

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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A NATURAL RESULT.

A glance at the effusions of many of our ministerial brethren remind us of what Luther said of the preachers of his day. "All other trades," he says, "have their preceptors and masters, of whom we must learn likewise order and law, by which we must be guided and led. However, the Holy Scripture and God's word must be subjected to everyone's vanity, obscurity and presumption: and permit itself to be domineered, distorted and interpreted as everyone understands and wishes according to individual ideas. Therefore so many ranters, sects and scandals.

UNITED IRISHMEN.

Messrs. Redmond and Healy are going, rumor has it, to bury the hatchet. It will be very edifying indeed to behold the eloquent Redmond and the gentle-voiced Timothy dwelling in unity. They may have done so from the very best intentions, but it seems to the ordinary observer that this fusion of interests and fraternal charity may have been caused by the establishment of the United League.

If these gentlemen had had any regard for the old land we should have been spared the bickerings and miserable revellings and dissensions that have retarded the progress of the Irish cause. This sudden manifestation of brotherly love may do them much good spiritually; but it comes too late and too suspiciously to aid them politically.

BIGOTRY RAMPANT AT THE PORT.

Port Stanley is, if we may rely on the letter of Observer, published in a recent issue, the camping ground of a prime lot of lay and clerical bigots. It seems that our good brethren who live in that delightful section of the country have cultivated bigotry assiduously, and according to all accounts very successfully. We are, of course, always prepared for manifestations of prejudice in Ontario; but never in our most pessimistic mood have we imagined that the contemptible tactics now in vogue at Port Stanley would ever be resorted to by individuals who are presumably believers in Christianity.

We blush to record the facts of the case, but justice to Port Stanley and its dispensers of the Gospel compel us to chronicle them. A Catholic doctor of the place has been hounded down by the bigots because there "must be no Papist doctor in the Port." All the Protestant denominations are united to crush the doctor: the ministers even go from house to house preaching the gospel of hatred.

One of them, who had the misfortune to avail himself of the services of the doctor, was told by his parishioners that he ought to be ashamed at countenancing the "Papist." And all this happened in our own Ontario, where we have the open Bible and a miscellaneous assortment of Christianity! We beg to express our sorrow for the Port Stanlians. They have achieved the distinction of being, so far as unadulterated bigotry goes, the banner burgh of Ontario, but at the price of the contempt of every sensible citizen.

The goodly men of God who aided in the ignoble crusade ought to be ashamed to keep company with themselves. To boycott one poor medical practitioner simply because he was a Catholic reflects infinite credit on their qualities of heart and mind! It must have been an admirable sight to see the paladins of truth charging against the doctor and routing him, all in the name of the Lord.

Port Stanley should be read off the roll of the free towns of Canada and made a reservation for irreclaimable bigots.

TO NON-CATHOLICS.

The Bishop of Harrisburg has invited the Passionist Fathers to give a series of missions to the non Catholics of his diocese. "There are thousands," he says, "of non Catholics living in the vicinity of our churches who are eager to become acquainted with the doctrines of our Holy Faith, but who are not now disposed to attend our regular Sunday services. Their souls are yearning for religious

truth: they are groping in the dark: they are seeking for something to cheer and to sustain and to console them in life's pilgrimage: they are aiming at a higher life. God's grace is prompting them, and in their unrest they cry out with Newman, the converts' model, 'Lead kindly light, amid the encircling gloom. Lead thou me on.' It is altogether likely that such as they would attend a mission given for their special benefit, and that they would thus become enamored of the beauty and the grandeur and sweetness and the sanctity of Catholic doctrine and worship."

We hope the Fathers may reap an abundant harvest. A great many of our separated brethren are kept outside the fold because they have been misled by their spiritual guides, or because they have taken the fables and fairy tales of the ignorant and prejudiced as expositions of Catholic doctrine.

The impartial man who investigates the claims of Catholicity must come to the conclusion that it is of God. We ask them to lay aside their preconceived notions about us, to give our side of the question an attentive hearing, and we have no fear of the verdict.

HON. EDWARD BLAKE.

The Toronto friends and admirers of Hon. Edward Blake are going to tender him a public reception on Oct. 18. We hope it may be a right royal one, because there are few Canadians in public life to day who have a greater claim to our consideration and a more just title to our respect.

No matter what our political views may be we cannot but appreciate the life-services of the distinguished Canadian. His country's good has been the aim of his efforts. His magnificent talents were, as we know, given lavishly and unselfishly for all that stood for progress of the Dominion, and coupled with them was a sterling honesty that commanded the respect of his bitterest opponents. Reserved he is, lacking in magnetism, they say, but they who are his confidants tell us that under the cold exterior beats a big, warm heart that has love for all that is not ignoble. During his active career in our Canadian parliamentary life he never had recourse to the shifty tricks of the politician. He fought his opponents in manly, fearless fashion, dealing with what he considered principle and caring nothing for the likes or dislikes of the multitude. And when Edward Blake bade farewell to Canada, and threw himself into the fight for Home Rule, Canadians knew they had lost a man great in ability, in strength of character, in tenacity of purpose—a man who in defeat or victory was ever calm with the calmness which is characteristic of noble natures, and who withdrew from our arena of political combat with clean hands.

The memory of all this should be treasured by every Canadian. The ordinary politicians come and go. Their clamour and campaign noise are soon swallowed up by the great silence: but the deeds of a man whose aim was justice, who put principle before self, and who gave time and money and unflinching service for the good of others, endure forever, and are the richest endowment of a country.

ANOTHER APOSTLE OF "LIBERTY."

A gentleman by the name of Wilmot is the latest applicant for cheap notoriety. As a bridge jumper or a pugilist or an ecclesiastical mountebank, with a new species of insult for all that is held as sacred by millions of civilized human beings, and forthwith you are heralded as a man of importance. This Mr. Wilmot is a clergyman with a brand new scheme for the teaching of truth. In his church there is, according to the Detroit Free Press of Sept. 24, "to be free thinking and free speaking." The Bible will be used in conjunction with the Vedas and Chinese classics, and so on until the brain reels and one thinks that Rev. Mr. Wilmot is rather a too dangerous lunatic to be allowed at large. He is going, he says, to discuss living topics in a living way. The money question and the labor problem will find a ready solution in the doctrines of Confucius; and the Detroit citizens will revel in the beauty and truth of the Vedas. The

Rev. Mr. Wilmot, who believes in free thinking—which by the way is another sign of his unsound mental condition—will preach the new Gospel that is based on the hallucinations of a gentleman who does not know that "the farthest reach of reason is to recognize that there are an infinity of things above it. It must be weak indeed if it does not see this far." Pascal, of course, was talking to the normal man, and not to the babbling blasphemous idiots who would make reason the judge of revelation, and undertake to teach what God must say when He speaks to His creatures.

The notice taken of this individual yclept Christian minister is a sign of the times. Decent pagans have declared that it would take a God to guide them aright. They were earnest and energetic in their search after truth, and were quite the equals of the Detroit preacher in mental ability, and yet they failed to attain what Wilmot is going to do with Vedas, speeches from lawyers and his own profound observations.

A REMARKABLE ESTIMATE OF INGERSOLL.

Avs Maria.

The comments evoked from the press by the death of Robert G. Ingersoll furnish interesting data for a study not only of the life and influence of the deceased agnostic, but of the attitude of the public toward the apostles who preach the gospel of which Col. Ingersoll was the prophet. Every publication issued in this country has had its say about Ingersoll's character, his ability, and his life-work; and every possible tone and half-tone in the gamut of human praise and blame has been struck. On all sides has been manifested a desire to credit the dead blasphemer with intellectual honesty and a fair measure of the natural virtues—marital and parental affection, kindness, loyalty to friends, etc., etc.

As to the principles—if we may so dignify them—for which he struggled so strenuously, they have been generally ignored by the secular press. Indeed, representatives of the sectarian clergy of whom Mr. Ingersoll used to complain droily that they were crowding him off his platform, and the editor of the Cosmopolitan, who seems to be laboring under the erroneous notion that he is a Catholic, were alone in pronouncing Ingersoll's work good, and in declaring that the world was better for his having lectured. From every possible angle of vision, by writers of various shades of belief or scepticism, the career of this unfortunate man has been scrutinized—with various results, of course, but with enough unanimity of judgment to prove triumphantly that agnosticism has taken no deep root in America; that people realize the chill, hopeless, barren, paralyzing nature of the gospel which Ingersoll came to preach.

Of the many estimates of Ingersoll's work which we have conscientiously waded through, one strikes us as distinctly superior and forceful. In a sense, it is based on an absurd and impossible hypothesis. It seems to give away the whole case of Christianity. It not only concedes intellectual honesty and moral uprightness to Mr. Ingersoll, but it grants, for the sake of argument, that the agnostics are right and the Christians wrong; that the whole system of religion based upon the existence of God, the divinity of Christ, the doctrine of moral responsibility, eternal reward or punishment, is utterly superstitious, the handiwork of crafty priests; and that the alleged foundations of our faith are purely mythical. All this it grants merely for the sake of clearing the ground for a more awful condemnation. It accepts Ingersoll's principles only the plainer to show the naked hideousness of his practice. The writer of it is Harry Thurston Peck, of Columbia University; and the medium in which it appears is The Bookman, which he edits with such singular ability. We quote the best part of the article, without further introduction and without comment.

The first consideration that we call to mind is not perhaps one of the gravest moments, still it can not possibly be overlooked. Col. Ingersoll did not believe in any of the doctrines that make up the creed of Christian men, and he appeared to think it something like a duty to extend his unbelief to others. He knew that the vast majority of enlightened men and women cherished the very faith that he attacked. He knew, though he often affected to ignore the fact, that a strong belief in revealed religion was not the special attribute of doddering old men, of intellectual weaklings, of dotards and of simpletons; but that it was a moving force with thousands of those who were superior to him alike in mind and in training.

