine motive, to seek to realize the fatherhood of God through the brotherhood of man, is to reverse all tried and tested ways of promoting human virtue and happiness. It is to plant the tree with its roots in the air, or to cause the stream to flow backward in its channel."

It needs but little reasoning power to see that a so-called religious system which is based upon the fancies of every human theorist, instead of divine revelation, must be a disastrous failure, even for the betterment of the physical condition of mankind, and much more so in regard to the improvement of human morals, because the foundation of the building is but sand.

The exploded ethical systems of heathendom never succeeded in ameliorating either the temporal condition or the moral regeneration of the human race, because they were but human.

The vagaries of the human mind must make all such systems as this one which Mr. Stead so vigorously advocates, a delusion and a snare. Human systems of ethics must, from man's uncertainty of mind, result in the gross contradictions, as they have always done in the past; and this fact will ever operate in making them void of good results. But it is not chiefly for this reason that they will fail in

producing any good result, but because they are set before us with only the authority of a human device. Nothing less than a law known to come from God will suffice to restrain human passions, and keep them within the bounds of right reason.

The plan of the proposed Labor Church must be a failure, because it is utterly opposed to the rule laid down by our Divine Saviour:

"You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. . . . Be ye neither sow, nor do they reap, nor gather into barns; and your heavenly Father feedeth them. Are you not of much more value than they? Be not solicitous, therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and His justice: and all these things shall be added unto you."

This does not mean that we are to lay aside all thought of earthly cares and needs, as modern infidels pretend, in order to discover a flaw in the wisdom of Bible teaching, but its significance is that our first duty is the one thing necessary that we serve God, and that we regard as a second object of care the needs of the body. This completely reverses the plan of the so-called Labor church, which is indeed not a Church at all, but a godless union or club against whose plausible promises all should be on their guard.

We do not, of course, agree with all things said by Mr. Walsh in his article, and especially do we take issue with him in his spiteful description of the Catholic Church as a "dotard mumbler and impotent," while Protestantism is said to be "young, alert, and progressive." Young indeed, is Protestantism, but we have yet to learn that a youth, dating back only three centuries, is a recommendation to a Church which should be nearly nine centuries old, if it is what it claims to be—the Church instituted by Christ on earth.

Never was the Catholic Church more vigorous, alert and progressive than she is to-day, and never was Protestantism more crippled by its divided condition than it is now, and the efforts now being made toward some kind of unity of action, or some corporate union, are a proof that Protestants are themselves aware of this.

Nevertheless we fully agree with Mr. Walsh's conclusion that the only remedy which will raise up bleeding and helpless humanity is the Church of Christ, possessing the divine powers to bring the light and love of the gospel to bear upon present ills. But it is only the Catholic Church which possesses the authority to bring this about.

THE TESTIMONY OF ANTIQUITY.

It is one of the numerous evidences of the antiquity and perpetuity of the Catholic faith, that Venice is about to celebrate, by a succession of religious festivals, the 900th anniversary of the consecration of St. Mark's church. The church was first built in 828, when St. Mark's body was transferred from Alexandria to Venice. It was partly destroyed by fire in 976, and afterwards restored, the restoration being completed one hundred years later. Its altars, and other evidences of the identity of the ancient and the present faith of Catholics, have come down to us from that period, though it is usual with Protestant polemists to assert that Transubstantiation and the sacrifice of the Mass were not believed in until about the year 1049. But St. Mark's church is far from being the most ancient of Catholic churches. The Ara Coeli church in Rome was built in the reign of Constantine the Great, the first Christian Emperor, five hundred years before St. Mark's; and so was old St. Clement's Church, outside the walls of Rome. St. Clement's was destroyed by an earthquake about the year 900, but recent excavations, under the modern Basilica of the same name, have brought the old St. Clement's to the light of day, and, among the pictures found on its walls, one of the most remarkable is that of St. Clement saying Mass. The vestments he wears are almost identical with those worn by priests at the present day, and he is in the act of saying the words "Dominus vobiscum" (the Lord be with you). He is turned towards the congregation while repeating these words, and on the Mass-book, which is placed on the altar, the words "Dominus vobiscum" can be seen distinctly. It is recorded in history that the invocation "Dominus vobiscum" was introduced into the liturgy by St. Clement during his pontificate, which followed that of St. Peter, with SS. Linus and Cletus intervening. St. Clement was elevated to the episcopacy to assist St. Peter, during the life of the latter.

Another remarkable picture on the walls of St. Clement's church is one representing St. Clement as receiving from St. Peter the pallium or symbol of patriarchal jurisdiction. On this picture, SS. Linus and Cletus are represented as assisting at the ceremony. This, of course, cannot be supposed to represent an actual event, and it can have no other meaning than that this great Pope derived his office as Supreme Pontiff from St. Peter, the first Pope, and the presence of two intervening Popes shows the course of the succession from St. Peter, through Linus and Cletus, to Clement.

There is, in fact, such a multitude of monumental testimonies to the identity of the Primitive Church with the Catholic Church of to-day, that scarcely a rod of Roman soil can be delved without bringing them to light. We may profitably mention one other which has a peculiar interest from the fact that some Protestants are so fond of maintaining that St. Peter was never in Rome. This is an inscription in verse by Pope Damasus, declaring that during his Pontificate a deputation came from Antioch to request that the body of St. Peter, which is now in the crypt of St. Peter's church in Rome, should be given them to be deposited in Antioch, in which city St. Peter resided before coming to Rome; but the request was denied, because St. Peter was the founder of the Church in Rome, and was martyred there, on which account he is to be regarded as truly a Roman, and the Church in Rome is entitled to be the custodian of his body.

St. Damasus sat in St. Peter's chair from the year 366 to 367, and this inscription shows the constant belief of the Church in St. Peter's episcopate in Rome. It attests also that the Popes are his successors, and that the relics of the saints of God are to be kept with reverence. It also shows that the authority of the Pope was always recognized in the Church, and that it is not a modern invention, as the Anglicans, especially, are so fond of asserting.

This inscription was discovered by the learned Archeological Commission which explored the Catacombs under authority from the French Government, and is found in the descriptive work on the Catacombs issued by that Government under Napoleon III.

THE IMPERIAL PARLIAMENT.

The speech from the throne delivered at the opening of the British Parliament contained a clause declaring that during the past year offences against the law in Ireland have sunk to the lowest level hitherto reached in the official records.

Ireland is habitually peaceful and law-abiding, notwithstanding her impoverished condition arising out of oppressive land laws, and when it can be thus stated officially that there have been fewer offences against the law than for a long period before, it is an indication that the country is enjoying increased prosperity in consequence of the falling of the Coercion Acts of Lord Salisbury's regime into desuetude. These Acts made crimes of all political discussion, and it was no wonder that under such laws offences against the law became numerous, but this did not by any means indicate the prevalence of lawlessness.

The speech promises also legislation dealing with certain evicted tenants whose condition constitutes a peril to social order, and for remedying certain defects in the relations of landlord and tenant, and a bill to deal with the Church Establishment in Wales. There was no mention of the project by which the Government intend to reform the House of Lords, and they were twitted by Lord Salisbury for the omission.

Lord Rosebery answered that the Government intends to carry out its promised reform measure, as the relations between the two Houses constitute a grave danger to the future of the country; but he said that the first step to be taken will be the House of Commons to pass a resolution on the subject, the result of which will almost necessarily be the dissolution of the House and an appeal to the country. It is not necessary, he said, nor expedient to bring about this result at once; and hence it was not expedient to have introduced the matter into the Queen's speech.

The introduction of this matter into the speech would have precipitated a collision between the two Houses of Parliament, and thus the Government would be unwisely brought into collision with the Lords without a sufficiently recent special case showing the necessity of the proposed reform. When the Welsh disestablishment bill shall have been passed by the Commons, it is almost certain it will be vetoed by the Lords, and thus the antagonism between the two Houses where a striking reform is in question will be brought prominently before the electorate as the issue between them, and the time will be appropriate to pronounce upon the supremacy of the Commons in legislation, and then the contest will begin in earnest.

At the first vote taken on the address in reply to the Queen's speech, the Government majority was reduced to 12, no doubt owing to the accidental absence of some Liberal members. On subsequent divisions, the Government had a majority of 26, with the Parnellite section of the Irish Nationalists voting adversely. Thus it is evident that the Government cannot rely upon Parnellite support, but the Nationalist party proper, under Mr. Justin McCarthy, remains staunch and loyal, so that the Government is secure of a small majority, even though the nine Parnellites should continue to range their forces against it. It will require, however, constant vigilance on the part of the Government whips to keep their supporters together so that there may not be adverse catch votes against it during the session which, if repeated a few times, might necessitate a dissolution before the Government shall have had time to bring forward the measures on which it relies as an issue on which to appeal to the people.

This appeal cannot now be long delayed, and there is reason to believe that with the disestablishment of the Church in Wales, and reform of the Lords as issues, the Government will have a strong case on which to appeal. The Tories, however, profess to be very confident of securing a majority in the next House. It is not safe to predict too confidently what the actual result will be; but whatever the next election may bring forth, we are safe in saying that Home Rule, Welsh Church disestablishment, and restriction of the legislative power of the Lords will all become law at an early date, though not during the existence of the present Parliament.

