

The Catholic Record.

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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, AUGUST 8, 1903

1294

The Catholic Record.

LONDON, SATURDAY, AUG. 8, 1903.

GOVERNMENT PATRONAGE.

We submit that not by resolving or by wordy exhibitions in our halls are we going to exert any influence on the public life of this country. Each man whom we help and safeguard is indeed a factor for good in the community, but we mean that we are too much addicted to going through life with bated breath and whispered humbleness. We know the policy of keeping quiet is dinned into our ears in season and out of season. Respected individuals emit portentous notions on this topic, which are duly garnered by those who do their thinking by proxy and who have a taste for platitudinarian gush. If we are in the matter of government patronage not treated with equity we are counselled to say nothing, because such things are unavoidable, and, moreover, they will be remedied in the future. If, however, we are given some menial position we are expected to wax eloquent about such a manifestation of liberality. But we must never protest nor insinuate that we are not satisfied because that would be imprudent and might introduce a note of discord into the beautiful anthem of charity. It is so pleasant to dwell in unity. We do not doubt it, for it is the only rational way to live. We have, we confess, nothing but contempt for the brawling Catholic, who, if he does not wreck, weakens some of our organizations, and the blatant orator who declaims about defending the Church of which he knows nothing save that he is a member of it. But if unity must be purchased by inaction and cowardice it is not a desirable acquisition for any man with red blood in his veins. And, more, the fraternity and the willingness to extend a helping hand to all, irrespective of creed, sound well, but it is not visible to any extent in these regions. True, the old cries are no longer heard, but the spirit that animated them still lives, and gives now and then indubitable evidence of its existence. And, whether we wish to admit this or not, we are confronted by the fact that we do not enjoy the pleasure of intimate acquaintance with government patronage.

Perhaps we have no inclination in this direction. We happen to know that our taste for lucrative positions is well developed. The trouble, however, is that the political powers seem to be unaware of the fact, and hence we are obliged to remain without the charmed circle and to be content with the scraps and leavings that are flung to us from the table of national prosperity. In what measure our leaders may be responsible for this state of affairs is a question which we are not going to discuss at this writing. Suffice it to say we attach no importance to senseless vituperation of the party in power, and we believe that if Catholics gave over their petty squabbles, their jealousy of one another, their endeavoring to knife the one who essays to step out of the rut, there would be little need to animadvert on the topic of patronage.

We certainly are not blessed with much of it, but then—blessed thought!—there is the future and there is also the gentleman with his sapient remarks and prudent advice to cheer us in moments of despondency.

We do not counsel aggressiveness. It will, when occasion demands it, be time enough to beat the war drum. What we plead for is to depend more upon ourselves and less upon others. And this has been sadly neglected by Catholics in some parts of this country. So long as they had co-religionists conspicuous by their position in social or commercial circles, the path to employment was in easy places. But they failed to see that the breakwater against antipathy and opposition was the Catholic who went down into his pockets at campaign time and whose hands guided a business that touched and influenced all classes of the community. Him the non-Catholic tried to placate and was very much pleased and honored with and careful not to ignore any little note recommending an applicant for some position. But with those men off the roll the skies are not so rosy as heretofore. With their places filled by those who are not of the fold they may discover that a fatuous vanity has blinded them to the fact that during the years they have been carried on the shoulders of others. And they may also see they have lost the ground gained for them by the grit and enterprise of their brethren, and realize for

some time to come that incompetency and apathy are not the best possible means to regain it.

WE ALONE ARE RESPONSIBLE.

We admit, of course, that some of us have had few opportunities to equip ourselves for life's battle. But all allowances made, there is no reason why a young man should make no effort at self-improvement. There is no valid excuse for squandering time on trifles. If we allow our powers to fast in us unused we must not censure a hard-headed world for not taking us seriously. And if we, as it often happens, have failure writ large on our lives, we should be honest enough to put the blame where it belongs—on ourselves—on our own stupid and dishonorable indolence. We may resolve, but it will never change the condition of the young man who has no ambition and is content with the amusements which seem to take up the time of some of our societies.

RECREATION OVERDONE.

We realize the importance of recreation, but will any fair-minded man deny that we are overdoing it. Is it not a fact that we must be amused and that for many of us life is one "eternal guffaw"? With the everlasting dances and card parties some of our organizations are but mere places for wasting time and not factors in the development of manhood. It is easy to play the critic, but a knowledge of the pabulum provided by some societies for their members during last winter may restrain sensible people from rating us too severely. There was not a glimmering of better things in the programmes which came under our notice. Shall it be so always—amusement and nothing but amusement? Have we so far degenerated that we have no interest in the things which can render us of some service to our holy Church, and to society?

SUCCESS AND FAILURE.

Written for THE CATHOLIC RECORD.

Success in the affairs of this world depends upon certain virtues and qualifications as well as favorable circumstances and a kind Providence. The success referred to is that associated with an honorable, upright life, not marred by conduct or actions unbecoming a gentleman and Christian.

Men who have attained distinction in their respective vocations or accumulated wealth or placed themselves by their own honest efforts in a state of independence or who are influential in the commercial or political field or who earn an income in proportion to their necessary expenses are considered successful men.

But the biographer or student of philosophy is oftentimes puzzled to understand how one man prospered whilst his conferees, with equal abilities and similar circumstances, was unsuccessful? Why some became opulent, whilst others with like opportunities were wretched?

Men, maybe, as Shakespeare wrote, "Masters of their Fate." The fault is "not in our stars, but in ourselves that we are underlings." Success, in some instances, may not be due to superior knowledge and ability, but to a time may be caused by the habit of procrastination which restrains ability.

"There is a time, yea a moment, when success was a sure prospect, but let that moment be lost and the opportunity is gone." This comment is beautifully expressed in a tide in the lines of Shakespeare: "There is a tide in the flood of affairs of men, which, taken at the loads on fortune; or, omitted, all the loads on their life is bound in shallows and in-miseries."

In some cases, success in business was promoted by a courteous, propitiating demeanor. A generous nature and politeness have a magnetic or hypnotic effect upon our fellow-creatures, whereas apathy and rudeness may repel them. Thus it is that some men often hide their talents and mar their usefulness by uncouth manners or rough exterior.

The foregoing observations are often exemplified in our daily intercourse with the world, and many instances of success and failure among our acquaintances, from the reasons we have given, are recalled to our minds.

I distinctly remember two gentlemen, who lived during the last century, to whom I was intimately acquainted. One was the son of a prominent and successful lawyer and politician, and a graduate of a university; the other was an orphan in his childhood, who had been left penniless on the death of his parents; but the generous sympathy of an old friend of his late parents, enabled him to receive his late education at the Grammar School; he was, as soon as his education and age permitted, taken into the law office of his benefactor. These two men were both endowed with good abilities, were attracted to the study of the legal profession and began the practice of the law about the same time. One of them enjoyed privileges and advantages of which his comrade was deprived; he had a wise and good father

to advise, encourage and aid him in his difficulties; the other had no relatives interested in his welfare; he was forced to learn the practice of self-reliance from his youth and feel that upon his good conduct, application and attention he was entirely dependent. The former as a young man moved in the society of the refined and elite and could enjoy the social recreations of the community where he lived. The latter led a quiet and unexciting life and devoted himself exclusively to his legal studies and official duties; he had very few friends of either sex, but was regarded by his employer and those who came in contact with him in business, to be a young man of good habits, unassuming, painstaking and reliable.

It requires some time to develop the characters of young men and maidens, when they have left home, mingled with the world and begun to earn a livelihood for themselves.

Temptations, trials, disappointments, responsibilities, social dangers, rivalries and enemies must be experienced in order that the character of any individual be formed and developed.

What has been the results of those several tests? How has temptation been resisted? How has prosperity been tasted and habits? What predominates? Vice or virtue?

Thus several years elapsed before the true characters of the young lawyers to whom we have referred, were developed. The one was humble, unpretentious in his deportment, self-denying and long suffering. Early associations had an effect upon his character, but it was noticeable that there was a latent ambition inciting him to become proficient in his profession and a quiet determination to win the respect and gratification of his benefactor—he was self-denying, patient and persevering.

As the plants grow gradually and imperceptibly from the seeds sown in the earth, so his knowledge and executive ability grew from the seed of early instruction and brings forth a man of wisdom and judgment. Thus this young lawyer quietly ascended step by step in his pursuits and persevered until he attained an elevated and dignified seat in the legal profession and when his career was drawing to its close he was appointed to the highest executive office of the Province in which he had been born and started in life.

The other lawyer, though a man of refined tastes, a classical scholar and well-versed in jurisprudence, was not imbued with the spirit of ambition and enterprise. He faithfully performed the professional duties devolving on him, not from a desire of fame but from a sense of honour; he had no longing to gain riches or to raise himself in a professional line and too reserved to canvass clients.

The results of his professional career were very different from those of his contemporary which have been narrated. They were unprofitable. During his association with the legal firm of his father, there was much dissatisfaction caused by his unsympathizing and less co-operation in the business of the firm.

On his father's death, in the year 1865, instead of the son proudly endeavoring to retain the long established practice of the late firm, he allowed, by his habit of procrastination, strangers to entice away their old clients. These failures discouraged and disgusted him with his profession during the remainder of his life. He died in the sixty-fifth year of his age, respected personally by those who knew him, and a gentleman of culture and strict integrity. He was unmarried, a man of moral habits and a sincere Christian, but he entirely failed during his life time to be a successful man in business. His father had left a large estate for the benefit of the wife and children who survived him; he was like a good and faithful servant who went to the Lord, saying, "Thou didst deliver to me ten time ago, five talents. Behold now I have gained five over and above." But the son was like the servant who hid his talents in the earth and had no offering to present to the Lord.

The precedent, given of success and failure, which may attend the various walks of life, accords well with the character and habits of the individual, conveys to us some useful lessons.

It teaches us that to be successful, a man must have a particular object in view, must concentrate his thoughts and devote his efforts to a special vocation. He must be ambitious and assiduous, high-principled, courteous, sympathetic, brave and enterprising.

On the contrary, he whose heart and soul are absorbed in his vocation, whose tastes and abilities do not qualify him for the mission assigned to him, cannot expect success. The man, whose mind is diverted from his affairs by the pleasures of the world and the lusts of the flesh, cannot win distinction in his profession. The man who is indolent, frivolous and procrastinating cannot hope to accumulate wealth in various ways, or to advance in years, but will fail to provide for the wants and infirmities of old age.

Thus the problem of success, in this world, is solved, so far as it is dependent upon human ingenuity and means; but there is another important factor which cannot be overlooked, owing to the frailty and uncertainty of human life. The factor is the Providence of God and the co-operation of divine with human power. "Except the Lord, build the house, their labor is but lost that build it; it is but lost labor that ye haste to rise up early and so late take rest and eat the bread of carefulness

except the Lord keep the city." Thus has an inspired and holy man declared our dependence upon divine Providence. A man may possess those virtues and qualities which generally lead to success, but he cannot a priori calculate the exact fruit of his labors. According to the laws of nature and fixed rules of conduct a man may thereby make an estimate of his profits, but there is a higher law—the divine will controlling them. We must, therefore, look to our Creator, our Father in Heaven, in Whom "we live and move and have our being." In all our plans and actions, whatsoever we do, we must do all to the glory of God, "we glorify Him in our body and in our spirit." The divine Providence is especially promised to those who worship God in spirit and in truth. "Ask and it shall be given you, knock and it shall be opened to you, seek and ye shall find." Again, our Lord said to His disciples "Whatsoever you shall ask the Father in my name, that will I do."