For Col. Ingersoll was in no respect a thinker. He had received a good professional training; he had read a reasonable amount of standard literature; and he possessed the oratorical temperament, with a liberal fund of

wit and racy humor. That was all. He had none of the scholar's thoroughness and the scholar's sobriety of thought. His controversial addresses when stripped of all their rhetoric, their pungent phraseology, and their often rather unsavory jokes, exhibit absolutely nothing that had not been advanced a hundred years before Col. Ingersoll was born. His criticisms on the Bible were mainly taken from the writings of Thomas Paine; his "arguments" against the truth of revelation have been the common property of infidels for centuries. He added nothing whatsoever to the literature of the subject nor to the strength of the agnostic position. All that can be styled his own is to be found in the bits of declamation, the flights of rhetoric, the neatness of expression; and also in the gibes and jeers, the ludicrous similes, the irreverent stories and the pointed jests with which the old material was seasoned and made for the moment to appear original and startling.

In his religious controversies as in his political controversies, Col. Ingersoll was at the most a glorified stump-speaker—precisely the sort of person to please the fancy and tickle the ears of a miscellaneous crowd, but with nothing in his utterances to convince or seriously concern a thoughtful man. It is, indeed (and this is the first point that we wish to make), the very manner of his polemical addresses that must lead an impartial critic to condemn him. He attacked religious faith in precisely the same spirit and with precisely the same free-and-easy manner that he showed in attacking what he regarded as political error.

Yet political opinions and religious faith are very different things, and they appeal in very different ways to those who hold them. A political tenet is ephemeral: it is subject to modification, to change, to abandonment altogether. It takes no hold upon one's deeper nature. It is like the clothes one wears or the fashion one adopts. Its nature is utilitarian, or at the utmost intellectual. Religious faith, on the other hand, is first of all a strong conviction that is above and beyond mere reason and expediency. Its roots strike down into the very depths of human consciousness. They touch the heart, the sympathies and the emotions. They lay strong hold on life itself, and they are the chords to which all being can be made to vibrate with a passionate intensity which nothing else can call to life.

For his political belief a man will give his time, his money, and the labor of his brain and hands; but for his religious faith he will lay down his life. And this is so because religion is not the handmaid of one's casual hours,—a thing that one takes up and looks at superciliously and only half adopts. Its sway begins for most of us with consciousness itself; its memories go back to earliest childhood; it is a fundamental as the thought of home, of family, of country; and as the years go by, each one as it departs gives to that faith a deeper meaning, in linking it with all the mysteries of life and death—of joy, of hope, of loss, of sorrow, and of consolation. The faith of a believer, then, is not a part of his material life alone: it is the sanctuary of his soul, and redolent of all that is sacred and intimate and tender.

And this is why we could not pardon Col. Ingersoll for the manner of his propaganda, even did we share his unbelief. The religion that he mocked, the ancient faith on which he cracked his jokes, the Book over whose marvelous pages he was wont to utter loud guffaws, were to many millions the most precious, the most wonderful, and the most beautiful possession of their lives,—the source of all that was good and spiritual in them; a refuge in distress, a comfort in adversity, a guide and an inspiration throughout their whole existence here on earth.

Now, if Col. Ingersoll honestly and conscientiously believed that it was his duty to shake their faith, to refute their error, and to tear from them a belief that he supposed a false one, then at the very least he should have respected the sincerity of their convictions, and have laid his hand upon them gently and with reverence, and not burst into the sacred silence of their devotion with the raucous howling of an itinerant stump-speaker and the clowning of a vulgar mountebank.

A phrase of Mr. Gladstone here suggests a happy parallel. If one of us possessed a dear and intimate friend whom he had known from childhood up, so that he held his honor as his own, and if he had become convinced that the wife of such a friend was unfaithful and unchaste, he might perhaps, by virtue of his friendship, deem it finally his duty to disclose what he had learned, in order that his friend might cease to be deceived and to be covered with dishonor. He might, we say, feel this to be his duty. But if he did so, how would he begin the revelation? Would he not speak with hesitation and regret, and in the most reserved and careful language, with all the delicacy of phrase and feeling at his command, and with the most sensitive unwillingness to give unnecessary pain? Or would he slap his friend on the back and tell the story, with a snicker, in the coarsest language, and interspersed with Rabelaisian jokes? To those who hold the faith in all sincerity, religion is, if

anything, more sacred even than the home; yet Col. Ingersoll preferred to make his public utterances against it in this very spirit—the spirit of one who lacked the finest instincts of a high bred gentleman.

Col. Ingersoll, then, may very fairly be condemned for the methods and the manner in which he chose to perform what he professed to think a duty. But we approach a far more vital part of the discussion when we come to ask how far he was justified in dignifying his performance by the name of duty. The man who holds a positive belief, who thinks that there has been revealed to him a great and glorious truth, who honestly regards himself as being in possession of a doctrine whose acceptance will increase the happiness and the contentment of his fellowmen, may well invoke the name of duty. But one who holds to nothing positive, who only can destroy,—and who has naught to give,—what obligation, save that of a sorrowful silence, rests on him? . . . Let us look at this question from the standpoint of Col. Ingersoll himself.

If death ends all, if the hope of immortality is a delusion, and if there is no richer, fuller and more glorious existence possible beyond the grave, then this life here on earth is all we have to live, and our one concern must be to fill it full of happiness. We owe no duty to the future: the present is the only thing of which we can be certain. We must in every way seek after what will make that present more delightful; we must not cast away one single element that makes for peace and pleasure and contentment. But if a thinking man holds this to be the truth, and if he looks about him and discerns the life of men and women as it is, he will at once perceive that to the lives of millions upon millions it is the Christian faith and the Christian hope that bring the largest share of such contentment as they have.

The unquestioning believer never feels the loneliness of isolation; he never lacks the comfort that arises from eternal hope. In sickness and in sorrow and at the gates of death his faith supports him as by an invisible hand within his own; while beyond the darkness of the fleeting moment there is always seen the golden glimmer of that eternal promise on which his soul relies forever. Grant, if you will, that he is wrong; that his belief is a delusion; that he is buoyed up by unrealities; and still it is not easy to explain just why it is one's duty to destroy his faith, to quench for him the light, to cast him shuddering into darkness and despair, to rob him of his only source of consolation. For if his life on earth be all of life, then who shall dare to say that duty bids the utterance of a single word to make itbarer, blacker, and more dreadful to endure? So far from doing this, the unbeliever who is animated by a true benevolence should hide his unbelief and keep it as a fearful secret; for in the preaching of it to the destruction of that faith which gives serenity and happiness there is some thing little less than devilish.

Grant also, if you will that all the doctrines of revealed religion are without authority; yet who can fail to see that the life which they inculcate is the purest, noblest, most self-sacrificing life that men can live? Mercy and truth and honor and chastity and justice—all find their most sublime expression in the Book which the believer reverences. How can it be the duty of a wise, far-seeing man to foul with mockery and cynical contempt the source of so wondrous an influence for good? What have you gained when you have taught the simple minded man to look with doubt and mistrust upon the volume whence from childhood he has drawn his motives for an upright, honest, honorable life? Will you supply an ethical system of your own? This you may try to do, just as did Col. Ingersoll; for he at times put forth some generalities on the value of good works and of good will toward men; yet when you have succeeded in destroying that belief which gives vitality to moral teaching, it is never easy to build up a substitute. And if men begin to find it difficult to accept the doctrine of an omniscient Deity, they will find it quite as difficult to pin their faith to an omniscient Ingersoll.

And so, whether we regard it as a question of mere happiness, or whether we prefer to think of it upon its purely ethical and moral side, there is only one conclusion to be drawn. Let him who can not honestly believe hold to his doubt or to his unbelief; yet if he speaks one word to shake the faith of others, then he assumes a terrible responsibility; for he is destroying that in place of which he can have absolutely nothing to bestow.

Robert Ingersoll is dead. Death came to him with swiftness and without a warning. Whether he was even conscious of his end no man can say. It may be that before the spark grew quite extinct there was for him a moment of perception—that one appalling moment when within a space of time too brief for human computation the bright mind, as it reels upon the brink of dissolution, flashes its vivid thought through all the years of its existence, and perceives the final meaning of them all. If such a mo-

ment came to him, and as the light of day grew dim before his dying eyes his mind looked backward through the past, there can have been small consolation in the thought that in all the utterances of his public teaching and in all the phrases of his fervid eloquence there was nothing that could help to make the life of man on earth more noble or more spiritual or more truly worth the living.

Harry Thurston Peck.

RELIGION IN ENGLAND.

Some strikingly interesting figures were given recently in the course of a sermon in a church in Liverpool by the Catholic Bishop of Salford (Manchester) on Catholic progress in England during the past fifty years. Here are a few of them:

"In 1841, 649 converts were received into the Church in Lancashire; last year 2,245 were received. At the beginning of this century the number of Catholics in the city of Manchester was less than 600 and in Salford only a few scores. At the present day there are between 70,000 and 80,000 Catholics in Manchester and 23,000 in Salford. Within the last twenty five years we have spent nearly £400,000 in the Salford diocese on our elementary schools alone. During the same period it is estimated that the Catholic population of the diocese has increased by 113,000. During the two last years 2,555 converts have been received into the Church."

These figures need no comment. They speak for themselves. The Bishop also told of a conversation he had with a Protestant gentleman, who expressed the following views, which coming from a non Catholic are certainly noteworthy:

"There are thousands of men and women in England who are living solely for wealth and worldly position, and those luxuries which they confer. Upon these religion is likely to have no influence whatever. But on the other hand there are millions and millions of Protestants who feel that life is rapidly gliding away, who are really anxious about eternity and the salvation of their souls, and whether they are on the right road to Heaven. Yearning, therefore, for certainty, they look for a guide—nay, an infallible guide and teacher. And there is no religion that has such authority to teach but the Catholic religion."

We should imagine that the gentleman who spoke these words cannot very long hesitate about putting himself under the infallible guide and teacher.—N. Y. Freeman's Journal.

