

# The Catholic Record.

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

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## The Catholic Record.

London, Saturday, November 5, 1898

### ANOTHER RUMOR.

The newspaper scribe has it that the Archbishop of Halifax will be transferred to Toronto. It would be a good thing for Toronto, but it is not likely that the gifted prelate, ruling a see whose Catholicity antedates that of Quebec, and whose ecclesiastical province is more important than that of Toronto, would look upon it as a promotion. That statement, however, is about as credible as those which are concocted at New York and scattered broadcast with prefix: From our Roman Correspondent.

### THE KERNE OF RELIGION.

The authorities of Kingston were very happy in their selection of Archbishop O'Brien as the orator at the consecration of Archbishop Gauthier. The eminent prelate of Halifax has for some time been looked upon as one of the leading public men of the Dominion, and his coming amongst us was but a graceful act of courtesy that will be remembered for many a day. The sermon was indeed characterized by the profundity of thought that mark his productions, but it was also timely. It was the cry of a chief who, seeing the dangers that menace the soldiers, points out the way to victory.

Too often, on occasions such as this, have we listened to glistening generalities and rhetorical outbursts; but this sermon was full of meat, something to be meditated upon and to be re-read and put away in our scrap books. He tells us that the cry of the present day is away with dogma: the law of love is our standard. This comes from superficiality of the present day education, with its utter lack of logical training. This is why so many are losing their hold on religion.

The Archbishop tells us that we can no more have religion without dogma than a roof without supports. A dogma "is not an arbitrary opinion, but a revealed truth which may be proved by human reason as well as by God's word, or it may be a truth resting on God's authority, but not in contradiction to human reason. Despite the cheap rhetoric of learned professors and the silly parrot talk of newspaper and magazine writers, dogma must be the kernel of religion."

We gave last week the full text of this great sermon in our columns, and we advise our readers to read it carefully and to preserve it. It was worthy of the occasion and of his high reputation, and it will be looked upon as a distinct contribution to our religious literature.

### OUR BOYS.

We are glad to learn that our remarks on boys' societies have induced two or three laymen to look about and see what might be done. There is a great field for energy, and we hope that those who believe they are in some measure their brother's keeper may till it diligently and with perseverance.

It will entail much patience and work and it will demand self-sacrifice. But why, a critic asks, should a layman interest himself in matters which concern the priesthood? The criticism arises from the false idea that religious work is outside the sphere of those who are not consecrated to God. Every Catholic must take an interest in up-building the Church of God. Christ is the vine: we are the branches; and we are the members of His mystical body, and should consequently participate in His action and life.

There must be no inert members. Judgment will be the echo of our action. Our Protestant friends realize much more than we do the necessity of concerted action. The Y. M. C. A. clubs are all over the Dominion and secure the patronage and substantial help of their co-religionists. Their rooms are frequented by those who are looked upon as their leaders and the members are encouraged in every way either by words of commendation or by substantial help. We have indeed our faith, but it avails but little to boast of it unless its power and beauty be portrayed by our lives. We must write it down plainly so that all men may read it. The Catholic, therefore, who has aught of zeal for the extension of God's Kingdom on earth will take an interest in all things that concern it. What is dear to Christ cannot

be indifferent to him. He will not be content with being a contributing Christian but will give gladly his assistance and co-operation to all the works of his parish.

Look around, friends. There is harvesting to be done. Preach your faith not by criticizing but by strenuous good works. Let no lie or calumny pass unchallenged. Preach your faith by your external works. Let your influence go abroad, to guide and to protect those who have not had your opportunities. Protect the boys before they become saturated with the spirit of the world. They will be grateful to you, and, better than all, you will have the consolation of participating in the noblest works that can enlist the services of mind and heart—the work of the salvation of souls.

We may appear to our readers to pose as a lay preacher, and that our utterances betray intemperate zeal. We have no intention of sermonizing, but our observation of the dangers that beset our boys, of their conduct, of their indifference warrants us in saying that the most important work of any parish is their protection.

"Give me the boys," Cardinal Wiseman said, "and in twenty years England will be Catholic."

### INVOCATION OF SAINTS.

At the beginning of November the Church exhorts her children to honor the saints—those who have fought the good fight and are now at rest from their labors. They were human as we—confronted by the same obstacles—heart weary with fighting and sometimes with failure; but the hope of the Land beyond cheered them and the help of the Lord saved them in the evil day. Even as the world calls upon her children to forget not those who have made her history, so also the Church summons us to lay before those who were faithful to her unto death our tribute of praise and thanksgiving. The Council of Trent says "That it is good and profitable for Christians humbly to invoke the saints, and to have recourse to their prayers, aid and assistance, whereby to obtain benefits of God, through His Son, our Lord Jesus Christ, who is our only Redeemer and Saviour."

Protestants ask us why should we pray to the saints when we can go directly to God in Whom we live and move and have our being. We can ask God for all favors, but as Cardinal Newman says: "Though we sinners gain justification by the prayer of faith and repentance, the higher gift of having power with Him and prevailing, depends in our adding to our faith, virtue."

Does it interfere with the mediatorship of Jesus Christ? Assuredly not. We do not believe them to have power apart from that of Jesus Christ Who is our only Redeemer, and consequently when praying to them we ask them simply to intercede for us. Their prayers are more efficacious than our own. If the prayers of a just man avail much, what value shall we place on the prayer of a man in possession of the eternal bliss in heaven? That the saints do pray for us is clearly seen from the oft quoted passages in chapter v. of Apoc. 2, Mach. xv., 12, 14.

We are told also by Holy Writ that "charity never ceaseth." Faith involving imperfection is inconsistent with the felicity of heaven, but charity by which we love God above all things and our neighbor as ourselves remains. If charity here is "proved by works" must it not in heaven give evidence of its perfection by works which surpass those which are performed on earth?

They who are in heaven pray for their brethren who are still in the midst of the battle, for death makes no break in the communion of saints.

But our separated brethren say that our doctrine of the invocation of saints attributes to them omniscience and ubiquity, which are confined to the Divine nature.

When we speak of saints we speak of those who are living in conditions of which we can form no idea. They are not, as we are, dependent on the senses for knowledge; and before a Protestant can urge this objection he should be in a position to state exactly what a spirit is and "what are its relations to space."

Even if a saint were to know all things, her knowledge would still be

faint and utterly distinct from the Divine Knowledge, which compasses, not only the past, present and future, but everything that is possible.

If we cannot explain how the saints obtain knowledge of our prayers does it follow they are in ignorance of their brethren on earth? If the angels rejoice over a sinner that repenteth must the saints, who are like unto them, be denied this privilege. However, we know that the departed in Heaven see God as He is, and, consequently, see us in Him, in Whom we live and move and are.

When, therefore, we pray to the saints we ask them to go for us to our Redeemer and to ask Him, Who is the source of every blessing, to have pity on us and to help us. We should remember also that the teaching of the Church is that the invocation of saints is not necessary unto salvation, but that it is good and useful to have recourse to their prayers.

### DECADENT EVANGELICALISM.

Unmistakable Signs of the Setting of the Sun of Man-Made Christianity.

It would be amusing, were it not so sad, to string together the self-contradictions of heretics and infidels. One and all, they begin with a rousing march of victory, one and all they end with some solitary bugle note of retreat; in the words of a naughty proverb: they go up like sky rockets and come down like sticks.

The May number of the Contemporary Review furnishes an example as to the manner make. We quote from and occasionally comment upon "The waning of Evangelicalism," by R. Heath.

"Evangelicalism," it is said, "meant an appeal to give up playing at religion and to treat it as a reality." Not bad! The term next is widened so as to include Law and Wesley, Moody and Sankey, Spurgeon and General Booth; great part of Anglicanism, and Non-conformists, English, Continental and American Churches, because of the identity of the doctrines. Evangelicalism chiefly dwelt upon—the Sacrifice of Christ, not only on behalf of man, but in place of man; justification by faith, the sole instrumental cause; the need of a new birth, etc. The peculiarity of Revivalists, we are told, was that they took these doctrines seriously. Enthusiasm rose to an incredible height. What a century earlier had been treated by religious respectability with aversion and bitter contempt had become so accepted an institution that in 1857 the Bishop of Carlisle in full canonicals opened a series of special services in Exeter hall. Preachers rose like mushrooms in all quarters.

"Peers and lawyers, tradesmen and laboring men, prize fighters and gypsies," even "ladies of rank and of no rank. At a low estimate 200,000 sermons were preached every Sunday, making ten millions a year. At Birmingham, the number attending the meetings reached in one week 150,000. "While the noon day prayer meeting at Her Majesty's theater in the Haymarket was attended by the aristocracy and even royalty, the meetings in Liverpool, Manchester, and Sheffield were thronged by the people."

The sky-rocket has gone up and burst, all eyes are turned to Heaven. Here, then, is a movement, continues Mr. Heath, and he does not exaggerate, which awoke English religion out of its torpor, which produced pulpits of remarkable ability, and caused enormous sums to be spent upon sacred edifices, which has given birth to and maintained vast efforts, religious and philanthropic, which extended to every part of the British empire and the United States, yea, the entire globe, a movement, the triumph of which has been so complete that it has developed a form of religion which may with truth be called the English religion of the nineteenth century.