That success which is associated with divine Providence ennobles a man, his thoughts and objects; it makes him God-fearing, self-denying, unselfish and charitable. But when prosperity is attained irrespective of God, when the man says, by my own hand, my own skill, my own strength, my own wealth, then success engenders vice, worldly-mindedness, pride, covetousness and lasciviousness.

Success, as understood by the Christian, is the laying up of treasures in heaven as well as on earth; it must have respect to both body and soul, to temporal and spiritual interests, to this life and that which is eternal. Man is placed on this planet to work out his salvation, therefore there is no true success which does not effect that end. "What will it profit a man if he gain the whole world and lose his soul? It is far better for a man to have reverses, to be in poverty all his lifetime, if misfortunes be productive of virtues and godliness than it is to be successful and wealthy if prosperity makes him worldly minded, covetous, sensual, proud and an enemy of Him who has redeemed the world."

C. F. STREET, M. A.

ST. CYPRIAN'S TREATISE ON UNITY.

Sacred Heart Review.

We may safely predict that it will not be writers of the advanced school of Anglican thought only, who will look with keen interest, and it is to be hoped with serious thought, upon the recent and decisive announcement of Professor Harnack of Berlin in relation to the Unity of the Church and those singular interpolations which have been for so long a time matter for diverse discussion.

It will be remembered that the terrible persecution of the Christians under the Emperor Decius, 249-259, had followed upon an almost uninterrupted period of comparative peace for forty years. The time of prosperity is only too apt to be a time of enervation. Many Christians proved too weak to withstand the storm, and left away from the faith; then as the violence of the persecution abated, the delinquents begged to be taken back to the Church's fold, and there arose a difference of opinion as to the way in which they should be treated. A schism then broke out, of which a deacon named Felicissimus was the ringleader in Carthage; while a priest named Novatian was the ringleader in Rome, in opposition to Pope Cornelius.

During this persecution, St. Cyprian Bishop of Carthage, had been concealed in a safe place, from which he could keep in touch with his people. In 251 he returned to his diocesan city, where peace soon reigned again; and there his great treatise on Unity was read before the council of the provincial Bishops. Further than that, it was sent to Rome, in the hope, on St. Cyprian's part, to aid there in quelling the Novatian schism and restoring peace.

In this epistle occur the long-quoted and puzzling interpolations, loudly claimed by Anglican writers to be forgeries. They have maintained that the date of the Papacy was foreign to the earlier Christians; that St. Cyprian in his treatise really taught views quite antagonistic to such a claim; that, later, as the great Papal claim took on more exorbitant proportions, it became necessary to bring the departed saint's inconsistent testimony somehow into line with the "Papist" again; and that line was by the facile weapon of forgery was kept of course—at hand. So we read in "Primitive Saints and the See of Rome" by the Anglican writer, Puller, that "some person or persons unknown forged certain sentences about the grievous consequences of deserting the See of Peter, and inserted them into St. Cyprian's treatise," and that "this supplied the lacking Papal element; a few lines were enough to give a different turn to the whole argument." To which Mr. Puller adds in a foot-note, that "with every wish to be charitable, I feel no doubt myself that the forgery was deliberate." Rejoicing to think that they had any sort of hope to claim so great a saint as both in fact and in name, the Anglicans kept this incident as a convenient weapon for their warfare against Rome, despite the fact that the Church still kept on her calm, confident, and even way.

A Benedictine monk, Chapman by name, has been examining with great care this famous problem. The clear conclusion which he has reached has been now emphatically endorsed and kept on her calm, confident, and even way. A Benedictine monk, Chapman by name, has been examining with great care this famous problem. The clear conclusion which he has reached has been now emphatically endorsed and kept on her calm, confident, and even way. A Benedictine monk, Chapman by name, has been examining with great care this famous problem. The clear conclusion which he has reached has been now emphatically endorsed and kept on her calm, confident, and even way.

ranking foremost among non-Catholic scholars whose studies are devoted to research into the earlier Christian ages. Don Chapman has proved these interpolations, these famous so-called "forgeries," are the work of none other than St. Cyprian himself.

His contention is that the saint wrote the first form of his great treatise during his exile; and that, subsequently, on hearing of the Roman schism, he sent it to Rome, adding, in the margin, further thoughts as they seemed to him to be more clearly suited to the exceptional position of the Novatians, who were making a schism in Rome, the very centre of the schism in Rome, which he thought in Unity itself.

With this thought in view, let us read carefully the judgment pronounced by Professor Harnack on Don Chapman's studies, and then with equal care, let us read the great disputed passage and its interpolations by this new clear light.

Says Dr. Harnack, using the singular noun "interpolation," for a group of interpolations: "This examination of the celebrated interpolation in De Unitate 4 (Chapman gives evidence of another in c. 19) is remarkable in more than one respect, and it arrives at the astonishing conclusion—that the interpolation is Cyprian's own work. Supposing, of course, that the author is right we have here the solution of an ancient riddle, which has hitherto been so regarded by the few; but by the greater number has been rather held to be an instance of Papal forgery. In my judgment the author is right: the conclusion forces itself upon the critic verily as the most probable solution. One may only not say it is unimpeachably certain; but one is justified in maintaining that it rests on the soundest proof.

Chapman examines first the MSS. tradition. The Vienna edition proves useless in this case, partly on account of its own very defective contents, and partly on account of its false statements in regard to the same. The author shows that the interpolation is to be found in twelve MSS., namely, in M Q T E H Bodl 3 Bodl 4, two Vatican Codices and two others, at Bologna and Pombroli's College respectively; he shows further that it was known not only to Pope Pelagius II., (this was already established), but also to Bede, and probably to Fathers of the fifth and even of the fourth century. He shows that the interpolation appears in the MSS. under three different forms, and he concludes from the mutual dependence of the MSS., that the interpolated text dates back to the third century; this last point is not absolutely certain; but I, too, hold this much as certainly established by the mutual dependence of the MSS., that there is no justification for rejecting the fourth century in favor of a later date, and that the third century is admissible.

Chapman next proceeds to compare the wording of the interpolation with Cyprian's writings, and concludes that Cyprian's form and character it is markedly Cyprianic; and, indeed, that it contains the thoughts which formed themselves in Cyprian's mind in connection with the Novatian controversy (thoughts which he had not expressed in this distinct form before that controversy arose). This proof is sound.

Lastly, the author examines the purpose of the treatise De Unitate, and this investigation leads to the conclusion that the interpolated treatise was called forth by the schism of Felicissimus, that it was composed by Cyprian towards the end of his exile, and that he brought it back with him to Carthage. This proof also is convincing, and carries with it the further conclusion that the Novatian controversy had not yet broken out when the treatise was composed.

As a resultant conclusion (Facit) this forces itself upon one: The interpolation is the alteration, or rather the rendering more definite, the line of thought expressed in c. 4 of the treatise, which greater definiteness was made necessary by the influence of the Novatian controversy. It defines the significance of the Idea of the Unity of the Church, no longer against Felicissimus, but against Novatian. Now we know from Cyprian himself (Ep. 54.4) that he sent the book on the Unity of the Church to the Roman Confessors who had forsaken Novatian and joined themselves to Cornelius, and that he hoped towards Cornelius would go a long way towards conforming the still wavering minds (which little book I have confidence you will now like more and more, since now you read it in such wise as to approve it and love it). Hence the supposition is warranted that Cyprian himself had made the alteration in the copy he sent, for thus only did the passage in question acquire its actual cogency. This supposition is supported by the fact that the group of MSS. which contain the interpolation has Rome for its source.

This is the outline of the proof: it becomes convincing only when considered in its details. Undoubtedly the author has proved (1) that the interpolation contains not only nothing un-Cyprianic, but that it is characteristically Cyprianic (2) that it is anti-Novatian; (3) that it belongs, on the highest probability, to the current thought of the third century. Whether, hereafter, one holds Cyprian himself to be its author or not, it is no longer open to anyone to treat the group of passages as a discreditable Roman forgery. It is harmless, and says no more about Peter than Cyprian has said about him in other places also. I congratulate the author on this investigation of his, through which he has rendered a real service to one of the earliest periods of Church History. "A. HARNACK."

The following translation shows us, enclosed in brackets, the famous disputed passages, or interpolations, that are now proved to have been written by St. Cyprian himself, in the margin of his original treatise, when sending it to Rome on hearing of the Novatian Schism there, after his return to Carthage.

"The Lord speaks to Peter: 'I say to thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. I will give to thee the keys of the Kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven.' (Matt. xvi, 18, 19.) And again to the same He says after His resurrection: 'Feed My lambs' (John xxi, 15.) Upon him [alone] He builds His Church [and to him He confides the feeding of His lambs.] And although He gives a similar power to all the Apostles after His resurrection and says: 'As the Father sent Me, I also send you. Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained' (John xx, 21-23); nevertheless, in order to make the unity manifest [He established one Chair]; by virtue of His authority He disposed the origin of this same unity as springing from one man. What Peter was, that indeed were also the other Apostles, endowed with a similar share both of honor and power, but the beginning starts from unity [and the primacy is given to Peter] that one Church of Christ [and one Chair] should be made manifest. And all are shepherds, and one flock is shown which is to be led by all the Apostles in unanimous agreement, in order that the unity of the Church of Christ might be made manifest.] Which one Church does the Holy Ghost in the person of the Lord point out also in the Canticule of Canticles, and says: 'One is my dove, my perfect one, she is the only one of her mother, the chosen of her heart' (Cant. vi, 9). Does He hold not this unity of the Church, whose heart he holds the Faith? Whom strives against the Church and resists [whom abandons the chair of Peter, upon whom the Church is founded does he flatter himself he is in the Church. Since the blessed Apostle Paul teaches the same also and shows the sacrament of unity saying: 'One body and one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God, (Eph. iv, 4-6)."

We repeat once more Professor Harnack's words: "In my judgment the author [of the criticism, Don Chapman] is right. . . the interpolation is St. Cyprian's own work. . . . The conclusion forces itself upon the critic verily as the most probable solution. One may only not say it is unimpeachably certain; but one is justified in maintaining that it rests on the soundest proof. . . . It is no longer open to anyone to treat the group of passages as a discreditable Roman forgery."

HOW THE CHURCH VIEWS LIBERTY.

(Pope Leo XIII., Encyclical of June 20, 1888.)

"Liberty is nature's noblest gift. It can be enjoyed only by beings that possess reason and intelligence. Liberty gives dignity to man by placing him in his own guidance and making him master of his actions. But how his dignity will be borne by him is a matter of much concern. For it can become to him a source of the greatest good or the greatest evil.