MASQUERADING UNDER A NEW NAME.

A new society has been organized in the United States under the name of the Protestant Knights of America, or perhaps we should rather say, it is the virtually defunct A. P. A. under a new name.

The title of this new organization is framed on the pattern of the Catholic Knights of America, and it has been given out that the new society will be to Protestantism what the Catholic Knights are to Catholicism; but in the petition sent in demanding incorporation the object is declared to be "to protect our American Protestant institutions from the control of any ecclesiastical body whatsoever." This savors very much of the character of the old society, which also proclaimed itself in its title to be the protector of Protestantism. There is little doubt that the new organization is quite similar in character to the old one, but as criminals of every description when they become known as such try to hide themselves under a new name, so does the A. P. A., which even before now had several aliases, just as the similar society in Canada, which is known sometimes as the P. P. A., sometimes as the C. P. A., and anon as the Amoreans.

It is a false pretence that the Protestant Knights are to be similar in purpose with the Catholic Knights, which are in reality simply an insurance association for Catholics, without any political design, and not proposing to proscribe any class of citizens on account of their religious convictions.

The new Knights are organized by well known A. P. A. men, and it may be expected that they will aim at carrying out the principles on which Apatism is founded, proscribing Catholics just as the A. P. A. has been doing, and maligning them in every possible way through the circulation of an infamous and mendacious literature.

The A. P. A. has not succeeded in retaining respectable Protestants in its ranks. Some prominent Protestants did join it in the beginning, but they left it when they became aware of its true character; and the hope now is that by assuming a new name, some

Protestants of note may be induced to join the new association. There is no more to be feared, however, from this society than there was from its progenitor, as the honest American people are now fully on their guard against this and all kindred societies whose desire is to persecute citizens who are at least as strongly attached as themselves to American institutions.

But it is Protestant American institutions that the new Knights propose to protect. Well may it be asked what are these distinctively Protestant institutions? We presume these brave protectors mean the Public schools. But Catholics have always been as anxious for schools as Protestants, so that the only distinguishing feature which makes the Public schools Protestant is their godlessness. But we all know that the Protestants cling to this feature, not because they admire it, but because they are so divided into sects that the teaching of a particular religion is impossible; yet this is the special feature of the school system that they wish to force upon Catholics. It is the feature that Catholics will not adopt. Yet the Catholics of the United States do not wish to force their own views upon the Protestants. If the latter prefer the godless system, let them have it by all means; but they have no right to force this upon the Catholics, who wish to educate the moral as well as the physical and secular child. The Protestant institutions of America are quite safe, as far as Catholics are concerned, and there is no need of proscription of Catholics in order to preserve them.

Divorce is perhaps another Protestant institution which it is proposed to preserve. Well, even this the Protestants and Infidels of America, with six-sevenths of the total population, are able to preserve, if they wish. Catholics do not deem it a wise policy to preserve this institution, but if the majority insist upon the laxity of the marriage tie, let them preserve it for their own marriages by all means. They can do this too without any dark-lantern association; for they are numerous enough to do so; but we would remind those who are so attached to these curious Protestant institutions that there are plenty of Protestants who firmly believe that these things are a gigantic evil. If they are to be destroyed, their destruction will be brought about by Protestants themselves.

We do not know of anything else than these which can be called Protestant institutions, unless it be Mormonism, Spiritualism, and similar isms. Are these among the things the Knights propose to protect? They should enlighten us on this subject.

MR. JAS. G. MOYLAN'S SUPER-ANNUATION.

In another column will be found the address presented by Mr. Tel. Outimet, Warden of St. Vincent de Paul Penitentiary, and his staff, to Mr. Jas. G. Moylan, late Inspector of Penitentiaries for the Dominion, together with the reply.

Those who have known Mr. Moylan's genial disposition throughout his career, and his close attention to the duties of his position in every case, will not be surprised to learn from this address that the kindest of feelings exist between the officers of that institution and the late inspector, who has now retired from his position with a superannuation allowance.

Mr. Moylan says in his reply he had "sometimes to discharge duties of a disagreeable nature." It will be readily understood that an inspector's duties must be sometimes disagreeable, as it frequently happens that faults in the management of an institution of this kind need to be corrected with a vigorous, and even with a severe hand, yet the officers declare that Mr. Moylan was kindly and indulgent, even when his duties required the exercise of some severity.

An official who has discharged his sometimes disagreeable duties so efficiently as Mr. Moylan has done, deserves to be treated generously by the Government, and this is well expressed by the officers of the St. Vincent de Paul Penitentiary when they say:

"We earnestly hope that such provision has been made for your declining years as a just and fair-dealing Government is wont to make for a meritorious and faithful public servant."

We are not prepared to say whether this hope has been realized in Mr. Moylan's case, but we have heard that there has been some chafe-paring in the allowance of annuity which has been as yet apportioned to that gentleman, nothing having been allowed for

some years spent as emigration agent in Ireland on behalf of Canada.

The emigration agency may not have been very successful in regard to the numbers who actually came to Canada, for there were troubles which made immigration into Canada from Ireland not very attractive at that particular time; but a good knowledge of the resources of the Dominion was disseminated by the agency, and the way was prepared for future immigration, which became more satisfactory when the clouds had cleared away. These years should be credited to Mr. Moylan equally with his other years spent in the public service.

As editor of the Canadian Freeman, Mr. Moylan aided effectually in securing the Separate School Act of 1863, which has been of great benefit to Catholics, and the permanency of which has since been guaranteed by the Constitution of the Dominion.

During the critical period when Canada was threatened with invasion by the Fenians of the United States, and when it was actually invaded, Mr. Moylan did good service to the country by his patriotic and loyal adherence to the cause of Canada, and his consistent opposition to Fenianism, at considerable peril to himself.

For these and other reasons Mr. Moylan deserves well from the Catholics of Canada and from the Government, and we fully endorse the hope of the officers of St. Vincent de Paul that an adequate annuity will be allowed him, after his twenty six years faithfully spent in the public service.

EDITORIAL NOTES.

We rejoice to hear outspoken criticisms of our educational system. It is a subject of vital importance and must necessarily engage the attention of every enlightened citizen. That our present system has many and serious defects will not be denied by its most ardent friend. It cannot be denied that the multiplicity of subjects has a tendency to uneducate the rank and file of our school children. The action of the mind is oftentimes paralyzed, and our boys and girls come from the school room with a superficial knowledge that is worse than useless for all practical purposes. They are mere reflectors, having no ideas of their own. It seems to us that educationalists should frame their methods more in accordance with boys and girls as they are, and not as they should be. They are very enthusiastic in their work and enjoy the reward that painstaking effort always brings; but looking at things always from the same standpoint impairs oftentimes the intellectual vision.

Another Protestant is proposed to be the head of the Protestant school system in this country, with six population, are very wish. Catholic policy to prevent it for the majority of the marriage it for their means. They without any dark for they are do so; but we have so attached to institutions of Protestants that these things if they are to be instruction will be Protestants them-

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tionists must be commanded to keep their place; and, along with them, those technical educationalists who would take forcible possession of the primary school, and substitute science (so called) in place of more human and humanizing studies."

In another column will be found the announcement of the death of the wife of Henry A. Gray, Esq., engineer in charge of the Ontario Division of Dominion Public Works. Mr. Gray has lost a devoted wife; the Church, a faithful and loving daughter, and the community, one whose influence was always for good. To him we extend our heartfelt sympathy, and pray the Giver of every good gift will grant him strength to bear with Christian fortitude the great misfortune which has befallen him. Many marks of sympathy have been extended Mr. Gray from various parts of the country. He and his good wife who is now departed were well known, and were held in the highest esteem by all.

The Michigan Second Adventists have once more fixed a date for the end of the world, which they say will take place on 5th March, 1896, and all the Adventists will ascend bodily to heaven. The Minneapolis North and West says that they are, in consequence of this belief, giving away their watches and other earthly possessions. This recalls to mind the Millerite craze of fifty years ago, when thousands of people were led to make fools of themselves by giving way to a craze very similar to the present one.

The tolerant spirit of the new Czar has not been exhibited solely in his kind treatment of the Poles who had been so inhumanly dealt with by his father the late Emperor; but the Jews of the Crimea have received evidence of it in an unexpected and welcome way. A large number of Jews of the peninsula had received orders to leave the country on the 20th of last October, but many of these who had not succeeded in selling their property by the day named for their exile, remained beyond their time, and when the Emperor was found to be dying the order for their exile was not enforced. After the marriage of the new Czar a petition was sent in by the Jewish community requesting that they should be allowed time to dispose of their property, whereupon a telegram was sent immediately in reply saying, "The Jews of the Crimea may remain there as long as they wish to stay." The prospective exiles have accordingly remained.

A DESPATCH from Rome confirms a statement previously wired, to the effect that the Sultan of Turkey had asked the Pope to mediate with the European powers in his behalf in the matter of the Armenian troubles. The Holy Father has declined to interfere in the way asked, but he recommended the Sultan to appoint Christian Governors for the district, and the latter has taken the advice with ill grace, the despatch stating that he was very angry at such advice being tendered to him. The Holy Father is not to be caught taking part with the Grand Turk in his persecution of Armenian Christians, even though most of the sufferers are Schismatics.