DAILY LIFE OF CARDINAL RAMPOLLA.

Cardinal Rampolla, the Pope's Secretary of State, is one of the busiest officials in the Vatican. He rises every morning at 5 to discharge his religious duties, celebrate Mass, and prepare for his work by prayer and saying his Office. In fact, if he did not say his Office then he would not be able to eaten it up afterwards. He descends to the Holy Father on the second story of the Vatican every morning except Tuesday and Friday, at 9 and labors with him for two hours, during which he submits diplomatic documents, discusses business, takes orders and instructions, which, on his return to the Secretariat, he communicates to his assistants. These prolates, trained to all the finesses of diplomacy, enjoy a high reputation, and are received by the Pope on Tuesdays and Fridays, whilst Cardinal Rampolla considers whatever is in course of negotiation, and gives audience to the ambassadors and persons charged with missions to the Holy See.

On other days Cardinal Rampolla grants interviews from 11 to 1 to everybody with a cause who presents himself. Cardinals, Bishops, personages the most illustrious, heads of congregations, statesmen, journalists, visitors, are received with a charming affability and benevolence. After 1 o'clock the Secretary of State retires and partakes of his frugal repast. He does not indulge in a siesta after dinner, as the Roman custom is, but a couple of hours before the Angelus goes for a carriage airing outside the walls of Rome, generally to St. Agnes, where he never fails to enter the basilica to prostrate himself for a quarter of an hour before the Eucharist. Hardly home again, his rooms are crowded with strangers, whom he receives from the Angelus until 9 when he takes a light supper, studies and works up to midnight, allowing himself but five hours sleep. Such is the daily routine of the life of the Cardinal Secretary of State, and we doubt if any man in any walk of life works harder.—American Herald.

A man who values his health, after having recovered from a violent and dangerous illness, can not easily be persuaded to do anything likely to cause a relapse. And shall one who values his immortal soul, after having recovered the health of it by the grace of God, willfully relapse and run the hazard of losing it once more?—Pacific Baker, O. S. F.

The disposition to give a cup of cold water is far nobler property than the finest intellect.—Howells.

"And the wound—will there be any mark left?" "Certainly there will. I have done the best I can, the best that any one could do for it so late in the day; but he will bear the mark of it with him to his grave. We shall have cause to be thankful if that's the worst that happens," and with this he tripped lightly down stairs, leaving the book-keeper on the landing all stunned, with palpitating heart, and growing hot and cold by turns.

CHURCH MUSIC.

Australasian Catholic Record. If it is true that the question of Church music has resolved itself into a question between Gregorian music and everything else, then it is a pity. There is so much good in both that a duel to death between them must necessarily be disastrous to a good cause. To banish figured music, or the best examples of it, from the services of the Church, would be much the same thing as cutting down a tree because the branches prevent the roots from embellishing the landscape. The Gregorian must remain, of course. It would be impossible to replace the best Gregorian by anything approaching it in essential qualities.

Take the "Pater Noster," for example. No one could ever dream of finding the equal of that great strain for majestic grandeur, combined with reverent tenderness of supplication. It is worthy to carry to the throne of God the prayer given to us by the Son of God.

Gounod said of this "Pater Noster," that if he could have had the honor of composing it, he would gladly have given up all he had ever written. Niedermayer wrote a beautiful "Pater Noster," but it is, even in the hands of such a great singer as Santly, only a pale reflex of the mighty Gregorian strain. No great master has left any attempt at an accompaniment, or choral or otherwise. There are organists who differ from the great masters herein. There are many things to be said on their side. I think the best reply to them is that it is useless trying to add glory to the splendour of the sun. The "Pater Noster" is perfect in its majestic simplicity.

There is a pious and ancient belief that on the night of the Nativity, when the wondering shepherds on the hills round about Bethlehem heard the first "Gloria in Excelsis," this old Gregorian chant was the strain that "all their souls in blissful rapture shook." That belief is at all events evidence that reverence for this chant is as old as Christianity. From the beginning of the old tradition, to the words of the greatest master of our time, the chain is unbroken of the testimony to the sweep of its majestic power throughout the ages.

There is a touch of the same power in the "Lamentations;" they, too, are immortal, as are the Gregorian tones. So is the "Exultet," the great Ambrosian chant, which opens the office of Holy Saturday. It is famous, by the way, in Irish story as the first strain of Christian music to strike Irish ears and subdue Irish hearts, proclaiming, on the Hill of Tara, the advent of a superior fire in the hands of mysterious strangers confronting the Druidic reign on its most solemn festival day in the very stronghold of its power.

The Gregorian "Requiem" also is immortal, from the solemn tones of its opening prayer to the last touch of its wonderful pathos, chastened by thoughts of Paradise, and glimpses of the Angels and Saints of God. Nothing like this, however, can be said about the great bulk of Gregorian music. It is a question of the substitution of Gregorian for all music, it must be remembered that much of it is to most ears unsympathetic, and harsh as well as difficult to master, and that a great deal of it does not lend itself to harmony, as Mr. Delany has very justly pointed out in the pages of this magazine.

The claim of the other side is that music has developed since the days of the Gregorian into something richer, stronger, and fuller as a vehicle of expression; certain melodies, of course, apart, which I have endeavored to treat as the immortal part of the Gregorian. The claim may be summed up in the title of "Tone poet." The title is given to the great masters of music in recognition of the fact that they compose great poems resembling the works of the great poets in all essentials, using tones either in substitution of words, or in combination with them, in the latter case attaining the sublimest effects. Familiar examples abound. In Handel's Messiah there is a marvellous air whose theme is "The Man of Sorrows and Acquainted with Grief," who "Was despaired." It is the "Ecce Homo" with which the tone-poet introduces the infinitely pathetic figure of the suffering Christ. At an earlier stage he brings the Baptist before us with his message of comfort and his warning of preparation. Later he presents the Apostle sonorously prophesying the judgment of the world, and makes us hear, at the same time, the fulfilling sound of the trumpet. He sings "Glory to God," and the Heavenly host defiles before us in shining ranks, "Castorum acies ordinata," terrible in power. In stately motion of measured tramp, acclaiming "the Lord" with enthusiasm triumphant. He declares "I know that my Redeemer liveth," and there is no resisting the soft voice of the glad Archangel rising on the wings of the Seraphim in sight of the assembled world. Another of his messengers lifts up his voice "Thou didst not leave his Soul in Hell;" we see the grave face and the solemn figure rising majestic after the sacrifice, and

we face the presence of the fundamental truth.

In Israel the same tone poet takes us into Egypt with him; he shows us the persecuted people; makes us hear the noise of their groanings; shows us "the smoke of their torment." The plagues pass one by one, the flies fill the air with their restless buzz, the hail rattles on the house tops, and bounds along the streets incessant; there comes across the dark face of night the awful wall of mothers mourning. The drama hurries on; Israel flies out in great multitude towards the desert, crosses the sea, stops under its cloud to look back, and, lo, the tragedy of Pharaoh and his legions!

"The Lord is a man of war." Bold voices shout sonorously; the hurrying instruments fitting the feelings of the awestricken spectators, while "Pharaoh's chariots and his host" are overwhelmed, and "his chosen captains are drowned in the Red Sea." The awful scene closes with the loud shouts of the spectators proclaiming how "the Lord had destroyed" the horse and his rider "in the vehement waters, swirling and tossing and surging before our very eyes in the most vivid of tone pictures.

When Haydn cries out, as he will do "the last syllable of recorded time." The heavens are telling "The glory of God," they do tell gloriously—"Ring out ye crystal spheres, Once bless our human ears, If you have power to touch our senses so, and with your silver chime Move in melodious time, And let the bass of Heaven's deep organ blow, And with your unconfined harmony, Make up full concert to the angelic symphony."

Such is the great chorus of the creation.

A great effect in the beginning of that work—"Let there be light"—it raises expectation—"and there was light"—it is a shock of electricity. At this point on one occasion, when Haydn himself was conducting in Vienna, the audience stopped the piece with their enthusiasm for some minutes. As the noise was subsiding, Haydn pointing upwards, shouted, "It came from above."

In this oratorio fine passages of declamation abound, of which the greatest is the incomparable "In Native Worth," which describes the creation of man. It suggests the first words of the invocation—"Deus qui humane substantiam dignitatem mirabiliter condidisti," as vividly as the "Messiah" suggests the second, et mirabilis reformasti.

Thus, consideration of the oratorio brings us naturally to the Mass. Here we find the highest possible themes for the inspiration of the tone-poet. And they have the advantage of the condition precedent, that he writes for an act of public worship. The condition ought to spur him to the greatest efforts.

It does, and we need not wonder when we consider the gifts of these men. How do they work in fitting great themes to music, which has been described—a little optimistically perhaps—as "man's stuplest and most natural speech?" The most prolific of composers—Schubert—gave us a glimpse on one occasion. It was at the beginning of his career, when he was playing second violin in one of Mozart's symphonies—"I can hear the angels singing," said the boy-Handel, in the maturity of his powers, conveyed the same idea more loftily, when he said as he finished the Italian Chorus, "I did think I did see all heaven before me, and the great God Himself." Even the pleasure-loving Rossini, in his old age, looking over his "Stabat Mater," burst out with "He who wrote the Stabat Mater must have had faith." Much of that great work is rather dramatic than religious, but there is much in it to sustain the unexpected verdict of its composer. There are, to wit, the solemn opening chorus, suggestive of voices in the gloom of the hill of Calvary; the, in places stupendous "Inflammatus," with its great phrase, "In die judicii;" the profound opening of the "Fac ut ardeat," and the exquisite "Quando Corpus," with its contrasting phrases and wierd, walling effects.

Another thing there is to be considered—"Beauty in art," says a distinguished authority, "is not a thing so poor and finite that it can be exhausted by one man's life, and its prizes fall not as though by lot to any one elect, its light is rather split up into a thousand rays, the reflection of which is cast into our enraptured eyes, in many forms, by the great artists put by Heaven into the world."

