

The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, JUNE 28, 1902

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A WELL KNOWN CHARACTER.

In our parts there a few estimable persons who are always about to engage in some undertaking. Years ago we heard of them intending to do some work, and to day they are still intending and planning other things for the future. And so the time goes by, and they from whom we expected something are becoming confirmed dawdlers.

A GRAVE MATTER.

Judging from a couple of letters received since our last issue there must be some empty-pated females in and around the city. The parents, of course, are mainly to blame. But the father or mother who will persist in sacrificing their children to devils, by teaching them from earliest youth the lessons of the world, are not amenable to correction. They never see their folly until sorrow in some shape taken of the scales that blind their vision. As a result, however, of this blindness, we have miscellaneous assortment of over-dressed girls who are ready to take up with any dandy and have never a scruple to visiting houses and hotels more or less open. This fact is becoming notorious. The houses are known, and the girls too. They are free and easy and enjoy a popularity in certain circles which no sane person would wish to have bestowed on his daughters. And it is for this that they the risk of being looked upon as not possessing that which is the glory of womanhood. Not for an instant do we believe them to be guilty of criminal conduct; they are merely foolish and unable to distinguish between a man and a thing whose chief occupation seems to be keeping his trousers creased. They hold themselves cheap, and the world will take them at their own valuation. Every woman is supposed to be on a pedestal, but the persons to whom we refer, put the pedestal in the mud. It is a pity that a Catholic girl should expose her reputation to defeatment and have her name banded about by brainless fops.

WHAT IS THE REASON?

Here in our parts there are among those who have been accorded the privilege of silence and studious labors within the precincts of a home of learning, a few who seem to be unmindful of the responsibility weighing upon the shoulders of all those who have received a liberal education. Why? Why do not they exercise influence upon their brethren leading them to loftier heights and teaching them by example the lessons of purity and manliness? Why are they so chary of expressing their opinions on the questions of the day—that is, opinions which have within them the flesh and blood of Catholic principle? Why do they not get on? Why do men who never saw a college, leave them in the rear? How is it that medical and legal men come to us unheralded, and build up a practice in a few years, whilst others, as talented and with similar opportunities are dependent on a stray patient in the flossam and jetson of the police court for existence? It is because no man is a prophet in his country or because the "lodges" conspire to retard his progress? Or is it because the doctor is busy with many things which do not concern him in the least, and the lawyer earning an inenviable notoriety as legal hack for political demagogues? Whatever the reason, it is well to remember that the man who succeeds is the one who can wear the same sized hat all the year around.

OUR GRADUATES.

Through the kindness of a friend we had an opportunity of assisting at some of our commencement exercises. There were speeches and essays and joy for little mothers when their boys came forward for medal or diploma. The graduates told us of their hopes and aspirations. High-set they are, and our benison that they may be realized, and that fifty years hence they may be able to lay before their Alma Mater the tribute of fidelity to her teachings. And they are sure that it will be so. For obstacles and difficulties have no terror for them, and over the battle young eyes see but the splendor of victory. They may have a different opinion in a few years, but just now the blood is singing of triumph, and life is like a story with never a sob nor sigh.

The graduate tells us that he will

bear himself in manlike fashion. We hope so. We have need of manhood. There are too many tricksters and sycophants—men whose only qualification is that they are too incompetent to be a hindrance, and who are as insincere as they are time-serving. They are arrogant when they dare, and forgetful of the rights and duties of self-hood; ready to attack better men, not openly, but secretly, and by any means—for your truckling knave is an adept at mean and dishonorable warfare. He can be gracious, too, when it serves a purpose, but at heart he is a buccaner who wages war on highest ideals and makes the hearts and minds which he can influence as arid as a desert. He stabs a man in the back as coolly as an urchin spits a fly. That is his business. He manufactures reports and motives and peddles them around—this specimen of humanity who generally poses as a very manly sort of individual.

We suppose that he has lucid intervals during which he may reflect that his conduct does not square with Christianity. But as a proof, we should like to see him making reparation. To begin with him, he should gather up his crooked stories and repair the injury done to the reputations of his brethren. This may be hard to those who deal in pious platitudes and are on exhibition as paragons, but it has its compensations, especially when we are rounding off our little day.

So far as this world goes, this individual succeeds—that is sometimes. He is useful and pliable—a Polonius who cannot call his soul his own.

Of him let our graduates beware. They cannot, if true to themselves, meet with failure—that is in the truest sense of the word. They may slake at our words. But back of an earnest man, determined to live up to his ideals and pledged to hard, persevering work, is God, with Whom failure is impossible.

Difficulties will arise and disenchantment blunt the edge of early enthusiasm, but he will meet with success. And when they taunted him for his industry shall have become diners-out, ornaments for drawing rooms, shadows of other men, he will be a person and not a thing shaped and moulded by society.

NON-CATHOLIC MISSION.

Portland, June 8, 1902.

The mission to non-Catholics that has been in progress at the Church of the Sacred Heart during the past week has proved a phenomenal success. On the opening night the church was comfortably filled, but during the succeeding nights it was crowded to overflowing, many standing outside of the open windows to listen to Father Sutton present the truth of Catholicity in a clear, logical and convincing manner.

The pastor, the Rev. John O'Dowd, and an efficient corps of ushers, were kept busy occupied in providing sittings for the great throng, some of whom had to sit on the altar steps.

Nowhere outside of the great city of Philadelphia, said the Rev. Passionist Father, to the Pilot correspondent, have we met with greater success than here in Portland. This is saying a great deal for a New England city, and speaks eloquently of the standing that Catholics occupy in this community, where his beloved prelate, Bishop O'Connell, their clergy and people enjoy the respect of their non-Catholic friends.

Father Sutton spoke on the following subjects: Monday night, "The Great Question"; Tuesday, "Purgatory"; Wednesday, "Celibacy, or Why Priests do not Marry"; Thursday, "Can Man Forgive Sins"; Friday, "Quo Vadis, Where Goes Thou, or The Church and the Bible"; Saturday, on "Hell"; Sunday, June 8, 10.30 a. m., "The Lord Supper," at 7.30 p. m., "Why I am a Catholic."

The Portland Advertiser gave an elaborate report of his lectures entitled "The Great Question," besides publishing the appended well-worded editorial:

"The Advertiser regards the series of lectures being given this week to the Sacred Heart Church by the Rev. Xavier Sutton, Passionist missionary,

as significant in a very important degree, in that the discourses are not only the public and divested of every suggestion of special sect, but are specifically addressed to non-Catholics. 'The object,' says Father Sutton himself, 'is to explain what the Catholic Church teaches and what she does not teach, and to increase kindly feelings between Catholics and their separated brethren. Moreover, Catholics are not admitted unless accompanied by a non-Catholic. Five hundred people sat for an hour in the heat of Monday night to hear the lecturer, and as the rule was rightly enforced it was pretty nearly a non-Catholic audience.'

"This seems indicative of a sentiment which some of us have on occasions mourned as dead. The eloquent Father himself said last night that irreligion is a growing evil, indeed, only the blindest of bigots dare deny that. And so this week's course, opening with a frank discussion, not of Catholic or other doctrines so much as of that questioning faith which alone will save the Christian Church, is something to be grateful for. Besides, it is always well when another bar is thrown down. Not many years ago a Catholic missionary speaking avowedly to non-Catholics would have aroused a great commotion. Last night there were several Protestant ministers in the audience. It is a noble work. Father Sutton's endeavor may very safely be commended and attended to."

It was a novel and inspiring spectacle to see within the hallowed walls of a Roman Catholic Church a vast congregation of non-Catholics, all standing and repeating in a loud voice the Lord's Prayer and singing with the greatest enthusiasm and fervor Catholic hymns like "Lead Kindly Light," etc. Such good feeling will inevitably result in many conversions besides breaking down the barriers of prejudice. Father Sutton's labors in Portland have been highly successful. He will receive even a greater welcome on his next visit.

Father O'Dowd has won the gratitude of all for taking the initiative in this important work.

At the same church a mission for the French speaking Catholics of Portland will take place during the coming week which will be conducted by the Dominican Fathers of Lewiston.—T. P. McGowan, in the Boston Pilot.

INFALLIBILITY OF THE CHURCH.

Before advancing the scriptural proofs of the much-opposed and often misunderstood doctrine of the infallibility of the Church, i. e., of the general Councils, it would be pertinent for the sake of completeness to begin with the concept and object, sphere and authority of the Church, as these are taught in the oracles of revelation. But as this would lead us too far, let a few introductory remarks only be offered here.

It is manifest to all men diligently and candidly reading Holy Scriptures (and ancient authors) that the foundation of the New Testament reign of God was effected in the institution of the primacy and its committal to Peter, (Matt. xvi: 17-19). What Peter is there assured of, (a) the dignity of being made the indispensable foundation for the Church (where Peter is, there is the Church); (b) the power of the keys; (c) the plenitude of authority to rule, and (d) the legislative authority in the reign of God on earth. Lest the subsequent denial render the plenary authority committed to him doubtful, Christ renews the same immediately before His ascension (John, xxi: 15-17) "Feed My lambs, feed My sheep." Christ's special purpose to give to Peter, the rock and foundation that should triumph over all attacks of nothingness, proves the primacy that he then created, an abiding institution. Let Protestant subtleties, whether wrung from antiquity or the result of private ingenuity, be ever so numerous, in presence of those great words and meanings of those great texts, they are but silly tales. To triumph over the gates of hell from age to age the authority of the primacy must be decisive in the reign on earth (the Church militant)—its judgment in ruling as to who or who are not members of the Church; the keys, the power to bind and loose.