The Ulsterites might learn a salutary lesson from the last Imperial Blue Book relating to the Irish land laws. According to this return there were 252 cases in which judicial rents were fixed by the Land Commission, and 75 by the civil bill courts, in the single month of June, 1894. Of the 252 cases, 100 were in Ulster, 83 in Leinster, 50 in Connaught, and 19 in Munster. From this it appears that of all the Provinces, Ulster is the one which will benefit most by a just land legislation, yet it is the only Province in which there is any considerable opposition to Home Rule and reform in the land tenure.

FROM the wide divergence of the inferences drawn by such experts as Mr. McPherson, editor of the Star, and Mr. Dana, editor of the New York Sun, regarding President Cleveland's Hawaiian message, Professor Wolfe of Gettysburg draws an inference regarding the difficulty under which so-called higher critics are laboring when they profess to tell so accurately by means of alleged differences of style, which parts of the Pentateuch were written by Moses, and which by some one else whom he may or may not have commissioned to write for him. These commentators also profess to be able to tell which of the Psalms of David were really David's work, which parts of the book of

Isaiah were really the work of that prophet, and which were written by some one else. The difficulty of reaching a sure conclusion in regard to Hebrew writings of thirty or thirty-five centuries ago is exemplified by the very contradictory inferences drawn by Messrs. McPherson and Dana from the Hawaiian message, which Mr. McPherson declares to have been written by Secretary Gresham, while Mr. Dana is just as sure that it is President Cleveland's own work, being a restatement of arguments he had already made use of in regard to the policy to be pursued towards the new Hawaiian Government.

THE CLEVELAND PLAN. Father Elliott, in the "Catholic World," continues his narrative of Missions to Non-Catholics.

We had a splendid attendance of Protestants at Findlay, all classes coming, full of attention, deeply interested, and loading our query box with just the questions we wanted to answer.

The opera house seats nine hundred, and was filled every evening but one; that was a very stormy evening, with a perfect downpour of mingled rain and snow, and yet we had nearly as large an attendance as usual. The floor of the hall was reserved for non-Catholics, the galleries for Catholics, and both were too small to seat the audience. We managed to exclude a good portion of the boys, much to their disgust. One boy offered to carry a banner through the streets if we would let him in.

The congregation here is dominantly German, and is full of zeal for non-Catholics. The pastor has received forty-one converts during his three years' incumbency, and has four more under instruction. Not far south is a small parish in which there are about one hundred and fifty converts. These were received by the pastor at present in charge—a man with an unpronounceable German name and unmistakable accent. Now right here is seen our plan, all the more practical because so simple. It is to feed these little streams by lectures and sermons on the part of the clergy, and by literature, conversation, personal and social influence, and especially virtuous lives on the part of the laity. A general missionary awakening will turn all active spirits into missionaries, each in his own place and measure. There should be no parish in America without at least one week each year devoted to public meetings in the interests of Catholic truth. The reader will easily perceive that the "Cleveland Plan," which is a small body of capable lecturers exclusively engaged in the public propaganda, will arouse private and local zeal in every direction, and maintain its activity.

Arriving here Saturday afternoon, I walked through Main street, and at the busiest corner found the Salvation Army at work. A big bass drum, two or three tambourines and a cornet which seemed to lack a musician, was the martial music of the little squad. There were about eight of them, men and women all joining in the songs, all clapping hands, all looking happy. But what they said while I listened was trivial, and what they sang was not well sung. Their leader's accent was cockney, and their whole demeanor was English, though doubtless all had been recruited in America. But I said to myself that if these religious curiosities are able to catch and hold the attention of the street people, how much better would the true soldiers of the Cross succeed! The Salvationist movement is almost a total failure in the smaller towns. But it is entitled to this success: it should cause some of our Bishops and priests to open an out-of-doors apostolate. This country now has a street population of great size. These souls can be effectively reached only where they spend their leisure—in the streets and squares of the cities. If a Bishop and one or two able priests would start street-preaching, assisted it might be by men and women of the laity, the results would be marvelous. Some of us little dream that there is a distinct class of street people, grown in later years into many thousands in every great center of population. They live on the streets as much as the climate allows, they read their penny papers on the streets, they are taught by their petty leaders on the streets—the street is a roomier place, a freer place, and just as clean a place as where they are supposed to live, but where they only sleep. When the Catholic Church takes to the streets with its representatives high and low, it will reach these street people. They are not all bad, many are fairly good Catholics, and these would secure a respectful hearing—but that is certain anyway. And meantime our highly educated and zealous priesthood would simply revolutionize for good the street life which at present is often a menace to public order, and is addressed on religious topics by men and women who play soldier and beat bass drums.

But to return to our opera house apostolate. We were here during election week, and we feared that this would hurt us, but the attendance continued good throughout. In fact, I suspect that some came on Tuesday night to kill time till the returns began to come in. Then, and for two or three evenings after, the amazing result of the election formed a subject of pleasantry between the stage and the audience, especially in answering the questions. They were plentiful, and ranged over the

entire religious field. One evening we were nearly an hour in answering them.

We had the Lutheran minister and his wife with us every meeting, and traced to him a question wanting to know why Luther might not have first discovered the doctrines of Christ!

The following question interested us: "Mr. Elliott, I have attended all your lectures and you have not opened one of them by reading a portion of Scripture and praying to God to help you to carry out the object of your lectures—and what is the object?" I answered by saying that during my last lecture season I had always opened with prayer and Bible reading, but had been advised that some Protestants objected to this; upon consultation I had omitted prayer, except the blessing at the conclusion. I stated that my questioner had forgotten that we had several times read parts of Scripture, though not always as a formal devotional exercise. In fact, the devotional question is a somewhat difficult one. Perhaps our return course may show us a way of uniting all in prayer in a Catholic spirit and yet without offense to Protestants. Our original hope of regularly constituted devotional exercises for all comers and in a public hall has not yet found a way of fulfillment.

This curious question came in near the end of the week: "Why am I a Catholic, and yet have my doubts as to the faith?" Answer.—A genuine doubt as to the Catholic faith is incompatible with being a Catholic—a doubt known and accepted as a negation of Catholic doctrine. But oftentimes one has momentary waverings which are only shadows of doubt. Frequently the lower part of our mind, the feelings and instinct, are resting under the rule of science, whose whip and spur are needed to secure their obedience. Fancies and vagaries involuntarily occupy our thoughts, but they are not our real selves, however much they occupy us in endeavoring to control them. This is shown by an effort of the will to assert the authority of reason and faith.

The following is an instance of lying on the part of Catholics either in joke or for a purpose. It engages one to be compelled to set the Church right with honest Protestants after she has been hurt by dishonest Catholics: "Mr. Elliott:—Rev. Sir—I have been told by faithful and, I believe, true and honest Catholics, that they did pay a compensation in money, ranging from 25 cents and up accordingly for confessing their sins before a priest. When was this law or discipline changed? If not changed, what has been the object of a good Catholic misrepresenting this article of their religion?" ANXIOUS INQUIRER.

The following shows how much like a secret society the most open of all organizations seems to those who are repelled from near acquaintance with us: "Are Catholics never allowed to read the code of laws and theology governing the Church? If not, please to explain the reason for the concealment." Question.—Would it be considered a personal query to inquire what has been the direct cause leading to the public exposition of Catholic doctrine throughout the country? Answer.—Our Church is essentially missionary, and would decay and finally perish if it did not seek to win the whole world. So our ultimate aim is to win you to accept the Catholic Church as the divinely-given means of salvation. Our present and immediate purpose is to do away with prejudice; getting men and women, especially those of religious character, to know just what we are and just what we are not.

MISSION AT DERRICKVILLE. We are "boarding around" here. The pastor resides eight miles east of us, visiting this little congregation twice a month; and so my companion and I are the guests of families happy to serve us. But the domestic side of "boarding around" life is not clerical, though pleasant enough otherwise. The town is an oil product, brand new, muddy and busy.

Let the reader imagine a hall with about three hundred and fifty sittings, mostly full of Protestants—for our own people are very few—the gallery railing corniced with the boot-soles of young oil pumpers, the light being the flaring and smoky natural gas of this region; and then the shabby stage, adorned with two stalwart missionaries, one lean and tall and the other tall and not lean, and he has our outfit.

Two nights we failed to secure more than a half-measure of hearers, the weather being very stormy. But the rest of the time we "drew" well. Father Muehlenbeck certainly did make a deep impression, especially on the subject of intemperance and on that of confession—a convincing speaker, with the vigor of an earnest nature.

There is an eccentric character here who is called the Comenator, and who rails at our churches, condemning the waste of money in building and supporting them. He was a regular attendant at the lectures and said that those men talked sensibly, and that he is going to have his children sent to a Catholic school and brought up in that religion, etc., etc.

The newness of all things in Derrickville, the transient nature of the population, the small number of Catholics, prevented our making a superlative success. But the leading men and women, including Protestant ministers, were generally present, and many requests were made for our return.