The Essayist says nothing, nor do we, of the direction which that movement took against the Catholic Church, persistently, unrelentingly.

It suffices to answer the question: can it really be said of such a movement, of the leading fact in the history of the English speaking people during the eighteenth and nineteenth centuries, that now, before the century is out, it is waning and becoming a thing that was.

In 1895, the "Christian" brought a series of letters from the Evangelical clergy and laity in the dioceses of Exeter, Norwich, Chichester, and St. Albans all bewailing their "isolation." The characteristic feature of the great Evangelical institution, says our spokesman, has been "deficits." Every one, he continues, has heard of the "stump" of Methodism.

One hundred and forty one churches and chapels in 1887 had not so many attendants as ninety-two in 1861. Three thousand Congregational and Presbyterian churches in America "did not report a single member added during the year 1885." In September 1893 the Hugu-not, the organ for the very center of French Evangelicalism, complains that each year French Pro-

testantism decreases by one church, and that at this rate no St. Bartholomew or Edict of Nantes is necessary to extinguish it before the end of the next century. Germany claims to be called the Evangelical Empire. Its quis prope, the Emperor, had twenty six new churches erected and twenty halls opened for temporary service. And still, the attendance in Berlin was lately rated at 2 per cent. only of the population, in Hamburg at 11.

Mr. Heath concludes his statistics by saying: "If any one were to go the round of Evangelical Christendom he must come broadly to the conclusion that its hold on Europe and America is far less than it was half a century back. At any rate, it seems much wiser to conclude it is so than to strive to attenuate the combined force of facts by counterbalancing considerations and certain exceptional cases."

The sky-rocket has come down and is found to be but a weak reed. The author next gives some reasons why it should be so. There was much of the human element in Evangelicalism past and present. "John Wesley, as is well known, came to the help of the British Government in its refusal to allow the American Colonies that elementary right, 'no taxation without representation.'" Whitefield in like manner became exuberantly loyal and patriotic when he mingled in politics, etc., etc.

Christ did not curry favor with Pilate and Tiberius, not even with Herod and Calphas. His prophets and preachers usually turned to the poor, and here we are informed "that the power and energy of Evangelicalism has been centered in the upper middle class, the really wealthy in the land. It would appear that things are absolutely the reverse of what they were in Apostolic times. Surely a state of things so contrary to the spirit of the Gospel, so little indicated in the New Testament must disquiet the most undoubting believers in modern Christianity."

Not even the most stirring methods of advertising and sensationalism would make a curious chapter in English religious history. It has to a great extent died down, now that these methods have taken permanent and picturesque forms in the Salvation Army. However gorgeous and imposing the sinking of the sun as compared to the day and hope is quiescent, or, at least, ceases in the morrow."

Strange to say, Mr. Heath hopes this morrow to arise with a better understanding of the French Revolution, a deeper recognition of the solidarity of humanity, and such prophets as Lamennais, Mazzini and Tolstai, Apostate priests and desperate revolutionists, and sugary philanthropists, to revive Evangelicalism and to announce the Religion of Christ! It is worse than "prize fighters and gypsies."

The other day we heard one of the finest baritone sing what Mozart thought the divinest of melodies, into a phonograph and it came back like the dying accents of any animal, but a Swan. It reminded one of the echoes of the French Revolution, a deeper recognition of the solidarity of humanity, and such prophets as Lamennais, Mazzini and Tolstai, Apostate priests and desperate revolutionists, and sugary philanthropists, to revive Evangelicalism and to announce the Religion of Christ! It is worse than "prize fighters and gypsies."

The Gospel is indeed God's word, but let it pass through any instrument not fashioned for the purpose by His divine will, and not made to vibrate in accordance with His divine voice and it will become a caricature. There is only one such instrument, the Church: through this alone He gives His message to mankind, "Announce ye the good news" the true Evangelium!—Bombay Catholic Examiner.

### CHILDREN OF THE SAINTS.

We proclaim our faith in the Communion of the Saints every time we recite the Apostles' Creed.

Heaven, of course, is the true home and abiding-place of the saints, but the holy souls that are suffering in purgatorial prisons are also saints, and we who are still journeying through this pilgrimage of life—we are the children of the saints. That relationship imposes upon us obligations—or rather it endows us with privileges—which ought never to be forgotten, and of which we are annually reminded in a particular manner by the approach of each November and the recurrence of All Saints' and All Souls' days.

As children of the saints it is our blessed privilege to rejoice with our progenitors in the faith who are now enjoying the endless delights of heaven, and to implore their intercession in our own behalf, that our lives may be so shaped here on earth as to entitle us one day to share their happiness on high.

And as the children of the saints, also, it is our happy privilege—to say nothing of our bounden duty—to pray for our progenitors in the faith whose advent into paradise the exacting justice of God delays for a while, in order that the time of their purgation may be shortened through our prayers and sacrifices in their behalf.

Too often, also, we forget this kinship of ours with God's saints, and fail to avail ourselves of the privileges which it confers upon us. Let us, however, show ourselves the children of the saints during the present

month at least, by imitating the virtues of the blessed ones in Heaven and by praying for the speedy release of the holy souls detained in purgatory.—Catholic Columbian.

### WHY I AM A CATHOLIC

The closing lecture to non-Catholics given by the Rev. Walter Elliot, the Paulist missionary, has attracted wide attention in Hartford, Conn. He said in part:

The Catholic Church is an international association, established by Christ. Its objects are to assemble all men of all nations into a brotherhood, so that they may thereby be an honor to their Heavenly Father, be easily saved from sin and hell, and personally filled with the Divine Spirit. The Catholic or universal Church is thus God's society on earth, Christ's discipleship, and the Holy Spirit's household of faith and love.

That Christ must have formed such an institution is antecedently probable. And as a matter of fact He did organize as well as teach, appointed officers as well as proclaimed salvation. And His apostles did likewise. So that Christianity is a Church, and always has been—the Catholic, Apostolic and Roman Church.

But this is the outer side of Christ's religion. I am a Catholic for the reason indeed, but mainly because the Church gives me God in my interior life. That is why men and women join the Church, or, being bred in it, gladly stay—it gives them an overwhelming consciousness of God, does so, if they will, all the time, and makes God supreme in their lives.

It gives us God as an inward light. The certain truth as a controlling force is the Catholic faith. The inner voice is strengthened by the returning echo of the outer teaching; or rather, God's teaching to man is the harmony of external and internal revelation. The Church guarantees the validity of my inward conviction, excludes fanaticism, arouses sluggishness, and is a criterion of the validity of my personal faith. Hence St. Paul calls it "the Church of the living God, the pillar and the ground of truth." The unity of belief and the certainty of it is why I am a Catholic.

Another reason is, because the Catholic Church conquers my rebellious passions. It is the world renowned school of repentance. The Church humbles me in my best moments to the Sovereign Majesty of God. It was to her ministers of reconciliation that God our Lord first said: "Whose sins you shall forgive they are forgiven them: whose sins you shall retain they are retained." This has made the consciousness of sin perfect by necessitating confession; it has elevated the office of friendship to the divine uses of a sacrament, and has given us method and process for the externalizing of our inner sorrow for sin, thus developing it as a plant is developed by removal to the open sunlight. Confession of sin and absolution from its guilt is, practically and for the common run of humanity, a most conclusive argument for the Church's divine institution.

But after sin is remitted, our souls long to go deeper into union with God. Now union with God is exclusively through the Man God, Christ Jesus, whose human nature is the vestibule to the divinity. The incessant longing of all noble spirits for entire possession of God, is, by the divine dispensation, dependent for fulfillment on access to the humanity of Jesus Christ. In the Catholic Church I am united to the man Christ by communion with Him in the Eucharist. "As the living Father hath sent Me, and as I live by the Father, so he that eateth Me, even he shall live by Me." These are Christ's words, and the Catholic doctrines of the Real Presence gives them actual, literal, external and internal fulfillment. Hence the conquest of vicious habits and the instill of the inner life spirit as the instill of this world from a mere desert to a desert with many smiling oases, shrines and sanctuaries of the Lamb of God and banquet halls of the bread of life.

The unity of Christ's faith in a divine brotherhood, universal and external and pre eminent in the world; the plain outer process of pardon testing the sincerity of the interior movement of the graces of contrition; the full satisfaction of the soul by entire union with God in the Real Presence, these are the main reasons why I am a Catholic. And the communion of saints, the doctrine and practice of prayers for the dead, the liberty and equality of the Church's people, the gentle sweetness of the Catholic devotional spirit, the spell of this beautiful religion in art and ceremony and poetry and music, the boundless charity of Catholic men and women in and out of communities, and add many other reasons all converging to one; and the case is stated. The one great reason is, Catholicity gives me God in His own chosen way, and fullness and fruition.

The lecturer thanked his non-Catholic hearers, hoped he had not offended them and begged pardon if he had, told them that every Catholic priest was at their service for consultation, and finally besought them to pray for light and strength to follow God's will in religious matters.

### PREACHING-CROSSES.

Now that open-air preaching has been inaugurated in New York city, we trust that this ancient Catholic custom will spread into all parts of the land. "Go out into the highways and compel them to come in." The Gospel must be preached to "the lost sheep of the House of Israel"—the baptized multitudes who have relapsed into herey, unbelief or practical paganism.