"The aspirations of a people to be free from foreign domination or from the rule of a despot, the Church does not condemn, provided these aspirations can be realized without violating justice. Neither does she reprove efforts made to give each country the right to make its own laws, and to citizens every means of bettering their condition. The Church has always most devotedly fostered civil liberty when it did not run to excess; of this the best witnesses are those Italian cities which rose to prosperity, wealth, glory, at a time when the salutary influence of the Church was exerted without restriction on every portion of the social fabric."

THE LUKEWARM CATHOLIC.

He is not exactly a ban; he may even have many good traits in him. He goes to Mass every Sunday, but by preference to Low Mass, when no sermon is given. He sometimes keeps fasts, and abstinence fairly; he may be good-hearted and give alms; he may be sober and industrious; may be a kind father and a good husband, yet he has no energy in the cause of religion; he takes no active part in furthering the interests of his congregation; he never pushes forward, but simply allows himself to be dragged along. He is not present, or pays no attention when sermons are given on certain good works, such as the support of the poor, of the orphans, of the school, paying church debt, the importance of parochial societies, etc. The fact is, that in most congregations there are but few men who have the general welfare at heart. It is not enough to pray "Thy kingdom come," we should always be alert to make room for it.—Western Watchman.

A crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal where there is no love.—Bacon.

ST 1, 1903.

IMMEDIATELY.

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THE CATHOLIC RECORD.

PALMS

ANNA HANSON DORSEY, AUTHOR OF "COANA," "PLEASINGS," "TANGLED FATHS," "MAY BROOKE," ETC., ETC., ETC.

CHAPTER IX.

PRELUDES.

Strangely enough, Claudia was unwilling to lay off the Etruscan chain, with its jeweled amulet, when wearied by the fatigues of a most happy day, and very sleepy, Zilla discharged her for the night.

"Yes, my dear one," said Zilla, in reply to her childish insistence, "they are indeed beautiful; the chain might be made of spun sunbeams, it is so bright; and the ruby glows like a flame, and the pearls are white and lustrous.

Here again was the old, puzzling mystery of her life. How was it that Zilla could tell more of the chain and jewel than herself? Her fingers conveyed one thing to her mind, Zilla's words another. But why ask the riddle to be solved, only to be again baffled?

"Thou art a very jealous, I know; but never fear, good mother, for I love thee—I love thee above all the jewels in the world! But she—she who gave me this!—oh, no! no! How could I ever love one whose very touch makes my heart shiver!

Zilla listened to her artless words, smoothing back the golden hair from her forehead with softly caressing hand; and, although not satisfied, she forbore to urge her further, thinking it best that Nemesis herself should decide the question; and she turned away, not longer than to come to her wearing an ornament in which she took such delight?

While these thoughts were passing through Zilla's mind, Claudia fell asleep, and, lifting her in her strong, tender arms, she laid her upon her dainty white couch. The flutterings of a nightingale, full of vibrant sweetness and soft inflections, thrilled the senses; and a mild breeze, drifting through the vine draped window, cast its luminous whiteness across the breast of the slumbering child, just where the ruby, gleaming on her stainless robe, was stirred by the even pulsations of her heart, until, to the woman's excited imagination, it appeared like a fiery eye watching and mocking her.

Three days passed, and Nemesis was still absent; except this, there came no shadow to disturb the child's life. She missed him, and longed for him; but with a little sigh she bravely sought her usual pleasures, and he listened with deepening interest to her daily lessons which Zilla read to her, knowing that this would best please him.

One day Fabian came, bringing Claudia messages of love from her father, and a promise to see her the moment his duties released him; then, her heart being cheered, he soon won her to laughter and merriment, as only he could do. He recognized with a scowl the ruby amulet hanging on her breast, but made no remark. He had his own thoughts about Laodice, and, being a man of the world, had easily fathomed her character; but why she should have given a jewel of inestimable value to this blind child, was beyond his comprehension. He thought, very truly, that he could learn nothing then and there; to try, to see, to expending the moments aimlessly, which were contrary to his principles; but he would be patient and watchful until he found the clue to her motive; and while he was seeking it, she should never suspect him, so entirely guileless would he appear.

These conclusions were rapidly arrived at; then he caught the thread of what Claudia had been telling him about the young doves—oh! so many that they crowded each other out of the cote, and made much trouble trying to get back into their right places; while the old birds fluttered about making the most mournful cries. And she and Grillo were the best of friends; he had never laughed and tried to say per Bacco since that day he frightened her so. "And, oh! I forgot to tell thee that a thrush has built her nest right under the beard of Silenus, at the grotto; and Zilla says there are three little eggs in it."

Fabian laughed and encouraged her to chatter on; and she told him of her lessons, and how she and Zilla made garlands for the statues, and brought the dii penates the first and sweetest flowers that opened.

It was a strange study, the face of this man, with its expression of tenderness not unminged with speculative wonder, as he gazed into the animated countenance of the lovely child. "Why can she not see?" he asked himself; "Her eyes are bright and beautiful;

what malign power has interfered to mar such perfection? By the gods! it remains to be seen if the decrees of Fate cannot be made a negation in this case, by crowding her life with such overflowing fullness of joy that she will be happier blind than those who see."

This was a new problem for Fabian, outside all the philosophes he had dabbled in; one not only vitalized by his real affection for the child, but by his love for his own peculiar process of reasoning; and to circumvent Fate in her regard should be, he determined, and henceforth the object of his life. And so it was that this Roman exquisite, this wine-taster of philosophy, this good-natured cynic, this man of pleasure and of varied learning entered upon a task which, viewed from every point, was the most congenial he had ever undertaken. He was not religious according to his polytheistic belief, and often secretly questioned it, and would have liked to test it by something higher and greater; but he knew of nothing, so what mattered it, when life was so short?

In the cool of the afternoon Fabian said farewell to his little cousin, who had confided many loving words to him for her father, and went back to Rome to enjoy himself, and watch Laodice.

After several days' absence, Nemesis had a temporary release from his official duties, and hastened to his villa. After embracing with a hearty heart to his wife, he discovered with the quick scrutiny of love that her face was transparently pale, and her movements languid. Alarmed, he questioned Zilla aside, only to learn that she too had observed the change; but as Claudia complained of nothing, and was free from fever, she could in no way account for it, "unless," she added, "the sudden hot weather has caused it." Al-den told her this did dispel his anxiety, he was willing to accept the possibility, especially since, revived by his presence, Claudia had brightened up, and was more like herself.

"What ailed thee, my daughter?" he asked presently. "Nothing, nothing; only sometimes my head feels light, and my feet heavy, and I get tired when I walk much; but Grillo helps me—he would walk about the whole day with me on his back, and sometimes he paces all the way to the cascade without being led, the dear old Grillo!" she said laughing.

Nemesis too would have cast aside all further anxiety about her indisposition, had he not noticed the feverish glow that now crimsoned her cheeks and lips, and felt her heart beating too quickly against his arm. "It will not do to question her, lest it alarm her," he thought; "but in the morning the most skillful physician in Rome shall see her."

A heavy sadness stole over the fond father; sorrowful memories crowded his mind, and an indefinable dread, like the leaden stillness that pertains to the storm, seized upon him, and he had an oppressive shadow, feeling as if he had just awakened from a horrible dream. It had only lasted for a few moments, and Claudia's voice sounded in him like the sweetest music; for she had gone on talking, thinking by his silence that he was listening to every word she uttered.

"Who brought thee this costly gift, dear child? It is so lovely beautiful," he said, as by a quick movement of hers she did a ruby amulet flashed into the light, and he held it up by the rich Etruscan chain for a nearer view.

"Oh! I had forgotten! I meant to tell thee, my father. That lady to whom thou didst say I must be polite for thy sake, gave it to me the day Fabian took me to the villa Temple. She was on her way to the villa Temple, a friend when she saw us, and stopped a little while. She said she had met thee on the road, and she had invited me to visit, but that she had another engagement, and would have to defer the pleasure. Then when she was going away she threw the chain over my head, and said I must wear it for her sake; and before I could take it off for grieve. What could her, she had driven away. What could I do, my father? I would have thrown it under it under Grillo's feet, if I had not remembered thy words; and then when I found out how beautiful it was, I liked it, and would wear it, although Zilla did not wish me to."

That was her artless story, repeated slowly and with sleepy pauses as if it were difficult to recollect. The dark face of Nemesis flushed, and there was a momentary scintillation in his eyes as he listened. Like the rest of the pagan faith in spells and charms, and magic, and, but for the absence of a motive in this instance, he would have believed that the curious jewel had some occult property which was working evil to his dear one; and any rate, he determined that she should no longer wear it.

"I do not like thee, love of my heart, to wear a gift so costly as this from a stranger, however kindly meant. Will it pain thee to part with it?" he said, tenderly.

"Here! here! take it, dearest father!" she exclaimed, slipping it over her head and laying it in his hand; "I no longer care for it. It is beautiful, but last night I dreamed a serpent was strangling me, and I awoke stifled, and found the chain twisted so tightly that my breath was almost gone. It has frightened me all day; take it, then, for it might happen so again. Send it back to her."

"No, darling, we must not offend the lady," he replied. "Zilla shall have it in safe-keeping until thou art grown up, when thou wilt decide how to dispose of it."

"I shall never wear it again. Some day I will give it to Fabian for a keepsake," he likes it, and says it is a rare jewel," she answered drily.

"Had I my will," thought Zilla, who, sitting apart from them, had listened with breathless interest to every word that had passed—"had I my will, I would drop the accursed thing into that fathomless pool you under at the old Temple, out of which nothing that once enters is ever seen again."

After Zilla had received the jewel, and gone away, Claudia fell asleep, her head reclining on her father's breast, his arm supporting her. Her breathing was regular and soft, except when at intervals, a low, quivering sigh escaped her lips. So deep and tranquil was her slumber, that Nemesis bore her to her couch, and laid her upon her pillow without disturbing her. Then he stood for a moment gazing down at her angelic countenance, an infinite tenderness and sorrow in his eyes. He waited, but she did not stir; her flesh was moist and cool, the forehead had faded from her cheeks and lips, and she breathed quietly; yet he could not divest himself of a sense of uneasiness.

"Retire," he whispered to Zilla, who had returned, and stood waiting; "I will stay here, and call thee if needed."

Left alone, and scarcely daring to draw a long breath, lest it should disturb the child, Nemesis disposed himself in a large chair, and sat motionless beside her. Suddenly he remembered what the Jew-healer Ben Asa had said: "She must have companionship with those of her own age; she must be made accustomed to meet strangers, until there is awakened a human interest outside the narrow affections hitherto guarding her life. Then, as her mind expands, it will find space, food, and joy in the sympathetic intercourse of friends, a better conception of life, which will prepare her for that inevitable moment when her darkness, of which she is now only vaguely conscious, shall be revealed to her understanding. This will be, therefore, to engage when it may; therefore, to enable her to bear it, all morbid sensitiveness must be replaced by some healthy conditions."