The questions were not numerous, and far from interesting, at least to the lecturers. One old gentleman insisted night after night on our explaining the prophecies about the scarlet woman, the Babylon on seven hills, the abomination of desolation, and the man of sin. We informed him and the audience that he was being teased by commentators who did not generally affirm the Catholic Church to be the fulfillment of these prophecies.

MISSION AT YELLOW HAMMER. And if this is not the real name of the place, it is no more curious than the real name. It is a metropolis of four hundred souls, two miles from the nearest railroad. It is among the oil derricks, though an agricultural village, peopled by what the aristocrat oil-pumpers call "yellow hammers." The missionaries were Fathers Kress and Wonderly, who lectured here about a year ago, and now returned by urgent request of the Protestants, who, by the way, are everybody but three families.

The meetings were held in the Lutheran church, so called, for the society that owns it is hopelessly split and the building is not at present used for church services. At the last meeting, Sunday afternoon, the house was fairly filled; after that there was as good an attendance as the weather permitted, the missionaries feeling greatly encouraged to have an audience at all during those stormy evenings.

The music was good, being furnished by a choir very promising for the future union of Christendom, made up of Methodists, who furnished the organist and the hymn-books, Presbyterians, Lutherans and Disciples (Campbellites), all under the leadership of a Catholic young lady. The mission was conducted on the lines usually followed in this apostolate, the subjects being "The Bible," "Intemperance," "Confession," "Church and State," "Why I am a Catholic." Of course the question box was a feature of the meetings and made an element of interest. The inquiries were chiefly about the ceremonies of the Church and her symbolism—blessed water, palms, ashes, candles, and incense—the questioners seemed to think that our ceremonies had some occult meaning, and that we had certain secret services.

"I saw a boy," said one questioner, "dressed in white, shaking a vessel with a chain attached, and then the priest took it and shook it around the altar. What is the object of it? There was smoke emanating from the vessel." The school teachers of the town were the most interested of all, the superintendent saying the last night to one of the Fathers, as he congratulated him on "the gentlemanly exposition of the Church," that he must admit that he had been very much prejudiced against the Church, but that his "prejudices are now removed. After this, when I hear anything derogatory to the Church I shall make it a point to investigate before I believe it." He then asked for a copy of the *Enquire's Catechism*, and said, "But I ought to have somebody to explain this to me." However, the little pamphlet given him is very plain and extremely useful, being a summary of the religion without question and answer, furnished with ample Scripture texts and conveniently divided up. It is an adaptation of an English publication of Rev. F. N. Reichert called *The Converts Catechism*.

At the end of the last meeting a large number of persons came forward on invitation of the lecturers and accepted copies of the catechism, wishing to learn more fully the doctrines of the Church; several of these said that they had attended all through, and that was the case with all who were present at that meeting. The last evening the Fathers took tea with a Methodist deacon, accepting one of many invitations. It was Friday, and the meal was a fine specimen of a Catholic Friday supper. Take Yellow Hammer, all in all, it is a most promising field.

THE UNION OF CHRISTENDOM. One of the popular names given to General Grant in the civil war was "Unconditional Surrender." The common sense of the people saw that all reconciliation with the South must ultimately rest upon the principle expressed by the words. This is also the only solution of the problem of the unification of Christendom; and all sects separated from the unity of the Church are only deluding themselves if they think of union on any other basis than unconditional surrender to Rome.

Even if the Church should permit the retention of certain peculiarities of a disciplinary nature, the principle of unconditional surrender must be admitted and maintained. Divergence in discipline is at best only a toleration, and the mind of the Church has always been to have unity in liturgy as in doctrine. The law of public worship rests upon a dogmatic principle.

It is amusing to read the speculations of Protestant religious journals on the assumed concessions which Rome will make to give people a chance to save their soul in the one true Church. The sooner our separated brethren dismiss such notions the better. It is simply cruel to leave them under the idea that the Anglican Church, for example, is only a branch of the Church Catholic; that its ministry is valid, and that only trifling disciplinary questions differentiate it from the Roman Catholic Church.

If any man could have proved the "branch theory" or the "middle way" it was Cardinal Newman. In his

famous tract No. 90 he endeavored to reconcile the articles of the English Church with the decrees of the Council of Trent. He received for his pains the formal condemnation of the Bishop of Oxford and the repudiation of the whole English Establishment.

Once the Church of Christ is conceived as a society—and if it is not that, it is nothing—a centre of unity is presupposed. If the Pope is not that centre, there is none. The question is not how Christ might have organized His Church or what is its best form ideally. This was the latent weakness of a famous book called "The Ideal Church," which sought to prove a priori that the Roman Catholic Church must be the Church of Christ, because it is the most perfect form which such an institution could have assumed. God is not bound to make the best possible world, as Leibnitz sought to show. We must take the Church as we do the world, just as God made it. We may afterwards show its excellency and its efficiency for the purpose designed, but logically we cannot prove the Church on any preconceived or merely ideal grounds.

Christ built the Church on St. Peter as the centre of unity, the supreme authority and infallible teacher. No other foundation can be laid. It matters nothing that the Pope is this or that man, or this or that kind of man. We must take him as he is. Nothing more sublime in Church history ever occurred than the free acknowledgment of the primacy and infallibility of the Roman Bishop by the collective episcopate of the Church. The easiest explanation of so wonderful an event is the truth that the Pope was in fact the whole Church proclaimed him to be.

The See of Peter is the only ground of the unity of Christendom. Dr. Newman found that the Donatists in Africa had a grand episcopal organization, any number of churches and a discipline superior to that of the Church of England. But he found also that St. Augustine pronounced the Donatist cut off from the unity of the Church, because they were separated from Rome. "*Securus judicabit obis torcularum.*" The world of Christendom made union with Rome and her Bishop identical with union with Christ. This was his test of unity, and it is the test to which all our separated brethren must submit.

If the Pope sees fit to allow the continuance of certain special rites and discipline, it is with the clear understanding that it is only a concession, revocable at his will and pleasure. The principle of authority is supreme. The common sense which men show in civil matters seems to desert them in the religious sphere. There must be a supreme authority in a Town Council, or even in a sewing society. That the Church of Christ, which is a perfect society, should lack the essential of every society is an idea which would be ludicrous if it were not so fatal in its consequences. Those consequences are mournfully evident in the disruption of moral bonds, vagueness of belief and positive infidelity. The general chaos in which Protestantism is plunged will continue until the Father enlightens men's minds with a ray of light by which they will see in St. Peter and in his successor the vicar of Him whom the apostle confessed to be the Son of God.—Philadelphia Catholic Times.

FROM BARRIE. On Thursday evening, Jan 31st, a concert was given in the Music Hall, Barrie, by the music pupils of the convent of St. Joseph's. They were assisted by Miss Marguerite Dunne, who is so well known as a star among professional lady vocalists of Canada. The concert was a brilliant success, intellectually and financially. The pupils drew the largest house that has been seen for a long time in Barrie, and all went away satisfied that it was the most interesting concert of the season. The children, dressed with exquisite taste, exhibited a grace in their deportment that was evidence of careful training, and a musical talent and culture that could scarcely have been expected.

The idea of the pupils giving the concert was suggested by some who had attended a recital at the convent, and who thought that the programme should be reproduced in a public hall. The idea was carried out with a success far surpassing expectation. The concert, few, if any, suspected that there was in our midst so much musical talent and culture.

The Sisters are to be congratulated on the progress made by their pupils, musically and otherwise.

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THE CATHOLIC CHAMPION.

The paper with the above name, edited by Rev. Arthur Ritchie, pastor of the Protestant Episcopal Church of Saint Ignatius, in this city, and published by the Guild of Saint Ignatius, is a somewhat remarkable sheet. The very title of the paper is a bold declaration of the theological status of the reverend editor. In one word and in popular language, he is a High Church, Ritualistic, Anglo-Catholic clergyman of the most advanced type. He is pretty thoroughly versed in Catholic teaching and practice, and it must be acknowledged that he wields an able and vigorous pen. He, of course, has a hard row to hoe. He has three dangerous foes to contend against, viz., Protestantism in general; the "Roman Obedience," and his own brethren of the Low and Broad Church persuasions.

Upon the whole, we believe, "Father" Ritchie, as they call him, is doing a good work. We, of course, sympathize with him in his opposition to Protestantism, and Low Churchism. He is to be commended also for his bold and manly advocacy of Catholic doctrine and practice. In that respect there is nothing namby pamby about him. He boldly and persistently advocates the Real Presence of our Lord in the Blessed Sacrament of the altar; transubstantiation; auricular confession with priestly absolution; prayer to the saints; devotion to the Blessed Virgin Mary; Purgatory, with prayers for the dead, and he advocates and practices what he calls saying Mass and reserving the Blessed Sacrament for the adoration of the faithful. He also uses lights on the altar, incense, holy water, and crucifixes.