In the Middle Ages, it was customary to have in the market place or business center of every town, as well as in each of the rural districts and city precincts a great stone cross supported by a raised platform or pulpit. From these "preaching crosses," as they were called, it was customary to have sermons delivered and devotions carried on at frequent intervals, especially on festival days or when some wandering friar happened to reach the place in his apostolic rounds.

Why can we not have preaching crosses scattered throughout the United States, in city and country, from one ocean to the other? Let some zealous person, or body of persons, anywhere, purchase a little plot of ground, erect a preaching cross in the center of it, and arrange with the Bishop to allow some eloquent preacher or preachers to hold a two weeks' mission there, and the results will be surprising. Thousands can be reached by open air missions who never could have been induced to enter a Catholic church.

The services of this sort held by sectaries of various stripes are comparatively ineffective; but Catholic truth has an efficacy and a "drawing" quality that error cannot have. "The Word of God is mighty, and it will prevail."—Church Progress.

### A MINISTER'S DAUGHTER.

Sister Agnes, whose Father is Rev. Dr. McKim, of Washington.

From the Church News, Washington. It is not generally known that Dr. McKim, Protestant Episcopal rector of the Church of the Epiphany, this city, has not been able to make his daughter believe the calumnies he has uttered against the Catholic Church.

Eleanor Phillips McKim, second daughter of Rev. Randolph McKim, of a bona fide Roman Catholic Sister of Charity. She was received into the Catholic Church on April 16, 1894, at Colorado Springs, Colo. Her Protestant sister was present at the ceremony. Her Catholic godmother was Madame de Benavides, of New York, wife of General de Benavides, and herself a recent convert.

Miss McKim two years later took another important step, and on the feast of the Immaculate Conception, December 8, 1896, she received the religious habit of a Sister of Charity at Mount St. Joseph, Hamilton, Ohio. Her name in religion is Sister Agnes, and she is supremely happy in her vocation. Last week, in her religious dress, she called upon her father, and although he had his hands full with questions of Episcopalian divorce and was very busy hunting up a new name for the Episcopalian Church, which it seems got the wrong "Protestant" tag on by mistake when it was born, he received his daughter very kindly.

### REMEMBER THEM!

Over fourteen hundred years ago a Catholic Bishop—St. John Chrysostom—in 407, said we ought to "mourn and weep over the dead and help them according to our ability." And the saint, asking how is this to be done, answers: "By praying for them and moving others to do the like." Alas! we well know our duty, but need too often to be reminded of it. Perhaps the gentle St. Francis of Sales would say to us to-day what he once said to those of his day, namely: "We do not sufficiently remember our dead." We are indeed ungrateful if our love does not pass beyond the grave. Let not "out of sight, out of mind" apply to us in this matter. The poor souls will remember us. What a consolation for us to go back to the thought of those we loved in life! We will feel like that pious deputy in the German Reichstag, who one day exclaimed "When the waves meet over my head, when fear and apprehension fill my soul, when I do not know which way to turn, I have one last place of refuge left—my mother's grave. There I kneel down and say an Our Father."

### CATHOLIC REVIVAL IN ENGLAND.

An interesting development of the remarkable Catholic revival in England is the scheme now under consideration of establishing at Canterbury several Catholic communities.

At present there is a pretty Catholic church in the old Catholic city. It is dedicated to St. Thomas a Beckett and the pastor is Father Power, a Waterford man. The Jesuits have also a place outside the city. Indeed the atmosphere of Canterbury is entirely Catholic. All the historic memories, not only of the grand Cathedral, but of the surroundings, are of pre-Reformation times, and if this scheme of introducing monks and nuns be carried out the Catholic spirit of the place will no longer rely for the inspiration in the storied past.



constant subscriber to the leading New York and California daily papers, that in such an event he might be ready to rebuke the false evidence of his cousin.

That, the delay in his present appearance as a witness, was due to illness which had caused him and Wylie to spend several weeks at some German baths; that it was only at the end of their stay there he happened upon the notice in a German paper requiring information of himself.

That evidence turned the scale at once in favor of the prisoner, and it was whisperingly reported and fully believed that Wylie's testimony which was about to be taken, would criminate Keller to the extent of not only having given perjured evidence, but of having been an accomplice in a business scheme intended to defraud and swindle.

But Keller gave no opportunity to convict him. Reading in the face of everyone about him convicting testimony of the entire and indignant change each one's feelings had undergone regarding his testimony, his resolution was quickly formed.

CONCLUSION NEXT WEEK.

AT THE CONFESSORIAL.

Philip O'Neil in Catholic Mirror. My friend, bear with me while I tell of the confessional, that others may take heart. Here at this blessed place the soul is refreshed, in order to renew the strife against the temptations of the flesh.

Turn here, weary pilgrim, on life's journey—rest here sin-laden soul! The Saviour calls you to come and be refreshed. Here you can lay down your burden at the foot of the cross, here you can take up His, for He has said: "My burden is light and My yoke is sweet."

Here at the confessional the sinful and innocent meet. Here your forefathers came to receive spiritual consolation in their days of joys and sorrow. Here the king and the beggar were on equal footing.

One stays away through pride, but a good Christian must be "meek and humble of heart." Pride made the angels fall. Turn your eyes towards the tabernacle; therein is confined the Second Person of the Blessed Trinity.

the cross to serve us. No pride in Him! At the confessional, overshadowing it, is the Sacred Dove, the Holy Spirit—The Third Person of the Blessed Trinity—absolving sinners and giving sanctifying graces needed. No pride in Him!

One stays away on account of shameful sins committed. In a case of this kind St. Francis de Sales said what every priest feels and could say with equal truth. This saint had expressed his delight at the contrition of a penitent; but the penitent remarked: "You only say this, Father, to console me; but your heart must be filled with detestation for so great a sinner."

THE "TE DEUM" AND ITS ORIGIN.

The "Te Deum" is now being sung in all the churches to celebrate the coming of peace. It was sung in all the churches of Chicago last Sunday. Naturally numerous inquiries are being made regarding it and its origin.

There is only one musical setting to the hymn to be found and that in the choral books, although in various dioceses the melody is embellished and varied, as are many of the other hymns. The setting is purely Gregorian and from the many masters of figured music, writing Masses and hymns, few seemed to have grasped the dignity and pathos found in the "Te Deum."

The investigation of its early history seems to have been strangely neglected, and the information supplied in the recognized authorities on the Church's services is scanty and meager in the extreme.

The hymn in its ancient form consists of twenty-nine verses, and is an act of adoration, and finally leads up to the song of the highest rank of angels, using the very words of their worship. "Holy! Holy! Holy!" Then comes the adoration of the elect in paradise—apostles, prophets, martyrs—the church militant uniting with the Holy Trinity.

Cure obtained by taking Hood's Sarsaparilla, which by neutralizing the acid in the blood permanently relieves aches and pains. HE HAS TRIED IT.—Mr. John Anderson, Kinross, writes: "I venture to say few, if any, have received greater benefit from the use of Dr. THOMAS' ELECTRIC OIL, than I have."

THE TEST OF THE TREE.

Sacred Heart Review. "By their fruits ye shall know them" (St. Matthew, vii, 16.) From the general tenor of Our Lord's words given in the gospel for the seventh Sunday after Pentecost, His intention was, as we see, to give us a standard, a rule to judge others, and also a rule to judge ourselves.

But as our most necessary, most frequent, and safest judgment ought to be upon ourselves, let us so apply it. The very nature and activity of our minds, the work of our lives, the range of our duties, the dealings of God with us make the comparison to nature, to the earth, a happy and suitable one.

Are our lives, our words and deeds, such: solid in root, true and orderly in the branches, goodly and wholesome, fair and abundant in the fruit?

Do we ever use the axe of God's divine commandments, the pruning knife of denial and restraint in the garden, amid the products of our souls? Remember, Our Lord does not want merely ornamental trees, nor those which simply bear leaves, nor yet trees with poor fruit, sour, scanty, worm-eaten—for every tree that bringeth forth good fruit shall be cut down and cast into the fire.

MASS IN THE CATACOMBS.

The Catholics of our times who have large and comfortable churches can hardly understand the trouble which the first Christians had to hear Mass and attend the services of the Church.

Outside of Rome there were many sand pits from which for many years the Romans had taken sand for their buildings. Some of these pits were unused, so the Christians began to gather there to listen to the priests. They could not assemble at night in the city, as the lights would betray them.

Worth Trying if Sick. A verified record—1,000 persons cured in one month by Dr. Chase's Family Remedies. All dealers sell and recommend them.

A MOTHER'S INFLUENCE.

No man who retains the memory of his mother is beyond redemption wholly; and many an unfortunate wight, with whom the world has gone wrong, finds in that memory a solace for his sorrows and an inspiration, perhaps, to renewed efforts in the battle of life.

There is a whole sermon in these words, and a more eloquent one than is often preached from the pulpit. The youth who starts out in life determined to walk in the paths counselled to him by his mother is morally sure of avoiding dangers and pitfalls and of attaining happiness if not competence.

BEAUTY OF THE VESPER SERVICE.

