

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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THOSE PRELIMINARIES.

Rev. L.A. Lambert in N.Y. Freeman's Journal.

McAllister (still on Canon 28 of Chalcedon)—One of Leo's letters, numbered as the eighth, speaks of the Council of Chalcedon with such contempt that some of the very highest authorities in Church history have understood the writer of the letter to repudiate that general council entirely.

Freeman.—We do not know whom the doctor considers the highest authorities in Church history. But it is strange how these authorities could understand that Pope Leo repudiated the Council of Chalcedon entirely when they had before them his letters giving his formal confirmation of it.

In his letter to the Bishops who had been at the Council, and who had written to him asking his confirmation, Leo wrote: "I doubt not, brethren, that you all know how willingly I have confirmed the doctrinal decrees of the Synod of Chalcedon. You would have been able to learn this not only from the assent of my legates, but also from my letters to Anatolius of Constantinople, if he had brought the answer of the Apostolic See to your knowledge. But that no one may doubt my approving of that which was decreed at the Synod of Chalcedon by universal consent in regard to the faith, I have directed this letter to all my brethren and fellow Bishops who were present at the Synod named, and the Emperor will, at my request, send it to you, so that you may all know that, not merely by my legates, but also by my own confirmation of it, I have agreed with you in what has been done at the Synod, but only, as must always be repeated, in regard to the subject of the faith, on account of which the General Council was assembled at the command of the Emperor, in agreement with the Apostolic See."

Now, since the Pope thus confirms the Council in his letter numbered 73, how could any "highest authorities in Church history" have understood that he repudiated the Council in his letter numbered 80? Again, in his letter to Julian of Cos, Leo wrote: "The decrees of Chalcedon are *instrumente Spiritu Sancto ad totius mundi salutem definita*,"—letter 144. And to Leo, the succeeding Emperor, the Pope wrote: "The Synod of Chalcedon was *ex divina inspiratione prolata*,"—Letter 145.

In sending the decree of confirmation to the Emperor Marcian Leo wrote: "The formal confirmation of the definition of faith at Chalcedon, which the Emperor had desired, he had now dispatched, and he hoped that this would remove all occasion of discord and would bring it about that apostolic doctrine and peace would everywhere prevail."—Letter 115.

In his letter to Bishop Julian of Cos, his nuntius at Constantinople, Leo urges him to use his influence with the Emperor so that the Pappal decree confirming the Synod should be sent to all the Bishops of the Empire.—Letter 117.

Now, in view of these utterances of Leo, what are we to think of Dr. McAllister's "highest authorities in Church history," who understood the Pope as repudiating the Council?

Did the doctor read the Pope's letters which he refers to so familiarly? If so, how did he happen to overlook the above quotations? If he read them, why did he refer to his "highest authorities" to leave an impression contrary to what he must have known to be the fact? Does the cause he advocates require such possessions of history?

It will be observed that the Pope's confirmation of the Council of Chalcedon is limited to its dogmatic or doctrinal decrees. With the exception of Canon 28 he is silent about its legislative acts. This Canon he refused to confirm, and declared it to be invalid, because it destroyed the independence of the dioceses of Pontus, Peconian Asia, and Thrace, and took from the Patriarchs of Alexandria and Antioch the rank which belongs to them.

McAllister.—But it is not necessary to understand Leo's letter in order to reach the valid conclusion of his argument.

Freeman.—Then why did you bring in your "highest authorities" to prove that the Pope repudiated the Council? And having introduced them, why try to skirt their conclusion? Was there a lurking suspicion in your mind that the thing was not straight?

McAllister.—It is enough to prove in this connection that Leo himself understood the twenty-eighth Canon of the Council of Chalcedon as denying the primacy of authority of the Roman Church.

Freeman.—If it be enough to prove that, you should have directed your energies to prove it, and not waste time in giving your own opinion. The way to prove it—if provable at all—is to quote from the Pope's letters extracts wherein there is any reference to a denial of his supremacy of authority by Canon 28. This would have been something to the purpose and would have settled the question quickly. But you do nothing of this kind, for the reason that no such extracts can be found in Leo's letters. Instead of quoting from these letters

something to your purpose you content yourself with giving the reader your private judgment on what the Pope may or may not have thought. A half dozen words of the Pope would be better than all this guessing. No one can know better than himself what Leo thought or understood concerning Canon 28. In his letters he has stated clearly what he thought. He has left no doubt whatever about it. We have in a previous article given his reasons in his own words, and among those reasons of his opposition to Canon 28 there is no mention made of any denial of his supremacy of authority. Had he thought that such a denial was in it he would most certainly have referred to it and condemned it with all his energy. The fact that he did not is demonstrative evidence that he saw nothing in the Canon denying his supremacy of authority. His protests against the Canon, as his letters show, were based on the fact that it was inimical to the rights of the Patriarchs of Alexandria and Antioch and of other Bishops of the Byzantine Empire.

McAllister.—When Anatolius, Archbishop of Constantinople, tried to pacify the angry Leo by telling him that it was the clergy of Constantinople and the Eastern Bishops, and not Anatolius himself, who had influenced the Council to adopt the twenty-eighth Canon with its recognition of its dignity and authority to which Leo objected, Leo replied, in his letter 166, that this excuse was not satisfactory.

Freeman.—Leo, in his letter to Anatolius, did not censure him for denying the Primacy of Rome—for he had not denied it, nor had Canon 28 denied it, but for trying to assume a superiority of rank over Alexandria and Antioch, and for encroaching on the rights of other Eastern Bishops. Anatolius denied responsibility for the Canon and shifted it on to others. But he went farther. In this same letter to which Dr. McAllister refers, Anatolius assured Leo how far he was from setting himself against any order contained in the Pope's letter, and that the objectionable Canon depended for its confirmation on the Pope. He also informed Leo that he had complied with his command in reference to the Archdeacon Actius.—Letter of Anatolius, No. 132, among those of Leo.

These explanations of Anatolius show clearly that he recognized the supremacy of the Pope. He would not set himself against the Pope's orders, obeys his commands, and holds Canon 28 as depending for its validity on the Pope's confirmation. This is recognizing the supremacy both in theory and in fact.

And yet this is one of the witnesses brought in by Dr. McAllister to prove that Canon 28 denied the Pope's supremacy. He is hoisted by his own petard.

The doctor jumps from Chalcedon over twelve centuries and lands in the Vatican Council of 1870, which affirms the Pope's primacy of jurisdiction over the Universal Church. He dreams that this Vatican decree contradicts Nice, Constantinople and Chalcedon. But as none of these deny the Pope's primacy of jurisdiction there can be no contradiction other than that which seems to exist in the doctor's powerful imagination.

We can now, to their relief, assure our readers that we are through with Canon 28, which has proved in the doctor's hands a very unreliable blunderbuss.

DANTE AND DOCTRINE.

No Ground for Claiming Him as a "Reformer Before the Reformation."

It may be declared at once that there is not the very smallest ground for claiming Dante as a "Reformer before the Reformation." There is no trace in his writings of doubt or dissatisfaction respecting any part of the teaching of the Church in matters of doctrine. He would probably have considered any such feeling as most preposterous, and indeed as little short of blasphemous. A great deal has been written about his supposed defense of the right of "private judgment," of his alleged sympathy with "free thinking" or with "philosophic doubt," and so forth. Of this also it appears to me that no evidence can be found. There seems every reason to believe him to have been an entirely firm, faithful and devoted son of the Church without any misgiving as to her teaching or as to her indefeasible right to teach.

All this is perfectly consistent with the most scathing denunciations of abuses in practice on the part of the Popes, Cardinals and the members of religious orders. Dante himself quaintly expresses the distinction in his letter addressed to the Italian Cardinals. He imagines them retorting upon him that by so interfering he is repeating the sin of Uzzah. * * *

Nor indeed is the language of Dante respecting such abuses a whit more severe than what may be found in the writings of St. Bernard and many others. Again, that Dante would have joined Luther in his denunciation of the sale of pardons and indulgences and such like abuses we cannot for a moment doubt. He has in fact anticipated him here. In Par. xxvii., 52, he makes St. Peter say that he never thought to

have become the figure on a seal attached to vernal mendacious privileges, which ofttimes makes him to blush and glow with indignation even in Heaven. But there is no evidence, but very much the reverse, that Dante would ever have dared to lay his hand upon the ark of doctrine.—Fortnightly Review.

POPE LEO'S JUBILEE.

March 3rd Marks the Twentieth Anniversary of His Pontificate.

One of the world's greatest religious events of 1898 will be Pope Leo's jubilee. The Pope's birthday comes in March; as does also the celebration of his coronation. These events will be marked by magnificent services in St. Peter's at Rome, and celebrated among the faithful throughout Christendom.

Leo XIII. will be eighty-eight years old March 2. One day later occurs the twentieth anniversary of his elevation to the Apostolic chair. January 2 the aged Pontiff observed the sixtieth anniversary of his first celebration of Mass.

The Pope is now but five years from the proverbial "years of St. Peter." According to the Catholic Church, the first Bishop of Rome presided over the destinies of his flock just one quarter of a century. It is seldom that a Supreme Pontiff can celebrate the twentieth anniversary of his coronation. Only once has it happened among the two hundred and fifty-eight Popes that the "years of St. Peter" were reached. This exception was in the case of Pius IX., who found himself the centre of a world wide demonstration of loyalty when he attained the twenty-fifth anniversary of his Papal elevation.

His Jubilee.

The long life of Leo XIII. is largely due to the fact that he is an enthusiast for frugality. In addition to this he is one of the most accomplished Popes that has ever adorned St. Peter's chair. Not only in Church policy, but in poetry and philosophy has he stamped his name indelibly upon the pages of his time. Small wonder is it that the faith in every clime are preparing to renew their homage to the Holy Father. Nor is it surprising that the jubilee should be celebrated with all the pomp becoming a Prince of the Church and all the pageantry befitting a Pope.