All this has been a terribly uphill work. The number of the Champion before us gives a little sketch of its progress for the last thirty years in connection with the consecration of the new church of Saint Mary the Virgin, which is equally notorious for its High Church "Catholic" proclivities with Saint Ignatius. Our esteemed contemporary remarks:

"The Catholic movement in New York has not had the brilliantly successful career, in the world's sense, many hoped for in the earlier days of its existence. When Saint Alban's began, some thirty years ago, there were high expectations and there was good promise of greater things. Everything was so well done then, and the spiritual life of the parish seemed so genuine. But disaster came in God's own mysterious way and Saint Alban's disappeared. For a short space Saint Sacrament's mission with Father Bradley's inspiring preaching and characteristic organ-playing was a triumph of Catholic enthusiasm. But presently Bradley went to Rome and Saint Sacrament's was no more. At Christ Church Doctor Ewer made a gallant fight and put the enemy to flight, horse, foot and dragons, and when the money power was brought to bear to get rid of him, with splendid heroism that martyr spirit went forth to found Saint Ignatius."

He then goes on to speak more fully of the Church of Saint Mary the Virgin which is about to possess a "stately and impressive edifice, of grand proportions," in which the services according to the Ritualistic pattern can be more thoroughly and correctly carried out. We are told that there will be the Blessed Sacrament constantly reserved, the many confessionals, the Holy Water, the Stations of the Cross, and the reverend editor throws out mysterious intimations of a "something else for which many Catholics will be glad which need not here be mentioned." The uninitiated are, of course, left in the dark and to mere conjecture as to what this most desirable "something else" may be. Judging from intimations heretofore thrown out in the columns of the Champion we venture the guess that the new church will have a niche over the tabernacle for the placing of the Blessed Sacrament during public exposition at which the "Catholics" of the congregation will be allowed to be present and freely pay their adorations and their devotions to it. The people are hardly yet prepared for this bold step but we doubt not it will, in due time, be taken.

Now, though we may be disposed to look upon all this as sham and mere imitation, and though we may wonder how our Protestant friends can thus coolly and deliberately go back on the "glorious Reformation," without being conscious of their inconsistency, yet, we may well take courage from these indications of progress in a Catholic direction. These earnest leaders are really doing our work for us and, perhaps, in a more effective way, than we could do it ourselves in this special field. It is a curious fact that the people will swallow almost any Catholic doctrine, however really "Popish," if declared by one of these imitation "Fathers" when it would stick in their crop if preached by a real Catholic priest. Prejudice has so much to do with the formation of opinion and the acceptance of the truth.

Our Ritualistic friends are really preparing the ground for a great harvest of souls for Holy Church. The present generation may not, except in occasional instances of special grace, be led to realize that they are engaged in the hopeless attempt to draw water from dry fountains, but the time will surely come when the thoughtful and candid among them will get tired of the confusion of tongues—the contradictory teaching and practice in their church, the everlasting contest between the various wings of the denomination—the High Church; the Low Church; the Broad Church, and even the differences among the Ritualistic wing differ-

self—though each leader is infallible in his sphere—more infallible, in fact than the Pope himself—and they will ask with all the earnestness of their souls for some central, reliable authority to determine what shall and what shall not be believed—some tribunals of final resort to end conflict and dispute, and establish the peace of God in the hearts of men.

When that time arrives the work of conversion will be very much simplified. The seekers after the truth and the true Church will find that they are already Catholics at heart and that there is only one direction in which to look for the solution of their difficulties. The evidence that the Chair of Peter is the centre of unity, to be separated from which is to be separated from the true Church, and so overwhelming that all that is necessary to be convinced of the fact is to have a willing mind. It stands to reason, therefore, that a head and centre of unity must be a head and centre of final resort to end disputes, or men will be eternally contending about even the fundamentals of the faith and find no end, in wandering mazes lost.—N. Y. Catholic Review.

THE RESTORED ENGLISH CATHOLIC HIERARCHY.

The Church Reunion Movement in England.

At a great meeting of the Catholic Truth Society, of Manchester, Eng., on the evening of January 8, the Right Rev. Dr. Bilsborrow, Bishop of Salford, presided. After the reading of an able paper by Mr. J. B. Milburn, on "The Restoration of the Hierarchy and the Ecclesiastical Titles Bill," Dr. Bilsborrow made an interesting address, touching the same subject, and the growth of Anglican sentiment in favor of reunion with Rome.

He said the old Catholic hierarchy, which began in this country with St. Augustine in 597, expired with Bishop Watson in 1554, and it might be a matter of surprise to them to hear that as soon as that prelate died, petition after petition went up to Rome for the restoration of the hierarchy, and the poor people of this country were yearning, year after year, until after 1850 when it was again established. Was Rome so deaf to the pleadings of her children as that fact would seem to imply? No; that was not the case. But there was another power at work. There was another party in England that was busy making false representations to the Holy See, and it was that party which, by its misrepresentations, delayed year after year for more than two centuries the restoration of the Catholic hierarchy in this land. Dr. Bilsborrow proceeded to say that he was glad that Mr. Milburn did not flude to the existence of this party. He had shown his great ability that evening quite as much by the omission of unpleasant facts as by the insertion of the interesting particulars which he had related. He was, especially in the early portion of the paper, skating on very thin ice, and he displayed his skill in doing so successfully without falling through. The sad state of religion in England in those days might be imagined from the fact that after Bishop Watson's death in 1584 there was not a Catholic Bishop in the country, no holy oils consecrated for the dying, or for administering the sacrament of confirmation, or the ordination of priests, during the whole of that time. It should be remembered, too, that the heel of persecution was pressing with intolerable force upon the Catholics of England at that period, and they were thus deprived of the strengthening powers of the sacrament of confirmation at the time when they most required a special gift of the Holy Ghost to make them steadfast in the profession of their faith. There was also one other point which might be made a little clearer. The three Archbishops, Vicars-Apostolic, who were appointed in this country after the death of the old Catholic hierarchy were not Bishops, but merely priests, Vicars-Apostolic. The names of the first were Blackwell, Birkhead and Allison. They were priests only, and had no episcopal authority. They therefore had not that power to unite the Catholic body in England together that an episcopate would have had. It was not until some time afterwards that a Bishop, dependent upon the Holy See, was appointed. After the decease of the old hierarchy, of course the Pope, as Head of the Church, became the immediate Bishop of the whole of England, and it had no other; so that the ordinary life and authority of the Church, the hierarchy, lapsed, and how the Church survived was almost a miracle of God's grace. His Lordship thought that, ordinarily speaking, they would have had a hierarchy established much earlier, at the time of the conversion of King James II., if he had not been such an incomparable fool, and, in the second, were it not for the unwise guidance of others, and especially of one whom he trusted. It was on that account that his conversion did the country so little good. But it was a joyous thing to contrast their present times to what they had been. In the year 1763, the Vicar Capitular, or one of the Vicars Capitular, was Dr. Talbot, and in that year he was brought up and placed on his trial for the crime of offering up the Holy Sacrifice of the Mass. This was in 1763, scarcely more than a century ago. Was it not wonderful when they contrasted the spirit of those times with the spirit that existed now? Again when that outburst of passion broke out which had been smouldering for centuries, which was fanned by people

in high places until it attained its full volume on the introduction of the Ecclesiastical Titles Bill, could they wonder at the ignorance, the deep-seated prejudice, nay, the bitter feelings that remained still in the minds and at the bottom of the hearts of many of their fellow-countrymen, and this more especially when they knew that there were volumes of drivel wherein all this filth was collected, to be repeated and put into the hands of the people through the columns of the newspapers at the present day. They had no need to be surprised if this moral offal was dropped upon them from time to time. He had had some sweet letters during the past few weeks from so-called Churchmen who wondered how a minister of the Gospel could talk such rubbish as he did. They were anonymous of course. One of them asked what college bore the discredit of educating him. But while he had these experiences he had others of a more consoling nature. They would be glad to hear that the lectures he had recently delivered at the Cathedral, and which they might imagine could scarcely have got to Protestant ears, had been found quite interesting, and had created quite a spirit of interest and even of enthusiasm in a class of men one would hardly think would read them at all. He might tell them that there had been a great demand amongst Anglican clergymen for the copies of the Catholic Times in which the fine reports of the lectures were published, and his Lordship had a letter that morning assuring him that the interest manifested in that poor effort of his was going on with undiminished vigor even now. On the previous Thursday he had had a letter from an Anglican clergyman, in London above all places, informing him that he had been engaged for many months with great labor and great patience writing a life of St. Columba, in the hope of proving the continuity theory in a most indisputable form, but he said that some of the quotations which he (his Lordship) happened to give, illustrative of what was the faith in this country in pre-Reformation times, had so knocked him off his legs that he had given up St. Columba altogether. He (the writer) said he had come now to the conclusion that Protestant writers for three centuries had manipulated English history to their own tastes, and that they had been misleading the English public. He congratulated his Lordship upon his lectures, and prayed that the magnificent efforts which the Bishop of Rome is making to reunite Christendom, might be blessed with the greatest success. He felt himself a wanderer upon the earth. He had broken away from his own anchors, and did not know where he was floating, but he was perfectly miserable. No doubt there were many other cases which would show with equal force that the Catholic press, Catholic literature, and Catholic sermons could do more for the promotion of the faith, and in many places these might do the work with God's grace to bring people back to the truth. There was no doubt that there was a greater feeling of unrest in the Anglican mind at the present time than there has been for the last three centuries, and that these reports which they heard from time to time of disputations of the Anglican clergy going to Rome on the question of Anglican orders were not merely vain, foolish reports of the newspapers, but a faint expression of feelings that were strengthening and growing in many parts, and of a quickening movement, a good movement, which should have the benefit of their prayers.