"Many forms" is the key-note of this description of the length of art and the shortness of life. Improvement is going on from lustre to lustre, and from age to age: one generation builds upon the ideas of another; new treatment of old ideas grows by development; great schools are formed with transition periods between.

"Quot homines tot sententiae," the old rule has varied illustration every day; its working can be traced in the history of music. Palestrina, in his day, took by storm the world of Church music, wearied of Gregorian, and scandalized by the substituted fripperies. When the severe Germans, who had in the whole sphere of music followed unwillingly in the steps of Mozart, were in the ascendant, Rossini came to Vienna, and though the men in occupation denounced him as the colourist who had the sensuous tints of Titian without his soul, he, in turn, took the world by storm. When the new school came which culminated from Bach, by way of Weber and Schubert and Liszt, and above all, through Berlioz, the daring innovator, whom the caricaturists depicted as killing with brass and destroying

with cannon—when the new school thus developed culminated in Wagner, his music was scorned. Many called it the "music of the future," in the same spirit as the good priest who wanted his congregation to enter their musical efforts until they got to Paradise. But this master, in his turn, also ended by taking the world by storm. It was recognized that the art had reached another and richer level. And now in the last days of the century comes the brilliant young Italian priest, Perosi. Melodious he is, in the capitals of the nations, he, too, is taking the world by storm. He is accepted as linking together the old and the new with new ties. He has taken for an oratorio the great theme of the Redemption. Handel was supposed to have exhausted that theme in the last century. Spohr proved the falsity of that idea early in this. Gounod renewed the proof the other day. Now Perosi shows that the subject is unexhausted, because it is inexhaustible.

Thus, in the Mass music we have many treatments. One master appears to the majesty of God, and his "Kyrie is majestic;" another to his infinite pity, and his "Kyrie" is tender; another remembers that the Kingdom of Heaven is taken by storm, and he throws a great multitude on his canvas, lifting up loud voices in supplications, uttering cries that drew blood.

In the "Gloria" one gives us the picture of a saint in ecstasy accompanied by angels covering the Meditation in hushed awe; another brings before us a bright herald proclaiming the glad tidings through a trumpet; another conceives an army shouting in the delirium of victory. But after the opening all unite in the tumultuous joy of praise and glorification, and the solemnity of adoration.

In the "Gratias" all express the idea of thanksgiving, and they do it, each after his manner. In his twelfth, Mozart is the essence of tenderness; in his third, Haydn is vividly emotional, the orchestrations hurrying the theme with joyous abandonment of soul. In his sixteenth, his expression is stately as well as tender, refined withal, and diversified with changing harmonies typical of the infinite variety of the subject.

"In Qui Tollis" all are suppliant. One with a majestic prayer pealing through the vast spaces of great Cathedrals, with the kneeling people in occasional choral response. Another leads us through "The Valley of the Shadow;" on all sides cries resound and invocations: "Qui Tollis;" "Qui Sedes;" "Suscipe," rise up out of the dark places in incessant confusion of impotency. Another presents us with a great psalm floating solemnly up through the aisles of great forests, and all end in triumphant acclamations proper to the words ending the great hymn.

In the "Credo" every composer recognizes that Faith is the leading idea. The leading feature of all the treatments is, therefore, the emphasis which belongs to an Act of Faith. At one extreme is Gounod's Credo of "St. Cecilia," massive, stately, majestic; at the other the Credo of Mozart's "First," known to musicians as "The Fiery Credo." An intense burning profession, this latter, in which the great dogmas succeed each other, clear in outline, glowing with color, in a procession of amazing vigor and power. Both are, in emphatic profession a healthy downright, the same, though they differ in every other respect. Between the two lie endless variety of musical mind and matter—you have severity of style suggestive of the cloister, declamation, stately and majestic, zeal hurrying on with steps almost as rapid as the lightning and not less clear—you have great vocal masses in unison, sustained by the melodies and progressions of the orchestration; and you have noble curves of melody intertwined, borne on the surface of a flowing stream of harmony, the figures ever changing with subtle modulations like the eddies on a broad river current—you have the pomp and swing of military pageantry, and you have the modest simplicity of a nun's choir; in short, you have one faith and an infinite variety of expression.

So with the "Incarnatus," one master gives a picture of reverent angels murmuring the words in adoration and thankfulness; another shows us one crying in the wilderness, and there is in his voice a plaintive wail, foreshadow of the Passion; a third conjures a spirit of tender grace, whose deep feeling of awe is tinged and lightened with joy, like the solemn grey of morning clouds tipped with the advancing "Orient pearl."

Well-known examples of these three effects are Gounod's St. Cecilia, Mozart in No. 12, Haydn in every one of his masses.

The "Passus" is, withal, funereal, all ending in the hush of solemn dirges. The treatment throughout is rich and varied. Here, the wailing of mourners tells the story; there, are heard shouts of execration for Pilate; now it is grief in broken accents; and, again, there are notes of horror at the crime of the Jews; all show us the road to Calvary with living pictures, and end at the sepulchre with reverence.

Triumph follows for the Resurrection; there is statelyness for the second coming of Christ, with the pealing of the trumpets of judgment and the marshalling of the living and the dead; the recognition is emphatic of the Holy Ghost, *Qui loquutus est per prophetas*, and the great edifice of the Church rises before us in the noise of fervent acclamation.

The "Vitam Venturi Saeculi" is the climax of the Credo, and is so treated. Sometimes it is a single voice, as of an Archangel proclaiming, and often the herald is intensely yet reverently joyful; at others we hear the voice of mankind: Old men and babes And loving friends And youths and maidens gay. And when the chorus has by successive entrances reached its full vocal mass, it gradually dissolves into the hush of ecstasy. And, again, it is the spirit of joy organized in every variety of gorgeous triumph, coming with vigorous repetitions to splendid end. In the "Sanctus" the two leading ideas are the Holiness of the Lord God of Hosts, and the splendour of His glory filling the heavens and the earth. All the great masters present them clearly, the gayest spirits among them who are invariably subdued to the solemnity of the first, run riot in the energy of the second, and none lose the note of reverence in either. For the rest, the styles differ from severe simplicity, as of Gregorian, to the most passionate devotion, and there are often the richest choral and orchestral effect. The "Benedictus" has every where a note of tenderness and welcome. One composer seizes it with grave simplicity of heart, and you have an "Angel's Psalm;" another takes you into the fields, out in the summer air, and you hear the streams, birds, rustling leaves, in harmony with the master's delicate treatment of the theme. It is an exquisite pastoral. The "Agnus Dei" has the same ideas as the "Kyrie," and in presenting the two first invocations the majority of composers vie with each other in their prayerful recognition of the fact. In the third, however, the variety of their treatment is greater than in their handling of any other theme. On one side is the tenderest of prayers for peace, recalling often the immortal description of sleep as "Nature's Soft Nurse." On the other we have the loudest demonstrations of triumph. The latter treatment is correct from the musical point of view, which justifies a striking finale for a great work, but as a departure from the meaning of the words it is incongruous. The practice has been ingeniously defended as depicting the joy of devotion firmly grounded on the promise, "Ask and you shall receive." For the festivals of the saints it may be held that this treatment of the "Dona Nobis" is a prayer for the peace attained by those who now are the Church triumphant. While in favor of the musical defence is the fact that the great festivals of the Church following, as they do, periods of fasting, penance, and supplication, are legitimate occasions for a triumphant finale. It gives strength to the plea that the triumphant treatment completes worthily the series of meditations on great themes presented by the musical portion of the service. This is, of course, the key note to the music of the Church, which is primarily and wholly intended as an aid to devotion. The plea, however, amounts to no more than a claim, that if ever the incongruity is to be allowed in the Dona Nobis, it can only be when certain conditions are present. A word about the practical part of the subject. The first essential is the selection of the music. In the vast quantities of masses, motets, antiphons, psalms, hymns, litanies, there are instances of music unsuitable from various causes—triviality, meretriciousness, want of devotion, these are easily recognizable and should be vigorously excluded, by application of the key which is "aid to devotion." Then there is the sense of proportion, which restricts music to its proper occasion, and remembers the resources at command. The third indispensable requisite is practice. From the sublime to the ridiculous is but one step, and individual and choirs who attempt the sublime without sufficient rehearsal, invariably make that step. Practice must be considered in the widest use of the word. It should be not only regular rehearsal of any particular work, but it should include home study, not only of particular works, but of music generally. Thus only can singers keep their voices in order and choirs become masters of comprehensive well learnt repertoires. On the one hand the musicians must be selected in some degree; on the other, their conductor must understand his music and be able to train his people to the right expression of it. If you can get phenomenal voices, with great instrumental artices, and a genius to conduct them, and write for them, so much the better. But these are not essential. Study and regular rehearsal rightly directed will enable average musicians under fairly competent conductors to present great works worthily. H. A. Loughnan.

HOW WE SHOULD ACT WHEN ATTACKED.

In a Sunday sermon delivered from the pulpit of his cathedral, Cardinal Gibbons reviewed some of the trials to which Christ was subjected by unjust critics and calumniators, and drew therefrom a lesson for the guidance of humanity under similar conditions.

"We are all followers of Christ," said His Eminence, "and we must make up our minds that we cannot get along in this world without occasionally feeling the sting of calumny. The more upright your life and the more steadfast you are to the principles of religion or to your business, be it what it may, the greater will be the calumnies and slanders of the envious. A small, mean man takes great delight in attacking the prominent that some of their glory may be temporarily reflected on him."

"Now it is well to consider how we shall act when thus attacked. The easiest and safest way is to take no notice, avoid losing your peace of mind and, above all pray for the slanderers. It is heroic, I will admit, but it was an innovation of Christ, and in following in His footsteps you cannot go wrong. Your peace of mind is of as much value to you as the jewels and money you so securely guard. Why not, therefore, bar out those calumnies and slanders and not let every little tale disturb you? The words of men are fleeting; the judgment of God is final and just. Rest content in this knowledge."