But the chief key is not the sole holder of Church authority (though it be the holder of Church authority in the full measure extent); rather, the episcopate is with the Pope and under his oversight, called, by virtue of divine appointment to rule the Church. The chief scriptural proof of the institution of the episcopate is made by Christ found in the appointment of the primacy (Matt. xviii: 15-20, particularly 18.) "Amen, I say to you, whatsoever you shall bind on earth, shall be bound also in heaven; and whatsoever you shall loose on earth, shall be loosed also in heaven." These words nowise annul the prerogative of Peter, but they insert the totality of the Apostolic College through the conferring of a true ruling authority, into the organism of the Church founded in the primacy. The authority conferred on them was solemnly renewed before His ascension. (Matt. 24, 45; 28, 18-20; John 20, 21; 17, 18.) Of course, when the Bishops are called "Successors of the Apostles," this refers not to the inspired organs of revelation, nor in as far as they had a locally unlimited jurisdiction in the Church, but only in as far as they were superintendents of particular churches. Note, too, that the nature of the authority of the chief pastors of the Church is spiritual and

exhausts its meaning in the service that seeks to bestow on all souls the benefits of grace and truth, without making themselves the center of worship and external splendor: "You know that the princes of the Gentiles lord it over them. . . . It shall not be so among you; but whosoever will be greater among you, let him be your minister, and he that will be first among you shall be your servant. Even as the Son of Man is not come to be ministered unto, but to minister, and to give His life in redemption for many." (Matt. xx: 25-28; comp. Luke xxiii: 24-34; I Cor. iii, 22.)

Infallibility is predicted of the Pope as head of the whole Church, and of general Councils as assemblies of all Bishops together with the Pope; the Pope as the organ of unity, the Council as the organ of the living fellowship of the faith in its highest and most immediate actualization.

1. The dogmatic infallibility of the Pope was solemnly ratified by the Vatican Council, under appeal to former Councils, and it was declared that his dogmatic infallibility is due to the divine assistance. (Session 4, ch. 4.) This divine assistance, which renders him infallible, the Pope enjoys, not as a private individual, but only in the exercise of his supreme dogmatic authority. When publishing treatises on an subject, the Popes express their own views, as other learned men do.

The scriptural proof of the infallibility of the Pope is clearly contained in the words of the institution of the primacy. "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; and I will give to thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (Matt. xvi: 18-19; John xviii: 15 ff.) The rock foundation of that Church, which is a reign of the truth, (John xviii: 36-37), can be nothing else than the divinely vouchsafed establishment in the truth. Falsehood and deception are the nature of the powers that as "gates of hell" war against the Church (Rev. 12, Satan is the spirit who "stood not in the truth" (John viii: 44). How else could Peter become the Church's rock except by being established in the truth? If Peter be the shepherd of Christ's flock, wherewith is he to feed the flock but with the truth, with that bread which came down from heaven out of the mouth of God, and which nourishes the soul?

St. Peter is expressly assured of the gift of infallibility after the Last Supper—when Christ had assured all the Apostles of their dignity in God's reign: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and thou once turned (converted) I confirm thy rock." (Luke xxii: 31-32). But let us never forget his own personal frailty, Christ announces to him his approaching death; and with him as with Aaron, the high-priest of the Old Covenant, humility must constitute the foundation of his charismatic greatness.

By God's grace, therefore, he is the foundation of the Church, which he sells as a pillar and grand of the Church; (I Tim. iii: 15.) The charism of infallibility was prepared in the Old Covenant in the special Providence that watched over Moses' chair, so that Christ could say: "The scribes and the Pharisees have sitten on the chair of Moses. All things, therefore they shall say to you, observe and do; but they say and do not." (Matt. xxiii: 23.) They have the keys, i. e., the dogmatic authority of the truth. (Luke xi: 52.) It is only their narrowness that makes them unable to make the practical application of the fundamental doctrines of the Old Covenant, whose custodians they are—in the matter of the recognition of John and of the Messias.

The inspiration of prophecy ceasing with the close of revelation, the dogmatic authority stood in need of adequate assistance of divine grace, in order to interpret truth for the faithful; for thereafter no more ambassadors are sent from God, who could rectify, with authority (possible) mistakes of the hierarchy.

2. The scriptural proof of the infallibility of General Councils starts from the prophetic charism vouchsafed to the seventy ancients. (Ex. 24; Numb. 11) The seventy were chiefly called to act as Moses' advisers, nevertheless they also constituted the foundation for the sanhedrin and its dogmatic authority (Jos. ix: 15-18; Judg. xxi: 1; Eccl. xii: 11) which attained particular importance in and since the time of Esdras, and was recognized by Christ as "Moses' Chair." (Matt. 23.) Jesus assured the Apostolate of the Messianic Church of the Spirit of truth and of wisdom; not until they should have received Him were to go before the world as His witnesses and teachers. (Luke xi: 49; xii: 11; Math. xviii: 19, 20.) "Again I say to you, that if two shall consent upon earth concerning anything whatsoever they shall ask, it shall be done to them by My Father (beforehand else the Holy Spirit of truth.) (III Kings iii: Luke xi: 13; for where there are two or three gathered together in My name, there am I in the midst of them." (John xiv: 13-16, 18.) "I will ask the Father, and He will give you another Paraclete that He may abide with you forever, namely, the Spirit of truth, Whom the world can not receive, because it seeth Him not nor knoweth Him; but you shall know Him, because He shall abide with you and shall be in you." But the Paraclete, the Holy Ghost, Whom the

Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (26.) "When He, the Spirit of Truth, is come, He will teach you all truth." (xvi: 13; comp. xv: 7; xvi: 17-21.) Christ gave them dogmatic authority for all the world. (Matt. xxviii: 18-20, and the power from above necessary therefore. (Luke xxiv: 49; Acts i: 8; xxi, iv: 31-33; v. 32; x: 34 f.)

The first solemn Council of the teaching Church took place for the purpose of settling that great problem, the effectuation of the transition from the national particularism of Jewish Christianity to the Universal Church of the New Covenant. There were gathered in this assembly not only the Apostles, but the ancients, likewise, decided as judges with the assistance of the Holy Ghost. (Acts xv: 6, 22, 23, 28. This Council, too, compared the primitive Apostolic Gospel with that of St. Paul at Barnabas, and determined the plan of missions in outline. (Gal. ii.) The dogmatic authority of the individual Bishop is set forth: (I Tim. iv: 2-9; II Tim. i: 13-14; 2. cf. iii: 14; f. 4.—A. A. Muller in Catholic Telegraph.

IN HONOR OF THE BLESSED VIRGIN.

During the closing years of the nineteenth century several congresses were held in honor of the Mother of God; one at Leghorn in 1896, another at Florence in 1897, a third at Turin in 1898, and a fourth at Lyons in 1900. But Catholic Italy thought that the beginning of the new century should also offer Our Lady the homage of its respect, fidelity and love, under the form of an international reunion, at which the prerogatives of the Blessed Virgin would be proclaimed and honored by means of religious festivities.

It seemed proper, therefore, says the Magazine of our Lady of Goodwill, to invite the Catholics of all countries to take part in an international convention, the first of the twentieth century to be held in honor of the Blessed Virgin. Another reason for choosing the year 1902 for this convention is because Our Holy Father, the Pope, celebrates during these days, the twenty-fifth anniversary of his elevation to the Supreme Pontificate. Indeed, no one can deny that since Leo XIII. began to govern the Church he has not ceased to urge upon Catholics the necessity of seeking the aid and protection of the Blessed Virgin, and of continually increasing her honor. The convention, consequently, will be likewise an observance of the jubilee of Leo XIII.

According to the wishes expressed by the promoters of the convention, the Bishop of Lausanne and Geneva authorized the holding of the congress from the 18th to the 21st of August, 1902, in the city of Fribourg, Switzerland, which contains one of the oldest churches consecrated under the protection of the Immaculate Conception. This year brings around the seventh hundred anniversary of its construction, which will be celebrated by a triduum of solemn festivities.

Situated to a certain extent, on the frontier of several nations—Italy, France, Austria and Germany—easily accessible to Belgium, England, Hungary, Spain and Portugal, and to the countries of the New World by lines of rapid transit, the city of Fribourg seems naturally destined for the holding of a congress in honor of the Mother of God, to take part in which all the Catholics of the entire world are invited.

The government and people of Fribourg are preparing a most cordial reception for the representatives of the different countries; for they fully appreciate the honor conferred on their city.

We hope that both pastors and people will respond in great numbers to the appeal of the organization committee of the International Congress of Fribourg in Honor of the Blessed Virgin.

NO QUAKER STRADDLE.

Catholics take just pride in the position which the Church has always occupied with regard to divorce and remarriage. They have now greater cause for gratification. Although late in moving, it seems to-day that practically all the Protestant world is advancing toward the Catholic position.

The latest body to stir is that of the Quakers. Hitherto the Episcopalian, Presbyterian and Baptist denominations have declared in favor of less wide-open divorce laws. According to the Sunday journals, however, the Quakers, while the latest to stir, actually have moved farther than either of the sects named. The Episcopalian movement was largely a straddle, at best—to use a term familiar in the world of politics. It was faint and timorous, and few within that denomination really believed it in earnest. The Presbyterian body spoke out somewhat more distinctly, yet it allowed divorce and re-marriage for one cause, although their own Bible stared them in the face, making no such exception. We are unaware of the precise nature of the Baptist contention. But the Quakers have struck centre at first shot. Their co-ordinate committee has just declared against divorce with right to re-marry for any cause. They protest against divorce itself, urging that decrees of separation only should be granted. The declaration will probably fill some of the other bodies with amazement. We scarcely think many Episcopalian laymen desire legislation along the line suggested by the brethren.