One reason why we should desire Sunday Vespers, writes J. W. Embury in the Catholic Times, is that it keeps our devotions in the channel of the Feast and Fasts in which the Church herself moves.

I have seldom seen much ostentation and much learning go together. The sun, rising and declining, makes long shadows; at midday, when he is highest, none at all.—Hall. The men who rejoice in their celebrity are simpletons; the men who are proud of their genius are fools.—Dumas.

A Veteran's Voice

for Health Gives High Praise to Hood's Blood Purifier—Strength Built up—Tobacco Habit Cured. Many a veteran of the war, whose health was wrecked by wounds, exposure and privation, has found in Hood's Sarsaparilla just the tonic and blood reviving effects he needed.

A Physical Wreck

since 1864, and had also been a constant smoker for 35 years. My wife purchased the first bottle of Hood's Sarsaparilla and I commenced to take it more to please her than anything else. One bottle after another was taken with increasing benefit.

A Power of Good

Physically, and I feel like a new and free man. Previously, I had tried a good many different times to stop smoking, and to different times I was unable to accomplish the former, so that my attempt for the latter was each time a failure.

If your digestive powers are deficient, you need something now to create and maintain strength for the daily round of duties: Take the pleasantest of Malt Beverages—

JOHN LABATT'S ALE AND PORTER

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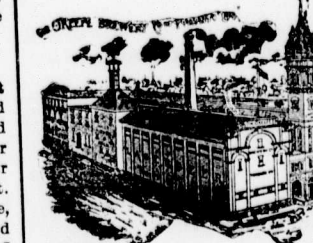
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London, Saturday, November 5, 1898.

PRIESTLY INFLENCE.

The Pillager Indians, a Chippewa tribe in Minnesota which has been on the war path for some weeks, and which has already had a drawn battle with United States troops, in which Major Wilkinson, and a number of regular soldiers were killed, have arranged a peace through the influence of Father Aloysius, a missionary priest in whom the Indians repose absolute confidence.

THE DIVORCE QUESTION.

The Protestant Episcopal Church of the United States is agitated on the divorce question somewhat similarly to the Anglican Church of Canada, and with a similar result. At the recent General Convention held in Washington, a motion was brought forward to forbid the marriage of divorced persons absolutely, as follows: "No minister of this church shall solemnize the marriage of either party to a divorce during the life of the other party."

THE ECCLESIASTICAL LAW OF CELIBACY OF THE CLERGY.

A Catholic of Campbellton, N. B., enquires whether there are married priests in the Catholic Church, who are allowed to fulfil the offices of the priesthood. In the Eastern portion of the Church the disciplinary laws are in several ways different from those of the West, and it is allowed for those of the clergy who do not belong to the religious orders to retain their wives to whom they have been married before receiving the sacred order of deaconship.

the world, how she may please her husband. . . . Therefore both he that giveth his virgin in marriage, doeth well, and he that giveth her not doeth better." The married state is therefore in itself a holy and lawful state, but is less perfect than the state of celibacy or virginity. This is sufficient reason why the Church should decree that the priests should be unmarried. Nevertheless, the law of the celibacy of the clergy is a human ecclesiastical law, subject to change, or modification, and not a divine law, which man cannot change.

There are causes which make it difficult to enforce the Western law of celibacy in the East, so that though marriage of the clergy there is not allowed after ordination, it is usual for those intending to become priests to marry before their ordination to deaconship, if they intend to be among the secular clergy.

INFANT BAPTISM.

C. M. of Buckingham asks: "Are there any instances of Infant Baptism during the time of our Lord?" During the actual stay of our Lord on earth, it is not specified whether those who were baptized in His Baptism, thus becoming His disciples, were infants or adults.

In St. John iii, 22 we read: "After these things, Jesus and His disciples came into the land of Judea, and there He abode with them and baptized." In verse 26 we are told that "He (Christ) baptizeth, and all men come to Him." The word men is here all persons, including women and children, for the general adjective omnes, all, translated all men, includes every age and sex.

In St. John, iv, 1, we are told that "Jesus maketh more disciples, and baptizeth more than John, though Jesus (Himself) did not baptize, but His disciples." In St. Mark xvi, 16, there is a general command given: "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."

We need not indicate the instances of baptism conferred by St. John the Baptist, as his baptism differed essentially from that of Christ's institution, and it is, of course, the baptism of Christ of which our correspondent speaks. That St. John's baptism was different from that of Christ, and had not the same spiritual effects, is evident from the superiority attributed to Christ's baptism by St. John himself, but we shall quote in proof of this only the passage in Acts xix, 3, 5, where the Ephesians who had been baptized in St. John's baptism were "baptized in the name of the Lord Jesus," that is, with the baptism of Jesus.

Now though it is not stated in so many words that infants were among those baptized by Christ and His apostles during His life on earth, there can be no reasonable doubt that they were actually baptized, as Christ's words instituting baptism are universal: "Except a man be born again, he cannot enter into the kingdom of God," and "unless a man be born again, of water and the Holy Ghost, he cannot enter into the kingdom of God." (St. John, iii, 3, 5) Here, also, the Greek word tis in Latin quis, translated "a man" means "any one" and refers to all mankind; and as children are specially invited to come to Christ, because of such is the kingdom of heaven, they are certainly not to be excluded from the grace of baptism, which is thus declared to be necessary in order that "any one" may enter God's kingdom.

Christ Himself gives the reason for insisting upon baptism: "that which is born of the flesh is flesh; and that which is born of the spirit is spirit." Children require this spiritual life equally with adults, and should not be deprived of the second birth, which is the means of grace whereby this life is imparted to them. After Christ's ascension into heaven, the Apostles baptized thousands of converts, and it would be as reasonable to say that there were not grown up men or women among these, because in nearly all instances it is not specially so stated, as to say that because no infants are specially mentioned, there were none baptized. It is also mentioned that households were baptized, in which, without doubt, infants were included. Thus, St. Paul "baptized the household of Stephanus" (1 Cor. i, 16.) St. Paul's jailer at Philipp being converted was also baptized, and presently all his family, so also was the household of Lydia of the city of Thyatira. (Acts xvi, 16, 33.)

The Holy Scriptures nowhere proclaim that they contain a full account of all that Christ did or commanded to be done. On the contrary, we are assured by St. John that "many other things Jesus did, which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written." (St. John xx, 30: xxi, 25.) We may be sure, therefore, from the practice of the Church from the very beginning, that Christ intended that infants should be baptized. Origen testifies that it was the practice of the Church in his day, the third century, to baptize infants, and that this practice came by tradition from the Apostles. This constant practice of the Church, which was established by Christ to be "the pillar and ground of truth," is sufficient to prove that infants are to be baptized, and that the objections raised against infant baptism by certain modern sects, such as the Baptists, are founded on a misunderstanding and false interpretation of certain passages of the New Testament. This misinterpretation is an example of the need of the warning given us by St. Peter against the unlearned and unstable persons who "wrest the Sacred Scriptures to their own perdition." (2 Peter iii, 16.) The Catholic Church is the authorized interpreter of Scripture, and not the private Christian, for "no prophecy of Scripture is made by private interpretation." (2 Peter i, 21.)

VOLUNTARY OR OBLIGATORY?

A curious debate is going on between several Presbyterian papers and professors regarding the question whether or not the Christian Church is a voluntary or compulsory organization.

Professor John T. Duffield of Princeton Theological seminary, raised this question by an article from his pen which appeared in the Independent of New York. He refers especially to the Presbyterian Church, but as he holds Presbyterianism to be the Church of Christ by excellence, as a matter of course, what he says of Presbyterianism he regards as applicable to the whole Church of Christ. He lays down the proposition that "the Presbyterian Church is a voluntary association of Christians organized to maintain and propagate what they believe to be the system of doctrine taught in the holy Scriptures." Hence he infers that the Church may admit whom it pleases, and exclude whom it pleases. Hence, also, he believes that heresy trials are very proper in order to find out where in the supposed heretic is in disagreement with the doctrines which the members of the Church have agreed to accept and propagate.

Commenting on this, the Chicago Interior remarks that "if Dr. Duffield is right, the Presbyterian organization is not a Church . . . and it can claim no divine authority." There is no doubt that the inference of the Interior is correct, that such an organization as Dr. Duffield describes is not a Church, or we should rather say, is not the Church, inasmuch as Christ established one and not many Churches. Yet it is equally undeniable that heresy trials have been frequent among Presbyterians. On the one hand, the Presbyterian Church proclaims that no man is bound by the decrees of Churches or Councils to accept any particular doctrine, that Christ has given us the Scripture for our only guide to religious faith, and on the other hand, the General Assembly imposes upon all adherents a belief in certain doctrines, and excommunicates those who will not or cannot believe in them. This is an inconsistency in Presbyterianism, and it is evidently to get over this inconsistency that Dr. Duffield has put forward his theory that the Church, or any Church in particular, may make such rules as it may deem proper, and exclude those who will not follow them strictly. He gets over this particular inconsistency by his theory, but the Presbyterians generally have remarked that it is only at the cost of unchurching his Church, and he has thus stirred up a hornet's nest, being severely criticized by the Presbyterian papers and the professors of some of the other Presbyterian theological colleges. Thus the Interior declares that so far from Dr. Duffield being right, "we believe Jesus Christ is the king, head, lawgiver and sole authority in His Church, that His Church cannot lawfully, nor, to Him, loyally, reject whom He receives, receive whom His rejects, prescribe tests not explicitly laid down by Him, nor make requirements in belief, faith, or conduct which He has not made."