The pontificate of Pius IX., which was the longest in history, was terminated in 1878. February 2 he gave his last allocution to the Cardinals. Five days afterwards he died very suddenly. February 18 the Sacred College met in solemn conclave. Two days later Cardinal Joachim Pecci was proclaimed the new Pope under the name of Leo XIII. The coronation ceremonies took place in the basilica of St. Peter's, March 3, 1878.

His Pontificate.

Leo XIII. was born at Carpineto, in one of the Papal states, March 2, 1810. He comes from a patrician family, and is one of the best educated men that ever was elevated to the Papal throne. He early interested himself in the suppression of African slavery. His enlightening views on questions of Church policy and procedure are matters of history. He maintains steadily in his encyclicals that the only solution of the socialistic problems of our day is through the Church.

Leo XIII. will always be cherished in the literary world for having opened up the archives of the Vatican to scholars for historical investigation.

OLDEST OF LIVING PUBLIC MEN.

In personal appearance the Pope looks frail. Leo himself seems to be fully aware of his advanced age and approaching demise, for one of his pet expressions is "*Bussiamo alla porta del eterno*." ("We are knocking at the door of eternity.") Rheumatism more than anything else bothers him in the present. To counteract this Dr. Lapponi, the Papal physician, orders frequent hot salt baths.

His voice, however, is strong and sweet. The Vatican officials assure you that the Pope's memory is as clear as ever. Indeed, it seems to be a tradition among Italians that the Sovereign Pontiff, no matter how aged, can not lose the use of his mental faculties.

The Pope is the oldest living man in the world in active public life. Mr. Gladstone is about his age, but he retired some time ago from the English Premiership. In this country Senator Morrill, of Vermont, and Gen. Cassius M. Clay, of Kentucky, are within a year of Leo's age. Bismarck is eighty-two. Former Justice of the Supreme Court Field is but eighty-one. Yet both these men have stepped out of the public service.

The Happiest Year of a Life.

To M. Francois Coppe, the great French litterateur, the past year has been one of suffering; in it he has seen himself at death's door, and it leaves him with weakened powers and on the threshold of advanced old age. And yet the gifted academicien calls it the happiest of his life. The truth is this suffering has brought him back to the faith of his childhood and has taught him to say more prayers than he has in a fragment of writing not his pen.—Liverpool Catholic Times.

There is no health of the soul, nor hope of eternal life but in the cross.—The Imitation.

IMITATION CATHOLICS

The Protestant Episcopal (High-church) papers are to be congratulated if it were not for the sacred things they treat with such, perhaps, unexcusable irreverence. There is one entitled the *Angelic*, published in Chicago, which is edited by a Catholic and the Catholics themselves; and yet it is, after all, only an organ of a section of Protestant sect that would like to return to the true Church if it had the courage to do so. The editor must certainly feel in his heart that all his talk about "Mass," "the sign of the cross," "concession," and other holy things if they were really possessed and validly used by the extreme Ritualists—is nothing but moonshine. In a recent issue of his paper he claims that there is a family likeness between the Protestant Episcopal Church and the Catholic, and says: "The Churches of Rome, England and America are all true daughters of the Church founded by Christ founded in Jerusalem in the first century." We fail to see any resemblance, and we reject the relationship. The Catholic Church is not a daughter of the Church founded by Christ in Jerusalem, but the English Establishment, and its offshoot, the Protestant Episcopal Church in America, no matter how "high" or "low" it may be, is not the Catholic Church, but a branch of the Church of Christ.—Sacred Heart Review.

THE COMING MAN.

The question of drunkenness or sobriety in an employee is year by year assuming greater importance, says an exchange. The more responsible requirements of these latter times make a new phase in the temperance question. Rapid transit and rapid pretty much everything annihilate time and space, and they have also the liability to annihilate a great deal of human life. Those who direct, those things, who are in immediate control, must have clear heads, sharp eyes, and strong arms. There is no place of responsibility in which a drunkard can be trusted. In this matter, a recent writer says very pointedly, and speaking the sentiments of all thoughtful persons: "The coming man is not a man who is employed by the employer and laborer, but a man who is employed by the employer and laborer. Each side plainly sees the injury of sensationalism to the other, and the injury of the inebriate. This day is coming and must soon come, when sobriety will stand first among the titled qualifications of labor. So many men work among the machinery of drunkenness is inconsistent with their own safety; so many work in places which involve the safety of others, where drunkenness can not possibly be tolerated, and in a very few cases, where a train simply because he is drunk. He may destroy property because he is drunk, and make a drunken blunder with machinery. He may be a danger to his own life, and to the lives of others. No penalty can be too great for a company which knowingly employs drinking men in places where their responsibility involves human life. In the case of drunkenness, the employer should be held responsible, and no such person should be given employment unless he has a clean bill of health in relation to inebriety."—Sacred Heart Review.

SECRET SOCIETIES.

Editor of Catholic Witness: "Dear Sir—Do you answer such a question through your paper? If so, what are the names of secret societies that a Catholic cannot belong to and still be in his Church in every sense of the word. Yours, "Catholic."

Practically for some years the only secret society to which Catholics were forbidden to belong was the Masonic organization. We say "practically," for though there were others forbidden by name these were not, as far as we know, societies to which Catholics were inclined to belong.

In the year 1895 the sacred congregation, through the Apostolic Delegation, issued a decree, in which it was forbidden to belong to "Knights of Pythias" or "Sons of Temperance." This decree was absolute, and commanded that the sacraments should be denied to any Catholic who was present in remaining in or in joining any one of these societies. This duty of Catholics in regard to these societies is clear. They cannot belong to them and still remain in union with their Church.

This condemnation of the Church extends to other societies, although not named, if these societies demand that a secret be kept, and that it cannot be made known to the authorities of the Church, or if they exact of their members blind and absolute obedience. Our advice to our inquirer is, certainly, not to join if they are contemplating joining a society not approved of by the Church, is to give up the idea. It may be that the society to which you attach yourself now shall have to give up the advantages of the society, lose the dues you paid to it, or leave the Church and lose your soul. Join a Catholic society.—Catholic Witness.

ST. BRENDAN'S DISCOVERY OF AMERICA.

Boston Pilot.

Another advocate of the claim that St. Brendan discovered America comes from the pen of Rev. Canon McLarny, Protestant Episcopal rector of the Clonfert cathedral at Banagher, Ireland. His reference to the ancient cathedral was in a paper published in the *Irish Times* in 1897, and "conveyed" from its true ownership by the Protestant invaders. He says: "I claim that St. Brendan, the founder of my church, Clonfert cathedral, county Galway, Ireland, in the year 558, not only colonized America nine hundred years before Columbus was born, but evangelized a portion of that country at the time. I am supported in this statement by no less a person than the Bishop of Iowa, and by the late Rev. Dr. Houghton, senior fellow of Trinity College, Dublin, and by many others.

St. Brendan, the Navigator, as he was called, is buried in my church. When he was dying at Annaghdown, near Galway, he said to his disciples, 'Bury me in one of the four corners of the world.' He was buried in the place of honor—in the channel of the cathedral.

The cathedral of Clonfert has existed as a place of worship for 1340 years. It has suffered many vicissitudes during that long period. Six times it was burned between the eighth and eleventh centuries. Three times it was plundered by the heathen Danes and the heathen Saxons. These depredations were not committed by the heathen Danes—who frequently sailed up the River Shannon from Limerick and attacked the cathedral—but by the Irish themselves.

"When an Irish Christian on one side of the Shannon had a quarrel with an Irish chief on the other side of the Shannon he tried to settle the dispute by immediately crossing the river and battering down Clonfert. It is wonderful that anything ancient has remained, so repeatedly has Clonfert been burned, plundered or destroyed.

"Clonfert Cathedral is celebrated for its magnificent doorway, one of the finest specimens of Hiberno-Romanesque architecture in existence. It dates from the year 1166. It is a celebrated work for its east window, nearly a thousand years old."

SCHISMATICAL POT AND KETTLE.

There are Old Catholics and Old Catholics. We have the American brand as well as the European, and now we find that the orthodox of the one by no means reaches the standard adopted by the other. Recently the American Old Catholic Archbishop, Dr. Viatte, was advised by the Russian Orthodox Bishop Nicholas, of San Francisco, to join with the Janesists of Europe, or so-called "Old Catholics," as Dr. Viatte styles them; and this piece of advice is resented in the course of an open letter addressed by the one dignitary to the other. The chief grounds why the American branch of the schism cannot accept the other as a partner are (1), sincerity in attitude toward the Pope in rejecting his authority and then asking his apostolic blessing in the consecration of a Bishop, praying for the maintenance of the Pope as the centre of Catholic unity, and yet breaking away from that centre; reducing to naught, in a manner always given to the Virgin; the heretical dictum of Dr. Weber that the episcopate is inherent in the priesthood—rank Presbyterianism; the action of a Protestant Episcopal Bishop in New York. There is more of truth in the English High Church party, concludes this American Old Catholic, than in the American Old Catholics in Europe. Here we behold the old story of the early heresies repeated over again without the slightest apparent change in their inherent sophistries and anomalies. Differing only from each other in degree sometimes almost imperceptible, they all unite in mutual aversion. The one is a more or less human pride and personal egotism is at the bottom of most of it?—Philadelphia Catholic Standard and Times.

GENERAL BOOTH ON ENTHUSIASM.