That is what the wise Jew had said to Nemesis, and had repeated to Fabian.

"I should have thought of this before," he mused. "The Jew is right; I see it. The birds, fountains, flowers, all will find space, food, and joy in the sympathetic intercourse of friends, a better conception of life, which will prepare her for that inevitable moment when her darkness, of which she is now only vaguely conscious, shall be revealed to her understanding. This will be, therefore, to engage when it may; therefore, to enable her to bear it, all morbid sensitiveness must be replaced by some healthy conditions."

Hide-and-seek among the jasmine and rose-covered arbors, through the shady alleys, around the mossy grottoes, and behind the statues, was one of their favorite games, in which Claudia, guided by her father, took part, running like a young fawn with the most fleet-footed of them all. There was no pastime entered into in which she could not take part. Zilla never lost sight of them; however, she would not restrain them by her presence, and hovered around, to be near enough to prevent any untoward accident from thoughtlessness or a spirit of adventure—for there was a dangerous spot to be avoided where the red wall overlooked the Tiber, and at another above the cascade.

With her fine sense of hearing and touch keenly alert, Claudia had learned to distinguish her young friends; and, although she had her preferences, her sweet instinctive sense making the slightest restrained her from making the slightest sound of innocent enjoyment; and Claudia, although not fully recovered from her mysterious illness of a few weeks before, had now a soft glow on her cheeks, and her countenance more frequently wore its old bright expression, while to Zilla's fond eyes she appeared as lovely as one of the Graces among her pretty, dark-eyed companions.

Nemesis came unexpectedly one day; he was anxious about the child, and wished to see the effect produced upon her by this new phase in her life. As swift as light, the voice he loved and waited for speaking in subdued tones to Zilla some little distance away from them, and he would not be rude to her friends; but it did not be rude to leave her companions so abruptly? She hesitated, and did not move; but, by and by, waiting her opportunity, she stole quietly away to seek him. She had not far to go, for not having lost sight of her for a moment, he came to meet her. Nestling close to his arms, her heart satisfied with his words of endearment and approval, she went back to her friends to propose some new plan for their enjoyment. Bravely, and for the love of her father, she denied herself the happiness she most prized on earth, that of being near him—a little lesson of renunciation and sacrifice, which a sublimer one in which she would take part in the near future.

During all these gay, happy days, the secret wish of Claudia's heart was that they were over, so that everything could be as it was before, when there was nothing to interrupt the sweet interplay of hearts knit together as one? The end came at last; her sweet self-denials and patient waiting were over; her guests were going home. Without her inhospitable or ungenerous thought, she was glad when, after a festa, which was so beautiful and gay that it was the crowning delight of their entrancing visit, the hour for their departure came. Farewells, and thanks for the pleasure of their visit and all the kind attentions she had shown, were spoken, and they had gone, bearing with them pleasant memories, and tender, pitying thoughts of the blind girl, who had been so kind to them. As the last echo of their glad young voices died away, Claudia still lingered on the portico, that gently fanned her cheek, and the silence that, like a balm, soothed and rested her.

"Now, now, my father, thou wilt be all mine once more!" she murmured. "Having then, there will be nothing left for me to desire. I shall hear thy voice, thy hand will hold mine, and we will talk and talk, and wander through all the beautiful places, and rest under the great ilex trees, and by the fountains; and thou shalt, and there will be no strings to come between us, and all will be just as it was before."

When Zilla presently came to seek her, it was in this happy mood she found her, singing little snatches of song without words, that she had learned from the nightingales. But were things to be as they were before? TO BE CONTINUED.

as she was not conscious of her affliction. They wondered a little, as well they might, but promised to obey, being too full of delightful anticipation to allow any doubts to disturb them.

Claudia, who had been prepared for their visit, was waiting on the portico with her father and Zilla, when her young guests arrived, and received for them with sweet, timid welcome; white they, as bright as their own sunny skies, were satisfied, and thought how beautiful she was, and how much they should love her. At first she shrank from them; their strange voices confused her, and her well-bred instincts, together with her shyness, forbade her examining their faces with the tips of her fingers, by which she would have been able to distinguish one from the other; but in a day or two all embarrassment wore off, and the girls quite won her timid heart by their gentle merry ways, their genuine delight in her doyes, her magical bird, the cascade; and their docile behavior to Zilla, as he with merrier over bore one and another of absurd gravity bore one and another of them up and down the chestnut avenue. With them, guided by tender, clasping hands, she danced to the music of Zilla's lute; together, near the fountains, they gathered flowers, and wove garlands for the household deities, and made *al fresco* feasts for themselves under the feathery palms and chattering limes, where, with merry chatter and endless laughter, they strove to imitate the banquets of their elders, the crushed violets on which they reposed providing the sweet unguents, and oranges their wine.

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IMPAIRMENT IN THE BLOOD. When the action of the kidneys becomes impaired, impurities in the blood are almost sure to follow, and general derangement of the system ensue. Paro's Vegetative Pills will regulate the kidneys, and prevent the complications which these diseased organs, as a rule, produce. These Pills are in the first rank.

IMITATION OF CHRIST.

THAT SELF LOVE CHEIEFLY KEEPS A FELI-SON BACK FROM THE SOVEREIGN GOOD.

1 Son, thou must give all for all, and be nothing of thine own. Know that the love of thyself is more hurtful to see than anything in the world.

Everything, according to the love and inclination which thou hast to it, cleaves to thee more or less. If thy love be pure, simple and well-ordered, thou wilt not be a captive to anything.

Covet not that, which thou mayest not have. Seek not to have that which may fetter thee or rob thee of thy inward liberty.

It is wonderful that thou wilt not from the very bottom of thy heart commit thyself wholly to Me, with all things that thou canst desire or have.

ONE LAW FOR ALL.

THE CHURCH LEGISLATES GENERALLY AND NOT INDIVIDUALLY. BY BISHOP MONTGOMERY.

For anyone, Catholic or non-Catholic, to understand and appreciate the spirit of the Church in her whole legislation, one must lay aside sentiment in forming a judgment of her, and bear in mind that the Church, though she speaks for the salvation of the individual, cannot look at the individual as such, but from the very fact that God has made her a legislative authority with a mission to all mankind, she must regard the whole social body as greater than any mere individuals that go to make it up.

And even when we speak of society it is not simply in the aspect of its worldly well-being, but of society in which, whilst we are to secure for ourselves what is needed here, we are, above all, to labor for the everlasting salvation of the soul. To consider it in any other sense is to take a contracted view of it and to mistake the purpose of life entirely. And it is precisely because of a false view of the part of many, and a false view of the Church's mission on earth that her laws are sometimes thought to be burdensome.

She cannot regard the individual or the family as having merely to do with this world, but, on the contrary, as integral parts of the mystical body of Christ, which is not circumscribed by the limits of time and space, but which reaches all-powerfully into the world to come.

Consequently, her God-given mission being to safeguard the home and perfect the individual, she has to lay down general laws affecting the whole of mankind. But at the same time, whilst as in everything else she does, whilst looking to the future life as the ultimate and only object, her legislation is such as to become the very life and soul of society on earth as God intended it to be. For God having ordained society on earth and the future life as well, has placed them in a divine harmony so complete and perfect that the interests of this temporal existence are secured to us, only by working in the things which lead to the life to come. Therefore does our Blessed Lord say, "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you."

ROBBING THE POOR.

Before the robbery and suppression of the English monasteries by Henry VIII, there were no "Poor Laws" in England. There was no need of any. The Church—the Catholic Church—the only Christian body then in existence in Europe or in the world—took care of the poor, and mainly through the agency of the monasteries. And in those times, when all the Christian world was Catholic, there were no "poorhouses," such as they have to-day in England—big, dreary, barrack-like buildings where the "pauper" husband is separated from the "pauper" wife and where the "pauper" children are brought up with the degrading brand of official pauperism upon them.

There were no such institutions in Catholic England or in Ireland until Protestantism began and gained the ascendancy in the ruling of that country. The robbing of the monasteries was the robbing of the poor, which resulted in the State pauper—the destitute, homeless, homeless man, woman and child, the outcasts of society, when society divorced itself from the people. The Holy Spirit is giving the impulse, the religious institutions and other nobles endowed monasteries and other religious institutions with lands and moneys for charitable and educational purposes. Thus the monasteries became wealthy, but all their wealth was expended for the spiritual and temporal benefit of the people around them. Among those people there were no "paupers"—no family without a home. The monks were landlords, but they were in every instance resident landlords, and they regarded the lands not as their own but as the patrimony of the poor, of which they were merely the custodians and administrators. And under their administration there were no evictions—no families thrown out on the highway because they could not pay their rent. Under them the poor were treated not as "paupers," but as men and brothers having a claim and a title—not to be denied or disputed—a means of living on the land on which they were born.

That was the condition in England in Catholic times, and it is the condition to-day in some Catholic countries of Europe as to the relation between the rich and the poor. In this connection the situation in France presents features that recall the suppression of the religious foundations in England and its evil results—evil for the whole people, as well as for the poor. The anti-clerical programme of the French Government threatens serious injury to the financial credit of France, as well as robbery of the poor, both of which facts are thus noted by an English paper, The Finan-

cial News, an expert on such matters, as its title indicates: "The French premier's policy of persecution is causing dismay to his colleague at the ministry of France. France is already faced with a deficit which she does not know how to make good, and this is the moment chosen for the expulsion of the religious orders. The business involves, besides, a diminution in the country's wealth production (which is tax-paying capacity) charges like the following: For the support of the aged and invalid indigent (hitherto kept by the Orders, there being no poor law in France) a sum estimated at £5,000,000 (that is \$25,000,000) per annum, and for new schools to take the place of the closed religious schools, a capital sum for construction and fitting of £1,270,000 (\$6,350,000) and stipends for the same teachers amounting to £328,198 annually (\$1,640,990). M. Combes is an expensive luxury to France."

And especially to the poor of France—the working, laboring masses—who will have to pay the bulk of the increased taxes rendered necessary as above indicated. There is no poor law in France. None has hitherto been needed. The poor were cared for by the religious orders and no tax for their maintenance was put upon the people. But now the orders are driven out of the country and there must be a poor law and poor-houses, and the people must pay the cost and the cost of the new schools and teachers which must be provided, the religious schools being closed and the monks and nuns expelled for the crime of teaching without expense to the State.

The wonder in all this business is that the people do not realize the seriousness of the situation—the enormity of the wrong and injury done to them by themselves. For, of course, they are the wrongdoers in the first instance. By their votes Combes and his party are enabled to carry out their destructive policy. The suppressors of the religious houses and the religious schools—the robbers of the poor—can and do proclaim and boast that they have done good to the people, for there are Catholics numerous and devoted still in France, but the majority, whether from ignorance or indifference, seem to be on the side of the evil doers. Perhaps when that majority begins to feel, as soon it must, that the issue involved is one that appeals to their pockets, they may take a different view of their duties at the ballot box.—N. Y. Freeman's Journal.

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THE WAY CONVERTS COME.