In its main contention, that the purpose of the Church as instituted by

Christ is to endeavor to save all mankind, and to afford facilities to all men of good will to find salvation, the Interior is correct. The Church should teach what Christ teaches, and command what Christ commands; but as a means to this end, it is frequently necessary that the Church should make disciplinary laws, and Christ Himself has commanded that we should "hear the Church" under penalty of being considered as "the heathen and the publican" if we disobey those laws. The Interior, therefore, in endeavoring to avoid the error of Dr. Duffield in maintaining that the Church of Christ may make any laws or rules which fancy may dictate, falls into another error in maintaining that she cannot make disciplinary laws at all. The truth is that Presbyterianism has not a consistent ground anywhere, and it is compelled to adopt fantastical theories in order to persuade the populace that it is a good substitute for the Church of Christ, even though it is not really the one Church which Christ instituted.

The Presbyterian Confession of Faith admits that Presbyterianism cannot claim to be anything more than one of many Churches of Christ, but this is an admission from which it follows that it is not the Church of Christ at all, inasmuch as Christ instituted but one Church, "the pillar and ground of truth," to teach all nations. That Church must, therefore, be infallible. It is protected by God from teaching false doctrine, and thus, when Presbyterianism or any other form of Protestantism, was first started, the Church was already in existence to warn the innovators that they were wandering from the paths of truth, and they were bound to hear the Church's voice, and not to rend the seamless garment of Christ by establishing sects with new doctrines, and new liturgies, according to every human fancy.

The Catholic Church alone stands on the consistent ground that she has authority from Christ to teach, and fanatical doctrines, but what He taught and commanded to be taught. Thus we can see at once why heresies are to be repressed: not because they are contrary to the regulations of a voluntary club which admits as members those who believe certain things, but because we are bound to believe all that God has taught.

RELIGION AND EDUCATION.

In the Christian Guardian of the 19th of October there appears a report of an address delivered by the Rev. A. Carman, General Superintendent of the Methodist Church of Canada, on the relations between "The Church of God and the Education of the People." The address was delivered at Victoria University Charter day celebration on October 12, and is remarkable chiefly for the stand which the doctor takes with reference to the necessity of uniting religions with secular education. In former years, while Catholics were fighting the battle of religious education, from none did more opposition come than from the Methodist body; and even down to the latest moment, successive Conferences have made pronouncements, the object of which was to prevent the Catholics of Manitoba from regaining the educational rights of which they had been unjustly deprived.

The Catholics of Ontario, it is true, have been left comparatively undisturbed in the possession of the rights they enjoy in regard to Catholic Separate schools, but no stone has been left unturned to prevent justice from being done to the Manitoba Catholics. We have every reason to suppose, also, that we are left undisturbed in Ontario, at all events by Rev. Mr. Carman and many of his conferees, simply because these gentlemen are aware that the rights of the Catholics of Ontario are too strongly rooted in the soil to be overturned. We need scarcely add that, with the experience of the past before our mind's eye, we may feel assured that the stand now taken by Rev. Mr. Carman in favor of religious education is not caused by any desire to preserve for, or extend to all alike the right to educate their children freely in the way they deem right, but solely to promote the interests of Methodism.

If the Methodists had been reasonable enough to admit the evident truth that Catholics have the inherent and inalienable right to educate their own children in their own faith, at their own expense, they might now reasonably expect more sym-

pathy in their aspirations for further religious teaching in the schools. Mr. Carman very justly remarks that "it must be a matter of pride and satisfaction to every Canadian that the State does make so liberal a provision for public education." The Province of Ontario has, undoubtedly, an efficient school system, so far as the provisions for giving secular instruction are concerned, but with the exception of the provision for Catholic Separate schools, it falls far short in the matter of providing for the religious and moral training of the pupils. This is now admitted by the Rev. Dr. Carman, who says:

"The State may do its best, but there is much left for the Church and the family to do. I have an educational ideal and creed, which I feel free without ostentation to announce. I believe in home nurture, awakening and directing general intelligence and laying firm, deep, and strong, the foundations of moral and religious character. I believe in the Church's assisting, instructing, and guiding the home, in so great and glorious a work. The failure of the home, through parental indifference and recklessness, to accomplish its part of the work in this regard, is at once the plague of the Church, and the scourge of the State. It would be no wrong for the State to enforce morality with the sanction of universal religion, that is those fundamental doctrines and obligations of religion upon which there can be no considerable or practical disagreement." In fact it is a modified or a minimum amount of religion which Rev. Mr. Carman wishes to be taught in the schools. And why should it be taught to this minimum extent? The necessity of religious teaching is now admitted. But this necessity, if it exists at all, extends to a knowledge of the basis on which religion rests, and this cannot be imparted without the teaching of the dogmas of religion, which so mutually depend on each other, that their teaching must be most unsatisfactory and defective if it be minimized after the fashion desired by the doctor. Dr. Carman goes on to say:

"If Protestants and Catholics agree that there is a God, Creator of all, to whom we are responsible, then that much religion might go into State schools. If the jangling Churches could consent to the view that man is a moral being, and shall give account to God in a final judgment, then so much more of religion might venture into a Public school system."

And is this the whole amount of religion which should be taught in the schools? Are we to start from the point of what "the jangling Churches could consent to?"

It is needless to say that only a very imperfect as well as an unprovable theology could be taught if we are to be restricted within such limitations, and the religion thus taught would be but farcical, depending solely on the teacher's word, and not on the certainty of revelation. The only way in which religion can be satisfactorily taught by competent teachers who know on what foundation religious truth is built, and who are able to instruct the children accordingly; but this it would be impossible to do if it were attempted to put Mr. Carman's ideal into operation.

That we have not misrepresented or misunderstood the Rev. Mr. Carman is further made evident by his statement that:

"Certainly it is not the duty of the State, either by Separate schools or any other expedient, directly or indirectly, to serve the purposes of any Church or denomination, in affording instruction in its peculiar tenets, whether that be done immediately from the public revenues, or by levying a general tax to be withheld from the public revenue, and put under the control of the recalcitrant Church or denomination for such a purpose." Thus the rev. doctor makes it manifest that, though desirous of introducing a system of religious education to suit his peculiar views, and of forcing it on the rest of the population, he is still as hostile as ever to Catholic education, and to justify his hostility he represents Catholics as preying upon the Protestant public for the purpose of maintaining their schools. He must be aware that this is a misrepresentation of the case. The school taxes and the funds appropriated by the Government to educational purposes are the money of the people, and they should be applied in furnishing education of such a character as will satisfy the people, and be in accordance with their conscientious convictions. On this ground, Catholics are justly entitled to their share of school tax and the Government appropriation for educational purposes. But it must be borne in mind that these funds are in reality drawn from the pockets of Catholics themselves, and not from those of Protestants, as Dr. Carman endeavors to make the public believe.

We may add, that in the same issue of the Christian Guardian which contains the report of Dr. Carman's ad-

dress, there is a letter from another clergyman, the Rev. W. J. Robertson, of St. Catharines, giving the alarming intelligence that Methodism has been declining in Canada during the last few years, and this fact is attributed largely by Mr. Robertson to the spread of infidelity among Methodists. Is this fact the secret of Rev. Dr. Carman's new-born zeal for religious instruction in the schools?

Truly, the Methodists, until recently, were very stalwart advocates of a purely secular system of education. If Rev. Mr. Robertson's statements are correct—and they profess to be based upon authentic reports of the Church itself—Methodism is reaping the reward for its having contributed so much toward keeping religion out of the Public schools ever since the Public school system was first established. This was done in the first instance with the hope of depriving Catholics of Catholic schools, but the object was not attained; and now those very persons who adopted this course are horrified at the results of their own doings.

MARRIAGE.

The Baptist Mission Board last week passed a resolution at their meeting in Toronto strongly recommending Churches and ordaining Councils to urge young men to finish their college course before marrying or seeking ordination. No doubt there are valid reasons for this, as family cares are a serious obstacle to efficient study, but considering that our Baptist friends are usually so earnest in asserting that clergymen should be married, to fulfil God's law, is there not some inconsistency in their present resolution? May there not be as good reason why the Catholic Church insists upon the celibacy of the clergy, as the Baptists have for desiring the celibacy of students? St. Paul surely gives a sufficient reason for this when he says:

"He that is without a wife is solicitous for the things of the Lord, how he may please God; but he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided."

RUSSIA AND THE PERSIAN NESTORIANS.

A very determined effort is being made by the Czar of Russia to extend his influence into Persia, and the means he has adopted toward the attainment of this end is to work on the Nestorians of that country to have them come into union with the Russian Church, recognizing the Holy Synod of Russia as having supreme ecclesiastical jurisdiction over their organization. As the Holy Synod is completely under control of the Czar, this would make the latter actually the head of the Persian Nestorians.