We must admit that the Quaker de-

mand is precisely that which we should expect. The Quaker at home is an upright, God-fearing citizen. His home, usually, is a model of Christian peace, few, familiar with Quaker communities, can remember a single instance of divorce occurring therein. As a people they keep out of courts, and out of politics, and out of all distracting world movements; consequently there is little to disturb their serenity or mar family relations. With them the Christian home stands for so much that one is not surprised to find them adopting the Catholic view.

The result of all this late activity soon will be apparent in some kind of law dealing with divorce, and, to some extent, restricting it, we suppose. It is not at all probable that our lawmakers will take the Catholic position, out to some degree the law will be a help to civilization no doubt. One fact is now most apparent to all Protestant leaders: so long as Protestant Christianity winks at indiscriminate divorce and re-marriage, it is powerless in its protest against Mormon polygamy. We have a notion that it is now reforming its own household in order consistently to reform the household of its hated neighbor later on; yet some temporary good may grow out of the present spasm of agitation, nevertheless. Meanwhile, it is pleasant to find the Quakers with us. Owing to the gentle character of their civilization it was easier, no doubt, for them to climb over to the Catholic side of the wall than it was for the others; nevertheless, they set an example that other non-Catholic bodies properly might follow. The text they see in their Bible is identical with one seen by the Quakers.—Catholic Union and Times.

AN INCONSISTENT EDITOR.

The editor of the Ideal American is ruffled, irritated, and we are the cause. We are sorry, but our sorrow is of that mitigated kind that the physician has for blistering his patient to draw out the malodorous humors.

We chided him for inconsistency because while condemning the use of pictures of the Father, Son or Holy Ghost he had in the same issue of his paper a picture of Christ—God the Son. He seems to feel that he inserted a hook into his gills, for he jerks and plunges about like an adult trout. Here is one of his plunges by which he hopes to free himself from the ridiculous position we put him in:

"While we do not say so, while the publisher and editor of the Sunday School Picture Lesson, which is inserted in our paper, do not dream to say so, while any lover of art will know the difference between a book illustration and a 'picture' this priest comes with the authority of a holy father and finds in the Ideal American 'a picture of God the Son.'"

While a lover of art, we confess our inability to see any essential difference between a picture of Christ, the God Shepherd, and a picture of Him framed and hung on the walls. In the same issue of his paper in which he tries to wriggle out of his inconsistency, we find on page 138 a picture of all angel delivering St. Peter from prison. On another page there is a picture of Ned feeding a donkey. But as we may imagine Ned to be a subscriber to the Ideal American, paying his subscription work of art, and, therefore, harmless, even if foolish on Ned's part. Here is another plunge.

"By such assertion we can readily see how the poor Roman Catholics are duped to believe that the statues and pictures of their church are statues and pictures of God, the Virgin, the Saints, the Angels, etc. What a shameful system! They take as granted that they have the 'pictures' and the true representation of God, etc., when as a matter of fact they are false. The Ideal American on its 7th number has 'a picture of God the Son?' This is a blasphemous assertion!"

"Poor Roman Catholics," having their fair share of common sense, know that statues and pictures are not perfect representations of their subject as they are in reality—and they are no more liable to be duped—perhaps not so liable—as the editor of the Ideal American. Like said editor, they know that their image in the mirror resembles them, though it does not give the back of their head or the gray matter in their heads, called brains. They love, that is, venerate, the photograph of a near or dear relative or friend, because it reminds them of that relative or friend, and not because they believe it is a perfect representation or reproduction of that friend, with all his lovable qualities and his whole personality. In this we presume the Catholic and the editor of the Ideal American may go yoke-fellows.

The editor accuses us of blaspheming when we said the Ideal American had on one of its pages a picture of God the Son. Now, it had a picture of Christ as the God Shepherd. And if Christ is God the Son—a truth we think the editor is not yet ready to deny—then it is true to say that it had a picture of God the Son. If there be blaspheming, it is in the picture being there and not in the saying that it is there. Of course we do not say it was a good picture, for it was a poor imitation of some Catholic lithograph.

We have dealt elsewhere with a few more recent blunders of the editor of the I. A.; and we promise him to deal with more anon.—New York Freeman's Journal.

Do you wish to experience a great joy which concentrates itself in your soul, embalming it for long hours? Do as much good as possible, as secretly as possible.—Golden Sands.

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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.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1902. To the Editor of THE CATHOLIC RECORD.

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.

In matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa, Aoad. Dioc.

LONDON, SATURDAY, JUNE 28, 1902.

KING ALPHONSO'S PROPOSED VISIT TO ROME.

It has been arranged that Alphonso, the young King of Spain, will pay a visit to Pope Leo XIII., who is his godfather.

The trouble arising out of the fact that the Pope is living in private in the city, while the King of Italy holds a usurped sovereignty, has been for the time being evaded by an arrangement whereby the young King will take up his residence at the Spanish Legation to the Vatican, from which he will pay his proposed visit to the Pope.

King Victor Emmanuel is not disposed to throw any obstacle in the way of the arrangements made between the Pope and King Alphonso.

THE TAFT COMMISSION.

The Taft Commission which was sent by President Roosevelt to confer with the Pope in regard to conditions in the Philippine Islands has been cordially received by the Holy Father.

The instructions given to the commissioners are to the effect that they shall settle with the Pope the terms on which the lands of the friars may be purchased by the United States Government.

It has been stated that Governor Taft, who is the President of the Commission, has asked for the withdrawal of the friars from the islands before the Government purchases the lands.

It is fully expected that a satisfactory arrangement will be reached. The American Executive has been careful to inform the public that the purpose of the Commission is not in any sense diplomatic, but is purely to arrive at a business-like settlement of business matters.

Pope Leo XIII. is engaged in the careful consideration of all the questions at issue in the matter. He is assisted in his deliberations by Cardinals Rampolla, Steinhuber, Gotti, Seratino, Vannutelli, and Vives de Tuto.

THE PROTECTORATE OF EASTERN CHRISTIANS.

The Sultan of Turkey has issued a decree recognizing the right of the Italian and German Governments to protect their own subjects within the Turkish Empire.

Hitherto the protection of all the European Christians has been specially accorded to France, by an arrangement which dates back to the time of the Crusades.

Of late years Italy and Germany have sought to have transferred to themselves this right, so far as the subjects of these two Governments are concerned, but the Pope's wishes being consulted in the matter the transfer was not made.

It is probable, however, that the Pope's opposition to the transfer was withdrawn before the Sultan issued his recent decree, owing to the persistent warfare which has been carried on during the last thirty years against the Church by the French Government.

France has always regarded the right of protectorate as a precious privilege which increased its influence in the East, and the partial transfer of the protectorate will be felt as a severe blow to French ascendancy in that quarter of the world.

RELICS OF FALSE AND TRUE SAINTS.

There is no practice of the Catholic Church which is more systematically attacked and misrepresented than that of showing reverence to the images, pictures, and relics of the Saints of God.

We are persistently told by Protestant controversialists that all religious reverence shown to these objects is a worship forbidden by the second commandment of God, and that Catholics by showing reverence of any degree toward them, are guilty of idolatry, by

giving to creatures the honor due to God alone.

The Catholic Church explains clearly the difference in kind between the honor due to God, to the Saints, and to relics and images of the Saints.

To God we give Supreme worship and adoration. The saints, we venerate as God's special friends and faithful servants; and we regard relics and images or pictures of the Saints, merely as articles which remind us of their prototypes and thus encourage us to imitate their virtues.

Being thus mementos of the Saints of God, they are to be kept with due reverence.

The fact that frequently through these relics miracles are sometimes expected to be wrought, does not change the case at all, though this is pointed to by the Protestants as an evidence that they are worshipped.

God works these miracles as His own pleasure; but they are not positively expected by Catholics. They are simply accepted with gratitude when they occur.

It has several times occurred during the past few years that relics or images of certain persons who are regarded by sects of Protestants with peculiar respect have been publicly shown as objects worthy of being regarded with a certain religious reverence.

We do not mean to say these objects were worshipped, but we do say without hesitation that the fact that they were respectfully regarded as articles which reminded them of John Wesley, John Calvin, John Knox, etc., is a complete admission that Catholics are right in showing a degree of respect to the relics and images of St. Anne, St. Anthony of Padua, St. Patrick, St. Francis of Assisium, St. Augustine, etc.

Now a new relic has been exhibited in Montreal within the last few days which is said to have been the property of Martin Luther and then of Catharine Boren, being nothing less than the engagement ring with which they were betrothed.

It is said to be a "beautiful specimen of the jeweller's skill," on the inside of which is the inscription "D Martin Luther Catharine Boren" or something to this effect.

The relic is owned by a Captain E. M. Svendsen late of the Norwegian barque "Longfellow" which was wrecked near Matane on May 11.

On the hypothesis that the relic is authentic, there is certainly more justification for Catholics who honor the relics of the Saints of God, than for the hundreds of Protestants who crowded to see this relic of the gross-minded founder of Protestantism and the worldly nun whom he induced to violate, as he had done himself her vow of perpetual poverty and chastity, solemnly made to God.

This ring, which is the symbol of the violation of solemn vows, is a memorial of the breach of the commandment of God: "When thou vowest a vow unto God, defer not to pay it. . . . Pay that which thou vowest. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." (Eccles. v. 4-5.)