Converts are made in the ordinary ministry one by one. A zealous priest seeking an opportunity to spread the faith, finds it in his dealings with some individual. He acquires a general acquaintance with his heart before he finds influence over his head. It may be an entrance into the heart of a man, or it may be one of the parties to a mixed marriage who presents such an opportunity. The pastor goes fishing with his most tempting bait, and carefully and dextrously plays him for hearing; or it may be a Catholic companion, whose zeal for his pastor, and his zeal for his Protestant friend, and who engages the efforts of the pastor to meet him, even by artifice, in order that he might by kindly manner and cordial word secure the first step in the passage that leads through the heart to the intellect. But the pastor always acts on units, the diocesan hand provides him with tens or hundreds.

They come to learn, calumny is discarded, overthrown, prejudices are discarded, and they are left in the best possible condition for the kindly task of the pastor's zeal. There was never yet a non-Catholic mission that did not bring Protestants closer in mind and heart to the Catholic Church. The mission antagonizes the non-Catholic people, fears against experience. I have never seen it kindly on the contrary, more kindly feelings result from the knowledge of what Catholics really believe.

But why cannot this work be done by the regular missionary bands as well as by the diocesan bands? It could be, if they were numerous enough to be withdrawn from other duties for that work. The diocesan priests are more numerous and are widely distributed than the regular clergy. In the Province of New York there are five times as many seculars there are regulars; in one of its dioceses there are twenty seculars to one regular, in another ten to one, in another seven to one, and in another six to one, and this in a territory crowded or well settled. But the day is not far distant, when all missionary and regular, will engage in the special work of reaching to non-Catholics, and preparing the Church for a great missionary movement. "Pass over into Macedonia and help us." will be to Macedonia and help us." will be to Macedonia and help us."

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THE INSANE HEROISM THE SHIP. One fine evening in the off in the cooling compartment to the three thousand ton "Corona," then rolling Atlantic coast just outside of Las Palmas in the water of the latter port through the clear green was ample opportunity vessel, and her appearance square quarters, huge masts and rusty sails, she was ible object as loaded down ive obit with nitrate from S inch with nitrate from S swallowed in the long sheet round the end of t Climbing over the low way through a low swarthy Spanish coal he in fruit and tobacco, the Spaniard, the latter alter canaries, the latter alter and abusing their feath and in the vain hope of I met Captain Cra dis. "I met Captain Cra "She's not exactly a but with fine weather home all right, and you deep tramp is like at latter.

Just then a dilapidated lishman, clad in greasy a battered engineer's head, thrust on one side Spanish who was riding canary on a grinning touching his grimy fore "Are you Captain Cra "Yes," said the off it you want? "I want to see if th of working a passage boilermaker and have engineer. I'm starvin answor.

"H'm! What are Palmas, then—desert said the Captain. "No, sir. I was shipped at Liverpool "Companion" to load Rio, and the night met Tom Stevenson time at Dunlop's."

"Never mind Steve, glass or two—not too a bottle of whisky at an' I'm not the Tom, he sits in the "I won't go home sez. "Don't be a pieceman comes, makes down to the seem quite the right big-four-masted boat, and sez I, "Tha bo"—I know you. So I crawled aboard in the fore'ste. Who she were rolling like and when I got on self, 't's another boat." So it was, a scrape paint, and wh skipper he sez, "thankful you ain't le, sul," and I asked w met Tom Stevenson the man once or two spat calmly on the said to himself, "I other hand with engine of his," then engineer approves "All right, I'll ta mind, I'm not go pay more than you but if you behave to go ashore with."

While I leaned ov and watching the crawl is the prop officer came

The Catholic Record.

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

Price of subscription—\$2.50 per annum.

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

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh and P. J. Neven are fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.

Agent for Newfoundland, Mr. T. J. Wall, St. John's.

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

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

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

When subscribers change their residence it is important that the old as well as the new address be sent us.

Agents or collectors have no authority to stop your paper unless the amount due is paid.

Matters intended for publication should be mailed in time to reach London not later than Tuesday morning. Please do not send us poetry.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1903.

To the Editor of THE CATHOLIC RECORD, London, Ont.:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and as its motto is "for the people," I can recommend it to the faithful.

Believe me to remain, Yours faithfully in Jesus Christ, J. D. FALCONIO, Arch. of Laurier, Apost. Deleg.

LONDON, SATURDAY, AUG. 8, 1903.

THE NEW POPE.

As we go to press intelligence has been received that Cardinal Sarto, Patriarch of Venice, has been elected Pope, and will be known as Pius XV.

The prayers of the faithful in every corner of the globe will ascend to heaven that our Holy Father, who has been chosen to take the place left vacant by the great and saintly Leo XIII., will be vouchsafed abundance of grace to worthily perform the duties of his high office.

The newly-elected Pope was born at Rieti, Italy, in 1835, and created Cardinal in 1893.

THE ROYAL VISIT TO IRELAND.

We have already in our columns expressed the opinion that the refusal of the Municipal Councils of Dublin and Waterford to present addresses to King Edward VII. on the occasion of his visit to Ireland was in bad taste, especially in view of the evident sympathy with Ireland which the King has manifested since his accession to the throne, and particularly in view of the evidence of his influence shown in the passage of the Land Purchase Bill, which, having passed the Commons, is now to go before the House of Lords before it will become law.

As a matter of course it is known that this Bill is not a Home Rule Bill, yet it meets in a very fair manner the principal social grievance under which Ireland has been oppressed, and though it is not all that Irishmen desire and demand in order that Ireland may have guaranty for future prosperity, it is as large a measure for the bettering of the condition of the Irish people as could be expected to be passed at one time, and this was virtually conceded by Mr. Redmond as spokesman of the Irish Nationalist party when on Tuesday, the 22nd ult., he paid a tribute to the ability and patience with which Mr. Wyndham, the Irish Secretary, conducted the bill through all its stages.

We have already mentioned in our columns that the Bill was for a time imperilled by concessions demanded by the Nationalists in favor of the tenants, but the trouble was bridged over by the yielding of the Government to the demands of the Irish members. The concessions are now known to have been made at the suggestion of the King, and we believe that it would have been a graceful act for the Irish members to have shown their appreciation of the King's sympathy for Ireland by encouraging both the Municipal Councils and the people to show gratitude to the King and respect for Queen Alexandra, the more so because of the large measure of justice which by his mediation the King has secured for Ireland. By this means, also, the Irish people would show that they have no actual dislike for the people of England, but only the political determination to obtain justice for their country. A cordial reception of King Edward would show that the people of Ireland can appreciate the readiness with which England has offered a bill which will concede almost all that it is desired to secure by means of Home Rule.

But we are happy to be able to say that the people of Ireland have not shown any disposition to second the harshness displayed by the two city Councils we have spoken of.

The King and Queen reached Dublin on July 21, and were universally received with cordiality and enthusiasm. The decorations of the city exceeded anything ever before attempted there, and the city was brilliantly illumined at night, while dense throngs of the people paraded the streets cheering and crying out "God save their Majesties."

Thousands of the people lined the streets and wharves, and an address was read to the King and Queen from the Municipal Council of Kingstown. This, together with the cordiality of the people, formed an offset to the refusal of the Dublin Council to welcome the Royal Party to the city.

The King in replying to an address said that he shared in the grief of the thousands of his subjects over the Pope's death. He added that he was pleased that his visit came at a time when a new era of prosperity is opening for Ireland.

One untoward event took place. Mrs. McBride, formerly Miss Maude Gunne, hoisted a black flag which she said was in memory of the Pope. This was pulled down by the police as unbecoming at the moment of the king's visit. However, Mrs. McBride hung out another black flag and threatened the police with pokers and boiling water. The police at first called for reinforcements, but on second thought, their leaders came to the conclusion that it was better to let Mrs. McBride have her way, and she was left without further molestation. This is, at least, the story which comes over the Atlantic cable, and which has some appearance of being true. We must say that we regard Mrs. McBride's course as unseemly. It was not the occasion to set out the symbols of mourning while the actual visit of the king was being celebrated, and we deprecate the insult implied to the Holy Father by using his name and office for the purpose of insulting the king. The Holy Father himself would not, if he were living, approve of any such a distortion of the respect due to him. At all events the general rejoicing of the people in their reception was not lessened because of Mrs. McBride's attempt to cause ill feeling by an untimely exhibition of her faith, if she is really so loyal a Catholic as she would have us believe.

We have no desire to speak harshly of a lady; but we cannot do less on the present occasion than to say that this lady's act was ill-advised and unseemly.

A CONVERSION SENSATION IN MONTREAL.

From Montreal papers we learn that a young man who was a patient at the Notre Dame Hospital and at the point of death, was received in the usual manner into the Catholic Church by the Rev. Abbe Filiatreault, being baptized with his own consent, and having had the sacrament of Extreme Unction administered to him.

It is stated that the ceremonies were carried out with considerable solemnity, all the sisters and nurses and the staff of the hospital being present. A circumstance is added that before the priest was called for, the father of the young man, seeing that his son had but a few moments to live, telephoned twice for a Protestant minister to come to the hospital, but for one reason or another they did not come. Then Mr. McCaughey, the father, having consulted with his son, asked the authorities of the hospital to send for a Catholic priest, whereupon the Abbe Filiatreault was called, and administered the two sacraments already mentioned.

It would seem that there was considerable agitation in Protestant religious circles when the facts became known, and a letter appears in the Montreal Witness of July 27th, from the father of the young man or boy, giving some explanation of the circumstances, in order to show that both he himself was throughout faithful to his Protestantism, and that his child was not converted to and did not die "in the Roman Catholic faith."

The Montreal Witness of the same date on which the father's letter appears, while not asserting positively that the priest did anything more than he should have done, yet in an editorial, at least, suggests that this was the case.

It says: "The priest who administered two sacraments to an unconscious boy at the Notre Dame Hospital, no doubt did what he considered the one thing possible for the salvation of the one thing which he hoped he was accomplishing something great for him. Although his performances were altogether different from what was expected by the distracted parents who had invoked his aid, it is certain they did the boy as little harm as good. The French papers which made out of this well meant ministrations an 'imposing' ceremonial with three column illustrations, are surely hard put to it for triumphs of the faith to record."

It may be noticed how ingeniously the Witness puts in the unconsciousness of the boy. But ingeniously would have been better than ingenuity here. From the account of the occurrence given above, the boy or young man does not appear to have been unconscious at all, and that account agrees perfectly with that which the father himself gives in his letter to the Witness as the account given by the

press; and it must also be noted that in no detail does the father say or even insinuate that this account is incorrect, except that he makes the general "protest" against any "impression" that the boy was converted to and died in the Catholic faith. Generalities of this kind are of no weight against the details which are given by himself, and which he does not presume to deny directly. He also says:

"I would most strongly protest against the 'yellow journal style' in which this matter has been reported in some of the papers, and I feel that the publication of these reports has placed me in a false light before the public, and makes this statement to vindicate myself."

Then the father continues: "In the absence of any protest from the authorities of the Catholic Church, are we to understand that they are in sympathy with such methods?"