The General of the Salvation Army held his first festival at the Albert Hall, previous to his departure for America. His address was peculiar for its delineation of some of the peculiarities of the message of the Gospels. Certainly in this department General Booth has had no competitor. No doubt he looks with regretful longing on the prospect of addressing men to the message of the Gospels. Indeed, the General said if he had the money he would rival Barnum and Bailey at this moment. That would be a good thing, for the Salvation Army would form a good band, and Johanna might become the corresponding secretary for the reclaimed animals. Moral freaks the General always has a ready eye for. The general's capacity would be got from the "ranks" to take their places in the arena or on the stage. We should think the thing would work, for we have never had a general of Booth's capacity for stage management. Sensationalism is degrading to true religion, and the General's success in organizing his army is similar to that which attended the sensationalism of the "The Golden Rule" movement. The senses have their place in religion, but it is a subordinate place. The General of the Salvation Army makes what ought to be an attempt to religion alone can stand the test of time. It is the strange absence of dogma in the sensational propaganda of Salvationism which has led to its speedy demise.—London (Eng.) Monitor.

EDUCATED CATHOLIC LAYMEN

If Catholic thought is to have any strength in a community, there must be a leavening of educated Catholic laymen. Our Catholic congregations are well supplied with many earnest and intelligent laymen, but the leavening of the laity is not enough. The readers and the thinkers, are comparatively few.

Not that they make a better kind of Catholics. We do not mean to say that the educated Catholics are more servicable in promulgating Catholic ideas; in detesting Catholic causes; in making the Catholic standpoint respected; in discussing Catholic literature. The senses have their place in religion, but it is a subordinate place. The General of the Salvation Army makes what ought to be an attempt to religion alone can stand the test of time. It is the strange absence of dogma in the sensational propaganda of Salvationism which has led to its speedy demise.—London (Eng.) Monitor.

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SUBSTITUTES FOR RELIGION.

The popular cartoon of a politician sitting on a bunch of a tree and zealously sawing away at it where it joins the trunk represents the position now occupied by the Rev. Lyman Abbott, of Brooklyn. He has come very near to the finishing cut. Last Sunday he told his complacent hearers that neither baptism, Church worship, ritual nor observation of the Sabbath was of the essence of religion. No order of priesthood, no Lord's Supper—nothing external, in fact, was of the essence of religion. If you prefer to think otherwise, all right, it doesn't make any difference, so long as you have faith, hope and love. The only wonder is that, after listening to this frank confession of false pretences, the congregation of the Tabernacle did not ask themselves why they pay such a teacher \$15,000 or \$20,000 a year for proving that he has no real claim to teach them anything. Everything has been made so perfectly smooth for such a conclusion by Dr. Abbott, that the Bible has been twisted away bit by bit, and the Church is only a thing of outward show. This is the application of Berkeley's philosophy to the system of Christianity; there is nothing real, everything is in appearance. Only faith, hope and love. Faith in what? Before we venture to ask anything about hope and love, we ought to know something about the first of Dr. Abbott's preliminary "essence."

To extend the simile a little, we behold on the other side of the garden other experimentalists endeavoring to graft a limb of a tree on the stem pipe. While Dr. Abbott was propounding his comfortable but untrue theory, his apostles, the other experimentalists, were holding forth in New York on the feasibility of having morality without religion. Religion without morality, it seems to us, is just as rational a proposition—surely the Pharisees enabled the world to see what this means, to a very considerable extent. The Ethical Culture, if we may take the word from the Rev. Mr. Wright, is a moral interpreter, accepts "nature" in lieu of religion. Nature has the character and dignity of God, and is in fact indistinguishable from God. So says this new evangelist. As well say that our human sense of astronomy is the whole body of the stellar system and the power which keeps it all in its appointed place, regulates its motion and directs its course all the atoms. The system of Ethical Culture, we learn from this authority, though it may do without religion, cannot dispense with the theology. The theology of Ethical Culture, we learn from this authority, though it may do without religion, cannot dispense with the ethics as well as the intellectual as a world form and law. What all this jargon really means, reduced to the form of intelligible definition, it would be hard to say. It is in consolation to the fine folks who make Carnegie Hall their church on Sundays, their mind and brains are so far from being moral superior or very much below those of average people. Next Sunday the veteran Ethical Culturist, Professor Felix Adler, takes up the running, and in his sermon says "The Golden Rule, Essence of Religion." It is not silence which is golden for such prophets as he and the others, else would they have a little of their sugar-coated paganism.—Philadelphia Catholic Standard and Times.

BEGINNINGS OF THE CHURCH IN AUSTRALIA.

His Eminence Patrick Francis Cardinal Moran, Archbishop of Sydney, N. S. W., has published his "History of the Catholic Church in Australia." The work has involved great research, travel, and correspondence; and is full of intense and often tragic interest.

Catholics have the earliest historic claim upon the great Southern Continent. It was discovered on the East of Pentecost, 1666, by the illustrious Spaniard, Don Quiros, who sailed from Callao on the previous eighth of December, well equipped by the Spanish Government, and with the blessing of Pope Paul V, on the expedition, Don Quiros gave to the new country the name of *Patagonia Austral del Espíritu Santo*, or Australia of the Holy Ghost.

The pioneer discoverer, in a document addressed to King Philip III of Spain, says: "First of all, Sir, we erected a cross and we built a church under the invocation of Our Lady of Loretto; twenty Masses were celebrated there, and our men fasted under the indulgences. We had a Solemn Procession and Feast of the Most Holy Sacrament."

The Dutch succeeded the Spaniards in the Southern seas; Captain Cook, the famous British explorer, entered Botany Bay in 1770, and, strangely enough, it is to another English navigator, Captain Cook, that the resurrection of the early Spanish name, and its definite bestowal on the southern continent.

England having lost her American dependencies, turned her eye towards the South Seas into a penal colony, and the great Irish uprising of 1798, ended in exile to Australia for many a patriot. Among these political exiles were several priests, including the Rev. James Harold, the Rev. James Dixon and the Rev. Peter O'Neil.

It is not within the scope of this article to discuss the early history of the Catholic convicts—political or otherwise—were subjected for their religion's sake. At last, however, in 1802, it dawned on the home government that the Catholic convicts were a moral force among the Catholic convicts, and a mandate permitting the employment of the former at their clerical functions or as schoolmasters was sent to Governor King of the Colony of New South Wales. The permission was duly proclaimed, and Father Dixon began to officiate. Anti-Catholic bigotry, however, took alarm. A disturbance occurred in which some of the Catholic convicts were implicated. Efforts were made to discover the ringleaders; and to extract from Father Dixon—of course, in vain—what he suspected he might have learned through the confessional.

We quote from Cardinal Moran's narrative: "When he declared that he knew nothing about it, thirty men were sentenced to be flogged in the presence of the priest, who was obliged, after the flogging, to put his hand on the bleeding back of each of the sufferers. His courage and strength held out for the first eight who received the lashes. He then swooned away and had to be carried off from that brutal scene of suffering."

Towards the end of 1801 permission for attendance at Mass was officially revoked, and strict orders issued that all the convicts should attend the Protestant services under the severest penalties.

In 1817, another Irish priest, Father Francis Flynn, braved all the hardships of the journey and the likelihood of a hostile greeting from the authorities to bring the consolations of their faith to the Australian Catholics. Whatever forebodings he set out with were amply verified. He had to remain hidden in Sydney, in the house of a Catholic named William Davis, administering the sacraments in secret, as did the priests of the Church in the Catacombs. But he was seized, thrown into prison, and finally shipped back in disgrace to England.

In 1820, however, Fathers Threlkeld and Comyn were permitted to go to Australia and officiate openly among their co-religionists; and from this date begins the building up of the magnificent Australian Church so happily described by Cardinal Moran, and to which we shall revert in a future article.—Boston Pilot.

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LORD EDWARD FITZGERALD

An Historical Romance.

By M. M. D. BOKIN, G. G.

CHAPTER XIV.—CONTINUED.

Christy had enforced secrecy on his father. And it was impossible to keep such a secret as Christy's return from the neighbors. The news soaked through and through the little community till all minds were saturated with it. Then it began to break out in little rivulets.

"When the neighbors, men and women, girls and boys, were giving a day to his honor the day 'gossip buzzed about this exciting topic."

"Christy Oulkin's home again, that was off with the old Master at his travels."

"Musha now, do you tell me so. And what news has he of the old Master at all, at all?"

"Divil a word, good or bad, is there out of his mouth."

"Then sure it's bad work that was in it or he wouldn't be so close. Maybe it's by them blacks he was, hazarded a lean, blue-eyed, hungry-looking man."

"He was known in the village as 'Creedy Golden Medical Discovery.' It makes the appetite keen, the liver active, the blood pure, the brain clear and the whole body alert and energetic. If the bowels are constipated Dr. Pierce's Pleasant Medical Discovery cures 98 per cent. of all cases of consumption, weak lungs, catarrh, bronchial and throat troubles."

"Twenty-five years ago eight different doctors told me that I would live but a short time—that I had consumption and that die," writes Geo. R. Cooper, Esq., of Myers Valley, Pennsylvania, Co., Pa. "I finally commenced taking Dr. Pierce's Golden Medical Discovery and an ailment in the lungs and among the lungs that had kept me for the last twenty-five years, and I have so much faith in all Dr. Pierce's medicines that I want his 'Candid and Sincere Medical Advice.'"

"Dr. Pierce's Pleasant Pellets cure constipation. One 'Unit' Pellet is a dose."



When a man suffers from indigestion, constipation and torpidity of the liver, he soon loses all enjoyment of his meals. Nothing tastes good or looks appetizing. He grumbles at his family, or the cook, or the waiter, as the case may be. People say that he has "a finicky appetite" and let it go that way.

It is that man in a precarious condition and, if he continues to neglect his health, is a candidate for consumption or some equally terrible malady.