Almighty God has frequently deigned to work miracles through relics of His Saints. Thus in 4 kings xlii. 21, (Prot. Bible, 2 kings,) we read that a dead man who was hurriedly cast into the sepulchre of Elisha (Elisha) was brought to life as soon as the body touched the bones of the prophet.

In Acts xix. 12 we are told that when handkerchiefs and aprons which had merely touched St. Paul's body were taken to the sick, their diseases left them.

Many who touched the hem of our Lord's garment were healed of grievous sicknesses. (St. Matt. ix., 20; xiv., 36.)

In the history of the Church there are to be found similar healings of all manner of diseases through relics of the Saints, from all of which we justly infer that Almighty God has made it manifest by the miracles He has wrought through these objects, that it is pleasing in His sight to pay certain marks of respect to images and relics of the saints.

We refer to these proofs here not to accuse of idolatry the Protestants who with great ceremony set up pictures of John and Charles Wesley in the Metropolitan church of Toronto, and crowded to view and revere John Wesley's razor a few years ago, and Martin Luther's engagement ring more recently; but to show that the Catholic usage is fully justified by the acts of those who have been loudest in denouncing the Catholic Church as guilty of idolatry.

It is to be noted as a remarkable difference that the heroes of Christianity are they who are honored in the Catholic Church, and the persons are of very dubious antecedents whom the Protestant relic-worshippers honor.

The sanctity of the Catholic saints is, besides, vouched for by the infallible authority of the Church of Christ, whereas those whom the Protestants delight to honor, are sanctioned as saints, only by the private opinion of individuals who have taken very little, if any care to investigate thoroughly the worthiness of whom they regard as saints of Christ.

THE SO-CALLED JEFFERSON BIBLE.

On May 10th a resolution was passed in the House of Representatives at Washington, favoring the printing of nine thousand copies of a so-called Bible or kind of New Testament which was compiled by Thos. Jefferson, the third President of the United States.

The volume is commonly called "Jefferson's Bible," though it consists of extracts drawn almost entirely from the four gospels, and was called by Jefferson himself "The Life and Morals of Jesus of Nazareth, extracted textually from the Gospels in Greek, Latin, French and English."

As may be inferred from the title of the book, it consists of passages from the Gospels so far as they treat of the moral precepts which should govern the conduct of men.

Jefferson was an unbeliever in Christianity, though not an Atheist, as he professed belief in the existence of an infinitely wise and all-powerful Supreme Being or God Who presided over the creation of the universe.

Even Tom Paine, the most noted propagandist of Infidelity on this continent, had, or professed to have, the same belief. But both denied God's Providence, in practice at least, as they refused to admit His intervention in the affairs of mankind.

From this character of the Jeffersonian creed it may be inferred that the "Jefferson Bible," being a code of morals taught by Christ, regarded merely a pious man, does not include any reference to the divinity of Jesus or His divine purpose of redeeming man. Man would not require any redemption according to this view, and thus "the Jefferson Bible" is simply a handbook of Deism, which has already been published in part by the secular or infidel publishing houses as part of their series of free-thought publications.

It is a misnomer to dignify a book which ignores the most prominent of Christ's characteristics, and His main purpose on earth, with the name Bible, and Jefferson himself did not call it by this name. He was too sincerely honest, from the purely human standpoint, to sail his ship under false colors, and his book was merely intended to show that in the Bible the same morals are inculcated which infidels proclaim to be necessary for the true happiness of mankind having borrowed them from the Bible in the first place.

It is no wonder Jefferson had this intention in view; for he would as readily have made use of the works of the Chinese sage Confucius, or the Hindu Vedas, or the Persian Zend-Avesta for the same purpose, if they were current in the country.

The vote of the House of Representatives to scatter such a work as this broadcast throughout the country has very naturally raised a storm of indignation among the Christian people.

They do not deny that as the President of a country which is not supposed to favor any particular form of religion, Mr. Jefferson fulfilled ably the duties of his office; but they consider that it is not within the sphere of the Congress to undertake the missionary duty of propagating the Jeffersonian creed of Deism, by publishing a garbled life of Christ which omits all mention of His divine and supernatural character, and which is merely a Deistic polemical work.

The Jewish papers are as much opposed to the publication of the work as are the Christians. They maintain that it is a foolish expense, the chief of which will be to do violence to the religious sentiments of the great majority of the people, which is an act from which the national government should at least abstain.

This is expressed by the Philadelphia Jewish exponent. On behalf of the Catholic body the Buffalo Union and Times has this to say:

"Let us grant that the book is a curiosity. So, it may be added, would be the attack on Christianity by Celsus the pagan. If it be asserted that Jefferson was an American statesman, what legitimate excuse can be given for not publishing Paine's Ages of Reason?"

"Frankly, we do not think much good will be done by bringing out the work at the present dangerous moment. We can not believe the Christian people of this country were demanding it very urgently. They have an ample host of things similar to engage their attention. Above all, we fail to see why the Government of the United States should lend itself to the diffusion of free-thought literature. We can not see what right it has to do so, and are forced to believe that some propaganda has an axe to grind in stocking the public libraries of the country with a Gospel that refuses divinity to our Lord."

"Positively and absolutely, such books should not be brought out at public expense. Does the Government mean to adopt free-thought as the national religion?"

The Protestant press and clergy are equally emphatic in condemnation of the vote of the House of Representatives, holding that the publication will be a direct attack upon the religion of the great majority of the people. They say there would be no ground for ob-

jection if the book were published as a private enterprise, but the national government should not make of itself a propagandist of infidelity.

None but the ultra infidel section of the people favor the action of the House, and in view of the strenuous opposition which has arisen, the House itself has retraced the step it had taken, and has requested the Senate to return the bill without acceptance by that body.

It is supposed that private publishers will take advantage of the advertisement the Jefferson Bible has received, and will publish the work.

All the rest of Jefferson's works were ordered before by vote of Congress to be printed, as a testimonial to the high regard entertained for their author, but by some oversight the Biblical extracts were not included, and the recent action was intended to supply the omission, but it may now be taken to certain that the Government will not include them.

PRESBYTERIAN REVISION AND THE POPE.

The paragraph of the Westminster Confession which treats of the Pope and which has been "revised" out of existence by the new creed adopted at the recent meeting of the General Assembly of the Presbyterian Church of the United States is as follows:

"There is no other head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof; but is that Antichrist that man of sin, and son of perdition that exalteth himself in the Church against Christ, and all that is called God." (Chap. 25.)

In proof of the first part of this article of belief the annotated Confession quotes Col. 1. 18: "And He (Christ) is the head of the body, the Church; who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence."

It must be clear to every reader that there is nothing in this passage of Holy Writ against the Catholic teaching that Christ is truly the head and founder of His Church, and that He will so continue to be as long as the world last. Neither is there herein anything contrary to the Catholic belief that for the continuance of His work on earth, Christ appointed a visible Head of the Church to be His Vicar, and to rule the Church in His name.

In Eph. iv. 11 we find that the same Apostle who wrote the above words declared that Christ "gave some to be Apostles, and some prophets, and others evangelists, and others pastors and teachers, for the perfection of the Saints, for the work of the ministry, unto the edification of the body of Christ, (the Church,) till we all meet in the unity of faith and of the knowledge of the Son of God."

This implies that the main purpose for which Christ established a ministry in His Church, and for which the gospels were written was to preserve unity of faith and a sure knowledge of the mysteries of religion. The ministry of the Church would vainly aim at preserving this unity without a visible head. This is evident from the gradual change of faith of Churches where there is not a unity of headship. The Presbyterian Church is itself an evidence of this. So far as it has sprung from Scotland, it has preserved a sort of unity of doctrine since the adoption of the Confession in 1647, notwithstanding that there have been secessions on account of minor points of difference; but the gradual fermentation of free opinions within their fold has already spread through the whole mass, and has culminated in a change of creed under the name of a revision of the confession.

If the English, Scotch, and American Presbyterians had one head, any change of creed would not so readily have permeated the whole body, and possibly there would have been no change at all. But as the case stands, practically a new creed has been adopted by the American branch of the Church, and another differing substantially from this was adopted several years ago by the Presbyterian Church of England.

There are now three creeds for the three branches of that Church, and revision is only just begun. It needs no great wizard to prognosticate that the fermentation of opinions will go on, and will result after a time in further changes. In fact, there are already several distinct Presbyterian Churches in Scotland—we believe the number is eight—though we do not insist so strongly upon the divergences which did not include a difference in creed; but the adoption of a new creed cannot be regarded as a minor divergence.

It must be borne in mind while this matter is being considered that the General Assembly which at Edinburgh adopted the "most excellent" Westminster Confession on August 27th, 1647, declared it to be "most agreeable to the Word of God . . . most orthodox, and grounded upon the Word of God, and accepted" as a common Confession of Faith for the three Kingdoms.

Elsewhere (in the National Covenant) the faith of the Kirk is declared to be the only true religion of Christ.

These are strong assertions for a Church which makes no claim but actually renounces all claim to infallibility, though they are not too strong for the true Church of Christ, which St. Paul declares to be the pillar and ground of truth, and with which Christ promised to remain to the end of time.

From what we have already shown, the Church of Christ needs a visible head for the fulfillment of the great purpose for which it was established, to teach Christ's doctrines truly and surely; and St. Peter was certainly appointed to that office by Christ, Who made him the rock on which the Church was built, and commissioned him to feed His whole flock, His lambs and sheep. For the same reason, St. Peter's successor, the Pope, rightly claims to be Christ's Vicar on earth, and supreme visible Head of the Church.

The American Presbyterians have therefore done wisely in eliminating from their new Confession the statement that the Pope is the anti-Christ, the man of sin and son of perdition denounced in Scripture. By so doing they have practically accepted the statement of the late Dr. Philip Schaff who said that the Confession on this point was based upon a misconception or a wrong interpretation of Scripture.