Do Mr. Andrew McCaughey and the Witness suppose it to be the business of the Catholic Church authorities to watch the press as a cat watches the entry to a mouse-hole, to prevent the papers from publishing any of their actions?

If such be their way of thinking they would impose upon those authorities too difficult a task. And, besides, what would become of the freedom of the press of which the people of Canada boast so loudly nowadays? And the reporters, who earn their livelihood by penetrating the hidden things of darkness! What would become of them if so strict a guard were placed against them?

Mr. McCaughey admits that "many kindnesses were shown to my boy and myself by the authorities and attendants of the Notre Dame hospital," and states that he "appreciates all this," and does not wish to "question their motives," yet he insinuates that the "sensational reports" which "are distasteful to any person of keen sensibilities, show (in them) great lack of judgment and feeling for those placed in such sad circumstances as we were."

Is there not some "lack of judgment and feeling" on Mr. McCaughey's part in making such an insinuation?

In the first place he imposes upon the hospital authorities a duty of controlling the press which they cannot if they would, and in any case are not bound to fulfil, and, secondly, he does this in the consciousness that he is under obligations of gratitude to them.

The fact is that Mr. McCaughey virtually acknowledges the exact truth of the whole story as related in the beginning of this article, since he tells himself in his letters, without pointing out a single detail in which it is inaccurate.

There are two points on which, at first sight, Mr. McCaughey may seem to contradict the story in question. First he calls his son "a boy," and the Witness does the same, though he is called "a young man" in the original story. The Witness, however, evidently has its information from the father, and its statement depends entirely upon the father's testimony, which alone we may consider in the matter.

Now we have no direct information regarding the age of the son; but we know that it is the custom of parents to speak of their children as boys and girls, even when they are well grown up, and we think that this is the case in the present instance; at all events that the son was old enough to know what he was doing when he asked to be attended by the priests, and that the father was also old enough when he gave his consent that the priest should minister to his son.

Secondly, the Witness says the "boy" was "unconscious" when ministered to. The father does not assert this positively, but says:

"It is my firm opinion that throughout this entire ceremony my boy was perfectly unconscious to all that was going on around him. Even if the boy had been conscious, he would have had no intelligent understanding of the meaning or benefit of the ceremony, never having been accustomed to the usages of the Catholic Church."

It will be observed that this is the usual language of doubt. In Mr. McCaughey's opinion, the boy was unconscious, but others may have had a very different opinion. But at all events the "boy" or "young man" was conscious when he and the father "consulted" together and agreed to send for the priest. It is even part of the original story that the young man agreed to receive from Father Filiatreault the complete ministrations of the Catholic Church, and the Rev. Father acted accordingly, and Mr. McCaughey admits in one part of his letter that even he offered no objection to these ministrations, for he says:

"It may be asked why I permitted the ceremony to be performed. In reply, I would say, that I did not fully grasp the import of what was being done, and moreover, did not wish to interrupt a service which was so kindly offered."

He does say that he told Father Filiatreault that the "boy" was already baptized, but Father Filiatreault, and

not Mr. McCaughey was the judge of what was needed for the dying young man's reception into the Catholic Church. No doubt the Rev. Father considered that the young man had only been doubtfully baptized, and he deemed it necessary to proceed with the baptism in proper form.

It would appear that Mr. McCaughey and his son were Presbyterians, as they attended the Rev. W. D. Reid's "Taylor Church," according to the father's statement. Now it is well known that Presbyterians are very careless about the sacrament of Baptism. We have reason to believe that not one-half of the Presbyterians of Canada have been baptized at all; and still good reason to believe that of those who are said to have been baptized, scarcely one half have been baptized in the manner commanded by Christ and kept up by the tradition of the Catholic Church. It was, therefore, the duty of Father Filiatreault to proceed as he did.

Of course, we do not expect the Witness and Mr. McCaughey to understand the niceties of Catholic faith and practice, but even if it be true that the young man became unconscious after he had consented to become a Catholic, the graces which are received by the working of the sacrament itself were not to be denied to the dying young man.

As regards the sacrament of Baptism, Christ says: "unless a man (literally, any person), be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (St. Jno. iii. 5) and in reference to Extreme Unction, St. James teaches (v. 15) that "the priests of the Church being called in to attend the dying should anoint them with oil in the name of Lord."

It will be noticed by the extract given toward the beginning of this article, that the Witness makes little of these two Christian sacraments, Baptism and Extreme Unction; but the Sacred Scripture puts a different estimate upon them. Catholics are contented to take their estimate of these things from Scripture and the teachings of the Church, in preference to the columns of the Witness.

To us it appears clear that Mr. McCaughey's Protestantism is of a rather undecided cast, for it was a matter of indifference to him whether Rev. Mr. Reid, the Presbyterian, or Rev. Mr. Troop, the Anglican, or some Catholic priest should give the consolations of religion to his son, and he did not understand "the import" of the administration of the sacraments. But when the whole was over, he must have been harassed by his over pious and officious Protestant friends, and possibly by the ministers who came in at the end, for his having allowed a Catholic priest to attend his dying son. It was then that he was induced to write a letter which should condemn sweepingly all the Catholics who were concerned in the matter. But perhaps by this time he has discovered that some other people besides himself have "keen susceptibilities."

A NEW CRUSADE.

But as a dog that turns the spit Beside himself, and plies his feet To climb the wheel, but all in vain. His own weight brings him down again. And still he's in the self-same place. Where at his setting out he was.

BEVERLY'S HEBRIDAS.

We are gravely informed by a telegram from New York of date June 24th that "the first shot in an anti-ritualistic crusade in this country (the United States) was fired by the Rev. R. C. Fillingham, Vicar of Hexton, England, in a letter to Bishop Potter."

We are told that the vicar is now in New York making arrangements for the inauguration of the crusade, which is to begin next February, on the lines laid down by John Kensit, who lost his life in a Church riot in England.

Vicar Fillingham's letter has the following passage in reference to a service which took place in the Church of St. Mary the Virgin in New York on Sunday, June 21:

"The whole service is a flagrant defiance of Protestantism. The Church of England was reformed especially to get rid of the Mass, but on Sunday morning what was openly and cynically termed 'High Mass' was performed, and the proceedings culminated in the elevation and adoration of the senseless elements of bread and wine—an act of idolatry which, as our Prayer Book says, should be abhorred by all Christian men."

The belliose Vicar concludes with the appeal:

"Sir, the articles of religion adopted by the whole Protestant Episcopal Church in 1801 describe Masses as blasphemous and dangerous deceptions. I call upon you as the ruler of the Protestant Churches to take steps to put an end to these scandalous and idolatrous proceedings."

It must be admitted that at first sight the Rev. Mr. Fillingham's diatribes against the Mass seem to be a fair statement of the Church of England's doctrine in regard thereto, as the 31st article of religion of that Church declares that Masses in which Christ is offered "for the quick and

the dead to have remission of pain or guilt were blasphemous fables and dangerous deceptions." Yet even this article does not say clearly that the Mass regarded as a memorial of Christ's sufferings on the cross is either blasphemous, idolatrous or deceitful, as this religious gladiator asserts.

Surely a religious dogma, which is to be the starting point of a crusade carried on on the lines of John Kensit's physical force principles, should be clearly and unmistakably laid down, so that the principle, at stake may be fully understood; but the Church of England, which is essentially a compromise Church, carefully abstains from laying down any principle clearly and the Ritualists, against whom the Vicar hurls his shafts so wickedly find from the standards of the Church quite as much in favor of all their doctrines as the Kensittes find against them.

It is not to be forgotten that the Church of England, as Lord Macaulay very clearly shows, was not what the Kensittes, Rev. Mr. Fellingham included, would have it, a Church formed on the model of that of Geneva or Zurich. It is essentially a compromise in faith and liturgy. Let us listen for a few moments to Lord Macaulay's statements on this point:

"To this day the constitution, the doctrines, and the services of the Church retain the visible marks of the compromise from which she sprang. She occupies a middle position between the Churches of Rome and Geneva. Her doctrinal confessions and discourses, composed by Protestants (that is men of Calvinistic stamp) set forth principles of theology in which Calvin or Knox would have found scarcely a word to disapprove. Her prayers and thanksgivings, derived from the ancient liturgies, are very generally such that Bishop Fisher or Cardinal Pole might have heartily joined in them. A controversialist who puts an Arminian sense on her articles and homilies will be pronounced by candid men as unreasonable, as controversialist who denies that the doctrine of baptismal regeneration can be discovered in her liturgy."

We shall give here only one of the many instances which Lord Macaulay gives of this faith-tinkering:

"Shrift was no part of her system. Yet she gently invited the dying penitent to confess his sins to a divine, and empowered her ministers to soothe the departing soul by an absolution which breathes the very spirit of the old religion."

This is undeniably true, and under such circumstances it is as ridiculous for the Rev. Mr. Fellingham to appeal to the teaching of that Church as if it were a revelation from heaven instead of a very human institution, as it is for him to expect that all who profess belief in it shall have the same faith as the Drury Lane and Covent Garden vendors of obscene and slanderous literature, written for the purpose of overthrowing the Catholic Church—a purpose in which these booksellers will certainly not succeed.

It may be that the United States is a more hopeful field for a Low Church crusade than England, for though the English and American branches of the Anglican Church boast of their fraternity, it is notorious that the American Church was more Calvinized than that of England, as several doctrines which are clearly taught in the standards of the latter Church have carefully eliminated from those of the American Church. But this makes the Rev. Mr. Fellingham's proposed crusade all the more impertinent. The Americans may well remind him that notwithstanding the fact that their Church has its origin from the Church of England, it has become a distinct Church, not having the same supreme headship, nor the same doctrines and liturgy, the American liturgy having been reformed anew from that from which it is derived. It is an impertinence, therefore, for an English vicar to interfere with it, and already the would-be reformer has heard this from the clergy of the Church which he is attempting to reform. They have informed him that they are quite competent to reform their own Church if they consider that it needs a reformation, and they have already invited him to return to the land from which he has come for their edification. He has been told, as we are informed on good authority, that there is room enough for the exercise of his zeal among the twelve or thirteen thousand clergymen of England who are ritually inclined, without his seeking a field in America, where he has no authority to preach or teach except what may be accorded him by the Bishops on this side of the water. He has been reminded that the clergy of England swear that no foreign prelate hath, or ought to have, any jurisdiction within that realm, and he has been asked how he dares to assume the missionary function of reforming the American Church, which is and ought to be as jealous of foreign interference as the Church of England in its own field.

So far, the Rev. Mr. Fellingham has had a cold reception, and the expectation is that he will be frozen out of the

land long before the date he has fixed upon for beginning his crusade.

There is a large party in the American Church who are of the opinion of the Rev. Dr. J. J. Wilkins, Vicar of the pro-cathedral of Los Angeles, who in a sermon delivered on July 15, 1901, said:

"There is room and need for the high Churchman and the low Churchman, both in the university of souls, and there is no need for either of them to get worried or excited because the other thinks or worships differently." —Los Angeles Times of July 15, 1901.