If a man doesn't wish to "dine with death for a waiter" he should take the right remedy for "little bits" as they are called, and the "big ones," as they are called, and the "finicky," when his liver is torpid, when he feels "headache," dull, listless and generally out of sorts, he should take Dr. Pierce's Golden Medical Discovery. It makes the appetite keen, the liver active, the blood pure, the brain clear and the whole body alert and energetic. If the bowels are constipated Dr. Pierce's Pleasant Medical Discovery cures 98 per cent. of all cases of consumption, weak lungs, catarrh, bronchial and throat troubles.

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"When the neighbors, men and women, girls and boys, were giving a day to his honor the day 'gossip buzzed about this exciting topic."

"Christy Oulkin's home again, that was off with the old Master at his travels."

"Musha now, do you tell me so. And what news has he of the old Master at all, at all?"

"Divil a word, good or bad, is there out of his mouth."

"Then sure it's bad work that was in it or he wouldn't be so close. Maybe it's by them blacks he was, hazarded a lean, blue-eyed, hungry-looking man."

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"Sometimes it was Christy who found the other two in the line before him, walking slowly, with the gentleman's lips, as he thought, too near the tempting beauty of the young girl's face, while he whispered gay nothings in her ear, and she listened, and was popularly supposed to have a 'wolf' in his interior."

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"It's a truth in telling you," he went on in reply to a chorus of "Musha, be aisey now wid yer jokin'" from the women.

"It's a gospel truth I'm telling ye. Larry Lannigan, the sailor man that was over from Galway, says there is such a sight of women in them parts that they're to be had for the picking and choosing, and many a man there has as many wives as he has fingers an' toes on him."

"Bad cess to them, the bachelors, anyhow," said a meek young giant, who had the reputation of being kept in particularly good order by his own sprightly little indomitable. "Troth, wan wife is enough, and lavings, for any decent Christian. But sure a Blake of the old stock and the old religion would never demane himself to do the like."

"May be it's turned Protestant he did," chimed in a sheepish-looking youth, who had listened open-mouthed to the discussion.

But this terrible suggestion was received with such a storm of obloquy that the unfortunate offender felt that he might as well have turned Protestant himself from the treatment he got.

"The notion of the old master as a 'jumper' was too much for their feelings, and the tossing and tramping of the hay was resumed with a will, as if the horror of this last suggestion could only be worked off in active physical exertion."

But tongues kept wagging about Christy all the same, at fair and wake and pattern. Maurice Blake's likeness to the family did not escape the quick eye of those shrewd peasants, and a thousand conjectures, each more fantastical than the other, were afloat about them both.

The echo of their gossip reached the ear of Mark Blake, and in his turn did not fail to detect something of the singular resemblance which Maurice bore to Sir Miles. Something he had heard in a vague way about the departure of his uncle, Sir Valentine. But ever since he was of an age to think intelligently of the subject he had assumed his death as a matter of course.

In the coming of Maurice Blake and the foster-brother of Christy (to be there was a mystery which he did not half suspect. Some scheme was afoot, he half suspected, "to rob him of his rights," and he resolved to probe it to the bottom.

For this reason he vigorously opposed all the efforts of Maurice to bring his lengthened visit to a close. He had always some new reason to urge for delay; some new scheme of amusement to propose; and as his efforts were heartily seconded by Sir Miles, was found in his guest's society a pleasant companionship which his son's never afforded, Maurice yielded again and again. The life was very pleasant to him, and the kindness of his hosts—father and son—made departure more difficult.

Between Mark Blake and Christy Oulkin, however, there was no love lost. Mark had tried to pump him with masterly dexterity, but he might as well have tried to pump one of the grey stone family for information he got. Christy's answers to all questions were stolidly and impenetrably stupid. Mark had a shrewd suspicion that the stupidity was assumed, but there was no getting behind the utter blankness of Christy's face and words.

Another cause of feud there was between them.

The young master had cast an eye of favour on Peggy Heffernan. It was amazing how often his way from the haming-field or stubble-field with horse or gun lay round by Culklin's cottage; how often he slipped in for a draught of new milk or a light for his cigar. It was still more curious how often they met by

accident when Peggy was going to the milking or returning, and how invariably Mark found her path was his whichever way he led.

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heart?" he said, gazing on her ripe charms hungrily.

"I don't know what to answer," she said. "I don't know what you mean. You frighten me. Let me go. I am stayed for at home."

"Let them wait," he said contemptuously. "Let them wait. You are mine, Peggy, henceforward and for ever. I am impatient to take full possession of my treasure. One kiss at least I must have as earnest of the future."

His arm clasped her round the pliant waist, and drew her close to him. He bent down over her burning face, his own flushed with the fierce excitement of overmastering passion.

Christy, wild with anger, sprang forward, but the ready-witted girl needed no help.

"Look I look!" she cried, in tones of such unadmitted terror that Mark turned his head aside for a moment. In that moment she flung him from her with a strength that none could have dreamed of in those slim, rounded arms of hers.

He staggered backwards with the unthought-of vigor of the push. The girl herself was slightly thrown off her balance. The pail of milk tottered and fell right on the head of the falling man, blinding him with the white cataract. Crash back he went into the quickest stream of water, and all stillness over his head, while Peggy fled like a frightened bird down the lane.

There was a grim smile on Christy's face as he looked at his gay young rival struggling in the ditch, his gay clothes saturated with the white stream from head to foot, and his head hidden in the wood.

But Christy's face was stolid and expressionless as an owl's when he lifted the pail from Mark's head—lifted him from the ditch and set him on his feet. Not a gleam of amusement at the comical figure. To judge from Christy's face it was quite a matter of course to find a young gentleman in a ditch with a milk pail jammed tight on his head.

Very quickly Mark Blake availed himself of his help, riding him closely the while, with the riding whip nervously clenched in his hand. The slightest hint on a smile on Christy's part would have been answered by a cut of the whip across the face—but his features remained as cold as the end. Mark shook himself like a snaky dog, scattering the white drops into the air, and without a word of thanks or greeting strode hastily away.

Then Christy's grim face again relaxed slowly into a smile, and he followed leisurely the path of his horse's sides ever so lightly with this district for some levelled, at the broad stone steps a horseman on a handsome thoroughbred steed, came pacing slowly up the avenue.

A glance was sufficient. That graceful figure, prime in spite of its perfect proportions, the trim alignment of horse and man, proclaimed Lord Dulwich to the world.

Mark waited on the steps for him. His hunting costume, he knew, would account for his bedraggled state.

Lord Dulwich touched his horse's sides ever so lightly with the riding whip, and the spirited animal sprang forward, and in a moment was at the steps.

"So glad to see you, Mark," cried out his lordship, more warmly than was his wont. "My visit to you, I have been so long in making, and have had good sport, though the best of the game is not yet bagged. You, I know, have no silly scruples in such matters, but I had my doubts how your father might receive me, though duty compelled me to come. You will introduce me to the master of the house."

Mark was in the mood when men find matter of offence in everything.

"I am the master of the house," he answered sharply. "But," he added in a more gentle tone, "I will introduce you with pleasure to my father."

They passed together through the square hall to the library, where Maurice Blake and Sir Miles were reading, with an occasional lapse into talk as they read.

Each rose as Mark and his companion entered. Standing this side by the side, the likeness between Maurice and Sir Miles was very striking.

Sir Miles bowed coldly as Lord Dulwich was presented. At the same moment his lordship took the opportunity of whispering to Mark Blake's ear—

"Was there ever so wonderful a resemblance? He might almost be your elder brother."

Mark started as though a wasp had stung him, but his manner that evening was more cordial than ever to Maurice.

CHAPTER XV. "AN EXCELLENT STRATAGEM."—Henry IV. Part II. "He seemed in running to devour the wind."—Henry IV. Part II. "Priests in holyvestments bleeding."—Timon of Athens.

"Abhorred slave, Which any point of honour would not take. Being called, ab, ab, ab!"—The Tempest.

"At last I left them I the filthy mangled pool beyond your cell, There dancing up to the chin!"—The Tempest.

"I am old, I am old. I love thee better than a boy of them all."—Henry IV. Part II.

The coming of Lord Dulwich cast a gloom over the party at Cloonlara. His lordship was of the class who cannot trust unless they condescend, and it was hard to say which of his manners was more objectionable—his stiff formality with his equals, or his patronizing condescension. He cared nothing for literature, and little for field sports; his time was occupied in riding to and from the small barrack, some seven miles distant, which was the kennel where his bloodhounds were quartered. The evenings up to Mark spent alone in a snug gallery, absorbed in heavy play at dice or cards. The superior skill of Mark in all games of skill was a poor counterpoise to the superior coolness of his opponent, who gradually accumulated quite a collection of Mark's promises to pay.

From the first, Sir Miles Blake treated Lord Dulwich with a chilling courtesy that, to a sensitive man, would have been harder to bear than rudeness. Never before was guest so treated at Cloonlara. For Sir Miles was troubled with the sus-

picion that this priest-hunter had come to trap his friend, Father O'Carroll, even under his roof, and his blood tingled at the thought of such social perjury.

Fortunately, Father O'Carroll was not at Cloonlara at the time, though there was no saying when he might arrive. He never gave warning of his coming. It was possible he might at any moment walk straight into the cruel clutches of Lord Dulwich.

Christy Oulkin shared the suspicion, and resolved at the very first chance to put it to the proof.

The chance came soon enough. The fourth night after Lord Dulwich arrived, he and Mark Blake retired with half-a-dozen claret and a dozen packs of cards to spend the night in the fashion they loved best. They locked the door, stirred the fire, snuffed the candles, and began. Soon they were absorbed in the gambler's delirium, lost to all thought on the table and the cards in their hands.

Half-an-hour later Christy stole into the picture gallery. His boots were off, and his thick woollen socks made no sound on the soft carpet. He held the light a little over his head, and glanced cautiously round at the pictures.

He stopped before the portrait of a beautiful young woman in the robes of an abbess, who was gently lifting from the ground a supplicant that knelt at her feet.