Lincoln's Tender Heart.

The martyr President's tender heart is clearly visible in the following pathetic narrative: One day in May, 1863, while the great war was raging in America between the North and South, President Lincoln paid a visit to one of the military hospitals. He had spoken many cheering words of sympathy to the wounded as he proceeded through the various wards, and now he was at the bedside of a Vermont boy of about sixteen years of age, who lay there mortally wounded.

Taking the boy's thin white hand in his own, the President said in a tender tone: "Well, my little fellow, what can I do for you?" The little fellow looked up into the President's face and asked: "Won't you write to my mother for me?" "That I will," answered Mr. Lincoln; and calling for a pen, ink and paper, he seated himself by the side of the bed and wrote from the boy's dictation. It was a long letter, but the President betrayed no signs of weariness. When it was finished he rose. "I will post this as soon as I get back to my office. Now, is there anything else I can do for you?" The boy looked appealingly to the President. "Won't you stay with me?" he asked. "I do so want to hold your hand." The kind-hearted President at once perceived the boy's meaning. The appeal was too strong for him to resist, so he sat down by his side and took hold of his hand. For two hours the President sat there patiently, as though he had been the boy's father. When the end came he bent over and folded the thin hands over his breast. As he did he burst into tears, and when soon afterwards he left the hospital they were still streaming down his cheeks.

The entering wedge of a fatal complaint is often a slight cold, which a dose or two of Ayer's Cherry Pectoral might have cured at the commencement. Therefore, it is advisable to have this prompt and sure remedy always at hand to meet an emergency.

THE SUBJECT.

Some Important Points in Cardinal Newman's Presentation of the Subject.

It was once our good fortune, or rather our valued privilege, in golden by-gone days to assist at the spiritual conferences of a venerable prelate—

"An old man, Gray, and white, and dove-like" whose profound erudition, praise be to God! was only surpassed by his singular self-abnegation and sanctity. We were a chosen few who were admitted to these holy reunions, and still in our mind's eye we seem to see that gentle, gifted teacher. The spare figure robed in its purple soutane, the pectoral cross glittering on the dark violet cloth like a star on the pansy-hued robe of the midnight heaven, the head with its crown of silvery hair drooping a little, as is the custom of the Celts and Romans, and the slender hand, lifted to emphasize a brilliant passage, almost transparent in its fleshless delicacy. It had been the duty and happiness of our venerable friend to assist at the last Vatican Council, and so it came to pass that one of the favorite themes of his conferences was the dogma of the Papal infallibility then and there defined. So original and striking, in fact, were some of his points in the presentation of the subject that we think it advisable to crystallize the most valuable of them in this little paper.

Visiting in the south of England (the year of the Council), our dear old prelate encountered at the house of a noble lady a guest who claimed to possess a *chef d'oeuvre* of mechanism—an ingenious contrivance for the protection of his treasures, which defied all the devices of those audacious ones who might be tempted "to break through one's safe, having a dozen locks, each fitted with its particular key. One of the twelve, however, was a master key, which could open all the other locks as well as its own; but none of the other eleven keys could open its especial lock. Now, curious to relate, in the original Sanscrit or Syriac the word "key," as specified in the text St. Matt. xvi. 19, wherein our Lord gives to St. Peter the unqualified power to bind and loose—the Sanscrit or Syriac word "key," "I give thee the keys of the kingdom of heaven," etc.—means precisely such a master key as that indicated above; thus showing clearly the primacy of St. Peter; inasmuch as he, the Vicar of Christ, exercises jurisdiction not only over his own lock, but over all the other locks—i. e., over all the other apostles. Here, then, we have admirably symbolized the impregnable and indestructible safe of the Church for the preservation of Christ's treasures; and even as the locks of the English gentleman's safe were described as specifically named or lettered, so do we find upon the celestial locks of our imperishable safe the "A" of St. Andrew, the "B" of St. Bartholomew, the "C" of St. Chananan (or the other Simon), the "D" of Didymus, who was St. Thomas; and so on to the end of the apostolic twelve.

It has been remarked, with a sort of grave humor, by a good natured theologian that the Gallican opposition to the dogma of Papal infallibility must have been based upon the legend that the martyred Dionysius, the patron saint of France, walked a considerable distance after his decapitation, carrying his head under his arm. But as it is not an article of faith that St. Denis, in days of yore, walked a single step without his holy head, neither is it an article of faith that the Church of God has ever existed or can exist without a visible head. The Greeks declared that he who acknowledges the supremacy of the Roman Pontiff is logically bound to admit the infallibility of the Pope. Again, the strength of the superstructure depends upon the strength of the foundation; ergo, no superstructure can be stronger than the weakest part of the foundation. No chain can be stronger than its weakest link; ergo as all Roman Catholics believe in the infallibility of the Church, the body, they cannot logically deny the infallibility of its head, the Pope.

When the late Dr. Whately (afterwards Protestant Archbishop of Dublin) was tutor at Oxford to the young Protestant, John Henry Newman, he one day threw open before his pupil's eyes the final chapter of the Gospel according to St. John. It was in the original Greek (and, alas! said the Bishop, how much do we not lose by its translation into English). Whately laid his finger upon the fifteenth verse, beginning, "When, therefore, they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou Me more than these?" Whately's finger is still resting upon the passage, "Simon, son of John, lovest thou Me more than these?"—Agapas me?—and now it runs rapidly along the printed line, indicating to young Newman with nervous emphasis St. Peter's answer: "Yea, Lord, Thou knowest that I love Thee." "Philo! I love Thee."

"Not agapo, but philo," interpolates Whately to his pupil; "not agapo, which is the corresponding verb to the one made use of by Christ, but philo, which expresses a far higher and tenderer love!" "Feed My lambs." "And He saith to him again: Simon, son of John, lovest thou Me more than these?" Once more, "Lovest thou Me?" Agapas me? And once more the answer gushes forth from the ardent heart of St. Peter, "Yea, Lord, Thou knowest that I love Thee!" Philo! "Not agapo, you see," reiterates Whately to Newman, "but philo—'I love Thee!' always 'something more

exquisite still.' Philo!" "Feed My lamb." "And He saith to him the third time: Simon, son of John, lovest thou Me?" Philo! Philo! This time (O condescension of the divinely sensitive Heart of Jesus!)—this time it is not "Agapas me?"—but higher, tenderer, more passionate still—"Philois me?"—"Lovest thou Me?" And when the sweet, exquisitely fervent Philo! bursts forth for the third and last time from the glowing lips of St. Peter, then and there the lullible seal is stamped upon the speaker's spiritual supremacy, and the Lord Jesus completes and confirms His divine commission to the prince of His apostles by these emphatic words: "Feed My sheep."

Like a milestone in the Campagna, pointing the road to Rome and the Vatican, yet going not hither itself, let us fancy we see the unconscious Whately (even Calphas could prophesy), pointing out to his pupil these irrefragable proofs of St. Peter's primacy—of the Roman See's supremacy. Let us study the effect of his words upon the young eagle at his side—later, to be lured from his free, untrammelled eye into the secluded devotée of St. Philip's Oratory; later still, to wear the scarlet jesses and biretta of the Roman Cardinalate. How the fearless, acute intelligence, spreading its untired pinions, springs forth into the glorious sunshine of truth and darts unerringly upon its prey.

"Agapas me?"—"Philo!" "Diligis me?"—"Amo?" "Lovest thou Me more than these?" "Yea, Lord—philo! amo! Not with the agapo, not with the diligo of a lower, lesser love; but philo, amo, my God and my all! to me, Thine own chosen Cephas, Thy Rock, Thy Vicar, to me and to my undying successor, the Bishop of Rome, let it be given now and through all the ages of Thine eternity, to cry out philo! amo! My Master, my Redeemer! More than all the rest, philo! amo! "Yea, Lord, Thou knowest that I love Thee!"

The milestone had done its work. John Henry Newman had turned his face toward the Eternal City, after many days, to sit down in the shadow of St. Peter's chair, a loyal, devoted son of Rome, the beautiful Rome, the ever-ancient, yet ever new.—Our Lady of Good Counsel.

Cardinal Manning on Children.

I have sometimes thought when looking on a church full of children, there is nothing more beautiful in the sight of God. A beautiful garden full of roses, lilies and lovely flowers, is sweet and beautiful to the eye. The hand of man guards and watches over it so that no harm can enter. Sometimes a storm of wind or hail breaks the lilies, destroys the roses, and makes ruin where before all was sweet and orderly. The wicked and malicious man comes in to wreck and ruin his neighbor's garden and when he sees this, everybody is touched to the heart. Everything lovely and sweet, trampled down and wrecked, makes one grieved; but in the sight of God, not the most beautiful garden fashioned by the hand of man, not even Paradise, the garden of Eden in all its glory and beauty of flowers and fruit, was so bright and glorious as are the souls of little children in whom the Holy Ghost dwells. Such a scene is sweeter and brighter in the sight of God than any garden man ever formed.