We cannot agree with this rev. doctor that Christ intended that these factions should exist in His Church, for He prayed specially for His disciples "that they may be one as we also are;" and He declared that He should bring all His sheep into one fold under one Shepherd.

He intended that His Church should be one, as there is "One Lord, One faith, One Baptism, One God and Father of all." But at least it is the opinion of many in the American Protestant Episcopal Church that factions are necessary in the Church. Reinforced by those who hold this opinion, the Ritualists of the United States will certainly hold their own against the Kensittes violence, and even against the herculean Kensittes Vicar of Hexton, who might wisely bid homeward to do the missionary work in his own country which will be without fruit on this side of the Atlantic.

We fully admit that the Ritualists are mistaken in the belief that they are authorized to offer up the holy sacrifice of the Mass, for this sacrifice cannot be offered up by any one except a priest who has received his authority by direct succession from the Apostles. This authority the Ritualistic clergy do not possess, but they are right so far as they believe that the priests of the Church of Christ have this power. Their mistake lies in this that in spite of Pope Leo XIII.'s decision that they have no true priesthood, they persist in proclaiming that they have Apostolic succession and ordination.

Last week London lost one of its most prominent citizens by the sudden death of Very Rev. Dean Innes, of St. Paul's Cathedral. He had been a resident of London for about thirty years, and during that lengthened period was always known as a kind-hearted, charitable and estimable gentleman. He loved to go about doing good and it was a pleasure at all times to meet him, for his was a cheerful nature, bringing sunshine wherever he went. For all his good works may heaven be his reward!

THE LAITY AS WELL AS THE CLERGY HAVE A MISSION IN TRUSTED TO THEM.

REV. P. F. O'HARE.

We must assume that those who are to become instrumental in aiding the Church and in helping to spread the divine influences which flow from her divine teachings are and will be men and women of piety, devotion and character. But this alone will not suffice.

The laity must not divide their religious and secular life, for they were not intended to be divided. The object of the Christian religion is the elevating and uplifting of the human family in all activities and spheres of life, it is to permeate the whole social structure, to be the guiding power in all undertakings in business and in his civic relations to the Government.

The grand and sublime order of things in the Middle Ages consisted in the fact that the whole of human society was based upon and carried on by the religious principles and moral teachings of the Church. The Catholic was a Catholic everywhere and at all times. Christianity was the heaven which permeated the whole of life and gave it all into one channel and gave it a stimulus for grand and noble works, for which that age was famous and forever will remain immortal. Human life is one whole and cannot be divided. In this respect it is also true and applicable. "What God has joined together, let no man put asunder." Our Catholic lay people, alas! but too often play a double role. In the Church and before the tabernacle the genuflection shows Catholic training, but in bending to every non-fangled idea the attitude of the non-Catholic is as plainly manifested.

Our laity, to influence their surroundings, to remove prejudices and to spread the light of truth in this generation, must carry Catholicism into the world, into social life, into government. I have no patience with those who proclaim that we must not mix politics with religion.

Those who follow this maxim either have no religion to impart or the little they have will soon be absorbed by their politics and entirely disappear. Nothing is age of perpetual changes. Nothing is fixed, nothing stable. Conventions and judgments there are none. Everything is depending upon opinion, and those opinions again depend upon caprice, whim, passion and a hundred other things which are void of the elements of stability.

The only people who have convictions and principles and judgments on all matters pertaining to life are Catholics, and they can become the salt of the earth and save their generation by maintaining these immutable principles, these fixed convictions, which, in the past have achieved glorious results for mankind against the ever fluctuating opinions of the age.

land long before the date he has fixed upon for beginning his crusade.

There is a large party in the American Church who are of the opinion of the Rev. Dr. J. J. Wilkins, Vicar of the pro-cathedral of Los Angeles, who in a sermon delivered on July 15, 1901, said:

"There is room and need for the high Churchman and the low Churchman, both in the university of souls, and there is no need for either of them to get worried or excited because the other thinks or worships differently." —Los Angeles Times of July 15, 1901.

We cannot agree with this rev. doctor that Christ intended that these factions should exist in His Church, for He prayed specially for His disciples "that they may be one as we also are;" and He declared that He should bring all His sheep into one fold under one Shepherd.

He intended that His Church should be one, as there is "One Lord, One faith, One God and Father of all." But at least it is the opinion of many in the American Protestant Episcopal Church that factions are necessary in the Church. Reinforced by those who hold this opinion, the Ritualists of the United States will certainly hold their own against the Kensittes violence, and even against the herculean Kensittes Vicar of Hexton, who might wisely bid homeward to do the missionary work in his own country which will be without fruit on this side of the Atlantic.

We fully admit that the Ritualists are mistaken in the belief that they are authorized to offer up the holy sacrifice of the Mass, for this sacrifice cannot be offered up by any one except a priest who has received his authority by direct succession from the Apostles. This authority the Ritualistic clergy do not possess, but they are right so far as they believe that the priests of the Church of Christ have this power. Their mistake lies in this that in spite of Pope Leo XIII.'s decision that they have no true priesthood, they persist in proclaiming that they have Apostolic succession and ordination.

Last week London lost one of its most prominent citizens by the sudden death of Very Rev. Dean Innes, of St. Paul's Cathedral. He had been a resident of London for about thirty years, and during that lengthened period was always known as a kind-hearted, charitable and estimable gentleman. He loved to go about doing good and it was a pleasure at all times to meet him, for his was a cheerful nature, bringing sunshine wherever he went. For all his good works may heaven be his reward!

THE LAITY AS WELL AS THE CLERGY HAVE A MISSION IN TRUSTED TO THEM.

REV. P. F. O'HARE.

We must assume that those who are to become instrumental in aiding the Church and in helping to spread the divine influences which flow from her divine teachings are and will be men and women of piety, devotion and character. But this alone will not suffice.

The laity must not divide their religious and secular life, for they were not intended to be divided. The object of the Christian religion is the elevating and uplifting of the human family in all activities and spheres of life, it is to permeate the whole social structure, to be the guiding power in all undertakings in business and in his civic relations to the Government.

The grand and sublime order of things in the Middle Ages consisted in the fact that the whole of human society was based upon and carried on by the religious principles and moral teachings of the Church. The Catholic was a Catholic everywhere and at all times. Christianity was the heaven which permeated the whole of life and gave it all into one channel and gave it a stimulus for grand and noble works, for which that age was famous and forever will remain immortal. Human life is one whole and cannot be divided. In this respect it is also true and applicable. "What God has joined together, let no man put asunder." Our Catholic lay people, alas! but too often play a double role. In the Church and before the tabernacle the genuflection shows Catholic training, but in bending to every non-fangled idea the attitude of the non-Catholic is as plainly manifested.

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IRELAND'S PAST AND DURESS.

Let me turn to the story of Ireland's past and the story of her present. Let me turn to the story of her past and the story of her present. Let me turn to the story of her past and the story of her present.

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IRELAND'S PRIESTHOOD BEFORE AND DURING THE PENAL DAYS.

Rev. Michael Phelan, S. J. Let me turn your eyes along the dark avenue of our country's history and read the story of her priesthood. It runs like a golden thread through the web of our national life.

THE PENAL DAYS.

The scene is changed; shadows darken the canvas and tears replace the sunbeams. Tyranny has placed her heel on the neck of a prostrate nation. We are in the years of penal woe.

AS WELL AS THE GAVE A MISSION IN-DED TO THEM.

P. F. O'Hare. Some of those who are instrumental in aiding the helping to spread the seeds which flow from her as are and will be men, duty, devotion and charity alone will suffice.

BELIEVERS IN THE REAL PRESENCE.

Well, dear Protestant friends, ask the Egyptian Copt who sits amid the faded glories of buried dynasties, what dogma he clung to with the most affection, as his support during the centuries of persecution he has endured.

PERILS OF SOCIAL ISOLATION.

The sun is necessary to health. Important changes take place in the constitution of the blood in consequence of the cutaneous vessels on the surface of the body not being freely exposed to its oxygenating and invigorating influence.

STRANGE CATHOLICS THESE.

N. Y. Freeman's Journal. There is in New York City a "Council of the Clerical Union for the Maintenance and Defense of Catholic Principles." Reading this imposing title one would naturally suppose that the members of the Council are Catholics—that is, children of the Church founded by Christ when St. Peter and his successors were appointed guardians of the truths our Lord taught during His stay on earth.

THE CATHOLIC CHURCH NOT MORIBUND.

Moribund? No indeed! The Catholic Church is neither dead nor dying, but is very much alive, in spite of the croaking and confident predictions of anti-Catholic writers who prophesy the speedy downfall of "the great enemy of mankind."

ALLEGED PROPHECIES OF ST. MALACHY.

There is at present much discussion of the alleged prophecies of St. Malachy regarding the occupants of the See of Peter. Many claim the sayings are spurious, others hold they are authentic. However, it is, there seems to be some consonance between the characters of the pontiffs in the past and the alleged prophetic sayings.

A GREAT MOTHER.

The career of Leo XIII. furnishes fresh evidence to the general belief that nearly all great men have had remarkable mothers. Joachim Pecci, the future Leo XIII., cherished the memory of his mother, whom he all too soon lost, in fondest affection.

M. COMBES' DEBT TO THE RELIGIOUS.

It is, says an Indian contemporary, a widespread error that M. Combes is a member of the Holy Order, and belonged to the Catholic clergy. The truth is that M. Combes never received any ordination whatever, not even the tonsure, but because at one time he wore the cassock, as a student of the great seminary at Albi, he is called "Abbe."

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A NON-CATHOLIC TRIBUTE TO THE BLESSED VIRGIN.

Sacred Heart Review. As August 15 is the feast of the Assumption of the Blessed Virgin—the August Lady Day—we have thought it opportune to quote at this juncture a non-Catholic tribute to the Mother of our Divine Lord, taken from an address made by Miss Lucy H. M. Soulsby before a meeting of the Teachers' Association connected with the Girls' Friendly Society in England.

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INFLUENCE OF THE LAND LEAGUE.

By R. Barry O'Brien in Donahoe's for August. A formidable organization, the Land League, managed by Extremists was founded. There was violence in the House of Commons; there was violence in Ireland. And, in a reign of terror and confusion, and amid scenes of lawlessness and tumult, the Government gave way and the Land Act of 1881 was passed.

LIVED A LIFE OF SWEET SIMPLICITY.

In the death of Pope Leo XIII. I almost feel as one who has lost a personal friend. During the last great jubilee year I was in Rome and had more opportunities of seeing and hearing about His Holiness than falls to the lot of the average Protestant clergyman, and the things I heard and saw, especially the sweet sad smile of the deceased, will remain with me the rest of my natural life.

HONORS FOR ST. JOSEPH'S COLLEGE, FORT WILLIAM.

The Sisters of St. Joseph's are to be congratulated on the splendid success of the public examinations at the Toronto College of Music, and about the entrance examinations to High School, in the recent Examinations. Of those who tried these examinations all were successful, the following being the results: Music—Senior Rudiments—First class honors: Cecilia Reardon, Bella Fraser, Millie Tonkin, Alice Paulow, Irene Gillis.