The frame of the picture was heavy and the polished oak wainscoting, just below the picture, slipped aside, leaving an open space through which a man's body might pass, and darkly showing an iron ladder in the recess.

"It works as it worked twenty-five years ago," muttered Christy, lowering his light to the opening. "I was little more nor a gosson when I last tried it."

The wood must have been cut with an edge like a razor, for when it closed, the finger nail could detect no joining.

The way was famous, for Christy, many a time as a boy he had brought home and drink to Father O'Carroll, as long hidden for days in this secure retreat while the Castle bloodhounds hunted him in vain, ransacking the house from garret to cellar.

Christy noiselessly climbed the ladder, shielding his taper carefully from the draught, and pushing open a trap-door at the top, found himself in a curious loop-sided chamber, narrow and low, with no opening for light or entrance except that through which he had just crept.

He was now, as he knew, right over the snuggery where the gambler's were entertained. With the light close down to the floor he sought and found a small steely ring turned flat down upon the wood. Very carefully he brushed the dust from about it, lest any should fall through.

Then passing his fingers through the ring, with quiet but strong pull he lifted a piece of timber as large as the huge beams of the room below. The opening was artfully concealed in the midst of the elaborate carving of the ceiling. Up through it at once came light and the sound of voices. Lying on the floor, Christy looked and listened with all his might.

He was almost right over the card table, where the two were engaged.

The faces of the cards and the players were plain to him. They were seated at a small table close to the fire, and on a silver table in the middle of the room were a couple of the old wine "aired" themselves on the chimney-piece. The floor of the room was strewn with discarded packs of cards. They were both intent upon the game.

Mark Blake was clearly winning; he seemed flushed, excited, and exhilarated. Lord Dulwich was imperturbably cool as ever.

Just as Christy looked a game ended. Mark Blake laughed exultingly, and stretched out his hand. Lord Dulwich took from his pocket-book and handed to him a crumpled bit of paper, which Mark at once lit in the candle, and held lighting it lit it burned down to his fingers. Then he dropped the ashes on the silver ashtray. He was burning his own I O U's, as he rescued them from his opponent.

Christy noted there was quite a pile of ashes on the tray.

"You are in luck's way to-night, Mark," said Lord Dulwich with a touch of annoyance in his cold voice, "that makes twelve hundred in three hours. You have only lost a single game since we started."

"Twelve hundred out of three thousand," retorted Mark brusquely, "leaves eighteen hundred still on the wrong side of my book and the right side of yours. But you know the proverb, your bad luck to-night augurs good luck to-morrow's expedition."

"How comes your luck then, by both roads," answered Lord Dulwich, "for you are keener on the priest's capture than I am."

"I am, I confess it," replied Mark Blake. "I hate the fellow, and have hated him any time this five years. Often and often when he was hiding here he felt tempted to put a bullet or a sword-point through his sottishness. He is for ever skulking and spying. One cannot kiss a pretty wench, deal cards, or draw a trigger, but his reverence must needs come preaching. He takes on him to lecture me as if I were a schoolboy. But I dare not raise hand or voice against him. How come it though, Dulwich, that you are not with your bounds in to-morrow's hunt? I should not wonder if the reverend fox gets to earth after all."

"It was thought better I should be away," stammered Lord Dulwich, a little confused at the abrupt question. "That is to say, it is more politic, lest suspicion should be excited, that I should not be seen in the matter. Hemptental," he went on more smoothly, "is a good huntsman of such vermin. If there be resistance he will know how to deal with it in my absence, don't you see."

TO BE CONTINUED.

MICHAEL DWYER AND HIS MEN.

Many stories of hairbreadth escapes and wild rushes for liberty are recorded of Dwyer and his men. Once a party of them, being hunted down by the yeomen, took refuge in a clump of turf. Their guns had been wetted in crossing a river, and therefore they were at the mercy of their foes. With a wild rush for liberty they broke through the lines of their enemies and got clear away with the exception of one Andrew Taomas, who received a blow on the head from the butt end of a pistol. Notwithstanding this the poor fellow continued his flight, but was shot down by a Mr. Weeks, who was out shooting on the bog. Truly these were exciting times, when sportsmen could vary their bags from grouse and woodcock to rebels.

As has previously been asserted, Dwyer and his men were not mere plunderers and freebooters. The following anecdote proves the truth of this: "About this time a man residing between Rathdrum and Hacketstown got private information that his house was to be robbed on a certain night. He gave notice to the yeomanry officers at Rathdrum, who were highly pleased at the intelligence, for they expected that Dwyer and some of his party would be there. Plans were laid with caution and secrecy; they advanced to the house in the night, the men being placed in ambush. A man named Williams, the best shot amongst them, was placed inside, and ordered not to shoot unless in great danger. One of the robbers came and entered the house. Williams shot the robber dead on the spot, and the rest fled. When the body of the robber was examined, instead of being that of Dwyer, it proved to be the body of a yeoman of the name of Moody, of the Hacketstown corps."

The following account of Dwyer is taken from The Hibernian Magazine of 1803:

"At the breaking out of the late rebellion Michael Dwyer, being about six or seven and twenty years of age, engaged himself under the banners of insurrection, and though always foremost in danger, had the good fortune to retire unhurt through all the battles of that deplorable contest. When the rebellion was put down, Dwyer, accompanied by a chosen band, withdrew into the fastness of his native mountains, where he has since held his ground, bidding defiance to all the parties which had been sent out from time to time against him.

Early last spring the survey was made of that part of the country, and a place marked out for the erection of a barracks at the entrance of a glen called Glennamure, which it is supposed would afford the facility of exploring the fastnesses, recesses, and caverns of the rebels. The work proceeded with great rapidity and without the slightest molestation until the month of June last, when preparations were made to roof and occupy the building. In the night-time, however, when things appeared to be in great forwardness, Dwyer appeared at the head of a strong party and laying a sufficient train of gun powder, blew it from the foundation, so that there appeared scarcely a vestige of it in the morning. They (the insurgents) are generally supposed (intended by the chief himself, or by his brother in law of the name of Byrne, a determined fugitive, in whom he alone placed confidence, in they are both great adepts at disguising their faces and persons, and are thought to pay frequent visits to the metropolis. Dwyer is an active, vigorous fellow, about five feet nine inches high, with somewhat of a stoop about his shoulders. He has a ruddy complexion, with lively, penetrating eyes, and is said to be wonderfully patient of fatigue, and fearless of every kind of danger."

Dr. Madden writes that he received an account of the famous outlaw from his brother, Dwyer, whom he found pursuing the avocation of a hackney car driver in Dublin.

Michael Dwyer was born at the Glen of Imaal, near Ballyinglass. His father was the oldest son of four children. He and his family were of the Catholic religion. His father held twenty-four acres of land under Mr. Hannan and Mr. Cooke. Michael married in the early part of 1798 Mary Doyle, daughter of a small farmer. He had been out with the boys in '98, and had been on his keeping ever previous to that year.

Mr. Hayden, an informer, a brother-in-law of Mr. Tansion, told old Dwyer if his son did not surrender that all his family would be taken up. Michael did not surrender, and the father, two brothers, and two sisters were kept in prison for fifteen weeks as hostages. Michael Dwyer was a well behaved, good natured young fellow, moral in his conduct, civil and obliging to his acquaintances, and very true to his friends. He was by no means quarrelsome, but always had been of a bold and daring disposition. He could read and write, he went to school at Bushfield."

Hugh Dwyer goes on to narrate the incident in reference to Michael's escape from the Highlanders and the heroic action of McAllister. He states that on that occasion six of Dwyer's men were captured, and that one of them, named Byrne, who was accused of having killed an officer, offered to give information in order to save his life. The offer was accepted, and he denounced his "gosip," one Valentine Case. Case was seized, half hanged in Ballyinglass. He was then taken down, dragged to the chapel, in front of which Byrne was employed to behold him, and afterwards to carry the head to be spiked on the market-house.

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

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

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

London, Saturday, February 12, 1898

In our issue of January 22nd there appeared an editorial note having reference to the illness of Rev. Father Doyle, the learned Paulist. This was an error, as we intended to have referred to the retirement of the editor of The Rosary Magazine, Rev. Father J. L. O'Neill, who is a member of the Dominican order. Father O'Neill has been forced to retire from the editorship for a time on account of illness.

THE TORY MINIMUM

The British Government is busily engaged in preparing a local government scheme for Ireland, which, it is hoped, will be satisfactory to the people of that country instead of Home Rule, which they have hitherto demanded. The Conservatives have come to the conclusion that a reform in this direction must be conceded, but they declare that the interests of the loyal minority must be safeguarded to the fullest extent. It is, therefore, proposed that, though the Irish County Councils shall be allowed large powers of local government, the viceroy in council shall have power to deal summarily with flagrant cases of abuse of power and injustice. The control of the police is not to be given to the County Councils, and applications for compensation for malicious injuries are to be left either to the grand juries or to the courts of law. It does not seem that those provisions will suffice to satisfy Ireland's demands, though they may greatly ameliorate the present condition of affairs. They will probably be accepted as concessions which will prepare the way for a real Home Rule measure.

IRISH CATHOLIC UNIVERSITIES.

The declaration having been several times made by Mr. Balfour and other members of the British Government, that the time has come when it is necessary to establish a Catholic university for Ireland to meet the just demands of the people, the Orange press are protesting loudly that they will never submit to the appropriation of "Protestant money" for a Catholic educational institution. If we may be allowed to use a form of speech which attributes religion to so material a substance as money, we may call attention to the fact that there was no complaint from the same papers when Catholic money was taken, as it has been and is yet, to support the Protestant universities, and a system of education to which Catholic ratepayers have conscientious objections. The whole population, Catholics and Protestants alike, are compelled to pay for the maintenance of Protestant professors, for the supply of Protestant text books, and for keeping up Protestant religious services. The Orangemen do not measure with the same measure they would wish to be employed for themselves.