"All men are liable to be misrepresented. Even Paul was the victim of the tales of the envious, not only among the heathens, but also among the Christians. He bore his trial with saintly fortitude. He did not grow angry; he did not cry out from the housestops his innocence. He rested his case on the knowledge of God's justice."

"It was Shakespeare, I believe, who said, 'Conscience makes cowards of us all,' but I believe that the fear of public censure makes greater cowards of us than conscience. Would that conscience had more place in our daily life. When the calumniator assails you and your conscience tells you the charges are false, remember that this same still voice may remind you of other misdeeds unknown to men, but known to God."

"God in His wisdom may often permit us to be unjustly assailed in order to rouse within us the spirit of religion and humanity and cause us to listen oftener to conscience. Make it a rule of life, my brethren, always to disregard the unjust censures of men, but tune your ears to the faintest whisper of conscience."

SOBRIETY.

As men have come to look on the whole question of alcoholic drinking more rationally they have become more temperate. Drunkenness has decreased proportionately. At public and private dinners the consumption of wine is very much less than it used to be, and even in the saloons themselves the tendency to excessive indulgence shows a marked decrease. People are learning from scientific investigation that the craving for drink, once acquired, leads to a nervous disease very difficult to cure, and of destructive consequences morally and intellectually. The growth of the drinking habit in a man is regarded anxiously both by his friends and himself. The exhibition of intoxication, once viewed tolerantly, is now accounted disgraceful, or pitied, as indicative of a deplorable disease. Modern life requires sobriety in all workers more and more.—New York Sun.

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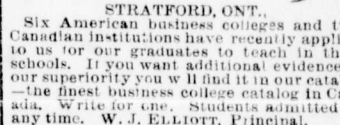
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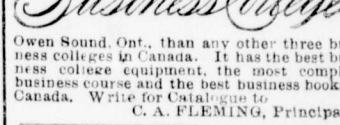


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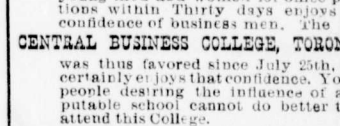
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London, Saturday, October 7, 1899.

Our subscribers in the Ottawa district are hereby cautioned against giving money to a man named Smith, who represents himself as an agent for the CATHOLIC RECORD.

PRESBYTERIANS ALARMED.

The Presbyterians of the United States are in alarm at the statistics of their increase for past years, as it has been discovered that the net increases form a series of downward steps. In 1894, according to the figures given by the Outlook, 40,000 persons were added to the Church. In 1895, 26,000; in 1896, 20,000; in 1897, 17,000; in 1898, 14,000; and so far in 1899, 8,500. At this rate the increase will soon disappear entirely.

ENGLAND AND DIVORCE.

The number of divorce petitions is increasing greatly of late in England, though it has not attained the large dimensions which have alarmed thoughtful people in the United States. There are this year seven hundred and twenty petitions for absolute divorce throughout England, as against six hundred and eighty-three in 1898. As the year 1899 was not three-fourths past when the number was computed, it may be expected that the excess for the present year will be surprisingly large. It is the natural result of increasing the facilities for divorce that there should be a large increase in the number of petitions, and also in the number of divorce decrees issued. Two-thirds of the applications for divorce are presented by husbands, and the other third by wives.

A REMNANT OF PAGANISM.

The Lower House of Convocation of the Church of England has carried a resolution which is now before the House of Bishops, to the effect that a new form of burial service be provided for cases of cremation. The practice of cremation is becoming more frequent and popular and the proposition is to meet this phase of burial. Cremation, however, is not a new thing in the world's history, as it was frequent among Pagans during the early ages of Christianity, but Christianity abolished it as symbolizing the heathenish doctrine of the annihilation of the soul. Perhaps as it is now to be used among some Christians, the most appropriate change to be made in the burial service for the case would be to leave out all reference to the resurrection of the body: then the doctrine would accord with the symbolism of cremation.

THE USUAL RESULT.

The Theosophists, who have introduced the absurdities of the Pythagoreans and Buddhists into this country as the basis of their faith, have met with the usual fate of sectaries, and are now split into three societies in America, each of which claims to be the true Theosophical system. The London Light gives the information that the first split occurred when Mrs. Annie Besant, the prophetess of the society, made serious charges against the American Secretary, Mr. Judge, who was sustained by the Americans generally, who formed then an independent society. A minority followed Mrs. Besant then. After the death of Mr. Judge, Mrs. Tingley was made the absolute head of her section by a convention at Chicago, with power to expel members without even a trial. This absolutism was offensive to another minority, who made Dr. Buck their leader, and formed the American Theosophical Society. Mrs. Tingley's section is called the Universal Brotherhood, and the other section of the society goes by the name of the International Theosophy Society, of which Colonel Olcott is the American head.

People have no right to make fools of themselves unless they have no relations to blush for them.—Haliburton.

REVERENCE TO THE BLESSED EUCHARIST AND SACRED VESSELS.

Subscriber of Chatham, N. B., asks: "What should a layman or woman do in regard to the Blessed Eucharist which is in the Tabernacle of a Church, and to the sacred vessels, as the chalice and ciborium, if the Church be on fire, and there be no priest at hand to move them to a safe place?"

Answer. It is the usage and law of the Church that the Blessed Eucharist is to be administered and handled only by priests, and under certain circumstances by deacons to whom the authority of doing this has been given.

Nevertheless, the faithful in the early ages of the Church were allowed to take the Holy Eucharist to their houses, and to communicate themselves. St. Ligouri says: "This was permitted on account of the necessity of the case."

The necessity arose from the fact that the Church, being then under persecution, it was frequently difficult or impossible to have recourse to a priest from whom this most Holy Sacrament could be received in the usual manner.

It will be understood from what we have said that the precept forbidding any who are not in holy orders to touch the Holy Sacrament of the Eucharist with their hands, or to bear it from place to place, is an ecclesiastical precept, for the better reverence of that Holy Sacrament, and the will of the Church in making this law is to be regarded. Hence in the case when the Blessed Sacrament is exposed to a great irreverence, such as being in an unclean place, or exposed to a fire, theologians interpret the will of the Church to be that a lay person should remove it respectfully and reverentially to a safe and proper place when there is no priest at hand to do this.

But it is to be remarked that it is commanded to be in the state of grace when the Sacrament of the Blessed Eucharist is handled or touched. Hence, if the lay person who is about to rescue it from irreverence be in a state of sin, he should at least make a sincere act of perfect contrition before so doing, in order to reconcile himself with God, and to put himself into the state of grace.

What we have said of removing the Blessed Eucharist is true also of the sacred vessels which are used to contain that Holy Sacrament. In the case in point they may be touched by lay persons, if necessary, and put into a place of safety. But usually these vessels are in cases or coverings, which make it unnecessary actually to touch them in order to bear them away safely.

MORMON MISSIONARIES.

The Mormons appear to be making a desperate effort to extend their control over some of the States where they have hitherto had no foothold, and in the present disorganized condition of Protestantism, with no firm or fixed faith in any form of Christianity, it would seem that they are likely to meet with some success. A few evenings ago six Mormon elders appeared suddenly near Cadillac Square, opposite the City Hall, and in the very heart of Detroit, and standing shoulder to shoulder, sang one of their hymns, attracting a large crowd. A German who was present made an attack upon their doctrines from a Biblical standpoint, and two other debaters soon took part in the theological controversy which arose out of the situation, but no one of all the disputants agreed with any other, and considerable disorder arose out of the discussion. The Mormon elders avowed their belief in the lawfulness of polygamy, and said that the laws against it in the United States are unjust. They maintained that a man should be allowed to have as many wives as he can support.

Apropos of the presence of Mormon elders in the city, a representative of the Detroit Evening News interviewed on the same day Mr. T. W. Whitley, Salt Lake City, a grand representative of the Odd Fellows' Convention in attendance at the Oddfellows' Convention which was being held in the city, in regard to the present position of the Mormons.

Mr. Whitley, it is said, has a deep-rooted hatred for the followers of Brigham Young and the teachings of Mormonism. He declares that the Mormons are intensely indignant against the United States Government for repressing polygamy.

He said:

"He was present in Salt Lake City on that memorable July 4, when the United States flag was lowered at half-mast by the fanatical Mormons, to show their contempt and disdain for the Edmunds-Tucker law which had just passed Congress."

This was the law by which the

United States Congress prohibited the practice of polygamy. It was on the understanding that this law should be obeyed that Utah was admitted to the dignity of statehood.

In regard to the manner in which the Mormons received news of the passage of the law, Mr. Whitley said:

"Salt Lake City was in a ferment that day, and it is a wonder that there was not bloodshed. The Mormons acted like crazy men, and the lowering of the flag to half-mast was the culmination of their insanity. Finally a large crowd of gentiles, and I was among them, forced the Mormons to put the flag back to the top of the mast. The Mormons were so mad to think that the Edmunds-Tucker law should have passed that they could have committed murder, and meetings were held in all parts of the city, which were addressed by their leaders."

"There is no use trying to gloss over the condition of things in Utah. The Mormons are trying with all their energy to revive polygamy, and in spite of their vigorous denials there are many who practice it. Formerly the Mormon element was held in check by the liberal party, which included both republicans and democrats, but now the gentiles have split on party lines and the Mormons have full control of the State Government."

Mr. Whitley hopes that Brigham Roberts will not be allowed to occupy his seat in congress, as it would be a virtual recognition of polygamy to permit him to do so.

Brigham Roberts here spoken of is the member elected to Congress by that district of Utah which comprises Salt Lake City. He is an avowed polygamist with three wives, and he openly proclaims that he will defend the practice of polygamy in the hall of Congress, notwithstanding that it is forbidden by the laws of the United States. There is, however, a strong agitation on foot to have him excluded from sitting in the House of Representatives.

THE SCHOOL QUESTION IN WINDSOR, ONT.