A BEAUTIFUL PICTURE OF POPE LEO XIII.

This magnificent painting of His Holiness Pope Leo XIII. is the work of one of New York's most celebrated artists, J. A. Mohr, who, in painting this picture, has had the advantage of the constant criticism and advice of the highest dignitaries of the Catholic Church in America, who have devoted unusual time in going over the details of this painting with the artist, so that the finished work would be as near perfect as anything that has been brought out. It is, indeed, a portrait true to life, 22x27. The work has been gotten out at an expense of over \$5,000, the lithograph being finished in twelve separate printings on the highest grade of chromo paper, and has been treated in a very artistic manner. Post paid 50c. Address CATHOLIC RECORD OFFICE, London, Ont.

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CHATS WITH YOUNG MEN.

Pray regularly morning and night, read a short passage from the Gospel, go every month to confession and Com...

Our Part. We should always seek to discover and to do our own part, small or large, with the utmost faithfulness.

There are some who laugh at the idea of prayers being sent up to heaven for the protection of the people and of the country.

Every man who saves money is called mean and stingy by the loafers on the street corners and pointed out with reproach by the men who idle away their time.

Mr. Carnegie himself proved that the plan can be carried out successfully. Partly by means of it he forged to the front as a maker of steel, and acquired millions for himself while helping to enrich those men who were mainly instrumental in making his great business profitable.

Commenting on the story of an Irishman who made a success of his life in this country in spite of being illiterate, the Catholic Union and Times says: "It should not be forgotten that what is called 'educational' is accidental, not essential to the mind of man."

How to Have Time. Now do not live a single hour of your life without doing exactly what is to be done in it, and going straight through it, from beginning to end.

How He Keeps Contented. W. H. Truesdale, President of the Delaware and Lackawanna Railroad, was discussing the question of happiness with a friend, not long ago.

The Flower of Catholic Manhood. The well ordered ranks of the total abstainers in the State parade, July 4, were eloquent of hope.

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used.

Mr. Andrew Carnegie says that the plan that he adopted of giving his chief assistants an interest in the business attached them to him and it increased their efficiency, enlarged his profits, and is a factor making for the success of any large enterprise.

But that idea of making every clever workman a capitalist and sharing large percentages of the profits among those rendering exceptional service.

For after all, the plan of profit-sharing "pays"—it benefits the capitalists and his workingmen-partners: "Genius is sensitive in all its forms, and it is unusual, nor ordinary, ability that tells even in practical affairs."

Learn From the Animals. The horse teaches us to be silent under punishment and patient in suffering. From the lion we learn bravado. From the cat we learn to prowl at night.

Let no boy think he can be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house that he lives in or the money that he spends.

OUR BOYS AND GIRLS.

Mary Mother of the Lord. By ROSE TRACY COOKE.

Standing in the temple door, Sunshine streaming to the floor, Falls across thy stainless veil, Angers on thy forehead pale.

Maiden dream of mother love, Broods thy drooping eyes above, Maiden hands with mother grasp, Hold thy doves in tender clasp.

Judah's crown thy forehead wears, Judah's curse thy sad heart bears; Through thy soul the sword is driven, Honors thy knees by its given.

Learn From the Animals. The horse teaches us to be silent under punishment and patient in suffering. From the lion we learn bravado. From the cat we learn to prowl at night.

A Gentle, Manly Boy. Let no boy think he can be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house that he lives in or the money that he spends.

Funeral of a Little Convert. From the New York Sun. Two hundred little girls dressed in white robes will march this morning in the funeral procession of fourteen-year-old Abbie Valentine Cross from her old home, in Main street, West Chester, to St. Raymond's cemetery.

There was a boy from whom I literally copied Percy Wynn, says Father Finn in Benziger's Magazine. "I don't know the boy's name, don't know where he lived nor what he became of him."

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speaking one day in Golden Lane, Barbican, to crowds of Irish, several hundreds knelt to receive the pledge, and among them the Duke of Norfolk, the Lord Arundel and Surrey.

Mathew asked the Earl if he had given the subject sufficient reflection. "Ab, Father Mathew," replied his noble convert, "do you not know that I had the happiness to receive Holy Communion from you this morning at the altar of Chelsea chapel? I have reflected on the promise I am about to make, and I thank God for the resolution, trusting to the Divine goodness and grace to persevere."

One nobleman upon whom his influence was less successful was Lord Brougham. "I drink very little wine," said His Lordship; "only half a glass at luncheon and two half glasses at dinner, and though my medical advisers told me to increase the quantity, I refused to do so."

"They are wrong, my Lord, for telling you to increase the quantity and you are wrong in taking the small quantity you do; but I have my hopes of you." And so His Lordship was invested in the silver medal and ribbon.

"I will keep it," said His Lordship "and take it to the House, where I shall be sure to meet old Lord—the worse for liquor, and I will put it on him." He was as good as his word, and meeting the venerable peer who was so celebrated for his potations, he said: "Lord—I have a present from Father Mathew for you," and passed the ribbon rapidly over his neck.

When Dr. Johnston had completed his dictionary, which had quite exhausted the patience of Mr. Andrew Miller, his bookseller, the latter acknowledged the receipt of the last sheet in the following note: "Andrew Miller sends his compliments to Mr. Samuel Johnson, with the money for the last sheet of the copy of the dictionary, and thanks God he has done with him."

General Robert E. Lee, the famous military leader of the Confederacy, was an ideal gentleman, chivalrous, honorable, great-souled. Early in the Civil War, before Lee had demonstrated his pre-eminence as the Southern leader, he was severely criticized on more than one occasion by a General Whiting.

Trust God in Temptation. Even when our troubles are at their height we must still have confidence in God and call upon Him, as the disciples did upon the Saviour. "Lord, save us; we perish." In like manner, when we are assailed by temptations, when the example of the world seems almost to force us to sin; when, in spite of our prayers, we are without good time God will grant us that calm, which, because of its sweetness will, make our former trials appear to be what they really are—blessings in disguise.

Avoid the Occasions of Sin. It is wise for every one to profit by experience, recognizing the mistakes of the past, and endeavoring for the future to avoid them. "Those who love danger will perish in it," and those who return to the occasions of sin have no one to blame but themselves when they fall. They should have the strength to say "I will not"—and keep their word.

RELIGION WITHOUT CREED OR DOGMA. There are certain familiar topics of religious journalism the frequent repetition of which causes them to pall upon the intellectual taste and whose very announcement causes them to be passed over without reading. One of these topics is the advocacy of a "religion without creed or dogma."

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You Can Buy. BEST OF WASH DAY. SURPRISE SOAP. of any Grocer.

the reason and conscience you must bring to bear some settled, fixed principles and motives of conduct. You must have a code of morals. But a code of morals is a creed. The code of Christian morals is founded on Christian principles. You cannot teach Christian morals without teaching Christian principles, and Christian principles, formulated as they must be for teaching purposes, constitute a creed. You can not teach any religion without a creed.

As a matter of fact, the people who object most to creed and dogma, or to what they conceive to be creed and dogma, are the ones of all others, most striven by opinions which to them have all the force which creed and dogma exercise over members of a believing and dogmatic church.

We frankly acknowledge that we agree with our contemporary in his desire to be free from sects in religion. It seems to us that the sects themselves are coming more and more to see that sectarianism is really the great evil of the times in which we live. It is the cause of confusion, of skepticism, of indifference, and of general apathy on the subject of religious education.

Of course the only real, effective cure for sectarianism is an authoritative voice, speaking in the Name of God, and deciding definitely and unerringly what the truth is. For such a tribunal it is not far to seek, for there is only one tribunal that makes such a claim. The world is slowly finding out what and where it is, but, unfortunately, the world is not yet ready to submit to that authoritative tribunal; and so it goes on its independent way, and with all the confidence of apparent conviction continues to ring in the ears of the necessity of a religion without creed, dogma or church.—Sacred Heart Review.

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DIocese of London. LAYING OF CORNER STONE AT THAMESVILLE, Sunday, 2nd August, His Lordship the Bishop of London presided and laid the corner stone of the new brick church at Thamesville, Ontario.

MEMORIAL SERVICE FOR THE POPE. Godefrich Sigurd, July 25. The attendance at the memorial service at St. Peter's church, Godefrich, on Wednesday evening was large and included a good number of people from other parishes.

THE LATE POPE LEO. REQUIEM MASS IN ST. JOSEPH'S CHURCH, Godefrich, July 29. This morning, with deep solemnity, St. Joseph's church mourned the death of Pope Leo XIII.

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ARCHDIOCESE OF KINGSTON.

The presentation of an address and purse of \$1000 to Rev. Father Fleming of Morrisburg, on the occasion of his departure from the diocese, was held on Sunday, July 26th.

For Christian doctrine in the junior division, founded by Rev. Father Emery, by Master John Murray.

For application, donated by Rev. Father Emery, by Master John Murray.

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MARRIAGES.

A very pretty wedding took place in Annapolis on Monday morning, June 22nd, when Miss Teresa M. Greene, youngest daughter of Mr. and Mrs. J. M. Greene, was united in marriage to Mr. Philip P. Pook.

SUCCESSFUL PUPILS.

The following is a list of the prizes awarded to the pupils of the Sacred Heart Separate School at St. Catharines, Ontario.

TEACHER WANTED, FEMALE TEACHER.

For the R. C. S. S. Sec. No. 7, Sydney, Ontario. One holding a second class certificate. Duties to commence Aug. 15, 1903.

WANTED TEACHER FOR SEPARATE SCHOOL.

Wanted teacher for separate school at St. Catharines, Ontario. Salary to commence Aug. 15, 1903.

AGENTS WANTED-LIFE AND WORK.

Agents wanted for Life and Work of Pope Leo XIII. Offered by the Catholic Record Office.

The address from the members of the parish

Walton's Grand Opera Pharmacy.

VOLUME. The Cat. LONDON, SAT. THE TR. Says Rev. D. the career of J. "Not godf and life, my son, Jesus Chr. We suppose must not be Very often ind turned phrase from the path hearer into mentality. gentlem are hear them fro no allegiance profess conte cramped with meet them in the credless every loveable tion to be scribed in su for them eithe We do not sign in all t vealed truth, tired or too this. It is m world-the c heart which o one but itse pride and p steps off th want any cr him with pu lies what he placent att any hue, fo gauge of the man bring him not, But to rest that not dog once and lif etc. Holy faith is th St. Paul et the armour be able to day and to to take the we may be fiery darts And Scrip good deeds reputed high or a heaven wh lieve and but he don't believe. Son of God truth expro creed but truths? I believe be no poss less we c Christiani authority-generation only who standi into the frankly a the gentle ence and convey assert to prove the He legisla we dare to the world necessitat ion. He sav what mind? y man belie kind of think the and we hitting find the deal with one of fellow Downis Scientis charita hamburg can talk what do mean th enough the year experie arbeiter We k a dingy up to God th and sw nations

Leo's death was the transfiguration of his life.

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