THE CATHOLIC PRESS.

We notice by our American exchanges that the clergy of the Archdiocese of San Francisco recently presented to Rev. Father York, editor of the San Francisco Monitor, an address accompanied with a purse of \$800, as a tribute to their fellow priest, who so ably defends the cause of religion in the Monitor. We congratulate the Rev. Father York on this evidence that his labors are appreciated by his co-laborers in the ministry. He well deserves their confidence and esteem, for he has made the Monitor one of the ablest and most vigorous Catholic papers in America. The Monitor is also duly appreciated and highly approved by the Archbishop of San Francisco, the city in which it is published.

The due appreciation of Catholic papers is in accordance with the spirit and wish of the Episcopate of the United States, which in a pastoral letter, issued by the Third Council of Baltimore, thus recommended a good support of the Catholic press by all the Catholic people of the country:

"If the head of each Catholic family will recognize it as his privilege and duty to contribute towards supporting the Catholic press, by subscribing for one or more Catholic periodicals, and keeping himself well acquainted with the information they impart, the Catholic press will be sure to attain to its rightful development and to accomplish its destined mission."

SATURDAY OR SUNDAY.

The Rabbi Gries, one of the prominent Jewish Rabbis of the United States, has created a considerable sensation by proposing that Sunday should be observed by his nation instead of Saturday. He maintains that neither the Sabbath nor the Christian Sunday is of divine origin, though it was the intention of God, when giving the decalogue, to have one day kept sacred out of seven, and that the idea of the Sabbath is of more importance than the particular day on which it is to be kept. He infers that it is desirable to keep the same day as Christians here, so that there may be a real Sabbath, which is not the case with the Jews at present. If the Sunday be kept, he holds that Jews will be able to devote the whole day—morning, afternoon, and night—to rest and the service of God.

A HAPPY OCCASION.

That was a happy gathering at the Chateau Frontenac, Quebec, on the occasion of the banquet tendered the Hon. Charles Fitzpatrick by his friends and admirers. What rendered the event all the more pleasing was the fact that politicians of every grade, people of all nationalities as well as of all creeds, assembled to do honor to the Solicitor-General. This is as it should be. We have too much acrimony in Canadian politics, and the sooner we get out of this old rut the better. The Hon. Mr. Fitzpatrick deserves the honor paid him. He is a type of politician which, we regret to say, is not very common. Too many men go into politics solely for the purpose of gratifying an inordinate ambition, and they are often actuated by the hope of gaining thereby more than their honest day of the world's goods. In the Solicitor-General we have one who is a credit to his creed and to his country. It is true that he is ambitious, but his ambition is a lofty one, surrounded and guided by the best and purest of motives—love of country and an earnest desire to promote its best interests.

RITUALISM CAUSES TROUBLE.

A disturbance occurred last week in the Church of St. Hubertas, Bishops-gate, London, owing to the introduction of ritualistic observances there. The vicar is an old man who lives at Hastings, out of the parish, and the curate, who was recently appointed, introduced holy water, the consecrated stations of the cross, incense and other practices in use among Catholics. This angered a portion of the congregation who had been accustomed to the Low Church forms of worship, and a mob gathered who are said to have turned the church into a bear garden with their howls, declaring that the church was being used for a dirty confessional and for debauching. Those who sustained the clergyman endeavored to put down the unseemly demonstration, and the controversy became almost a riot. Such epithets as scoundrels, liars, drunkards were freely exchanged between the contending parties. At last a resolution was adopted favoring the ritualistic practices, those sustaining the clergyman being a majority of the congregation, but it is announced on behalf of the minority that the quarrel will be continued, and the majority have called upon the police to preserve order for the next occasion when there will be service.

A PARALLEL CASE.

An incident which has just occurred at Poughkeepsie, N. Y., shows how much reliance is to be placed in the liberality of a Protestant majority in educational matters, when fanaticism is appealed to for the purpose of harassing Catholics who attempt to conduct Catholic schools efficiently.

Many of our readers will remember that for several years the schools of Poughkeepsie have been carried on in a manner satisfactory to both Protestants and Catholics. There is a large Catholic population in the town, but instead of keeping up a system of independent parochial schools, the Catholics agreed to put their schools under the Public School Committee, and to conduct them in accordance with the requirements of the Public school law. This was done, and the

Catholics rented their school houses to the Public School Board at a nominal rent of \$1 per annum. The Catholic Sisters, who are certificated teachers, were employed by the Board, and religious teaching took place after legal school hours.

This arrangement has been gall and wormwood to the ministers, and they have made every effort to bring it to an end. It is now probable their purpose will be effected, as complaint was lodged at their instigation against the Sisters, to prevent them from wearing their community garb in the school-house, and the Superintendent has stated that when the matter will be officially before him he will order the Sisters to be dismissed.

If the Catholic children be sent to the Public schools under these circumstances, the Board will be obliged to build new school-houses for their accommodation, so that in this way the bigotry of the ministers and of the Superintendent will be visited on the people of the town. The lesson to be derived from the incident shows what may at some time be expected from the Manitoba majority, if the Catholics of the Province give up their constitutional rights in order to accept as a favor and by subterfuge what is theirs by law and equity.

ONCE AGAIN.

Father Pardow was practically at odds with the multitude as any opponent while he stuck to abstract theological questions, but when he ventured the assumption that the Church kept the Bible easily within the reach of the people, and that the price lists of the Roman Catholic book-stores in Canada would easily verify this, he threw himself open to a shower of replies from people who had made every reasonable effort to procure a cheap copy of any Bible which the Roman Catholic Church has without ambiguity approved.—Montreal Witness.

In the discussion of many questions the editor of the Montreal Witness displays a candor which is really admirable; but when treating of matters Catholic, we regret to say it, there is ever perceptible a narrowness and an unfairness which is exceedingly discreditable. It is a common—indeed, we may say, a favorite—belief of the average Protestant that Catholics are not permitted to read the Scriptures. The editor of the Witness appears to hold the same view, and no matter what the evidence may be to the contrary he will still proclaim that Catholics are not permitted to read the Bible. Will the editor of the Witness kindly inform those people who claim they showered letters upon Father Pardow that in the bookstore attached to the CATHOLIC RECORD office they can, from 7 o'clock in the morning until 6 in the evening, purchase any number of copies of the Scriptures. We have them at all prices and in all bindings, from \$1.00 to \$7.00, and we consider it no trouble to show goods. The book we offer at \$7.00 is 12x10 1/4, beautifully illustrated, and weighs twelve pounds, and a copy of the CATHOLIC RECORD is sent free for one year to the purchaser. We do not think there is a Protestant Bible of the same quality sold at an equally low figure. Will he also please say that there is not, to our positive knowledge, a Catholic bookstore in Canada in which copies of the Holy Scriptures are not for sale. If he wishes to test the truth of our statement we would ask him to take a walk, only a few blocks from the Witness office, to the store of Messrs. Sadler, on Notre Dame street, and he will be convinced that those who showered the letters on Father Pardow simply stated in those letters what was contrary to the truth. Furthermore he will find that in every Catholic bible appears a letter from Pius IV. in which he says that "the faithful should be exhorted to the reading of the Sacred Scriptures." Where is the ambiguity here? It is a pity that a paper wielding such influence as does the Witness should so frequently bear false witness against its Catholic neighbors.

CATHOLIC EDUCATION IN NEW YORK.

At a meeting of priests held in New York a few days ago, statistics were read showing the work done by the Catholic parochial schools of the city and State. In New York proper, where many of the children attend the Public schools, the number in attendance at the parochial schools was 37,821, and in Brooklyn over 50,000. If to these we add 4,422 pupils attending the colleges and academies we have a total of over 92,243 for greater New York. Interest on property debt and cost of maintenance of the parochial schools for the year amounted to \$522,668. The value of the parochial school property is set down at \$1,574,000.

In the whole State, the number of pupils attending the Catholic schools is 129,945, and with 10,000 in colleges

and academies, the total reaches 139,945. These schools are entirely supported by the voluntary efforts of the Catholics themselves, who tax themselves thus in order to secure a Catholic education for their children, though they pay the Public school tax likewise.

These figures put in a strong light the gross injustice done to Catholics by obliging them to pay for the education of Protestant children, while they are making such great sacrifices for the education of their own. There are, however, a few schools in the State, as at Poughkeepsie, which are recognized as part of the Public school system, and thus the injustice is somewhat moderated in these localities.

The injustice of which we have spoken is the same which is perpetrated in Manitoba, though in the Canadian province it is not on so gigantic a scale. But comparing the wealth of the two localities, the injustice inflicted on the poorer people of the province, greatly exceeds that done in New York.

The New York city parochial schools are admirably conducted, and so great is their success that the children attending them take first place in the annual competitive examinations year after year, when the children from all the schools compete together.

THEY WERE NOT DIVORCES.

The following item appeared recently in a number of the daily papers, being an account of the supposed duties performed by the Congregation of Cardinals at Rome which deals with matrimonial causes:

London, Jan. 21.—The Vatican statistician announces that last year the Congregation of Cardinals received 491 applications for the annulment of marriage, took about half of them into consideration, and cut the bonds in only six cases. Old-fashioned ideas as to the sanctity of marriage still rule at the Vatican.

We are thus informed that the Vatican adheres to the old-fashioned ideas on the sanctity of marriage, which is true. Marriage was elevated by Christ to the dignity of a sacrament of the New Law, and man was forbidden to annul the tie which God had joined, and the Catholic Church still maintains this ordinance of our Blessed Lord, old-fashioned and obsolete though many Protestants of to-day imagine it to be.