The announcement made by his Lordship the Right Rev. Bishop McEvay, to the people of Windsor, on his recent visit to that city, in reference to the school system there existing, has been the occasion of some discussion; and one of the Catholic Public School Trustees, in an interview with a representative of a Detroit paper, has openly declared his opposition to the proposition of his Lordship to establish Separate schools or at least a Separate school there under the provisions of the Separate School law.

For the information of our readers in regard to this matter we must here state that the schools of Windsor are in a different position from those of all the other cities and towns of Ontario.

Instead of Separate schools being established, there is but one Board of Public School Trustees, who manage and control all the schools of the city under the general provisions of the Public Schools law.

By a friendly arrangement which has existed for many years between the Catholics and Protestants of the city, two school houses are set apart for the education of the Catholic children, the others being conducted as Public schools for the Protestant children.

The two Catholic schools are in practice managed and controlled by the Catholic trustees of the Board, who are at the present time five in number, out of eighteen, which is a fair representation in proportion to the Catholic population.

These two schools are fairly conducted as Catholic schools, excellent Catholic teachers being employed in them, and Catholic instruction being given to the children just as if they were Separate schools managed under the Separate School law.

As we understand the matter, his Lordship the Bishop has not one word to say in disparagement of the manner in which the schools have been hitherto managed, and he admits fully that the Protestants of the city have acted with the greatest liberality, and have exhibited remarkable good-will toward their Catholic fellow citizens, recognizing the just rights of Catholics to educate their children in accordance with Catholic principles.

If there were any certainty or security that the present state of things would be continued permanently, we feel certain that his Lordship would have made no objection to its continuance; for it secures what the Catholics of Ontario have so earnestly contended for—the Catholic education of the rising generation. But this is precisely the point in the Windsor school system which makes it fall short of what is to be desired. Notwithstanding that it has been in existence, and has worked very satisfactorily so far, it has not the element of permanency, and it is well known by all that it may be overturned at a moment's notice by any ratepayer who may at any time be actuated by the feeling of

hostility to Catholics to disturb the existing conditions. The majority of the people of Windsor may still be tolerant and friendly, and disposed to continue the amicable and just management of the schools as they are now conducted; but there is no community in which maliciously disposed people do not crop up from time to time; and this is the danger which is constantly impending, like the sword of Damocles, over the Catholics of Windsor. It is not requisite that there should be any large number of the citizens desirous to upset the present arrangement, for a few may do it, or even one ratepayer who may undertake the matter resolutely, because the existing arrangement is not in accordance with the laws of the Province. Surely, as our revered Bishop remarked, the interests of one thousand school children should not be left in so precarious and unsettled a position.

The trustee to whom we have already made reference says:

"We were just congratulating ourselves that we had solved the vexed school question in Windsor, at least, when this bomb (the Bishop's pronouncement) was thrown in our midst."

This mode of speaking is certainly not duly respectful to the Bishop of the Diocese who is the guardian of the Catholic faith, and on whom it devolves to protect the faith of the little ones of his flock. The Bishop has spoken for their best interests, and his weighty words should not be thus lightly treated.

We are told in the same interview that "Bishop McEvay said that our (Windsor) school system is at the mercy of any person who may see fit to assail it."

Yes; and this statement is admitted on all hands to be correct. It is not a satisfactory answer to this to say, as the gentleman who held the interview said:

"Would it not be just as well to wait until it is attacked, and not commence breaking up what it has taken years to accomplish? The same remedies will be at his (the Bishop's) disposal when the present school system is endangered as are now available. Why not wait?"

To this we answer, that the longer the remedy may be deferred, the greater will be the difficulty of applying it.

The Catholics of Windsor, equally with their Protestant fellow citizens, have co-operated in contributing toward the erection of school buildings and the supplying of the schools with furniture and equipment, and a just proportion of these properties belongs in equity to the Catholic body, but not by law. It is evident to any one who gives the situation the smallest consideration, that, by deferring the matter, the equitable claim of the Catholics of the city will be larger as the population and prosperity of the city increases, and the difficulty of coming to an equitable settlement of the claim will be increased to the same extent. An amicable settlement may be possible now while a good understanding and a good feeling exist between all sections of the people, but it is not likely that such a friendly settlement will be made when the time arrives which is virtually prognosticated by the respected gentleman who accorded the interview already referred to, namely, when some persons will in hostility attack the present arrangement. The very existence of such hostility will be an obstacle to a friendly agreement, and therefore the arrangement should be made while all parties concerned are of a friendly disposition toward each other.

In the reported interview we find also the following statement:

"Our local priests are reported to have said that Catholics do not desire Separate schools, but want the title to the two schools which are now used by Catholics. The priests overlook the fact that these two schools were paid for by public money, and must of necessity remain the property of the public. Should there be a separation, the title to the Catholic schools would be vested in the Catholic School Board, and not in the Catholic Church as they seem to desire."

We cannot undertake to deal with or to explain language which is attributed to the "local priests" so vaguely that it is admitted to be a mere unauthorized rumor of their "seeming" desires. The proposal of the Bishop is not at all vague, but is perfectly practical. His Lordship urges that an equitable arrangement be made with the Public School Board in regard to the present school property; and if such an arrangement cannot be reached, he proposes to place in the hands of the new Catholic School Board property which is at his disposal, for the purpose of starting a Separate school. The question in whom would be vested the title to the school house, that is, whether in the Church or the School Board, is a secondary matter, as in either case it would be the property of the Catholic people. We have no doubt the title would be equitably arranged, and that in arranging it due consideration would

be given to how the school property might be acquired, that is, whether by agreement with the Public School Trustees, or by opening the school on what is already Church property. It is to be remarked that nearly all the Separate school houses throughout Ontario are vested in the Trustees, though in some cases, where the Church directly furnished the school sites and built the school buildings, it is vested in the Church. It appears to us to be premature to discuss now how the title would be fixed in the case of Windsor if his Lordship's suggestion be acted upon. This is a matter which can be satisfactorily arranged when the proper time comes.

The next matter on which the gentleman who was interviewed touched is the heavy tax which would necessarily have to be levied upon Catholic ratepayers in order to maintain Separate schools in Windsor.

According to his statement a tax of 7 mills on the dollar is now levied for school purposes, and he prognosticates that it would be necessary to levy at least 10 1/2, and probably as much as 14 mills on the dollar on the Separate school supporters if the Separate school system be inaugurated.

The Separate school system is not an unknown thing in Ontario, and hitherto prognostications of this character have not been verified, and we fully believe that they will not be verified in the case of Windsor. It has been found possible to conduct Separate schools in an economical manner without impairing their efficiency; and by taking pattern from other cities and towns we have no doubt the Catholics of Windsor will be able to secure efficiency with economical management. In fact, throughout the Province, it is almost universally the case that the Separate schools are efficiently conducted with a tax equal to that levied for the support of the Public schools. In St. Thomas, the former parish of the Rev. Dr. Flannery, now pastor of Windsor, the Separate school tax is actually less than that levied by the Public School Trustees, and the schools are at the same time excellently conducted.

But even if a slightly greater tax were needed, so great is the benefit of having Catholic schools under the actual control of a Catholic Board, that it would be well worth any sacrifice which the Catholic people might find it necessary to make in order to attain this end. It is only by doing this that Catholic text books can be used in the schools freely. An admirable series of Catholic text books has been prepared, which has been approved and recommended by the Education Department; and it is only by working under the Separate school law that these books can be used without hindrance. This is, of itself, an advantage which cannot be too highly prized and we are confident it will be duly appreciated by the Catholics of Windsor. This is a matter, however, for after consideration.

The same learned gentleman who was interviewed is as well versed in Canon law as he is in Public and Separate school law, and tells us the scope of the Bishop's jurisdiction in this diocese. In fact he is on friendly terms with His Holiness Pope Leo XIII., who must have informed him that he made an exception in the case of the Bishop of London and limited his powers!

We do not wish to interfere in this matter, but we did think that every Catholic in the Province of Ontario, which includes Windsor, knew that wherever Separate schools are established no priest has power to give the sacraments to those Catholics who are recalcitrant in this all-important matter. Even in the hour of death the rebellious and stubborn Catholic cannot be absolved.

The Bishop may dispense in individual cases, on account of distance, or any other reasonable cause.

We find it difficult to understand how a Bishop teaching ordinary Catholic doctrine can be accused of creating a crisis, a sensation, etc. It would seem that some Catholics of Windsor have rather strange ideas of the duty of a Bishop when they object to his teaching the plain, simple truth. If the Public School Board had the right by law to grant privileges to the Catholics of Windsor, and had the power to bind their successors, it would be another affair; but they have no such power. We have no right to be generous with what does not belong to us, and the Public School Board of Windsor cannot give powers they do not possess; and therefore when they grant permission to the Catholics of Windsor to have the crucifix in the school room, they are doing what they have no legal right to do. This is clearly what the

Bishop intended to convey when speaking of crucifixes.

The Bishop is merely the guardian of the Catholic faith in his diocese. He does not own this faith. He has no right to be generous with it, or to minimize or compromise. He is bound by his oath of office to transmit the Catholic religion to his successor as far as he can in all its fullness, and surely as the schools are the battle-grounds chosen by the enemies of this faith at the present day, the Bishop is bound to protect the faith of the little ones by every lawful means.

THE CHURCH AND THE JEWS.

Much has been said during the progress of the Dreyfus trial to the effect that anti-Semitic feeling or race-hatred against the Jews has been one of the chief causes of the virulence exhibited against the accused by the French people.

The statement has been formally made by the Rabbi Franklin, of the Jewish Temple Bethel, Detroit, at the close of the Yom Kippur, or day of humiliation services in that city.

A few days after it was announced that Dreyfus was for the second time found guilty of the crime of which he was accused, the Rabbi gave expression to his sentiments on this point in terms very similar to those which have been uttered by many newspaper writers on the same subject.