But if this wrong interpretation of Scripture could be once pronounced by the Church to be a revealed truth, what confidence is to be placed in the teachings of a Church which even once made such a pronouncement? It is evidently not the Church against which the gates of hell shall never prevail, and which is the pillar and ground of truth; and instead of pronouncing so dogmatically that the Roman Church teaches an unscriptural doctrine, if it loved the truth, it would have stated that its own teachings have been unscriptural; and what assurance have we that they are not unscriptural still?

The revision evidently puts the Presbyterian Church of America into a sad dilemma, from which it endeavors to extricate itself by a very transparent subterfuge that it has not changed the Confession, but has only explained it. It has really explained it out of existence; for the new Confession is the one which will for the future be regarded by all as the authoritative creed of the Church.

Instead of what we have quoted above from the Confession, referring to the Pope, the following will in future be the teaching of the American Church:

"The Lord Jesus Christ is the only Head of the Church, and the claim of any man to be the Vicar of Christ and the Head of the Church is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

It is difficult to see how even this statement can be seriously made. It is certain that the High Priest under the Old Law was God's Representative or Vicar; but this office certainly did not dishonor God the Father, since he occupied it by appointment of God Himself. How then could a somewhat similar office under the New Law dishonor God the Son, Who instituted it for the wise purposes mentioned by St. Paul in Eph. iv. 7?

The new teaching was likely brought in to blind the eyes of the public to the fact that the Church had changed its teaching; but the public are not so easily hoodwinked as the revision committee and the Assembly imagine. The public know very well that a real change of teaching was made, and the necessity of the change may be readily seen in the fact that it was adopted by the Assembly by an almost unanimous vote, only two votes being recorded in favor of leaving the Confession as it has hitherto stood.

While we cannot congratulate the Presbyterians on consistency, we do congratulate them on their approach toward truth, common sense, and common politeness. They will no longer subject a member of their Church to doing Penance on the cutty-stool for not calling the Holy Father "anti-Christ, or the Son of Perdition." But would it not have been a still more definite approach to truth if the revisers had stated plainly that the Pope is not what the Confession has hitherto called him? The Confession as it now stands will leave its adherents free to believe what is now practically admitted to be a false doctrine, viz., that the Pope is still as bad as he was declared to be by the obsolete Confession.

After all, who knows but, as one of our witty contemporaries has said, when anti-Christ will really appear on earth, he will prove to be a Presbyterian? At all events, it would have been in order for the Canadian General Assembly to have followed the example of their United States brethren. As the matter stands one thing is revealed in the States, while in Canada the truth is something very different.

Weight is the last thing to be considered in a successful life—there are myriad other conditions—Success.

IRISH LITERATURE.

The following fervent letter speaks for itself. It comes from the pen of a gentleman who is no stranger to readers of this paper. Himself a distinguished Irish scholar and litterateur, Mr. Murphy has done a lion's share towards disseminating and popularizing the literature of his native land. The suggestions contained in Mr. Murphy's communication should receive serious attention from all who are interested in the subject it covers.

The only serious objection we can see to Mr. Murphy's proposition is one stated by himself, that the Irish works when purchased by the library authorities might not be read, and the complaint that their purchase was a useless expense would be well founded. If, however, the association were once formed in any locality, its members should take care that such a complaint should not arise. Wherever the association may be formed, it should be composed of active members who will carry out their pledges faithfully.

The letter is as follows:

New York, June 3, 1902.

Editor CATHOLIC RECORD:

Dear Sir—The lamentable death in our public libraries of works written on Irish subjects by persons competent to take up such material and do it justice, prompts me to offer a suggestion to the Irish people of Canada and the United States through the columns of your paper, with your permission. Let us effect a national organization throughout the country that will demand of the public libraries that such works be placed upon their shelves, and then read them. In most cases where the public library is supported by a municipal fund or endowment, these books will be placed upon the shelves at the request of one or more citizens. Therefore, such an association as that suggested, is not handicapped by the necessity of raising any fund; organization is all that is necessary.

Librarians usually complain that when some patriotic Irishman has a number of Irish works placed on the library catalogue, they remain untouched and unread; proving that such purchases are a useless expense. This is an evil that our association can prevent by furnishing readers for the books as soon as they are available.

While good, wholesome Irish fiction is always welcome, it should be the aim of the association to see that the major portion of the books thus placed is Celtic in spirit and comprises works on the arts, sciences and literature of ancient Ireland. These should be chosen very carefully by a committee of able Irish literati, chosen for their knowledge of such subjects as well as for general literary ability. It may be difficult to select a large number of such men at first, but after a while they will readily be found and there is no doubt that all such men will heartily enter into the work and serve such a cause with all their hearts. The nucleus of such an organization could be formed in each town with five or ten people. Several small circles would, indeed, be more effective than one large one, as the facilities for meeting often would be better.

Summing up the foregoing, briefly, the objects of the association should be:

1.—To select at regular intervals a national committee or advisory board which shall select a certain number of works each year for the purposes of the organization.

2.—To meet once every month, at least, to discuss current Irish literature and receive reports from the advisory board, in reference to works on Irish subjects.

3.—To see that approved works are placed on the shelves of every public library.

4.—To have these works read when they are thus placed, each member pledging to read as many of them as feasible during the year, and then interesting as many acquaintances as possible outside of the association.

5.—To interest the newspapers of the country in Celtic, particularly Iberno-Celtic literature, so as to bring the publication of such matter prominently before the public.

6.—To encourage the production of all new works on important Irish subjects and give moral support to researches into Irish antiquities.

7.—To study the Irish element in American history and bring into prominence the part taken by the Irish race in the founding and maintenance of the American Republic.

The foregoing are suggestions with which to begin the society. Other aims and work will be suggested later by the developments of the movement. The importance of such an organization can hardly be estimated. From a national standpoint there is no subject of more consequence than the literature of a country, and the apathy displayed by the Irish people toward their literature must be dispelled if we hope to keep the spirit of the race alive.

For this apathy the Irish people, however, are not wholly to blame, as it is a product of English misrule over their native land. Dr. Sullivan, the erudite editor of O'Curry's "Lectures on the Manners and Customs of the Ancient Irish," in writing on this very subject says: "During the first part of the eighteenth century the possession of an Irish book made the owner a suspected person and was often the cause of his ruin. In some parts of the country the tradition of the danger incurred by having Irish manuscripts lived down to within my own memory; and I have seen Irish manuscripts which had been buried under the marl which had almost faded, and the danger their discovery would entail at the visit of the local yeomanry."

The causes of the indifference of the Irish people to their own literature are too obvious to allow blame to rest on

the race. Crushed by who placed a price on schoolmaster and made crime, it is a wonder any literature left. I not driven the love for their hearts, however, yet responds to the prying of the Alps pro north of the fact that greasure of ancient literature the world lively nothing, because in the vernacular. In own great Celtic school its extent. M. St. Arled quotes a German authoring that the literature Irish previous to the tary and still existing, sand octavo volumes, medicine and science w included in this category.

Dr. Douglas Hyde, in work, "A Literary Land," tells us that O'Longan and O'Beir lugged a little more th manuscripts in the Royal catalogue of content volumes containing 7 many more manuscripts unatalogued. Is this, this work should rem None.

The number of bo furnish the public l country would make sufficient size to an author for spending m The ancient manus brought into English read, and reproduci originals. Ireland's would be popularize tions of her ancient would startle the wo literature is a field plored, and the pers the frothy tales of o others, as Irish liter of that wonderland of which is alone wort Irish. All this splen the possibilities of su as that suggested. V branch be formed?

As for my poor s at the disposal of Thanking you for hearing in the colum RECORD, I am, Yours very

155 West 97th St., N

On account of the columns this week, leave over for a futu interesting articles, movement Exercise flourishing seat of l

PILGRIMAGE TO ST. ANNE D'QUEBEC.

The annual Ontario shrine of St. Anne (Quebec) will take Tuesday, July 22nd, the patronage of the bishop of Kingston and the Rev. D. A. Two Ont., to whom all gardening rates are addressed. Further later issue of the C.

THE REAL PRESBYTERIAN IN THE EU

(ABRIDGED FROM LECTURE)

This doctrine of is one which has b sented. It has been many opponents o therefore all non-gl to have an un- it, and of the reas it.

The Council of the Catholic Church always has taught, Eucharist that w bread and wine is, changed into the s and blood of our L soul and divinity— tire person; a re- called Transubstanti prehensible, nay, doctrine seems to m most consoling, th in every way the o of our creed.

Let us open the sixth chapter of the Savioe and fishes by a stupen occasion of this, a doctrine doctrine sent down from t souls as well as t His teaching an Bread of eternal speaks figurately, eighth verse He and from speak that He is to them Himself, personall stance, to be the clares that they sss Himself by His flesh and blo testant version. Life. Your faith the wilderness a the bread which heaven, that a ma not die. I am t came down from h this Bread, he s the Bread that l world. The Jew among themselv Man give us His Jesus said unto the flesh of the S His blood, ye Who eateth My flesh, hath r raise him up at flesh is meat, I drink indeed. I and I in him, hath sent Me, an so he that eate live by Me."

the race. Crushed by a merciless foe, who placed a price on the head of the schoolmaster and made learning a crime, it is a wonder that they have any literature left. Persecution has not driven the love for learning from their hearts, however, and they will yet respond to the proper treatment, awaiting to the fact that no country north of the Alps possesses such a treasure of ancient literature. Of this literature the world knows comparatively nothing, because it is locked up in the vocabulary. In fact, even our own great Celtic scholars do not know its extent. M. d'Arbois de Jubainville quotes a German authority as estimating that the literature produced by the Irish previous to the seventeenth century and still existing, would fill a thousand octavo volumes. Ancient law, medicine and science were doubtless included in this category.