It is one of the methods employed by Russia to prepare for the gaining of political control over a country, by first working upon it for ecclesiastical union with the Russian Church. This method was adopted many years ago before Georgia was annexed by the Russian Government. Russian priests were sent in to show the practical oneness of the Georgian and Russian Churches, and to explain the advantages, both religious and political, which the Georgians would derive from recognizing the Czar as their religious head. When the latter were convinced of this, a Russian party was easily formed, which contributed toward bringing about the conquest of Georgia, which was effected in 1801.

The Russian Church has not been by any means a missionary organization, nevertheless special pains have been taken to gain a foothold among the Persian Nestorians, and missionaries have been repeatedly sent to gain their adhesion to the Russian plan of union, and it has been stated within the last few days that a deputation of Persian Nestorians has visited St. Petersburg for the purpose of having a large number of their co-religionists admitted to the Russian Church. Among those who thus went to seek a union was Mar Yunnan, a Nestorian Bishop, and it is asserted that fifteen thousand Nestorians will follow his leadership in this matter. Great joy was manifested among the Russians on the occasion of Mar Yunnan's conversion, and there is little doubt that the chief reason for these rejoicings is the consciousness that Russia will gain great political influence in Persia through this means.

The Nestorian sect dates back to the year 431, when Nestorius, Bishop of Constantinople, maintained publicly that there are two distinct persons in Christ, the human, and the divine, and that the Blessed Virgin was mother of the human Christ, and, therefore, is not properly called Mother of God. The

Council of Ephesus condemned heresy, which would take from actions as Man God their value, and destroy the efficacy of redemption through His suffering the cross.

A REMINISCENCE.

Lord and Lady Aberdeen and Little Sisters of the Poor.

As the Governor General's estimable lady are about to depart from Canada, the extract in regard to an incident which occurred during their residence in Ireland will be read with interest. We doubt if there are any persons who have attained so great a popularity as have Lord and Lady Aberdeen. Wherever they sided they have, by their kind and warm-hearted manner and unostentatiousness—won the people. Such was the case in Ireland, while Lord and Lady Aberdeen occupied the position of Lieutenant; and there is no regret in Canada at their departure. The extract which we publish is taken from a book, "The Little Sisters of the Poor," written by Abel Ram, and published by Messrs. Green & Co. London, 1894:

It was in March, 1887, Lieutenant of Ireland at the time the Earl of Aberdeen. His Countess of Aberdeen, grounded in all charitable institutions the Home for Aged Poor in the same day, expressed herself with all she saw, and declaration of returning. For some time the Little Sisters heard of her ladyship, when one of them arrived from the Viceregal Lodge signed and sealed, in Lord Lieutenant invited Sisters of the Poor and charges to a "tea party" deuce in Phoenix Park.

When the first moment came over, the Little Sister decided to accept his Lordship's invitation, which was, moreover, eminently convenient to her, as she was to be in the afternoon, appointed, therefore, a list prepared to set forth from the Viceregal Lodge, the Little Sister best be spared from the House, and ninety of the women, all of them Sunday attire, and highly the pleasure trip before that moment a line of vehicles in the street in front of sent by the Duke of St. Commandant in Chief of quartered in Ireland, with soldiers, in order to convey Lieutenant's guests to the Little Sister's residence, which, as they were escorted, an unwearying spectacle in Dublin, where they were delighted crowd of spectators hurried up to see the sight of old folk sat up very strained, as if to do honor to the position, whence, it might be said, an acquaintance, him by a condescending Lord and Lady Aberdeen standing waiting to guests under the trees at the Viceregal Lodge, and did the latter appear to the hands to welcome the women, and ushered them all the highest dignitary, the French Consul and many fashionable Dublin delighted old people were at a long table covered with dainties of every description indeed, rather than they speedily began to at edly as if they were in a refectory at Kilmahony, least disturbed at being the highest personages. At the end of the meal, stood up to offer the toast and comrades in turn that Lord Aberdeen, replied that he wished power to help all the poor but that, finding that was proud and happy the aged men and women and tended in Dublin Sisters of the Poor, "the of humanity."

The speechifying at the grounds, where the and gentlemen joined in chat. The old women, interest their gray hair, ribbed caps excited merrily, when sudden old women perceive the Sisters are not with their consternation, un assured by hearing the deep, recollecting that have bodies capable of well as old people, is them, and has kept the them a cup of tea and And how the happy conducted back into the hall, where a new one them, as they find it tr brilliantly lighted by military band playing exhilarating nature.

Council of Ephesus condemned this heresy, which would take from Christ's actions as Man God their infinite value, and destroy the efficacy of our redemption through His sufferings on the cross.

A REMINISCENCE.

Lord and Lady Aberdeen and the Little Sisters of the Poor.

As the Governor General and his estimable lady are about to take their departure from Canada, the following extract in regard to an incident which occurred during their residence in Ireland will be read with interest. We doubt if there are any persons of similar station in the British Empire who have attained so great a degree of popularity as have Lord and Lady Aberdeen. Wherever they have resided they have, by their courteous and warm-hearted manner—sincere and unostentatious—won the hearts of the people. Such was the case particularly in Ireland, while Lord Aberdeen occupied the position of Lord Lieutenant: and there is universal regret in Canada at their departure.

The extract which we print below is taken from a book, "The Little Sisters of the Poor," written by Mrs. Abel Ram, and published by Longmans, Green & Co. London, Eng., in 1894:

It was in March, 1887. The Lord Lieutenant of Ireland at that time was the Earl of Aberdeen. His wife, the Countess of Aberdeen, greatly interested in all charitable institutions, visited the Home for Aged Poor in Dublin one fine day, expressed herself delighted with all she saw, and declared her intention of returning. For a long, long time the Little Sisters heard no more of her ladyship, when one day a message arrived from the Viceregal Lodge, duly signed and sealed, in which the Lord Lieutenant invited the Little Sisters of the Poor and their aged charges to a "tea party" at his residence in Phoenix Park.

When the first moment of astonishment was over, the Little Sisters decided to accept his Lordship's invitation, which was, moreover, for an hour eminently convenient to them—3 o'clock in the afternoon. On the day appointed, therefore, a little caravan prepared to set forth from Kilmahnam to Phoenix Park, consisting of six or seven of the Little Sisters who could best be spared from the work of the House, and ninety of their old men and women, all of them in their best Sunday attire, and highly delighted at the pleasure trip before them. At that moment a line of vehicles appeared in the street in front of the Home, sent by the Duke of Saxe-Weimar, Commander-in-Chief of the forces quartered in Ireland, with an escort of soldiers, in order to convey the Lord-Lieutenant's guests to their tea party. The old people comfortably installed, their Sisters by their side, the carriages drove off with their escort of soldiery, an unwonted spectacle in the streets of Dublin, where they were cheered by a delighted crowd of spectators who had hurried up to see the sight: whilst the old folk sat up very straight and dignified, as if to do honor to their exalted position, whence, if they caught sight of an acquaintance, they honored him by a condescending bow.

Lord and Lady Aberdeen were standing waiting to receive their guests under the trees at the entrance to the Viceregal Lodge, and no sooner did the latter appear than they went forward to welcome them, shaking hands with each old man and old woman, and ushered them into a large hall, in which were gathered together all the highest dignitaries of the Viceregal Court, the Duke of Saxe-Weimar a Catholic Bishop, several ecclesiastics, the French Consul and his wife, and many fashionable Dublin ladies. The delighted old people were now seated at a long table covered with good things of every description—a superb dinner indeed, rather than a tea—which they speedily began to attack as composed as if they were in their own quiet refectory at Kilmahnam, not in the least disturbed at being served by all the highest personages in the land. At the end of the meal, one of the men stood up to offer the thanks of himself and comrades in terms so graceful that Lord Aberdeen, visibly touched, replied that he wished it were in his power to help all the poor in Ireland; but that, finding that impossible, he was proud and happy to do honour to the aged men and women sheltered and tended in, Dublin by the Little Sisters of the Poor, "those great friends of humanity."