Flaggel Out.—None but those who have become jaded out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferer. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills. Minard's Lintment is the Best.

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**FIVE-MINUTE SERMONS.**

Quinquagesima Sunday.

PREPARING FOR LENT.

"Thy faith hath made thee whole." (Luke xviii. 42.)

Which of us, dear brethren, has such perfect spiritual health that he does not need to call upon Christ, our all-merciful physician? We are all crippled, blind and sick. The great remedy by which we must be healed is faith. We see how the blind man in today's gospel was made whole by faith. In another place we read of the woman with an issue of blood made well by faith. And in many other parts of Scripture faith is put down as our great healing remedy.

Thank God! we have received the great blessing of the Catholic faith. But is our faith what it ought to be? Is it a living faith? If we have a living faith it will show itself by our deeds. Let us examine ourselves to-day as to our intentions for the coming Lent. How much practical faith shall we find in ourselves? "Faith without good works is dead." How can we expect that such faith will make us whole? Are you dreading the approach of this season of penance? Are you calculating the easiest terms upon which you can get through it? Do you look upon it as an evil time, which must be borne with, but out of which you expect to get nothing but discomfort?

If you look upon Lent in this spirit, you are no true follower of Christ and the Cross—your faith is not a living faith. And a dead faith is worse than useless, for such a faith can abide only in the lukewarm of whom the Holy Ghost speaks thus: "Would thou wert cold or hot. But because thou art lukewarm, and neither hot nor cold, I will vomit thee out of my mouth." Beware lest your present lack of the Christian spirit of penance be the beginning of your casting forth!

But do not misunderstand and think that we must relish this coming season of penance, in our lower natures, just as a hungry man relishes his dinner. That is not the kind of relish we are bound to have. Although we may have an involuntary horror of penance, if we, nevertheless, appreciate our need of mortification, and are determined to make the most of this opportunity, all the more because we instinctively dread it, we show that God has at least a large part of our hearts. He wants the whole of them, saying: "My son, give me thy heart." But if we keep a part for our miserable selves, in His mercy, though grieved, He will not condemn us.

But if any one has not at least a determination to try, he may well tremble at his condition. If he thinks he can safely put off his repentance to his death-bed, he deceives himself. The odds against such a man's being saved are tremendous. Does it not stand to reason that an ordinary man who has spent his life in sin cannot, unless by a miracle of grace, accomplish in a short hour, or perhaps less time, what it has taken good men a lifetime to do? The dying sinner may persuade the priest that he has repented, but is it not because he has deceived himself in his fear of death? If we could test his repentance by offering him ten years more of life, would he persevere in his good intentions? If he has resolved not to sin any more for the sole reason that he has no chance left him for doing so, his repentance is a sham, and all the absolutions of all the priests that have ever lived cannot save his soul. "As a man lives, so shall he die." Is it not easier to repent now, while you are able, than upon your death-bed, when disease and sin have almost robbed you of reason?

Have a living faith which will show itself by deeds! And let the prayer of the blind man be the prayer of each of us, "Jesus, Son of David, have mercy upon me." And let us not cease until Jesus answers us, "Thy faith hath made thee whole."

**No Pope Joan.**

Though the story has been refuted over and over again, there is still a widespread belief that there existed in the Middle Ages a female Pope. Pope Joan, as she is called, has given her name to a game of cards which is mentioned in Sheridan's "School for Scandal." The tradition with regard to the female Pope has been traced back to the eleventh century, but she is said to have lived much earlier, her pontificate having taken place in the ninth century and having lasted for more than two years. The name she is alleged to have assumed is John VII. At the last meeting of the Academy of Inscriptions, in Paris, M. Muntz dealt another blow at the story, which he characterizes as a vulgar fable invented in the Middle Ages. Never, he declares, after a careful study of the question, has a woman worn the tiara; and, moreover, there was no interregnum at the period when the pretended John VII. governed the Church.

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There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bjckle's Anti-Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

**EARTH WITHOUT HEAVEN.**

A REMINISCENCE.

(CONCLUDED.)

After another absence of some months, I visited her again, and at once noticed a change in her countenance. Not that she looked happy, or even less wistful and crushed and careworn than usual, but still there was that in her manner which gave the idea that she had once more something to live for; and this proved to be the case. After I had been with her a few minutes, she pulled a letter out of her pocket—a letter from India. It was from her eldest daughter, the soldier's wife. She said there were news in it. After being married eight years without having children, this daughter was now about to be confined, and both her husband and herself, she said, were overjoyed at the thought of it. "To think of her having a child, and for me to be a grand mother!" The poor woman repeated these words with something almost like a smile. It seemed like a gleam of light piercing for the first time through the darkness of her grief. Her whole heart fastened with intense feeling on the hope of seeing one day this expected child. And in due time another letter came, which announced the birth of a little girl, "the most lovely babe," the father wrote, "that ever eyes had beheld." From that day I had only to speak of the Indian baby, as we called it, and a real smile lightened the gloom of the sad face, as a gleam of sunshine brightens a rugged landscape. Each letter—and for two years they came at no very distant intervals—told wonders of the little child born far away on the banks of the Ganges; of its first taking notice, its laughing and crowing, its first teeth, its first steps, its first words. Never did a baby appear to be more worshipped by its parents. One day I was greeted with the tidings that there was something for me to see—that I should never guess what it was. There was an eager, touching reliance on my sympathy which affected me, and I must confess that I took a real interest in the little child I had so often talked of with my poor friend. I can see her before me now untying the tiny parcel of silver paper which contained her treasure. There are few hearts that have not known what the possession of such a treasure is. This one was a lock of soft, curling, auburn hair. The sight of it conjured up the vision of a delicate, pretty little creature. It was so glossy, so smooth, so bright. We felt as we looked at it that the eyes and the little mouth must match it; that the little hands and feet must be in keeping with it. Oh! how the riven heart, with its unhealed wounds, clung to that vision, and what depths of tenderness were revealed in the few words uttered that day. And when, shortly afterwards, the news arrived that the regiment was ordered home; that on its arrival in England leave might no doubt be had for some weeks, so that the soldier and his wife and their little child would be able to visit her native place, and mother would then see what a beauty baby it was, it seemed as if the poor cottage looked bright for once, and the careworn face also. They were hoping to arrive in October. It was about midsummer then. By October the weather would be getting cold. The Indian baby would feel it very much. She would want a lot of things to keep her warm. So flannel and pieces of stuff were purchased, and wool whorl and knit socks for its little feet and legs. Never was present more thankfully received, and after her hard day's work the poor woman made her grand child's clothes, and counted the days, and was glad to see them shortening.

Again, after another absence, I visited the cottage. The transient sunshine had vanished; no smile greeted me this time. I almost felt before she spoke the cold chill of disappointment which had fallen on that poor heart. I looked an enquiry, and she told me the last news. Just as the regiment was about to sail for England, it had been ordered to New Zealand, where war had broken out. There had only been time enough to write a few lines before its departure. I said, "Let us hope," but I did not feel any. Hope deferred it was Hope against hope—hope of hearing, and not hearing, save that the newspapers spoke of the sufferings of the troops in New Zealand, and of much bloody fighting with the natives. Time went on; more than a year elapsed, and no tidings came to put an end to this terrible uncertainty. Enquiries were made at the War Office. There was no return of the soldier's death; that was all that could be learnt. At last—that at last which, though it seems as if it would never come, does end by coming—a letter arrived. It was in his handwriting. He was alive, then. Yes, he lived to tell a sorrowful tale. He had been ordered into the interior of the country, and marched against the enemy, leaving behind him his wife and child. When he returned, several months afterwards, both were dead. He feared, from what he heard, that they had suffered much in many ways. He was shown the place where they were buried. There was an end of hope and of fear. The long suspense was over. The double blow had fallen. The last possibility of earthly joy departed from a life on which sorrow had set its final seal. She bore it calmly. She did not weep much. I think, or complain of her fate. Her heart seemed to fix itself on the return of the widowed soldier, which his letter announced. Before it arrived her husband died. He had a long illness,

during which she nursed him assiduously, and spoke of him with gentleness. "Poor man!" she said. "He was so quiet at the last; so different from what he used to be; so different from—" "Did he show you," I asked, "any kindness during his sickness?" "Yes, he did," was the reply. "He spoke quite kind one day. "He cooked some potatoes for him, and he said as how he could not eat; but 'Wife,' says he, 'you should eat them yourself.'"

I said nothing, but thought this poor long-suffering soul had done what many a woman has done before her, and will continue to do to the end of time—

"She had poured her heart's rich treasures forth, and been unrepaired for their priceless worth."

After awhile her son-in-law did come home, and was very good to her. He obtained his discharge, and shewent to live with him in a cottage not far from her old abode. Even those who may have known the original of this sketch would perhaps hardly recognize it; and yet I believe it is a true picture, and one which I often revert to as an example of what this life would be without the Hope of Heaven."