Dr. Douglas Hyde, in his magnificent work, "A Literary History of Ireland," tells us that when O'Carry, O'Longan and O'Beirne Crowe catalogued a little more than half the manuscripts in the Royal Irish Academy, the catalogue of contents filled thirteen volumes containing 3,448 pages. In the Academy alone, there are nearly as many more manuscripts which remain uncatalogued. Is there any reason why this work should remain unfinished? None.

The number of books required to furnish the public libraries of this country would make an edition of sufficient size to amply repay any author for spending months on a work. The ancient manuscripts would be brought into English for the world to read, and reproductions made of the originals. Ireland's great epic poems would be popularized; and the recollections of her ancient arts and sciences would startle the world. Our ancient literature is a field that is yet unexplored, and the person who knows only the frothy tales of Lever, Carleton and others, as Irish literature, is ignorant of that wonderful story and song which is alone worthy to be called Irish. All this splendid work is within the possibilities of such an organization as that suggested. Where will its first branch be formed? Who will form it? As for me, my poor services are always at the disposal of such a project. Thanking you for the courtesy of a hearing in the columns of THE CATHOLIC RECORD, I am,

Yours very respectfully,
M. J. MURPHY,
155 West 97th St., New York City.

Now, the question between Catholics and others is whether our Saviour meant these words to be taken literally or figuratively; whether by some new and astounding miracle, we are to actually eat His very flesh and drink His very blood, or only to be more closely united to Him in spirit? At any rate, this much is certain, the Jews took the literal meaning. They said, in effect, "The thing is impossible," but it is plain that a closer spiritual union is not impossible. "How can this man give us His flesh to eat?" They must be considered as agreeing with Catholics in understanding our Saviour's words in the literal sense. And, therefore, as far as hearers are the proper witnesses of the meaning of words addressed to them, the testimony of the Jews is in favor of the literal meaning. The same may be said of our Saviour's own disciples; they also thought, and were by Him left to think, that He meant to be understood literally.

Were the Jews right in thinking our Saviour meant the, to them, impossible promise of His literal flesh and blood? We have a very simple way of deciding; that is to say, by examining the cases where our Lord was wrongly understood to speak literally and how He acted on such occasions. We find that in all such instances, without exception, He corrects His hearers, and explains that He does not mean to be taken in the literal but in the figurative sense. Thus He explained to Nicodemus the words, "unless a man be born again" (St. John iii.) to mean, not a natural new birth but one "of water and the Holy Ghost." In the sixteenth chapter of St. Matthew He explains that "the leaven of the Pharisees" was not literal bread but their corrupting influence. Again, in St. John iv., He corrects their literal acceptance of "I have food to eat which you know not of." And when He said, as recorded in St. John xi., "Lazarus, our friend, sleppeth," and they took Him literally, He added, "Lazarus is dead;" and also in St. Matthew xix., He sets them right about His expression of a camel passing through the eye of a needle. And in the other passages of a similar nature He acts in the same way.

In truth we may affirm, that it was His rule—and how reasonable that it should be so?—that if an objection were raised against His doctrine based on the literal meaning of His words, then in case He meant them to be taken figuratively, He said so and set His hearers right.

On the other hand, in other cases in which Jesus was rightly understood in the literal meaning, and yet objection was made to His doctrine, He repeated His statement and insisted on its exact meaning. It is thus in St. Matthew ix., when He claims the power of forgiving sins; in St. John viii., His claim of being older than Abraham; and in earlier verses of this very chapter, St. John vi., His claim of having come down from heaven.

Thus we have two rules for ascertaining, on any given occasion, whether the Jews were right or wrong in taking our Lord's words to the letter; first, whenever they took them literally and He meant them figuratively He invariably explained His meaning, and told them that they were wrong in taking them literally; secondly, whenever the Jews understood Him rightly in a literal sense, and objected to the doctrine proposed, He repeated the very phrases which had given offence.

THE REAL PRESENCE OF CHRIST IN THE EUCHARIST.

(ABRIDGED FROM CARDINAL WISEMAN'S LECTURES.)

This doctrine of the Catholic Church is one which has been much misrepresented. It has been held up to scorn by many opponents of Catholicity, and therefore all non-Catholics should be glad to have an authentic statement of it, and of the reasons for believing in it.

The Council of Trent declares that the Catholic Church teaches, and always has taught, that in the Blessed Eucharist that which was originally bread and wine is, by the consecration, changed into the substance of the body and blood of our Lord together with His soul and divinity—in other words, His entire person; which change is properly called Transubstantiation. How incomprehensible, nay, how repugnant this doctrine seems to many! Yet to us it is the most consoling, the most cheering, and in every way the most blessed portion of our creed.

Let us open the Gospel of St. John at the sixth chapter. There we read of our Saviour multiplying the loaves and fishes by a stupendous miracle. Upon occasion of this, as was his wont, He teaches a doctrine, namely, that He is sent down from heaven to feed men's souls as well as their bodies, and that Bread of eternal life. Thus far He speaks figuratively. But at the forty-eighth verse He changes His subject, and from speaking of the gift of faith that He is to them as teacher, He affirms Himself, personally and in His own substance, to be the bread of life. He declares that they are positively to possess Himself by eating and drinking His flesh and blood. We use the Protestant version. "I am that Bread of Life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living Bread which came down from heaven; if any man eat of this Bread, he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world. The Jews, therefore, strove among themselves saying, How can this Man give us His flesh to eat? Then Jesus said unto them, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life; and for My blood, I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me."

to them, saying: "Drink ye all of this for this is my blood of the new testament, which shall be shed for many, for the remission of sins." You are aware that the same circumstances are related very nearly the same words used by two other evangelists, and also by St. Paul in his first epistle to the Corinthians. The words to be considered are common to them all.

It must be owned that it is not easy to make an argument based on these words. For what is there to argue about? Could anything add strength or clearness to these expressions?—"This is my body—this is my blood?" Catholics simply believe that it is our Christ's body, it is Christ's blood. It would seem enough to simply recite the passage, and rest the case. Suppose there were no question of apparent impossibility, suppose the words related to some other matter, anyone who accepted Christ as his teacher would simply say: "He has declared this doctrine in the simplest terms, and I receive it on His word."

In answer to this plain reasoning it is said that the words, "This is my body," may be rendered "This represents my body," because in certain other passages some form of the verb to be undeniably does mean represent, as where our Saviour says: "I am the door." "I am the vine." True, in the latter case the verb to be does mean to represent. But there are some thousands of other passages in Scripture where the verb to be does not mean to represent; why do we not interpret the text in question by the analogy of these very many passages rather than of the very few others? Let us have some good reason for drawing an inference from a small number of analogies rather than from a vast multitude. By such a process as this one can place any meaning he pleases on any given passage. It will become us, who seek a plain way to a plain truth in the plain word of God, to remember our duty to ourselves and to our neighbor rather than to ourselves. Let us not be turned aside from the strict and literal meaning of God's word by the Jews' objection. "How can this thing be done?"

This leads us to ask whether or not we are led into such an ocean of absurdities as some affirm, in cases where our Divine Master at His literal word, and are we to call every incomprehensible truth of God an absurdity? Why not say, How can water be changed into wine? How can a few loaves feed five thousand? How can the waving of a rod cleave the Red Sea asunder? How can Jesus put life into a corpse four days dead? And, especially, how can that helpless little babe in the manger be the Supreme Being, the Creator and Lord of the universe? The doctrine of Transubstantiation is like that of the Trinity, or the Incarnation; it is not a question of abstract reasoning, or human possibilities, but of pure evidence. If the God of all truth has revealed it, let us gladly believe it. If it is plainly taught in Holy Scripture, then let us frankly accept it. Do not tax our imagination with its seeming contradictions. Jesus Christ came to destroy any substance, as He has created every one of them. He can cause the appearance of a substance to remain after the reality has been annihilated. He can place His own complete and personal Self under any appearance whatsoever. He is amply able to do what to us is impossible. Has He in the case of the Eucharist actually done it?—this is the only question.

When our Saviour instituted this holiest of all observances He was at the most solemn hour of His entire intercourse with His disciples. Could He have wished to confuse His followers with a farewell like a riddle? It was during the discourse which accompanied this institution that He said to Him, "Behold now thou speakest plainly, and speakest no proverb." And he, and we are asked to believe in a most obscure interpretation of the words which promulgated this last and most beautiful mystery of love! So, too, must we twist St. Paul's plain words into figurative meaning (1 Cor. x. 16): "The cup of blessing which we bless, is not the communion of the blood of Christ, is it not the partaking of the Body of the Lord?" He is contrasting the heathenish sacrifices with the Christian rite, and he speaks of realities throughout, as much in regard to one as to the other.

And in the following chapter of the same epistle St. Paul enters at length into the institution of the Last Supper, and tells it exactly as Matthew, Mark and Luke have done, using the same simple practical conclusions from it, builds upon it solemn injunctions accompanied with awful threats. Here, at any rate, we may expect plain words, and expressions nowise likely to mislead. How then, does he write?—"He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Again: who shall eat of this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord." Now if the body of Christ be not really there, how can the offense be directed against it? It may be a sin against his dignity or his goodness, but it surely is not against his body if that be not present. It is quite a different thing to say that one offends against Christ, and that he offends against the body of Christ. St. Paul would tell us that in the same manner as the Jews who spit on Our Saviour and buffeted Him offended against Him bodily, so those who receive Jesus unworthily in this institution, do likewise become guilty of bodily insult against Him, for He is as bodily present here as He was in Pilate's hall.