The writer of the cablegram, however, is evidently mistaken in regard to the divorces said to have been granted by the Congregation of Cardinals, for it is well known that such divorces are not granted at all when marriages have been duly contracted and consummated.

This being the case, it may be presumed that in the 490 cases in which divorces are said to have been asked for, even if the number be correctly stated, at least those cases which were seriously considered were not petitions for divorce, but merely representations that the supposed marriages were null and void from the beginning. Of course if there exists an impediment which nullifies marriage, there is no marriage at all, even when the marriage ceremony is performed. The parties to the supposed marriage in such a case are free to contract other unions, where no impediment exists. Thus if a man who has a living wife attempts to contract another marriage, the supposed second marriage would be null. There are also cases of kindred and affinity wherein marriage is prohibited by divine or ecclesiastical law, and the Church has for good reasons made some other impediments.

But public order demands that at least in cases where any doubt exists there should be an authority to decide whether the marriage was a real one or not. The Congregation of Cardinals referred to above has authority to investigate such cases, and to pronounce upon the validity or invalidity of marriages which have been thus contracted; that is to say, it has authority to decide whether or not any impediment existed which nullified a supposed marriage, but it grants no divorces to those who have been truly married.

We deem it necessary to make this statement, as it might be supposed from the despatch which has been so widely disseminated by the papers, that the Catholic Church grants divorces, which is not true, and the smallness of the number of cases in which it is said to have been decided adversely to the validity of the marriage proves how strictly the law laid down by our Blessed Lord is observed by the Church. But when there was a preceding impediment which nullified a marriage, it is clear that it was the duty of the Congregation of Cardinals to declare the marriage null, and to set it aside. But this does not constitute what is understood by divorce. It confirms, in

stead of militating against the fact that the Catholic Church does not allow a marriage once consummated to be dissolved except by the death of the husband or wife.

The bonds in the six cases referred to in the press despatch were not cut, but if the cases occurred at all, invalid bonds were declared by the Congregation to be void from the beginning.

THE MANITOBA SCHOOL QUESTION.

Much has been said by some of the papers regarding the advisability of Catholics relying on the generosity of the people of Manitoba to grant to Catholics in practice the liberty of education which is guaranteed by the Constitution, instead of insisting on the rights thus guaranteed.

In sustaining this view these papers tell us that the Protestant majority in Manitoba will be sure to act as liberally as the Protestants of Ontario and Nova Scotia have done.

In regard to the Protestants of Ontario, it must be noted that the rights of Catholics were secured when Ontario and Quebec were united under one Legislature, and when, therefore, Catholics formed very nearly one-half of the population of the united provinces, though they were but a small fraction of the population of Ontario. It was this fact, and not the spontaneous generosity of the Protestant majority in Ontario, which gave Catholics the School Act of 1863. That Act was passed chiefly by the votes of Lower Canadian, both the Catholics and the Protestants of that Province being in favor of it. The Catholics supported it, because they were strong in the determination that the Catholics of Ontario should have the same justice which was enjoyed by the Protestant minority in Quebec through the generosity of the Catholic majority, and the Protestants of Quebec did the same, because they felt the incongruity and injustice inflicted upon Ontario Catholics, while they enjoyed a system of education according to their desires.

It is not going too far to say that the Catholic Separate School Act of Ontario would never have been granted, or anything approaching to it, if the Catholics had to rely solely on the generosity of the Protestant majority, for there was undoubtedly a Protestant majority in our Province which was determined never to grant the Catholic demands, and the Province was convulsed from end to end with agitators who opposed those demands so determinedly that a Protestant majority was constantly elected to Parliament to resist them.

In Nova Scotia the case was different. The majority was Protestant both in Parliament and throughout the country, and Separate schools were never granted there by law; but in course of time, by a liberal interpretation of the law, many Catholic schools were in practice recognized as belonging to the Public school system. This liberality was due largely to the fact that Catholics are more numerous in proportion to the population of the Province than are Catholics in Ontario, being more than double the percentage. This fact gave Catholics greater comparative influence, as a larger proportion were constantly in close contact with Catholics, and were more liberally inclined on this account. Besides, there were many localities where Catholics were in the majority, or were at least very nearly half the population. The injustice of inflicting on them a double tax was thus brought more strongly as an object lesson before the eyes of the Protestants, and though a Catholic school system was never conceded, in practice there were many Catholic schools granted to the Public schools.

This may to some small extent be conceded to Catholics in Manitoba, but as the majority in that Province is even more decisively Protestant now than is the case in Ontario, it is not likely that the Protestants there will act as generously as the Protestant majority in Nova Scotia have done. It is, therefore, a fallacy to endeavor to persuade Catholics to let the Manitoba question rest itself when it may please the Protestant majority to grant redress for the iniquitous legislation of 1891. It is not at all likely that redress will be given at all, unless Catholics enforce their rights under the Constitution. The injury has now lasted for six years, and is likely to last much longer unless they be active in asserting themselves. Besides, it is a most unreasonable demand that we should appear as supplicants before a Government which has already spurned all efforts at conciliation, while we have the judgment of

the Privy Council in our favor, showing that we are in the right.

INSTRUMENTAL MUSIC IN CHURCHES.

The question of instrumental music in churches is one which years ago troubled greatly the Presbyterian body, but we had thought that it was definitely settled by the good sense of the present generation in favor of the use of those laws of nature which are God's creation, as a medium of thanksgiving and praise to Him by whom those laws were created.

The laws whereby sound is produced are part of the economy of nature, and it is part of the human constitution to be agreeably affected by its harmonious combination or melody. There can be, therefore, no valid objection to its use in divine worship.

Songs of praise were used under the Old Law, by the sanction of Almighty God, at so early a period as the time when the Israelites were delivered by Moses from their bondage. They were the first act of thanksgiving of the Israelites after their delivery from the army of the Egyptians which pursued them into the dry passage of the Red Sea, whereupon the waters were miraculously made to return to their place, overwhelming the pursuing army. Then Moses and the children of Israel sung a canticle of triumph, saying: "Let us sing to the Lord; for He is gloriously magnified. . . . He is my God, and I will glorify Him, the God of my father, and I will exalt Him." And even at this early period instrumental music was used to accompany the songs of praise, for Mary, the sister of Moses, took a timbrel in her hand, and all the women, also with timbrels, continued the canticle of joy which was begun by Moses and the men.

Harp and psalteries, trumpets, cymbals, and other musical instruments were from that time in constant use in and out of the temple of God, and it was for use in the temple that the Psalms of David were composed, that songs of praise and thanksgiving might be employed in the public worship offered to God, for which purpose bands of singers and skilful players on the musical instruments used were appointed to be in constant attendance in the temple of God at Jerusalem.

In the face of such facts it is strange that among those who profess to found their religious belief and practice upon the Bible, any should condemn the use of music and musical instruments. But from a sermon delivered a couple of weeks ago in a Presbyterian Church on Carlton Street, Toronto, it seems that the Knoxonian tradition condemning the use of instrumental music, is still upheld by some worthy descendants of those who in days gone by denounced the "kist o' whistles," by which name those designated the church organ.

The Rev. Mr. Dempster, on the date referred to, announced as the subject of his sermon "a new cart." He explained that this quaint subject on which he intended to speak signified that "when David went to the house of Aminadab to bring thence the arc, he had set it upon a new cart, instead of bringing it up according to the custom appointed by God." He then declared that "the only means which had been appointed by God as the manner in which His praises should be sung was the singing of the Psalms of David as they are sung in his church, by the human voice, whereas by introducing instrumental music the Church had committed the sin of making a cart in which to bring praise to God."

Of course Mr. Dempster means here by the Church the Presbyterian Church, but beside this he included in his condemnation Episcopalians and Catholics, concerning whom he said that the former allow in their church services "whatever is not forbidden in the Bible, and the latter (Catholics) hold to be lawful and permissible whatever is instituted by the Pope or the courts of the Church." Here also, notwithstanding that he had just condemned the Presbyterian Church for using the "new cart," he says: "The Presbyterian position is based upon this saith the Lord."

We may first notice the rev. gentleman's inconsistency in condemning and praising Presbyterian principles in one breath: condemning them because of their introducing what he maintains to be contrary to God's law, and then praising them for austere holding to that law.

Secondly, Mr. Dempster exhibits a religious egotism and self-sufficiency which are truly remarkable. According to the Bible, the Church of Christ is the "pillar and ground of truth,"

and on its practice and may therefore safely be faith and devotional ac Dempster declares the Church of Christ has wrong; and not only the Churches, for it is that in the face of Holy speaks of only one Ch by Christ, Rev. Mr those who believe w customed to speak of Christ, as if they were ming in their creeds. A preacher, therefore, the Churches of Christ have into error, leaving only ton Street Presbyterian to observe faithfully ments of God!

But Mr. Dempster that God had authorize musical services held law.

He says: "David w He was appointed to G was a prophet, and so Nathan, and music w office, and this clear to the time of Christ, new rule."

This is strange re part of a descendant Covenanters, whom L his history, admits to religion on the Old T than on the New. B here there is no evide that Christ or His A new rule on this s instrumental music. f ore, as lawful under the Old Law, and it w the Church, the pill truth, to regulate it music appropriate to God's service shou Church. The office o was not given to the ster or the Carlton Str

Down to the time o Great we have very the early Christians treat chiefly of doctri be surprised that the music which v churches, but the Church, handed down period, with its ven and canticles, impie used, and there can this music was bot vocal as under the C the fourth century tainly used constant every reason to bel titles, singing, mel h ymnus mentioned by v. 19 and Col. iii. p anied by instrum harps and other m described by St. J. alypse, as being t throne of God, were during the worship Christian Churches haps, we should s forms of worship u employed by the A more lively con heavenly abode.