The speechifying at an end, the old people were invited to take a walk in the grounds, where the various ladies and gentlemen joined them to have a chat. The old women, charmed at the interest their gay shawls and brightly be-ribboned caps excited, chattered away merrily, when suddenly old men and old women perceive that their Little Sisters are not with them! Great is their consternation, until they are reassured by hearing that Lord Aberdeen, recollecting that Little Sisters have bodies capable of exhaustion as well as old people, is taking care of them, and has kept them back to give them a cup of tea and some biscuits. And how the happy old guests are conducted back into the banquetting-hall, where a new enchantment awaits them, as they find it transformed into a brilliantly lighted ball-room, with a military band playing airs of the most exhilarating nature. The Lord-Lieutenant asks them if they will do him the pleasure of having a dance; they accept with delight, and Lady Aberdeen leads the way in a country dance with the old man who had made the speech, and her example is speedily followed by the whole assembly: after which jig followed jig, and the dances succeed one another without pause until 7 o'clock strikes. It is getting late for these good old souls, and so the Little Sisters and their charges take their leave, accompanied to the Lodge gates by Lord and Lady Aberdeen, with their little son of eight years old, who have a kind word for every old man and woman, as they shake hands with each individual before he or she is helped up into the carriages, and set forth on the homeward journey under military escort as before. As the aged guests look back at the hospitable residence, hurrahs are shouted, hands and handkerchiefs are waved at them, and they notice that all the windows are decorated with flags—"just as if we had been royalty," exclaimed the delighted old souls, in whose memory this fairy-like entertainment will live for ever.

and an Christian suggestions of these assertions, a writer in the London Spectator makes some excellent points as follows: "Does he (Dr. Weidon) think that the qualities by which the English race, when one with the Church centred at Rome, secured Magna Charta, and won Crecy, Poitiers, and Astinour, are essentially different from those by which, when Protestant, they won Blenheim, Trafalgar, and Waterloo, and carried the Reform Bill? Had not the penal law against Roman Catholics much to do with stagnation of Ireland? May there not be economic and other causes besides Catholicism for the decay of Spain? To what does he attribute the industrial success, as great as that of Lancashire, of so Catholic a country as Belgium? But I shall still more like to have answers to the following questions, which have often puzzled me, and still do so. Did Jesus Christ promise to those who most truly followed Him temporal glory, power, wealth and dominion, and were any of these things likely to accrue to those who most truly obeyed the precepts of the sermon on the Mount? Did not these temporal rewards rather belong to the older Jewish dispensation? Does the idea of a chosen race or nation belong to the Christian order of ideas? May not the Bishop designate be falling into some confusion between success in the spiritual and success in the temporal? Is not attainment in the temporal often in inverse ratio to attainment in the spiritual? In that of the aggregates of individuals called nations? If a man is energetic, resolute, active, busy, honest, moral, and consequently rich, thriving and respected, and founder of a great family, does it necessarily follow that he is a better man than a man who is not busy or active in worldly affairs, contemplative, unambitious, careless of obtaining advantages over his neighbors, and who therefore does not become wealthy, powerful or renowned?"

PROTESTANTISM IN IRELAND.

Mr. George Bernard Shaw has lent the weight of his distinguished name to the assertion that the Protestant gentry of Ireland are the most irreligious men in the world. "Protestantism in Ireland," he writes in M. A. P., "is not a religion: it is a side in political faction, a class prejudice—a conviction that Roman Catholics are socially inferior persons who will go to hell when they die and leave Heaven to the exclusive possession of ladies and gentlemen."

BALLYKILBEG.

The Most Worshipful and Sovereign Grand Master of Orangemen, Mr. Johnston of Ballykilbeg, has not improved since his daughter entered the Church. Report saith that addressing a meeting of the yellow society, "he hoped that the hundreds of thousands of Orangemen in the United States would hold on to what they had conquered in Cuba, and the Philippines, and not surrender them to Spain or any Popish power whatever." We do not believe that either Spain or America would object to the plans of Mr. Johnston of Ballykilbeg. If he will lend the "hundreds of thousands" of Orangemen in this country a wheelbarrow, they are well come to take away all the land they ever conquered either in the West Indies or the Philippines. A small wheelbarrow will answer the purpose.—Ave Maria.

THE LUTHERAN POPE.

By the middle of next week the young Kaiser Wilhelm will have completed the rather theatrical business of his trip to the Holy Land; and then the royal menagerie will begin the home journey.

It was nearly thirty years ago that the plan of building a Lutheran church in Jerusalem was conceived by the present Emperor's grandfather. The church in question has been erected at a cost of nearly \$300,000. It is said to occupy the place where transpired the Last Supper. The dedication will occur on Monday, and the whole demonstration will be a Lutheran and Protestant affair, occurring as it does on the day, (October 31) commonly celebrated as the anniversary of the Protestant Reformation.

The inappropriateness of making any change in the French protectorate over Catholic interests in the East becomes decisively apparent in view to the role which Germany is made to play in the events of this Lutheran crusade.—Catholic Citizen.

INGERSOLL AGAIN.

One of the tricks of Ingersoll's lecture craft is to make definitions to suit his purpose, and with little reference to the nature of the thing he defines. This is his common practice when talking against Christianity. Here is an instance: "Superstition is to believe without evidence." To believe without evidence is credulity, not superstition. He continues: "Superstition is to make a guess without a demonstration." That would be guessing. Again: "Superstition is to disregard the relation between facts." That would be stupidity, not superstition. Again: "Superstition is to believe in the supernatural." Here he begs the question, for if the supernatural exists it is not superstitious to believe in it; and he has not proved its non-existence. He has sinned against his own definition of superstition by making a guess for a demonstration. He guesses the non-existence of the supernatural and then accuses of superstition those who do not agree with his guess. In the last analysis his definition of superstition should be this: Superstition is to believe anything that Ingersoll does not believe. This would be intelligible, if not convincing.—N. Y. Freeman's Journal.

RELIGION AND WEALTH.

What may be called the prosperity argument against the Catholic Church was once again trotted out at a recent Church Congress in England by Dr. Weidon, Protestant Bishop designate of Calcutta. Dr. Weidon said, among other things: "Wherever there is a country which is stationary and retrogressive, it is Catholic; wherever there is a people progressive and imperial, it is Protestant. The decay of Spain is due to her Catholicity; the future of the world belongs to non-Catholic nations." Commenting on the absurd

ties of faith, hope and charity, but there must not be anything in his heart to prevent the soul being clothed with these habits. But if the virtue or the habit of faith is not necessary for the proper reception of baptism, an act of faith is, and in that act there must be included the disposition to the virtue. For an adult to receive the full benefit of regeneration in baptism much more is necessary than a mere willingness to have the rite performed.

If a person allows himself to be baptized without having these many and important dispositions, what benefit does he derive from the sacrament? None. He receives the character, which is a detriment rather than a benefit. All the benefits of the sacrament are suspended until the obstacles to their reception are removed. Baptism cannot be repeated, and if this restoration of its suspended effects were impossible salvation would in such case be impossible, which it were blasphemy to believe.

We anticipate a question that many of our readers will perhaps be inclined to ask here. If faith must precede baptism, why not hope and charity also, and if the three theological virtues can be had without baptism, what value is there in the sacrament? An act of faith must precede baptism, but the habit or virtue of faith is one of the effects of baptism. This habit of faith cannot be acquired by repetition, as in the case of moral virtues. It is an infused gift of God and a disposition of the higher life to which the baptized person is born. It is the same with hope and charity. Acts of those virtues are possible without baptism; the virtues themselves are results of that sacrament. Why is it so? Because Christ made it so. Why was it not so before Him? It was not made so. We are Christians, and Christ is our way, our truth and our life.—Western Watchman.

INGERSOLL'S DEFINITION OF MIRACLES.

In a recent lecture Ingersoll gave a definition of miracles, and then proceeded forthwith to say, with his usual dogmatic assurance, that "miracles are not only impossible, but they are unthinkable to any mind capable of thinking."

To define a thing is to tell what it is. One cannot tell what a thing is without thinking of that thing. Hence, if the thing be unthinkable, it cannot be defined. The orator of laughter and applause defined miracles; he must therefore have thought what they are, and they are therefore thinkable—even to him. If he denies this he confesses that he talked about a thing that he could not think of. Nothing can be affirmed or denied of that which is unthinkable. To assert the impossibility of miracles one must have an idea of them, and to have an idea of them is to think them. In defining miracles, then, Mr. Ingersoll talked of things of which he had no idea, and could have no idea, since he tells us they are unthinkable.

All philosophers, except Mr. Ingersoll, recognize the necessity of thinking of the thing they talk about, when they are in a waking, conscious state, and of not talking of a thing they cannot think of. It is seems to think that he can talk of a thing without thinking of it, since he cannot think the unthinkable—such as a miracle—and yet he attempts to define it and tell what he thinks about it. His lecture is largely devoted to telling what he thinks about miracles, and one of his leading thoughts about them is that they are unthinkable. What was he thinking about when he was speaking about them? Certainly not about them, since they are unthinkable. He must have been thinking of something else.

ADULT BAPTISM.

To Receive the Full Benefit of Regeneration, More is Necessary Than a Mere Consent to the Rite.

Editor Western Watchman: Some time ago a prominent merchant of this city, who had lived all his life outside the Church and who even on his death bed refused baptism from a priest, consented to receive that sacrament from his daughter. She could and did administer it. Now baptism washes away not only original, but actual sin. Am I, therefore, obliged to believe that the soul of this man went straight to Heaven? E.

To the above Rev. Father Phelan replies as follows: No; the writer is not obliged to believe that the soul of this deceased merchant went straight to heaven. It takes more than baptism to save a soul. At least an act of faith must precede baptism, and it must not be a mere act of belief in God. It must be an explicit belief in the divinity of Christ and His Church. It must be an implicit faith in all that the latter teaches. Baptism must also be preceded by a desire to accept the duties of a Christian. A mere willingness to submit to an ordinance, a mere readiness to get inside the door and stay there is not enough.

To be an instrument of justification baptism must bring with it as concomitants faith, hope and charity. The baptized person must be willing to accept these gifts of God together with baptism. He must be ready and resolved to live an upright Christian and Catholic life, fulfilling all the commandments of God and His Church. He may not have contrition, but he must be determined to accept eternal life and to do all that is necessary to attain it. He must make place in his heart for the love of God, and that means the extermination of loves inconsistent with it. He must make place for hope, which requires that he should loyally accept the conditions of salvation offered by our Saviour. He must make room for the faith by banishing from his heart any and all beliefs contrary to childlike faith in God and His Church. It is not necessary that he should have the vir-

How Dr. De Costa can assert the sacramental character of marriage, while his Church formally and solemnly denies that character, and yet continue to believe that Church to be the "pillar and ground of truth," is not easy to understand, from the point of view of consistency.—N. Y. Freeman's Journal.