Now, let us look at all the Scripture texts on the Eucharist conjointly. We have four distinct classes of texts. First, there is the promise in the sixth chapter of St. John's Gospel: in it the Saviour uses phrases, and does so again and again with increasing emphasis, which lead both friends and enemies to believe that He meant it to be necessary to eat His flesh and drink His blood. He allows the crowd to murmur, many of His disciples to fall away, His Apostles to remain in darkness while

He insists upon His marvelous command. Secondly, we have the words and events of quite a different occasion. It is no longer the obstinate Jews or unsteady disciples whom He addresses; He is alone with His chosen twelve. He wishes to institute a symbol commemorative of His passion now about to begin, and He uses the extraordinary words again. All this is related by several of the evangelists without comment and in nearly the same terms. They evidently consider it a most important institution. There is not a hint from one of them that the words are to be understood figuratively. In the third place, we have the words of St. Paul in the tenth chapter of his first letter to the Corinthians, where he wishes to prove that this same commemorative rite of the Christians is superior to the sacrifices eaten by the Jews and heathens. Once more, although there is not the slightest necessity for such marked expressions since he might have used the words symbol, figure or emblem, if they conveyed the true idea, and although addressing a totally different people from our Saviour's audience, the Apostle makes use of precisely the same words, and speaks of the real Body and Blood of Christ as actually partaken of. And in the following chapter of the same epistle we have the fourth case, in which the great Apostle of the Gentiles goes into a full description of the institution of this most sacred of all Christian rites. He uses the same phrases of Christ's Body and Blood being received; he tells us that those who partake of this Blessed Sacrament unworthily perpetrate an indignity on the Lord's body.

Now would it not be strange if on these four different occasions, our Saviour and His Apostles, speaking to different assemblies and under totally different circumstances, should all concur in using these words in a figurative meaning and yet not let one syllable slip as a key or guide to the true interpretation of their doctrine? Take the simple interpretation which the Catholic does, and from first to last there is not the slightest difficulty. There may be some struggle of Christian faith to see if it may appear new, strange, or unnatural. But so far as biblical interpretation goes, so far as the fair principles for examining God's word are concerned, so far as finding out just what is meant by the text, all is clear and consistent from first to last.

Whereas, if the figurative be the true meaning, you must find different explanations of the same phrasesology four separate texts all figurative; and you are driven to the miserable expedient of choosing some little word or phrase in a corner of the narrative and persuading yourself that it overthrows all the obvious consequences of the narrative itself and is of superior force to the whole body of the clear and consistent meaning.

To give an instance of this process: it is argued that in the case of 1 Cor. xi. we still find the names "bread and wine" applied to the elements after consecration, and that consequently all the long line of argument we have been following is worth nothing; this one fact overthrows it all. Why, we Catholics call it bread and wine after the consecration; a name may always be coincident with appearance or with a previous condition. In the ninth chapter of St. John our Saviour gave sight to a blind man—a miracle which caused immense commotion—and amid the controversy which followed we meet this expression: "They say again to the blind man: are we to infer from this that he was only restored to sight figuratively? When the rod of Moses was changed into a serpent it yet continued to be called a rod. What then—was there only a figurative change into a serpent? In the narrative of the miracle as Cana it is said, "When, therefore, the master of the feast had tasted the water made wine;" does it follow from this that it was still water, or both water and wine? Resort may be had to the passing use of natural modes of speech to escape from the repeated, cumulative, emphatic teaching of a great truth.

For the witness of the early Christian Church on this subject we can only refer the reader to more extensive treatises, for no serious denial is possible of the moral belief in this doctrine by the heroic and purest ages of our Saviour's religion. To this department of proof must be assigned the liturgies of the ancient Church, every one of which speaks of the Body and Blood of Christ as really present. The same may be said of the many forms of Christianity which separated from the Church in early days, some of them over thirteen hundred years ago, whose uniform belief in the Catholic doctrine is a striking evidence in its favor, as some of their churches were founded by the Apostles themselves—to say nothing of the respectable and powerful minority among Protestants of our day, especially Episcopalians and Lutherans. These will not all allow of the term Transubstantiation, yet hold the doctrine, or something very like it. And the Lord's Supper in the same spirit as Catholics. When we find this column of faith standing alone amidst the ruins and fragments of Christianity wherever we meet them, always of the same materials and proportions, and bearing the same inscriptions, must we not conclude that it formed a part of the magnificent temple of truth which the Apostles erected?

The Sacrament of the Eucharist forms the very soul and essence of all practical religion among Catholics. It brings us into the closest union with God of which we are capable in this life—that union towards which every reasonable being unceasingly yearns. It gives to our soul a consciousness of the presence of words within us sweet beyond power of words to explain. As a means of personal sanctification, every devout Catholic will bear out as a fact of experience the validity of our Saviour's promise, "He that eateth Me, the same shall live by Me." All through life it is our great

solace in affliction, our consecration of human joy to divine purposes, it is our brightest comfort in our dying hour, the foretaste and harbinger of eternal glory. And yet against it have been vomited forth a foul torrent of scorn and obloquy. The dreadful words *idolatrie, hypocrisie, unumquodque* have been directed against people and priesthood, on account of a doctrine concerning which the plainest proof of Scripture is repeatedly offered, which was the unanimous belief of Christendom for fifteen hundred years, and which, by a word of inquiry, may be revealed as the deep spring of the waters of eternal life in the souls of neighbors, friends, and even relatives, whose virtues are an edification to all, to say nothing of the countless millions of God's servants who adhere to the Catholic faith.—Catholic Truth Society Tract.

THE CHURCH AND THE NEEDS OF THE DAY.

When the Rev. Harvey E. Berkeley, A. M., asks in the Lutheran Quarterly, "Can the Church as now Constituted Meet Present Demands?" he probably means by "the Church," not Lutheranism especially, but Protestantism as a whole. He may even mean Catholicity and Protestantism together, as each representing in greater or less degree Christianity. The demands of the age he thus formulates:

"There are the demands of the low and the vile dens of infamy and their supporters that ask the Church to go on its way and let them alone. Demands of well-meaning but misled friends in and out of the Church that the Church incorporate Eddyism or Dowisism or something similar. Demands of professional and imaginary reformers that the Church father every new fad, scheme, or ism, as well as every real reform. Demands of Socialist leaders that the Church become the champion of the masses against the rich, be the arbiter between labor and capital, preach to the masses about present-day secular problems rather than about God and Christ and the Christian life. Demands of scientists that the Church accept their latest theory as a fact and incorporate it in the Church's doctrine, even though it is labeled 'liable to change without notice.'

"Demands of the higher critics that the Church accept their theory that they have discovered the original coat of many colors, and that the Bible account that it belonged to Joseph is not creditable, inasmuch as the coat fits Genesis perfectly. Demands of progressive liberals that the Church discard the doctrine of an infallible Bible, of future punishment, of the immortality of the soul, of original sin, of heresy, say they, these things are not found in the Bible, and are not in accord with the views of scholars or with reason. Demands of zealous enthusiasts for the coming of the Kingdom, that the Church adopt hot-house methods and bring the millennium in this generation. Demands of nameless hosts that the Church discard present and historic doctrines and methods and return to Christ?"

From the above plain imputations with present-day material, frivolous and crazy notions of the mission of the Church, it will be seen that Dr. Berkeley is a very old-fashioned Protestant, retaining, indeed, a great deal of that fundamental Christian truth which early Protestantism thought it would be able to keep apart from the life-giving and preservative influence of the Centre of Unity. He pleads for the Spiritual Church, its only mission the saving of men's souls—as a Catholic priest might.

Is there any Church to which the world may point Dr. Berkeley in any of centres of civilization for superior success in meeting the demands of the multitude. Let us take New York. Its entire population at the time of the Federal Census was 3,437,202. It is the most mass them as does the Rev. Walter Laidlaw, Ph. D., who cannot be suspected of intentional discourtesy to Protestantism, in the New York Evangelist, "Ethical cultists, spiritualists and fourteen other species of Protestantism" he has alluded elsewhere in his article to the many other species of "these are 'actual' Protestants. The 'potential' Protestants, by which are understood all non-Catholics not avowedly Jew, pagan or atheist make 600,000 more. Dr. Laidlaw should deduct the Orthodox Russians who would bitterly resent being lumped with Protestants.

The Catholic population, "practical or hereditary," numbers, according to the Federation of churches, whose figures for Protestants we have also followed—1,206,355. Dr. Laidlaw says that the Catholic Church has greatly distanced the combined growth of Protestantism since 1890, both as to membership and property.

"The Roman Catholic Church is growing in numbers, however, not only on account of immigration, but because it stays by every neighborhood in which it has concentrated work. On the East side of Manhattan, from the Battery to the Harlem River, its property amounts to \$13,023,000, while in the same area Protestantism, in all its forms, has nearly \$1,000,000 less investment. As a consequence only 4.3 per cent. of the population of Manhattan's East Side are communicant members of the Protestant churches, when the proportion on the West Side is twice as high, and along Fifth avenue six times as high."

The italics are ours. For New York, as for Boston, Philadelphia, Chicago, and other great cities where a similar state of affairs is as rapidly coming to pass, Dr. Berkeley's question as to the existence of a purely spiritual Church, strong enough to draw the masses without dropping one jot or tittle of doctrine, without catering to fleeting fashions in science, or to fads in other departments of human thought and endeavor, is evidently answered.—Boston Pilot.