We should here furation of the innu Mr. Dempster ag Church. Catholics the Pope or the Ch abolish what is but certainly she make use of what add to the dignity and to excite rev for the same, just to the Corinthian tion of them he v in order. (1 Cor. x

But Mr. Dempster byterians permit which is backed declaration, "Th Where will the Scripture a descrii cutty stool wh recent date was terian Churches?"

A FAIR REPLY.

In view of the testants, and esp religious press ac customed to malig hood, it is pleas are some religio not join in the g derous accusation

It will be reme that on Thank President McKin ist, was atten which the Rev. M that clergyman able attack upon ing to them a sp traffic of the Ur the corrupt rule York.

The New York

FEBRUARY 12, 1896.

Through the Shadows.

Nearer, oh nearer, dear Christ, may we come, Nearer, oh nearer the light of our home...

FIVE-MINUTE SERMONS.

Sixth Sunday After Epiphany.

DISCOURAGEMENT.

The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

The progress of spiritual life is slow with most of us, my dear brethren. We go along day by day, and it seems as if we had advanced but little since the day we began.

God wishes us to purge our souls as well as to strengthen them, and He allows us to be tempted that we may have not only the merit of resistance, but also the strength which comes from repeatedly engaging in battle with the enemy.

The whole man is to be purged and cleansed. Nothing undefiled can enter Heaven. So if you have put yourself into the hands of God, you must let Him do with you what He pleases.

Converts Make Good Catholics. While we honor our brethren in the faith, born and raised in it, more especially should we honor converts, who by prayer and study, and above all, by the action of the grace of the Holy Ghost, have found what so many others have lost.

Its Cause and Cure. Cold weather, shivering, no heat to sustain, occasioned, because ill nourished. This is either because the starchy foods are improperly acted upon by the digestive juices or the only constituents of the food are not assimilated.

Do not delay in getting relief for the little folk. Mother Gray's Worm Expellent is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

OUR BOYS AND GIRLS.

Politeness.

Politeness is an article for every day wear. If you do it only on special and rare occasions, it will be sure to sit awkwardly upon you.

The Benefits of Water.

The girl is yet to be born who would not be beautiful. Do you wish red lips, bright, sparkling eyes, cheeks plump and tinged with the glow of health, beauty of form and color?

Your Angel Guardian.

"Father," asked Johnny, a boy about five years old, one morning of his father, "is it true that every child has an angel guardian standing beside his bed?"

The Value of Minutes.

A party of ladies and gentlemen were lately visiting a large carpet factory, and the manager took them over the different floors of the establishment.

The curiosity of the ladies was excited to a high pitch, as they inquired almost in one breath, "What is to be seen inside?"

"That is one of our workrooms in which 150 women are employed in embroidering carpets," answered the manager.

"Oh, how we should like to have a peep at it," exclaimed the ladies.

"I am sorry I cannot comply with your wish," said the gentleman, "but our rules do not admit of the slightest exception. Truth to say, and there is nothing special to be seen, nor is there any question of trade secrets.

What child does not know and love sweet little St. Agnes, with her lamb? Beautiful, wealthy and loved, she never had time to realize that she was so, because all her thoughts were fixed on the beauty of our Lord.

In this life we see," says a quaint old writer, "voluntary poverty accompanied with riches' humility with nobility; in a small body a great courage, judgment in childhood, victory in weakness.

From a child she began to delight in the love of Christ. She had made herself a dwelling place in His sacred Wounds and built a temple in His Heart.

Why not be always agreeable? It is just as easy to smile as it is to frown, and the effect is much pleasanter. An agreeable person is like a sunny day. The irritable man and woman not only

are themselves unhappy, but they make everybody around them miserable. A kind word, a look even, has a wonderful influence.

In the lately published letters of Maria Edgeworth we find that she is constantly writing "How good people are!" and "How kind people are!"

There is no one too poor, no one too lowly, but he can do a kindness, or be helpful. In front of a restaurant in New York city, there is a large box, into which newspapers are dropped by passers-by.

Be agreeable, wear a smile on the face, rather than a frown. Let your face be sunny and cheerful; there is enough pain in the world already without adding to it.

An Intelligent Dog.

A San Francisco paper says that Keys, canine employee of the Union Iron works of that city, recently met with an accident which say his right front leg was broken.

It is a beautiful sight—the aged man, the woman, of cultured mind, of full-grown graces, of calm, strong faith and hope; of happy recollections and supporting expectations of good name, and abundant good works and achievements all about.

It is a beautiful sight—the man, the woman, of the middle age, at the zenith, the prime of life, true to principle, answering to the demands of the age; sober under the sense of responsibility, but determined, buoyant, cheerful, successful.

Persons have become distinguished in virtue, commencing later in life, as some have become scholars; but in the former, as in the latter, such cases are exceptions.

Now, we would ask you—what do you young people hope to become in yourselves, and what to achieve in your time, and for all whom you are to influence?

You can be pious, and eminently so, and still be young, cheery, and happy. You cannot, and fall into the current of popular indulgence and irresponsibility. It means something to be a full-grown, normally developed Christian, something of self denial of effort, and trust. May God help you. May you help yourselves to this attainment.

Baby Eczema and Scald Head. Infants and young children are peculiarly subject to this terrible disorder, and if not promptly arrested it will eventually become chronic.

Why not be always agreeable? It is just as easy to smile as it is to frown, and the effect is much pleasanter. An agreeable person is like a sunny day. The irritable man and woman not only

CHATS WITH YOUNG MEN

A fellow must be sociable to get along. This is one of the commonest excuses for bad habits among young men. If he drinks to excess on some occasion, if he stays out unreasonably late at night or does anything else for which he is properly chided by those who naturally have an interest in him, the first thing the young man pleads in self defense is the necessity of sociability.

That sociability engendered over friendly glasses in the saloon is fatal to the hopes of youth. A mature person of intelligence and experience is obliged to pity the youth handicapped by a stupid credulity in the value of acquaintanceships fostered in such circumstances and surroundings.

Sociability is an excellent quality to cultivate in its normal phases. It has its valuable appurtenances from a legitimately selfish standpoint, as well as with reference to the unselfish pleasures of congenial intercourse between men.

It is a beautiful sight—the aged man, the woman, of cultured mind, of full-grown graces, of calm, strong faith and hope; of happy recollections and supporting expectations of good name, and abundant good works and achievements all about.

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to your own highest purposes of life, by masking the culture of vicious and dangerous habits under the specious plea of sociability. Misanthropy is a thousand times better than the love of companionship which finds expression in dissolute acts, drinking, gaming and the other excesses and vices that crowd in the wake of sociability bred in the fetid atmosphere of squalid haunts.—Cleveland Universe.

A LUMBERMAN'S LIFE.

Constantly Exposed to Inclement Weather.

HE FALLS AN EASY VICTIM TO RHEUMATISM AND KINDRED TROUBLES—A TWENTY YEARS' SUFFERER TELLS HOW HE FOUND RELIEF.

From the Richmond, N. B., Review. Mr. Wm. Murray, of Cormiersville, N. B., is an old and respected farmer, and a pioneer settler of the thriving little village he now makes his home.

When the time came for starting up the mill I would go out on the pond, sometimes in water up to my knees, and work away from morning till night chopping logs out of the slush and ice.

It is a beautiful sight—the aged man, the woman, of cultured mind, of full-grown graces, of calm, strong faith and hope; of happy recollections and supporting expectations of good name, and abundant good works and achievements all about.

Persons have become distinguished in virtue, commencing later in life, as some have become scholars; but in the former, as in the latter, such cases are exceptions.

Now, we would ask you—what do you young people hope to become in yourselves, and what to achieve in your time, and for all whom you are to influence?

You can be pious, and eminently so, and still be young, cheery, and happy. You cannot, and fall into the current of popular indulgence and irresponsibility. It means something to be a full-grown, normally developed Christian, something of self denial of effort, and trust. May God help you. May you help yourselves to this attainment.

Why not be always agreeable? It is just as easy to smile as it is to frown, and the effect is much pleasanter. An agreeable person is like a sunny day. The irritable man and woman not only

A MINISTER'S STORY.

Rev. F. Elliott, of Richmond Hill Relates a Happy Incident.

Held Hostage by Kidney Trouble—He Could not Turn Himself—Dodd's Kidney Pills Cured Him—"A Good, Honest, Reliable Medicine."

Richmond Hill, Feb. 7.—Rev. F. Elliott, a popular and prominent clergyman of this place, has written the story of his sufferings and recovery from Kidney Disease. The sketch is of deep interest to thousands of Canadians.

Rev. Mr. Elliott says he feels it his duty to tell of the medicine that cured him—Dodd's Kidney Pills. Only "goodwill to men" could induce him to allow his name to be published in this connection.

"I suffered so severely from Lame Back that I could not turn, nor get out of bed. I began using Dodd's Kidney Pills, and my pains and lameness soon disappeared. I consider Dodd's Kidney Pills a good, honest, reliable medicine for the diseases they are recommended for."

These are Mr. Elliott's own words, and such is the result every time Dodd's Kidney Pills are used. Any person who suffers from Bright's Disease, Diabetes, or any other Kidney Trouble, after having the assurance of such a worthy and eminent clergyman as Rev. Mr. Elliott, deserves no pity.

The cure is within easy reach, and if they refuse to stretch out a hand to grasp it, no one can be blamed but themselves.

Dodd's Kidney Pills positively and permanently cure Lumbago, Dropsy, Paralysis, Heart Disease, Gout, Scleritis, Gravel, Stone in Bladder, all urinary disorders, Neuralgia, Lame Back, and all other Kidney Diseases. They are the only remedy on earth that has ever cured Bright's Disease and Diabetes. They are sold by all druggists, or will be sent on receipt of price, fifty cents a box, six boxes for \$2.50, by The Dodd's Medicine Co., Limited, Toronto.

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