The Rabbi said:

"France, on whose soil the blood of heroes has run in rivers, is to day in the eyes of the civilized world, an object of detestation, scorn and malediction. She has stamped herself unworthy of a place in the councils of great nations. The scarlet letter of shame is branded upon her breast. A week's passage since the announcement of the shameful verdict that in the judgment of all good men was the crowning act of infamy in a world tragedy the like of which the world has seldom witnessed. Let us sorrow that in this eve of a dying century, a great nation has turned its face backward; let us pity poor France whose honor is gone, and upon the pages of whose history a record of sin and shame has been indelibly written."

"That race hatred and religious prejudice have had most prominent parts to play in this awful tragedy is beyond question. The truth is that what prompts the outspoken hatred of the Jew in Europe is not that his religious beliefs are obnoxious, but that his success as soldier, statesman, scholar, artist, and financier are exasperating. Thank God that in antagonism to this latest miscarriage of justice, the Jew does not stand alone. A world stands by his side. It is therefore not meet that the Jew as a Jew should attempt retaliation for this great wrong. Yet to be silent is to acquiesce, and though we do not retaliate as Americans and lovers of liberty, it is our duty to protest against the fulfilment of the sentence passed by a corrupt tribunal."

The Rabbi does not indicate by name the Catholic Church as having had any share in the so called persecution of Dreyfus, but he shows plainly enough that he attributes to the Catholic Church the "race hatred and religious prejudice which have had most important parts to play in this awful tragedy." There has been also a disposition manifested by many journals both in Canada and the United States to throw the whole blame of the anti Dreyfus feeling upon the "Catholic Church" and the "clericals," and especially upon the Jesuit Society.

A recent editorial in the Toronto Mail and Empire said:

"In France there has been a revival of the bitterness that in the early ages led to the banishment, torture, and persecution of the Jews wherever and whenever possible, and a feeling, similar though happily less intense, has been displayed in other countries of Europe."

The Montreal Witness speaks in a similar strain, but it is a little more outspoken in attributing the "persecution" to the influence of the "clericals," and in an article which appeared in that journal a few days after the second conviction, it said that

"The French army, the colonial party, the clericals, and indeed all the anti Dreyfusards, except, apparently, the Jew haters, who keep silence, are urging the Government to grant a pardon to Dreyfus, which is peculiar, to say the least, since only a few days since he was represented by these same people as a treacherous beast worthy of nothing but infamy."

The theory of the Witness is that these persecutors of the unhappy Jew were thirsting for his degradation and punishment, if not for his blood, because he is a Jew; but because of the general indignation of the outside world against these persecutors, on account of their having been the cause of "this failure of justice," they are now content that he should have been branded a second time by an adverse verdict, and then acquitted, so as to ally the general indignation which the outside world has expressed against the clerical and other plotters.

The Witness adds:

"The Pope is anxious, as he well may be, in the affair, that the French clericals drop out of sight as soon as possible."

This innuendo method of making accusations, which the writer dares not state openly, is the most despicable style of calumny, because it is the most cowardly. There is not the least ground for the statement that either the Pope, or the clericals, meaning, we presume, the Catholic clergy and the laity who are loyal to their religion, are especially the enemies of

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LIII.

We have seen that the Franciscan Rule treats the neglect of any precept (not being a wanton neglect, of course) as an irregularity, but not as a sin, not even as a venial sin. Nor does it appear to give the superiors power to convert it into sin by giving to the precept an added stringency. The Dominican Rule refuses to make such a neglect a mortal sin, but implies that it may be a venial sin.

Nevertheless, says St. Dominic, there are three classes of precepts "which bind up unto mortal sin." These are: (1) All the precepts of Scripture. This simple provision at once disposes into thin air the malevolent misinterpretation of Littledale and other assailants on this ground of the Jesuits and of Rome. Assuredly, as they would allow, not only do not all the precepts of Scripture bind to the commission of sin, but not one of them which does not present itself, in its time and place, as a solemn duty before God. Not the observance of it, but the neglect of it, is sin.

Now what excuse can Littledale have, or any one else, for not knowing this simple fact, which of itself settles the whole controversy? There can be no excuse. Before bringing their fearful accusation against more than half Christendom, they were solemnly bound to search the whole range of Christian antiquity, from the time when this formula obligate ad peccatum or obligationem ad peccatum inducere first appears, and to trace it down through every instance of its application, until its sense is established beyond possibility of doubt. They were bound at first to assume for it a moral and Christian meaning, and having done so they would have found their assumption confirmed by every fresh instance of its occurrence. However, let us postpone personal remarks and examine further.

(2.) The next class of precepts which "bind up to mortal sin" are: all the precepts of the canon law, that is, of course, all the precepts of this which are still in force, and which apply to a Dominican. Now even a Bason Orangeman, unless quite out of his head, will allow that not one precept of the canon law sets out to command Catholics to sin. Everyone gives itself out as being, then and there, something which it is a virtue to fulfil and a sin to disobey. Moreover, the extreme Protestant will allow that most of the canonical precepts are morally innocent, and many of them morally commendable. To translate therefore obligate ad peccatum as signifying "to bind to commit sin" would be here as meaningless as in the former case, though not quite so monstrous. The sense here also is perfectly plain. These precepts of the canon law which are still in force bind Catholics in general, but many of them may be held to bind them at most only sub levi, under pain of venial sin, obligant ad peccatum veniale. So far they bind every Dominican also, simply as a Catholic. St. Dominic, however, wishes his sons to be under a still stricter obligation to the canon law. Accordingly he provides that every Dominican who consciously transgresses a now binding canonical precept which applies to him, is even where another Catholic might only be condemned sub levi, condemned, by virtue of his Rule, sub gravi. Obligat ad peccatum mortale. "He is bound up unto mortal sin."

We see that by this time the meaning of "obligate ad peccatum" is perfectly ascertained. Moreover, neither St. Francis nor St. Dominic finds it all necessary to explain the formula. Of course he had no need to explain what, as Doctor Edward Steltz, after full examination, assures us, is in use throughout medieval theology, and always in the same sense: "to bind up to the point of sin it disobeyed."

(3.) The third class of Dominican precepts which bind up to mortal sin is found in the commands of superiors, if enjoined under threat of excommunication or in virtue of holy obedience. Nevertheless even these solemn commands, if given unadvisedly, or angrily, not only do not bind up unto mortal sin, but do not bind at all.

This special authority gives to Dominican (apparently not to Franciscan) superiors, of reinforcing the precepts of the Rule or their own particular commands by giving them the power "obligandi ad peccatum," is evidently the original from which the similar provision in the desert Constitutions is derived. The authority given to the superior in both cases is the same. It is the right of providing that a brother who in this case disobeys shall be "bound up into sin": if a Jesuit at least to venial, if a Dominican, always to mortal sin.

The next passage cited by Doctor Steltz is about sixty years later. It is found in the great Dominican St. Thomas Aquinas. St. Thomas is considering the question, whether all monastic precepts obligant ad peccatum, "bind upon into sin." Of course neither he nor his questioners are such idiots as to be inquiring whether all monastic precepts bind people to sin. Of course none of them do. They are one and all given as means of leading a more excellent life, to the greater glory of God, and the greater perfection of man, and also, in the case of the mendicant orders especially, to more undivided service of mankind. Yet if every monastic precept "bound up unto sin," so that a brother could not

pass over any, in any circumstances, without finding himself involved in sin, the monastic life would be too burdensome and discouraging. The secular life would then be more helpful to salvation, for seculars are not bound under all circumstances to the precepts of the Church, but only to the commandments of God. Therefore, decides the Angelic Doctor, we cannot give to human ordinances in the form of monastic precepts an authority which we do not give to them in the august form of canons of the Church. Both classes of commands often bind sub peccato, but neither class does so invariably.

Of these six passages which I have cited from Edward Steltz, one from St. Francis, is three hundred and thirty years older than the Jesuit Constitutions; four, from St. Dominic, are three hundred and twenty-four years older; one, from St. Thomas Aquinas, is about two hundred and eighty years older. All six use the "formula obligare ad peccatum," or "ad culpam." The Jesuits use also "obligationem ad peccatum inducere," but no one attributes to this any different sense. The formula in all seven cases, as the connection of each shows, has one and the same meaning: "to bind to anything up to such a height of obligation as to induce sin if the obligation is disobeyed."

I may remark, in passing, that St. Thomas does not fortify his reasonings by reference to the Franciscan Rule, since those exemptions apply only to that one Order. He discusses the matter on universal principles. These seven examples conclusively settle the meaning of obligare ad peccatum. Six of them, we note, are taken from the thirteenth century. Yet from the unintelligent slanders of Doctor Littledale and his accomplices—for they deserve no other name—we might suppose that the monastic life began with the Jesuits, in 1540, and that we have no concern to go back of them to ascertain the meaning of their constitutions.

These citations of Steltz are crushingly conclusive. I will add one instance, equally conclusive, which I myself have found. Cardinal Bellarmine, who died one hundred and seventy-one years before this scandalous distortion of the language of his order had come into anybody's head, is asking why St. Peter and the Apostles found the law of Moses "a yoke which neither they nor their fathers were able to bear." He gives two reasons. First, the law has such an excessive multiplicity of precepts. Secondly, every precept obligat ad peccatum, "binds up unto sin." Not a precept of the law binds a Hebrew to commit sin, but every one, if neglected, binds him up unto sin, involves him in sin. Even purely unconscious transgressions of purely ceremonial precepts were, if not substantially, yet at least prefiguratively, sins, and could only be expiated by a trespass offering. How different, signifies St. Peter, from the mild yoke of Christ, who treats nothing as sin, in the forum of conscience, unless it violates reverence, purity, justice or love, in other words, unless it violates charity!

The rabble followers of Littledale will go on lying as before, but the weight of facts will at last crush its way through all the fabrications of slander. Charles C. Starbuck. Andover, Mass.

PREACHERS OF INFIDELITY ENEMIES OF SOCIETY.