We should esteem the morning offering as all-important. Those who make it earnestly grow in devotion to the Sacred Heart every day. Little by little it seizes upon their lives.

RELIGIOUS BOOKS FOR THE BLIND.

How many of our readers know that there is in New York City a Catholic publishing house whose object is to supply religious books to the blind? It is tedious and difficult work, and the fact that there have been produced, eleven different works of one hundred volumes to an edition which have been placed in various large libraries, seems a noteworthy accomplishment. This worthy enterprise is established at 27-29 West Sixteenth Street. It was founded and is conducted by Father Joseph Stadelman, S. J. An interesting account of his work appears in the New York Sunday Times.

While there are many books printed for the blind, Father Stadelman says that scarcely any of them are of a religious character. Since the blind, of all others, turn to religion, he has devoted himself to the development of the religious nature of those people whom misfortune has placed in a world apart, with different ways of thinking from that of others. He is now placing within the reach of the seventy-five thousand blind people of the United States, through the medium of the public libraries—books which will give them the solace of religion. The society also publishes a ten-page magazine called the Catholic Transcript for the Blind.

A new system of printing in tangible character was introduced with the stereographic shorthand of Lucas and the phonetic of Frere. In Frere's system the lines run alternately from left to right and from right to left, so that the reader can run on from line to line without interruption. The system used by Father Stadelman is one invented by Baillie, a Frenchman, and modified by William B. Waite, of the New York Institute for the Blind.

The machine invented by Mr. Waite is known as the "stereograph," and works like a typewriter, with but six keys. By a variation of the keys sixty-two different signs are obtained. As the keys are operated, "points," or indents, are cut into a sheet of brass or zinc about twelve by fourteen inches in size. The "points" look like a series of dot impressions made in horizontal lines on the sheet. At a casual glance the lines look like music bars. This indented sheet is placed in a hand-press, a piece of starched paper of the same size is placed on it, and thus the impressions are transferred. But one side of the paper is printed on, and when dried it preserve the dot impressions remarkably well. The passing of the finger over the sheet does not wear the marks off. It requires about ten days to print in this manner a book of one hundred and fifty pages, and the cost is perhaps \$2 a volume. The books are bound by hand, and when finished look as large as a small bound newspaper. The book can be illustrated where surfaces only are necessary to convey the idea.

The largest printing house in the United States for publishing books for the blind is located at Louisville, Ky. In 1879 Congress appropriated \$250,000 to endow it. From these books are supplied to all educational establishments for the blind.

Rice-Throwing.

The Rev. Father Donnelly, the zealous and popular pastor of St. Anthony's Church, read a large number of marriage banns on Sunday morning last; and he took occasion of this circumstance to make some pertinent remarks which are applicable to other parishioners besides his own. He said: The mention of these forthcoming marriages leads me to refer to the pagan habit—for it is certainly not a Catholic habit—of throwing rice at a newly married couple at the door of the church. It is a reprehensible practice, for it is not at all in keeping with the dignity and sanctity of the house of God. The rice is sometimes thrown into the faces of the wedded couple, which is obviously a dangerous thing to do. Moreover, it adds to the work of the sexton, who is not paid for this additional labor by those who make it necessary. Let us forget this habit. I do not censure those who have indulged in it. But, for the reasons I have given, let it occur no more. I feel sure that you will be guided by this counsel in the future.—Montreal True Witness.

The League For the Conversion of America to the True Faith.

The Missionary.

The condition of membership is to recite daily the following prayer: "O Almighty and Eternal God! Who savest all and wilt not let any should perish, and who bearest Thee upon the souls that are led astray by the deceits of the devil, that, rejecting all errors, the hearts of those who err may be converted, and thus return to the unity of Thy truth. Through Christ our Lord. Amen."

The following Indulgences are offered for the daily recitation of the above prayer:

- (1) A Plenary Indulgence when receiving one's Penance Communion.
- (2) A Plenary Indulgence at the hour of death.
- (3) An Indulgence of one hundred days every time (quotiescumque) the prayer is recited.
- (4) The above Indulgences are granted to all the faithful who do not know how to recite this prayer, if they say instead, three times, Our Father, Hail Mary, and Glory be to the Father. (See Appendix No. XXI. of the Acts and Decrees of the II. Plenary Council of Baltimore).

Debauchery is nothing but a fruitless egotism which kills everything in us that is delicate and refined.—Lacordaire.

You know that when all seems darkest the Everlasting Amen are undertaken, and God's love and compassion are as great behind the veil as if you could see Him still. Trust and rest.—Father Dignam, S. J.

SHORT WEIGHING.

Short weighting is a trick of the cheat. It is a practice of the man of easy conscience for the purpose of larger gain. It is a common fault of the times, and one that cannot be condemned too severely.

This is a short weighting in the commercial sense. Corresponding, there is also weighting in a religious sense, differing, however, in the one particular that the offender is always detected.

We recognize him in the individual who casting himself on his knees in the morning or at night to pray, but does not remain long enough to make the sign of the cross twice and say amen. We see him slip into church about the Sanctus and slip out again after the Consecration.

And yet to question the measure of worship he gives to God is to provoke his anger. He has given all he deems necessary and it is no man's right to criticize his deed.

But a short time ago His Lordship Bishop O'Connor blessed a new and beautiful little church in Kirkfield. Ever since then the people have been flocking to the new church.

Tragic Result of Boyish Mischief. A nervous, delicate woman, living in East Boston, had been for some time tormented by the children of the neighborhood ringing her door-bell.

To Assist at Mass Properly. Every one who assists at Mass should offer up for its four great ends: 1. For the honor and glory of God; 2. To whom it is the most acceptable of all possible gifts.

DIocese of London. MONTH'S MIND FOR THE LATE FATHERS. A Month's Mind Mass for the repose of the late Rev. H. G. Fraber was celebrated in St. Mary's church, London, at 8:30 o'clock on the 26th inst.

DIocese of Peterborough. CLOSING EXERCISES. UNIVERSITY OF OTTAWA. Ottawa Citizen, June 13. Old varsity returned yesterday with congratulations and commendations.

ST. JOSEPH'S ACADEMY, TORONTO. The annual commencement of St. Joseph's academy, Toronto, was held on Thursday the 19th before an assembly of the faculty and the parents.

ST. JEROME'S COLLEGE. BERLIN, ONTARIO, CANADA. Commercial Course WITH BUSINESS COLLEGE FEATURES. High School or Academic Course PREPARATION FOR PROFESSIONAL STUDIES.

MARKET REPORTS. LONDON. London, June 27. -Wheat firmer; red and white sold 70c; yellow 68c and 69c.

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Life of Jesus Christ. Embracing the Entire Gospel Narrative, embodying the Teachings and the Miracles of Our Saviour, together with the History of His Foundation of the Christian Church.

THOS. COFFEY, Catholic Record, LONDON, CANADA (Sole Canadian Agent) Price \$1.00 post paid

MARRIAGE. A quiet but pretty wedding took place on Monday morning, June 24th, 1902, in the Catholic church of St. Lawrence, Deux Rivières.

OBITUARY. MR. P. HALLORAN, HAMILTON. Hamilton lost an excellent citizen, and the community a highly respected member in the person of Mr. Patrick Halloran, corner of Barton and Catherine streets, who passed away last evening after a brief illness, at the age of seventy years.

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VOLUME The Catholic LONDON, SATURDAY CATHOLICS IN FIELD

One hears now and then of a literary work, the superabundance of which is not only a matter of fact, but also a matter of fiction more or less, those who cannot find for their literary work, duped by the critic, purchasing worthless, taste of the reading, is less vitiated as a rule. The welcome of publications, not only the man's and Henry H. to indicate this, seems to show that to discern the good, modern books are our coin for the nation. It is remembered that a Catholic is necessary in the field beyond the "eloquent sermon" stage of the lie can write itself. Putting it in, it does not transform it into a making deliverance, should, instead of endeavor to find in the work or examination, he lacks of taste of book-buyer, he generally good, of the hand or her, or not paid at all.

INDIGESTION CONQUERED BY K.D.C. TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

A MALE OR FEMALE CATHOLIC TEACHER is wanted for Separate school, No. 14, Fortland, Co. Frontenac, Ont. Duties to commence September 1st. Apply to the Board of Education, 100 Front Street East, Toronto.

A FEMALE CATHOLIC TEACHER is wanted for Separate school, No. 14, Fortland, Co. Frontenac, Ont. Duties to commence September 1st. Apply to the Board of Education, 100 Front Street East, Toronto.

TEACHERS WANTED. FOR THE FOURTH FORM OF THE R.C. Separate school, Renfrew, a male teacher holding at least a 2nd class professional certificate. Duties to commence September 1st, 1902. A teacher's residence adjoining the school which will be available if necessary. Applications, enclosing testimonials and references, expected by the 10th of July, 1902. E. J. O'Dowd, Rec. Sec. R. C. S. S. B., Drawer 8, Renfrew, Ont. 12917.

WANTED - TWO TEACHERS FOR A Separate school, Renfrew, a male teacher holding at least a 2nd class professional certificate. Duties to commence September 1st, 1902. A teacher's residence adjoining the school which will be available if necessary. Applications, enclosing testimonials and references, expected by the 10th of July, 1902. E. J. O'Dowd, Rec. Sec. R. C. S. S. B., Drawer 8, Renfrew, Ont. 12917.

Little Office of the Sacred Heart, recommended by His Holiness Pope Leo XIII, to be recited during the month of June. For sale at the Catholic Record, London. Price 5 cents.

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