OSTRACIZING CATHOLICS.

We are being constantly told that Catholicism aims at universal political supremacy, and therefore should be opposed and checked by every true lover of freedom. No prof is ever advanced for this bold assertion—for the good reason that there is not a title of truth in it. But not so with Protestantism. It is in evidence in several countries as an open political organization. In England there is the Imperial Federation of Protestants, whose object is, briefly, that of "maintaining Protestant supremacy in every branch of the constitution and life of the empire," as stated in the printed prospectus. That is to say, to antagonize the law—for by the law of England now there is no religious test required for any positions save the Monarch's and the Lord Chancellor's, the latter being restricted for the reason that the holder is, by a fiction, supposed to be the "keeper of the Monarch's conscience"—a sneer certainly so far as the four Georges and King William were concerned, if Thackeray and other English writers are trustworthy authorities. The Imperial Protestant Federation is organized for the purpose of keeping every public post in Protestant hands, and between the operations of such a gang of grasping bigots and the secret machinations of the still more powerful Freemason conspirators toward the same noble end, it may easily be guessed that Catholics have no small struggle on hand to keep themselves aloft in the glorious British Empire. When vague hints and innuendoes of organized Catholic action are thrown out, it is well that those on whom they reflect bear this fact in mind. There is no country of mixed denominations where Catholics can be pointed to as organizing themselves for exclusion or foul play toward the others. But here we have it done openly, in the face of day, unrebuked by the law or by the more decent people of the communion engaged in such dishonest, unmanly, and utterly un-Christian work.—Philadelphia Catholic Standard and Times.

"DON'T UNCHAIN THE TIGER." The recent cold-blooded assassination of the innocent Empress of Austria by an Italian anarchist, reminds us most impressively of the solemn warning of the famous French infidel, Voltaire, to his misguided countrymen, "Don't unchain the tiger." Voltaire believed in God, and he wrote an able essay to prove the existence of God. His experience taught him the folly and madness of striving to banish the thought of God from men's minds. He saw that the tiger nature of man needed to be restrained, and that the surest, most direct way to unchain and let loose that tiger was to banish from men's minds the thought of God and of accountability for their actions.

DR. DE COSTA'S INCONSISTENCY.

The Rev. Dr. De Costa, a Protestant Episcopal minister of New York City, has been calling the attention of his hearers to some important facts in reference to religious conditions in this country. "What," he asks, "shall we say with regard to the condition and prospects of the Church?" And he thus answers his own question: "Confining ourselves to our own land, we naturally ask what proportion of the people make any profession of Christianity? The proportion, we are bound to confess, is somewhat small. Of seventy millions, hardly more than twenty millions are nominal members of any ecclesiastical body, while the time was when in all lands embraced by Latin or Western Christianity the entire population was comprised in the Church, to which it was loyal. "blessed reformation," however, changed all that, and the reformation has worked so well that in this country alone the religion of Christ has been emptied out of the minds and lives of two thirds of all the people."

Of the twenty millions of population, who are members of any ecclesiastical body, ten or twelve millions are Catholics. This leaves, of the remaining sixteen millions, but eight or ten millions of non-Catholics, who profess to be members of any ecclesiastical body. A sad condition of affairs truly among our non-Catholic fellow citizens.

Of the result of this falling away, Dr. De Costa says: "In proportion as the population recedes from Christianity, it recedes from honesty, purity and sobriety; immorality, vice and crime to the front."

This lamentable state of affairs, religious and moral, the doctor attributes to divorce, to the evil influences of wealth, and to infidelity in the pulpits. Of divorce he says:

"We know how this evil has spread in New England, and now the latest figures show that in Ohio three thousand two hundred and seventy nine divorces were granted the past year. Over 7,000 applications were filed in a single year. In twenty years no less than 328,716 divorces were granted in the United States, showing the hideous character of the evil, which is rapidly turning society in this country into one vast disorderly house."

"Protestantism is largely responsible for this state of things, having deliberately degraded marriage from its true sacramental plane and unloosed the monster now preying upon society."

The doctor is unfair to his Protestant co-religionists when he implies that his own Church is innocent of degrading marriage from its true sacramental plane. The Anglican Church excluded matrimony from the number of the sacraments, and the Protestant Episcopal Church of the United States in 1801 adopted thirty-nine articles of religion, in the twenty fifth of which we find the following declaration: "There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord. Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted as sacraments of the Gospel, being thus as have grown, partly of corrupt following to the Apostles, partly are states of life allowed by the Scriptures; but yet have not like nature of sacraments of Baptism and the Lord's Supper, for they have not any visible sign or ceremony ordained of God."

This being an official pronouncement by Dr. De Costa's Church, it will be seen that it is equally guilty with the other Protestant sects, of having deliberately degraded marriage from its true sacramental plane and unloosed the monster now preying upon society.

It is not for us to ask why the committee did not, as a natural and necessary conclusion, find fault with the secular Public schools. But their declaration of the absolute necessity for definite Christian instruction for Christian people is certainly perfectly logical and correct. This alone will restrain the tiger propensity in the breasts of our young people. That propensity is like the growth of weeds in a garden. If the weeds are left to grow they will overshadow and destroy the valuable products of the soil. They must be carefully watched and rooted out and the good fruits cherished and cultivated. So the tiger propensity must be restrained by the application of the great motives and awful sanctions of the Gospel, and virtuous habits must be carefully encouraged and developed, by constant, careful, and energetic Christian discipline. That our Public schools do not now accomplish this very essential work really needs no proof. It would be an appropriate warning if a sign could be placed over the door of every Public school in the land, reading: "Don't Unchain the Tiger."—Sacred Heart Review.

SHAMEFUL.

For some years the three superior courts of Indiana have found it necessary to set apart Saturday of each week as "divorce day," and it has frequently happened that extra days were also required to hear the pleadings of men and women who found the matrimonial yoke galling. The courts of Indianapolis record cases in which divorces were granted after two months of married life, and some of the judges declare that it is not uncommon to meet the same people in the courts every year. The Protestant clergy throughout the State have begun an agitation for more strict legislation, but we observe that they are not willing that the causes of divorce be narrowed down to "the biblical one." That, they think, would be too austere! The judges who are compelled to undo the knots which the ministers tie so often and so loosely are not of this opinion, however. They declare that if they are called into consultation regarding the proposed legislation, they will go back to Catholic principles and advise that divorces be prohibited from marrying again. For years some of these judges have regularly enjoined divorced persons from entering anew upon matrimony, but the injunction has naturally been disregarded in most cases.—Ave Maria.

COSTLY CONVERTS.

Rev. John Balcum Shaw, moderator of the New York Presbytery, in addressing a gathering of clergymen, is quoted as saying: "The failure of recent evangelistic movements still further emphasizes the situation. For three successive winters these special efforts have been tried, and though strong, good men are behind them, they scarcely made an impression upon the metropolises. Even Mr. Moody's visits are forgotten in less than a week. According to the returns of his recent manager, it cost about \$7,000 to gather thirty three people into our churches—over \$200 dollars apiece. More was spent in that week's campaign than the average church of this city spends in a year, and yet it hardly made a passing impression." Two hundred dollars is quite a sum to pay for conversions, but, if we mistake not, it is much less than what it cost, to convert the foreign heathen. And the foreign heathen will not stay converted.—Memphis Commercial Appeal.

GOLDEN JUBILEE.

An event of great interest to English Catholics will occur next year. This will be the golden jubilee of the London Oratory. On the 26th of May, 1899, it will have been fifty years since Father Faber, sent there by Dr. Newman, established the first foundation of the Oratorians in London, in King William street, Strand, where a temporary church was opened by Dr. Wiseman, then Vicar Apostolic of the London district. The only surviving members of the first community are Father Slaughter and Father Gordon. In 1854 the Oratory was transferred to Brompton, where the original church has given place to a magnificent edifice which in its majestic proportions fittingly symbolizes the growth and extent of the work which the Oratorians have done and are still doing. More than seven thousand converts have been received into the Church at the Oratory.—Catholic Telegraph.

1899.

OUR BOYS' AND GIRLS' ANNUAL.

A more popular, entertaining and at the same time instructive little book we do not think is published than OUR BOYS' AND GIRLS' ANNUAL. The edition for 1899 is now out, and is even more attractive than the previous numbers. It contains nine large engravings; twenty-seven and puzzles; a number of illustrated games, tricks and puzzles; beautiful illustrated stories; "The King of the Precipice"; "How Jack Hindereth Fred"; "Winnetonka from the Comanches"; "By the Brancome River"; "The Fitzsylvia Post Office"; "Three Girls and Especially One"; "By Brancome River"; "The Fitzsylvia Army of Two"; "A True Story"; besides numerous receipts for household goods, and a passage devoted to amusing anecdotes. This Annual will be mailed to any address on receipt of FIVE CENTS. Address: Thos. Coffey, Catholic Record, London, Ontario, Canada.

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