Yes! they are the very worst enemies of society. For, in depriving the people of their Christian faith, they also deprive them of the strongest motives to morality, and thereby undermine the very foundations of good society. By depriving the people of Christian faith they break down the barriers and open the floodgates of superstition, vice and immorality. In fact, they would throw us back into all the hideous demoralization and social corruption of ancient paganism. The unhappy effects of doubt, skepticism and a waning faith are but too sadly manifest at the present time, when vice and immorality are increasing with fearful rapidity, and need no encouragement from lies.

The preachers of infidelity, while presumptuously laying claim to the highest reason, are, in fact, the most unreasonable people in the world. Man is naturally a religious being. The whole history of the race proves that he will have a religion of some kind. If you do not give him a good religion he will make to himself a bad one. Now it is unnecessary to take time to prove that Christianity is superior to all other religions. One of its supreme excellencies is that it professes and teaches the supernatural. This appeals powerfully to human nature, which naturally believes in and craves the supernatural. It appeals also to reason and to all that is highest, noblest and most praiseworthy in human sentiment and human conduct; and it satisfies the highest aspirations of the human soul.

We speak, of course, of Christianity as embodied in the Catholic Church. Protestantism gives a handle to infidels. Experience proves that the principles and teachings of Protestantism lead logically to infidelity. Ingersoll was not far astray when he declared that even Professor Briggs was on his side. The Catholic Church not only professes a high standard of morality, but she presents the most powerful motives that can possibly be brought to bear upon the human soul for conformity to the rules of conduct which she lays down. In fact, that is the real head and front of the offence of the Catholic Church in the eyes of infidels, that she does present this high standard of morality and these strong motives for observance. Our infidel friends, at least the more rabid and blatant class,

do not like restraint. They prefer the liberty of free unrestrained licence, and self-indulgence. They will not recognize any authority—human or divine—outside themselves. It irritates them beyond measure to be told that they must lead lives of purity, of self-denial and self-restraint—that they must govern their passions, discard selfishness and live not for themselves alone but for the good of others. But why should they object to such principles and such conduct? Is it not good for them as well as for society generally?

Some of these men seem to have a perfect passion for airing their crude and blasphemous ravings before the public, and unfortunately they have no trouble in gathering crowds of sympathizers who are ready, to applaud the most irreverent and daring blasphemies, and these are spread before the public by a corrupting press. Why should these men wish to undermine the faith of the people? It does them no good, and it is certainly a great injury to the people. It not only, as we have said, takes away all restraint, and thereby encourages vice and immorality, but it deprives the poor, the distressed and afflicted of their only comfort and solace in this world of sorrow and trouble, and of the consoling hope of a glorious immortality beyond the grave. The poor, deluded followers and admirers of the Ingersolls, the Tom Paines, the Voltaires and others like them, should remember that ridicule is not the test of truth, and it does not follow that because there are difficulties connected with a subject, therefore it can not be true. The fact is, there are difficulties everywhere, and you can ridicule any subject if so disposed. We are surrounded with mysteries. The old adage says truly: "All things go out in mystery." Infidels themselves may well take note of the fact that they, in spite of their confident presumption, do not monopolize all the wisdom of the world. They simply set up their own judgment in opposition to the combined wisdom of the ages—the result of the investigation, the experience, and the judgment of the profoundest thinkers and the most brilliant intellects the world has ever produced. In fact, with a bold recklessness, begotten of pride and presumption, they are not only doing irreparable injury to the community, but are risking their own eternal well-being in the world to come, as they may find to their sorrow when their demoralizing mission on earth is ended.—Sacred Heart Review.

READ THE LIVES OF GOD'S SAINTS.

If people only knew the benefits to be derived from reading the lives of the great Saints, who, in every age, have filled the Church with the sweet perfume of their holiness their biographies would be found in every Christian home. These are the books that Catholics should prefer to put into the hands of well disposed or inquiring friends. But it is not only, or principally, for the benefit of those outside the fold, that such books are written and published. They are meant not only to glorify God, who "is wonderful in his Saints," but also to furnish us Catholics with examples of virtue, borrowed from those who are of the same earthly mould, that will encourage us, and, if need be, shame us into serving God and saving our souls. The very Saints themselves were often led to renounce the world and begin their sanctity by reading and reflecting on the holy deeds of the Saints who went before them. This was the beginning of conversion and perfect life for an Ignatius, a John Colombini and others. Even the great St. Augustine was released from his inward struggle and spiritual bondage, and called to "walk in newness of life" by the short, pithy argument which he puts into the mouth of that "venerable matron, Chastity, in whose train walked countless hosts of young men and maidens." Tu non poteras, quid istud quid istud? Why cannot you do as these men and women did?—Sacerdos in American Herald.

BAD COMPANY AND FOOLISH MARRIAGES.

Evil companionship has led more souls to ruin in this city than any other source of evil of which we know. We would say to the young readers of this paper, accept no one for a companion in life who does not fear God, and who is not governed in everything by the maxims of religion; otherwise he or she may cause you to lose your soul, whatever may be his or her natural goodness of heart.—American Herald.

WOMEN Especially Mothers

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

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DUTIES OF CATHOLICS.

The Cardinal Archbishop of Malines says that "a home without at least one good Catholic paper habitually visiting it is an anomaly that should cease to exist in an age such as ours." The truth of this made more plain every day by the hostile and unfair attitude of the secular press. And yet the increase of indifference among Catholics towards the Catholic press is *pari passu* with the increasing plainness of this truth.

"The natural guardian and instructor of the child is the parent, and in olden times they fulfilled this obligation to the very letter. But in our day, circumstances prevent the parent from giving the educational and religious instruction desired, hence the necessity of supplementing their efforts by means of the parochial school. The Sunday school, while important in its place, yet is not sufficient for the spiritual education of your children. To send them five days in the week to a godless school is a dangerous experiment. The child thus taught may grow up and become educated in a sense, but not from a Christian standpoint.

"The heart as well as the mind of the child is continuously active, and if it does not receive the proper training in youth, it will likely become an infidel or skeptic. Train up a child in the way he should go, and when he is old he will not depart from it." This is not only Scripture, but common sense, and accords with universal experience.

"The state of public school is, and should be only for those un-Christian people who will not even give their children a fair chance of becoming Christians. For Christians to send their children to an un-Christian school is to violate their most sacred duty to their children, their Church and their God."

Thus spoke a Protestant preacher from his pulpit last Sunday and in spite of the great flourish of trumpets which attended the opening of public schools. Truth travels slowly, but its reserved force makes it all the more wonderful and effective at the goal.—Church Progress.

USE OF INCENSE.

The using of incense in the solemn services of the Church prompts an inquiry that it gives us pleasure to answer. Independent of all symbolic significance, incense is a material adjunct to the impressiveness of a religious service. Not only does it render splendor to the already solemn ritual of the Church, but it is a substance full of the sweetest fragrance, and therefore a suitable offering to the Lord of Hosts, who, according to Catholic doctrine, is upon the altar. It was not without special significance that frankincense was one of the gifts offered by the three wise men, who journeyed from a far off land to pay homage to their newborn Saviour. What was offered to Him then is still offered by us: a meagre thing in itself to offer to an infinite God; but one which is given out of an abundance of the heart, as being what little we finite creatures can afford. Whatever is calculated to arrest the attention of the worshipper, arouse his devotion and raise him up to the supernatural, is not necessarily indispensable, but, at least, appropriate to public worship. Incense at our public services has been handed down to us from the earliest ages of the Church, and the Church clings lovingly to old traditions. Incense is also a symbol of that duty which all Christians acknowledge to be due to God, especially at divine worship, viz: prayer.

For as incense cannot ascend until it first be kindled, so our prayers cannot mount up with efficacy to the throne of God unless our hearts be first kindled with divine love. "Let my prayer, O Lord, be directed as incense in Thy sight," says the Psalmist. The use of incense dates further back than even the Church herself. It was sanctioned and more than this was positively enjoined in the Old Law, by God Himself. For to Moses did He issue special injunction to employ it in the service of the Tabernacle. Just as God Himself deemed the use of incense a becoming accessory to public worship in days of old, so does the Church deem it a becoming accessory to worship now. Neither the nature nor the symbolical meaning of incense has changed.

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FIVE-MI... ON THE L... "So also shall M... your hearts." (M... This Sunday... ren, may justly... the love of ene... the unmerciful... condone the ser... servant, our God... we are willing... cannot hope for... other passages... emphatically d... forgiving Heav... truth, and the... tians are well... their obduracy... say: I hate m... forgive them... the forgiveness... their enemy i... with the assist... the question... love of our ene... In the first... for our enem... is, it must con... cerity does... hence, that th... bor, may be s... God, it must... not be a hyp... lies. Agains... enemy it has... well. Shou... hatred, arise... This is ofte... pass the pow... grace of God... ing is impos... earnestly ask... it will be g... over, try to... the injuries... enemy all th... ourselves an... This is the... which God h... mouth of Hi... not revenge... injury of try... If God con... ful of, that... injuries rece... deceive them... will forgive... endeavor to... dishonoring... it will avig... does not wis... the injury li... Lord, in th... with the ve... Father, for... must forgiv... St. Paul re... ment, so b... have a con... even as the... you also."... these words... as the Lord... you also... entertain a... sinner who... He no long... He treats h... mitted the... Christians... enemy, th... you must l... never inju... ents He ha... ment of pe... Him, and... forgive yo... dyed pen... against yo... livered to... eternal tor... Secondl... enemies w... must also... Formerly... ways salu... tions, con... asked and... cluded th... do you w... friendship... promised... Must not... hypocrite... haired is... You ma... enemy, th... him a fu... would d... submit s... error... your en... condemn... you des... what Go... in the la... seven th... that is a... reconcil... reward... Heaven... Do to... of forgiv... heart, it... is showing... the tou... true lo... Former... in diffi... now. C... you. U... enmity... goods o... the inj... column... can be... injury... Christ... loving... with a... word a... the we... only, I... kind o... ing of... given