**NOTES ON "THE IMITATION."**

X.

It is popularly thought that not to have sinned is to be without sin. We might imagine a sort of happy valley in which a person is enclosed, all remains of sin being cut off. But there remains the stock of passions, tendencies, inclinations—all the capabilities, in short, for sinning. Mary Lamb, wife of George IV., when it was urged that the case against her had not been made out: "I do not think any better of her for that." Meaning that her character was vicious; the possible guilt made little difference. Part of the discipline of life is to enfeeble or wholly suppress these earthly dispositions; otherwise we would take our whole stock with us into the next life.

Our author is very fine and reasonable on this subject of temptation, which he holds to be a grand test. Without encountering occasions of temptation, we should not know what we are. We give a taste of our quality; as he says: "Fire trieth iron, and temptation a just man." And, better still: "We know not what we can do, but temptation discovereth what we are." A fine form of phrase. Of course we should fly, as the gospel says, when we are weak; but we should not be weak—in essentials, at least. "In temptations and tribulations it is proved what progress a man has made; and therein also there is greater merit, and virtue is made more manifest." No theory will teach swimming; we must go into the water. Hence those given to emotional piety may prove to be wretchedly weak when the time of trial comes. As he says: "Nor is it much if a man be devout and fervent when he feels no trouble; but if in time of adversity he suffereh patiently, then will there be hopes of greater profit." He notices sagaciously enough how some are over-seen, not by great attacks, but by "daily little ones"; that thus humbled, they may never presume upon themselves in great trials. "All which is most wise. 'The measure of each man's virtue is seen in occasions of adversity.' As he puts it, almost epigrammatically: "Occasions do not make a man frail, but they show what he is."

He uses the word "temptation" not exactly in its popular sense of *tempting*, but in that of *proving* and *trial*. This analysis of the processes is one of the most acute passages in the Book. All the saints, he says, were thus proved, and "profited" thereby. "They that could not support temptation became reprobate and fell away." "By flight alone we can not overcome." And then comes this all important truth: "He that only shuneth them outwardly, and doth not pluck out their root, will profit little; nay, temptations will the sooner return, and he will find himself in a worse condition." There is the whole philosophy of it. And how is it that persons are thus exposed to trial and temptation? From "inconsistency of mind and little confidence in God."—Perey Fitzgerald in *Ave Maria*.

**How O'Connell Squelched a Bigot.**

Apropos of the recent reign of religious intolerance in public affairs, there is a story told of an episode in the parliamentary career of Daniel O'Connell.

An English member named Thomas Massey, a fanatical opponent of the Church, moved in the House of Commons that the Catholic word "Mass" should be discontinued as part of the word Christmas, and that the festival should thereafter be called by the more Saxon appellation of "Christ tide."

O'Connell rose to reply. He called the honorable gentleman's attention to the fact that his own name was "deplorably Popish," and suggested that to be consistent, he should henceforth eliminate from it the syllable that offended him in the word "Christmas," and substitute the Saxon "tide," thus transforming "Thomas Massey" into "Thotide Tidey."

Mr. Massey's motion never reached a vote.

**How O'Connell Squelched a Bigot.**

That the blood should perform its vital functions, it is absolutely necessary it should not only be pure but rich in life-giving elements. These results are best effected by the use of that well-known standard blood purifier, Ayer's Sarsaparilla.

**DR. BATAILLE.**

The Devil in the 19th Century.

In the chief room of the Palladists at the Masonic Temple of Charleston several great curiosities or relics are preserved that deserve special attention. One of these is the Golden Chair. Formerly this was a massive oak arm-chair belonging to Albert Pike and used by him when presiding at the Supreme Council of the Scotch rite. Hear what Palladists say about this chair: When General Pike was perfecting his new reformed rite of the Palladium in 1870, and came to write the ritual of the elected magician (3rd and highest degree), the pen broke in his fingers once, again and again. He called up a spirit to find out the reason. The spirit told him: "Go to Charleston." Thither he went at once to consult Dr. G. Mackay, who had prepared a room to hold the first meeting of that new degree. The two went to this room alone, knelt down in prayer to Lucifer that he might enlighten him why or by whom he was prevented from composing the ritual.

Rising from their prayer they were stupefied to see the oak armchair changed into solid gold. On the chair they found a volume in morocco binding and steel corners. On the outside of the cover was the shining signature of Baal-Zebub in Palladist hieroglyphics. Opening the volume they saw that it was the ritual, composed and brought by Lucifer, which Pike had tried in vain to write. Still more wonders. For the next day Pike and Mackay called five of their fellow-Palladists together to read the new hell-born ritual and institute the first Perfect Triangle according to it. At the meeting Pike was to preside and took his seat on the miraculous golden chair, but was immediately thrown out of it as if by some strong, mysterious power. Each one of the other six in turn attempted to sit on the chair and all were similarly thrown off. Who then was to preside? Suddenly the hall became brilliant with light and behold, Baal-Zebub himself in the chair visible to all who were present. The devil came personally to initiate the faithful to this important degree and he still appears for the same purpose whenever anyone is admitted to this degree. He himself examines the candidate, receives his oath of allegiance and gives him the kiss of friendship.

The golden chair, called holy chair, is shown to initiated visitors and can be moved about at one's pleasure. But no one, except Baal-Zebub, can sit on it. Doctor Bataille examined the chair thoroughly. It is really of massive gold. He sat on it and was thrown off five or six feet. There can be no trick about it. A Chicago brotler, who believed that the miracle was produced by electricity, provided himself with rubber-lined silk pantaloons before sitting down on it. He was thrown up to the ceiling and falling on the floor broke his leg. Now it is customary among Palladists to say of lame members that they must have tried to sit in the golden chair in silk pantaloons.

Another important relic in the Charleston temple is preserved in the Sanctum Regnum or Palladist Holy of Holies. This is the original Baphomet or statue of Lucifer said to have been used by the Knights Templars before their suppression in 1312. The globe on which the goat is sitting is hollow and contains the "sacred books" of the Palladium. Before this idol the Supreme Grand College of the Palladium assemble once a week, and here Lucifer, their *good god*, regularly appears to them, it is said, in the form of a beautiful man of about thirty years and instructs them briefly and clearly what they are to do, encouraging them and assuring them of the final success of his cause. These visits are short, never over thirty three minutes, often shorter; and frequently Lucifer disappears breaking off suddenly in the middle of a sentence or a word—thus indicating that he is subject to a higher power.

J. B. Molay's skull is another of the great relics at Charleston. Here is briefly what Palladists believe and say about it: When Molay, the last Grand Master of the Knights Templars, was burned to death, some of his friends saved his skull from the fire and carried it, with the original idol Baphomet to Scotland, where it was religiously kept until Isaac Long, a cabalistic Jew, brought it to Charleston in 1801. Here he established the Supreme Council of Scottish Freemasons. Dr. Gallatin Mackey, a very prominent Freemason, was born at Charleston, on March 11, 1808. On his second birthday he began to pronounce continually the word *Mura*. On his 12th birthday he fell into a rigid, death like swoon, which lasted an hour, and this happened thereafter on each successive birthday to the end of his life in 1881. Having become a prominent Freemason he told General Pike about this occurrence in 1848. Pike consulted one of his familiar spirits, and obtained the answer that Mackey was predestined for great things, because he had Molay's skull. Pike also found that the mysterious *Mura*, pronounced by little Mackey, was the name of *Murat*, the restorer and first Grand Master of Scottish Freemasonry in Naples, who on that very date, March 11, 1808, invaded Spain to destroy the terrible Inquisition. On the 11th of March, 1849, Pike and Mackey held a meeting with about forty other prominent Masons in Charleston before the skull of Molay. At the usual hour Mackey fell into his swoon, and suddenly the skull emitted a strong fire through the eyes and nose in ever-varying colors. While thus burning, the skull uttered heavy groans mixed up with strange blasphemies, and answered any ques-



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tions that Pike asked it. After an hour Mackey came to, the fire in the skull ceased, and no more questions were answered. This performance was annually gone through with on the same date as long as Mackey lived. In closing the first of these meetings in 1840 Pike said: "Brothers and sisters, let us not forget our oath to avenge this holy martyr; having destroyed Royalty we must exterminate the Church; we are the avengers of the Palladium." True justice through Lucifer.

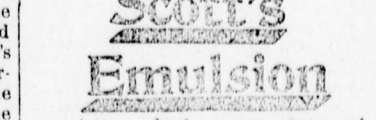
Dr. Bataille examined the skull very closely and witnessed the strange phenomenon of the fire as well as Mackey's swoon and the answering of the skull. He claims that the skull is by no means that of a European, but could not discover any trick about its strange performances.

Palladists believe that after the death of Mackey the soul of Molay entered another man's body and they are diligently searching this new "Molay" all over the world. What gross superstition! And these are the men who accuse and persecute the Church on account of her superstitions—men whose watchword is "Liberty," and "Enlightenment," but who are the slaves of their devilish hatred of God and His Church, who spread their nefarious doctrines and practices in the dark, and exercise a tyranny over their followers more severe and galling than has ever been experienced in the history of mankind!

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